

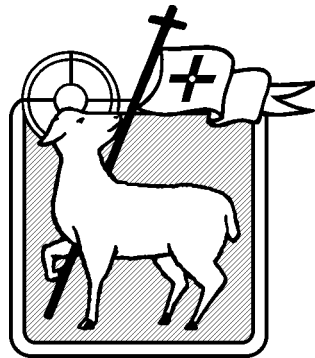
the Joyful Noise

of St. James' Episcopal Church

Dominus Regit Me by Joseph Messner

Hell was once a bucolic town along Georgia's Southwestern Railroad. My great, great grand father, John Kleckner, walked there from North Carolina. Last March I flew to Birmingham, Alabama, and retraced part of his steps by car with my brother and his three young boys.

In the years of 1864 and 1865, during the time of the conflict between the northern and southern states, rail passengers could disembark and receive refreshments at Andersonville, the station stop of about twenty residents. The aroma from the pine woods surrounding the town filled the air. Sweetwater Creek flowed nearby.



If the passengers chose to walk 1600 feet further east along Church Street, they dead-ended at the massive wood North Gate of the Confederate-run Camp Sumter. The pine logs of its stockade walls rose 17 feet into the air and dropped five feet into the ground, surrounding 26 acres of what was once rolling farmland. Sentries guarded the prisoners from *pigeon roosts* atop the walls and shot any man crossing a *deadline*. Many of the prisoners were despondent; some deliberately crossed this boundary to end their desperation. John Ransom, a sergeant in the 9th Michigan Calvary, wrote, "Sometimes we have visitors of citizens and women who come to look at us. There is sympathy in some of their faces and in some a lack of it."

The barest trickle of water, Stockade Branch, ran through the camp, providing a single source of drinking, bathing, and relieving water. Some of the men who arrived shortly after the camp's opening created a *shebang*, a makeshift lean-to, created from scavenged

branches and timber. Historical records report that the winter of 1864 to 1865 was the coldest in 25 years for southwestern Georgia. Men slept on the ground, most without cover, as temperatures plummeted to 18° at night. During the hotter days of summer, temperatures reached into the high nineties or low 100's. Both ice and fire burn.

Though Camp Sumter was originally built to relieve the overcrowding of war camps around Richmond, 45,000 Union boys and men were corralled into this enclosure during its 14 months of operation. The Confederate government channeled resources into maintaining its own troops and as a result did not provide adequate food, clothing and medical care. Lice, flies, mosquitoes and maggots were uncontrollable. Dysentery, smallpox and scorbatus were rampant; a fetid and putrid smell filled the air. Almost 13,000 died. Their cemetery grave-stones are placed cheek by jowl, in the manner in which these men spent the last months of their lives.

When my brother and I visited, the day was sunny, yet breezy and cold. Though the site is now a National Historic Site, its rolling hills were devoid of visitors. Four-year-old Jacob seemed to sense the holiness of the place and neither talked loudly nor

(cont. p.3)

In This Issue

- 1 Dominus regit me
- 3 Evelyn's Epistle
Editor's Bit
- 4 Cruise Ship St. James
Honduras
- 5 Anniversaries and
Birthdays
- 6 Women's Retreat
Peace and Justice
- 7 Speaking of Movies
- 9 Outreach
Iraq
- 10 Child Mortality
Habitat
- 11 Adult Forums
- 13 Scriptorum
- 14 Calendar
- 15 Brown Bag Schedule

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@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
Publications



The needs around the world are great, and the United Thank Offering provides a personal and meaningful way for us to help. Through our daily prayers and contributions of thankfulness for all the benefits and blessings in our own lives, we ultimately reach out to others across our country and the world in Christ's name.

Do you have a blue UTO box? There are some on the table with the poster in the parish hall and some on the tract stand in the southwest entrance.

Saint James Episcopal Church

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

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

Evelyn's Epistle

My dear Friends,

We are almost to Holy Week. This is the busiest, most intense week in the Christian year. It can also be a time of deepening devotion and commitment to being followers of Christ. Through the liturgies we remember Jesus' final days while we are reminded of the meaning of discipleship and how often we fail to be faithful. But we are also assured of God's overwhelming willingness to forgive us and to redeem us.



I invite, urge, and encourage you to fully enter into Holy Week. Make it a priority. For this one week, let your faith life come first. Be a part of the crowd that calls out in joy to Jesus as he enters into Jerusalem and becomes the one that calls for his crucifixion. On Maundy Thursday be reminded of the gift of love and the intimacy of servanthood bestowed on us. Watch throughout the night and remember Christ's tears in the garden. The next day, walk the Way of the Cross and hear the Passion as we allow God to take our sins from us. At the Great Vigil, hear how God has brought his people back time and again, and then for all time, as we move toward the joy of Christ's resurrection.

This is the most important time of our year. Enter in fully and prayerfully. You will know what it means when you do.

God's peace be with you.

Evelyn

PS. Last month I quoted the words from the hymn "Lord of the Dance". Damon Hickey was kind enough to supply me with the author of the text. It was written by a Quaker man, Sydney Carter, to the tune "Tis a gift to be simple".

