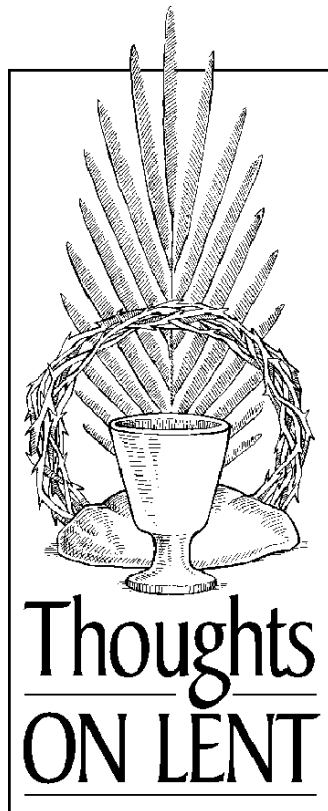


# the Joyful Noise

of St. James' Episcopal Church

## Thoughts On Lent *by Jeff Baker*

Lent has always been very special to me. It helps me realign my focus and priorities. It brings me back into a right relationship with God. I don't know about you, but I often find myself out of sorts, busy to get the next thing done. I hustle around all day making sure my assignments for school are completed, my kids are where they need to be, and that I am keeping up with the myriad other responsibilities in my life. I fall in bed exhausted only to get back up and repeat the whole process again. Soon I wonder where the week has gone, then where the month went, then ultimately which year it is.



tion, "So what did you give up for Lent?") And, by aligning our suffering with his, we feel closer to God—somehow paying the price for our sins. Well, you can see where problems can arise in this kind of devotion. These practices can have merit if the goal is a closer relationship with God. Yet, we must beware of works righteousness, or the concept of being able to work toward our own salvation. God is our only saving grace and God loves us in spite of our human sinfulness.

Well, Lent is upon us and instead of self denial (God doesn't really care if you give up chocolate—unless of course chocolate is interfering with your connection to God!) I would invite you into a closer relationship with God and your neighbor. If you want to give things up, that's fine, just do it to deepen your relationship with the One who created you. Always remember that if you slip and do not keep up with your abstinence, that God is waiting for you anyway and that repentance is what you are striving for, not perfection.

I dare say we all get busy and get locked into our daily routines, forgetting why we do the things we do. The same thing happens to our spiritual lives and the life of the Church. We get stuck in a rut and lose our focus. That is why Lent is so very special to me. It allows me time to refocus and to drive over the ruts of my life so that I can engage in new paths filled with new purpose and hope. Lent allows the Church to refocus once again on our collective purpose as well.

The traditions of our faith have often gone to extremes by employing fasting and self denial practices during the forty days prior to Easter. These exercises are inspired by Scripture, particularly the forty years of the Exodus narrative and Jesus' forty days in the desert. By denying ourselves we are in a tangible solidarity with the suffering of our Lord. (How often have you heard the ques-

Personally, I am going to attempt to become more devout in my prayer life. For me this isn't really giving anything up, but it is a discipline I need to work on to be in a better place

(cont. p.3)

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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@sssnet.com](mailto:astolat@sssnet.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**  
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Evelyn, Gladys and Ned now have their own e-mail address. Messages and confidential information can now be sent to the appropriate person. You may still use the [saintjameswooster@earthlink.net](mailto:saintjameswooster@earthlink.net).

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*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 Greet, Grow, and Give in the name of Jesus Christ.

## Thoughts on Lent

(from page 1)

with God. I get too busy and let my prayer life suffer. I will try to amend that practice. Also, I will try not to get stuck in my own busyness. I want to live “one day at a time, one moment at a time” as the Serenity prayer so aptly states. I want to be truly present with my family and my friends and especially my God.

Whatever you decide to do this Lent, may it bring you some peace and a closer connection to God. Please know that I cherish my time with you all at St. James and I invite you to a Holy Lent, indeed.

## Evelyn's Epistle

Lent is upon us and I urge you to take advantage of this holy season. I ask you to make a commitment to attend church every Sunday in Lent and to find time to pray each day, be it for five minutes or fifteen minutes or a half an hour. We lead such busy lives that it is very easy to get off balance and to forget that God is supposed to be the center of our lives... not success, not entertainment, not even family... but God. We forget that our coming together to worship is not about our fickle desire for God but our commitment to worship God and to build up one another as the Church. Woody Allen is attributed with saying “80% of being successful is just showing up...” That's true for our lives with God as well. Allowing God to transform our lives starts with allowing God into our lives. Prayer is not just talking to God but listening to God. Make space to listen. Maybe God will speak to you through the person you pass in the aisle at church or maybe God will speak to someone through you. There is a great hymn called *Lord of the Dance*, sung to tune of the Shaker Song.



