

# the Joyful Noise

of St. James' Episcopal Church

## An Inconvenient Truth

by Richard Figge

It has been well said that we do not inherit the earth from our parents so much as we borrow it from our children and grandchildren. It is a perspective that involves a love and concern for those who come after us and a profound sense of stewardship and responsibility for our fragile environment.

An Inconvenient Truth, directed by Davis Guggenheim, is the most urgently important documentary of recent years. It deals with the problem of global warming and is based on the public lecture that Al Gore has been honing and delivering around the world for the past six years. Engagingly, calmly, at times even humorously, he sets forth the facts, explaining what has produced these conditions, and what the prospects are.

To anyone who has taken an interest in these issues, the basic facts are not news, but seldom will you see them put together in such an accessible and compelling context. Likewise, there are unforgettable images of glaciers disintegrating before our eyes, of comparative photographs of glacial ranges 50 years ago and now, of boats stranded in the sands of what was once the Aral Sea.

In a nutshell:

Global warming is an indisputable fact. Of 925 recent peer-reviewed articles in scientific journals, not a single one disputes the basic facts.

While there have been cycles of warming in recorded history (three of them in the Middle Ages), the persistent global warming of the past 75 years is unprecedented and off the charts of anything in the history of

civilization or in the geological record of the past 650,000 years.

Human behavior—specifically our burning of fossil fuel—is the cause of this warming.

If we do nothing to stop this trend, in another 10 years it may be too late, and irreversible catastrophe faces humankind.



Gore believes that this scenario is not inevitable and that if we cut our consumption, conserve energy, and invest in alternative energy sources—including

nuclear—we can avert an unparalleled disaster.

In a memorable sequence, Gore makes use of the familiar example of the frog that jumps into a pot of boiling water. Realizing the danger, he immediately leaps back out. If the frog, however, is in a pot of lukewarm water that is slowly heated to boiling, he will do nothing, not realizing the danger he is in—“until,” says Gore, “he is rescued.” It is a twist on that familiar story, because we are the ones who can come to the rescue, not

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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](mailto:astolat@sssnet.com)

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Please add your name to the sign up sheets on the bulletin board for greeters and Coffee Hour hosts/hostesses.



**Astolat**  
Publications



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*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.

## Speaking of Movies *(from page 1)*

accepting the fate as inevitable but taking action to reverse the situation.

The issues are not so much partisan political as they are moral and ethical in the broadest sense. Importantly, this is not a “scold” film. The tone is too humane for that. And much too smart: it is a bracing and exhilarating call to action, telling us what measures we can take immediately (some are already being put into action in forward-looking areas). No one measure is the solution, but collectively they can begin to reverse the disastrous course we are taking.

How you react to this film will say a great deal about you. To deny the facts, to embrace the doubts fostered by PR “think tanks,” is to bury one’s head in the sand. To yield to despair or cynicism, as my friend Doug Yarrow used to put it, would be in effect like saying, “I’d rather be dead than do something about it.”

Gore refuses to despair and points out other great challenges we have responded to, from World War II to the progressive destruction of the ozone layer before the banning of the chemicals that caused it. Working with (and pushing) government can make a huge difference. “Political will,” says Gore, “is a renewable resource.”

Likewise he rejects the dichotomy of conserving the environment versus sustaining our economy. Detroit’s production of gas-guzzling SUV’s, for instance, is already getting the same disastrous response from the market as it is from the environment, while Toyota and Honda, with their forward-looking technologies, are surging ahead of the competition. It is a part of a developing pattern. “If we do the right thing,” says Gore, “we will create a lot of wealth and a lot of jobs.”

If you see no other film this year, see this one. You owe it to yourself (and, one might say, to your children and grandchildren) to see this film, inform yourself, discuss the issues, and to take action wherever you can.

## Evelyn’s Epistle

Dear Friends,



Several weeks ago I was approached about possibly changing the time of the Sunday 10 a.m. service to 10:30 a.m. and adding an Adult Forum between the services. I sent out an e-mail asking for feedback and the phone chain contacted those who do not have e-mail. The response was very positive for making a change. Three quarters of the people that responded were in favor of the change. Starting September 17<sup>th</sup>, the services will be at 8 a.m. and 10:30 a.m. with the choir rehearsing from 9–9:30 a.m., and Adult Forum from 9:30–10:15 a.m.

