



# The Dragon Scoop

## May 2024

St. George Episcopal Church  
1024 SE Cass Avenue Roseburg, OR 97470  
541-673-4048

**Mission Statement:**  
“Loving God,  
Loving Our Neighbors”

The Episcopal Church Welcomes You



## First Communion



On April 7, the children (Leo, Jimmy, Ruby, and Owen) of Courtney Greenwalt and Jacob Schlueter celebrated their First Communion. After the service, Courtney provided a delicious and beautifully decorated reception (photos on p. 6).

*Photo by Karla Roady*

## Rev. Matt's Pastoral Letter

In her book "*Short Stories by Jesus*," New Testament scholar Amy-Jill Levine looks at the parable of the Good Samaritan (Luke 10:25-37). Jesus' Jewish audience would not have heard this parable as being about helping strangers, or loving others, because they already knew they were commanded to love the neighbor and the stranger. Despite later interpreters' views, the story wasn't about Pharisees under the guise of priests and Levites, nor was it about what Jesus does for us.

The story is about us. About human beings. The lawyer who posed the original question of Jesus, and the priest and the Levite, are not bad people (or bad Jews). They are just human, like us, afraid. Afraid of getting robbed or hurt, like this poor seemingly dead man in the ditch or afraid of losing things dear to them. The story is about the way of Jesus toward us. The Samaritan, whom all the Jewish hearers would have seen as their enemy, had a heart. He does a good thing for the lost man in the ditch, likely a Judean. The Samaritan does what Jesus would do...what Jesus does do.

Jesus then implies to his audience, "Go and do likewise."

The hearers get the point, but they do not like it. They already do not like this story, the fact that the one who does the right thing is a Samaritan, and not the expected Israelite. But now Jesus is saying, "Do toward the Samaritans what this Samaritan did to the lost man, because that is how God acts." The cycle of violence...between Samaritans and Judeans, between so many groups...can be broken if each is willing to acknowledge the humanity of the other, the humanity of one's enemy, including his or her capacity to do good.

"Go and do likewise. Go and do as the Samaritan does. Go and do what God does." A beckoning, a piece of wisdom from Jesus, says Levine.

And yet, that is precisely the problem, isn't it? Levine assumes we have it in us to make these changes. To be different types of people. To stop the cycle of violence and love our enemy.

And in this she reveals, I believe, the divide in Christianity.

The divide is between those who see the Good Samaritan story as a story about the untapped capacities for human compassion; and those who know that whatever may be inside of them in terms of capacities, they cannot tap them. They do not have it in them. They know that as humans we are not just sleeping with capacities needing to be awakened. Instead, we are dead. We lie in the tomb, unable to move.

And so, the divide within Christianity and amidst religions shows us this: Everything hinges on how we understand the resurrection. It is, finally, the center.

Do we think we have it in us to return to God and the good under our own power?

Or are we lost, broken, going under, dead, with little or no hope...unless...unless God does something unexpected to change what is possible for humans in this falling world.

My experience leads me to lean heavily toward the reality that we do not have it in us: that is the message of the crucifixion of Jesus on Good Friday.

But it is equally true, that our Lord will raise us from all our deaths. That is the message of the resurrection of Jesus on Sunday.

Truth be told, it is extremely difficult to follow the good Samaritan's lead.

And yet, by grace, we pray...come Lord Jesus. And by grace, the impossible becomes possible.

In the Name of Christ, Amen.

Rev. Matt Goodrich



# Episcopal Church Women

## by Betty Jo Hoffman

Margaret Thomas served a delicious meal at our April 18 meeting.

Sue Phelps is looking for more pictures for the "Who Is This?" bulletin board.

At the time of the meeting, the new dishwasher was due at 2:00. As of this date, it is now installed and has been used.

### RUMMAGE SALE

The Rummage Sale will be a week later than in past years. We will start the setup on Mon., May 6. We will set up the rest of the week through Thurs., May 9; however, we will have afternoon sales on Wed. and Thurs. from 4-6. The sale will continue on Fri., May 10, 9-4 and Sat., 9-noon. We will start clean up at that time. If at all possible, save your holiday decor for the fall sale. Fourth of July decor is okay.

