
Holy Week & Easter 2008

The Messenger

of St James' Church, Texarkana, Texas

FROM THE RECTOR

Dear Friends in Christ,

Holy Week for catholic Christians is the means whereby we enter into the mystery of the passion, death and resurrection of our Lord and Savior Jesus Christ.

In our culture it is difficult to accept the idea that any church liturgy is important enough to inspire us to make some sacrifices in our schedules and of our pleasure. Most of us are very busy trying to make ends meet and to fulfill the obligations of busy lives. But we are committed Christians at different stages in our pilgrimage. And yet, our commitment to live as Christians in the catholic and Anglican tradition entails changes to the way we live our lives if we are to continue to grow in the way of Christ and to deepen our experience of the mystery of God in Christ.

The catholic understanding of the Christian faith is that we can enter into the mystery of Christ here and now. We do this primarily by our participation in the Eucharist or Mass. When Christ was on earth, he went about his work and did it all himself. At the last supper he gave us a new thing, the sacrament of his Body and Blood, and promised that those who shared this sacrament would be sharing in his life, which is now eternal. After his resurrection Christ became present to his disciples through his body, newly transformed for life in heaven with God the Father. Once the resurrection appearances ended, Jesus Christ became really present sacramentally throughout the Church. And we encounter and experience Jesus Christ in his eternal life through the sacrament of the Eucharist which most of the Church celebrates regularly.

The liturgies of Holy Week are the means for us to enter into the very heart of the Christian mysteries. We are both followers of Christ and the enemies of Christ in these liturgies. Our sins cast us in the role of enemies, but our commitment to Christ makes us his followers and we seek through our participation to understand more truly the depth of the love of God for his creation. We also try to deepen our commitment as we experience Christ's life during his last week on earth. We begin with his triumphal entry into Jerusalem, but move on quickly to the crowds calling for his crucifixion as we hear the passion gospel. On Maundy Thursday Jesus washed the feet of his disciples and commanded them to do the same; this symbolizes our humble service to our fellow human beings.

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At his last supper he gave a new meaning and significance to the sharing of a simple meal of bread and wine. Reading the sixth chapter of John's gospel we learn what the early Church understood to be happening at each and every Eucharist. Then on Good Friday we confront the depth of evil that tries to kill God. Again we are the ones who ran away from Jesus out of fear and also are those standing at the foot of the cross until Jesus died. We share in Jesus Christ's agony, his endurance and bearing of evil and his complete self-offering. Then at the Easter

vigil we renew our commitment to Christ by renewing our baptismal vows along with those being baptized and then share in the triumph of God in raising Jesus Christ from death. We share his eternal life once again through the sacrament of the Eucharist and are promised that our lives are truly fulfilled by our union with God through the risen Christ.

It is my prayer that you will have a truly Holy Week and share in both the agony of Christ and his triumph over evil and death.
Yours with every blessing,

Fr Douglas Anderson

These descriptions give but a hint of the power and majesty of what is offered at St James' during Holy Week. These liturgies are the divinely appointed means of not just hearing about those mighty acts by which we are saved, but the means by which we participate in them.

The Sunday of the Passion: Palm Sunday

Sunday, March 16th

Low Mass at 7:45am ❖ Blessing of Palms, Procession & Sung Mass at 10:00am

Palm Sunday commemorates the entry of the Lord into Jerusalem. The palm procession with which the liturgy begins enacts that entry into Jerusalem by the Lord, where those standing by waved palms and shouted "Hosanna!" The liturgy of the palms rightly begins at a place apart from the church itself, and we will make our way to the church in procession. As we enter the doors of the church, we make it our Jerusalem for the coming week.

The liturgy of the palms is always slightly chaotic and breathes a certain excitement. The hymns are spirited and uplifting. The Mass that immediately follows the liturgy of the palms is of a very different character. It is a Mass of the Passion, and so it prepares us for the events that we shall be commemorating in the days ahead.

The Great Three Days *or Paschal Triduum*

Maundy Thursday

Thursday March 20th at 7:00pm

The liturgy of Maundy Thursday is in the evening at 7:00pm. The word "maundy" comes from the Latin *mandatum*, meaning "commandment" – "a new commandment I give unto you that you love one another." The Mass is celebrated in white vestments and begins with all the customary glory of a Sung Mass, including the Gloria, during which bells are rung.