I hope you will find this an opportunity for growth for the parish and for you. The Adult Forums are wide-open and can be what ever you want it to be... a time for outside speakers on specific topics, inside speakers with unique education or experience, maybe a seasonal study or exploration, or time for dialog around questions of faith, ethics, or worship.

If you’re one of the Buehler’s Breakfast group, maybe the extra half hour will allow you to participate in a ministry of hospitality, as a greeter or a coffee hour host, or maybe you find you can give someone a ride to church.

On September 17<sup>th</sup>, we’ll begin the Adult Forum with Jeff Baker, who will share with us his experience of working in an orphanage in Nairobi for three weeks this summer, and we will welcome back the Choir.

God’s peace be with you.  
Evelyn

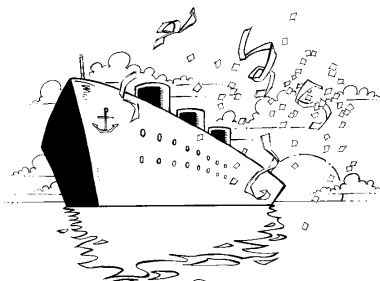


Bible study is now on Wednesdays at 9:30 a.m.

The 5:00 p.m. H. E. has been cancelled.

Many meetings have not been scheduled. Please check the bulletin and/or the website for dates and times.





## Cruise Ship St James

*Peggy Hockett*

culminated in a dazzling display of fireworks. Who won? Well, that isn't known at the time of writing. If you are really curious, ask someone who attended and they will tell you what you missed.

### Ladies Day Out

There will be a sign up sheet on the bulletin board the first week of September to see if there is enough interest in doing a pottery decorating get together at the Pottery Art Studio. They have a large variety of pieces that can be decorated and then fired. The prices range from \$8 to \$30+ depending on the size of the piece. The studio provides all of the paints, gives assistance where needed and does the clean up. The participants sit, chat, paint and make one of kind pieces which can become family heirlooms.

For whatever piece you choose to decorate, the firing fee is half the cost of the piece. For example: if your chosen piece is \$10, the studio will add \$5 as a firing fee, making your total cost \$15 for a priceless evening of fun.

All pieces are fired on-site and are available one week later. Eight people are considered a group and will receive a 10% discount on whatever they choose. Children are welcome also. Our 4 year old grand daughter has done several pieces including a "tooth fairy" box. If there is enough interest we will work out a date and time. If you want to stop into the studio and take a look, it is located at 156 E. Liberty St.

### Boar's Head Festival

A great way for a family to begin the Christmas Season is to attend the traditional Boar's Head Festival at Trinity Cathedral on December 3<sup>rd</sup>. The "I AM GOING" sheet will be on the bulletin board in October. More information will be given in the October bulletin.

### We Went Out To The Ball Game

A group of 30 plus enthusiastic baseball fans traveled to Akron to see the Akron Aeros take on the Bowie Baysox on Friday, August 16, 2006. We were led by our own in-house baseball expert - our enthusiastic pastor, Evelyn. The evening



The October 6 - 8 Women's Retreat is just around the corner and the final payment for this event is due September 10. The total amount is \$145.00 minus the \$40.00 deposit fee. Remember to send your checks directly to Cathy Cook with a memo "Women's Retreat" An exciting program has been planned by Pat, Louise and their committee members. Goodies will again be provided; however, **this year each participant is requested to bring her own beverage of choice.** Any questions - call Gwen Bayless at (330) 264-1874.

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## St. James' Peace and Justice Committee

*Susan Figge*

With the support and encouragement of Evelyn, the Vestry and the Outreach Committee, a group of St. James members are organizing a **Peace and Justice Committee.**

While the Outreach Committee focuses on addressing the immediate needs of people struggling with poverty, homelessness and violence, the Peace and Justice Committee will center its work on advocacy for social justice, addressing systemic causes of poverty, conflict and injustice.

Among other projects, the committee will keep St. Jamesians informed about current public policy issues and local forums addressing them. We will have the opportunity of working with Wooster area ecumenical groups, such as the Ecumenical Coalition for a Compassionate Ohio (ECCOHIO) and the combined peace and justice committees of local churches on joint projects.

If you would be interested in participating in the work of the Peace and Justice Committee, please come to an initial planning meeting, Thursday, September 21, at 7:00 p.m. in the Parish Hall.

