



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

The Dragon Scoop

February 2026

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

The Episcopal Church Welcomes You



Message from Presiding Bishop Sean Rowe

Dear people of God in The Episcopal Church:

Like Jesus, we live in frightening times. . . . Jesus knew what happens when earthly powers persuade human beings to fear one another, regard one another as strangers, and believe that there is not enough to go around. In Jesus’ time, the power of these divisions motivated John’s beheading and Jesus’ own death on the cross at the hands of Roman authorities.

In our time, the deadly power of those divisions is on display on the streets of Minneapolis, in other places across the United States, and in other countries around the world. As has too often been the case throughout history, the most vulnerable among us are bearing the burden, shouldering the greatest share of risk and loss, and enduring the violation of their very humanity. . . .

This is God’s call to The Episcopal Church now, and it is not an easy one. In the United States, we no longer live in a time when we can expect to practice our faith without risk, and we are confronting what vulnerable communities of faith have experienced for generations. Our right to worship freely as one church, committed to the dignity of every human being, has been curtailed by the fear that too many immigrant Christians face when they leave their homes. Peaceful protests, a right long enshrined in the Constitution, are now made deadly. Carrying out the simple commands of Jesus—feeding the hungry, caring for the sick, visiting prisoners, making peace—now involves risks for the church and grave danger for those we serve. As Christians, we must

acknowledge that this chaos and division is not of God, and we must commit ourselves to paying whatever price our witness requires of us.

In the coming years, our church will continue to be tested in every conceivable way as we insist that death and despair do not have the last word, and as we stand with immigrants and the most vulnerable among us who reside at the heart of God. We will be required to hold fast to God’s promise to make all things new, because our call to follow God’s law surpasses any earthly power or principality that might seek to silence our witness.

To those of you who are in the center of the storm, please know that I am praying for you as you embody the love of Christ in your ministries and communities. To those of you who are watching with concern and fear, I ask you to pray for those who have died in protests and detention, for those who witnessed their deaths, and for everyone who bears authority and responsibility in this moment, that they may exercise wisdom, restraint, and courage. Pray too, especially in the days to come, for the witness of our church in these times and for a hedge of protection around all the beloved children of God who live in fear this day.

+ Sean

Complete article here: tinyurl.com/DespairNot

Rev. Matt's Pastoral Letter

This month, as I wrestled with what to say in the newsletter, I came across this writing by Rev. Benjamin Cremer. As my home state is standing up for their neighbors who are under attack—he says it better than I can myself. May Jesus continue to return us to our full humanity. ~ Rev. Matt

It always begins with a story we tell ourselves.

A story where “they” are not worthy of being treated with human dignity, where whole lives are flattened into headlines, where mothers and fathers become statistics, where children become shadows at the edge of a slogan.

We call them criminals.

We call them invaders.

We call them “the worst of the worst,”
as if they are all evil.

Dehumanization is never loud at first.

It arrives dressed as concern.

As “law and order.”

As reason.

As protection.

As common sense.

It asks us only to believe the worst about someone else, and promises it will benefit us and won't cost us anything.

But it always does.

Because the moment we accept a lie about another person's humanity, we loosen our grip on our own. We begin to tolerate cages we would never enter, violence we would never excuse, and cruelty we would never survive.

We learn to look away.

And looking away reshapes us.

Once a group of people becomes a threat instead of a neighbor, anything can be done to them.

Their families can be torn apart.

Their bodies can be abused.

Their suffering can be explained away as necessary, unfortunate, but deserved.

History teaches this lesson again and again,

not in whispers, but in mass camps turned into museums, mass graves with monuments, and apologies written too late.

And still we say, this time is different.

It never is.

What dehumanization does most effectively

is not just harm its targets, it hollows out the soul of those who participate.

It trains us to distrust compassion.

To sneer at mercy.

To call empathy weakness.

To mistake dominance for strength.

It teaches us to survive by shrinking our moral imagination until only people like us can fit inside it.

And then we commit the greatest blasphemy of all: we drag God into justify it all.