Following the liturgy of the word, 12 people will gather so that the celebrant may wash their feet. This obviously recalls one of the central actions of the Last Supper – in John's Gospel the *central* action – of Jesus' girding himself with a towel, taking on the role of the, and washing the disciples' feet. As he put the new commandment into action, so we do the same. These rites in these days prove to be no mere commemorations, but means in fact of our very participation in these saving and defining events.

As the Mass continues, the "tone" is lowered gradually. The Eucharistic Prayer commemorates the institution of the Eucharist at the Last Supper, but obviously does so in the shadow of the looming passion and death of the Lord. After Communion, a Procession of the Blessed Sacrament moves slowly and quietly through the nave to the Christ the King Chapel. As the church has become our Jerusalem, our upper room on this night, so

the chapel will become the garden of Gethsemane where the Blessed Sacrament reposes all night on an altar surrounded with candles and flowers. There the faithful may come throughout the night to “Watch one hour” with the Lord before his passion. The liturgy ends with the rather shocking stripping of the altars as the choir sings the penitential Psalm 22, and the church itself is readied for the events of the Lord’s passion and death the next day.

Good Friday

Friday, March 21st

Stations of the Cross at 12:10 ❖ Veneration of the Cross and Holy Communion at 7:00pm

Good Friday commemorates the passion and crucifixion of the Lord. In previous and more clearly Christian times and cultures, these commemorations would take place at midday, mirroring the historic events themselves. In our contemporary culture it is not easy to escape the workplace and for many there is no allowance for religious observances during the day. Thus at noon we shall have very simply the Stations of the Cross, as, appropriately, we walk the Way of the Cross with the Lord at the hour of his passion and death.

The principal liturgy then is strangely yet conveniently in the evening, which does not tie in with the details of the story! Nonetheless we all should make every effort to seize the opportunity of the convenient hour and make it a priority to gather with the church as together we commemorate the mighty acts by which we are saved. At the heart of the liturgy of the passion according to St. John.

Holy Communion is received in the form of the Bread only from the Sacrament reserved overnight at the altar of repose, and the rite ends in a stark silence and unceremonial departure.

The Great Vigil of Easter

Saturday, March 22nd at 8:00pm

The liturgy of the year is the Great Vigil of Easter on the Night of Holy Saturday. It could be said that all other liturgies find their seed in this one liturgy. It is the Christian Passover – the saving and defining event for the Christian community. And it is certainly the most spine-chillingly dramatic service of the year.

The Vigil begins in the silence and darkness of the tomb. A new fire is lit, from which is lit the Paschal Candle. As the darkness of the church is dispelled by this one true light, three times is sung “The Light of Christ” –to which we respond, “Thanks be to God.” The new light and life of the Resurrection has come. The magnificent *Exsultet* is then sung – a hymn of praise to God’s saving power. Here we hear words and tones that are among the most ancient in the life of the church.

The climax of the story telling becomes the rite of Baptism when we shall all renew our own Baptismal covenant. In Baptism, we believe we participate in Jesus’ death and resurrection as an eternal reality available in our time and space; and never is this more powerful than on this night, when we in fact keep the Lord’s Passover and the Paschal Mystery once more enters our time and space. The whole Christian Church – militant, expectant, and triumphant – is invoked in prayer for those being baptized, and we all put flesh on that reality by our own presence and prayers.

The now famous Resurrection Party follows in the Great Hall after the Vigil. We break our Lenten fast in a BIG way.

Easter Day Masses are at the regular times of 7:45am and 10am. □

Materialistic society is 'damaging' children: poll

Children feel under pressure to own the latest designer clothes and computer games and most adults believe the "commercialization of childhood" is damaging young people's well-being, a poll said Tuesday.

A survey for the Children's Society showed that out of the 1,225 adults questioned, 89 percent felt that children are more materialistic now than in previous generations.

Evidence submitted to the inquiry from children themselves suggests that they do feel under pressure to keep up with the latest trends, the society added.

The poll is part of a larger inquiry into childhood and includes evidence by professionals and members of the public on issues such as lifestyle, learning, friends and family.