For more information contact Susan Figge, 330 262-6242; email: sfigge@wooster.edu

## September Birthdays

- 3 Hal Hulit
- 6 Tim Gallagher  
Inell Keller  
Joe Perrone
- 8 Sarah Sanford
- 9 Andrew Fitz Gibbon  
Nancy Slaydon
- 10 Brad Burns
- 12 Laurie Bayless  
Joe Messner
- 13 Scott Blanchard
- 18 Michelle VanHouten
- 20 Ned Brooks
- 21 Carolyn Clarke
- 23 Pete Miller
- 24 Barbara Bettison
- 25 Leslie Breeden  
Alison Schmidt
- 26 Jill Sanford
- 27 Fred Heuchling  
Dana Schmidt
- 28 Heather Fitz Gibbon



For those people who don't have a computer and would like to be added to the telephone tree, please call Pat Petsch at (330) 262-9506 or Nancy Slaydon at (330) 262-8561.



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

- Sept 3 Stewart and Heather Fitz Gibbon in celebration of their 25<sup>th</sup> wedding anniversary
- Sept 10 Stuart and Terry Ling in celebration of their 58<sup>th</sup> wedding anniversary
- Sept 17 Pete and Margo Miller in celebration of Pete's birthday and the birthday of their son, Alex
- Sept 24 Shirley Buytendyk in celebration of the birthday of her granddaughter Allyson

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

## September Anniversaries

- 2/79 Chuck and Laura Timothy
- 2/00 Jamie and Alison Watkins
- 4/48 Stuart and Terry Ling
- 4/54 Ray and Lois McCall
- 5/81 Stewart and Heather Fitz Gibbon
- 8/68 Dick and Susan Figge
- 25/99 Richard and Susan Brooks
- 26/98 Ben Gard/Susan Baxter
- 26/53 Dan and Shirley Iceman
- 26/70 Alan and Jackie Kiefer
- 27/58 Dick and Kim Watkins



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.

The Wooster Area Interfaith Partnership Peace and Justice Network is hosting the *Hi Jazz Concert for Peace Tour*, on **Sunday, Sept. 17 at 8 p.m. at Trinity United Church of Christ**. They specialize in Latin Middle Eastern Jazz. Tickets at the door are \$10.

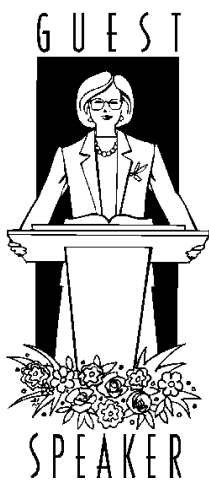


Thanks to our wonderful grounds crew:

- Marilyn Tanner for all the work on the front of the church.
- Merlin Peterson for keeping the grass cut
- Dick Figge for filling in at the mower when Merlin was away.
- Merlin and Linda Peterson for tearing out all the ground cover at the office and leveling, seeding, watering, putting in the flower bed and rocks.
- Peggy and John Hockett for planting flowers and endless hours of weeding.
- Ben Gard for trimming the overgrown shrubs on North Street
- Ed Koller for sweeping the sidewalks every Sunday morning.



**THANK YOU**



## First Sunday Presentations

First Sunday Presentations begin in October

Have you ever wanted to have the opportunity to learn more about your fellow parishioners' special interests and talents? Beginning Sunday morning, October 1, during the coffee hour following the late service at St. James, various individuals are being invited to

present programs that are expected to be one or more of the following: informative, inspirational, and/or entertaining!

Mark your calendars now to save the First Sunday of most months to join folk in the parish hall for a refreshing beverage and nibbly accompanied by an interesting program. The autumn schedule is:

### Sunday, October 1

Margo Miller's audio-visual show, *The Creatures of Antarctica*, a result of Margo and Pete Miller's recent trip to the Antarctic.

### Sunday, November 5

Joe Messner will speak on his writing narrative essays/meditations.

### Coming Soon

Kevin and Kyle Ofori on their journeys to Ghana in West Africa.

More information to come in future issues of *The Joyful Noise* and in St. James bulletins.

## God's one-liners

If you don't think God has a sense of humor - take a look at an aardvark

Don't let your worries get the best of you, remember, Moses started out as a basket case.

Some people are kind, polite, and sweet-spirited - until you try to sit in their pew.

Many folks want to serve God, but only as advisers

It is easier to preach ten sermons than it is to live one.

The good Lord didn't create anything without a purpose, but mosquitoes come close.

When you get to your wit's end, you'll find God lives there.