Continued on next page ~

Rev. Matt's Pastoral Letter, p.2

We quote scripture to justify cruelty.
We baptize policies that break bodies and spirits.
We invoke Jesus while ignoring everything he said, everything he touched, everyone he loved.
The God who knit every human being together,
brown, black, documented, undocumented,
made in the image of divine dignity, is turned into a mascot for fear.
A weapon for exclusion.
A stamp of approval on violence.
We sanctify evil and call it righteousness.

This dehumanized mentality looks at the immigrant, the refugee, the outsider
and sees a problem to be solved.
It looks at someone like Jesus,
beaten by the state, criminalized by religious leaders, executed under the banner of law and order,
and says, "He should have just obeyed the law."

Jesus is always found among the dehumanized.
Not because he failed to rise above them, but because he refused to abandon them.
He is with the caged.
The scapegoated.
The lied-about.
The bodies treated as disposable.

So when we Christians participate in this dehumanization, when we strip others of their humanity,
we also strip Jesus of his humanity,
denying that he would suffer where others suffer.
And then we strip him of his divinity,
by reshaping God into our own fearful image.
When we erase the humanity of others,
we erase our own reflection in the mirror of God.

A society cannot survive this forever.
A church cannot survive this at all.
Because the gospel does not begin with borders,
but with God and humanity.
It does not begin with exclusion, but incarnation.
God does not save us from a distance.
God becomes one of us.
And any faith that requires us to believe the worst about our neighbors
is not forming saints,
it is forming tyrants,
it is training us to forget who we are.

When we dehumanize others,
we don't just harm them.
We become something less than human ourselves.
We must regain the story of our shared humanity.

~ Benjamin Cremer

Episcopal Church Women

by Betty Jo Hoffman

Two representatives from Peace at Home Advocacy Center gave us information about their services for those who are victims of domestic violence, both male and female. Beside counseling, the organization provides shelter, clothing, and living necessities. This year they were one of the recipients of our Christmas Giving Tree and we gave them a donation at the meeting.

They are funded by grants, donations, and money making events. They have 22 staff members with five who work in the public office which is on the corner of Fowler and Douglas in Roseburg. Clients may stay in a shelter, which Peace at Home owns, as long as necessary. Those who are in transitional housing may stay one year and renew the stay one time. Pets are allowed at both facilities. They also have housing for youth ages 18-24 who are not victims of violence.

They informed us that it can take **seven** attempts for a client to make a complete separation from their abusive relationship.

One in four Douglas County residents have used Peace at Home services in their lifetime.



541-673-7867 or 1-800-464-6543

Call their confidential and free crisis line 24/7 for resources, options, and safety planning.

Services are free of charge and confidential. All ages, genders, and sexual orientations are eligible for services.

peaceathome.com

We discussed the Feb. 17 Shrove Tuesday pancake supper and refreshing the Prayer Chain. Karla Roady, Nancy Baum, and Walt Combs are going to research vestment replacement.

Plus we enjoyed a wonderful lunch provided by Faye Benham.

Please join us at our next meeting at church on Feb. 19.

Sue's thought for the day was touching:

Thought for the Day
Sue Phelps



Upcoming

Shrove Tuesday

Everyone Welcome PANCAKE SUPPER

Enjoy Delicious Pancakes
& Sausage, & Beverages



TUESDAY, FEBRUARY 17
4:30 to 6:00

Tickets:
\$ 5 for Adults
\$15 for Family

St. George Episcopal Church
1024 SE Cass Avenue
(at the corner of Cass and Kane)

Annual Meeting

Sunday, February 8,
following the church service.
There will be a finger-food potluck.

Ash Wednesday

Worship & Imposition of Ashes

February 18
Noon

In March, we will be having a four-week book study after church talking about ***For Such a Time as This: An Emergency***

...
**FOR SUCH
A TIME AS THIS**

— — —
**AN EMERGENCY
DEVOTIONAL**

...
HANNA REICHEL

Parish News



Left:
Birthday Blessings
for
Valarie Bruffett
and
John Pace



Right:
Birthday Blessings
for
Annalise Clark
and
Tom Hammerle

Parish News

We said goodbye to Jacob Schlueter and Courtney Greenwalt and their children at the end of our January 4 service. Rev. Janine said, "We are going to miss you all so much. You have brought life and love and joy and a sense of mission and purpose to this place and we are so grateful for you."

