



THE COURIER

THE GENEVA
SCHOOL
NEWSLETTER
JUNE 27, 2008



The Geneva School Class of 2008



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Christopher Randazzo
Corban Clinkscale
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Jonathan Fronczek

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Calvin Meyer
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Melissa Spilman
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Therefore Choose Life, That You May Live

Deuteronomy 30:11-20

Baccalaureate Address delivered by Mr. Kevin Clark on Thursday, May 22



***B**ut the word is very near you; it is in your mouth and in your heart ... and this word is the good news that was preached to you.*

I am honored with the privilege of speaking here tonight, on this the eve of one of the most important transitions in a person's life, high school graduation. I am likewise hum-

bled by the audience I have the honor of addressing tonight. It is no small thing to speak in the presence of the friends and family of the graduating seniors, in the presence of my own friends and colleagues, in the presence of the board of governors and the administration of the school, and not least in the presence of my own family. Tonight we are indeed surrounded by a great cloud of witnesses, and, again, I am honored and humbled.

The gravity of the event and the importance of this audience notwithstanding, however, I turn my attention to my true audience—the senior class of 2008. Just a few minutes ago, you heard Dr. Chandler read the words that Moses delivered to the nation of Israel on the eve of one of the most important transitions in its

life as a nation—the crossing of the Jordan and the possession of the Promised Land. I think that, if we have eyes to see and ears to hear, the parallel between the context of Moses' address and of mine here tonight is clear and the application quite poignant. So just as Moses called the people of Israel to hear him as he spoke one last time—as it were, *in loco deitatis*, on behalf of God—allow me now to address you senior class of 2008 once more *in loco parentis*, as I did when as freshmen you were first my students.

Before looking more closely at the particular passage that was read to us tonight, let us begin with something of a literary analysis of the book of Deuteronomy as a whole. Looking at its structure, we find that it is essentially a compilation of three speeches Moses delivered to the second generation of Israelites—for you might recall that the first generation, the generation who took part in the Exodus from Egypt itself, had all perished in the wilderness because of their lack of faithfulness to the Lord's commands. The speeches were

“For this commandment which I command you this day is not too hard for you, neither is it far off. It is not in heaven, that you should say, ‘Who will go up for us to heaven, and bring it to us, that we may hear it and do it?’ Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us, and bring it to us, that we may hear it and do it?’ But the word is very near you; it is in your mouth and in your heart, so that you can do it.

See, I have set before you this day life and good, death and evil. If you obey the commandments of the LORD your God which I command you this day, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the LORD your God will bless you in the land which you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you this day, that you shall perish; you shall not live long in the land which you are going over the Jordan to enter and possess. I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live, loving the LORD your God, obeying his voice, and cleaving to him; for that means life to you and length of days, that you may dwell in the land which the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.” Deut. 30: 11–20 (Revised Standard Version)

all delivered while the Israelites were encamped on the plains of Moab on the far side of the Jordan. You might even call these speeches sermons, for they were both exposition and application; in each, Moses instructed the people and then exhorted them to godly action.

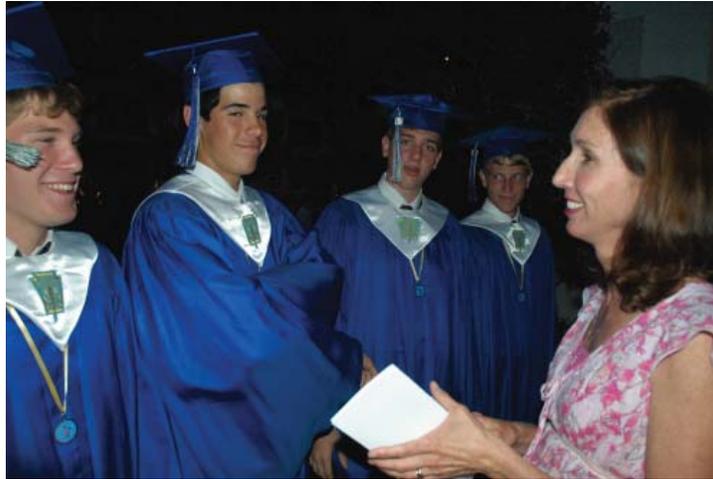
The first of these sermons rehearsed for the second generation the events of their parents' generation, briefly reviewing the successes, the failures, the mighty works and blessings God had performed among them, as well as the curses and the great follies of disbelief the nation experienced. The second sermon, which takes up most of the book, consists of a review and explanation of the Law that Moses had received from the Lord at Sinai—hence the title Deuteronomy, a Greek word meaning the second Law. The final sermon, from which we heard tonight, is a prolonged call to faithfulness and obedience in light of God's mighty acts in Israel's history and on the basis of His commandments.

When we take a step back and try to ascertain the shape of the book as a whole—something that I know you can do because you have studied literature and rhetoric as Geneva students—we can see that Deuteronomy, unlike some compilation of essays in a journal, or mere collection of sermons, is rather a carefully crafted literary unit in its own right. And the three sermons—the review of the nation's history, the representation of God's requirements for the nation's life, and the call for the nation's obedience—all fit together to form something of a unified three-point message, a message that would have been very familiar to the original audience of Deuteronomy, but one that could easily be lost on us if we are unaware of the context.

In a book entitled *The Treaty of the Great King*—a book which I could not recommend strongly enough to anyone who wishes to understand any fundamental issue in the theology of the Old Testament—the biblical scholar Meredith Kline outlines exhaustively for

the first time the full significance of the concept of *covenant*. Now you are doubtless familiar with the term covenant, and understand that it is some sort of sacred promise or vow, but it is much more than that. Kline explains that ancient Israel was quite familiar with the concept of covenant even before they encountered the God of the Bible at Sinai, or heard Moses recount that same event as they stood before him on the plains of Moab. For the covenantal relationship was fundamental to many institutions in the ancient Near East.

The most common form of a covenant, however, was the legal bond between a king and his people, that is, in ancient Near Eastern terms, the bond between a suzerain lord and his vassal servants. The people of Israel would have recognized this concept both as subjects of the Pharaoh and from their experience with people in the surrounding nations.



Like all important legal bonds there was a written form of the covenant, and it had a relatively definite form all across the ancient Near East. In its most basic form, the shape of a covenant was something like as follows. *First*, the document identified the king, asserting his right to rule over his people, and enumerating the great and benevolent actions the king had taken on his peoples' behalves. *Next*, it outlined in some detail the things the king required of his people, listing both the blessings for obedience and the curses for disobedience. *Finally*, the document called the people to make a solemn vow of obedience to the king, and a pledge of fidelity to the terms of his covenant—a pledge which interestingly was called covenant love. If the people would submit to these covenantal stipulations they would live and enjoy the continued benevolence of their lord; if, however, they would reject the king's benevolence and disobey his commandments, they must prepare themselves to face his wrath and die.