We appreciate all who can come to help with the setup, sorting, and cleanup. We will eat after the cleanup.

**Wed. & Thurs., May 8 & 9, 4-6**  
**Fri., May 10, 9-4**  
**Sat., May 11, 9-noon**



— ROSEBURG —  
DREAM CENTER

Our speakers were Jeremy Grammon, director of the Dream Center, and his sister, Andrea Fisher. Jeremy shared how much the demographics have changed and improved over the time he and his wife, Holly, have been the directors. When they came, 60% of their clients were homeless, now 40% are; 40% were elderly and low income and now 60% are. They received a large grant this year for use for instability: towards food, clothes, and housing. They want to get back to providing hot meals, so this grant will help; and eventually they will even teach cooking skills.

They told us about the positive aspects of the housing area they are planning. They explained how they will make it safe, healthy, organized and secure.

80% of the homeless are willing to improve their situations. Many of them have grown out of their addiction and criminal situations.



Please join us at our next meeting on May 16.

### Thelma's Thought for the Day

There are no mistakes,  
only lessons as long as you are alive.  
The lessons do not end."



## Parish News



Above: Rev. Matt opens worship in the Parish Hall on Palm Sunday, preparing the congregation to walk singing in procession into the sanctuary.

Right: This year, thanks to Betty Jo Hoffman who found this cross in storage, we revived the old tradition known as the “flowering of the cross.”

On Easter morning, a barren wooden cross is transformed into a symbol of new life by adorning it with flowers. This is something that used to be done at St. George’s, but so far the *Dragon Scoop* can’t track down anyone who remembers this custom. Let us know if you can tell us more!

The exact origins of the flowering of the cross cannot be pinpointed to any one denomination nor any specific time in history, except that references to flowering crosses began appearing in art as early as the sixth century.





# Parish News



*Above: Rev. Matt blesses rings for the 45th Anniversary of Steven and Tory Locke*



*Above: Birthday Blessings for Steve Thomas*

*Right: April Birthday Cake brought by Faye Benham*



*Below: Thank you to Jean Bowden for many years of faithful service on the Vestry*



*Above: Rev. Matt accepts Birthday Greetings at the end of the service.*





# Parish News

## *First Communion Reception*





# FISH

## What Giving Means to FISH

Giving comes in all shapes and sizes. There are many ways to give to the FISH pantry. Any kind of donation is appreciated. Volunteers are always welcome. Directly interacting with our clients can be a rewarding experience. Food donations are another way to give to the community. You can drop off food donations directly to the pantry or you can join the Roseburg Food Project. (Call the Pantry at 541-672-5242 for more details). Monetary donations are also accepted. We use the funds to fill in gaps on food items we lack, purchase necessities for unhoused individuals, or maybe help with gas vouchers or food deliveries through DoorDash. So no matter how big or small, giving to the FISH makes a world of difference.

~ Jenn Reida, Executive Director of FISH



## Suggestions for your next Green Bag:

- Mac & Cheese
- Cup Noodles
- Canned chili
- Canned chicken
- Boxed cereal
- Rice
- Hygiene products
- Cat and dog food (bagged)
- Refried beans
- Juices
- Ready-made items
- Fruit cups

Pickup date is Sat., June 8.

In March the Pantry served 767 households and 1991 individuals. There were 27 DoorDash home deliveries.

# Financial Report

## by Kathy Glockner

### Finances 2024

	March	Budget	YTD Actual	YTD Budget
Pledges	\$ 6,178	\$ 6,558	\$ 23,720	\$ 19,674
Other Income	3,246	2,683	10,455	8,050
Total Income	9,424	9,241	34,175	27,724
Expenses	8,827	12,114	23,330	36,341
	\$ 597	\$ (2,872)	\$ 10,845	\$ (8,617)

The amount we took in for pledges was \$400 below budget, but that again is because we have people that pay their whole pledge amount at the beginning of the year, so our year-to-date amount is above budget by \$4,000. That will probably decrease as the year continues. Our budget showed we might end up in the red, but at this time we are looking good and staying in the black for our bottom line. God is good.