I danced in the morning when the world was begun,  
And I danced in the moon and the stars and the sun,  
And I came down from heaven and I danced on the earth,  
At Bethlehem I had my birth.

Chorus: *Dance, then, wherever you may be,  
I am the Lord of the Dance, said he,  
And I'll lead you all, wherever you may be,  
And I'll lead you all in the Dance, said he*

I danced for the Scribe and the Pharisee,  
But they would not dance and they wouldn't follow me.  
I danced for the fishermen, for James and John  
They came with me and the Dance went on. *Chorus*

I danced on the Sabbath and I cured the lame;  
The holy people said it was a shame.  
They whipped and they stripped and they hung me on high,  
And they left me there on a Cross to die. *Chorus*

I danced on a Friday when the sky turned black -  
It's hard to dance with the devil on your back.  
They buried my body and they thought I'd gone,  
But I am the Dance and I still go on. *Chorus*

They cut me down and I leapt up high;  
I am the life that'll never, never die;  
I'll live in you if you'll live in me -  
I am the Lord of the Dance, said he. *Chorus*

(Copyright 1963 Stainer & Bell Ltd. London, England)

We are in this great dance of life and God wants to lead us.

This lent, show up. Let God speak to you, lead you, and love you. There are a million reasons why we can't find the time, can't make the commitment. Don't fall for them. If you are away, find a church to attend. If you have company, invite them to come with you. If you have a non-stop day, pray in the shower! Just show up!

Peace, Evelyn

## Thanks for Generosity

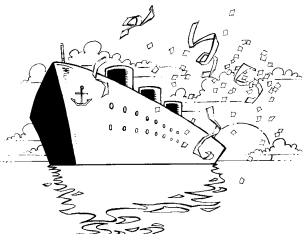
There has been a wonderful outpouring of generosity at St. James for specific needs. At the end of last year, Jim and Marcy Richards paid for two new windows in the kitchen, (including the installation).



Pete and Margo Miller volunteered to purchase a high intensity projector for the church.

Jane Richardson gave a generous gift to upgrade our media equipment.

And after the Annual Meeting, Terry and Stuart Ling offered to cover the expense of the office roof replacement. The note that was included with the check said, “May this check help restore the roof of the church house. God's blessings on St. James Church and its good works. Sincerely, Terry and Stuart Ling.”



## Cruise Ship St James

*Peggy Hockett*

received will go to Habitat for Humanity. More details regarding the cast will be in the April "Joyful Noise".

You can still join the Cruise Ship for a special event at 3:00 p.m. on Sunday, April 22<sup>nd</sup>. There will be a Master Singer concert which will again feature a **Jason Metheney** composition. It is being held in the unique setting of St. Stanislaus Church in the Polish Village of Cleveland OH. St. Stanislaus is considered a Polish Shrine Church and is architecturally very beautiful. If you missed going with the Cruise Ship last year try to make time for it this year. The concert will feature works by Holst, Rheinberger, Aiblinger, Metheney, Davies, Barabas and Green.

There are people in the church who have experience with "Progressive Dinners" so we will try to get one organized for the month of May.

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## Pastoral Care- Visitors for Members of St. James

There will be a need for volunteer visitors during Evelyn's absence. To be ready for the future we need to prepare now. Please consider becoming a St James visitor and receive training directly from Evelyn. Your task will be to make a call to a member who requests a visit. The training session will last approximately two hours and the visits may be made by one or two people, once or twice a month. To volunteer or obtain further information please contact Janice Miller at 330-262-1166 or janchuck@sssnet.com .



*Spring Forward!  
Sunday 11th March*

## Dancing With God...

When I meditated on the word Guidance, I kept seeing "dance" at the end of the word.

I remember reading that doing God's will is a lot like dancing.

When two people try to lead, nothing feels right.

The movement doesn't flow with the music, and everything is quite uncomfortable and jerky.

When one person realizes that, and lets the other lead, both bodies begin to flow with the music. It's as if two become one body, moving beautifully.

The dance takes surrender, willingness, and attentiveness from one person and gentle guidance and skill from the other.

