

the Joyful Noise

of St. James' Episcopal Church

The Episcopalian Experience

by Louise Plusquellec

Approximately two years and three months ago, Ken and I attended our first Sunday service at St. James, and I remember two things in particular from that morning: the frantic flipping of pages and books on the part of the two of us as we struggled to figure out where we were in the service, and the instant welcoming warmth and friendliness of Evelyn and all the people of St. James. By now the frantic flipping has somewhat lessened on our part, but the warmth and friendliness of St. James has not, and we have come to feel very much "at home" here.



However, the reason for the frantic flipping was the fact that we had been lifelong Presbyterians, Ken being an ordained Presbyterian minister and I coming from a family full of Presbyterian ministers. Wanting to know more about this denomination with which we have come to feel so comfortable, we decided to sign up for Jeff's "Seekers" class. Lo and behold, what did we find but a whole lot of other "lifelong Presbyterians", as well as some folks from other denominations and some Episcopalians who wanted to refresh their knowledge.

We all knew the Episcopal Church was somehow feeling "right" for us, but we couldn't have said exactly why. Together we talked, read and discussed an excellent book, and plumbed the depths of Jeff's brain, newly filled with seminary knowledge and understanding. As a result, Ken and I now feel that we are able to articulate at least some of the attributes of this church that we have come to understand better and to appreciate.

One important aspect of the Episcopal service is that members of the congregation are truly participants in the service and not just observers. When we pray the prayers in the prayer book together, we feel that, as Martha Dutton said, "I can do my own praying rather than listening to somebody else doing it for me." As The Rev. Dr. Dennis R. Maynard says in the book *Those Epikopols*, our study book, "Episcopalians have an altar call every Sunday". Every Sunday we go forward to confess our sins, express our repentance and our intent to follow God's commandments, and recommit ourselves to Jesus Christ as we accept His body and blood.

Then there is *The Book of*
(concludes p. 4)

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Editorial Information

The Joyful Noise is published monthly September through June as a ministry of St. James Episcopal Church. Submissions in accord with the Mission of St. James are encouraged. The address of the Editor is 429 Kinney Circle, Wooster, OH 44691 and you may e-mail: astolat@sssnet.com

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Folders for the last issue were:

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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

The 2006 St. James Women's Retreat will be held October 6 - 8. Check your calendars and plan on joining us at Loyola of the Lakes Conference Center, Clinton, Ohio for a weekend of fellowship, worship and spiritual growth. The theme for this year's retreat is "Being A Woman." Registration forms can be found in this issue of the Joyful Noise as well as at the back of the church. Please send your reservation and deposit (\$40.00) directly to Cathy Cook. The total cost for the weekend is \$145.00. Contact Cathy, Gwen Bayless or Pat Petsch if you have any questions.



Saint James Episcopal Church

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

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Holy Eucharist Services

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

Staff

Rector - The Reverend Evelyn N. Manzella	(330) 262-1930
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2006 Vestry

Jean Barnes (06)	(330) 345-8586
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Celia Smart (07)	(330) 262-0299
Tim Urang (07)	(330) 682-0118

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

The Mission of St. James Episcopal Church is to be an inclusive community of God's people, appreciative and accepting of each other's gifts, who welcome all who desire to be strengthened, and loved by our Lord through offerings of worship, spiritual growth, service, and pastoral care.

Evelyn's Epistle

Evelyn's Epistle

Dear Friends,

I commented to someone yesterday that it's difficult when Lent falls so late in the calendar year. It's hard to feel penitential when the air warms and the sun shines more frequently and things come to bud. Then I saw that my thinking is backwards. What is Lent other than a time the church has designated for getting our lives back in order so we can joyfully receive the gift of life in Jesus at Easter. And what better reminder of the promise of life other than the daffodils breaking through and the warming winds.

How might we change if we treated this Lent as a journey toward freedom? Freedom from all the things in our lives that keep our focus away from God and the gifts God gives us. I think the reason I have always loved Lent so much is that it gives me time to refocus... to examine what's important: sharing my resources to help those in need; more intentional time for prayer and listening for God's leadings in my life; self-examination to see what keeps me from accepting God's love; time to renew my hunger for God and stop trying to fill my life with things that aren't satisfying; and apologizing to God for the occasions I have not tried to be faithful or have deliberately chosen to go my own way and then really believing that God will and does forgive me.