Sound familiar? The review of the nation's history, the re-presentation of God's requirements for the nation's life, and the call for the nation's obedience—Deuteronomy is, I think, a covenant document. The second

generation of Israel is about to possess the land their heavenly Lord has prepared for them, and so Moses, the herald of the Great King, presents the covenant to the people, recalling the great things God has done on their and their parents' behalves and reminding them of what God requires in His Law. The passage we heard read tonight is the call to make a solemn vow of allegiance to the Lord. "See, I have set before you this day life and good, death and evil" says Moses.

"If you obey the commandments of the LORD your God which I command you this day, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the LORD your God will bless you in the land which you are entering to take possession of it. But," warns Moses *"if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you this day, that you shall perish; you shall not live long in the land which you are going over the Jordan to enter and possess."* Deut. 30:16-18 (Revised Standard Version)

There are two ways then—life or disobedience; faithfulness or death. Moses pleads, therefore, choose life.

I spoke earlier of what I believe is the profound parallel here between you as graduating seniors and the second generation of Israel encamped on the plains of Moab. You, like the second generation of Israel, are standing at an awesome threshold: prior to this point you have been under the guidance of parents, pastors, and teachers. Your choices and your actions have been shaped largely by us who, under God, have been given authority over you. But now you are to have both the authority and the responsibility for yourselves and your own lives, for your own choices and actions. You, like the second generation, are living in light of your parents' generation's successes and failures. You have seen, I trust, both the blessings of obeying God's will and walking in His ways, and the calamity of disobedience. As Peter Kreeft once said in a lecture I attend-



ed; "if you are unaware that we are living in a culture that is deeply damaged by its rejection of God's law, welcome back from your vacation on the moon!" I could take time to catalogue the shameful examples of sin's effects in our culture, but I think that if we look soberly at the condition of the American family, the American church, the American government, and its educational and cultural institutions, we will find the effects of sin to be readily, if painfully, apparent. But perhaps most importantly tonight, you also, like the second generation, fall under Moses' message that *the word is very near you; it is in your mouth and in your heart*, for you, like the second generation, from a very young age have been raised to walk in God's ways. And despite our failings, we your parents, teachers, and pastors have sought to show you godly examples and to instill godly disciplines in your lives. The things God requires of you are not in heaven that you would have to be divine in order to understand them, nor are they so distant from you that you would have to go to such great lengths as crossing the seas to find them. No, God's commands, his will and what

he requires, are very near to you. They are in your mouths, and, I pray, they are in your hearts.

Therefore, like the second generation of Israel, you are not in need of searching or of finding the way to a godly life—the way has been given to you, you have learned it from your youth, you have recited it with your lips, and have seen it exhibited in your presence. No, you are not called to search. Rather, you are called to decision and action. As children of godly parents, as members of faithful churches, and as the students of devoted teachers, you have been prepared to follow the Lord and to walk in his ways. This is an awesome privilege and an invaluable gift. But now you must decide. Will you remain faithful to the word we have sought to implant in your hearts? Or, even now, will you harden your hearts and refuse to listen? Will you continue on the path your parents, your pastors and teachers have set you upon? Or will you desert and depart? The choice is yours. But bear in mind what Christ has taught us: *to whom much is*

given much is required. I don't know what you will choose, but make no mistake: there is indeed a choice set before you today and you will choose one way or the other.

Now I have to admit, however, I am at a loss to explain both the reality of your choice and the sovereignty of God. But we are taught by the Scriptures to affirm both God's sovereignty and our responsibility. *A man orders his steps*, writes Solomon, *but the Lord directs his path.* And as St. Paul tells us, we are to *work out our own salvation*, knowing that God is at work in us both *to will and to act for his good pleasure.* God is indeed sovereign, but this creature man—whom he has made in his own image, but a little lower than the angels—he has crowned with such glory and honor that both his actions and the consequences attached to those actions are very real.

Our tendency, I think, as those who embrace reformed theology is to forget the fact that we do indeed under God have a real responsibility to choose and to act. We tend rather to live as though God who has begun a good work in us will complete it apart from any faithfulness or obedience on our part. This notion is, I believe, soundly refuted by the Scriptures, not least by our Lord Jesus who says it will not be those who say to Him *Lord, Lord* that will enter His Kingdom but those who do the will of his Father in Heaven.

We also tend to think that our actions are really not as grave as Moses might have us believe. Moses, we tend to think, really isn't very nuanced in his theology. Life and death: we might ask is it really so black and white as that? Yes, it really is. In a profound way, C. S. Lewis tells us in his masterpiece of spirituality *The Weight of Glory* that every word and every action is either moving us more toward heaven or more toward hell. In the final analysis there is no grey area, there is no other allegiance—all who are not for me, Christ says, are against me. Things really are quite black and white: love God, keep his commandments and live or else follow after the desires of your own heart, forsake God and perish. Therefore I call upon you, as Moses did the Israelites,



to choose life that you may live.

Trusting that you will indeed continue in the path set before you, I would like to close by sharing with you something that has deeply influenced me and helped me as I have sought to live the Christian life. Several years ago I read a collection of essays by one of the more profound

thinkers of the twentieth century—and, no, this is not going to be another plug for C.S. Lewis, though, next to the Bible, his works might be the best things a person could read. But I digress; the essays were written by the German philosopher Josef Pieper and were published in English under the title “On Faith, Hope and Love.” In his essay on hope Pieper introduces his readers to the idea of the *status viatoris*, an idea that was commonplace to earlier generations of Christians. It means simply *the state of being a pilgrim*, and it refers to the fact that the Christian life is not an end in itself, but is the means to an end: eternal life with Christ in His Kingdom. Now you might be thinking to yourself, what's so profound about that idea? And I have to admit that I felt the same way as I read this essay the first time. But, upon further reflection, I think the depth of this idea will become apparent. Pieper explains that the significance of the pilgrim image lies in the fact that there are three obvious facts about the pilgrim:

- 1) he has left some place behind;
- 2) he is headed toward a destination; and
- 3) he has not arrived there yet.