# The Preacher & The Teacher

## Excerpts from 1959

*This month the Dragon Scoop features Fr. Tyson's account of the Roseburg Blast on August 7, 1959, and St. George's role in its aftermath.*

That night (actually about 1:25 A. M. on August 7) we were awakened by fire sirens. The City Hall and Fire Station were diagonally across the block from the rectory and we were used to hearing the siren, as that was the way the volunteer firemen were called, in addition to the telephone. But this night was different. After the usual five blasts, the siren usually stopped, but this night it kept on going, and kept on going, and kept on. I said to Caroline, something must be wrong, so we got out of bed and through the windows of our bedroom we could see a bright glow from a fire.

I had just mentioned that it must be Gerretsens' hardware and warehouse building when there was the most terrific explosion we had ever heard. The good Lord was with us, because our bedroom windows were slightly open, as well as being at a slant from the blast, and so were not broken. But elsewhere in the rectory, windows were demolished into small fragments and splinters of glass. Glass splinters were embedded in the headboard of the bed in the center bedroom where one of the children was asleep.

The furniture in the living room was scratched and damaged by flying glass. The drapes were perforated as if they had been riddled by a machine gun. The back door, of solid oak, was blown wide open and the entire lock assembly was lying on the floor amid the debris. Rushing out on to Kane Street in front of the rectory, it looked exactly like photos we had seen of an atomic bomb explosion: the tall column of white smoke, with a mushroom cap sitting on top. Luckily for us the window we were behind did not shatter, or we would both have been blinded and disfigured for life if it had. God was kind to us that night.

The town was a mess. Windows were broken out of all the stores along Jackson Street, with window displays strewn out in the street. Apparently the first effect of such a blast is a mighty suction, which broke the windows outward in certain cases, sucking the contents out onto the street. It was immediately followed by a terrific blast in the opposite direction, which is what blew in the rectory windows and all the stained glass windows in the Church. When I walked down the sidewalk by the Church, all I could see was gaping holes where our fine windows had been, and I was heartsick. Luckily it turned out better than I could hope: the windows were all hinged, and the blast had broken the locks and simply opened the windows on their hinges. Only thirteen small segments were broken, which we got replaced from Connick Associates in Boston without having to take the windows out. However, the round rose window of the Ascension of Christ over the west door and balcony of the Church, not being hinged, and facing directly towards the blast, was completely demolished. It was later re-made from patterns pieced together from the rubble, but not all of it got put back, such as the inscription on the scroll at the bottom. A brass plate containing such information as we could arrive at was later placed below the window.

A large gas tank was located just across the street from the location of the explosion, and a similar tank had exploded in Cottage Grove not too long before this, so there was great concern that the heat from the fire would explode this tank, too.

A Mrs. Lowry from Medford was staying at the Umpqua Hotel that night, and after the explosion all residents of the hotel were told they had to leave immediately. In a strange city, in the middle of the night, she managed to find her bathrobe and a pair of thongs (she didn't know who the thongs belonged to) and found her way out onto Jackson Street. But where was she to go? She knew where the Church was, as she was an Episcopalian, so she arrived at our front door shortly after the blast.

*Continued on the next page ~*



## The Preacher & The Teacher, p.2

Since there was so much fear of another explosion from the gas tank, it seemed wise to get as many of us out of danger as possible, so I gathered up the two children, still in their pajamas, Mrs. Lowry and Caroline, and drove them out to the Shady Oaks Motel on Old 99 south of town which was run by Cliff and Naomi Thornton; Naomi was a member of St. George's. They stayed there until the danger was over, probably between 5 and 6 A. M.

In the meantime, I returned to the Church, and wanting to be of some help, I went to the City Hall on the corner of Oak and Main. All was in confusion. I asked what I might do to help and was told that telephones were much needed, as incoming calls were so many they were unable to get a free line to make calls to volunteers. Since we had two phones—our personal family phone, plus the extension of the Church phone, both in the rectory, I offered their use and two policewomen were immediately sent to do phoning.