Professor of child psychology Philip Graham -- who is leading the inquiry's lifestyle theme -- believes that commercial pressures may have "worrying psychological effects" on children.

"One factor that may be leading to rising mental health problems is the increasing degree to which children and young people are preoccupied with possessions; the latest in fashionable clothes and electronic equipment.

"Evidence both from the United States and from the UK suggests that those most influenced by commercial pressures also show higher rates of mental health problems," he said.

For Children ...

A huge thank you to the **Rotation** workshop leaders for "The Lord's Supper" unit: Megan Schroeder, Misty Robertson, Sharon Seifert, Bobbie Trimble, Sharon Maynard, Mike Jones, Robin Townsend, and Ruby Firmin

Commenting on the results of the poll, chief executive of the Children's Society Bob Reitemeier said: "As adults we have to take responsibility for the current of marketing to children. To accuse children of being materialistic in such a culture is a cop out.

"Unless we question our own behavior as a society we risk creating a generation who are left unfulfilled through chasing unattainable lifestyles."

Rowan Williams, the Archbishop of Canterbury and patron of the inquiry, added: "Children should be encouraged to value themselves for who they are as people rather than what they own. The selling of lifestyles to children creates a culture of material competitiveness and promotes acquisitive individualism at the expense of the principles of community and cooperation."

Other results in the poll showed that just over 60% wants the government to ban junk food advertisements and nearly 70% agreed that violent video games make children more aggressive. □

ADULT CONFIRMATION

Adults interested in receiving the Sacrament of Confirmation when the Bishop visits on May 11th, please call or email the Parish Office. Those who have already received Confirmation at the hands of a Roman Catholic or Eastern Orthodox bishop are "Received" into the Anglican Communion.

Youth Confirmation classes are currently ongoing.

Another huge **Thank You** to **Alice Crowder** who made a beautiful quilt from the Beatitude quilt squares that the children made on Rally Day last fall. The quilt will be hung in the Great Hall area for all to admire.

March 16, Palm Sunday, 9:00 am, Great Hall, bring in your arks for Heifer International, and help the children make the packets for Domestic Violence Prevention.

March 22, First Holy Communion will be celebrated during the Easter Vigil for Joseph and Joshua Asher, Will Cullipher, Luke and Whit Loving, Davis Miller, Keaton Russo, Erica Stanley, and Dakota Williams.

March 23, Easter Morning, Flowering of the Cross
 We will once again be placing flowers on a cross on Easter morning, in celebration of our Lord's resurrection. Our beautiful old wooden cross will be placed on the sidewalk in front of the church. Everyone, please bring cut flowers and greenery to decorate the cross. I hope that it will be covered with beautiful blooms of all colors and types.

Young Adults who are currently studying with their mentors for confirmation:

<u>Confirmand</u>	<u>Mentor</u>	<u>Confirmand</u>	<u>Mentor</u>
Caleb Adams	Mike Lowe	Yousef Manzoor	Larry Oxford
Hayden Dowd	Mike Jones	Lewis Patterson	Carter Adams
Steven Firmin	Jim Hendrickson	Sage Terral	John Stanley
Will Harrell	Don McCoy	Kelsey Townsend	Marti Newell
Jacque Langlais	Susie Stanley		

For Adults ...

Consumerism

A four week Bible Study, beginning Wednesday, April 9th.

This study will examine these topics:

- Stuff Love
- Mastering Mammon
- Who are the Weak?
- Beyond Candy Cane Lane

No Sunday School classes or First Holy Communion class on March 16 or 23. **Children's Liturgy** will be held on March 16, but not March 23.

Workshop Leaders for "The Road to Emmaus" rotation unit, **March 9, 30, April 6: God's Garden of Tales - Vicki Melde, Jessica Miller; Treasure Room - Glenn Crowder, Bobbie Trimble; Drawing Room - Wendy Dowd, Nancy Malone**

Looking Ahead...

- **April 27** - Last Day of Sunday School and Children's Liturgy
- **May 4** - Youth Sunday, Church School Awards, Recognition of Graduates and Volunteer Appreciation
- **May 11** - Pentecost, Confirmation

WEDNESDAY NIGHTS AT ST JAMES
(Please note change of schedule after Easter)

Adult Class / Faithweavers / Sr EYC
 at 6:30pm

Compline
 (the Church's Night Prayer) at 7:15pm

ESCAPE FROM CONSUMER CHURCH

by Bob Hyatt

"What's the best way to attract people to your church and keep them once they come?" Sometimes the problem isn't with our answers... it's with our questions.