Dominus Regit Me *(from page 1)*

ran. I heard few sounds, save for the slight rustling of pine trees and the words of a hymn running through my head:

**The King of Love my shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And He is mine forever.**

My great, great grandfather, John, was a "fancy Dutch" farm boy born in western Stark County. At the age of 16, he enlisted with a friend by the name of Gorman in the 104th Regiment of the Ohio Volunteer

Infantry at Camp Massillon. The regiment crossed into Kentucky at Cincinnati and for the next 2 ½ years fought battles throughout Kentucky, Tennessee, Georgia, Alabama and North Carolina. Gorman was taken as a prisoner and interred at Camp Sumter. My great, great grandfather was shot in the face during the battle of Town Creek, North Carolina. A bullet entered one side, exited the other, and took two teeth with it. The military hospitalized him in Greensboro. At the end of the war he went to this infamous pen, retrieved his weakened friend, Gorman, and brought him home to Ohio.

In the gospels Jesus asks, "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.'"

And so for this Easter, I say, Love rescued me. Love still carries me on His shoulders. Love will bear me home. Alleluia.



The Editor's Bit

Your editor frequently professes to be evangelically un-superstitious. If there's a ladder to walk under, he'll do it; if there's a black cat about to cross his path, he'll wait until it does; if the tea leaves in his pot look like an exploding airplane, he'll book his next flight to wherever.

Superstitions come in all shapes and sizes. In some hotels, there is a singular absence of a 13th floor.

Mysteriously, the elevator buttons go from 12 to 14 and getting off at twelve to walk up to the thirteenth is doomed to failure. In such triskadephobic hostels, your editor, of course, tries to get a room on the 14th floor, just to make a point.

In China, they too can lose floors, but it happens to be the fourth floor and not the thirteenth. This is because the word for *four* and the word for *death* happen to sound the same. And in Italy, the seventeenth floor is sometimes omitted, apparently because the roman

(cont. p.12)



Cruise Ship St James

Peggy Hockett

ally 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 is a sign up sheet on the bulletin board. If we have 25 or more names we will try for a bus. If not, we can car pool.

Tickets are never more than \$5.00 and we will need an additional \$4.00 if we can secure a bus.

A Grand Evening of Theater

A rehearsed public reading of Eric-Emmanuel Schmitt's play **The Visitor** will be presented at St. James at 7:00 pm on Sunday, April 29, by Dick Figge, with Shirley Huston-Findley, Richard Benson, and Dan Dean.

"The Visitor," by Eric-Emmanuel Schmitt, was first presented in French in 1993 and won two Molière prizes for outstanding play and production. Since then it has been widely performed in Europe but only received its first English-language production, by the American Theater Company, in Brussels, Belgium, in November of 2005.

The action takes place in Vienna, Austria, in April of 1938, a month after the Nazi annexation of Austria. The long night of barbarism has descended on Vienna, and the Nazis have begun persecuting the Jews. Sigmund Freud's daughter Anna is arrested by the Gestapo and taken in for questioning. Freud is alone and desperate when suddenly a stranger enters through the window. The visitor, a frivolous and cynical dandy in evening clothes, has some incredible things to say. A dialog between Freud and 'the visitor' explores some urgent philosophical questions with insight and humor.

Who is the visitor? A mad man? A magician? Is this merely a dream? Is he an embodiment of our perception

of Freud's subconscious? Or is he really, as he claims, God in person? Like Freud himself, each of us will have to decide, in the course of this serious, crazy evening, who this visitor really is.

Shirley Huston-Findley is the chair of the Department of Theatre at The College of Wooster. Richard Benson is an attorney for the City of Wooster and Dan Dean is a 2003 graduate of The College of Wooster and is now a Cleveland based actor.

Admission to the performance is free. Donations to Habitat for Humanity will be accepted. This is a public event, so friends and family are very welcome, as well as the general public.

The Honduran Experience

from Alan Kiefer

Flying down to Honduras presented a chance to talk with other healthcare providers on the plane and in the Atlanta airport waiting for our flight to San Pedro.

Talking with another rookie about cleft lip and cleft palate repairs that were being done by a talented plastic surgeon from Columbus was intriguing. Dr Linda Camp would be working for the first time with Dr. Les Mohler who had been traveling the world attempting to restore dignity to children who were born with a very obvious birth defect that would set them apart from their playmates. Unless they could get some timely surgical repairs their impaired speech alone would make their birth defect obvious.

Along with Dr Camp were emergency room personnel who were going to open a new ER in CAMO's home city of Santa Rosa. They would be doing mock cases until the time came to open the ER to Santa Rosans for the first time with a practiced protocol in place. Hondurans were brought to the ER and asked to play the role of real emergency cases in order to practice and perfect an emergency room protocol.

Other healthcare providers who would join four of us dentists would be OB-GYN's, ophthalmologists, dental hygienists, optometrists, and other skilled support personnel as well as some of their Honduran counterparts who would be assisting and learning from their colleagues from the US.

Kathy Tschiegg of Orrville, a former Peace Corps

(cont. p.8)

April Birthdays

2	Laura McGinty Bowen		
	Sue Gorman		
5	Lexie Varga		
6	Nancy Grifo		
	Chuck Timothy		
7	Samantha Graser	21	Dick Figge
10	BJ Anfang		Norm Lathrop
	Ted Sharp	22	Abigail Anderson
15	Jann Gallagher		Bill Blanchard
	Jay VanHouten	24	Lynn Lange
17	Shirley Iceman	25	Deb Blough-Schmidt
19	Cathy Cook	28	Chip Cook



Adult Forums Schedule

April 1	Special Guest for Adult Forum and for the sermon
April 8	Easter Sunday, No Adult Forum
April 15	No Adult Forum
April 22	NAACP, Juanita Green and Manny Stone
April 29	5 th Sunday, Pot Luck, No Adult Forum
May 6	A Dance Demonstration by Roger and Carol Kienzle



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.