They were presented with a family membership to a children's museum in St. Louis as a gift from the congregation. We wish them the best in their new home!



FISH

FCCLA (Family, Career and Community Leaders of America) students at Roseburg High School wrapped up their annual food drive in a big way, delivering five carloads of food to Samaritan Inn, Safe Haven, and the FISH Food Pantry.

Led by students, FCCLA organized a school-wide effort that resulted in 2,852 non-perishable food items donated by RHS staff and students. This year's top contributors included the counseling and main office staff and student aides, Mr. Buster's class, and Ms. Royal's class.



In addition to on-campus donations, generous support from Fred Meyer, Bi-Mart, and Sherm's helped FCCLA members purchase high-need items like cleaning supplies and toilet paper for local shelters.

This marks the fourth year in a row FCCLA has hosted a food drive, and this year brought in more donations than ever before. A powerful example of what student leadership, teamwork, and community care can accomplish!

FISH is incredibly proud of these students for stepping up to meet real needs in our community.
from FISH's Facebook page Jan. 14, 2026

**Next Green Bag
pick-up date:
Feb. 14.**



Exercise

Great Potato Exercise

Begin by standing on a comfortable surface, where you have plenty of room at each side.

With a 5-lb potato bag in each hand, extend your arms straight out from your sides and hold them there as long as you can. Try to reach a full minute, and then relax.

Each day you'll find that you can hold this position for just a bit longer.

After a couple of weeks, move up to 10-lb potato bags. Then try 50-lb potato bags and eventually try to get to where you can lift a 100-lb potato bag in each hand and hold your arms straight for more than a full minute.



After you feel confident at that level, put a potato in each bag.

The Preacher & The Teacher

1970, continued

July and August in England.

Thursday, after breakfast at Christ Church College, we (with the Sayers) took the train into London where we took a boat ride followed by dinner at "Simpson's-on-the-Strand" with the Sayers. Caroline and I had time to kill, so we visited St. Martin's-in-the-Fields and the National Gallery, both on the edge of the memorial statue of Admiral Lord Nelson. Finally we took a bus (an experience in itself) to Paddington Station and our sleeper for the night, to sleep our way to Plymouth the next morning, where Henry Harold met us at the station and drove to their home in Tamerton Foliot, a suburb of Plymouth, where we stayed for the rest of our visit to England.

Most houses in England don't have street numbers; their house was Langdon House, Tamerton Foliot, Plymouth. A nice old house, very modern inside, with a pretty garden" (meaning lawn and shrubs, etc., as well as a vegetable garden in the back.) Both the Harolds' daughters were there, with Rosemary's children; Jenny was not a year married. Rosemary was Mrs. George Hogg and children were Anthony, Elizabeth (Lizz), Charlotte and Katherine. Katherine was just a baby and I had the privilege of baptizing her later.

On Saturday, August 1, Henry took us on a tour of Plymouth to see where the pilgrims left from and also the copy of the "Mayflower." In the afternoon we went out on the moors, seeing many of the wild ponies that live there, as well as the little 13th century church at Brentor perched on top of a hill all by itself but with a marvelous view. Stopped by St. Mary's, the family parish of the Harolds' where we visited with the vicar and his wife.

The next day I preached a ten-minute sermon (exactly!) at the 11 o'clock service. Then at 4 o'clock I baptized the infant Katherine. Rosemary had a beautiful cake baked for the reception at home afterwards with a cloth-covered frame over it. When she removed the cover after the baptism she was shocked that several of the beautiful little red rose decorations were missing. What could

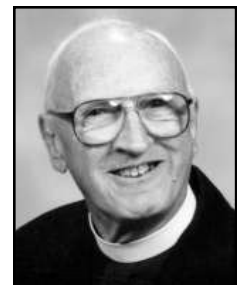
have happened? Mice? Henry had a wonderful sense of humor and after talking to his grandson a bit, Anthony confessed to being the "mouse"! We all enjoyed the rest of the cake anyway.

