

the Joyful Noise

of St. James' Episcopal Church

One Heart - One World: We Are One

by Susan Figge



Working toward the Millennium Development Goals is not just about doing good. It is about transforming ourselves.”

“This work represents our response to the deepest brokenness in the world today.”

With these words the Rev. Mike Kinman, Network Facilitator for Episcopalians for Global Reconciliation, opened the first day of this year’s Kenyon Conference. Episcopalians of all ages and from all across Ohio began their focus on the eight U.N. Millennium Development Goals as a concrete way “to do the Good News.”

As Christians we start with the Gospel. But the Gospel story is unfinished; it continues in our story. Christ works through us. The MDGs are a scaffolding on which we can build a story about the continuation of the Gospel in the 21st century, changing the Church and ourselves.

But in order for that to happen, we must let go of our own myths of independence and self-sufficiency, our fears about scarcity, inadequacy and the unfamiliar, our captivity to our own wealth and our theologies of stewardship based largely on good business practice. “The greatest spiritual challenge we face is our relationship with wealth.” To take the MDGs seriously means to set out on a journey of spiritual transformation.

Where do we begin?

We can pray. Mike reminded us of Walter Wink’s statement that history belongs to the intercessors, who believe the future into being. We can become such intercessors, including the MDGs in our prayers and asking God to help us be open to need and to use us for healing in the world.

We can act. The Church’s unique gift is building transforming relationships. We see others not as economic entities, but as revelations of God. In offering help, we offer not only the gifts God has given to us; we also seek to understand the gifts that God has given even the poorest of the poor, and we can participate in development projects that

In This Issue

- 1 One Heart - One World
- 3 Hospice and Palliative Care of Greater Wayne County
- 4 Millenium Develop. Goal Women’s Retreat
- 5 Anniversaries and Birthdays Flowers
- 6 Progressive Dinner Holy Humor South Central Deanery Meet
- 7 Thanks Speaking of Movies
- 8 Blessing of Animals
- 9 Scriptorium
- 10 Calendar
- 11 Holy Humor
- 12 What’s Happening

(cont. p.3)

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

Contributors this month include:

Bobbi Schickler
Susan Figge
Richard Figge
Damon Hickey
Peggy Hockett

Folders for the last issue were:

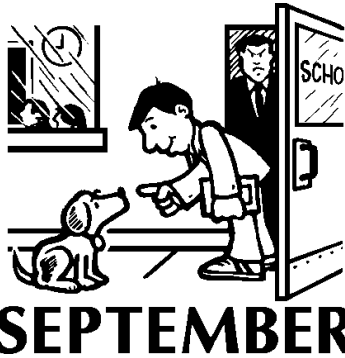
Jean Barnes
Mary Hickey
John Hockett
Peggy Hockett



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



Astolat
Publications



SEPTEMBER

Thank you from Jeff Baker

Dear St. James,

Thank you so much for your very generous gift. I have used the money to relocate to my new ministry, a ministry that you all have helped prepare me.

I miss you all,

Love, Jeff

Saint James Episcopal Church

Corner of East North and Market Streets, Wooster, OH (330) 262-4476

Parish Hall: (330) 262-4488

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

E-mail: saintjameswooster@earthlink.net

Holy Eucharist Services

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

Staff

Rector - The Reverend Evelyn N. Manzella	(330) 262-1930
Organist - Jason Metheny	(330) 769-2867
Choir Director - Ned Brooks	(330) 264-9495
Parish Secretary - Gladys Hunter	(330) 682-0117
Pledge Secretary - Pat Watson	(330) 263-7811
Treasurer - John Cook	(330) 263-0073
Ass't Treasurer - Stewart Fitz Gibbon	(330) 263-7676
Liz Glick - Bookkeeper	(220) 263-4048
Joyful Noise Editor - Russell T. Cross	(330) 345-1416

When there is no priest available, call Senior Warden, Celia Smart at (330) 262-0299, or Junior Warden, Brad Burns, at (330) 263-7504 in case of emergency.