Lent can be a forty day journey of freedom. It is a wonderful time to renew your relationship with God and with yourself. I urge you to make the space in your life to live fully into Lent and to participate in the services and programs of the Church. As a faith community, we have all the tools to make Lent a transforming forty day trek to Easter. We are given road markers and directions, helpful stories to support us, we are fed at God's table and we provide one another with fellowship for the journey.

God's peace be with you all.
Evelyn



The Editor's Bit

The word on the street is that a Starbucks is going to be opened in Wooster. This rumor has, of course, been circulating since Captain Ahab himself said "Avast ye, First Mate, go below and whip up a double de-caff frappuccino with vanilla, whipped cream, and a sprinkling of cinnamon." The actual published version of Melville's *Moby Dick* had this reference clipped out by an over-zealous editor, who felt that no one would ever believe that Ahab's first mate would know anything about coffee culture.



Another rumor is that the *Olive Garden* chain of restaurants is also going to open in our fair city. This is tempered by another rumor that there is an Olive Garden policy that they will never open a restaurant close to a *Fazoli's*. But surely if the rumored restaurant was to be located next to the rumored *Border's Books* (next door to the rumored *Old Navy* clothing store), then who would care about the *Fazoli's* anyway?

Just where *do* these rumors come from? And why do folks who talk about them have to sound so confident that they are true? One guy I work with told me a year ago that he knew for sure that Starbys would be here – definite.

It's not just the fact that the rumors turn out to be untrue, but that people treat them as if they WERE true. Why do some people feel it necessary to be seen as the fount of all wisdom when they clearly have no clue what is true and what is false? This "rush to be right" is both irritating and dangerous.

These folks are probably related to the other type of person you know – the "Been-There-Done-That" individual, who has an opinion on everything based on knowledge of nothing. Mark Twain once said "never let the truth get in the way of a good story," but these folks abuse the privilege. Does it not worry such people that what they are saying is untrue, uninformed, and best left unsaid? Or do they really believe that they are correct?

The non-arrival of Starbucks irritates me just enough to make me want to stuff coffee beans up the noses of anyone who says "Oh, yes, they are going to be here in

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The Episcopalian Experience

(from page 1)

Common Prayer, which we have come to love in spite of page-flipping. When we use it together, we are a community saying what we believe, repeating it again and again because, to paraphrase a pop song, “Nobody says it better!” Our whole tradition of faith, commitment and response in action is stated in that book. As Dr. Maynard says, this prayer book plays “a vital role in who we are and how we go about living out our spiritual journey”. The very familiarity of our prayers makes them “a part of the fabric of our life”. In fact, Jeff helped us to see how *much* is actually in the book beyond just the services, including our whole history as a church, the development of our theology, the meaning of the various aspects of our liturgy, “why we do what we do”, and much more.

There is also much to admire in this Church’s approach to the Bible. The Bible is absolutely basic to its theology and liturgy, but it realizes that Biblical scholarship is necessary if we are to understand the Bible enough to be able to truly use it in our daily lives. It respects the Bible enough to study it critically and discover what those who wrote it truly meant to convey to both their lives and times and ours.

I think perhaps the aspect of this Church that Ken and I have come to appreciate most is its openness, its acceptance of diversity, its reluctance to sit in judgment, its use of reasoning to try to understand our fellow human beings and what God’s purpose is for us and for them. That does not mean the Church lacks strength and firmness in its beliefs, but it recognizes that no human beings or human institutions have the whole truth and that we are created not only to love one another but to learn from one another, not only to express our opinions to others but to listen to others as well. We resist those who would tell us we have to read the Bible their way, pray their way, worship their way, accept only people who believe their way. We believe that if we reach out to each other, if we recognize each other as individuals in the family of God to whom God speaks in different ways and who respond in different ways, we all can become new creations in Him.