My eyes drew back to the word Guidance. When I saw "G: I thought of God, followed by "u" and "i".

"God, 'u' and 'i' dance."  
God, you, and I dance.

As I lowered my head, I became willing to trust that I would get guidance about my life. Once again, I became willing to let God lead.

My prayer for you today is that God's blessings and mercies be upon you on this day and everyday. May you abide in God as God abides in you. Dance together with God, trusting God to lead and to guide you through each season of your life.

From Ferne Haghiri



Don't forget: The Wednesday evening *Lenten Gatherings* of food, learning, and prayer start this month. Join us each week at 5:30 pm.

## March Birthdays

1 Anne Richard	
Nina Kurzenberger	
4 Maurice Watson	
8 Flo Sprosty	
Andrew Symonds	
11 Emma Simmons	23 Lois McCall
12 Cameron Gorman	Jim Richard
15 Charles Walworth	Marilyn Hyatt
Steven Slaydon	Roland LaScala
16 Pat Freeman	24 Diane Hales
Stan Hales	Jason Metheney
Rick Aughenbaugh	25 Roger Kienzle
17 Stuart Ling	26 Lori Varga
21 Pat Petsch	27 Sharon Peterson
Lynda Hornak	28 Susan Baxter
Kevin Ofori	30 Tucker Handlety
Kyle Ofori	31 Rosanne Burger



## Adult Forums

The Adult Forum  
Sunday 9:30 to 10:15  
Church Hall

The Adult Forum has featured a wide variety of presentations most of them presented by members of our congregation. We are fortunate to have so much talent in our congregation.

Suggestions and ideas for the forum were given by John and Cathy Cook, Ned Brooks, Alice Bunting, Evelyn Manzella, Marilyn and Bill Blanchard, Marie Moore, Peggy Hockett and others.

We were fortunate, too, to have as a forum guest, Ted Burger, son of Albert and Rosanne Burger. He has spent years studying with a Buddhist hermit and filming in the remote mountains of China.

## March Anniversaries

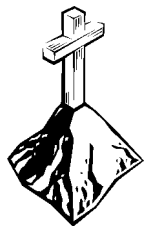
11/05	Mihai and Susan Brooks Campeon
20/54	LeRoy and Fran Curtis
20/65	Ken and Mary Lou Nuzum
22/97	Sam and Lynda Hornak
31/62	Norm and Mary Lou Lathrop

For the Sundays of Lent we will feature the agencies in our community which work with those who have special needs. The idea is to get a better understanding of the population they serve, how their services are given and how we as individuals or as a congregation could be more supportive of their work.

Following is the schedule of the Adult Forum for the Sundays of Lent. Please try to attend and demonstrate to the representatives of these service groups our interest and support. They are giving up time in their Sunday to come and speak with us.

### SERVING THE COMMUNITY

3/04/07	Salvation Army	Major Mary West
3/11/07	Good Will	Susan Gorman
3/18/07	Viola Startzman	John Moritz, Executive Director
3/25/07	Hospice	Bobbi Schickler, Provider Relation Liaison



### In New Life

Please remember Erma Myers in your prayers



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.

For those people who don't have a computer and would like to be added to the telephone tree, please call Cynthia Slater at 330/601-0576 or Jill Hockenberry at 330/264-2489.



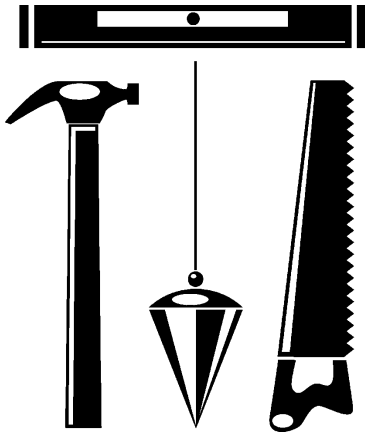
## Thanks from Jill Hockenberry

I want to thank everyone for their prayers for my brother-in-law Scott Hockenberry. He was diagnosed a year ago November with colorectal cancer. It has been a grueling year with lots of chemo, radiation, and two operations. He had a CAT scan recently and it was clear – no sign of cancer.



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.