2007 Vestry

Gwen Bayless	(330) 264-1874
Ruth Brown (09)	(330) 264-3691
Brad Burns: Jr. Warden (07)	(330) 263-7504
Susan Figge (09)	(330) 262-6242
Sue Gorman (07)	(330) 262-0973
Peggy Hockett (08)	(330) 345-7825
Roger Kienzle (08)	(330) 262-4262
Pete Miller (09)	(330) 264-7201
Jane Richardson (08)	(330) 264-4342
Celia Smart: Sr. Warden (07)	(330) 262-0299
Tim Urang (07)	(330) 682-0118

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

The Mission of St. James Episcopal Church is to Greet, Grow, and Give in the name of Jesus Christ.

Hospice and Palliative Care of Greater Wayne County

Bobbi Schickler

The Hospice and Palliative care organization seeks to enhance the quality of life for patients and their families during times of serious illness and loss. They are located at 2526 Back Orrville Rd. in Wooster.

Most people associate Hospice with patients having cancer but their care extends to those with chronic and serious illnesses such as cardiac disease, late stage dementia, liver disease, etc. Often the patients suffer from more than one disease.

Volunteers are at the heart of Hospice. They may work in direct care with patients and families or support the work by helping in the hospice office. Volunteers receive the training they need in whatever way they choose to serve. Volunteers can design their schedules to fit the time demands of their personal lives. Volunteers visit with the patients where ever they happen to be staying. They provide companionship, a listening ear to patients and their care givers and provide emotional and spiritual support through their presence, music, conversation, recording patient's reminiscences or generally providing the kind of loving care that both care takers and patients need. A volunteer who works with patients attends a 30 hour training course to be prepared to feel secure in their patient and care giver relationships.

Palliative Care

Palliative Medicine is a medical specialty that focuses on pain control and symptom management for patients experiencing chronic and serious illnesses or a combination of illnesses. These patients generally require assistance with managing pain and the symptoms caused by both the disease and the treatments used to manage the disease.

The LifeCare Palliative Medicine team offers an interdisciplinary approach as an extension of the primary physician's care. LifeCare patients may be able to live for many years with their complicated illnesses. These patients want to stay as independent as possible even though experiencing symptoms and discomfort which comes from severe or multiple diseases. The LifeCare Palliative Medical team includes the referring physician, palliative care physician, palliative care nurse practitioner, palliative care director and a home health aid. Social workers and Chaplains may also provide assistance.

No patient is turned away. Medicare, Medicaid and most insurers pay for this service. Those who have no resources are covered by funds from United Way, Memorials and other types of fund raisers.

One Heart - One World *(from page 1)*

create direct relationships in which we can share our gifts with each and learn from each other. What as individuals/as a church are we good at? What is our passion? We can build on those assets to support our projects.

We can give, as a church and as individuals: .7%. This is an entry point, the least we can do. If all the wealthy countries in the world gave at that level, we could fulfill the MDGs.

We can raise our voice. We can join the Episcopal One campaign and the Episcopal Public Policy Network. We can ask every candidate for national office to make specific proposals related to the MDGs.

As individuals and as a church, we have more to offer than we can imagine. However little it may seem to us, God will make it enough—our time, our talents, our wealth. We can continue the Gospel story.

[This summary is based on Mike Kinman's presentations and our group discussions during the first day of the Kenyon Conference. Jean Barnes, Susan Figge and Peggy Hockett attended those sessions.]

The Millennium Development Goals:

1. Eradicate extreme poverty and hunger.
2. Achieve universal primary education.
3. Promote gender equality and empower women.
4. Reduce child mortality.
5. Improve material health care.
6. Combat HIV/AIDS, malaria and other diseases.
7. Ensure environmental sustainability.
8. Develop a global partnership for development.

Millennium Development Goal

Peggy Hockett

Environmental sustainability is an essential part of global economic and social well-being. However, continued exploitation of natural resources – forests, land, water, and fisheries – has caused dramatic changes in our natural world in recent decades. While we all suffer, the major impact is on those who depend directly on natural resources for their livelihood.