People are funny, they want the front of the bus, the middle of the road, and the back of the church.

Opportunity may knock once, but temptation bangs on your front door as long as you are in this world.

God does not propose to judge a man until he is dead. So why should you?

## Episcopalian Thoughts - Article Wanted

All Parishioners and friends of the Episcopal Diocese of Ohio are invited to submit original poetry and short prose to be published in a beautifully-bound edition entitled, *Episcopalian – Thoughts In Short Prose and Verse*.

An anonymous donor has agreed to pay the entire cost of collecting, editing, printing, binding and distributing this collection. Bound copies will be returned, free-of-charge, to each parish in Northern Ohio and may be used as a Christmas Fund-raiser for 2006. The donor has asked that a per cent of all sales of the books be returned to the Bishop's Annual Appeal, which benefits ECSF and new Diocesan initiatives such as Diocesan Youth Mission Trips. The sale price of the collection is left up to the sole discretion of each parish.

The program is open to all members of the Northern Ohio Diocese and friends. The collection will be divided into two sections, one for adults and one for youth – seventeen years and younger.

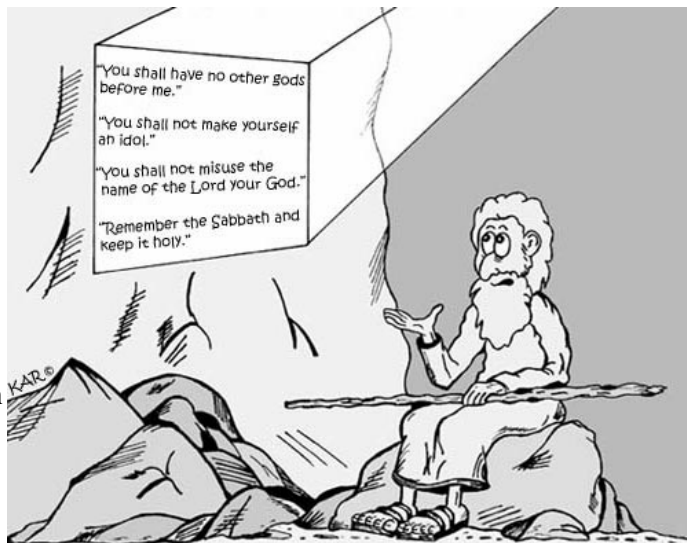
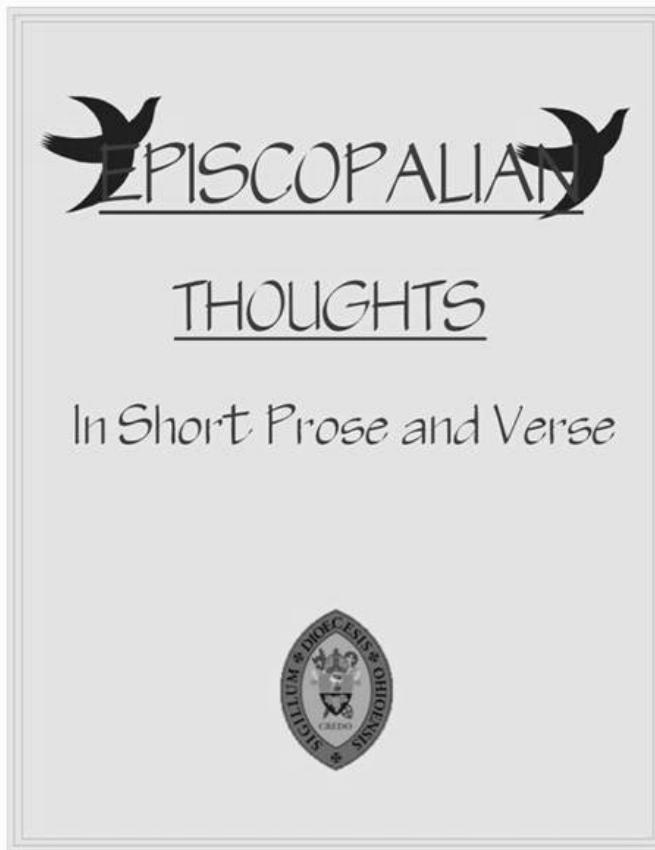
All original poems and short prose should be submitted by October 15, 2006. Work may be submitted on line. Please visit [www.episcopalian-thoughts.com](http://www.episcopalian-thoughts.com) for program information and submission procedures. Poems and short prose may also be mailed directly to Dr. Edward Hill, 6104 Cedar Lane N. W., Canton, Ohio 44708. All mail submissions must be accompanied by an entry form. Parishioners may submit as many pieces as desired. Topics may be of any nature and may include dedications to friends and family members.

