

# the *Joyful Noise*

July 2014

Of St. James' Episcopal Church

## Summer Worship

from Evelyn Manzella



My dear Friends in Christ,

I pray your summer will afford you times of rest and refreshment, of having your spirit renewed whether that be at home or away. We have many people that travel and I hope you take advantage of visiting other churches and see what different things they do and see what you appreciate about St. James.

The one thing I pray does not happen is that you get out of the habit of worship. Like any good habit, it's easy to get out of it. It takes work to get up, dressed, and join with others on Sunday mornings. We are at our lowest Sunday attendance in the time I have been at St. James. I am not hearing grumblings of discontent or boredom, so I'm uncertain how we can address why people are not coming to church.



Our numbers in the pews Sunday mornings are such a contradiction to our ministries which are vibrant and growing. I find myself wanting to explain to visitors that we really are a healthy church and that our more modest turn out is not the indicator of our congregation. Or is it?

What keeps you from coming to church each week? Are you not getting what you're wanting? If that's the case, turn it around to ask "What can I give to St. James by my prayers and my presence?" Maybe you are the person to offer

encouragement to someone waiting to hear it from someone.

Besides, worshipping is never really for us, as the Prayer Book saying, "It is a right, and good, and a joyful thing, always and everywhere to give thanks to God". We come together to give ourselves to God, to God's service and to be fed and strengthened to live as God's servants in our homes, workplaces, and yes, even in places of rest and recreation.

Worshipping together puts our lives in a right order and gives us a fresh perspective to remember how loved we are, that we are forgiven and free to live as we choose, not because of what has been past but where God leads us today.

As always I hold you in my prayers and in my heart,

Evelyn

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## Editorial Information

The Joyful Noise is published quarterly 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*  
Publications



Do you need a blue UTO box? There will be some UTO envelopes and boxes on the blue table in the Parish Hall along with the poster which is reminding us of our next in-gathering Sunday.

May we pray, "Dear God, thank you for the privilege of serving you by giving to others our gifts and offerings." Joyce Roe, Parish Coordinator for UTO

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## 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: [office@stjameswooster.org](mailto:office@stjameswooster.org)

*Holy Eucharist Services*

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

### Staff

### 2013 Vestry

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**When there is no priest available, call Senior Warden, Paul Bonvallet, at (330) 263-0036, or Junior Warden, Donna Heeke at (330) 234-2311 in case of emergency.**

*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.

## Report on the Interfaith Justice Committee

*from Susan Figge*

Our working groups have been busy since our last full committee meeting in February, often in collaboration with other local agencies or initiatives.

The poverty group helped with local organization for the Akron Area Interfaith Council Hunger Walk on May 4. The walk in Wooster involved 26 walkers and volunteers and raised close to \$1200.00 for the Akron Area Food Bank.

The Akron Area Food Bank, which serves a number of food programs in Wayne County is hoping to increase the use of the Food Bank in this area, and has held one meeting for food program organizers. United Way has initiated an inventory of all of the food and hunger programs operating in the county and is bringing together representatives from these programs to discuss avoiding overlap and to work together where possible.

The working group on the environment continues its focus on water quality and is currently looking for an ideal site for a demonstration rain garden. The group has visited possible sites and has continued to meet with local experts. The group hopes that the rain garden project may eventually involve some science classes in local high schools.

The Behind Bars & Beyond working group has set July 17 as the first meeting of a support group for people re-entering the county after incarceration in the state prison system. The group will meet once a month at 5:00 p.m. in the downstairs conference room at the United Way Offices. The meeting will include a light supper. The plan is to give returning citizens a safe and comfortable place to talk about their experience and their current needs with each other. Tammy Jackson, Coordinator of the Wayne County Re-entry Coalition will coordinate these meetings.

For more information about the Interfaith Justice Committee or any of the working groups, contact Janice Miller (for the poverty group), Louise Plusquellec, Damon Hickey or Mary Hickey (for the environment group) and Susan Figge (for Behind Bars and Beyond). The next meeting of the Interfaith Justice Committee will be Thursday, July 10, location to be announced. All are welcome to join the Committee or any of the working groups.