By the year 2015 the Millennium Development Goals sets out to:

- Integrate the principles of sustainable development into governmental policies and programs worldwide and reverse the loss of environmental resources.
- Reduce by half the proportion of people without sustainable access to safe drinking water.
- Achieve significant improvement in the lives of at least 100 million slum dwellers by 2020.

Forest loss continues, displacing indigenous peoples from their native homes and disrupting their livelihoods. The collapse of fisheries around the world threatens to increase hunger and poverty among poor coastal communities. Over 2.4 billion people, mostly the very poor, lack access to proper sanitation facilities; one billion lack access to drinkable water. Some two million children die every year – 6,000 a day – from preventable infections spread by dirty water or improper sanitation facilities.

Energy is an area that shows most clearly the gap between the global rich and the global poor. Two billion of the world's poorest people don't have access to regular energy supplies and this forces them to take trees for firewood or burn heavy-polluting fuels that harm human health. The global rich with their high consumption of energy have caused an alarming increase in greenhouse gas emissions, one cause of climate change. Climate change is more likely to impact the poorest regions of the world most, affecting agriculture, disease spread and increasing catastrophic events. The world now has the financial resources and know-how to increase economic productivity and prosperity while protecting our natural resources for future generations. What is lacking is the political will to change the status quo.

What One Diocese Can Do

- Continue giving 0.7% in grants to help fund projects initiated by church communities that support the Millennium Development Goals.
- Seek contact with environmental organizations who are working towards the goal of environmental sustainability in 3rd world countries. Take advantage of their experience and expertise in this endeavor.
- Think "Green" for improvements or renovations in the Church property and energy use.

What One Congregation Can Do

- Seek ways to reduce energy use in the church and when making improvements incorporate "green ideas" into the planning. Examples: stop air leaks, insulate pipes and ductwork, use compact fluorescent bulbs
- Invite environmentally knowledgeable people to speak to inform us regarding reducing energy use at church and at home.

What One Person Can Do

- Use the examples given for the church in your home.
- Run washing machines and dishwashers only when there is a full load.
- Buy energy-efficient appliances when replacing old ones. (Look for the energy star.)
- Drive more fuel-efficient vehicles.
- Under-inflated tires on trucks and cars can waste millions of gallons of gas annually.

Visit www.fightglobalwarming.com to discover more ways you can save energy which usually results in saving money as well.

Stay alert to what is happening in different governmental agencies and speak out if policies are not in the best interest for the health of all citizens and the long range health of the planet.



*Women's
Retreat*

The St James Women's Retreat will be held at Loyola of the Lakes Conference Center on **October 5-7**. It's not too late to make a reservation. A check for \$145, made to St. James Episcopal Church with a memo for The Woman's Retreat, may be sent to Cathy Cook, 1786 Pine Cv. Wooster, OH 44691

September Birthdays

- 3 Hal Hulit
- 5 Sam Funk
- 6 Tim Gallagher
Inell Keller
Joe Perrone
- 8 Sarah Sanford
- 9 Andrew Fitz Gibbon
Nancy Slaydon
- 10 Brad Burns
- 12 Laurie Bayless
Joe Messner
- 13 Scott Blanchard
- 20 Ned Brooks
- 21 Carolyn Clarke
- 23 Pete Miller
- 24 Barbara Bettison
- 25 Leslie Breeden
Alison Schmidt
- 26 Jill Sanford
- 27 Fred Heuchling
Dana Schmidt
- 28 Heather Fitz Gibbon



September Anniversaries

- 2/79 Chuck and Laura Timothy
- 2/00 Jamie and Alison Watkins
- 4/48 Stuart and Terry Ling
- 5/81 Stewart and Heather Fitz Gibbon
- 8/68 Dick and Susan Figge
- 25/99 Richard and Susan Brooks
- 26/98 Ben Gard and Susan Baxter
- 26/53 Dan and Shirley Icesman
- 26/70 Alan and Jackie Kiefer
- 27/58 Dick and Kim Watkins



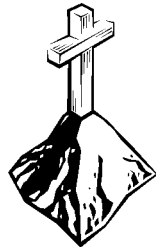
When you or a member of your family is in the hospital, please let the office know. Due to new privacy regulations, the hospital is no longer allowed to give us that information.