April Anniversaries

2/66	Al and Rosanne Burger
2/77	Troy and Alison Schmidt
18/87	Jeannie and Ben Helbert

An ECCOHIO Public Forum: **Insuring A Decent Future For Our Health Care**

Monday, April 16, 7:00 p.m.
First Presbyterian Church, Wooster

Cathy Levine, Director, UHCAN-OHIO (Universal Health Care Action Network)

Jerry Gordon, Director, SPAN-OHIO (Single-Payer Action Network)

Harry Zink, M.D., President, the American Academy of Ophthalmology

A Representative of the Governor's Staff (invited)

Audience questions and discussion will follow.



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

April 15	Cyril Ofori/Amelia Laing in thanksgiving for family
April 22	Sarah Vogeler/Sarah Coffin
April 29	Laurie Bayless: In honor of her prayer partner and all women at the St. James Retreat last fall

The 2007 flower calendar is posted in the North Street entrance, if you would like to provide flowers for the Sunday services.

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.



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.

Correction from last month... To be the best stewards we can be, we had a change of gifts. Bob Kendall has offered St. James the use of his new projector so there is no need for us to purchase one. So instead, Margo and Pete Miller are financing the purchase of new white, molded tables for the undercroft meeting room. Thanks for your flexibility.





Planning for the 2007 Women's Retreat is under way. Reservations have been made at the Loyola of the Lakes Conference Conference Center in Clinton, Ohio for October 5th, 6th, and 7th, Columbus Day weekend.

We will gather at the conference location on Friday, October 5th at 6:00 P.M. for check-in and dinner. The retreat weekend will end at approximately 11:00 A.M. on Sunday, October 8th.

All rooms are single occupancy with shared facilities. There are a few rooms with a private bath as well. If for special reasons you would prefer a private bath, please note that on your registration form.

The cost per person for room and board is \$145.00. A deposit of \$40.00 is payable to St. James on or before April 15th. The balance of \$105.00 must be received no later than September 15th.

Please indicate on the memo line that the check is for the Women's Retreat, include the bottom portion of this page filled out, and mail or give to Cathy Cook.

Please send your registration form and check directly to Cathy, 1788 Pine Cove Dr., Wooster OH 44691. This will insure your reservation and check do not go astray, and we know as soon as possible that you plan to attend the retreat. Cathy will then turn all checks as soon as she gets them into the church office for processing and deposit. Thank you.

Peace and Justice Upcoming Events

Peace and Justice – Upcoming community events

These upcoming local events are supported by the Interfaith Peace and Justice Network.

April 15, 7:00 pm
Peace Gathering on the Square in downtown Wooster

April 16, 7:00 pm
ECCOHIO: Presentation and discussion on Health Care, with Cathy Levine from the Universal Health Care Action Network and area legislators. First Presbyterian Church.

April 28, 10:00 a.m. until 7 pm
The Eyes Wide Open exhibit on the Square in downtown Wooster



I will attend the 2007 St. James Women's Retreat at Loyola of The Lakes on October 5th-8th.

(My deposit of \$40.00 per person is included with this form.)

Name _____
Address _____
Telephone # _____
City _____ State _____ Zip _____

I will be bring the following guest (s): Use more paper if more space is needed

Name _____
Address _____
Phone _____
City _____ State _____ Zip _____

I would be willing to help with _____
(Car Pool, Refreshments, Programs, Other)

I would like a ride to Loyola Conference Center:

Yes _____ No, I will make my own travel arrangements _____

Amazing Grace

When we think today of abolitionism, the names of Abraham Lincoln, John Brown, John Parker, Elizabeth Blackwell, and John Rankin may come to mind. But the American abolitionists readily acknowledged the inspiration they received from the Englishman William Wilberforce (1759-1833), who played a leading role in the struggle to end the practice of slavery in the British Empire.

Abraham Lincoln declared that the name of Wilberforce was familiar to every school child. That is probably not the case today, so we should welcome the English director Michael Apted's **Amazing Grace**, which celebrates Wilberforce's life and work on the 200th anniversary of the banning by Parliament of the slave trade. The film, scripted by Steven Knight and with a sweeping musical score by David Arnold, is a handsome production with captivating performances by some fine British actors. It is thin in places but on the whole is engaging and always entertaining.

In 1787 Wilberforce (played here by the handsome Welsh actor Ioan Gruffudd) is persuaded by his close friend, the Prime Minister, William Pitt the Younger (Benedict Cumberbatch) to head the abolition movement in Parliament.

The film's story is like an ideal illustration of Margaret Mead's dictum that a small group of thoughtful people could change the world. A circle of dedicated reformers inspires Wilberforce in his quest. Thomas Clarkson (Rufus Sewell) goes on a journey to learn all he can about the slave trade. English ships carried goods to Africa, whence they carried slaves to the West Indies. The slaves who survived the notorious 100-day "Middle Passage" were sold there, and the ships, loaded with West Indian exports, then completed the circuit to England.

Albert Finney appears as Wilberforce's sack-clothed mentor John Newton, a former slave ship captain haunted by the memory of the 10,000 slaves he transported. In repentance he has since become an ordained

minister and written the text to the great hymn that gives the film its title.