## Soldiers' Angels Update *from Brittany Bullard*

Many, many thanks to everyone that has helped with adopting our deployed military this year. So far this year we have mailed over 110 letters or cards and 27 care packages. We've even gotten a couple of letters back from our soldiers! Be sure that each care package, card, or letter we send is appreciated and enjoyed. With your warm thoughts and prayers, Eric should be returning in September, John in December, and Mason early next year.



We've recently started our 8th adoption this year. Please consider joining our efforts to write letters or send cards. If you are interested in joining our team, or adopting a soldier one on one, please speak with me. I'm happy to share whatever information with you that I can.

Thank you- Brittany Bullard



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

Gluten Free Communion Wafers are available. Please make arrangements with Evelyn to receive Gluten Free wafers. Everyone should be able to participate in Communion!

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

For those people who don't have a computer and would like to be added to the telephone tree, please call Jill Hockenberry at (330) 988-0209.

## Email address for the office

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General mail  
Rector  
Secretary  
Music Director  
Organist  
Treasurer/Book-keeper

## Following a Pilgrim Following Jesus

*Jesus: A Pilgrimage*

by James Martin, SJ

HarperOne, 544 pages, \$27.99 (hardback)

(Kindle eBook, \$13.99)

Visiting the Holy Land is on my bucket list. But if I never make the trip, I've got the next-best-thing: Father Jim Martin's *Jesus: A Pilgrimage*.

Father Jim is a popular, understated presence on TV talk shows, including *The Colbert Report*, where he's the "official chaplain." A quiet Jesuit with a quick wit and self-deprecating manner, he's been especially in demand since a fellow-Jesuit became pope. He's also editor-at-large of *America* magazine.

Martin's latest book is part travel journal, part Bible study, and part spiritual pilgrimage (hence, the subtitle, *A Pilgrimage*), undertaken with another American Jesuit priest, Father George Williams. Rather than describe their journey chronologically, he follows the story of Jesus told in the gospel books of the Bible, interweaving his own visits to sites throughout Israel and Palestine. In these accounts, we learn something about the difficulty of travel in the Holy Land today, separated by a security fence that can make trips Jesus would have made easily on foot take hours, with multiple, long detours and security check-points, especially coming from Palestine into Israel. These manmade frustrations, combined with the 100-plus-degree-Fahrenheit temperatures, made me glad several times that I was experiencing these excursions vicariously.

Father Jim is not naïve about the gospel narratives. While he clearly believes the biblical accounts are historically sound, he doesn't shrink from applying the scholarship of skeptics. His favorite guidebook, besides the gospels themselves, is Dominican Father Jerome Murphy-O'Connor's Oxford Archaeological Guide, *The Holy Land*, which frequently questions the authenticity of many sites with traditional claims to be places associated with Jesus in the gospels. Martin finds some of these sites to be overrun with tourists, often lacking any sense of awe, reverence, or even common courtesy. But occasionally, as when he finds the site of the pool of Bethesda, described in the gospel according to John as the place where Jesus healed a paralytic, the discovery becomes an epiphany. Until the nineteenth century, the pool was

thought to be fictional, but then excavations uncovered it right where the gospel said it was, with the five colonnades it said it had. And it turns out to have very few tourists to detract from the experience.

On another outing, Jim and George search for the Bay of Parables, where Jesus is said to have preached by the shore of the Sea of Galilee. No one they talk to seems to have heard of it, but eventually they find it, clearly marked: a natural amphitheater on the edge of the water, where a lone voice could have carried easily to a large crowd. Their sense of discovery at the end of a long search, combined with Father Jim's spiritual excitement about actually being where Jesus was, builds steadily toward the climax of the book: their visits to the sites of Jesus' crucifixion and resurrection. Even in their noisy, overcrowded conditions, which might easily ruin anyone's experience, Martin seems able to find some out-of-the-way place, nook, object, or perspective that resonates deep within him.