There's much good happening in American churches. No model of doing church is either all good or all bad and God is at work in many ways in His body- He's alive in mega churches and house churches... but I believe that in this place and in this

time in church history, God is doing something in terms of making some corrections.

My Story This Far...

My home was a Christian home, and my churches were always Baptist churches. I attended a small Christian College like many of the other Christian Colleges that dot our landscape and then Western Seminary in Portland. My upbringing and education was thoroughly evangelical.

I always wanted to serve God in the ministry and in life... But as I got older, rather than getting easier and easier, it seemed to get harder. Especially when it came to the church communities I was pastoring in. In many ways, what we were doing began to make less and less sense. I saw it connecting with fewer and fewer people who were raised outside of church, and I noticed a huge group of people who left church after high school and never seemed to come back. Maybe some of you who are reading this are in that boat.

After pastoring in Europe and in North Carolina for awhile, I had reached the end of my rope. I was burned out. I was a youth and worship pastor who was honestly beginning to wonder if what we were doing was even worthwhile, much less working. Week after week, we would run our programs, people would shuffle in, nod to each other and shuffle back out. In the midst of that, there were some good relationships and some who genuinely seemed to grow, but amid all the fights over things that really didn't matter, that seemed the exception not the rule. We talked a lot about community- but I rarely saw it.

Better Doesn't Always Mean Bigger

It was working in a mega church that opened my eyes to the fact that in many ways, the church in America had pursued a model that created consumers of church primarily and community only incidentally.

The church was big- there were programs happening around the clock, all day, every day. And do not get me wrong- good things happened there. But one day I had a conversation with one of the pastors that helped me understand the problem... He was asking me what I wanted to do in the future and I told him I wanted to be a teaching pastor who

studied and taught but also spent a good amount of time sitting with people, listening, counseling...

I'll never forget this. He looked at me and said "Wow... I used to do a lot of counseling, but I had to stop. In fact, I tell my staff now, 'If you sit with someone more than three times, it's too much. We're paying you to run a ministry, not be with people.'" And at that moment, I knew I had to get out; out of that system, out of that mentality.

Did We Park In Dopey or Sneazy?

We had become more a provider of religious goods and services and less, much, much less than a covenant community. We had made pastors into managers and programmers and party planners... and in so doing kept them from being shepherds.

The standard model of doing church in America today is primarily attractional rather than incarnational. It says this:

If we get our media right, our preaching right, our seating and our parking right... if we offer great children's programs and a rocking worship band people will come. If things are excellent, and we offer something for every member of the family -and churches have made an idol out of the nuclear family, but that's another story... If we do all this, and we market it right also, people will come and we will be successful.

So what's the problem with that? The instant you step on that hamster wheel, you are in trouble. Because your band may be rocking, but what happens when the church down the street develops one that is better? You've got good musicians, but they hire (and churches do this)- they hire studio musicians to come play every week.

Somewhere along the way we started thinking this whole thing- Jesus, the Gospel and especially Church was all about ME.

I know one church in southern California that hired a Disney engineer to come in and build their children's ministry space to look like a giant mountain- kind of a cross between space mountain

and Bear Country Jamboree- but for toddlers. And that's great- until the church down the way develops a roller coaster ministry complete with laser show and cotton candy machines.

I know one church that "resigned" a great youth pastor because they wanted him to "take it to the next level" whatever that means. And he said no- not the way you want me to. I spend time with kids. I sit and listen to their problems. I read the Bible with them and pray with them. I love them and they are growing. I don't want to spend my time as a glorified activities director.

And those of you who are doing youth ministry know instinctively what I am talking about- some of you are serving in small churches, loving the kids God is bringing you... but you are discouraged because your vision is to love kids and teach kids and disciple kids, but the church down the road is doing the X-Boxes on big screens thing and the huge games with the fully outfitted youth band... and you just can't compete.

What Have You Done For Me Lately?