All authors will be acknowledged. Anonymous works may also be submitted. Submission of a work must be

original and contain permission of an author for reproduction and inclusion in the collection (Please see entry form.)

All material will be printed as submitted. Material will be edited for spelling if it is determined that a spelling correction will not influence the intent of the poem or short prose. The poems and short prose may be of any length and subject. Parishioners and friends may submit as many pieces as desired. The opinion of the publishing committee as to inclusion of submitted material will be final.

Once accepted, all material will be printed and beautifully bound and may then be sold by each parish as a Christmas fund-raiser. Sample books will be provided to each parish by Thanksgiving, 2006 for orders to be delivered by December 11, 2006. All bound copies will be distributed directly to each parish. Any questions regarding the program may be directed to Dr. Edward



"The PowerPoint presentation is great but could I get a hard copy of the Ten Commandments?"

## The Editor's Bit

In a world where people want so desperately to be unique, special, and an expert at something, let me proclaim that I am not a wine aficionado. I can't even write the word without a dictionary or a spell checker. So it is with this admission in mind that I offer my personal list of essential facts for the budding connoisseur.



- When the guy next to you swooshes the wine around in his mouth and spits it into a bucket, this is GOOD. Do not say “Whoa dude, that bad, huh?”
- When the guy next to you swooshes the whole bottle in his stomach and throws up in a bucket, this is BAD. Do not say “So, an amusing little Merlot, yes?”
- Red wines go with cheeseburgers; white with McNuggets; blush with large pepperoni and extra anchovies. Nothing goes with Taco Bell products.
- It is OK to say that any French wine is undrinkable. That's because in general it is.
- Do not snigger when someone says they like Australian wine. They may be Australian and they have some innovative ways of opening a bottle.
- Remember, although it may take a lifetime of wines to become a Master Sommelier, it only takes one crate of wine to become a drunk
- It is NOT acceptable to shake the bottle first, point the cork towards your colleagues, and shout “Look out suckers or you'll lose an eye!” Unless you are from Dartmouth College.
- Or any other Ivy League College.
- No matter who tells you this, there is no such thing as a green wine; not even in Ireland on St. Patrick's Day. If the wine is green, do not drink it – period.
- If you're eating Road Kill, look for wine that comes in a beer bottle and has a label that includes “Grandpa Joe's...” “Uncle Jim Bob's...” or

“XXX.” Keep the bottles in an ice bucket and be prepared to use the bucket for other things once the wine has gone.

Feel free to share these words of wisdom with any of your friends. Especially the pretentious ones.

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## Philander Chase (1775-1835)

Philander Chase was born in New Hampshire in 1775. He graduated from Dartmouth, and then entered the ministry in the Episcopal Church. He felt the calling to preaching on the frontier and so moved west. He became bishop of Ohio, and also founded Kenyon College, raising the necessary funds in England.

Chase initially set up Kenyon on his farm in Worthington, but he soon determined that a new location was necessary for his seminary and college. With the help of Henry Curtis, a young Mount Vernon lawyer, Chase purchased eight thousand acres of land in Knox County, northeast of Worthington, which Chase named Gambier.



Chase oil miniature, owned by Kenyon College

Work began immediately on Gambier Hill, and in 1828, Kenyon College moved from Worthington to its new location. Chase desired to create a self-sustaining community where his students would be isolated from the vices of urban life. To this end, Chase established a combination grist-sawmill (lumber from which built the College buildings), a farm (which he worked), a post office (of which he was postmaster), and a printing press (a gift from Lord and Lady Ackland). Moreover, his theological seminary soon developed into a much larger educational institution, which also included a traditional college, and a grammar school.

He ran into conflicts, both in his diocese and in the college, and so resigned his positions and moved to Michigan. However, the newly-formed diocese of Illinois called him in 1835 to be its bishop, and he served in this position until his death.