Indeed, we're making this trip with a companion who has spent a lifetime getting ready for it. The heart of Jesuit Bible study is reading the stories as if you were there, taking the point of view of some participant, and letting the experience, including the sounds, smells, scenes, and textures, become as real for you as possible, allowing God to speak to you in the present through your imaginative experience of the past. One big advantage of this approach is that, the more you know about what things were like "back then," the more vivid the experience can become. So when Father Jim visits where Jesus is said to have preached the Sermon on the Mount, he brings a wealth of experience meditating on this very story. But he also gets to meditate on it anew, enriched by the actual surroundings where it took place.



All this meditation and prayer can lead to some arresting insights. For example, in contemplating Jesus' suffering and death, Father Jim suggests several guidelines for facing our own. This one jumped out at me:

Fourth, wait for the resurrection. In every cross, there is an invitation to new life in some way, and often in a mysterious way. To me it seems unclear whether Jesus understood precisely what would happen after he entrusted himself to *Abba* in the Garden. Clearly he gave himself over entirely to the Father. But did he know where that would lead? There are indications of his

(cont. on p.5)



Wanted: A group of interested, enthusiastic parishioners to interact with our children and youth on Sunday mornings. We are considering splitting the time between a Christian education topic and learning to play hand-chimes. We need two adults per session to teach a lesson. All curriculum and ideas will be provided. If we can recruit 18 adults, each person will only need to teach for one month. Hand-chime volunteers are ready to begin! For more details, call **Betty Martin**, 330-321-7441.

Thanks!

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## Following a Pilgrim...

(cont. from p.4)

foreknowledge, such as Jesus's challenge to the Jewish leaders, "Destroy this temple, and in three days I will raise it up"; John explicitly labels this a foretelling of the Resurrection. But Jesus's agony in the Garden and his cry of abandonment on the Cross seems to indicate that even he didn't know what kind of new life the Father had in store. Perhaps even Jesus was surprised on Easter.

In these places, Father Jim is sometimes overwhelmed by the realization that "This really happened" and "He was really here." Since I, along with most people I know, have not visited the Holy Land, I can't help hearing the gospel stories as just that: stories. But Jesus isn't just a character in a story. He was a man who actually lived and walked and taught at particular places and times, and it's possible to go see some of those places now. Seeing them made it possible for Father Jim to experience Jesus with a new and powerful sense of immediacy, and to convey some of that to me in his book. As he himself puts it, "What I want most for you is to meet Jesus. You've met my Jesus. Now meet your own." Or, to paraphrase Jesus' statement to Thomas, blessed are those who have not seen and yet believe, but more blessed are those who believe and also get to see.

Finally, this is a big book that you can read a bit at a time. In fact, it's better read that way. Each chapter is its own meditation, beginning with travelogue, biblical scholarship, and reflection, and concluding with a gospel account. If you're planning a trip to the Holy Land, but maybe even more if you aren't, *Jesus: A Pilgrimage* is a trip worth taking.

## The Editor's Bit

If you watch television, use the internet, or use Twitter on a mobile phone, then you will be familiar with something called the **hashtag**. And if you grew up using a simpler type of technology called a typewriter, then you probably used the hashtag but called it the *number symbol* or the *hash*. Another name for this symbol is the *octothorpe*, which has two very curious competing etymologies – which is unusual for words that are young, and thus you would think easy to track.



The first is that it was coined in the 1960's by a worker at Bell Laboratories called Don Macpherson. He reasoned that because there are 8 points on the symbol, the prefix *octo-* for "eight" should be used, but there needed to be something else – you can't just call it an "octo." Now, Macpherson was, at the time, on a committee working to reinstate the Olympic gold medals of the athlete Jim Thorpe, whose 1912 winning medals were taken from him when the Olympic committee found he'd been paid for two seasons of baseball prior to the Games, which, in those days, only allowed amateurs to take part. So, he chose the word *Thorpe* to add to the prefix, and thus was coined the *octothorpe*. In 1983, thirty years after his death, the International Olympic Committee returned the medals. Thorpe's original medals were lost – and have never been found – so in lieu of the actual medals, his heirs were presented with commemorative medals.