And there's the problem. When we allowed American Church to become primarily attractional in nature, it also became competitive in nature. We send out mailers: "Come to our church! We have 'great worship!'" "Come to our church! We have Starbucks Coffee™ and Krispy Kreme™ Donuts!" And big churches get bigger as small ones die because the big ones "offer" more and people flock there until the church down the road offers them something even better. It's Wal-Mart versus smaller stores but with special music and kids programs instead of bigger selections and low, low prices. And the lessons that leaders learn from this process is only slightly worse than what the people in the pews learn. We have a phrase to describe the result. "Church shoppers."

Come on Down The Aisle for A Great Deal!

There's a story in the Gospels that has some bearing on all this. In Mark 10 a young man comes to Christ with a simple question. As he was starting out on a trip, a man came running up to Jesus, knelt down, and asked, 'Good Teacher, what should I do to get eternal life?' Notice who his focus is on... Jesus gives him the standard rabbinical answer pointing him back to Moses' law, and the young man lies and

says he's kept all those commandments... so Jesus says one more thing to him. "You lack only one thing," he told him. "Go and sell all you have and give the money to the poor, and you will have treasure in heaven. Then come, follow me."

Jesus said to him- do you really want to know what salvation is all about? Do you want to experience it? Then open your eyes to someone besides yourself. And then follow Me.

Then he makes these jaw dropping statements: It is hard for people with money to get into God's Kingdom. Now Jesus said this, I didn't... but I want you to think about this verse the next time you drive into your church parking lot, especially if you go to a big church in the suburbs.

The disciples are upset. They have given up everything to follow Him, they say... And Jesus responds, "I assure you that everyone who has given up house or brothers or sisters or mother or father or children or property, for my sake and for the Good News, will receive now in return, a hundred times over, houses, brothers, sisters, mothers, children, and property--with persecutions. And in the world to come they will have eternal life."

Now if you watch any religious TV at all you know that Jesus is making a promise here. If you put a dollar in the plate (or better yet, send it to a TV preacher's ministry) God will miraculously give you a hundred dollars back... right?

Wrong. No matter how much you try that, it doesn't really work. So either the TV preachers are wrong or Jesus is wrong. Let's go ahead and assume that Jesus is right, but the prosperity preachers just have no clue as to what Jesus is talking about. So what does this mean?

Jesus is talking about community here... for our purposes, He's giving us a beautiful picture of church. He says if you lose your family because you are following me... if you lose your father or your mother or your brother or sister... here's a whole group of people who will be family for you. Here's a hundred brothers, a hundred sisters. Lose your house? Here are people who will take you in. Lose your livelihood? Here are people who will sell what they don't need to provide what you don't have.

This is the genesis of the church we see in the book of Acts. Do you see how He's saying COMMUNITY is the context in which we find and follow Jesus and in which our needs are met?

We've always thought the problem with the young man was that he couldn't handle Jesus' answer. Maybe the problem really started with his question.

I, Me, Mine

Somewhere along the way we started thinking this whole thing- Jesus, the Gospel and especially Church was all about ME.

If the Gospel is primarily about getting my rear end into heaven, then Christianity is a religion for death, not for life. But if it's more... if Christianity is meant to be the in-breaking of God's rule and reign into this world and into our lives, that changes everything, not only about how we think of Church and it's primary purpose, but how we conceive of our lives and our time here.

The problem with church today is that we rarely do what Jesus did- ask people to look beyond themselves and their "felt needs" to others and their real needs. If your Christianity calls you out of your individualism and orients you towards others, then it is doing what Jesus seems to have intended it to do... But if by it's methodology it actually confirms you in your individualism? Then my suspicion and my fear is that it is less than fully Christian.

Us, We, Ours

So how are we trying to address all this at evergreen, the church community I lead? There's a lot, but let me just mention a couple of things... the first being that we conceive of ourselves not as a provider of religious goods and services, but as a missional, covenant community.

By missional we mean that we are trying to foster a orientation within our community not inward, but outward. Not to ourselves, but to others. We are attempting to be not attractional, but incarnational. What did Jesus do? He preached good news to the poor. For too long I spiritualized that... now I realize that with over 2000 verses in scripture dealing with the poor,, maybe God wants us to pay attention to them. So we try to be concerned about the poor and oppressed in our society.

