

the Joyful Noise

of St. James' Episcopal Church

Millenium Development Goals

by Rev. Jerry Townsend



The General Convention of the Episcopal Church in Columbus this past June received much publicity for its debates on how the Church treats issues of sexuality and for electing a woman as our Presiding Bishop for the next nine years. However, the major decision came in the area of Mission. The assembled bishops and the lay and ordained deputies strongly approved a new way of thinking about our mission in the world. They adopted the Millenium Development Goals (MDGs) as the top priority for our work in the next three years, replacing the previous priority of evangelism/Church growth.

The MDGs were developed by the United Nations as a way of understanding the urgent need to find a new balance of resources in the world. 191 nations have adopted them. In short they seek to “eradicate poverty on earth”. They establish eight specific tasks for the near future (2015).

1. eradicate extreme poverty and hunger;
2. achieve universal primary education;
3. promote gender equality and empower women;
4. reduce child mortality;
5. improve maternal health;
6. combat HIV and AIDS, malaria, tuberculosis and other diseases;
7. ensure environmental sustainability;
8. build global partnership for development, aid and trade.

More than a billion people live on less than one dollar a day. More than fifteen thousand people die each day from preventable diseases, such as malaria, AIDS and tuberculosis. Political terrorism feeds on the frustrations of the poor and the uneducated. Our environment decays.

To meet these goals, the General Convention urged each diocese, congregation and parishioner to give 0.7% (seven cents of every ten dollars) toward the MDGs in the next year. You may see red buttons with “0.7% - What One Can Do” left over from Convention. Our own Bishop and Diocesan Council have adopted this for Ohio’s diocesan budget.

A “ONE Episcopalian” campaign has been established to support the Episcopal Public Policy Network’s work in persuading our Federal government to increase its budget for fighting global poverty by 1%. White wristbands saying “One” show one’s support of this campaign.

What does this mean for us as individuals in the pews? Eradicating global poverty may seem like an impossible dream, not worth aiming toward, but the supporters of the MDGs believe that these goals are achievable – if we support them and work toward

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Editorial Information

The Joyful Noise is published monthly September through June as a ministry of St. James Episcopal Church. Submissions in accord with the Mission of St. James are encouraged. The address of the Editor is 429 Kinney Circle, Wooster, OH 44691 and you may e-mail: astolat@ssnet.com

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Please add your name to the sign up sheets on the bulletin board for greeters and Coffee Hour hosts/hostesses.



Astolat
Publications

Fall Ingathering Sunday is November 12th, 2006.

Do you have a blue UTO box or UTO blue envelope? There are some in the south vestibule and also in the Parish Hall on the table with the UTO poster.



from Joyce Roe

From the Diocese of Delaware: "I count my blessings each day with prayers of joy and sometimes sorrow, but what really counts is the joy of putting coins in the box to care and provide for the needs of the others. Amen."

Saint James Episcopal Church

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Parish Hall: (330) 262-4488

Web Address: <http://www.stjameswooster.org/index.html>

E-mail: saintjameswooster@earthlink.net

Holy Eucharist Services

8:00 am and 10:00 am Sunday, 7:30 am Wednesday

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When there is no priest available, call Senior Warden, Jim Richard at (330) 264-2608, or Junior Warden, Celia Smart, at (330) 262-0299 in case of emergency.

2006 Vestry

Jean Barnes (06)	(330) 345-8586
Gwen Bayless	(330) 264-1874
Brad Burns (07)	(330) 263-7504
Velda Cross (06)	(330) 345-1416
Sue Gorman (07)	(330) 262-0973
Mary Hickey (06)	(330) 262-7059
Peggy Hockett (08)	(330) 345-7825
Roger Kienzle (08)	(330) 262-4262
Jim Richard (06)	(330) 264-2608
Jane Richardson (08)	(330) 264-4342
Celia Smart (07)	(330) 262-0299
Tim Urang (07)	(330) 682-0118

The Collect for St. James': "almighty and everlasting God, who didst move Thy servants in times past to establish and sustain this parish of St. James: Grant us grace so to follow their good example that we in our time may fulfill Thy will for us by knowing, loving, and serving Thee and Thy people; through Jesus Christ our Lord, Amen."