## Bridges out of Poverty *Susan Figge and Peggy Hockett*



Last month five members of the Outreach and Peace and Justice Committees had a sustained opportunity to cross new cultural boundaries. We did not take a trip out of the country or even very far out of Wooster, but we did spend two days learning about the very different worlds

we inhabit, even within the same few city blocks, depending on our economic class. We five, Jean Barnes, Susan Figge, Sue Gorman, Peggy Hockett, and Cameron Maneese, participated in the *Bridges out of Poverty* workshop, led by Phil DeVol, from the group aha! Process and sponsored locally by STEPS and Every Woman's House. And we were not alone. Some 20 agencies and organizations in four counties, from Boys Village to Wooster Interfaith Housing, Good Will to Victims Witness Assistance, sent more than 100 representatives to the workshop.

One goal of the workshop was to teach anyone working with people in poverty about the "hidden rules" of economic class in which we all participate. Workshop leader Phil DeVol helped us to understand better the different mental pictures we may have of the world, depending on whether we come from wealthy or middle class families or families living in a situation of poverty. For example, members of the middle class tend to be more individualistic, valuing achievement and independence above all. People in poverty situations, who must constantly rely on friends and extended family networks for help with day-to-day crises and needs, may count relationships as their greatest assets. (If the car breaks down you call Uncle Ray, not Triple A.) To help people change the course of their lives and the prospects for their future, teachers, social workers and volunteer mentors must establish a genuine relationship with them, one in which both parties may have to suspend their most-closely held assumptions.

As the workshop progressed we also examined our own assumptions about the causes of poverty and considered how they too could get in the way of developing effective direct assistance, healthcare, and mentoring pro-

grams. We discussed poverty as "the extent to which an individual does without resources," – financial, emotional, mental and intellectual, spiritual, and physical. We looked at ways to build individual, family and community resources that people need in order to be able to move out of poverty and into more secure lives. We also heard about actual programs, based on the *Bridges out of Poverty* principles that have been successful in helping people turn their lives around.

Those of us who attended the workshop felt that what we learned had helped us to better understand what it means to "respect the dignity of every person" as we work for justice and peace in whatever ways we are called. We look forward to sharing with you more about building *Bridges out of Poverty* at the upcoming Adult Forum.



As some of you know, Buehler's sells *Our Family* products. There is a program called the *Our Family Labels for Learning* program. This program can be utilized by any nonprofit organization to raise money by saving a portion of the *Our*

*Family* label. This program is administered by Buehler's grocery supplier, Nash Finch. There are over 2000 *Our Family* items with national brand quality, every day, all priced lower than national brands

There was discussion at the Annual meeting regarding what portion of the *Our Family* label is to be saved. I promised I would get more information regarding the *Our Family* brand of merchandise that Buehler's sells. If you were unable to attend the meeting, please read on.

We, St. Jamesian's, buy the *Our Family* products at Buehlers. We remove the labels and cut out the portion of the label that includes the BAR CODE and the *Our Family* logo (so far I have found the logo is directly above the bar code). Put this portion in the envelope in the narthex. For every 500 *Our Family*/UPC codes that are collected; Viola Startzman receives \$25.00.

Five hundred labels sounds like a great deal but if everyone does this, including your friends, your neighbors, and more — well let's just remember the story of the fishes and the bread.

June E. Hulit: [kerryoh@sssnet.com](mailto:kerryoh@sssnet.com)

## Babel

There ought to be a genre designation for film narratives that are constructed as puzzles involving separate plots that are somehow connected. The genre would include such memorable films as *Pulp Fiction*, *Magnolia*, and last year's *Crash*. This year's frontrunner is Mexican director Alejandro González Iñárritu's **Babel**, a harrowing, absorbing film with four narratives. The script was written by Guillermo Arriaga.

The first thread involves two young sons of a goatherd in a mountainous area of Morocco. The father buys a high-power rifle and gives it to the sons to keep jackals from preying on their goats. The boys receive no instruction or words of caution, and the audience starts to feel uneasy. Checking on the seller's claim that the gun can reach a range of two kilometers, they decided to try it out on a distant tourist bus.

The second strand of the story involves a wealthy California couple, Richard and Susan (Brad Pitt and Cate Blanchett), who are traveling in Morocco as they recover from the loss of an infant child. Susan is severely wounded by the boys' bullet. The event is quickly interpreted as a terrorist attack. Soon it is an international incident and a ruthless government force sets out to find the assailants.