He fed people. We need to do the same thing. He healed people. We want to be a community of healing for people- where they can come with their doubts and questions and find not condemnation but space- space to ask, space to find answers and space to heal. Many of the people at Evergreen are people who quit going to church because the reaction they experienced when they had doubts and questions was not a positive one.

That's incarnational- doing the things that Jesus did. We are not about the show. We don't have a light show or a rocking band. We don't do big dramas or musical spectaculars. There's nothing wrong with those things- but we don't want people to be at evergreen because of what happens on the stage on Sunday morning. We want them there because they sense that our community is a place where they can find God and walk along side others who are also searching.

We are doing our best to be a church community where people can belong before they believe- a church for the unchurched and the formerly churched. But that's hard on the lifelong Christians among us- because we don't get to have things done exactly the way we would like them. We are trying to think more about the people we are reaching than our own wants and needs.

I tell our people: We are not going to meet your needs. Your needs will get met, but by the people sitting beside you, not standing in front of you. Because we'd like to think that when we say "community" we mean it. I have told our people over and over again- you are the ones who will drive ministry here. We meet in a pub. There's very little space for "kids ministry." I keep telling them- I am not going to solve this problem for you. This is your community. If you love these kids, you'll come up with something for them. I'm your pastor, not your cruise director. My job is to open God's Word, and tell you what I think God seems to be saying through this Book to our community. Your job is to figure out what that looks like and works out like. I tell you God's Word says we should be concerned about the poor and oppressed. You decide whether that means homeless teens, the mentally ill, AIDS Hospice, etc. We're trying to develop an organic model of community that develops people, not programs, that

doesn't create dependency on a paid, professional clergy.

Here's what I want you to hear in this article. If you consider yourself a follower of Christ- you need to know this. The church is not here for you. You are here for the church, your community, and your community, the church is here for the world. Jesus did not die to make you into a sanctified consumer. He died to bring you alive to God and to a

desperately needy world.

And if you really believe that, it's going to change everything- both the way that you do church and the way that you live every moment of your life from here on out.

Bob Hyatt is the pastor of the evergreen community (<http://evergreenlife.org>) in Portland, OR.

The Vestry of St James' Church

The Rev'd Douglas Anderson, *Rector*

Lisa Hendrickson, *Senior Warden*

Mike Lowe, *Junior Warden*

Ann Coleman Charlie Cook Larry Oxford Trey Schroeder

Todd Shores Mark Storey David Waddle Al Williams

Nick Williamson Pat Works

John Power, *Treasurer* Lisa Patterson, *Clerk* William Miller, *Counsel*

EYC News

Jennifer Gould

It's hard to believe that Spring Break is upon us and the end of the school year is quickly approaching! Hopefully, Spring Break will give us time to reflect on our Lenten disciplines to evaluate our progress, so we can continue our journey to be more like Christ after Easter as well.

As for EYC Lessons, I have once again focused on Prayer and Meditation during Lent, like we did last year. This year, Robin Townsend came to one of our meetings and introduced us to prayer with the Rosary, we created a labyrinth in the church with the pews and tape, and we explored meditation with the Bible through Lectio Divina. There are so many ways to listen to the word of God; we could only touch on a few. In addition, I did a 2 part series on Relationships in the Bible like Mary and Joseph, King David and Bathsheba, and some of the patriarchs in Genesis. We explored the trials faced in today's relationships and read how those in the Bible dealt with similar issues. I will address some of the questions asked throughout the year in April.

Junior High has been studying the Sacraments through a series of lessons presented by Chuck Firmin. We have had games and role-playing and

art to explore the meaning of the sacraments to each of us. Once we complete this series after Easter, we will begin with a new Video series with Lisa McDermott and Chuck Firmin!

Some of our special events have been a Junior High Diocese Retreat where three of our members visited All Saints Camp with Chuck Firmin in late February to experience Christ in a new way and a group of nine young men from Junior and Senior High played paintball for penance in early March.

All of this is building up to our 2 mission trips this summer. The Senior High will travel to Mississippi to rebuild the still dilapidated areas after Hurricane Katrina on the week of June 16th and the Junior High will travel to Dallas to participate in the Diocese "Summer in the City" Program working with underprivileged youth in Dallas. (I still need some adults to chaperone the Senior High trip, so please contact me if interested!!)