The Mission of St. James Episcopal Church is to be an inclusive community of God's people, appreciative and accepting of each other's gifts, who welcome all who desire to be strengthened, and loved by our Lord through offerings of worship, spiritual growth, service, and pastoral care.

MDGs

(from page 1)

them together. Our next PB believes that the MDGs “have much to teach us about how we pursue our mission at the congregational, diocesan and national levels.”

How can we do that?

The ONE campaign begins by prayer and wearing the wristband to remind ourselves and others that we are committed to ending poverty.

We can provide financial support to the work of Episcopal Relief & Development and other programs which work to relieve disaster and poverty.

We can support local and regional agencies, programs and political leaders who share these priorities in their work – or demand that they do so.

We can pay more attention to the way we live our own lives and how we spend our own resources. How often do we see connections between our own spending and the effects it may have on others in the world? Do we think about “love of our neighbor” when we spend money? Do the businesses and multinational corporations we support work toward these goals or not? This can be a very complicated issue but the MDGs call us to consider such questions as we seek to live faithfully.

Yours, in Christ,
Jerry Townsend

The Rev. Jerry Townsend is the Diocesan liaison to the National E4GR (Episcopalians for Global Reconciliation).

Evelyn's Epistle

My Dear Friends,

I had an encounter last month that I want to share with you. I was visiting with a member of the church who in the course of our conversation said she didn't know that I pledged to St. James. I was more than a little shocked to hear that. I feel like I'm constantly telling people about the freedom of giving. When I got out of seminary, I made a commitment to tithe (10%) of all my income. For the first few years it was hard... it sometimes took more trust in God than I felt I had. Nowadays, tithing is the starting point.



I have found such incredible freedom in giving. It means making choices about what I need and what I want, about luxuries and necessities. One of the greatest freedoms is I don't feel guilty about how I give out of what I've been given.

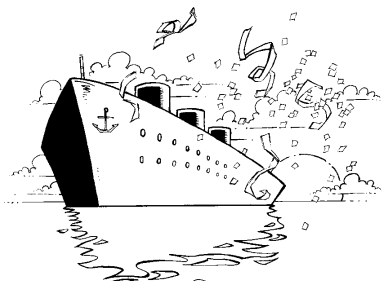
For me, giving isn't just about money; it's about making choices about how I use all my resources, my abilities, my interests, and the most-stretched resource... my time. Late this summer, I realized that I had become too far overextended. All those once-a-month commitments had added up to half a month. I have been working to discern what things do I bring special gifts to, be it passion or expertise, and what things can someone else do better than me. I have been letting go of half of what I have been doing outside the parish. By the middle of this month, I should have the way I spend my time back into a healthy balance.

Time has become the valuable commodity in our culture. More organizations, clubs, work, demand our time than ever before. When thinking about where you are willing to spend your time, I want you to consider your commitment to God. Most organizations, local agencies, and even recreation (sometimes especially recreation) serve important needs in our community. And the members of our congregation are widely recognized as being active in serving in Wooster. I am proud of how widely you take your ministries into the local community and into the diocese. But I want you to remember that all those secular organizations have the entire area to call on for help. The ministries of St. James have only its members to do the work of the church.

One of the joys of a smaller congregation is that there is intimacy and closeness in which everyone is known and supported. One of the demands of a small parish is that the needs are met by a smaller number of people. For a small church to be healthy and to grow into its ministry, it takes members to commit to the ministry of the church by giving their resources of time and money.

Everything in life, for me, is about the old word “stewardship.” It's making decisions about where I allow God to be in my life and how I respond with who I am, how I am, and what I have. I pray you find God to be the starting point of all your decisions.

In peace,
Evelyn



Cruise Ship St James

Peggy Hockett

examples of painted pottery on the serving table in the hall. The dragon is by our 4-year-old granddaughter and the wizard was done by me. Come and have a good time creating and chatting; feel free to bring family or a friend.

BOAR'S HEAD/ YULE LOG FESTIVAL
DECEMBER 30, 2006
TRINITY CATHEDRAL, CLEVELAND
3:00 p.m.

There is little information about this event now as they are still asking for players and choir members. Once we get the information if 20 or more people are interested we will try to put together a cruise ship adventure.