The third story involves Richard and Susan's two young children (played by Elle Fanning and Nathan Gamble). Unable to return to San Diego as planned, Richard calls Amelia, their Mexican nanny and asks her to stay on a few more days. Amelia (Adriana Barraza), an illegal immigrant, has promised her son to come to his wedding that day in Mexico. Unable to find a substitute, she decides to take the two children with her. They are driven by her nephew Santiago (Gael García Bernal), an erratic, hot-tempered young man who drinks a little. On their return trip he runs afoul of American border officials.

The last of the four intercut stories takes place in a neon Tokyo and centers on Chieko (Rinko Kikuchi), a deaf-mute teenager. Her mother has committed suicide, her successful businessman father seems remote, and in her desperate search for connection and affection she engages in dangerous adventures, ranging from flirtations with teenage boys to offering herself to a young detective who wants to talk with her father. It is a heartbreaking portrayal, and until the very end, we are not sure how it may turn out. This episode has the least direct connection to the other stories, and yet it contains one element without which the others would not have taken place.

In all the stories there are small moments, small decisions taken that we somehow know are going to lead to disaster and heartbreak. I remember vividly sitting in Saturday matinees with other children, when we would all offer advice to people on the screen. "Don't go in there! Look behind you! Don't set the gun down!" For the first time in years, watching this film I found myself saying under my breath, "Do not do this! Don't even think of it! Just get out of there now!" Which is also to say that such is the power of this director, his screenwriter, and actors that we are held captive by the stories and the characters' lives. They are caught up in a nexus of social, cultural, and political systems in which an act of generosity may set in motion an uncontrollable chain of suffering and loss.

In the 11th chapter of Genesis, human beings, who all shared one language, migrated from the east and settled on a plain in the land of Shinar. There they decided to build a tower that would reach into the heavens and thus prove there was nothing they could not do.

For their arrogance, God punished them by confusing language so that they could not understand each other's speech. The Lord scattered them over the face of the earth, and they left off their building.

The biblical story offers a neat explanation for the multiplicity of languages on earth. (Of course, those of us who love to learn and teach foreign languages, finding in them clues to other cultures and ways of meeting the world, hardly concede that all this is a curse.)

The languages of Iñárritu's film include English, French, Berber, Arabic, Spanish, Japanese, and sign language. The film's mix of languages is important, but it is hardly sufficient to explain the film's title.

Everyone knows the biblical story in a general way, but it is interesting to go back to the exact text. The swaying argument for building the tower is one of fear: "lest we be scattered abroad over the face of the whole earth." Let us, one might paraphrase, forget our wanderings in strange places and establish ourselves in this spot. The arrogance of imagined self-sufficiency, of course, was not eliminated by the dispersion. Indeed, perhaps it was only multiplied in innumerable places. We hold together in our narrow corner and are suspicious of people of other cultures, imagining that we are without connection to them.

This is the problem that Iñárritu addresses in ways that are  
(cont. p.8)



## Speaking of Movies *(from page 7)*

never heavy handed, and you may well find yourself realizing and reflecting on the myriad interconnections and their implications. *Íñárritu* offers no obvious solutions to the problems of the world he depicts, but views his vulnerable, foolish, suffering characters with profound compassion and without a trace of condescension. Each of the stories in this version of the Babel legend involves arrogance, ignorance, and failure of communication. At no point is this film sentimental, letting us off with the comforting message the “under the skin we’re really all the same.” The social and political systems that both connect and enslave people are the fallenness of the globalized world. It is a bleak vision, a tough film to watch, and a brilliant piece of filmmaking.

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## St. James’ Peace and Justice Committee *from Terry Ling*

This month we are concentrating on Millennium developmental Goal #3: Promoting gender equality and empowering women. Already the change in the empowering of women throughout the world is noticeable, especially so in the African nations. It is interesting to note that women lead the government in the Philippines. The women have had to learn by experience and can be a unifying force for peace and good government. However, two-thirds of children denied primary education are girls and those living in extreme poverty are women.

Why are the changes in these parts of the world so striking? At one time, violence against women was almost an expected way to treat them. After all, said the males, they are inferior and can be treated with little respect. “We are the males and the important persons of the world.”

It was shown in a recent report in the US that homicide is the second leading cause of death for girls aged 15 to 18, and most are killed by someone they knew.

Empowering women to choose life in today’s culture is to empower each one of us to transform a world ravaged by war, hunger, and disease. Promoting gender equality – seeking ways for women and men to have equal opportunities and equal roles on decision making in the church and society – is to promote human equality in a world healed and reconciled to the heart of God.