The Senegalese singer and musician Youssou N'Dour plays Oloudoqh Equiano, a Nigerian former slave whose memoir of his experiences on the Middle Passage sold 30,000 copies in two months and roused the conscience of middle class readers.

Barbara Ann Spooner (Romola Garai), an abolitionist in her own right, falls in love with Wilberforce. Surely she was a more interesting and complex character than we get to see in this film, where her function is mainly to encourage Wilberforce in his periodic discouragement and failing health. The marriage seems based on their political agenda; there is precious little sense of romance between these strikingly attractive people.



I would have found Wilberforce more interesting and believable for a few failings and conflicts. (The historical Wilberforce, for instance, did what he could to stifle the labor union movement, apparently caring little for the rights of the urban working classes.) And to account for his celebrated conversion to evangelical Christianity in 1785 by showing him sitting on the grass at his estate and telling of a conversation with God is downright silly.

Likewise it bothered me that the film tends to set up the noble and idealistic good abolitionists against the evil, corrupt, and scheming defenders of slavery. History is surely more complicated than that. Slave labor was the basis for a great deal of prosperity, but the Industrial Revolution was in full swing at this time, and its influence on these issues might have been represented.

Unaccountably, the reality of the slave trade is largely withheld from us. It is, quite properly, talked about in moral generalities, but we do not see much of what Thomas Clarkson saw. Fortunately we are given the vigorous meanness of parliamentary debate, which is the focus of battle in the film. The pro-slavery side is well represented by Lord Terleton (Ciarán Hinds), Lord Dundas (Bill Paterson) and the Duke of Clarence (Toby

(cont. p.8)

Speaking of Movies *(from page 7)*

Jones). The gifted orator Wilberforce and his allies are equal to them, and the polished verbal attacks are a source of delight.

Beginning from a minority position, Wilberforce doggedly presented his bill every year through the 1790s, all the while publicizing his cause and at one point presenting a petition signed by 300,000 people who refused to put slave plantation sugar in their tea.

Things start to shift when the conservative and worldly Lord Fox, sympathetically and zestfully played by the great Michael Gambon, joins the abolitionist ranks. The ablest of parliamentarians, he also persuades his new colleagues that their cause will not succeed without deft political maneuvering, and in one of the high points of the film proceeds to show them just how it can be done.

The abolitionist cause finally succeeded in 1807. It forbade the trading in slaves but did not free those who were already enslaved. That victory was not achieved for many years, but Wilberforce saw the law enacted just three days before his death in 1833.

Any sweeping film treatment simplifies complex events, but Apsted's film is a welcome celebration of great events in English history and the courage and integrity of the man who led the abolitionist movement.

The Honduran Experience *(from page 4)*

volunteer, founded CAMO in the early 90's and oversees the extensive services provided to the people of Honduras.

A fairly large group from Canton Mercy Hospital was outnumbered by the Wooster area people including Dr John Thomas and his wife Judy, Dr. Ron Pycraft and his wife Beth Pycraft RDH, Dr. Ted Crawford, Cindy Mullet, Deb Miller, Marcia Murphy, and myself. Dr. Paul Crowley and Dr. John Weeman would join us later in the week along with other Mercy people.

It was interesting to find out after an extra long bus ride from San Pedro to Santa Rosa that the medical people worked primarily in Santa Rosa where CAMO has created a large presence including a very successful daycare facility and a manual training center in addition to the new ER and hospital facilities.

The dental team on the other hand traveled up to 3

hours roundtrip every day to remote mountain villages to set up MASH type dental units to treat patients who would wait in line to be seen by dentists and to have fillings or extractions done. At the end of the clinic we would say our goodbyes, tear down the dental units, stow them in a truck, and return to Santa Rosa only to go to another village another day and begin the process again.

The Hondurans were modest, shy, and extremely grateful for the care they were provided. They would gather around our truck at the end of the clinic (after they had helped to reload the truck) and say goodbye to us knowing they might not see another dentist for several months or longer.

In the end, the gratitude of the Honduran villagers for the modest work we provided made it all worthwhile. Where once there were dark discolored teeth, now there were bright new white fillings that might make the villagers and children smile a little more readily. Rarely did we see anything but smiles and although we remove very few teeth in the US, removal of a tooth was common and necessary when no further work could be done. Our Honduran counterparts who were repaying their country for their education did up to 99 extractions in a few hours.

The smiles of the children were most dramatic and when they mustered their best English to say "Thank you" it seemed as though we had been well paid.



Easter Sunday 11:30 am



There are a lot of things currently happening on the Outreach Committee. Here are a few of the upcoming events:

April

During the Easter season, we encourage everyone to support the *2007 Bishop's Annual Appeal*, which provides funding both for new initiatives throughout our diocese—

including youth mission trips and campus ministries—and for the Episcopal Community Services Foundation. The mission of ECSF is “to promote a reconciling Episcopal witness that encourages service, compassion, and liberation for ‘the least of these’” through grants to outreach programs sponsored or supported by parishes in the Diocese of Ohio. (The Viola Startzman Free Health Clinic here in Wooster has received grants from ECSF the past several years.) More information and pledge materials will be distributed in mid-April. Please respond as generously as you are able!