Azar Nafisi, **Reading Lolita in Tehran: A Memoir in Books**. Random House, 2004. \$13.95

This summer, incoming students at the College of Wooster have been told to read Azar Nafisi's *Reading Lolita in Tehran: A Memoir in Books*. They were also sent a series of questions to think about. The faculty members teaching First Year Seminar have read and discussed it. There were discussions of the book during New Student Orientation, to which members of book groups around town (including the St. James' book group) were invited. Every student was asked to submit a two-page paper about it, and the students with the best papers will be invited to have dinner with Nafisi when she comes to speak in the Wooster Forum series on September 12.

With this kind of "full court press," it's only natural to wonder what's so great about this book. I wasn't involved in selecting it, but since I'm teaching a section of First-Year Seminar, I've read and discussed it with other instructors and with my students. Nafisi is a professor of literature, who used to live in Iran but now lives and teaches in the U.S. Although an Iranian, she studied abroad before returning to her home country to teach. After the Iranian Revolution, the Shiite Islamist state imposed its vision and morality on the entire country. Women, who had enjoyed a great deal of freedom under the deposed Shah, were required to cover themselves completely in public, so as not to "in-flame" male passions. If a woman had anything to do with a man who was not her relative, she risked death. A man could divorce his wife and keep their children (who would probably be reared by his mother), but if a woman tried to divorce her husband, she would still have to give them up to him. In many ways, Nafisi says, the regime made women "invisible."

The regime also wanted to dictate what could be taught at university. Certain authors and books, including

works of fiction, were considered unworthy or dangerous because they depicted ways of life that were supposedly antithetical to Islam, or because they portrayed trivial private lives instead of promoting revolutionary public ideals, or because their leading characters were "immoral." Thus, the title character of Vladimir Nabokov's *Lolita* was condemned by the regime as a virtual prostitute. F. Scott Fitzgerald's *The Great Gatsby* was damned for glorifying godless Western capitalist materialism. Like *Lolita*, the title character of Henry James's *Daisy Miller* was also branded an "immoral woman." And Jane Austen's women in *Pride and Prejudice* were dismissed as trivial, self-centered, and devoid of commitment to ideals. Nafisi taught these books with two strikes against her: she was a woman and she was teaching "dangerous" ideas.



*Reading Lolita in Tehran* is partly about these books and their characters, partly about Iran, partly about the university, partly about literature and its political impact, partly about Nafisi, and partly about several younger women (whom she calls "my girls") who studied with her first at university and later (secretly) in her home after she had left the university. Nafisi tried to interweave these themes and characters into a complex tapestry, and some of my faculty colleagues believe she succeeded brilliantly. But the pattern was not at all obvious to me as a first-time reader. Instead, she seemed to me to jump from one thing to another and back and forth in time without apparent purpose. It wasn't until near the end of the book that I got caught up in the story.

Although some of my faculty colleagues disagree, I also found Nafisi herself to be surprisingly unexpressive of empathy. Over and over, she seems to miss what's really going on around her and in the inner lives of her students because of the points she's preoccupied with making. She seldom talks with her students about feelings—theirs or her own—and when someone is in distress, she and her other students hold back from offering emotional sup

(cont. p.11)

# September 2006

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3 8:00 am H.E. 10:00 H.E. 11:00 Coffee.	4 LABOR DAY OFFICE CLOSED	5 Evelyn at area Clergy Meeting	6 7:30 H.E. 9:30 am Bible Study 7:00 pm Choir	7	8	9
10 8:00 am H.E. 10:00 H.E. 11:00 Coffee 2:00 pm Celebration of New Ministry, St. Paul's, Canton	11	12	13 7:30 am H.E. 9:30 Bible Study 11:00 Book Group 7:00 pm Choir  <i>9 - 4 Evelyn at Deanery Retreat</i>	14 9:00 am - 3:00 pm Clergy Day, Akron	15	16
17 People to People 8:00 am H.E. 9:00 Choir 9:30 Sunday School 9:30 Adult forum <b>10:30 H.E.</b> 11:00 Coffee 8:00 pm Conference for Peace, Trinity CC	18 Evelyn at ECSF meeting  7:00 pm Vestry Meeting	19 6:30 - 9:00 pm Regional Meeting with Bishop, Mansfield	20 7:30 am H.E. 9:30 Bible Study 7:00 pm Choir	21 7:00 pm Peace and Justice Committee meeting	22   Evelyn on vacation	23
24 8:00 am H.E. 9:00 Choir 9:30 Sunday School 9:30 Adult forum 10:30 H.E. 11:00 Coffee	25	26  Evelyn on	27 7:30 am M.P. 9:30 Bible Study 11:00 pm Book Group 7:00 pm Choir  vacation	28	29	30

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

## Scriptorium

(from page 8)

port. She calls herself an “experienced evader” when it comes to the details of her students’ problems. She seems to think they only want her to give them advice, when they may only want her to listen and empathize. Her seeming lack of empathy is especially strange given that she defends literature to the moralists who attack it for not preaching Islamic ideals by pointing out that fiction enables readers to empathize with other people’s experiences, sometimes in circumstances very different from their own.