Our two fundraisers for the mission trips so far were very successful! We took in \$533.28 from "Souper" Bowl Sunday with \$266.64 going to a local charity serving those in need and we raised \$637 from the

Pancake Supper even with the severe weather! The best part about the Pancake Supper was we had a record number of youth helpers, 20 Jr. and Sr. EYC members and a friend worked together to make the event flow smoothly! Thank you to every one for your support! Our goal this year is to raise about \$2000 for the youth program. We are almost half way to our goal!! We will keep everyone informed about future fundraisers!!!!

Lessons and fundraisers, Diocesan Events and paintball, each one of these activities can be fun and exciting, but without one main ingredient, they are

meaningless. I attended the Rural Church meeting in February and Fr. Reisner spoke about Youth Ministry. He equated youth ministry to the Iron Chef TV show from the Food Network. I think he really brought home the purpose of a youth program through this illustration. For me, the most basic but meaningful reminder was that God should be the main ingredient in our programs and our Youth should be the spices! Each one of our young people has wonderful talents and has so much to offer us in the church community and our Lord. Thank you for recognizing and supporting the youth as an important part of our church community. □

Junior EYC (Regular meetings: Sundays 6 PM to 7:30 PM)

- Sunday, March 16 No EYC - Palm Sunday
- Friday, March 21 EYC Newsletter deadline!
- Sunday, March 23 No EYC - Easter
- Sunday, March 30 Regular Meeting time - Sacraments
- Friday, Apr. 4-6 New Beginnings at All Saints Camp for grades 7-9 (\$65)
- Sunday, Apr. 13 Regular EYC meeting
- Sunday, Apr, 20 EYC Lunch Out - TBA
- Sunday, Apr. 20 Regular EYC Meeting
- Sunday, Apr. 27 LAST Regular EYC Meeting!

Senior EYC (Wednesdays 7 PM to 8 PM - New time in April 6:30-7:30 PM)

- Wednesday, Mar. 19 No EYC - Holy Week and Spring Break
- Wednesday, Mar. 26 No EYC - Break after the holiday
- Friday, Mar. 28-30 Sr. High Diocese Retreat at All Saints Camp
- Wednesday, Apr. 2 NEW TIMES! EYC at 6:30 PM/ Compline at 7:45 PM
- Wednesday, Apr. 9 6:30 PM EYC Lesson
- Wednesday, Apr. 16 6:30 PM EYC Lesson
- Sunday, Apr. 20 EYC Lunch Out - TBA
- Wednesday, Apr. 23 6:30 PM EYC Lesson
- Wednesday, Apr. 30 LAST EYC regular meeting! Fun and Games!

Save the DATE!! Annual EYC BBQ!!

June 8th, 2008 after the 10 AM Service

PIPE ORGAN PROJECT UPDATE!

Our Pipe Organ Project continues to move along, with a goal of signing a contract with the builder of choice, Reuter Organs of Lawrence, Kansas, as soon as possible. We are in the last 10 months of the life of our current instrument, during which time a total and disastrous failure is imminent. We must act soon, to get construction underway. The Organ Company has indicated that if we were to sign a contract and make a down payment during the

month of March, we would have our complete, brand-new instrument for Christmas, 2008.

To date, many families and individuals have graciously and generously donated to the cause, giving us a total of \$328,000 in cash and pledges. Total cost, as we indicated in the Organ Brochure, is set at \$775,000. If you have not yet donated or pledged, please prayerfully consider doing so, to make this magnificent dream become a reality! □