May

Blitz Build will be held May 19-21. This is an event that Habitat for Humanity will be sponsoring. The Habitat Road trip *Crazies* are an experienced team of about 60 members from all over the US. They take an annual 3 day trip to a Habitat affiliate in the U.S. and help them build houses. This year the team will assist in building two houses one on Neal Drive in Wooster and the other on Liberty Street in Shreve. Habitat is looking for help with providing lunches and snacks, greeters, skilled sub contractors, transportation and monetary donations. If you would like to help please call Habitat at 330-263-1713.

June

June 21 is the date for *Meals Together*. Please put this on your calendars. I will put sign up sheets at the back of the church in May.

Iraq St. James

Dear Friends and Parishioners of St. James,

I had a brainstorm (didn't you smell something burning???)

First there are eight people listed in our weekly church bulletin in the military stationed in Iraq, Afghanistan, etc. Would their family members please supply the church

office with a picture of these individuals and their addresses where we can send mail to them. I will collect the addresses from the church office. Their pictures will go on a bulletin board or in our newsletter.

Secondly, I would like to send each one of these individuals a “we-care-about-you” package from Members/friends of St. James. I have had experience with this in sending our own grandson(s) packages so I have some suggestions.

I am looking for reading material that is truly uplifting—such as issues of Reader's Digest, Crossword/Variety puzzle books, Sunday comics/daily comics from the newspaper. Possibly you received some funny emails that would put a smile on their faces (I can make copies); cards or notes signed by you with a short message of support.

Ideally I would like to spend approximately \$20.00 per military person (that does not include the cost of postage). I will be glad to do the “shopping” for these items OR you may donate suggested items.

Suggested items are Beef Jerky (it has to be all beef - items that contain pork are not allowed per a very informational and friendly Wooster post office person); Nature Valley Bars, various candies (candies that will not melt); packs of crackers, toothpicks, small packs of Listerine papers that you can pop in your mouth. I have bought boxes of chips, various cheese/wheat flavored or peanut butter cheese crackers come in an eight-pack and I opened the packages and sent a mix or variety of “mini” packs.

Deadline is April 20th. Thanks for supporting our troops.



I would like to thank everyone who sent me birthday greetings. The cards, e-mails and e-cards were fun to open. Your thoughtfulness, caring and love is appreciated. May God bless you. Gladys



Reduce Child Mortality *Janice Miller*

Nearly ELEVEN million children under the age of FIVE die in the world every year – most from easily preventable treatable causes. In wealthier nations, one out of 143 children dies before the age of five. In low-income countries, it's one in ten.

Hunger in America? Each year over TWELVE million American children face hunger and every fourth person standing in a soup kitchen line is a child.



Share Our Strength (www.strength.org) is a national nonprofit organization that inspires and organizes individuals and business to share their strengths to help end childhood hunger. *Partnership to End Childhood Hunger in the Nation's Capital* (www.AskMeHowDC.org) is one of the programs described in detail. The intension is to surround all children in the DC area with reliable access to good food and nutrition every place that touches their lives – in the family, at school and throughout the community. To do so, they work with local organizations to help families help themselves through three important areas: increasing access to the public and private programs that can provide food to those who need it, strengthening the community infrastructure for getting healthy food to children and teaching families how to get the most nutrition out of a limited budget. More information is on the bulletin board.

CAMO and Marafiki Global AIDS Ministry, Inc. are two organizations St. James has funded after hearing about their work from Ruth Brown and Jeff Baker. The Viola Startzman Clinic receives donations from our Brown Bag Series. Local food ministries we support are

Meals Together, People to People, and the Salvation Army.

What more can I do as an individual?

- 1- Make each and every child you encounter feel special.
- 2- Volunteer to work with children in our schools or agencies.
- 3- Include nutritional food for children in your bag for People to People.
- 4- Join the Outreach or Peace and Justice Committee
- 5- Share information with the above committees about community needs.

What can our church community do to save all children?

- 1- Increase the amount of food donated monthly for People to People.
- 2- Increase our Ton of Love goal to 2500 pounds in 2007.
- 3- Actively pursue ways to provide adequate food for children every day.
- 4- Pray for the well-being of all of God's children.

What the world is like in 2015 will be a reflection of how developing and developed countries worked together to achieve the Millennium Development Goals. World Health Organization, UNICEF, the United Nations Development Program, the World Bank and St. James Episcopal Church are a few of many organizations working together.



Habitat Roadcrazies

Habitat For Humanity In Wayne County is teaming up with the *Habitat Roadtrip Crazies* to build 2 houses in 3 days!

The *Habitat Roadtrip Crazies* are an

experienced team of about 60 members from all over the United States. They take an annual 3 day trip to a Habitat affiliate in the U.S. and help them build houses – houses in a hurry! Each of these team members are so anxious and excited to help, they actually pay all of their own travel expenses and any required boarding expenses in order to take part in the build. The team is

(cont. next page)

headed by Tom Gerdy of Lynchburg, Va. The group has chosen to come to Wayne County in 2007! Their three day work weekend is scheduled for May 19-21. We would like these two houses be taken under wing by Churches.

What do we need from Churches?

Food: Lunches and snack-type foods throughout the day will be needed. 8 Churches or organizations each providing lunch for 25 people will be needed each of the three days.

Shuttle service: Vans and drivers will be needed to transport volunteers between both work sites and from a centralized parking place to the construction site.

Greeters: We would like to have 3-4 greeters available on site (a schedule will be put into place so each greeter would have a 2-3 hour shift) to greet workers and have them fill out the proper paper work and make them feel welcome when they arrive on site.