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

In New Life

Please remember in your prayers
Raymond McCall who died July 28



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

For those people who don't have a computer and would like to be added to the telephone tree, please call Jill Hockenberry at (330) 264-2489.



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

- Sept 3 Dick and Kim Watkins in celebration of Jamie and Alison Watkins' anniversary
- Sept 9 Stuart and Terry Ling in celebration of their wedding anniversary
- Sept 16 Pete and Margo Miller in celebration of Pete's birthday and the birthday of their son, Alex
- Sept 23 Shirley Buytendyk in celebration of the birthday of her granddaughter Allyson

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

Holy Humor

Q. What kind of man was Boaz before he married Ruth?

A. Ruthless.

Q. What do they call pastors in Germany ?

A. German Shepherds.

Q. Who was the greatest financier in the Bible?

A. Noah He was floating his stock while everyone else was in liquidation.

Q. Who was the greatest female financier in the Bible?

A. Pharaoh's daughter. She went down to the bank of the Nile and drew out a little prophet.

Q. What kind of motor vehicles are in the Bible?

A. Jehovah drove Adam and Eve out of the Garden in a Fury; David's Triumph was heard throughout the land; and probably a Honda, because the apostles were all in one Accord.

Q. Who was the greatest comedian in the Bible?

A. Samson. He brought the house down.

Q. What excuse did Adam give to his children as to why he no longer lived in Eden ?

A. Your mother ate us out of house and home.

Q. Which servant of God was the most flagrant law-breaker in the Bible?

A. Moses. He broke all 10 commandments at once.

Q. Which area of Palestine was especially wealthy?

A. The area around Jordan. The banks were always overflowing.

Q. Who is the greatest babysitter mentioned in the Bible?

A. David. He rocked Goliath to a very deep sleep.

Q. Which Bible character had no parents?

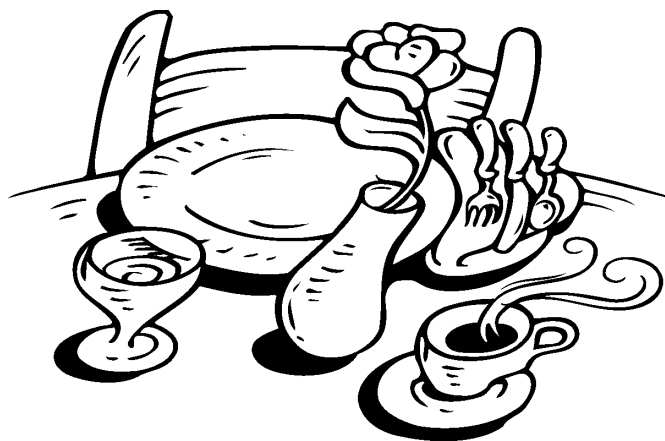
A. Joshua, son of Nun.

Q. Why didn't they play cards on the Ark ?

A. Because Noah was standing on the deck.

PS... Did you know it's a sin for a woman to make coffee?

Yup, it's in the Bible. It says . . . "He-brews"



Progressive Dinner

Plans are underway for the St. James Progressive Dinner scheduled for **Saturday, October 20**. The evening will begin with a gathering in the Parish Hall at 5:30 P.M. featuring hospitality and appetizers. The assignment cards for salad and entree courses will be distributed as participants check in. After a salad course and then an entree course at host homes, everyone will re-assemble for dessert and coffee/tea or BYO libations at Pete and Margo Miller's.

A sign up sheet will be up on the bulletin board in early September. Volunteers to host from 6-10 guests for the salad or entree piece are needed. All other attendees will be asked to provide either an appetizer, a dessert, or wine. If you would be interested in hosting a course, please e-mail Gwen Bayless (gwenbayless@mac.com) or call Gwen at 264-1874.