What can we do as individuals?

Encourage the girls and women we know to be the best they can be. Have them examine their own particular

gifts. Have them define strength of character in their own lives. Make role models of people they admire and trust, and use them as models. Have them realize that celebrities are not the best people to copy.

The Episcopal Church supports the attainment of MDG #3 through Anglican Women’s Empowerment, a partnership of the Episcopal Church’s Women’s Ministries Office and the Office of the Anglican Observer to the United Nations.

As a congregation, we can help our young people by greeting them with affection – by spending one on one time with them – making them feel like a worthy individual.

Have a U2charist! Go to the new EGR website’s U2charist page for more information, a history, sample service outlines, and the Rev. Paige Blair’s contact information. Just what is it? It’s an Episcopal Eucharist service that features U2’s music and a message about God’s call to rally around the Millennium Development Goals.

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## Daffodil Sunday

The American Cancer Society Daffodil Sunday will be Sunday, March 18, 2007 at St. James in the parish hall after the 8:00 and 10:30 services. A donation of \$6.50 is requested for a bunch (10) of daffodils; \$10.00 for a vase of 10 daffodils. Cash and checks made payable to “The Wooster Daffodil Team.”



If you have any questions, please contact me. And thanks to everyone who supports the American Cancer Society.

Jane Richardson, 330-264-4342

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## Thanks from Lowell Reynolds family

On behalf of the Lowell Reynolds family we would like to thank each and everyone at St. James for all of the cards, prayers, love and comfort that we have received since our son Duane’s death. God Bless you all. Thank you so much. Lowell, Nancy Reynolds and family.

## Getting in touch with your inner Anglo-Saxon

*Absolution by Murder*

by Peter Tremayne (Peter Beresford Ellis)  
Signet, 272 pp., \$6.99

*Anglo-Saxon Spirituality: Selected Writings (The Classics of Western Spirituality)*

translated and introduced by Robert Boenig  
Paulist Press, 330 pp., \$24.95

*Celtic Spirituality (The Classics of Western Spirituality)*

translated and introduced by Oliver Davies  
Paulist Press, 550 pp., \$29.95

*Christ the Golden-Blossom: A Treasury of Anglo-Saxon Prayer*

compiled by Douglas Dales  
Paulist Press, 160 pp., \$17.95

*High King of Heaven: Aspects of Early English Spirituality*

by Benedicta Ward  
Cistercian Publications, 107 pp., \$16.95

Anglo-Saxons have been getting a bum rap for years. Social critics have long written scathingly about WASP—White Anglo-Saxon Protestant—culture (although, as someone pointed out, the “W” is redundant, and “ASP” would suffice). Anglo-Saxons have been blamed for hierarchy, patriarchy, privilege, racism, sexism, militarism, excessive “right brain” rationality at the expense of “left brain” creativity, and environmental imperialism. Never mind that the real Anglo-Saxons were defeated in the Norman invasion of England in 1066, or that today’s English upper classes are descended from those conquerors. And never mind that the relatively decentralized, fluid society of the Anglo-Saxons was subjugated to a rigid hierarchy of both church and state under the Normans.

Since we’ve made the Anglo-Saxons our cultural whipping boy, to whom have we turned for historical inspiration? Why, to the Celts, of course, those pre-Saxon Britons whom the Anglo-Saxons conquered or drove out of England. Never mind that the Anglo-Saxons never triumphed over the Celts in Cornwall, Wales, Scotland, or Ireland, and never mind that both peoples were later victims of Danish Viking raiders. We love the Celts and despise the Anglo-Saxons. “Celtic” designs are everywhere and “Celtic” spirituality abounds among

both New Agers and liberal Christians (just look at the Celtic prayers and blessings in *Enriching Our Worship*, the Episcopal supplement to *The Book of Common Prayer*). If you google “Celtic spirituality” on the web, you’ll find about 180,000 sites, but if you google “Anglo-Saxon spirituality,” you’ll find fewer than 800.

What is it about the Celts that appeals so strongly to many cultured English-speaking people who have become disenchanted with traditional western institutions, including Christianity? In his introduction to *Celtic Spirituality*, translator Oliver Davies points to the Celtic images of women as agents of power, the Celtic appeals to the imagination (art and poetry) as the center of Christian life, the strong Celtic images of nature as an autonomous realm that is nevertheless touched by the life of grace, and the Celtic awareness of the body as the focus of human existence. In other words, Celtic spirituality lends support to egalitarianism, gender equality and feminism,

the importance of the “left brain” creativity, and environmentalism, among other popular currents of our own time. Celtic spirituality has much the same appeal for us as some of the Gnostic writings do. Both seem to offer us a way to be Christian without being what liberal Christians don’t want to be anymore: “Anglo-Saxon.”