Ken and I have found great joy in spending time with Episcopalians! Episcopalians enjoy worship, enjoy music, enjoy fun, enjoy each other, and enjoy life as God has given it to us, full of blessing and mystery. At the end of his book, Dr. Maynard has a chapter titled “I Am

in Love” where he expresses his joy in being an Episcopalian. One paragraph in that chapter sums it up perfectly for me: “I love this Church’s determination to balance scripture, tradition, and reason. I love her majestic worship, the mystery of her sacraments, and the emphasis on God’s love and forgiveness. I love her courage to stand up to the forces of bigotry and to fight for the equality of all people. I love her sensitivity to the poor, the sick, and the needy...I love her great hymns... Morning Prayer, the Great Litany, and Evensong are pressed into my soul. I like seeing the altar prepared for communion, the brass polished, the flowers lovingly arranged... Oh, I do get angry with this Church of ours. I do not like all that she does...I don’t agree with all who attempt to speak for her... But I could never leave her... It’s love, honest to God love, and I can’t walk away from that.”

Amen, Dr. Maynard! Thanks be to God!

Lenten Mondays

The day has changed but the schedule is similar. We will have our Lenten Program on the five Mondays in Lent, beginning on March 6th. There will be a simple soup supper at 6:00 pm for which you can sign up to bring soup, bread, cheese or fruit. The Program part of the evening will run from 6:40 pm to 7:25 pm. It will be based on the National Church’s *Groundwork II: Digging Deeper for Change and Growth, a Guide for Lenten Study and Action*. The program uses the Sunday Lenten scriptures and small group discussion and has the focus of personal and congregational mission. As it says in the booklet, these activities till the ground of prayer, learning, reflection and conversation so that people can learn together. *Groundwork’s* goal is to encourage personal and congregational transformation. Following each session, a half hour Taize-style worship will be offered in the church from 7:30 8 pm. You can participate in all three segments or in the parts that fit your schedule. It will be a time for personal growth, fellowship and prayer.





Planning for the 2003 Women's Retreat is under way. Reservations have been made at the Loyola of the Lakes Conference Center in Clinton, Ohio for October 6th, 7th, and 8th, Columbus Day weekend.

We will gather at the conference location on Friday, October 6th at 6:00 P.M. for check-in and dinner. The retreat weekend will end at approximately 11:00 A.M. on Sunday, October 9th.

All rooms are single occupancy with shared facilities. There are a few rooms with a private bath as well. If for special reasons you would prefer a private bath, please note that on your registration form.

The cost per person for room and board is \$145.00. A deposit of \$40.00 is payable to St. James on or before March 15th. The balance of \$105.00 must be received no later than September 15th.

Please indicate on the memo line that the check is for the Women's Retreat, include the bottom portion of this page filled out, and mail or give to Cathy Cook.

Please send your registration form and check directly to Cathy, 1788 Pine Cove Dr., Wooster OH 44691. This will insure your reservation and check do not go astray, and we know as soon as possible that you plan to attend the retreat. Cathy will then turn all checks as soon as she gets them into the church office for processing and deposit. Thank you.



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



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



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.

I will attend the 2003 St. James Women's Retreat at Loyola of The Lakes on October 6th-9th.

(My deposit of \$40.00 per person is included with this form.)

Name _____
Address _____
Telephone # _____
City _____ State _____ Zip _____

I will be bring the following guest (s): Use more paper if more space is needed

Name _____
Address _____
Phone _____
City _____ State _____ Zip _____

I would be willing to help with _____
(Car Pool, Refreshments, Programs, Other)

I would like a ride to Loyola Conference Center:

Yes _____ No, I will make my own travel arrangements _____

March Birthdays

- 1 Anne Richard
Nina Kurzenberger
- 4 Maurice Watson
- 8 Flo Sprosty
Andrew Symonds
- 11 Emma Simmons
- 12 Cameron Gorman
- 15 Steven Slaydon
Charles Walworth
- 16 Pat Freeman
Stan Hales
Ricky Aughenbaugh
- 17 Stuart Ling
- 21 Pat Petsch
Lynda Hornak
Kevin and Kyle Ofori



- 23 Lois McCall
Jim Richard
Marilyn Hyatt
Roland LaScala
- 24 Diane Hales
Jason Metheney
- 25 Roger Kienzle
Jenece Gerber
- 26 Lori Varga
- 27 Sharon Peterson
- 28 Susan Baxter
Grace Walworth
- 30 Tucker Handley
Roberta Looney
- 31 Rosanne Burger

March Anniversaries

- 11/05 Mihai and Susan Brooks Campeon
- 20/54 LeRoy and Fran Curtis
- 20/65 Ken and Mary Lou Nuzum
- 22/97 Sam and Lynda Hornak
- 31/62 Norm and Mary Lou Lathrop



Please note that **Nursery Care** will be provided in a new way this Spring. If you desire Nursery Care, a schedule of available providers will be sent to you. You can then call them when you plan to use the Nursery.