His existence is thus extended between two realities: the place he has left behind and the destination toward which he is heading. His experience is that of joy and of sobriety. Joy because he is expectant of reaching his destination, sobriety because he has not arrived and there are many pitfalls to avoid and difficulties to overcome. In a word, his experience is what the Scriptures call hope. Hope is the virtue that sustains the pilgrim on the journey, and though not as often invoked as its sister virtues faith and love, it will nevertheless preserve you as you seek to follow the way of faith and obedience. And it will do so by protecting you from the two great dangers of

the Christian life: presumption and despair. Do not presume—you and I have not arrived. As the Apostle Paul says, *let anyone who thinks that he stands take heed lest he fall.* Until we are received by Christ in glory it is still ours to *choose this day whom we will serve.* And, as we have seen, the consequences of that choice are quite real. But neither, however, should we despair. Though we are pilgrims, though we have yet to arrive, we are nevertheless on the true path and should be confident of our destination—yet not because of the strength of our own wills or confidence in our own ability to endure. No, we have hope in achieving our destination because the way set before us is sure. For Christ Jesus is *the way, the truth, and the life: the only way to the Father.* It is He who has gone on before us, as the writer of Hebrews writes, as our trailblazer and the captain of our journey. It is He who bids us come to Him for refreshment, promising that all those who come and follow Him He will in no wise cast out. It is also Christ who, *if we confess our sins, is faithful and just to forgive us our sins and cleanse us from all unrighteousness.*

So we are called to be pilgrims, and it was to pilgrims, you might recall, that St. Peter addressed his first epistle from which Mr. Wood read earlier this evening. And we would do well to close by hearing what this great pioneer of the faith would say to those who like him, and countless Christians after him, have sought the *status viatoris.*

“Therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct; since it is written, ‘You shall be holy, for I am holy.’ And if you invoke as Father him who judges each one impartially according to his deeds, conduct yourselves with fear throughout the time of your exile. You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as



silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake. Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart. You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God; for

*‘All flesh is like grass
and all its glory like the flower
of grass.
The grass withers,
and the flower falls,
but the word of the Lord
abides for ever.’*

That word is the good news which was preached to you.” 1 Peter: 13–25 (Revised Standard Version)

And this word is very near you; it is in your mouth and in your heart, so that you can do it.

As Moses called heaven and earth as witnesses of his charge to the Israelites, so now I call those present here tonight as witnesses—witnesses that I have set before you two ways: life and death, blessing and curse. May you choose life, and in so doing may God prosper you as He leads you on your pilgrimage, by faith and through hope in His son, our Lord Jesus Christ, whom with the Father and the Holy Ghost, be all honor and glory, world without end.

Amen.

Mr. Kevin Clark is a member of the rhetoric faculty at The Geneva School.

Valedictorian

Melissa Spilman



When I was a little girl, I saw the most amazing thing: it was a magnificent ship, with crisp white sails and a shiny wooden hull. But the most incredible thing to my eight-year-old eyes was that this particular vessel was about as big as I was, and it was in a bottle. It was, of course, unmanned and going nowhere. As we graduate, we stand in stark contrast to that ship, for we are aboard and prepared, and we are most definitely going places.

I expect most of us have been on a vessel of some sort: a Disney steamboat, a motorboat, a sailboat, a ferry between Italy and Greece, or even a canoe. You have felt the wind blowing your hair, heard the sound of the water against the hull of the boat, seen the vast sky above you, and sensed the perpetual motion forward, as we do now. This day, as we embark, most of us probably do not share the explorer's fear of falling off the end of the earth; however, there is, no doubt, a particular uncertainty that mingles with our excitement as we look at the vast expanse of our lives before us, our dreams on the horizon, beckoning us to come. So many of those thoughts and hopes for the future were born in us thanks to this school—our teachers have shown us great leaders with great thoughts and noble actions, but have also given us a much closer example to aspire to, in their own lives.

If you have been out upon the water, you might know what it feels like when the winds pick up and a storm blows in. These storms, too, will be a part of our voyage as we sail on. Indeed, it is essential that we remember that God does not always send us calm seas, but that he also sends gusts of wind and furious rain, sometimes washing us onto unexpected shores, to opportunities, hopeful or challenging, which we never anticipated. However, all this is for His glory, and through such challenges He imposes His majesty

upon us, and forces us to jettison overboard that which we do not need. During such tempests, the winds of the culture and society will struggle to wrestle control from us and take us to places we do not want to go—that is, if we are not guarded in our lives, as we have learned at Geneva, using the word of God as the compass that will never fail.

As we sail, we must also remember to keep the beautiful things within and around us. In the words of John Keats, "Beauty is truth, truth beauty. That is all ye know on earth and all ye need to know." It is imperative that God's truth shine from us, and that we seek it always on our voyage. As we embark on such a grand journey, we must remember to seek and recognize the beautiful things that reflect God's great glory: moonlight on the water at night, the soft patter of rain, the fulfilling nature of love. Our seas will be full of stunning examples of God's handiwork that are able to hearten us in the midst of trouble, or make our joy overflow—they are not to be neglected or forgotten. We must also remember that even as Columbus did not sail alone, neither do we. Our voyage is a team effort, and while we are sometimes called to step forward in leadership, we are always called to serve. In order that we might serve to the best of our abilities, Geneva has made sure that we not only have knowledge gained from an outstanding education, but also the wisdom gained from teachers, moments of worship, the truth of the ages past, and, at times, each other. Those experiences which we have to draw from will surely allow us to fill whatever roles God calls us to with great success.

We must keep in mind that the voyage itself is not the ultimate goal, but rather we seek to become established wherever God sends us. As Mr. Clark said last night in his Baccalaureate homily, we are pilgrims, and this world is not our home. Therefore, we must embrace our calling to be ambassadors, taking the ways of our King with us wherever we go. Our skills and abilities, of which God made us stewards, are our greatest help in accomplishing this goal. Geneva has helped us begin to discover what our individual callings are, and has helped us develop rhetorical skills so that we may express all that we are called to efficiently, effectively, and with a winsome spirit. So, even as our education has been a unique and special blessing to us, we, too, are now to go out into the world and be unique leaders, blessing others.

That ship I saw as a child was trapped in a bottle, the image of potential, but without the slightest hope of fulfillment; our potential is now able to be fulfilled. As those who have loved us and shaped us stand on the dock and wave goodbye, the time has come to raise our anchors, hoist our flags, and with our eyes fixed on the promise of the horizon, set sail for the great voyage which lies ahead.

Salutatorian

Kara Jones



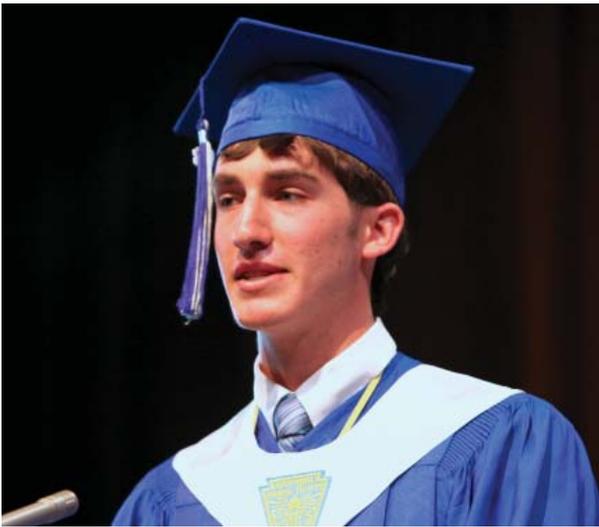
Today marks the end of our preparation, the end of our high school education under parents and teachers at Geneva. We are about to embark upon a voyage whose end we know not. Setting off as we are at this time resembles the beginnings of the quests of the explorers of old, who sailed off into uncharted waters intent upon serving their king and attaining ultimate happiness and splendor. They did not go off alone, however. They went with a ship full of companions and provisions; they were taught how to sail. So has Geneva given us stores of knowledge, friendships, lessons in how to live our lives, and a compass—a system of values that we can always trust will point us in the right direction. We have the ability to discern what is beautiful, what is good, and we recognize the Lord as our high King, commissioning the voyage of each of our lives. Our journey is not aimless, for we are going into the world to serve him as ambassadors. Geneva has given each of us a cargo of tools and supplies that we never would have acquired anywhere else.