But Anglo-Saxons have gotten a bum rap. Davies points out that Celtic spirituality, despite its differences from the orientation of the Latin world, had “real parallels with the Anglo-Saxon church in its earlier period,” before it grew closer to Rome, as well as with Eastern Orthodoxy in Syria and Russia. (One need only look at the images of the saints painted by Celtic and Anglo-Saxon monks to see striking similarities to Orthodox Christian icons.) In *Anglo-Saxon Spirituality: Selected Writings*, translator Robert Boenig discusses the Anglo-Saxons’ vivid use of the visual poetic imagination and their understanding of Christ and the saints as victorious spiritual warriors who triumph

despite and through their suffering. One need only read their prayers or look at their brightly-colored art (which covered the walls of their churches as well as the pages of their manuscripts) in Douglas Dales’s *Christ the Golden-Blossom* to catch the exuberance of their faith. Anglo-Saxon spirituality was certainly compatible with and complementary to Celtic spirituality. Both cultures loved to play with language and saw the natural world as deeply spiritual. The art they produced shared many elements and they borrowed freely from one another. The bardic tradition was sacred to both, and both saw the Christian story in epic terms.

(cont. p.11)



# March 2007

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
<b>4</b> 8:00 am H.E. 9:00 Choir 9:30 Adult forum 10:00 Sunday School 10:30 H.E. 11:30 Coffee	<b>5</b>  Women's Clergy Meeting	<b>6</b>  Area Clergy Meeting  7:00 pm Outreach Note change in date	<b>7</b> 7:30 am H.E. 9:30 Bible Study 3:00 pm Clericus 5:30 Lenten program 8:00 Choir	<b>8</b>  Evelyn - Mission Task Force	<b>9</b> 9:00 am through 6:00 pm Rummage and Bake Sale	<b>10</b> 9:00 am through 12:00 noon Rummage and Bake Sale
<b>11 DST Begins</b> 8:00 am H.E. 9:00 Choir 9:30 Adult forum 10:00 Sunday School 10:30 H.E. 11:30 Coffee	<b>12</b>  Wardens' Meeting	<b>13</b>	<b>14</b> 7:30 am H.E. 9:30 Bible Study 11:00 Book Group 5:30 pm Lenten program 8:00 Choir	<b>15</b>  7:00 pm Peace and Justice Committee	<b>16</b>	<b>17</b>  Bishop's College for Leadership
<b>18</b> People to People Sunday 8:00 am H.E. 9:00 Choir 9:30 Adult forum 10:00 Sunday School 10:30 H.E. 11:30 Coffee	<b>19</b>  7:00 pm Vestry meeting	<b>20</b>	<b>21</b> 7:30 am H.E. 9:30 Bible Study 5:30 pm Lenten study 8:00 Choir	<b>22</b>	<b>23</b>  7:30 pm Wayne County Choral Union concert	<b>24</b>
<b>25</b> 8:00 am H.E. 9:00 Choir 9:30 Adult forum 10:00 Sunday School 10:30 H.E. 11:30 Coffee	<b>26</b>  Lenten clergy Meeting - Akron	<b>27</b>	<b>28</b> 7:30 am H.E. 9:30 Bible Study 11:00 Book Group 5:30 pm Lenten study 8:00 Choir	<b>29</b>	<b>30</b>	<b>31</b>

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

## Inner Anglo-Saxon (from page 9)

What is most striking about the Celtic and Anglo-Saxon Christian traditions in England is the way in which their threads became interwoven and cannot now be separated without destroying the beauty of their fabric. What has survived, despite the Viking raids and the Norman conquest, is a unique multicultural blend that is part of our heritage as English-speakers and Anglicans. Especially in Northumbria in northeastern England, Celtic missionaries from Ireland and Iona to the west interacted with Anglo-Saxon Christians converted by Canterbury to the south to produce such treasures as the elaborately illuminated “Insular Gospel” books. The “Celtic knotwork” of interlaced vines, birds, dragons, and other animals that graces the pages of these manuscripts is in fact a blend of motifs so fundamental to both Anglo-Saxon and Celtic art that astute art historians now refer to it as Hiberno (Irish)-Saxon, not Celtic. There is no clearer testimony to the magic of this fusion or to its continuing appeal than the subtle blend of Celtic and Anglo-Saxon elements in the fiction of J.R.R. Tolkien (who was a professor of Anglo-Saxon language and literature). In *The Lord of the Rings*, the “Celtic” elf Legolas and the “Anglo-Saxon” dwarf Gimli, although deeply suspicious of one another, become friends and learn to celebrate one another’s ways.