Possible future events:

- A Progressive Dinner
- Board game night or bingo (for snacks or white elephant prizes); this will include children and be held in the church hall.
- Bowling

Ton of Love Food Drive

Our fourth annual food drive will be held October 15-22. We have collected three tons of food the past three years for People to People. Can we add another 2000 pounds? If every single person brings in 10 lbs. or more and a family brings in 20 lbs. or more we will be able to help numerous neighbors who are struggling to make ends meet.

Check your pantry, watch for sales, and ask your neighbors, co-workers and extended family members to contribute. Suggested nutritious non-perishable food items are peanut butter, jelly, saltines, tuna fish, maca-

POTTERY PAINTING PARTY
Thursday, October 19
1:00 p.m.
156 E. Liberty St.

The sign up sheet is on the hall bulletin board. The basic details are given on it. Questions? See or call Peggy Hockett (330)345-7825

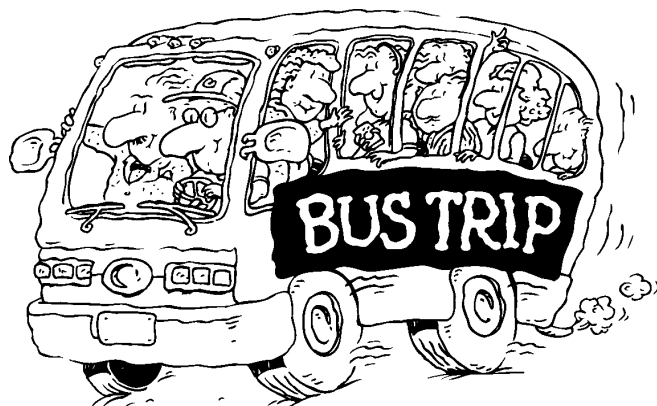
There are two

roni and cheese, pork and beans, spaghetti and sauce, applesauce, complete pancake mix, syrup, dry cereal, canned vegetables and fruits, and chicken noodle, tomato, vegetable and creamed soups.

Starting October 15 you may bring your contributions to the church hall any time the church is open (services, Bible study, meetings, choir practice, etc.) Place your donations by the north (piano) wall for temporary storage. If you need help bringing items into the church, please call the office or Janice Miller 330-262-1166.

Our very ambitious rector, Evelyn Manzella, has again offered to purchase food for you if you are unable to shop. We are very appreciative of her offer.

Sunday, October 22 we will weigh the donations during the coffee hour following the second service. Come join us as we watch the pounds add up.



Jim Wallis, the editor of *Sojourners Magazine* and the author of **God's Politics**, is speaking at Ashland University on October 3rd. There will be a bus leaving Wooster from Trinity UCC. The cost of the bus is \$14. You can reserve by calling Trinity UCC during business hours.



Bishop David Bowman's visitation is November 5. Anyone who would like to be confirmed or received as a member of the Episcopal Church should speak to Evelyn as soon as possible.

October Birthdays

- 1 Jessica Graser
- 2 Kelly Aughenbaugh
Dick Watkins
- 8 Jane Baserman,
Julie Henderson
John Hockett
- 9 Sarah Cook
- 13 Evelyn Manzella
Elsie Miller
- 15 Carrie Bonvallet
- 18 Lowell Reynolds
- 19 Peter Sanford
Mervyn Swanson
- 20 Margo Miller
- 21 Eliza Symonds
- 25 Thelma Rinfret
- 27 Velda Cross
Bradley Richard
- 30 Dan Gorman
Damon Hickey



October Anniversaries

- 7/00 Merlin and Linda Peterson
 8/83 Roland and Carol LaScala
 20/84 Jim and Nancy Grifo
 21/78 Carl and Cynthia Smith
 24/70 Pete and Margo Miller
 29/88 Bill and Roseanne Anfang



When you or a member of your family is in the hospital, please let the office know. Due to new privacy regulations, the hospital is no longer allowed to give us that information.



The black mailbox in front of the office is being used by the apartment upstairs for mail. Please **do not put items in there for the office.** You may use the mail slot or leave items between the doors to the right of the mailbox, but please let the office know.