In our liberal arts education, so distinctly classical and Christian, we have been bestowed not only with knowledge in a myriad of subjects, but also with the wisdom and insight of our teachers, who are passionate about their subjects and care for their students. In class they have taught us how to understand Plato's Allegory of the Cave, Newton's calculus, Einstein's theory of relativity, and the

structures of foreign languages, as well as the intricacies of our own. They have taught us to see that all of the subjects we learn are closely woven together, and cannot be seen as separate; thus, we have learned to think by looking at the whole realm of ideas. As we set out into a dark world, it is vitally important that we remember the beauty and effectiveness of language and rhetoric. As ambassadors, we ought to be winsome and humble rather than brash and bombastic, letting our actions and words persuade. God has given each of us different traits and talents to be used in distinct ways for the advancement of the Kingdom. Wherever our destination, wherever we plant our standard, let it be for good cause.

At Geneva, our teachers have given us firm understanding of academic concepts, but moreover, they have been willing to take time to discuss matters of human nature, how to live as Christians in a fallen world, and matters of the heart, giving us all the more supply for what lies ahead. They have cared for us, teaching not merely our minds but our hearts, affections, our very souls. There will be enemies who try to attack us and throw our beliefs and values overboard, but as Paul warned the Christians in Colossians 2:6–7: “As you therefore have received Christ Jesus the Lord, so walk in him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.”

Geneva has been one of the most significant contributors to the preparation of our ships, equipping us through academics, extracurricular activities, chapel and discipleship group discussions, and letting us grow and learn what it is to lead a virtuous life. Compass in hand, lessons learned, and stores of knowledge in our heads, we are ready to hoist the sails, raise the anchor, and cast off into a darkened world to be a light for our King, and fulfill man's chief end: to glorify God and enjoy Him forever. As Geneva has brought us thus far out of darkness into light (*post tenebras lux*), so are we to continue in that stead. Let us go off as ambassadors of Christ's Kingdom, remembering 1 Peter 2:9: “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.”



Charge to the Junior Class

Jonathan Fronczek

Co-Regent of the Round Table

Ladies and gentlemen, distinguished faculty, administrators, friends and family, and of course, the junior class, I wish to say hello and thank you for bestowing this honor upon me. After months of secret negotiations, several hundred secret ballots, and a weekend retreat with President George Bush in his secret mountain bunker, a speaker to give the junior charge was chosen, and it was I.

Juniors, the time has finally come. You are just moments away from becoming a senior. No longer will you look up to older students for guidance, for you will be the guides. All the younger students will be watching what you do. You will have the great honor and distinction of being the oldest and hopefully wisest of the students at The Geneva School. Being a leader, however, is not an easy task. It takes courage, honesty, humility, and faith. But far above what one can say, a great leader leads by example. It is now time for you, juniors, to stand above the crowd to take charge, to lead, and to guide.

I wish there was one simple piece of advice that I could share with you that would make the rest of your life as a leader easy and enjoyable. Even after extensive research and thought I could not find such wisdom reduced to a single maxim. However, as I pondered about what I should share with you, I realized that there is only one thing that you need to know in order to be a successful man or woman. Get this—the key to successful leadership is to hold nothing back for Christ. I must admit that this theme—hold nothing back—is not entirely original, because I got the idea from the barber that I went to yesterday. But, besides that, I am not promising that when you hold nothing back for Christ you will be rich, famous, or that you will have unusual success. All of these worldly achievements are but temporary pleasures of this world. A sense of true accomplishment is knowing that you did everything you could to serve the Lord. It comes once you have crowned Jesus Lord over every aspect of your

life, not just the areas that you have carefully determined to relinquish to Him. In Revelation God makes known to his people that he detests fence-straddling Christians. The fifteenth and sixteenth verses of chapter three say, “I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.” The Lord wants you to be completely loyal and committed to Him. This is what it means to hold nothing back.

Many of you are probably wondering why I haven’t talked about education, considering that this is an educational institution. Believe it or not, I have actually addressed this issue quite thoroughly. Holding nothing back for Christ has everything to do with your schooling. The Apostle Paul says in Colossians 3:17, “And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him.” As heirs of the Kingdom of God, you are called to bring glory and honor to God in everything that you do. Seek excellence in your academic endeavors. To give God anything less than your best would be a disgrace to Him who deserves so much more than mediocrity. As Ralph Waldo Emerson put it, “We aim above the mark to hit the mark.” If you make every effort to reach excellence, even if you fall short of your goal, at least you will know you did your best. Don’t hold anything back as you finish your last year of high school. Remember that you bear the name of Christ and owe Him your best.

We live in a society that makes it difficult to give God your all, all the time. Though it may be hard, it certainly is not impossible. May I stress the fact that strength is often found in numbers. Juniors, you have grown up together, gone to school together, laughed together, and labored together; it is now time for you to band together against sin’s persistent gravity. The world is trying to pull you down to its own level; it doesn’t want you to succeed. Though the world and its growing temptations seek your demise, you have each other to pull you back up by strengthening, encouraging, and supporting one another in the Christian walk. King Solomon, the wisest man to have ever lived, says in Proverbs 27:17 “As iron sharpens iron, so one man sharpens another.” When I speak of unification I can’t help but picture the greatest warriors of the classical Greek era, the Spartans. They were not great warriors because of their athletic prowess or superior strength. Rather, they were successful because they fought perfectly together. Every move that the warriors made was synchronized with what the others were doing. Their timing was flawless. Just as the Spartans found their strength in their fellow warriors, much of your strength is in your fellow peers sitting right next to you. I encourage you to build each other up in the Lord so that together you may bring light to a dark world. Fulfill our motto *post tenebras lux*—“after darkness, light.” With God as your guide and each other at your side, who can stand against you?



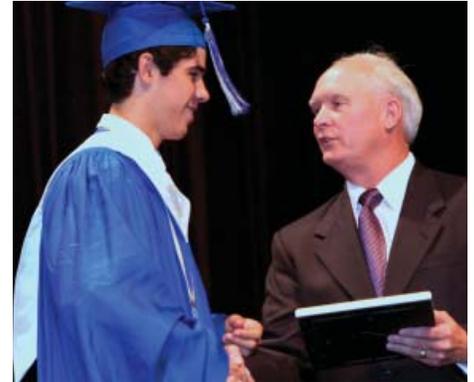
L iteris Award

Given to the senior who best appreciates, appropriates, and applies the ideals of classical education, informed by the liberal arts tradition of The Geneva School, the Literis Award is a \$500 scholarship granted by the Board of Governors upon the recommendation of the administration and rhetoric faculty.