The cost for flowers is \$40 plus tax for two arrangements. You are welcome to share dates with another family. If you wish to donate, please sign the calendar in the North Street Entrance. Flowers are ordered by Velda Cross, altar guild directress, from *Com-Patt-ibles*, who sends a bill to the parishioner. If you have special instructions, please indicate it on the calendar or give Velda a call on (330) 345-1416. The flowers are yours to take after the 10:00 service

The 2006 flower calendar is posted in the North Street entrance, if you would like to provide flowers for the Sunday services.



If you would like to make donations to People to People or Easter flowers/palms to decorate the church, please fill out the form below and return it to the office no later than April 2.

Given By _____
In memory of: _____

In thanksgiving for: _____
Amount: \$ _____

People to People _____ Flowers/Greenery _____



The Anglican-Roman Catholic International Commission, *Mary: Grace and Hope in Christ*. Morehouse, 2005. 81 pages. \$15.95

J. Neville Ward, *Five for Sorrow, Ten for Joy: Meditations on the Rosary*. Seabury Classics, 2005 (reprint of 1971 edition). 163 pages. \$14.00

Garry Wills, *The Rosary: Prayer Comes Round*. Viking, 2005. 190 pages. \$24.95

In the 1960s rush to become more “relevant,” many churches downplayed or abandoned altogether spiritual practices that a new generation—less “religious” than “spiritual”—needed more than ever. This new spiritual hunger was fed instead by religious practices from the East: chant, transcendental meditation, yoga, *tai chi*, Zen, prayer beads, the *I Ching*, *feng shui*, chimes, incense, walking meditation. But as New Age fads have faded, the ancient spiritual tools of Christianity have re-emerged: Gregorian chant, centering prayer, divine reading, the Jesus Prayer, icons, the liturgical hours, incense, prayer ropes and beads. Praying the Rosary, “Hail Marys” and all, is making a comeback, even among Protestants.

As Peggy Hockett wrote in *The Joyful Noise* recently, it may be time for non-Catholics to pay more attention to the Virgin Mary. While Marian devotion in the Middle Ages sometimes led to superstition and idolatry, the most biblical Protestant would have to admit that Mary is a central figure in the New Testament. Her story begins when she receives the Holy Spirit and conceives Jesus, and ends when she receives the Holy Spirit again along with the other disciples at Pentecost. Despite bewilderment and pain, her whole life is one of openness to God’s Spirit. That is why she has become a guide to others as they try to open themselves to the Spirit also.

Two new books and the reissue of a classic may help those who want to know more about her. *Mary: Grace*

and *Hope in Christ* is “an agreed statement” by a commission made up of Anglican, Episcopalian, and Roman Catholic theologians, and is intended for study and reflection by their churches. It confronts frankly some of the Catholic teachings and practices that have been hardest for Protestants to accept. It tries to understand their basis in Scripture and what they really mean to believers. The report notes that “Anglicans [including Episcopalians] and Roman Catholics alike are drawn to the mother of Christ, as a figure of tenderness and compassion.”

One evidence of her attractiveness is the Most Holy Rosary of the Blessed Virgin Mary, a necklace of beads or knots on a rope with a pendant cross or crucifix that has been used for centuries by millions as an aid to meditation and contemplative prayer. The Rosary was

called the “poor man’s Psalter,” because anyone could use it to meditate on the Scriptures without knowing how to read or owning a book. During the Middle Ages, a monk or nun chanted the Psalter and other prayers throughout the day. A wealthy layperson prayed less often, following a prayer book known as a breviary. For everyone else, there was the Rosary. Since the Psalter was too long for most to memorize, the Rosary used a small set of simple prayers, especially the Hail Mary, instead. While following the beads and repeating these prayers (Apostles’ Creed, Our Father, Hail Mary, Doxology), one meditated on different sets of “mysteries”—events in the life of Jesus and Mary—throughout the week. Although it sounds complicated, the Rosary is easy to use, and its popularity among millions across the centuries testifies to its power.