Volunteers: Construction volunteers will be needed. Tom would like 50 local volunteers on each site along with the regular *Roadcrazies*. The local volunteers need not be highly skilled people, only willing to hammer, saw, paint, etc 'learn-as-you-goers' are perfectly acceptable and welcome.

Skilled Subcontractors: Willing skilled and licensed subcontractors are a must for the success of the Blitz Build. They will have to be willing to work on the weekend Saturday, Sunday, and Monday.

Masons: Masons will be needed in the weeks prior to the blitz build as the Blitz Build actually begins with a completed basement and floor deck.

Gifts In Kind: Habitat is always seeking generous donations of the materials we use in our houses in order to keep construction costs as low as possible. All Gifts in Kind are tax deductible for the donor.

Money Donations: A Habitat house sponsorship is 560,000.00. While we have some funds available we are still lacking most of the amount needed for the house construction cost. Any amount of money your church can raise would be very helpful. A church in Wooster has already pledged \$10,000. This is a great beginning for us.

Adult Forum Summaries

We have been graced with some dynamic leaders from the Service Community who have spoken to us: Steve Griffen from Interfaith Housing, Major Mary West from the Salvation Army and our own Susan Gorman from Good Will. They have spoken eloquently about what their agency is doing in our changing community with its increasing number of needs and a larger group of people, who although working, still very much qualify for help from our community services. Each agency reaches a different part of that population and is doing a very good job at what they do but they are limited by funding regulations, lack of personnel and limited resources. All of them can use additional financial backing but all of them also need people, a resource that can be provided by churches and the community. Volunteer!

Here is a brief summary of their presentations.

Interfaith Housing: Steve Griffen, Executive Director: New Director, New Direction

They have new board members and there is a rekindling of their faith-based heritage and tradition. Interfaith Housing is again associated with the Wooster interfaith clergy partnership. St. James is connected with IH through the apartment for transitional housing in above our office. (Perhaps in the future we may have even more ties through volunteerism.) The goal of Wooster Interfaith Housing is to provide safe, affordable housing to the homeless and very low income families. IH provides them with support they need to take advantage of the responsibility of "having a roof over their heads" by training them in "life skills". We heard from three young women for whom these programs have made dramatic changes in their lives. Their two program houses, FAITH House and HELP House contribute to solving the problem of what happens after shelters to people who have no other resources. They hope to increase the number of living units both apartments and homes for those in need. What can you do? Help them make a difference, one family at a time.

*The Salvation Army: Major Mary West: Corps Officer/Pastor
Giving Hope a Hand*

The Salvation Army is a world-wide, caring institution. It is a religious-social service organization "dedicated to care for the poor but also loving the unlovable and befriending the friendless". Their services are far

(cont. next page)

ranging. They shelter the homeless (the only agency in this community that does) and feed the hungry. Their soup kitchen feeds all who come with no checks to see if they qualify as being poor: if you are there, they feed you. They help their 'clients' throughout the year in solving problems by paying utility bills, obtaining prescriptions and clothing and providing rental assistance and transportation. They have a "Coats for Kids" program. The family visitation program focuses on those isolated and lonely in our society, the homebound and institutionalized. It is manned by volunteers who visit year round. For children they have summer camp, the Charles Loehr-Grace B. Jones computer/learning Center where volunteers give group and one-on-one tutoring. There is also a youth drop-in activity center which runs Monday through Saturday from 6:00p.m to 10:00 p.m. It offers a comprehensive slate of recreational programs for youth during that time.

The Family Services Division seeks to strengthen and unify the family unit whether it is a traditional one or one of a combination of adults and children in a non-traditional sense. Of course they can use donations, enthusiastic bell ringers and volunteers for the year-round program.

Goodwill, Susan Gorman, Vice President, Administration

"Giving People A Chance..... Not Charity"

Goodwill is three businesses in one company: contract services, donated goods and workforce development. Revenue generated from sales of donated clothing and household items supports education, training and employment services. The industrial services department sub-contracts with local businesses. This production facility also offers work opportunities for trainees in Goodwill's job training services. Much of Goodwill's income is generated by the retail store.

Their mission statement says it all: To help people with disabilities and barriers to employment make the transition to independence through education, training and employment services.

What do they need from us? Donations of clothing and household goods and Donations of usable vehicles (It is very hard to be employed if you don't have transportation to get to the job.) There is full tax credit for this kind of donation. This is called "Wheels to Work" and there are specific guidelines the client must meet to qualify for this kind of help. Questions? Call (330) 264-1300 ext.241 (or ask Susan)

All of these programs are much more involved and complex than can be described here. If you are interested in learning more or in giving your time and talent to any agency featured this month, give them a call. You can be sure they will have a place for you in their programs and in their service to the community.

Editor's Bit

(from page 3)

numeral XVII can be re-arranged to make *VIXI*, which is Latin for *I lived* – or alternatively *I am dead*.

It seems to me that a really good international hotel should miss out floors 4, 13, 14, 17 and any others that could cause the superstitiously challenged to start hurling salt over their shoulders or chowing down on a bowl of fresh garlic. Taking out all the mirrors might also help to quell the fears of those who worry that breaking one could lead to seven years of bad luck. And for extra safety, it wouldn't do any harm to have gargoyles slapped onto the building to ward off evil spirits.

However, the hotel I'm currently staying in could do everyone a big favor by simply making the water drinkable. I know Californians are health conscious, but turning water into something like pure chlorine seems to me to be overkill. I mean, I don't mind adding a hint of chemicals to tap water to get rid of a few germs, but the water coming out of my bathroom faucet could kill the Ebola virus and strip paint.