Kara Jones

Fide Award

Given to the senior who manifests in thought, word, and deed a sincere commitment to the Gospel of our Lord Jesus Christ, informed by the reformational distinctives of The Geneva School, the Fide Award is a \$500 scholarship granted by the Board of Governors upon the recommendation of the administration and rhetoric faculty.



Christopher Randazzo



I mago Award for Fine Arts

Given to the seniors whose vibrant imaginations, remarkable skillfulness, and creative works in the fine arts and the performing arts best imitate the artistry of our Creator, the Imago Awards are \$500 scholarships funded by private individuals upon the recommendation of the administration and the rhetoric faculty.



Stephen Rang and Melissa Spilman



C ommencement Speaker Dr. Sanford “Sandy” Shugart

Dr. Shugart currently serves as president of Valencia Community College in Orlando, one of the nation’s largest and most celebrated community colleges. Valencia is widely known for its academic excellence, its Learning Centered Initiative, high rates of graduation, and outstanding services to business.



Come Alongside Award

This award is presented by the Board of Governors to the person or persons deemed to have made singular contributions of time, talent, and treasure to the cause of Christian classical education and the life and well-being of The Geneva School.

This year's recipient is no stranger to Geneva. In fact, he played a significant role in helping the school get into the current building we have called home for the past five years. He helped insure that our current facility was built out in the best possible way to meet our needs. For some of you this may not seem all that important, but many still remember those years at Prairie Lake when basic things like water and A/C were never taken for granted—because we never knew if they would be working properly.

Once again today's honoree is back at work for Geneva, assisting us to imagine, plan, and create a new campus that will be much more than land with classroom space. Instead he is laboring alongside of us and leading a team of incredibly gifted professionals to build a campus that enhances the Christian classical experience while promoting those things that Geneva holds dear—community, love of learning, beauty, the heritage and saving grace of Christian faith.

As the Project Director in his most recent undertakings within the broader CNL family of companies, he has led over a quarter of a billion dollars of projects that include all aspects of development. Most notably he served as Project Director for the developments of the corporate headquarters of Campus Crusade for Christ, Wycliffe Bible Translators, and CNL Center Tower II.

Let there be no doubt that The Geneva School is in very capable hands and indeed it is our privilege to honor today Mark Meyer as this year's recipient of the *Come Alongside Award*.

Mark Meyer

Order of the Towel

This award is granted to the person or persons within the Geneva community in recognition of their selfless leadership on behalf of others. Inspired by the biblical example of Jesus girding Himself with a towel and washing the feet of the disciples, this honor is bestowed upon those who gladly disadvantage themselves for the benefit of others and for the glory of God.

On behalf of the Board of Governors, Headmaster Rev. Robert Ingram presented John and Monica Rivers with an engraved silver bowl and a monogrammed Geneva towel.

Time and again, in the most humble of ways, John and Monica assume the mantle of servant leadership. It is one thing to respond to a request; it is quite another to initiate and volunteer before requests are made. They infuse their service with creativity, entrepreneurship, generosity and gladness. They blush at the prospect of being thanked, and typically deflect compliments to others that have participated along with them. They live out the Apostle Paul's syllogism: Your life is not your own; You have been bought with a price; Therefore, give yourself away.



John and Monica Rivers

The Geneva School Rhetoric Choir *IMAGO DEI TOUR* Austria 2008

The Geneva Rhetoric Choir began the summer holiday with a ten-day tour of Austria. Our itinerary took us from a castle in a small mountain village to a towering cathedral in the heart of Austria's capital. Throughout the tour we dwelt upon the meaning and implications of the expression *Imago Dei*. At breakfast, lunch, and supper; at Morning and Evening Prayer; hiking, boating, riding, walking, listening, seeing, and singing, we asked ourselves the question "Being made in the image of God, how shall we then live?"

The tour cost a great deal of money, and we owe a great debt to The Geneva School community for their support of our fundraising efforts. Many were the modes of raising money: variety show, singing at Christmas parties, the school-wide rummage sale, child-care, yard work, construction, caddying for bridge tournaments, selling donuts, and many outright donations.

To all of you who gave and helped and prayed for us, thank you.

Michael and Wendy Miller

Let the Peoples Praise You, O God (Kara Jones)

"Let us go into the house of the Lord!" Each of us in the Rhetoric Choir felt chills course through our bodies as we sang this opening to Psalm 122 under the flying buttresses of the great Stephansdom in Vienna, in an anthem composed by Mr. Miller. The cathedrals of Europe were built by men of old as dwellings for the Lord and houses of worship in which they could feel as close as possible to their Maker. Inside, one is awestruck by the beauty, grandeur, and magnitude of such a place, and in the heart's core one hears the command, "Be

still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth" (Psalm 46:10). Stephansdom is an enormous gothic cathedral standing in the heart of Vienna, the capital and largest city of Austria. It is the most beautiful space that I have ever set foot or sung in. Everything points up towards the heavens: the age-blackened window peaks, the ornate spires, the vaulted ceiling, the tops of the colorful diamond patterns on the roof mosaic, even the flames of flickering candles at the entrance. On our tour, we sang in many different churches, but none like this. In the grand interior, our 26 voices did not get lost in the large space, but rose to fill it. I found this especially meaningful as we sang "sisi tuna ku sifu"

from the Kenyan anthem "Utukufu," meaning "voices will rise to praise you." There were so many rewards from this concert—the gratitude of our gathered audience, our sound reverberating through the exquisite acoustic, and the chance to worship God through song in such a glorious dwelling.



Stephansdom (St. Stephen's Cathedral)



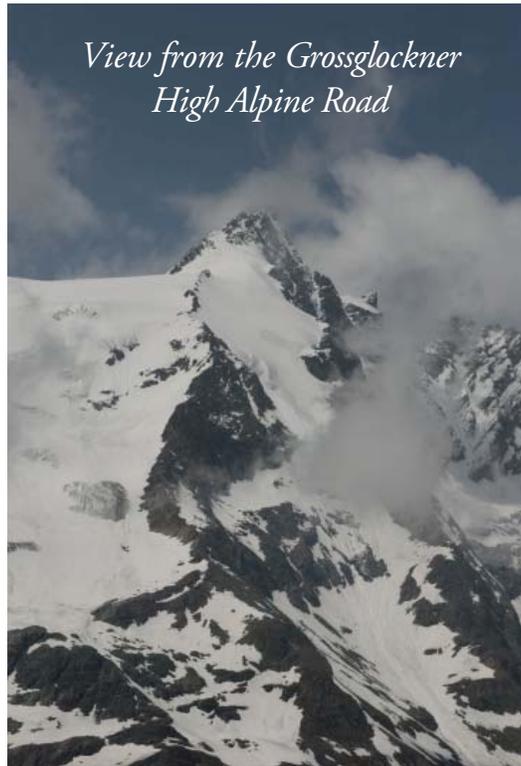
Four Years Underscored (Chris Randazzo)

When I selected choir as my elective as a freshman, I had no idea I would end up in a small town in the Austrian Alps participating in the most amazing concert of my life. I had no idea I would be singing in front of the Schoenbrunn Palace as a “Voice of the World.” I had no idea I would be a part of a choir that was good enough to tour Austria, and honored enough to resemble the Image of God in the way we crafted our voices.