- Brown Bag: Oct. 12
Lorelei Bowman
- Brown Bag: Oct. 19
Mercury Brass
- Brown Bag: Oct. 26
Musica Felice



Communion can be brought to you at home or in the hospital whether you find you cannot make it to church for two weeks or two months. Please call the office if you would like to arrange for communion.

For those people who don't have a computer and would like to be added to the telephone tree, please call Pat Petsch at (330) 262-9506 or Nancy Slaydon at (330) 262-8561.



The cost for flowers is \$40 plus tax for two arrangements. You are welcome to share dates with another family. If you wish to donate, please sign the calendar in the North Street Entrance. Flowers are ordered by Velda Cross, altar guild directress, from *Com-Patt-ibles*, who sends a bill to the parishioner. If you have special instructions, please indicate it on the calendar or give Velda a call on (330) 345-1416. The flowers are yours to take after the 10:00 service

- | | |
|--------|--|
| Oct 1 | Ruth and Charlie Brown in honor of their children
John and Peggy Hockett in honor of John's birthday and the birthday of their granddaughter Anna |
| Oct 8 | Merlin and Linda Peterson in memory of their parents |
| Oct 15 | Joan Stanford in memory of loved ones |
| Oct 22 | Cyril Ofori and Amela Laing |
| Oct 29 | The Slaydon family in memory of Roger |

The 2006 flower calendar is posted in the North Street entrance, if you would like to provide flowers for the Sunday services.



The following Mission Statement was adopted by the Vestry at the September Vestry Meeting. We believe it reflects who we are and how we are called to grow as Christians and as a community.

St. James' Mission is to GREET, GROW, and GIVE in the name of Jesus.

- We greet all persons as children of God.
- We seek to grow in knowledge of God's Word and will in our lives as individuals and as a community.
- We give of ourselves and our resources to God's use to live into the ministry God gives us.

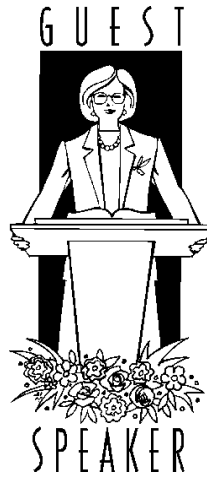
Rationale:

I have compiled the ideas from last years Vestry members of why St. James church exists and I have held "exit interviews" with the people who have moved away from Wooster, and I have been listening to where the energy is in the congregation. The common themes are:

- we are a welcoming, warm, caring congregation
- there is a desire for education for all ages and spiritual programs that foster individual growth as Christians,
- there is a deeper sense of living into God's ministry of reconciliation and care through Outreach, Peace and Justice, Pastoral Care, and Hospitality, and care for our facilities.
- there is a deep commitment to living beyond our own walls.



The Outreach Committee is looking for new members. If you are interested, please call Sue Gorman at (330) 262-0973



First Sunday Presentations

First Sunday Presentations begin in October

Sunday, October 1

Margo Miller's audio-visual show, *The Creatures of Antarctica*, a result of Margo and Pete Miller's recent trip to the Antarctic.

Sunday, November 5

Joe Messner will speak on his writing narrative essays/meditations.

Coming Soon

Kevin and Kyle Ofori on their journeys to Ghana in West Africa.

More information to come in future issues of *The Joyful Noise* and in St. James bulletins.

People To People: Volunteering

Thinking of Volunteering? We have flexible jobs; pick a specific area such as men's work clothes, shoes, or the underwear department. Come take a tour and learn about the opportunities that we have available in the food pantry, clothing room, and toy department. Call Mindy at (330) 262-1662 Ext. 212 to plan a visit. For several years People To People Ministries has been invited to assist Quailcrest Farms at their food booths during their annual Herbfair. Stop by and meet some of our volunteers. Perhaps you have always wanted to learn about some of our volunteer opportunities ...now you can get it from the - ah - "sources" mouth!



The Illusionist

I remember my delight, while studying Latin in school and coming to passive infinitives, reading the phrase “Populus vult decipi.”—The people want to be deceived. It charmed me because I thought it was a celebration of magic and the eagerness of the public to be fooled and astounded. I later learned that the entire phrase, from a 16th century Italian cardinal, Carlo Caraffa, was more cynical than that: “Populus vult decipi, decipiatur.”—The people want to be deceived; so let them be deceived. I guess our Latin class hadn’t come to the subjunctive yet.