On Monday Henry and Sheila took us to Dartmouth, the famed British naval academy like our Annapolis. Both Henry and his son-in-law George Hogg had graduated from there and received their naval commissions as officers in Her Majesty's Navy. It was very historic but not as huge or imposing as I had expected. But then I've never seen Annapolis, either.

We went from there to the old castle to buy an ice cream cone before going out to Salcomb on the ocean for a picnic lunch (Sheila always prepared one for us all). There we watched a "mud race" with ten men and four girls trying to run through the tidal mud when the tide was out. What a mess, especially after they fell and got back up! That night Sheila and I spent hours going through old photos and family records, trying to trace our genealogy.

On Tuesday Henry and Sheila took Caroline and me to Thelma's hotel in Plymouth, picked her up, took the ferry across to Cornwell, seeing a lot of the British navy on the way. Then on to Penzance but didn't see any pirates—and on further to Land's End. Not much there except a bluff, the ocean and several tourist booths. Next stop was St. Ives, the famous artists' colony which was very interesting, with its narrow streets and old shops. Got back "home" at 11:30, a long day but both scenic and interesting.

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



Cathedrals of the World

by Doug Holloway

Winchester Cathedral, Winchester, England



The huge stained glass West Window was deliberately smashed during the English Civil War in 1642, but after the restoration of the monarchy in 1660 the broken glass was randomly replaced without attempting to reconstruct the original pictures.



Winchester Cathedral, a Church of England cathedral, is the seat of the Bishop of Winchester and has the greatest overall length of any Gothic cathedral in Europe.

A cathedral was founded in 642 on a nearby site, and it was in this building that Saint Swithun and early English kings and bishops were buried. In 1079, work began on a completely new building in the English Gothic style. Remains of the Roman trackway, used to haul the limestone blocks, can still be seen. The new building was consecrated on the Feast of Saint Swithun in 1093 in the presence of nearly all the bishops and abbots of England.

Although one of the towers collapsed in 1107, a substantial amount of the original building remains. Between 1346 and 1528 successive kings and bishops left their marks by either removing or adding to the original structure.

After King Henry VIII seized control of the Roman Catholic Church in England and declared himself head of the Church of England, the denomination of the cathedral changed to Church of England in 1539.

“Father of Angling” Izaak Walton was buried in the “Fishermen’s Chapel” in 1683 and the novelist Jane Austen was buried in the north aisle in 1817.



Above:
Stained-glass window
in the “Fisherman’s Chapel” picturing Walton
with book and fishing rod.
The window was donated by fishermen
in England and America in 1914.

The current organ was installed in 1854 and has been rebuilt twice since then. The popular song “Winchester Cathedral” was written about the cathedral in 1966.

This article was first published here in the June 2015 issue and has been updated slightly.

Stamp Club News

**Umpqua Valley Stamp Club presents
the Stamp of the Month**



February is Youth Leadership Month

Youth Leadership Month started in 1981. A group of educators and leaders recognized the need to empower young individuals with leadership skills. This month-long event highlights the importance of giving young individuals the tools and opportunities to develop their leadership skills through workshops and seminars



Scott catalog #963, issued on August 11, 1948 in Washington, D.C.

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

*Poster by Clarence Adams,
Umpqua Valley Stamp Club*

Brewed Theology

**BREW
EDTHE
OLOGY**

**FOR YOU WERE
STRANGERS:
IMMIGRANTS,
REFUGEES,
& EXODUS**

Thurs., Feb. 26—Gather at 2:00 and 6:00.
Conversations start at 2:30 and 6:30.

This month's topic:
"For You Were Strangers: Immigrants,
Refugees, & Exodus"

Brix Bar, 527 SE Jackson



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St. George Episcopal Church publishes **THE DRAGON SCOOP** monthly.
If you would like something to be considered for the newsletter please talk to
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Bob Spielman & Sue Phelps
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10 am—2 pm
Monday through Friday

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