My option is to use the bottled water that the hotel provides in the room – for the princely sum of \$4.90 for a liter. If I could just get used to the taste, it would be cheaper for me to go to the nearest garage and fill up a bottle with gasoline. My hat goes off to the guy who first thought, "I know, I'll put water in a bottle and sell it for more than a gallon of gas."

I suppose the reason for the expense is that the product apparently comes from the French Alps. Alas, I have no way of knowing if that's true, not being familiar with the taste of water from Gallic alpine regions. \$4.90 for a liter? That's just outrageous.

But wait... Did I say \$4.90? And if you add 4 and 9 together, isn't that 13?

Unlucky for some indeed!

Can we be both American and Anglican?

Anglican Communion in Crisis: How Episcopal Dissidents and Their African Allies Are Reshaping Anglicanism

by Miranda K. Hassett

Princeton University Press, 320 pp., \$39.50

The CofE: The State It's In

by Monica Furlong

Hodder and Stoughton, 429 pp., out of print

The Next Christendom: The Coming of Global Christianity, revised ed.

by Paul Jenkins

Oxford University Press, 368 pp., \$14.95

The Oxford Guide to the Book of Common Prayer

edited by Charles Hefling and Cynthia Shattuck

Oxford University Press, 640 pp., \$45.00

In its almost daily coverage of the recent meeting of the Anglican primates in Tanzania, *The New York Times* referred to the Episcopal Church in the United States as the American branch of the Anglican church. If you go to Answers.com on the Web and search for "Episcopal Church," the definition is, "The church in the United States that is in communion with the see of Canterbury."

It's certainly accurate to say that at present the Episcopal Church is the only church in the U. S. that's in communion with Canterbury, but it's hardly adequate as a definition. And calling us the American branch of the Anglican church is hardly accurate historically. The Episcopal Church was organized in 1789 (the year the U. S. Constitution was ratified and the first year of George Washington's presidency). Most of its clergy were formerly clergy of the Church of England—missionaries to the American colonies—who had abjured their oaths of allegiance to the British King George III in order to support the Revolution. Their new bishops had been ordained *after* the Revolution by the

Scottish Episcopal Church and the Church of England. But *before* the Revolution, no bishop of the Church of England ever set foot in America. So while the new Episcopal Church could claim descent from the Church of England, it certainly wasn't founded by it and didn't owe its existence to Canterbury's recognition. Likewise, when the Episcopal Church in the U. S. became a charter member of the Anglican Communion in 1867, it had already been an independent church for 78 years.

The ECUS was organized to be different in important respects from the Church of England. As the essays in Hefling and Shattuck's *The Oxford Guide to the Book of Common Prayer* make clear, the first American Episcopal Prayer Book was different from the

English Prayer Book, incorporating some older elements of the Scottish Prayer Book that the Church of England had changed. The organization of the American church was different too. Following the model of the new American government, bishops were elected by the dioceses, not appointed, much as governors were elected by their states—and both laity and clergy had a voice in their election. The church had a presiding bishop elected for a term of office, like the American president, rather than an archbishop appointed for life. Members of the bicameral General Convention, like those of the American Congress, were elected from their dioceses and, once again, included laypeople as well as bishops and priests. Unlike the Church of England, the American Episcopal Church could not be "established" with tax support

as the official state church, and was, therefore, merely one Christian denomination among others, dependent upon its members (and, to be fair, some generous British benefactors) for its financial support. It never called itself the Anglican Church in the United States. Rather, it was officially the *Protestant Episcopal Church in the United States*, a name that emphasized its theology (Protestant, not Catholic) and its organization (Episcopal, not Presbyterian or congregational), rather than its origin (English or Anglican).

The current conflict between the Episcopal Church and the Anglican Communion over the place in the church

(cont. p.15)



April 2007

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Palm Sunday 8:00 am H.E. 9:00 Choir 9:30 Adult forum 10:00 Sunday School 10:30 H.E. 11:30 Coffee	2	3 Noon: Renewal of Vows - Evelyn 7:00 pm Joint Outreach with Peace and Justice	4 7:30 am H.E. 7:00 pm Choir	5 12:05 pm Brown Bag: <i>After These Messages</i> 6:00 Maundy Thursday	6 Good Friday Noon: Stations of the Cross 7:00 pm Good Friday Liturgy	7 10:00 am Set up 8:30 pm Great Vigil
8 Easter Sunday 8:00 am H.E. 9:00 Choir 10:30 H.E. 11:30 Coffee and Easter Egg Hunt for children	9 OFFICE CLOSED	10	11 7:30 am H.E. 9:30 Bible Study 11:00 Book Group Bishop's Appeal in Shaker Heights 7:00 Choir	12 12:05 pm Brown Bag: <i>Fare Thee Well</i>	13	14
15 People to People Sunday 8:00 am H.E. 9:00 Choir 10:30 H.E. 11:30 Coffee 7:00 pm Peace Gathering at the Public Square	16 11:00 am ECSF - Evelyn 2:00 pm Mission Task Force - Evelyn 7:00 Vestry Meeting 7:00 ECCOhio at 1st Pres.	17	18 7:30 am H.E. 9:30 Bible Study 7:00 Choir	19 12:05 Brown Bag: <i>Hear and Now</i> ───────── Evelyn Vacation ─────────	20	21
22 8:00 am H.E. 9:00 Choir 9:30 Adult forum 10:00 Sunday School 10:30 H.E. 11:30 Coffee	23	24	25 7:30 am M.P. 11:00 Book Group. 7:00 Choir Evelyn Vacation	26 12:05 Brown Bag: <i>Voices of Wooster</i> 7:00 pm Peace and Justice Committee	27	28 10:00 am - 7:00 pm <i>Eyes Wide Open</i> at Public Square
29 9:00 am H.E. 1:00 - 5:00 pm Historical Church Tour 7:00 pm <i>The Visitor</i> - Dick Figge	30 Evelyn out of town	1	2	3	4	5

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

Can we be...?