The second suggestion was that the symbol looked like a set of 9 fields, but that the center was actually a village, so it showed a village with 8 fields around it. The Old English word meaning "village" is *thorpe*, which is why in England you have places like *Scunthorpe*, *Cleethorpes*, *Grimethorpe*, and many others. So the *octothorpe* is a whimsical "village with 8 playing fields."

So next time you're with friends who mention the hashtag, you're more than adequately equipped to share these snippets of etymological wisdom. And as both are good stories, it really doesn't matter which is correct!

### July Birthdays

- 4 Liz Glick  
Howard Funk
- 7 Karen Kendall
- 14 Alan Kiefer
- 20 Bob Kendall  
Celia Smart
- 23 Ella Spitler
- 30 June Hulit

### August Birthdays

- 1 Nancy Reynolds
- 2 Dorothy Meenan  
Joan Stanford
- 3 Bob Breeden
- 11 Elisa Stoyle
- 12 Emma Heeke
- 16 Clara Patton  
Cynthia Smith  
Danny Fugate
- 18 Gwen Bayless
- 23 Shirley Buytendyk
- 24 Thomas Lentz
- 30 Tim Urang

### September Birthdays

- 2 Hal Hulit
- 3 Kaitlyn Searls
- 5 Samantha Funk
- 10 Brad Burns
- 12 Joe Messner
- 20 Ned Brooks  
Beverly Edgerton  
Max Mosser
- 23 Pete Miller
- 25 Leslie Breeden  
Alison Schmidt
- 27 Carrie Culver
- 28 Heather Fitz Gibbon



### July Anniversaries

- 7 Maurice and Pat Watson
- 10 Liz and Steve Glick
- 12 Janet and Daniel Calhoun
- 18 Dan and Susan Gorman  
Greg Schmidt and Deb Blough-Schmidt
- 21 Kim and Lee Wilson

### August Anniversaries

- 3 Jim and Celia Smart
- 8 Paul and Carrie Bonvallet
- 11 Joan and Richard Stanford
- 13 Velda and Russell Cross
- 14 Barbara and Tim Gill
- 16 Bob and Karen Kendall
- 25 Marie Moore and Howard Funk

### September Anniversaries

- 2 Chuck and Laura Timothy
- 5 Stewart and Heather Fitz Gibbon
- 8 Richard and Susan Figge
- 26 Alan and Jackie Kiefer



*Submissions to the Joyful Noise are always welcome. You can send contributions at any time to the Editor at [astolat@ssnet.com](mailto:astolat@ssnet.com) or you can use snail mail and post to 429 Kinney Circle, Wooster, OH 44691.*



The 2014 flower calendar is in the North Street entrance, if you would like to provide flowers for the Sunday services.

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 director, 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. The flowers are yours to take after the second service but PLEASE return the plastic inserts if you use them to transport the flowers home.

### July

- 6 Jill Hockenberry
- 13 *Open*
- 20 Merlin and Linda Peterson
- 27 Gloria King

### August

- 3 Joan and Richard Stanford
- 10 Louise Plusquellec
- 17 Emily and Bryan Pitorak
- 24 *Open*
- 31 *Open*

### September

- 7 *Open*
- 14 Jill Hockenberry
- 21 Shirley Buytendyk
- 28 *Open*

## The Fault in Our Stars

Josh Boone's **The Fault in Our Stars** is a love story about two teenagers who meet in a cancer support group. On the face of it, this hardly sounds like a likely way to kick off the summer movie season. But hold on.

Canny writers, directors, and actors don't go for the obvious showcasing of unmixed emotions. They look for the tragedy in comedy and the comedy in tragedy, and that is what the filmmakers have achieved here.



The screenplay by Scott Neustadter and Michael H. Weber is based on John Green's best-selling young-adult novel of the same name. The script is crisply written, and the dialogue is literate and witty.