Neville Ward, an English Methodist, published *Five for Sorrow, Ten for Joy* in 1971 to introduce Protestants to the Rosary and to encourage its wider use. The republication of his book by Seabury Press testifies to the growing interest in the Rosary among American Episcopalians. Garry Wills wrote *The Rosary* to convince both

(cont. next page)

Scriptorium

Catholics who have abandoned it and others who have never tried it that it is a prayer tool for all Christians. Both authors present meditations on each set of mysteries (Wills' book includes the "luminous" mysteries added by the late Pope John Paul II). Wills also includes the scriptural passages upon which the mysteries are based and reflects on paintings by Tintoretto (reproduced in color) that illustrate them. Like *Mary: Grace and Hope in Christ*, both Ward and Wills interpret the Assumption and the Coronation of the Virgin Mary, which have troubled Protestants as unbiblical, in ways they believe to be consistent with the New Testament.

For those who have not tried it, praying repetitively may sound boring. On the other hand, one may wonder how it is possible to repeat a prayer while also meditating on an event in the life of Jesus and Mary. The genius of the Rosary is that meditating while repeating prayers (or repeating prayers while meditating) directs the unconscious mind toward God while it also overloads the conscious mind, enabling the person, at least sometimes, to become lost in prayer. This is contemplative prayer, the highest and rarest form, in which distracting thoughts and preoccupations fall away and the person is left with a singular and immediate sense of God's presence, not as separate but as all-encompassing.

If it still seems uncomfortable to ask Mary for help in prayer, then praying the Rosary may be of little use. But if one is willing to ask the mother of Jesus for a closer relationship with her son, the Rosary may help, and Ward's or Wills' book may be a good place to start. Rosaries themselves are easy to come by. Many organizations are eager to give them away, and a Google search for "free rosary" will lead to them. Free Rosary software is available at www.virtualrosary.org. One may join others in praying the Rosary on Web sites or cable TV (EWTN). One need not even have a Rosary to pray the Rosary; fingers will do, and no one else need know what is going on.

Recently Pope Benedict XVI issued his first encyclical, "*Deus caritas est*" ("God is love"), which concludes with a beautiful prayer to Mary that almost any Christian could use to begin praying the Rosary:

Holy Mary, Mother of God,
you have given the world its true light,
Jesus, your Son—the Son of God.

You abandoned yourself completely
to God's call
and thus became a wellspring
of the goodness which flows forth from him.
Show us Jesus. Lead us to him.
Teach us to know and love him,
so that we too can become
capable of true love
and be fountains of living water
in the midst of a thirsting world.

One Solitary Life *sent by Thelma Rinfret*

He was born in an obscure village, the child of a peasant woman. He grew up in still another village, where he worked in a carpenter shop until he was thirty.

Then for three years he was an itinerant preacher. He was a defender of unpopular causes. He counted among his friends the poor and the weak. He associated with outcasts and lawbreakers. He never wrote a book. He never held an office. He never had a family or owned a house.

He didn't go to college. He never visited a big city. He never traveled more than two hundred miles from his place of birth. He did none of the things one usually associates with greatness. He had no credentials but himself...

He was only thirty-three when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through the mockery of a trial.

He was nailed to a cross between two thieves. While he was dying, his executioners gambled for his clothing, the only property he had on earth.

When he was dead, he was laid in a borrowed grave through the pity of a friend.

Nearly 2000 years have come and gone, and today he is the central figure of the human race and the leader of mankind's progress.

All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, all these together have not affected the life of man on this earth as much as that ...ONE SOLITARY LIFE.

Syriana

Economics has been described as the science of managing scarcity. You can have anything you want, but you cannot have everything you want; hence the classic problem of butter versus guns. With the prospect of not enough of a vital resource in the world, things become ever more complicated. When the resource is the world's shrinking supply of oil, the problems become Byzantine. Putting a human face on this crisis and its implications is the achievement of Stephen Gaghan's *Syriana*, whose title derives from think-tank jargon combining Syria and Iran and referring to the complex of problems of the Middle East.

It seems whenever a film goes beyond comfortable formulas and makes real demands of its audience, it can expect a passel of wrongheaded criticisms from viewers who know what they like (or like what they know). *Syriana* is a complex thriller about deeply serious issues. Many have said they weren't sure they got it all on first viewing; you might also say it is a film that will reward the closest attention and a second or third viewing. No one questions that it is an impressive, thought-provoking film that features first-rate actors in memorable roles.