After getting that arranged, I returned and asked what further I could do to help. By this time state police and others were arriving from all sides. One trooper told me he was on routine patrol near Coquille when he received orders to report immediately to Roseburg with no time to get even a toothbrush. These people needed food and drink, but every restaurant in the downtown area had been demolished by the explosion. Luckily the Parish Hall kitchen was still operating; for some unknown reason we still had water, gas and electricity, in spite of the fact that there was glass from the windows strewn everywhere. It took no time for volunteers to sweep the place clean of glass. (Interestingly, splintered glass went both ways: both inward and outward, the parish house porch floor was covered with glass, as well as the floor inside.) But where were we to get the food? The police chief commented that all the windows in the Safeway store across Cass Street from the Parish Hall had been blown out so we could just walk in the help ourselves. I objected that I was not about to take things and be accused of being a looter! So he agreed to send a policewoman with me. She turned out to be

more nervous about the whole situation than even I was! But fortunately the problem solved itself; because by the time we got to Safeway the manager had arrived. He and I knew each other, as my office was directly across the street from the store, and also we bought most of our groceries there. I explained the situation to him. He replied that they would never be able to sell any of that food anyway, and he not only told us to help ourselves but also helped carry food to our kitchen.

We kept our kitchen operating from early morning (maybe 2:30 or 3:00 A. M. until 10:00 P. M. that night, and the next morning) until the Red Cross and National Guard could get their kitchens operating at the Fair Grounds. Later the next day the National Guard began arriving to patrol the streets and keep spectators out of the damage area. Volunteers for the best part of two days from St. George's Parish Hall kitchen provided coffee, cold drinks, and sandwiches for the firemen (many of whom were from neighboring towns), state policemen, and others, including medical helpers. The surgery at Mercy Hospital was demolished, so that for several weeks later all such medical operations had to be done at Community Hospital. It was wonderful the way that doctors, nurses, and people from all walks of life pitched in to help our efforts at St. George's.

Fr. Albert Render showed up early from Sutherlin where he had heard about the disaster, and wanted to know how he could help. The first thing I suggested was to call our Diocesan office to see if we were covered by our insurance policy, which was with our own Church Insurance Company. We were! And they were wonderful. By Sunday afternoon they had replaced all the broken windows in the rectory, and shipped our furniture that needed repairs to Eugene. Had they delayed, we would have been in the same fix many others were in, because the community ran out of glass and had to wait until carload lots of glass could be shipped in.

*Continued on the next page ~*

## The Preacher & The Teacher, p.3

The next suggestion I made was that he and his wife might get our children and take care of them until the emergency was over. He also brought back Caroline and Mrs. Lowry. We found clothes for our Medford friend, who was so nervous and upset she had to do something. So we gave her a broom and she swept up broken glass all morning. I don't know if she ever got her belongings from the hotel or not, but she was most grateful to the Church for rescue in her time of crisis.

A memorable event took place the next morning, Saturday. Mr. and Mrs. Ialo Stephens had been married at St. George's by me in 1953 and had moved to Canada. Returning to visit family in Roseburg with their newborn baby, they wanted the baby to be baptized in St. George's before returning to Canada on Sunday. So we cleared away the debris in the Church—most of the ceiling tiles had fallen across the pews as if pulled down by a giant vacuum cleaner—and arranged to have the baptism anyway. Just before the service was to start, a serviceman from the power company arrived to cut off all our electricity. Why I'll never know, since we had had power all during the crisis, enabling us to do the help with the kitchen. But now it had to be shut off! Anyway, we persuaded him to sit by patiently waiting until the baptism was finished before turning off our electricity.