What fun this should be! A great autumn get-together and Evelyn just back from Sabbatical! It is hoped that many adult St. Jamesians (college age and over) will be available for this social evening of food, fun, and fellowship.

Fall South Central Deanery Meeting

The Fall 2007 South Central Deanery meeting for women of the church will be held at St. Mark's Church in Shelby on **October 20th** beginning at 9:30 a.m. with Fellowship, 10:00 a.m. Eucharist, then lunch and program. This get together and lunch will be hosted by the women of St. Mark's. Mark your calendars. Please come and get to know other women in parishes in the South Central Deanery.



Marafiki Global AIDS Ministry Inc.
PO BOX 292069 Columbus, OH 43229

August 1, 2007
St. James Episcopal Church
127 W. North St.
Wooster, OH 44691

Dear Evelyn,

We write this to acknowledge your kind donation of \$1352.00 to Marafiki Global AIDS Ministry, Inc., Those of us who work with the Marafiki Global AIDS Ministry, Inc., on a daily basis wish to thank you for your generous and faithful contributions to our work. Your continued support enables us to provide many benefits to the children so deeply affected by the HIV/AIDS epidemic in Kenya. God bless you. Feel free to visit our website at marafikiglobalaidsministry.com. If you have any questions concerning the total amount, kindly contact me at 954-657-1706 and my email address is revjmnanga@yahoo.com.

Rev. Dr. John M. Nganga CEO/Founder
Marafiki Global AIDS Ministry, Inc.



by Richard
Figge

Tell Michael Moore he's not being objective and dispassionate in his films, and I'm sure he won't frown. Sometimes there are social issues that cry out for passion and a committed position.

Complain that in his films he places himself in the middle of things, provoking people in positions of respect and responsibility. No question about it, and he does it with gleeful humor informed by anger at their actions and by compassion for those who suffer as a result.

And who has done more in recent years than Michael Moore to make documentary filmmaking a viable and popular genre? In the midst of this summer's movie diet

of pabulum and popcorn, we should welcome Moore's **Sicko**, a movie of passion, intelligence and wit that addresses our broken, corrupt health care system.

Maybe his style is evolving. It is nearly 45 minutes before Moore himself appears in this film, and there is only one spectacular Michael Moore trademark episode, about which more below.

The early part of the film is dominated by archival material, like a 1971 tape recording from the Oval Office in the White House. President Nixon is discussing the original Kaiser Permanente health maintenance plan proposal. At first he is skeptical, until he learns "It's for profit." And of course it makes sense that "the less care they give, the more money they make."

We see a film clip from a 1996 Congressional hearing. Dr. Linda Peeno bares her soul and relieves her conscience as a former medical claims reviewer for Humana. Her job, she explains, was quite simply to save the company money. By denying a patient a necessary operation she saved the health insurance company a great deal of money. The patient died.

The case is not unique and reflects what inevitably happens when the fundamental purpose of a company involved in health care is profit and not service to patients.

It is a national disgrace when there are 50 million Americans without health insurance. But Moore drew on some 500 hours of interviews he conducted with people who were in fact insured and who told horror stories of being denied treatment they thought they were entitled to.

Looking into what happens to sick people in Los Angeles whose insurance coverage has run out, Moore offers footage documenting the practice by hospitals of dropping such patients off at public shelters, including a bewildered, addled woman unceremoniously deposited at curbside, having no idea where she was or where she was to go.

One interviewed woman told of being in a traffic accident and being carried unconscious to an ambulance. Her insurance company refused to pay for the ambulance because they said the woman had not made previous arrangement for the ambulance to take her to emergency treatment.

(cont. page 8)

Speaking of Movies

(from page 7)

Inevitably when the question of national health insurance (or, horror of horrors, “socialized medicine”) is raised in this country, we can expect dire warnings of dreary waiting rooms where people wait endlessly to see a physician, of denial of access to facilities, doctors, or hospitals of one’s choice. But that systemic denial is precisely what people face under our current for-profit system. And our life expectancy is lower and our infant mortality rate is higher than in countries with universal health care.