Hazel Grace Lancaster (Shailene Woodley) is being treated for thyroid cancer. Her lungs tend to fill with fluid. She must wear breathing tubes and carry an oxygen tank with her. Climbing stairs is a serious challenge. Her mother (Laura Dern) urges her to get out of her obsessive reading (chiefly a novel, *An Imperial Affliction*, by a writer named Peter Van Houten, that holds her in thrall) and go to the support group in the hope that she will make friends. The group, meeting in a church basement, doesn't look promising. The facilitator strikes me as being more at home in the early nineteen seventies, and when group conversation lags, he reaches for his guitar and sings songs that would have been at home in the early sixties.

Everything changes for Hazel with the entry of Augustus Waters (Ansel Elgort), who is in remission from a bone cancer that has necessitated the amputation of his right leg beneath the knee. Gus is there to support his friend Isaac (Nat Wolff), who has lost an eye to cancer, with the likelihood that he will soon lose the other. One look at the charming, cocky Gus as he first sees Hazel, and we have an idea where the story is heading.

Seldom will you encounter such articulate teens. Example: Hazel is completely put off, disgusted, when Gus suddenly puts a cigarette in his mouth. "Even

though you have freaking cancer," she says, "you are willing to give money to a corporation for a chance to acquire even more cancer? Let me just assure you that not being able to breathe sucks." The unflappable Gus responds, "They don't kill you unless you light them. And I've never lit one. It's a metaphor, see: you put the killing thing right between your teeth, but you don't give it the power to do its killing. A metaphor."



*Richard Figge*

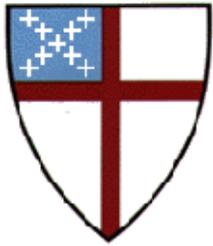
The two will support and challenge one another. Broad comic revenge is taken on the girlfriend who dropped Isaac. Hazel and Gus may sometimes have an irritating, superior attitude to folks who are not going through what they are dealing with, but one thing that does not afflict them is self pity, and in the course of their sad story they manage to have a grand time determinedly celebrating the wonder of being alive and together right now. Surprises are in store for them when they embark on an adventure, accompanied by Hazel's mother, to Amsterdam to meet the mysterious Van Houten, whose novel stops in mid-sentence. Willem Dafoe, seen recently in *The Grand Budapest Hotel*, turns in another complex and intriguing performance that adds dimensions to the young couple's story.

The film's Shakespearean title conjures star-crossed young lovers and is not without its own faults. It cannot avoid being a tearjerker and its cleverly crafted plot is also manipulative, the dialogue sometimes glib and some characters thinly conceived. What you won't soon forget is the experience of watching an amazing young talent in Shailene Woodley, who completely inhabits her character and lifts the film above the occasional weaknesses of the script. Nestled between the monsters and mayhem of the summer blockbusters, here is a film that may provide longer lasting impressions at a much lower volume.

Note to my readers: As I go on a summer break from reviewing, my thanks to all who have written or talked to me about the films I have reviewed. You keep the conversation going. This month a volume of selected reviews I have written is being published by the Wooster Book Company ([www.woosterbook.com](http://www.woosterbook.com)), *At Home in the Dark: Film Reviews 1993-2014*. I hope you will enjoy it if it comes your way.

Every good wish for the summer.

The Episcopal Church

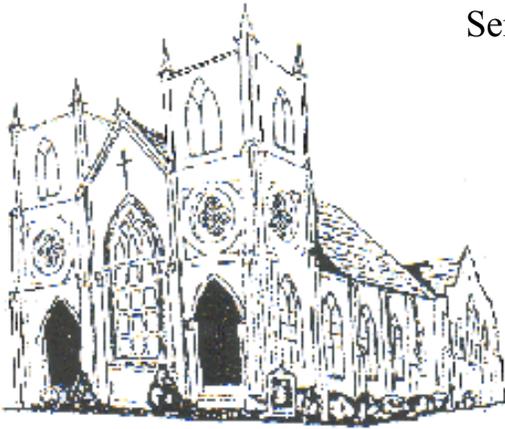


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