On Saturday Merrill Keller and I surveyed the damage. In addition to windows, two major beams in the ceiling of the Church nave were broken, one side of the nave roof had caught on a brick when it descended after having been sucked upwards by the initial blast, and so was sitting unevenly on the walls, and the back wall of the Parish Hall, made of concrete block, was nearly two inches out of line. But we were very fortunate, all in all, as the Methodist Church a block farther from the blast than we were was almost completely destroyed and never re-built. Also, none of our members were seriously injured, other than the financial loss and anxiety to the Gerretsen family. Don escaped miraculously from the building across the street from their warehouse where he had gone to use the telephone; he had one shoe missing, but otherwise was not injured, in spite of the fact that two or three others in that building were killed.

Saturday afternoon I was asked to go to KPIC-TV to tape prayers for broadcast. I also visited at the hospitals; Mercy Hospital, of course, was in a mess. On Sunday morning we had Church services as usual, in the midst of all the building damage. The pipe organ had not been damaged. Attendance was down a whole lot, but my diary mentioned that Chief of Police Murdock was in Church, probably the first and last time I saw him there! Monday afternoon it was necessary to get our "canteen" operating again, and I recorded that it took me an hour to get to the hospitals because of street closures, roadblocks and "martial law."

[On the Friday following the Blast] Stephens Street was opened to traffic for the first time and we could drive along and survey the damage. We were also able to go by Gerretsens' and see the crater where the truck had been parked when it blew up.



*Photo courtesy of  
Douglas County Museum of History  
and Natural History*

*From The Preacher & the Teacher:  
the story of our years at St. George's  
as told by Father Alfred S. Tyson*



# Stamp Club News

## Umpqua Valley Stamp Club presents the April Stamp of the Month April is National Gardening Month



Scott catalog #1100  
issued on March 15, 1958

1986 President Reagan signed the National Garden Week Proclamation. In 2002, the National Gardening Association extended the celebration to the entire month of April. #1100 was issued in conjunction with a centennial celebration of the birth of noted horticulturalist Liberty Hyde Bailey, who founded the College of Agriculture at Cornell University in 1888.

The Umpqua Valley Stamp Club meets monthly every 3rd Monday except June and December.  
Here in the Parish Hall at 7:15. Visitors welcome.

*Poster by Clarence Adams,  
Umpqua Valley Stamp Club*

# Wisdom from Bishop Charleston

Somewhere on this crowded planet, in a place I have never been before and will never visit in my lifetime, someone I do not know and will never meet has just said a prayer in a language I do not understand as an expression of faith in a religion I do not accept. And yet, the prayer was for me.

“Please bless all those who are in need,” the stranger prayed, and that includes me.

The wonder of faith is not that we all agree, but that we all care, even when we are strangers.

So I return the prayer: “Please bless all who are in need. All, please, not some: for they are praying for me as I pray for them.”

~ The Rt. Rev. Steven Charleston

*Thanks to Steve Thomas for finding this.*



St. George Episcopal Church  
1024 S.E. Cass Avenue  
Roseburg, OR. 97470

541-673-4048

stgeorge@saintgeorgesepiscopal.com  
www.saintgeorgesepiscopal.com  
www.facebook.com/episcopalroseburg  
www.youtube.com/@episcopalroseburg

Inside This Issue	
Pastoral Letter	2
ECW	3
Parish News	4-6
FISH	7
Financial Report	7
History	8-10
Stamp Club	11
Inspiration	11

St. George Episcopal Church publishes **THE DRAGON SCOOP** monthly except for a combined July-August issue. If you would like something to be considered for the newsletter please talk to Leigh Van Sickle, Editor—541-391-0814 E-mailed articles and photographs can be sent to [saintgeorgepix@gmail.com](mailto:saintgeorgepix@gmail.com)

**Co-Rectors: The Revs. Janine & Matt Goodrich**  
**Senior Warden: Pete Benham**  
**Co-Junior Wardens:**  
**Bob Spielman & Sue Phelps**  
**Treasurer: Kathy Glockner**

**OFFICE HOURS**  
**10 am—2 pm**  
**Monday through Friday**

**ST. GEORGE WORSHIP**  
**10:30 am**  
**Sundays**  
**and**  
**10 am**  
**Wednesdays**