Sister Benedicta Ward, an Anglican nun who combines spiritual insight with scholarship, has written a fine little book of essays about this interlacing of cultures. *High King of Heaven* is a meal of several courses to be savored one essay at a time. Although she acknowledges the differences between the Celtic and Anglo-Saxon approaches to Christianity, which came to a head at the 7<sup>th</sup>-century Synod of Whitby, she downplays their importance and stresses instead the ways in which they interacted to produce a unique Christian culture and spirituality.

The same theme emerges in a different way in the long-running series of mystery novels by “Peter Tremayne,” the pseudonym for Peter Beresford Ellis, a leading Irish Celtic scholar. His heroine, Sister Fidelma, is a brilliant and beautiful young Irish nun whose legal knowledge and skill qualify her to practice before the High King of Ireland. In the first book of the series, *Absolution by Murder*, she attends the Synod of Whitby, where she meets an Anglo-Saxon Benedictine monk, Brother Eadulf, who, like her, has been trained in the law of his people. Together they solve a series of murders, and in subsequent novels continue their partnership. Unlike Benedicta Ward, Peter Ellis sharpens the contrast between the two cultures and between their religious practices, which the Synod of Whitby was called to resolve. Nor is he culturally neutral, seeing the Anglo-Saxons of Fidelma’s world as she would have seen them: as more hierarchical, patriarchal, crude, and brutal than the Irish. But these differences are relative, not absolute. Fidelma and her author are clearly biased, and the issue of which culture is “better” or “more civilized” is less important in these stories that the creative tension and interac-

tion between them, personified in the relationship between Fidelma and Eadulf.

Every age rediscovers and redefines its past. Unfortunately, we have taken “Anglo-Saxon” to represent what we don’t like today and “Celtic” to represent what we do like. But much of what we condemn as “Anglo-Saxon” probably isn’t, and much of what we praise as “Celtic” probably owes more to the Anglo-Saxons than we realize. We’ve done a disservice to both by failing to see how the interweaving of their cultures and spiritualities resulted in a fabric richer than either could have woven on its own.

January 23, 2007

St. James Outreach Committee  
C/o St. James Episcopal  
Church  
127 West North Street  
Wooster, Ohio 44691



Dear St. James Outreach Committee,

The Staff, Volunteers, and Board of Trustees thank you for your contribution of \$1,000.00, check 6164, 12/29/06, to Viola Startzman Free Clinic. We appreciate your thoughtfulness.

Since 1995 the Free Clinic has been serving the medical and dental needs of the lower income residents of Wayne County who have no health insurance but do not qualify for Medicare or Medicaid. We rely on contributions such as yours to provide medical and dental care, including laboratory testing and medications. Thank you so much for your support which makes it possible for us to continue serving our patients.

This letter confirms that no goods or services have been provided to you in exchange for this gift. Your generosity is appreciated.

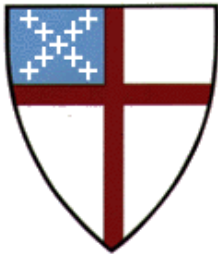
With sincere regards,

*John Moritz*

John wrote this personal note:

Thank you so much for your generous donation to the clinic. It will enable us to help many people. Your church has been so generous to us and we certainly appreciate it.

The Episcopal Church



St. James Episcopal Church  
127 West North Street  
Wooster, OH 44691

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## What's Happening at St. James

- 7th Mar**                      **Wednesday Lenten Gatherings begin: each week at 5:30 pm**
- 9th Mar**                      **Rummage and Bake Sale: 9:00 am - 6:00 pm**
- 10th Mar**                     **Rummage and Bake Sale: 9:00 am - noon**
- 11th Mar**                     **Daylight Savings Time begins: Spring Forward!**
- 23rd Mar**                    **Wayne County Choral Union concert: 7:00 pm**

### March, 2007

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

### April, 2007

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					