Moore looks into these popular charges against national health programs and goes off to see for himself in Canada, England, France, and Cuba, where he interviews doctors, caregivers, and patients. In this charming, hope-inspiring part of the film, the skeptical American discovers that, amazingly, the people in these countries are delighted with their health care systems, which are based on service and not on profit, on response to human needs and not exploit for gain. In England he speaks at length with former Labour MP and Cabinet Minister Tony Benn, who sees the UK’s health care system as a triumph of democracy and who tells him that if this system were threatened, there would be a revolution by the British people. In Moore’s travels the people he interviews are enjoying free, quality health care. They live in societies where people do not live in constant fear under the cloud of possible catastrophic illness. If these countries can enjoy such a system, why should it be beyond the capabilities of the richest country on earth? What have we become when we care so little about each other?

Obviously Moore’s anger is directed at the huge profits of the health care industry at the appalling expense of the many who depend on them. What percentage of the enormous profits of pharmaceutical firms actually goes into the R&D programs that are used as justification of extraordinary prices of medications?

These are questions and issues to be considered across the political spectrum. Moore is not singling out one party or group. Hilary Clinton, once the champion of national health insurance, is now shown squarely in the company of smiling politicians who laughingly accept generous donations from pharmaceutical and other companies profiting from our system. What has happened to our democracy when these people are clearly in the pockets of overlords seeking profit beyond all reason?

The unforgettable trademark episode, memorable because it is both outrageously funny and heartbreakingly poignant, involves Moore’s setting out from New York with three boatloads of people who have been denied health care in the United States. He has learned that suspected 9/11 terrorists held at Guantanamo are receiving U. S. government health care at no cost. Surely the American citizens on board, many of them volunteers at Ground Zero, deserve no less.

Turned away at Guantanamo, Moore and company head for Cuba, where they find humane and efficient treatment without ever having to prove paid up coverage. One woman, who has been paying \$240 in the United States for medication to treat her condition, finds that she can get the same thing here for five cents.

Here is the most important film of the summer. It moved me to tears and to roars of laughter. How can we ignore the shame of our broken system when we know the human costs of its huge profits for the few? How long are we going to let corporate greed corrupt our precious democracy? How can our wealthy and resourceful country not follow the common sense and decency demonstrated to us by the successful examples of other countries’ public health care systems? Michael Moore’s combination of brilliant wit, compassion, and anger may prove singularly effective in enlisting the productive outrage of the public. He has stepped back from the in-your-face demonstrations of previous films and has for the most part let ordinary people tell their own stories of trying to cope with a system that is clearly failing us.

Tony Benn spoke of government systems keeping people under control by making them feel helpless and keeping them afraid. *Sicko* is the kind of energizing look at a situation that could move the people of this democracy to cry out, “Enough!”

Blessing of the Animals

The Blessing of the Animals is **October 7 at 4:30 p.m.** Pet food and monetary donations will be given to *People to People*.



Science and Passion among the Trees

The Golden Spruce: A Story of Myth, Madness, and Greed

by John Vaillant

W. W. Norton, 272 pp., \$14.95

The Hidden Forest: The Biography of an Ecosystem

by Jon R. Luoma

Oregon State University Press, 228 pp., \$22.95

The Wild Trees: A Story of Passion and Daring

by Richard Preston

Random House, 320 pp., \$25.95

The biggest and some of the oldest trees on the planet—Douglas-firs, coastal redwoods, Sitka spruces, western hemlocks, and giant sequoias—are in the temperate rainforests of North America's Pacific Northwest. When Europeans came to North America, they left a continent that had been largely cleared of forests. The ancient forests of the western coasts of the British Isles may once have been as big as those of the Pacific Northwest, but by the time the New World was colonized, they were long gone. As the British, Americans, and Canadians spread across the North American continent, they cut down whatever was in their path for homes, ships, fuel, export, or just to get rid of them. The forest destruction that had taken centuries in Europe took only a few generations in North America. Many of the giants of the Pacific Northwest have been felled since World War II, and are still being clear-cut today, using the latest technology, at speeds unimaginable only a few years ago.