The question "What is the price of oil?" is asked in this film in such a way as to make it troubling and unforgettable.

The film moves among several narrative strands. As with other intriguing recent Hollywood films from *Crash* to *The Constant Gardener*, we sense that they are connected in ways that will eventually become clear.

George Clooney (who also produced) plays Bob Barnes, a veteran CIA operative who for years has unquestioningly done the bidding of his agency, not always understanding the purpose of his missions but confident that his work was in the interest of his country and hence ultimately for the good. When an assignment goes wrong, his superiors in Washington decide the wisest course is to abandon him, or as they put it to each other, "to distance ourselves from him." The events will lead him to discover a conscience he never knew he had.

A central event in the story is the merger between two Texas-based oil companies, Connex and Killen, the latter a much smaller firm which has nonetheless and unaccountably secured a deal to drill for oil in Kazakhstan. The Justice Department suspects corrupt dealings, and it plans to investigate.

Bennett Holiday (played by Jeffrey Wright) is an ambitious young lawyer working for a firm that is hired by the oil companies to facilitate the process of their merger. Of course there is corruption; we gather it is the coin of the realm and finally the means to everyone's comfort and wellbeing. The Justice Department puts pressure on Holiday to uncover corruption, but he knows that Justice's constituency is finally the country's (business) interests and that it will be satisfied to let things

proceed if they can first find a sacrificial lamb or two to show they have done their job of enforcing the law.

Matt Damon plays Bryan Woodman, an energy analyst and consultant who, in the wake of a family tragedy, becomes financial adviser to Prince Nasir (Alexander Siddig), the charismatic, idealistic heir apparent to a Gulf emirate.

"You want to know what the business world thinks of you?" Woodman asks the prince. "We think a hundred years ago you were living out here in tents in the desert chopping each other's heads off, and that's exactly where you're going to be in another hundred." Woodman suggests how it can be otherwise.

Unlike his father and his younger brother, both devoted primarily to lives of European luxury, Nasir wants to establish democratic institutions, opportunity, and civil rights for all his subjects. To do this he will sell oil to China, which will bring him the money he needs, but it will also make him dangerous in the eyes of the United States and their business interests.

Do not get the idea that the film sets up greedy, evil capitalists and their toadies over against virtuous denizens of the Middle East. Corruption and exploitation can



March 2006

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Ash Wednesday 7:00 am H.E. Noon H.E. 7:00 pm H.E. 8:00 Choir	2 EVELYNAT FRESH START	3	4
5 8:00 am H.E. 10:00 H.E. 9:00 Choir 9:30 Sun. School 11:00 Coffee and Rummage Sale set- up 5:00 pm H.E.	6 6:00-7:30 pm Lenten program / soup & discus- sion	7 EVELYNAT AREA CLERGY MEETING	8 7:30 am H.E. 11:00 Book Group 7:00 pm Choir	9 7:00 pm Outreach Committee	10 9:00 am - 7:00 pm Rummage Sale	11 9:00 am - Noon Rummage Sale
12 8:00 am H.E. 9:00 Choir 9:30 Sun. School 10:00 H.E. 11:00 Coffee	13 6:00-7:30 pm Lenten program / soup & discus- sion	14 10:00 am Bible Study	15 7:30 am H.E. 7:00 pm Choir <i>JN Deadline</i> EVELYNAT TRINITY COMMONS 4:00 - 6:00 pm	16	17	18
19 People to People 8:00 am H.E. Jeff Baker preaching at both 9:00 Choir 9:30 Sun School 10:00 H.E. 11:00 Coffee 5:00 pm H.E.	20 6:00-7:30 pm Lenten program / soup & discus- sion 7:30 Vestry Meeting	21 10:00 am Bible Study	22 7:30 am H.E. 11:00 Book Group 7:00 pm Choir	23 12:05 pm Brown Bag. Fred Bahr, organ.	24	25
26 8:00 am H.E. 9:00 Choir 10:00 H.E. 11:00 Coffee	27 6:00-7:30 pm Lenten program / soup & discus- sion	28 10:00 am Bible Study	29 7:30 am H.E. Meeting with Bishop, Gambier 5:00 pm HE 6:00 Supper and Presentation	30 12:05 pm Brown Bag. COW Jazz Ensemble	31	

Remember, you can check the St. James' website for calendar information and updates. Just go to <http://www.stjameswooster.org>.