The phrase, and the original notion of delight in deception, came to mind again as I watched Neil Burger’s **The Illusionist**. But then, so did the further dimension, for this thoroughly entertaining film is a story of illusion and trickery on many levels.

The film, based on Steven Millhauser’s short story “Eisenheim the Illusionist,” tells the story of a young magician. A fabled chance encounter with an old illusionist revealed to the boy the power and fascination of illusion, and he embraced it as his life’s work. Eisenheim, the son of a Hungarian cabinetmaker, became friends with the daughter of an aristocratic family. Since they were of different classes, her family forcibly separated them and threatened to arrest both him and his family should he try to see her again. Friendship and love were thwarted by the arrogance of class and power.

Grown to manhood, Eisenheim (Edward Norton) has become a prominent performer, and during a well-received run in Vienna, his performance is attended by the Emperor’s son, Crown Prince Leopold (Rufus Sewell). (Don’t bother trying to find this Leopold in the Habsburg dynasty’s history. He was invented for the film’s story, his political aspirations vaguely suggested by those of Crown Prince Rudolf, who had his own unhappy story.)

Eisenheim asks for a volunteer from the audience, and the crown prince offers his intended, the Hungarian Duchess Sophie von Teschen (Jessica Biel). In Sophie Eisenheim recognizes his childhood love. Sophie appar-

ently dies and is brought back to life on stage. The illusion is so impressive that the crown prince arranges a command performance. On that occasion, before the assembled nobility, Eisenheim performs an illusion that seems to question Leopold’s fitness to accede to the imperial crown, and the insulted crown prince tells his Chief Police Inspector Uhl (Paul Giamatti) to close down the rest of Eisenheim’s Vienna run.

Police agents are following Sophie’s movements, ostensibly for her own protection. It is discovered that she and Eisenheim are secretly meeting, and Inspector Uhl has the illusionist brought to him. Uhl is an ambitious man. Like Eisenheim, Uhl, the son of a butcher, is a commoner. If he does the bidding of Leopold, he has the chance of becoming mayor of Vienna, perhaps even the head of Parliament when Leopold becomes emperor. He assures Eisenheim that he means well by him. He tells him not to challenge the Habsburgs

and warns him of the danger of what he is doing. His concern for Eisenheim is genuine, for there is a human sympathy there as well as a deep fascination with the illusionist’s powers.

It is not only Eisenheim’s interest in Sophie that threatens Leopold. The illusionist’s audiences are taking his work very seriously, and some begin to speak of the establishment of a republic of the spirit. Leopold takes this to be subversion. The film plays at more than one level with the adversarial relationship of artist and politician. The crown prince’s anger increases as public unrest grows. Uhl warns Eisenheim to desist, but the illusionist promises one more unforgettable performance.

Parts of the plot may seem preposterous in retrospect. All the more credit, then, to the filmmakers, for pulling us into this world of the late years of the Habsburg Empire. Ondrej Nekvasil’s production design and Dick Pope’s cinematography atmospherically evoke the world of late 19th century Vienna, and to spend 110 minutes there is a pleasure to be savored. (As with Milos Forman’s *Amadeus*, by the way, Prague stands in here for Vienna.)

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The Illusionist

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Edward Norton is superb as Eisenheim, subtle and just as layered as the character demands. Jessica Biel gives Sophie a grace and personal warmth and substance that make it believable when she stands up to Leopold. Rufus Sewell's crown prince is at once cruel and self-pitying. He is brilliant but unstable and driven by a conviction that he alone can save the empire and is justified in seizing any means possible. Paul Giamatti, in a striking change of casting, more than carries his weight as Chief Inspector Uhl. Perhaps we are drawn to him because he is the most intense and careful watcher in this film, a fascinated observer of illusions, whether performed on stage or in the imperial government. His character changes more significantly than any other in the story, and he plays it with a subtlety and conviction that are entirely believable.