I was struck that the regime in Iran saw correctly—but for the wrong reasons—that the books Nafisi taught were dangerous and subversive. They thought they were dangerous because they presented ideas that were godless and behavior that was immoral. But the greater danger to the totalitarian regime was that these books allowed people to use their imaginations, empathy, and creativity to escape from the mental prison the authorities tried to impose on them. All the books she discussed dealt in one way or another with this theme of escape from imprisonment. *Lolita* has been banned by some authorities in the U.S. as well as in Iran because they objected to the immorality of a teenaged girl’s having sex with a middle-aged man. But the book is about the liberation of an abused young woman, not about sex. Because the abuser, who abducts *Lolita* and forces her to become his sex slave, is telling the story, he portrays her as a teen temptress. But *Lolita* is really about the remarkable ability of this abused girl to become a person anyway and not to let her abuser define her selfhood into invisibility. Far from glorifying illicit sex, it actually glorifies the strength of the inner self that is able to endure and finally to escape from tyranny.

I was also struck that Nafisi’s mother, who had always worn the chador (the black head-to-foot covering) in public to express her Muslim faith, angrily refused to go out in public once the regime had imposed it on all women. If all women were required by law to wear it in public, she reasoned, it ceased to be a symbol of any woman’s devotion to Islam. If Christians in this country were to apply her line of thinking to prayer in the public schools, fewer of them might be upset that students are no longer required to engage in state-sponsored public prayer.

With each discussion of Nafisi’s book, I learn more about its appeal to other readers, and I’m looking forward to her public presentation. It’s probably healthy

every now and then even for teachers to be forced to read a book that they might not have read or finished otherwise, and to talk with other people about it. That’s what Nafisi and her “girls” agreed to do with the books by Nabokov, Fitzgerald, James, and Austen. Their discussions helped them to create a community of liberation. I’m hoping that reading *Reading Lolita in Tehran* in Wooster will help to create and strengthen communities of liberation here as well.

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## Holy Humor

A religious man is on top of a roof during a great flood. A man comes by in a boat and says “get in, get in!” The religious man replies, “No I have faith in God, he will grant me a miracle.”

Later the water is up to his waist and another boat comes by and the guy tells him to get in again. He responds that he has faith in god and god will give him a miracle. With the water at about chest high, another boat comes to rescue him, but he turns down the offer again because “God will grant me a miracle.”

With the water at chin high, a helicopter throws down a ladder and they tell him to get in, mumbling with the water in his mouth, he again turns down the request for help for the faith of God. He arrives at the gates of heaven with broken faith and says to Peter, I thought God would grant me a miracle and I have been let down.” St. Peter chuckles and responds, “I don’t know what you’re complaining about, we sent you three boats and a helicopter.”

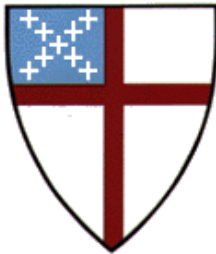
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A preacher was completing a temperance sermon: with great expression he said, “If I had all the beer in the world, I’d take it and throw it into the river.” With even greater emphasis he said, “And if I had all the wine in the world, I’d take it and throw it into the river.”

And then finally, he said, “And if I had all the whiskey in the world, I’d take it and throw it into the river.”

He sat down. The song leader then stood very cautiously and announced with a smile, “For our closing song, let us sing Hymn # 365: “Shall We Gather at the River.”

The Episcopal Church



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

- 4th Sept**                      **Labor Day: Office Closed**
- 10th Sept**                    **Celebration of New Ministry, St. Paul's, Canton 2:00 pm**
- 14th Sept**                    **Conference for Peace, Trinity CC 8:00 pm**
- 17th Sept**                    **Second service now starts at 10:30 am**
- 19th Sept**                    **Regional meeting with Bishop, Mansfield, 6:30 - 9:00 pm**

### September, 2006

S	M	T	W	T	F	S
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10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

### October, 2006

S	M	T	W	T	F	S
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