In late-nineteenth-century North America, reformers began a century-long struggle to transform agriculture into a scientifically-run business. Land-grant colleges such as Ohio State and research facilities such as OARDC studied the science of agriculture and taught

farmers how to maximize their yields through scientific management of crops and land, increasingly based upon the application of technology and chemistry to large-scale commercial farms. Prior to the development of scientific agribusiness, North American farming and logging resulted in wasteful and often disastrous practices, including the loss of millions of acres of precious topsoil in the Dust Bowl and the slash-and-burn destruction of the forests. The scientific reform of American agriculture, including forestry, was hard-won, and today's agribusiness takes justifiable pride in having transformed the rape of the land into the professional management of some of the most productive farms in the world.

It was not until the 1960s that some scientists began to have serious reservations about "scientific" agriculture

and to suspect that there might be more to old-growth forests than big old hollow trees and logs taking up valuable land that could be used to plant and grow seedlings. The term used still today for old-growth Northwest rainforests by many scientific foresters is "degenerate," because these forests have long since passed the peak of their production of useful timber. Progress in studying complex ecosystems, whether on tall-grass prairies or in old-growth forests, over extended periods has been hampered by the short-term nature of many corporate and government research grants. With a vested interest in the status quo, both government and agribusiness have little incentive to sponsor research that may stretch over decades and reach conclusions that may go against the companies' financial interests.



In *The Hidden Forest* Jon Luoma tells the story of the H. J. Andrews Experimental Forest in Oregon, a research center that has carried out just such complex and long-term studies of an old-growth rainforest. What has emerged is a level of complexity and interdependence never imagined by earlier forest researchers. Diversity, which is the antithesis of the commercial tree farm, is essential to a healthy forest. Such systems,

(cont. p.11)

September 2007

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Evelyn on sabbatical through September 29th						1
2 8:00 am H.E. 10:00 H.E. 11:00 Coffee.	3 LABOR DAY OFFICE CLOSED	4	5 7:30 M.P. 7:00 pm Choir	6	7	8 Wedding
9 8:00 am H.E. 9:30 Adult Forum 10:00 Sunday School 10:30 H.E. 11:30 Coffee	10	11	12 7:30 am M.P. 11:00 Book Group 7:00 pm Choir	13 7:00 pm Parish Hall used by investment group	14	15
16 People to People 8:00 am H.E. 9:00 Choir 9:30 Adult Forum 10:00 Sunday School 10:30 H.E. 11:30 Coffee	17 7:00 pm Vestry Meeting	18 7:00 pm Outreach Meeting	19 7:30 am M.P. 7:00 pm Choir	20 7:00 pm Peace and Justice Committee meeting	21	22
23 8:00 am H.E. 9:00 Choir 9:30 Adult forum 10:00 Sunday School 10:30 H.E. 11:30 Coffee	24	25	26 7:30 am M.P. 11:00 pm Book Group 7:00 pm Choir	27	28	29
30 9:00 H.E. 10:00 Brunch						

Adult Forum Topic 9th September: "Stewardship Forum"

You can check our website for calendar information and updates at <http://www.stjameswooster.org>.

Scriptorium

(from page 9)

which can only develop over extremely long periods of time, become so intricate that the effects of disrupting or destroying just one small element can multiply throughout the system and beyond it in ways that cannot be predicted. The “degeneracy” of the natural forest, with its huge, rotting, fallen logs, is in fact one of the secrets of its success as a living system. Ironically, a fallen log contains far more living tissue in the plants and animals that inhabit it than when it was still a living tree. The role of mychorrizal fungi in the successful growth of trees is also only just beginning to be understood. Putting fungus-rich soil from an uncut forest in the same hole with a conifer seedling, for example, dramatically increases its rate of growth. For Luoma, the timber companies and their scientists are not villains. But his book radiates concern that our appetite for lumber and wood byproducts and our passion for efficiency and productivity may lead to the destruction of what remains of these complex ecosystems before we have had a chance to discover what we may be losing and how its loss may affect us.