Being a member of the Geneva School Rhetoric Choir, I have learned the importance of listening to others. Singing is not only about being on pitch, using your gut, and breathing properly. The most important part is listening and tuning with the other members, even if that means going a half-step sharp, singing out, or backing off a little.

I have also come to understand more how God gave us the honor, responsibility, and pleasure of reflecting his image in everything we say, everything we sing, every way we sing, and every way we act. Our words, attitudes, work ethic, and sound all can bring glory to God and give him the kind of recognition the world cannot ignore.

All these lessons were repeated, highlighted, and underscored during our *Imago Dei* Tour. We had to listen to each other more than ever in some of the cathedrals where the



sound seemed to disappear into the domes. We had to conduct ourselves properly when we visited a school in Mittersill, and had to be a light, in general, to the growing darkness of Europe’s culture. Finally, we were allowed to worship God in a tiny chapel at the schloss for Morning Prayer, and it felt like an oasis hidden from any distractions the world has ever thought of creating. Our trip was a gift from God, and I will never take for granted His extraordinary blessing.

Escape from the Ordinary (Cassandra Shriner)

I am not a beach person. I’m a born-and-raised Floridian who detests beach trips. I did, however, live in Pennsylvania for three years and ever

since I have loved mountains. Naturally, I was thrilled when we visited the Austrian Alps and the Grossglockner Pass. They are stunning to behold. They are inspiring. Inspiring might not be the right word. I could try to come up with a story about how the mountains inspired me to be a better person, sing with more passion, strive for excellence, heighten my spirituality, or have a deeper understanding of the universe. At the time, however, I was simply awestruck by their beauty and was just trying to soak up every last drop of the scenery into my long-term memory. There is something about those mountains that is so satisfyingly out of the ordinary and out of human control. They tower over men, letting them know how tiny, powerless, and fragile they are. Those mountains are also a blessing from God. They provide beauty, adventure, sport, dramatic weather (like snow in the summer), a place for Hans (the bus driver) to show off his skills, and a way for Floridians to escape the ordinary. In essence, the mountain experiences in Austria did teach me. They taught me to be simply thankful. Thankful that God made them and thankful for the opportunity to see them with my own eyes.

Filling the Void (Jonathan Seneff)

Inside the chilly 475-year-old chapel we all sat facing front. “In the beginning, God created the heavens and the earth. The earth was without form and void.” (Genesis 1: 1) This was the first reading of our first Morn-





Schloss Mittersill

ing Prayer of our trip. As we sat there in that chapel my outlook of our trip to come was transformed. Mr. Clark spoke to us about the fact that we are all created *imago dei*, and that being made in the image of our Creator we are made to create. Before we left Orlando, I saw the trip as a great opportunity to be with friends and to do what we as a group do best ... sing. That view quickly changed. I now saw that this trip was about filling the void with beauty, and in doing so pointing to the Creator of all beauty. One memory that sticks in my mind was the day we sang in the Musikpavillion in Innsbruck. The concert was in the middle of a park so people could come and listen for a song or two and then go on their way. But one elderly man stayed from the first to the last song. I watched him close his eyes and look upwards as we sang "Jesus Christ the Apple Tree" to the accompaniment of birds in the nearby trees. Seeing this man appreciating our song the way he did made my trip. We must remember that our culture is empty and shallow, waiting to be filled with something lasting and worthwhile. It is important that we always remember that we are created *imago dei*, and to create is to imitate Christ.

An Unforgettable Trip (Fran Cloke)

My trip to Austria this summer is something I will never forget. Perhaps the most memorable moment for me was when the choir sang in the church at Melk Abbey. The centuries-old church has hosted thousands of performers before us, and yet it still felt as if the church was made for us to sing in. We only had the opportunity to sing three songs, but they were spectacular. As the sound traveled up and around us we could feel the harmonies blending perfectly and soaring towards our small but enraptured audience. It was comforting to know that the audience was there because they heard us and wanted to stay, rather than feeling obligated to stay because they had bought tickets. They, like us, were there to experience the beauty of the Abbey church: we experienced it with our ears, our eyes, and our voices.

Just being in the church was a privilege, but the opportunity to sing in it was more than I could ask for. I owe this all to the Millers, of course, and the training they have made available to me and dozens of others over the past four years. The work that went into this trip did not begin a year ago when we first learned we were going, but when the first Rhetoric Choir class stepped into the music room for the very first rehearsal four years ago.



Melk Abbey

The Earth is the Lord's (Drew West)

It was a crisp, cool morning, high in the foothills of the awesomely impressive Austrian Alps. Our crew loaded up into the bus, ready to venture along the Grossglockner High Alpine Road to witness sights never before seen by Genevans. As we wound our way into that wilderness of jagged peaks and vast valleys, I was overcome by a sense of man's smallness; yet also a keen feeling of his greatness. Here I was, surrounded by some of the greatest, most

fearsome mountains in all of Europe, and I was driving on a man-made road, which defied all sense of reality as it clung to the side of those mountains. Mr. Clark had spoken to us just that morning of God's mandate that we "fill the earth and subdue it," and I do not think I have ever seen a better example of that command being fulfilled. How awesome it is to think that even the mountains, in all their power and glory, are under the dominion of mankind? To spend ten days basking in the glory of God, along with the achievement of man, was all that I could ask for from a summer.

A Night at the Opera (Melissa Spilman)

"Sleep is for America. In Austria we have better things to do." With this reasoning, a few Clif bars, and assorted munchies, we decided that our day of romping in the streets of Vienna, touring landmarks and hearing our voices dance along panes of stained glass in breathtaking cathedrals, would not be complete without a viewing of a Verdi opera in the Vienna Opera House. This was admittedly prompted by learning that one could stand in the back (they actually have velvet-lined rails set up to try to make this experience as painless as possible), and watch the entire opera for about \$6 US. Thus began our plotting. After chatting with Mr. Miller about it, he and Mr. Ingram graciously agreed to stay in the city that evening with the eight of us who wanted to see the opera.

Following our last concert of the day, we ran into the opera house, purchased our tickets, and went to join the throng of people standing in our section. Oddly enough, people had claimed their spaces by tying scarves to the railings, forcing us to stand shoulder-to-shoulder with people on the steps for the first fifteen minutes of the performance (it is worth noting that Europeans do not follow the same trends that we do in hygiene; let's just say the odor wafting through the air made it obvious why these people felt the need to create some of the most potent perfumes in the world).