(from page 13)

of people who are in same-sex relationships is in some ways a sibling feud between churches of former British colonies. In this family, the ECUS is the elder (and smaller, wealthier) sibling, and the African Anglican churches are the younger (and bigger but financially poorer) siblings. Because of the “special relationship” between the U.S. and the U.K. and the fact that most Episcopalians and members of the Church of England are (let’s face it) white northern Europeans, American Episcopalians have long assumed that they would always have a privileged seat at the Anglican family table. That assumption has blinded many on both sides of the pond to the real differences between the two communions, and to the fact that the ECUS was born out of bloody revolution and rejection of the “mother” church and country. So now we find it more than a little disturbing to realize that we could actually be forced by the Archbishop of Canterbury to accept second-class status in the Anglican Communion unless we agree to repent, apologize, and promise never to act independently in any divisive matter again.

The very substantial differences between southern-hemisphere third-world Christianity and Christianity in the industrialized “northern” world, and the growing numbers and influence of these “southern” Christians within international denominational families are just beginning to sink in. A 2007 edition of Paul Jenkins’ *The Next Christendom: The Coming of Global Christianity* (an earlier edition of which was reviewed in this column in September 2002) and Miranda Hassett’s new *Anglican Communion in Crisis: How Episcopal Dissidents and Their African Allies are Reshaping Anglicanism* explore these changes in detail. The latter also makes clear that the controversy is not only between American and African “Anglicans,” but also among American Episcopalians. But the Episcopal Church is not alone in its internal dissension. Monica Furlong’s *The CofE: The State It’s In* makes clear that fracture lines created by issues of theology, governance, and the role of women in the church, exacerbated more recently by the controversy over the place of gay people, go deep within the Church of England. (The CofE established “flying bishops” as a way of providing sympathetic Episcopal oversight to congregations opposed to female priests, and something along these lines appears to be in the works for American congregations opposed to their own bishops’ support of policies of the national church.) The CofE came very near to a split a year before Gene Robinson’s name was known

to most Episcopalians outside New Hampshire, when the Archbishop of Canterbury, threatened with a revolt by some of his own bishops, pressured a *celibate* gay man to withdraw as the nominee for a bishopric. A division could still be precipitated if and when the Church of England clears the way to ordain women to the episcopate.

How would a break with the Anglican Communion affect the ECUS? Is our identity as American Episcopalians so bound up with our identity as Anglicans that we would be willing to crawl back to Canterbury in order to preserve it? Or would we see such a move as a corporate trip to Canterbury’s woodshed, watched with smirks by our African siblings? In short, if we are forced to choose, is our identity as an indigenous, independent, American denomination more important to us than our membership in the Anglican Communion? Time will tell, but I’m willing to bet that for most Episcopalians, American independence and faithfulness to our commitments to inclusiveness will trump Anglican identity, no matter what we may feel personally about the ordination of gay people and the blessing of same-sex unions.



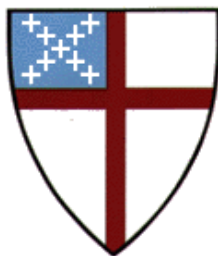
Spring Brown Bag Concerts

Thursdays, 12:05 p.m. to 12:35 p.m.

- | | |
|----------|--|
| March 29 | Karen Gardener, Christina Mathews and the 11 th Hour Saxophone Quartet |
| April 5 | <i>After These Messages</i> : Women’s A Cappella Singers from The College of Wooster |
| April 12 | <i>Fare Thee Well</i> : Louise Hamel, flute, Mady Noble, recorder, Cheryl Anderson, harp |
| April 19 | <i>Hear and Now</i> : The Matt Dingo Jazz Group |
| April 26 | <i>Voices of Wooster</i> : Senior Voice Performance Majors from the College of Wooster |
| May 3 | Annie Gerig, recorders, and Judithe Jacob, guitar, keyboards, and vocals |
| May 10 | <i>Musica Felice</i> : Ken Shafer, harpsichord; William Mateer, recorder; Susan Shaw, flute; Marna Mateer, cello; Jill Shafer, soprano |
| May 17 | Stephen Brown, Organ Pops |

Donations benefit Viola Startzman Free Clinic. Complimentary Coffee and Tea Provided

The Episcopal Church



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What's Happening at St. James

- 1st Apr** **Palm Sunday**
- 6th Apr** **Good Friday: Stations of the Cross: Noon**
- 7th Apr** **Great Vigil: 8:30 pm**
- 8th Apr** **Easter Sunday: Holy Eucharist 8:00 am and 10:30 am**
- 29th Apr** **The Visitor play: 7:00 pm**

April, 2007

S	M	T	W	T	F	S
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29	30					

May, 2007

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