The film is an absorbing entertainment, a magical reminder of why we love movies. Even after its startling conclusion, knowing what had been hidden, I wanted to see it again. Do its makers intend it to be more than entertainment? If so, it would be in its underlying theme of illusion as a weapon. Corrupt regimes dispense illusions to control and distract the public. "There's not a trick they don't know," says Inspector Uhl. On their own territory, they are beyond the law, as the film makes clear. Who, then, cannot be pulling for the sympathetic trickster, who, by the brilliance of his art, seeks to bring down the tyrant?



The Editor's Bit

There is stunning good chance that you are reading this late. I know because I am writing this at 3:30 am from a Spartan college in the University of Leicester, England. Clearly I have been out of school for too long because I can't believe that I was able to live for two years in a room like this. Apart from the luxury of a "PG Tips" tea bag, there is no TV, no radio alarm, no wireless Internet,

and no artwork whatsoever on any wall – unless you count the "What to do in case of fire" sticker on the back of the door. All in all, I'm now convinced that leaping out of the window head first is NOT an unreasonable choice. Except that I am on the ground floor.

This contrasts with eight days previous when I was in a Taiwanese hotel room with wooden floors, a bed some 12 inches off the ground, a television with many channels of excited but totally unintelligible Taiwanese Sell-O-Vision, and a bathroom that was close to being larger than my current venue.

Clearly I am getting soft in my old age. Time was when I was happy to wedge myself into a sleeping bag inside a six- by two-foot one-man tent; or curl up on a near-dead couch in a student house after a party. My my, how things have changed.

The idea of Comfort as an aim in life seems to creep up on you like a cat stalking a robin. Then you wake up one day believing that anything short of near-opulence in your surroundings will do. It's not enough to have just light in your room, but it has to be a blend of varying shadows cast by a series of wall-mounted spots and floor-standing torchières. Nor is it sufficient to drink a plain, old cup of coffee. If it's not a monsooned Indian bean, roasted for 15 hours then ground to a precision grain, then it's just warm, brown, bitter liquid.

I'm not suggesting there's anything intrinsically wrong with wanting to be comfortable. Hair shirts are no substitute for a silk-cashmere mix, and self-flagellation is best left to those who still think that dating involves dragging a woman by her hair back to your cave and showing her the saber-toothed tiger you killed earlier that morning. No, comfort is OK and I would recommend it to all my pampered friends.

I suppose what I am really reflecting on is how easy it is to forget the difference between needs and wants. Here in Leicester I *need* a bed, but I *want* a TV, radio, and other conveniences. No TV – the most fearsome punishment known to teenagers – means I have to read a book or maybe finish this edition of the Joyful Noise. Similarly, when I start to feel annoyed because I haven't been given a free upgrade to business class seating, then I have to remind myself that it's only because I *want* business class but really only *need* a seat to get from A to B in a timely manner.

The job of advertisers is to change your Wants into Needs because needing something is much more likely to result in a purchase. The mid-night infomercials can be classics in from perspective, with a cheeky British guys talking excitedly about the latest invention that will

(cont. p.11)

Jean Vanier, **Becoming Human**. Paulist Press, 1998. \$9.95

The First-Year Seminar I teach at the College of Wooster is called “Being Human in the Twenty-First Century.” This is the third year I’ve taught it, and each year my emphasis has shifted. When I began, I was most interested in the technologies that are being developed to extend human life and enhance human abilities—robotics, nanotechnology, genetic engineering, artificial intelligence—and that could lead to such sweeping and unanticipated changes in us and our world as to make humans even stranger to our descendants than Neanderthals are to us. One of the dangers of technologies designed to enhance human abilities is that they’re likely to become available first to those who are already the most privileged, because only they will be able to afford them. As a result, these enhanced humans will be in an even better position than their parents to possess and control wealth and power. Meanwhile, ordinary, un-enhanced people could be relegated to a permanent underclass that is farther and farther removed from god-like, enhanced humans who improve with each succeeding generation.