Speaking of Movies

(from p.9)

be found everywhere, and the Pakistani oilfield workers in the emirate are clearly exploited and sometimes brutalized. When the Chinese deal goes through, longtime workers are summarily dismissed and threatened with deportation. The understandable bitterness they feel makes them fair game for Islamic extremists, and another crucial strand of the story involves Wasim (Mazhar Munir), an essentially sweet young Pakistani laborer, who is indoctrinated by a radical group to become a suicide bomber.

The film's motto, "Everything is connected," assures us that these stories do not exist in isolation from each other. If we must at times strain to follow the plots and make connections, however, it is not that the filmmakers have somehow failed. To lay it all out clearly would be to miss the entire atmosphere of the world described and the emotional experience of the troubled and conflicted characters trying to make their way. Disgruntled film reviewers notwithstanding, complexity and uncertainty are essential contents of this intensely felt film.

The destinies of many characters are inextricably tied. They are also thematically tied by conflicted family relationships, especially between fathers and sons: Bob and his college-age son, Bennett and his alcoholic father, Nasir and his father the emir, Bryan and his sons and wife (Amanda Peet), indeed perhaps all underlings and their inconstant, paternalistic overlords.

In the end, seemingly in tune with Hollywood denouements, Bryan has survived the harrowing climax of the story and is restored to his family, presumably saying goodbye to his consulting career and its involvements, but what lingers is the unsettling view of the way the world may really work and a sense that its problems may be beyond solving.

The Editor's Bit

(from p.3)

a few weeks" or "Yes, they are going to be taking over the old TCBY building in front of the movie theatre" or even "Of course they're opening. That's definite."

Well, each week I go to the Starbucks web site and type "44691" into the "Coming Soon" search box, and each week I get a "no facility planned" message. So where IS the coming Starbucks? At this rate, I suspect that unless there's a huge shifting of tectonic plates and

the process of continental drift moves the Starbys in Belden Village to the north end of Wooster, I'm going to be dead and gone before I can look forward to a 5-minute trip for a "double skinny marble mocha macchiato with a shot of raspberry."

Mind you, there is a rumor about a *Caribou Coffee* opening...

Rummage Sale

Mark your calendars and start spring house cleaning.

Friday, March 10, 2006: 9:00 a.m. to 7:00 p.m.

Saturday, March 11, 2006: 9:00 a.m. to 12:00 p.m.

Start now (if you haven't already!) Donations may be brought to the church any time it is open or you are there for a service or meeting. Place them under the tables along the windows. The church will also be open:

Monday, March 6 to Thursday, March 9 between the hours of 9:00a.m. and 9:00p.m. **HELP!** We need people to take in and sort the contributions during those same hours. If you haven't signed up, that'S OK, come anyhow!

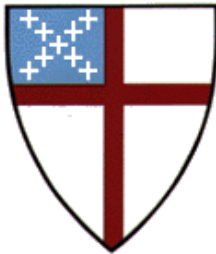
Come when you can and leave when you must. All time is appreciated (even one hour) because that is how the job will get done.

While it is a fund raiser for the church, it is also a very important outreach to those in need. We all have items in our attics, basements and garages that we keep saying we really should get to *Goodwill* or *People to People*. This is your chance to help that community and help reduce our deficit as well.

Put the week of March 5th on your calendar and come along to join others for some social time working with friends for a worthwhile cause. If you have questions, call Karen Kendall (evenings only 330-264-0549), Mary Burns (330-263-7504), Peggy Hockett (330-345-7825) or Connie Cook (330-345-1914).



The Episcopal Church



St. James Episcopal Church
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What's Happening at St. James

- 1st Mar** **Ash Wednesday**
- 6th Mar** **Lenten Mondays begins, 6:00 pm - 7:30 pm**
(each Monday during March)
- 10th/11th Mar** **Rummage Sale, 9:00 am - 7:00 pm**
- 29th Mar** **Meeting with Bishop Gambier, Presentation and Supper, 6:00 pm**
- 30th Mar** **Brown Bag concert, COW Jazz Ensemble, 12:05 pm**

March, 2006

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April, 2006

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