In *The Golden Spruce*, John Vaillant tells the bizarre true story of a man whose career spanned the transition from “unscientific” to “scientific” forestry, and for whom the timber companies and their scientists came to be seen as demonic. Grant Hadwin was a lumberjack who would have made Paul Bunyan proud. His wilderness survival skills were almost superhuman. He could travel in the most remote areas, fell the most inaccessible trees, and live off the land in total isolation for as long as he wanted. He was also a skilled boatman in the treacherous waters between the mainland of northern British Columbia and the remote offshore islands known to the English as the Queen Charlottes—“Canada’s Galapagos”—and to the Haida Indians as the Haida Gwaii. On one of his wilderness sojourns, Hadwin had a mystical religious experience in which he realized his complicity in the destruction of the forest, but experienced God’s forgiveness and accepted a divine mission to awaken the world to what was really going on.

On the Haida Gwaii, there grew a freak of nature, an ancient, golden Sitka spruce. Nowhere else had such a tree—the arboreal counterpart of an albino—found the perfect climate not only to grow but also to reach an immense height. The tree was sacred to the Haida people, and its grove had been set aside by the timber company even though it continued to fell the tree’s bigger, older, greener cousins nearby that it had bought

from the Indians. One night Hadwin stripped, swam across an icy river, and cut the trunk of the golden spruce nearly all the way through. The next big storm blew it into the river. By destroying the lumber company’s “pet tree,” he hoped to draw attention to the destruction of the entire forest. But he was promptly arrested. Released on bond, he disappeared at sea in a one-man kayak on a stormy night. Although his kayak was later found, Hadwin was not. Ironically, his action, which was condemned by the Haida, the timber company, and environmentalists, brought the three groups together for the first time to discuss how they could cooperate.

The big trees have inspired still another form of fanaticism. In *The Wild Trees*, Richard Preston tells the story of some very diverse young amateurs in the Pacific Northwest who shared a passion for finding, naming, and climbing the tallest trees on the planet, most of which were so remote that they had never been identified, and all of which were still “wild,” never having been climbed. Eventually they discovered one another, and formed a network. Two of them were married in the top of a coastal redwood. Some of them have become leading forest ecologists, discovering many of the secrets of the canopy’s ecosystem and training a new generation of tree-climbing scientists. The tree-climbing methods they developed have become standard throughout the world. Preston’s account of their lives and adventures is fully as riveting as Vaillant’s story of Grant Hadwin.

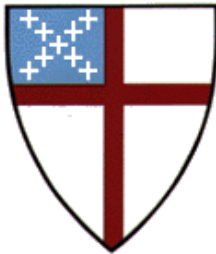
What is it about these forests that stirs such deep passions? For the lumber companies, it was the conviction that by clearing and replanting them they could responsibly, scientifically, and literally build a better world. But for the researchers at the Andrews Experimental Forest, for Grant Hadwin on a mission from God, and for the young people who wanted only to find and climb the tallest trees on the planet before they were cut down, these forests were about a great deal more.

Holy Humor

Everybody’s got it all wrong. Angels don’t wear halos anymore. I forget why, but scientists are working on it. *Olive, 9*

It’s not easy to become an angel! First, you die. Then you go to heaven, then there’s still the flight training to go through. And then you got to agree to wear those angel clothes. *Matthew, 9*

The Episcopal Church



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What's Happening at St. James

- 3rd Sept** **Labor Day: Office Closed**
- 17th Sept** **Vestry Meeting, 7:00 pm**
- 18th Sept** **Outreach Meeting, 7:00 pm**
- 30th Sept** **Holy Eucharist at 9:00 pm followed by Brunch**

September, 2007

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October, 2007

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