I’m still interested in that issue, and we’ll spend a good deal of time on it later in the semester. But I’ve become even more interested in what might be called the “underside” of human enhancement, namely human disabilities. Technological enhancement would raise the bar on what is seen as “normal,” and render “subnormal” many who are normal or even superior today. But we already have a group of people in our society who, as a result of genetics, illness, accident, or injury, are unable to function “normally.” Are these people simply “less human” than others? Or are they already fully human? The buzz word for disabilities nowadays is “different abilities,” and I wonder whether that isn’t the better term, even if it’s a bit awkward. One of the books we’re reading this year is *Animals in Translation* by Temple Grandin, who has autism but also teaches animal science at

Colorado State University and has designed the majority of slaughterhouse facilities in the U. S. It’s her autism, which forces her to think pictorially and concretely rather than abstractly, that gives her the ability to see the world as other animals see it, and then to communicate that perception to her fellow humans. For her, autism has become a “different ability” as much as a “disability.”

In recent years, genetic screening has opened the way for prospective parents to abort pregnancies in which the child is likely to have a genetic defect (or, for that matter, the “wrong” sex!). In-vitro fertilization (IVF) enables parents to select among a number of embryos the one with the “best” genetic profile. Who can blame parents for wanting their children to be healthy, talented, attractive people? Isn’t it understandable that they would

choose not to begin a pregnancy knowing that the result would be a lifetime of expense and heartache? And aren’t we all a little shocked to learn that some hearing-impaired parents would prefer to have children with hearing impairments instead of “healthy,” “normal” children? Let’s face it: even if we say that “disabilities” are “different abilities,” as a society we’d prefer (and we’re willing to spend large sums of money to ensure) that genetically-transmitted disabilities aren’t passed on to the next generation.



Jean Vanier’s *Becoming Human*, which my class has just finished reading, sees disabilities in a radically different way. Vanier is a French-Canadian Roman Catholic navy veteran who co-founded l’Arche (French for “the Ark”), an international network of communities made up of people with intellectual disabilities and those who work

with them (there’s one in Cleveland). The l’Arche communities are not schools, hospitals, or asylums, although they provide education, health care, and professional services. Rather they are communities of people, some of whom have intellectual disabilities, who support one another in their personal growth. Vanier’s *Becoming Human* lays out the l’Arche philosophy in terms that

(cont. p.11)

October 2006

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 8:00 am H.E. 9:00 Choir 9:30 Adult Forum/ Sunday School 10:30 H.E. 11:30 Coffee. 4:00 pm Blessing of the Animals	2	3 Evelyn at area Clergy Meeting	4 7:30 H.E. 9:30 am Bible Study 7:00 pm Choir	5 7:00 pm Outreach	6 Women's Retreat	7 Women's Retreat
8 8:00 am H.E. 9:00 Choir 9:30 Adult Forum/ Sunday School 10:30 H.E. 11:30 Coffee. Women's Retreat	9 7:00 pm Stewardship Meeting	10	11 7:30 am H.E. 9:30 Bible Study 11:00 Book Group 3:00 pm Clericus 7:00 pm Choir	12 12:05 pm Brown Bag: Lorelei Bowman	13	14
15 Ton Of Love 8:00 am H.E. 9:00 Choir 9:30 Adult Forum/ Sunday School 10:30 H.E. 11:30 Coffee	16 7:00 pm Vestry Meeting	17	18 7:30 am H.E. 9:30 Bible Study 7:00 pm Choir	19 10:00 am Women's Clergy 12:05 pm BB Lorelei Bowman 1:00 pm Pottery Painting 7:00 Peace and Justice	20	21
22 Ton Of Love 8:00 am H.E. 9:00 Choir 9:30 Adult forum/ Sunday School 10:30 H.E. 11:30 Coffee	23	24	25 7:30 am H.E. 9:30 Bible Study 11:00 Book Group 7:00 pm Choir	26 12:05 pm BB Musica Felice	27 Diocesan Convention	28
29 Turn Clocks Back: Daylight Savings ends 8:00 am H.E. 9:00 Choir 9:30 Adult forum/ Sunday School 10:30 H.E. 11:30 Coffee	30	31				

Remember, you can check the St. James' website for calendar information and updates. Just go to <http://www.stjameswooster.org>.