Looking around, or rather up, the room afforded a view of a fantastic chandelier, a glittering circle of light softly illuminating the boxes that partially hid much of the crowd

from sight. Such timeless surroundings gave the room a special and unique feel, as if one could have stepped into that same room a hundred years before and seen everything looking much the same: embellished and beautifully thrilling.

The excitement flowing from this crowd in a verbal frenzy was sucked back in and the room became silent as the light faded to make way for the music, which began to float up from the orchestra in front of us. We stood in anticipation until the curtain finally parted and the voices poured from the stage, filling the room. As the night drew on, emotion floated on the notes sung by the performers, dazzling us with our first taste of live opera. Fortunately, time

spent standing weeded out the onlookers from the real opera aficionados, and we quickly gained space to stand along the railings. Finally, we were able to see the screens attached to the underside of the railing and read the translation of the Italian into English (not surprisingly, it greatly enriches the experience to know what is going on ...). We spent the rest of the three-and-a-half hours of the opera watching with

bated breath as the singers carried us on the rising and falling intensity of their song into their world of love and tragedy. Enraptured by a powerful soprano and a talented chorus, we forgot how hungry and tired we were and allowed the music to support us throughout the night.

It was a spectacular evening, but all good things must come to an end, and this one did in a timely manner, giving us a chance to relive the experience with each other on the way back before we were too tired to do so. We left the theatre full of the music, and a memory that will remain larger-than-life for years to come.

(Photographs by Jonathan Seneff, Stephan Rang, and Robert Ingram)

If you would like to hear recordings from the choir's tour, please visit the school website. From the *Co-curricular Activities* pulldown click on *Consortium*. Choose *Recordings* from the left-hand navigation panel.





Michael Beates (Bible & History): Dr. Beates has an MA in Theology and New Testament and an MDiv from Biblical Theological Seminary in Hatfield, PA, and a DMin from Reformed Theological Seminary, Orlando.

Mike and Mary, his wife of twenty-eight years, have seven children ranging in age from 14 to 26. They have

been a part of the Geneva family since its inception fifteen years ago. Their daughter Abbie graduated this past May as the first student to graduate from Geneva after 13 continuous years (K–12).

Mike has taught biblical studies, religion courses, and humanities at numerous colleges and schools. Last spring he taught Ancient and Near Eastern History to Geneva’s seventh grade class. This year he will teach Old Testament (7th grade), New Testament (8th grade), Ancient Near Eastern History (7th grade), and Western Civilization I (9th grade).

Susan Hering (Spanish): Mrs. Hering and her husband Martin are well known amongst the Geneva family because of their countless hours spent volunteering with sports teams and class activities. They have two children, Christina (2nd) and Nadine (4th).



Susan earned her MA in Spanish from Middlebury College, VT, which included a year of study in Madrid. Prior to becoming a mom, she spent ten years teaching Spanish at Jones and Winter Park high schools, during which time she was recognized as Teacher of the Year at Jones High School.

During the past four years Susan has served as room mom, coordinated events, directed groups of Sunshine Math Scholars, and even served as a lunch time worker. She is looking forward to adding Spanish teacher to her list of service to TGS.

Joe Moon (Logic & Pre-Algebra): Mr. Moon graduated from Covenant College with a BA in Philosophy (minors in math and music). He returns to Geneva after a year teaching math at Chattanooga Christian School and spending time with his fiancée. He will return to Florida a



Introducing New

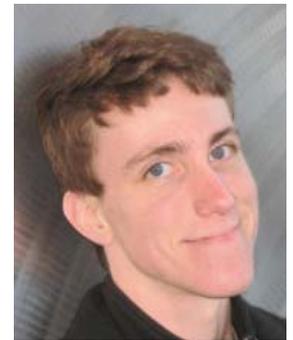
married man—his wife Darcee graduated in May from Covenant College.

Joe first came to Geneva in January 2006 and taught logic and math to dialectic students in addition to coaching the middle school boys basketball team. He is delighted to be coming back—and we are pleased too!



Dale King (AP English Literature): Mr. King is one of Geneva’s most loved and storied teachers. He is returning from retirement (for the second time!) to teach AP English Literature. Mr. King has been instrumental in helping to design the school’s dialectic and rhetoric English and Humanities curricula and courses. His leadership and wealth of knowledge will be a true blessing this school year.

Joshua Crain (Latin): Mr. Crain is a recent graduate of Hillsdale College with a BA in English and Classics (minor in mathematics). He has spent the last year at Hillsdale working in college academic support.



Josh wrote his Senior Thesis on Augustine’s Confessions and comments, “His beautiful praise of God, his honest examination of his soul, and the intellectual power of his philosophy show that Augustine is a Christian exemplar worth admiring and emulating.”

Josh looks forward to teaching at The Geneva School because of its excellent reputation. More importantly he desires the chance to have a positive effect on the children he teaches and encourage an excitement about learning.

Carol Andrews (Grammar School Science): Mrs. Andrews comes to us from The Geneva Academy in Deland where she has taught fifth through eighth grade science for the past six years. Carol has a degree in Food Science from the University of Georgia. She and her husband William have three children ranging in age from 11 to 23—their youngest, Cynthia, will enter 6th grade at Geneva in the fall.



Faculty and Staff

Carol believes science is more than a set of explanations and a collection of facts, but rather, “a dynamic interaction of rational inquiry and creative play.” She explains that scientists probe, poke, handle, observe, question, think up theories, test ideas, jump to conclusions, make mistakes, revise, synthesize, communicate, disagree, and discover.



Peter Buffington (Sixth Grade Teacher): Mr. Buffington is a graduate of The College of William and Mary where he earned a BA in English and Kinesiology. He taught sixth grade for two years at Veritas School, a Christian classical school in Richmond, VA. Peter and his wife Sara have two young children—Abigail (3) and Levi (2).

Peter loves the classical model of education and enjoys children—particularly 11- and 12-year-olds. He is looking forward to watching and directing his students as they learn to ask the right questions and make meaningful connections within and across the different subject areas.

Kim Gordiany (Sixth Grade Teacher): Mrs. Gordiany has a master’s degree in music and will complete her masters in elementary education from UCF in December. Prior to becoming a mom, she taught music for six years and is eager to return to the classroom. Kim and her husband Steve have three children—Jason (who will enter third grade this fall), Kaitlin (6th), and Abigail (7th).



Having been a TGS mom for the past two years Kim has a great appreciation for Geneva’s philosophy of education and the classical curriculum taught from a Christian perspective. Last year Kim coordinated a fifth grade girls’ lunch-time bible study and helped with Sunshine Math. She is looking forward to joining the sixth grade team and continuing her ministry to these students.



Marci Julin (Third Grade Teacher): Mrs. Julin has a degree in Elementary Education from Bryan College and taught Latin to our third graders last year. Marci and her husband Seth have a son Caleb (9th).

Marci homeschooled her son for eight years before he transferred to Geneva last year. She believes strongly in the importance of instilling a love for learning in students. “If learning is something done for the sake of a grade, a good argument, or any other purely practical motive, then the student will be greatly lacking in my estimation. However, if a child finds excitement in discovering God’s creation and a joy in better understanding the God who made it, then he will continue to pursue learning his whole life.”