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www.stjamestxk.org

Non Profit Organization
U.S. POSTAGE PAID
Texarkana, AR/TX
PERMIT NO. 78

Holy Week & Easter

Palm Sunday
March 16th

Quiet Eucharist at 7:45am
Blessing of the Palms & Sung Eucharist at 10am

Maundy Thursday
March 20th

Sung Mass & Maundy at 7pm
“The Watch” begins at 8:30pm

Good Friday
March 21st

Stations of the Cross at 12:10pm
Veneration of the Cross & Holy Communion at 7pm

Easter Eve
March 22nd

Great Vigil of Easter at 8pm
Resurrection Party following

Easter Day
March 23rd

Quiet Eucharist at 7:45am
Sung Eucharist at 10am

<i>THOSE WHO SERVE</i>	March 9	March 16 Palm Sunday	March 20 Maundy Thurs. at 7pm	March 21 Good Friday at 7pm	March 22 Easter Vigil at 8pm	March 23 Easter Day	March 30 Easter II	April 6 Easter III	April 13 Easter III
C.B. 7:45am	J. D. Philips Kaye Baxter	Jenny Bartlett Tom Collins				David James Patsy Cornelius	J.D. Philips Kaye Baxter	Don McCoy Jenny Bartlett	David James Patsy Cornelius
Reader 7:45am	Lova Wile	Sharon Siefert				Chris Terry	Leighsa Bean	Bob Brown	Lauren Hehmeyer
Ushers 7:45am	John Rogers Jim Wilson Jenny Bartlett Joe Kososki	Chet Moore Glen Wile Charles Terry Bill Caller				John Fountoulakis Mike Lowe Joe Kososki Jenny Bartlett	Charles Terry Ken Liles John Rogers Glen Wile	Chet Moore Jim Wilson Mike Lowe Joe Kososki	John Fountoulakis Jenny Bartlett Ken Liles Charles Terry
C.B. 10:00am	Wade Fowler Chuck Firmin	Shari Keller Nick Williamson	Keith Maynard Al Williams	Wade Fowler Chuck Firmin	Judie Firmin Nick Williamson	Al Williams Wade Fowler	Keith Maynard Chuck Firmin	Shari Keller Judie Firmin	Nick Williamson Keith Maynard
Acolytes 10:00am	Taylor Douglas Caitlyn Burke Sarah Storey Haley Lofton Celeste Anderson	Zach Hubrel Hillary Fowler Jessica Jones Kelsey Townsend J-M Hubrel George Hale	Matt Hendrickson Lewis Patterson Claire Wade Patricia Hale Madison Maynard Meredith Maynard		Zach Hubrel Hadley Smith Claire Wade Jonathan Asher Eleanor Schroeder Frances Schroeder	Matt Hendrickson Thomas Storey Will Harrell Sarah Storey Charlie Trammell Laurel Wakefield	Blake Purtle Caroline Purtle Steven Firmin Madison Maynard Meredith Maynard	Taylor Douglas Wynne Tidwell Kelsey Townsend Bailey Cline Blaine Cline	Hillary Fowler Clayton Shores M-S Shores Patricia Hale George Hale
Acolyte Mom	Michelle Miller	Kim Fowler	Sharon Maynard		Megan Schroeder	Gina Wakefield	Sharon Maynard	Cyndee Cline	Michelle Shores
Reader 10am	Jessica Cowdery	Katy Caver	Pam McCoy	Lisa Hendrickson	Jeff Tanner	Lila Walker	Trey Schroeder	Bobbie Trimble	Pam Williamson
Prayers of the People 10am	George Poulos	Michelle Purtle	John Stanley						
Ushers 10am	Shannon Sullivan Matt Gould Nick Williamson Dave Williamson	Tom Coleman David Waddle Mike Jones Shearman Robert			Brian Purtle Nick Williamson Tim Reed Dave Williamson	Paul Patterson Jim Williams Larry Oxford Todd Shores	Bo Malone Tim Reed J. C. Markham Brian Purtle	James Thomas Don Crisp Alan Trimble Steve Douglas	Todd Shores Shannon Sullivan Jeff Tanner Shearman Robert
Altar Guild	Team II	Team III	Team III	Team III	Team III	Team IV	Team I	Team II	Team III
Household Week	Marti Newell	Bobbie Nichols				Jeri Nicholson	Charles & Carolyn Oholendt	Chris & Melanie Orell	Larry & Debbie Oxford
Vestry Lock Up	Nick Williamson Lisa Hendrickson	David Waddle Pat Works				Mark Storey Larry Oxford	Trey Schroeder Ann Coleman	Nick Williamson Lisa Hendrickson	David Waddle Pat Works

Please, if you cannot serve as scheduled, switch with someone, and notify the Parish Office of the change!
Acolytes & Chalice Bearers, please ready 15 minutes before Mass. Please wear dark shoes (black or brown).

WEDNESDAY EVENING MASSES at 6pm

	March 12
C.B.	Jenny Bartlett
Reader	Diane Akin