Scriptorium

(from page 8)

could apply to anyone and any community. “To be human,” says Vanier, “is to create sufficient order so that we can move on into insecurity and seeming disorder.” Why would anyone want to do that? Vanier says it’s because of “the necessity of human commitment to the evolution of the new, the necessity of accepting constant movement as the key to our humanity and as the only road to becoming truly human.” Living creatively, growing and changing, sacrificing security and order for insecurity and disorder inevitably involve fear and loneliness. Communities such as I’ Arche aim to provide enough love, support, acceptance, order, and security to enable their members—“impaired” or not—to strike out on the lonely and frightening path of change and growth. These communities themselves must be willing to risk, to change, and to grow. They must exist for the growth not only of their own members, but also for the growth and transformation of the society in which they exist. Realizing one’s own potential can never be separated from helping others to realize theirs, even though it means moving beyond where one is most comfortable and sometimes facing hostility and misunderstanding from those with a vested interest in the status quo.

People are able to do this, argues Vanier, only if everyone in the community embraces his or her own vulnerability. A “meeting with God,” he says, “is not first and foremost for those who are most clever and honorable but for those who are weak and humble and open to love, for those who take the way of the heart.” “People with disabilities,” he tells us, “have taught me what it means to be human and...they are leading me into a new vision of society, a more human society.” He says that, “in order to accept other people’s disabilities and to help them to grow, it was fundamental for me to accept my own.” Acknowledging that we are all in some sense “disabled,” then, is essential to our moving toward wholeness.

My First-Year Seminar class and another class live in a house near the southern edge of campus. I pointed out to my group that they had the opportunity this year while they’re together in an intentional community for living and learning to become the kind of community Vanier describes. But as I read *Becoming Human*, with its frequent references to the teachings of Jesus about the Kingdom of God where those who become “as little children” come first and those who are protected from their vulnerability by wealth, status, and power come

last, I couldn’t help thinking about our church community. Are we a community where people who have not made a success of their lives are truly welcome (I think we are), where we all see ourselves as “disabled” in one way or another (maybe), and where we deliberately try to help one another to take the risk to grow and become who God created us to be (sometimes)? Are we a community that lives not for itself but for the wider community by modeling a level of freedom and forgiveness that are in short supply elsewhere? Are we a community that is willing to risk change and novelty in order to move toward whatever God is inviting us to become? Recently two members of St. James’s suffered injuries, one to an arm and the other to a leg. I told them that together they made up one, whole, functioning person. In a sense, that’s what Vanier is actually saying, and I think it’s part of what St. Paul meant when he wrote about the church as the living body of Christ. It’s not just a matter of your being blind and my being your eyes so that you can see and go places where ordinarily only sighted people go. It’s also your sharing with me the gift of hearing in the way that only a visually impaired person hears. It’s a Temple Grandin, sharing the gift of seeing the world through the eyes of an animal as only a person with autism can, thereby helping others to become more human and more humane.

One of my students declares that this kind of community is “impossible.” (She also admits to having “some major problems with religion.”) Maybe she’s right. The Kingdom of God on earth is not yet “as it is in heaven.” But we pray that it will be, and our church community is where we should see its outlines begin to emerge most clearly.

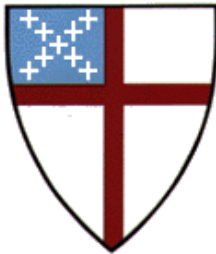
The Editor’s Bit

(from page 8)

revolutionize your life (“That’s right, Wanda, the Chospintomatic can also be used to flush your engine oil, remove potentially dangerous warts, AND whip up a tasty anchovy-and-Jell-O snack!”) Whatever the product, no matter how banal and pointless it seems, if you can be persuaded that you need to call 1-800-INEEDIT, then the folks on Madison Avenue earn their paychecks for the week.

So I’m still looking at the yellow walls, bare bookcase, and burgundy nylon-fiber carpeting squares, but calming myself by remembering that after I fall asleep in a few minutes, I’ll wake up just in time to toss all my stuff in a suitcase and check out. Did I really need all the other trimming? I guess not.

The Episcopal Church



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What's Happening at St. James

- 1st Oct **Blessing of the Animals, 4:00 pm**
- 6-8th Oct **Women's Retreat**
- 12th Oct **Brown Bag: Lorelei Bowman, 12:05 pm**
- 19th Oct **Pottery Painting, 1:00pm**
Peace and Justice, 7:00 pm
- 29th Oct **Daylight Savings Ends: TURN YOUR CLOCKS BACK!**

October, 2006

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November, 2006

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