Jill Lewis (First Grade Teacher):

Mrs. Lewis has a degree in early childhood education from Georgia State University and served last year as the second grade teacher’s aide. Jill and her husband Bryan have been married for thirteen years.



Jill believes that the purpose of Christian Education is to provide a nurturing setting in which God’s word is the cornerstone and basis of the curriculum. This environment should ground a student in God’s truth and His plan for creation. She also believes that children should be encouraged to be leaders and to display each unique gift that God has given them.

Linda Meyer (Administrative Assistant):

Mrs. Meyer was first introduced to Geneva six years ago when her husband Mark was working as Project Director overseeing the renovations of our current campus. After homeschooling her children for the past eight years, Anna (8th) and Joshua (5th) will enter Geneva this fall.



Linda will be joining the support staff team as an administrative assistant to Rev. Ingram. Linda has an associate’s degree in business.



Kelli Brodrecht (Second Grade Aide and Aftercare Supervisor):

Mrs. Brodrecht has a BA in Elementary Education from the University of Northern Iowa and will join the second-grade team as their teacher’s aide. In addition, Kelli will continue to supervise the Aftercare program. She will be the first point of contact for all Aftercare questions and concerns at both campuses.

Parent Volunteers: TGS Loves your Helping Hands!

Busy hands are happy hands

Volunteering at Geneva is a great way to maximize your investment in your student's education. You get more for your tuition by volunteering, because you get to know some of the wonderful staff, other parents, and the inner workings of the school, not to mention the way your helping hands benefit our community of learning.

What needs to be done?

Most of our teachers and athletic coaches, particularly in the grammar school, welcome parent assistance and will communicate their needs at the upcoming Fall Open Houses or via classroom communications. For school-wide needs, Maria Francis, our volunteer coordinator, wants to help you find the right spot to fit your interests and schedule. There are both one-time and ongoing opportunities, including special events, the auction, faculty appreciation lunches, and helping with a variety of office needs. It need not be a year-long commitment; there are many opportunities to participate in one-time projects or events.



Sign me up!

A volunteer form can be downloaded from the school website—from the *Academic Life* pull-down click on *Forms*. Please complete the form and return it to the school. If you prefer, you may email the information to Maria Francis.



Thank you!

Thank you, parents and grandparents, for all you do to help Geneva realize its stated vision:

“The Geneva School seeks to become an educational institution of scholastic and cultural gravitas, of extraordinary and exemplary virtuous scholars, a formidable force in the expansion and enrichment of Christ's Kingdom, in the life

of both the individual and of the world.” Be encouraged that your helping hands, whether seen or unseen, are part of God's provision for Geneva, for the advancement of His Kingdom, and for each one of our children.

TGS Volunteer Coordinator:

Maria Francis: 407-332-6363 ext. 219
msfrancis@genevaschool.org

Parents' Knight Out



One of the unifying elements of Geneva is the sense of co-laboring together with a common vision and goal for our children. We are part of a community of people endeavoring to train up our children to love and serve the Lord, and we desire for them to be lovers of Truth wherever it may be found.

As a community of people with common goals, we also desire to have a place in that community, to know others and to be known. Last year we began hosting grade-level dinners in homes with one goal in mind: to build community within each grade. Aptly named *Parents' Knight Out*, these dinners are intended to be just for parents, just for fun, and with no agenda for the evening.

As the school continues to grow, it is very important that we work to preserve that sense of community and strive to nurture relationships with one another. Please mark your calendars now and plan on a great night out with the other parents in your child's class.

Pre-K	Saturday, September 6
Kindergarten	Saturday, October 18
First Grade	Saturday, September 13
Second Grade	Saturday, September 20
Third Grade	TBD
Fourth Grade	Saturday, August 23
Fifth Grade	Saturday, October 11
Sixth Grade	Friday, September 5
Seventh Grade	Friday, August 22
Eighth Grade	Friday, September 19
Ninth Grade	Saturday, September 6
Tenth Grade	Sunday, September 14
Eleventh Grade	Saturday, October 11
Twelfth Grade	Friday, September 5

For those families with young children who need help finding a babysitter, please contact Sarah Cloke (sccloke@genevaschool.org). We have many eager teenagers who love to babysit! Another idea is to team up with a family who have children in different grades and switch out watching each other's children for the evening.

More information and invitations are forthcoming.

"A Legacy Worth Building" Campaign

We're building a legacy, one gift at a time.

If you have not yet contributed to the campaign, would you please consider a pledge before August!

Why is 100% parent and employee support so critical? Because The Geneva School is applying for foundation grants this summer to raise \$6.25 million from external entities toward our overall goal of \$25 million. To succeed, it is vital that we have 100% participation from both parents and employees. With respect to our internal Geneva family goal of raising the remaining \$1.25 million, we have 56% parent and 96% employee participation. Currently these pledges total \$444,408.

Please consider contributing to this great work—a future home that unites all grades on one campus, with expanded classrooms and more space for athletics. The amount of your gift is of secondary importance; the more pressing

concern is that each parent and employee contribute *something*. We will not break ground until the full \$25 million is raised.

Remember that because of the \$12.5 million match, each dollar you contribute is doubled. And thanks to a match offered by sisters in grades two and four, student contributions will be matched up to \$400! All donations and pledges can be sent to the Development Department. Contact Kelley Jain, Development Coordinator, at 407-657-4108 or kajain@genevaschool.org for more information.

Thank you in advance for helping us "build a legacy" for our current and future generations!

Back-to-School Events

Convocation

Sunday, August 10
4:00 pm

First Presbyterian Church of Maitland
341 North Orlando Avenue, Maitland

Geneva families join with faculty and staff for a time of worship and prayer for the upcoming school year.

New Parent Orientation

Monday, August 11
7:00 pm in the music room

You won't want to miss the important information that will be covered and distributed. Please have at least one parent present to represent your family.

Rhetoric Retreat

August 13–15

Rhetoric students should meet at school at 8:00 am.

Meet the Teachers

Wednesday, August 13
10:00 am–12:00 pm
For students in grades Pre-K–8.

Back-to-School Skate Night

Friday, August 15 • 5:00–7:00 pm
Semoran Skateway on 436 in Casselberry

Tickets: \$5 for all skaters
Free for non-skaters
(Tickets available July 7 from the front office)

College Night (Admission Process)

Tuesday, August 19
7:00 pm in the music room
For all students and parents in Grades 10–12.

New Moms' Coffee

Friday, August 22
After morning drop-off, at Aloma Baptist Church

Round out the first full week of school with a time to meet other new mothers and hear some words of wisdom from a few "veteran" Geneva moms.

Fall Open Houses

Pre-K & K: Monday, August 25
Grades 1–6: Thursday, August 28
Grades 7–12: Monday, August 25

The Geneva School
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