

St. Mary Magdalene, Sturgeon Falls bids adieu to priests

By Carole Ann Friedrich

When the author's children were young we read a Dr. Seuss book about a "push me-pull you". Every time the book was read, everyone ended up in gales of laughter. As an adult, reading the same book to her children today the author's youngest daughter, now a working Mom, says she understands exactly how it feels to a "push me-pull you".

These days feelings are same. St. Mary Magdalene Church in Sturgeon Falls is in transition. After enjoying the bounty of not one, but two priests, interim pastor John Stennett and the once a month visits of Rev. Grahame Stap, the church is bidding adieu to these wonderful men. Both priests understood that they were stepping in to fill a need for six months while the church searched worldwide for a permanent pastor. The fact is both of these men remained at St. Mary Magdalene's for over two years caring for the members of the parish and being loved and cherished in return. Naturally they will be missed, but look forward to the new permanent parish priest's arrival.

That's when the author remembered the push me-pull you story. Many members of the congregation are torn. Parishioners appreciate and like Rev. Stennett and Rev. Stap. Each of their unique personalities will be missed; their senses of humour, their individual sermon styles, their wit and their warmth and friendliness. Both priests have expressed the sentiment that they too will miss the congregation at St. Mary Magdalene's. So amidst the excitement of the imminent arrival of the new priest, there's also a feeling of loss.

Consequently the congregation did what all Anglicans do when they are in turmoil: ate. On June 3, 2012, the congregation met in the church hall after Sunday service to say good-bye to Rev. Grahame Stap and his wife Ina. All church members had contributed to the potluck dinner served. There was so much food that some courses were placed on "stand-by" waiting for a place on the buffet table which



FEELINGS OF JOY AND LOSS: Rev. Grahame Stap and his wife Ina joined parishioners at a potluck held on Sunday, June 3, 2012, at St. Mary Magdalene, Sturgeon Falls. The meal, which was held was to say good-bye to Rev. Stap as he ended an over two year period of interim ministry at St. Mary Magdalene's.

didn't take long as it was a large and hungry crowd. A departing gift was given to Rev. Stap from the congregation in appreciation for his faithful service even though as he frequently notes he is retired, and has been so for some time. He will be missed. The members at St. Mary Magdalene's have received a standing invitation to attend special functions such as the Christmas Concert at Temagami's St. Simon's Church from Rev. Stap.

The following Sunday, June 11, 2012, was a special day for both the Stennett family and the church. On that day Rev. John Stennett celebrated the Baptism service for his newest grandchild, Jeffrey Allan Stennett. It was also the day church members bid Rev. Stennett and his wife, Mary Lee adieu. Although it was with weary hearts everyone said the good byes, the joys of this baptism the Stennett family so generously shared with the members

of St. Mary Magdalene's, chased away much of the sadness.

Prior to the baptism, Rev. Stennett blessed a new Baptismal font liner. For years water could not be drained from the cement font as there was no outlet. Consequently any water that collected during the ceremony was allowed to evaporate over time. This could take a longer or shorter time depending

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Inside Algoma



Strawberries served in Thunder Bay

The parish hall at St. Luke's, Thunder Bay was filled to capacity for a Strawberry Social held on Saturday, June 9, 2012.

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Book study underway in Thunder Bay

Member of St. John the Evangelist, Thunder Bay have begun a book study. The study is one stage of the diocesan assessment process.

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Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Saturday, September 1.**

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Parenting course held in Bracebridge

Alpha course helps churches connect with families

By the Rev. Kelly Baetz

Most congregations want to reach out to families with young children. Look at any parish pro-

file, any mission wish-list, and young families are usually way up there. Sometimes there are mixed motivations. Parishes want to reach out, yes, but also want young people to fill the pews and keep parishes chugging along. Everyone knows this story! But do people realise that many young families also want to connect with

the church? This may be less obvious. Often all it can see are families busy with hockey, gymnastics, homework, anything, really, but church.

It's true that families are busy. But as those at St. Thomas' Bracebridge recently discovered, interest in Christian education is still high for many parents. They may

not show up at Sunday School, but some families are open to other opportunities to bring their children, themselves, and the church together. God gave St. Thomas' such opportunity this spring, by way of the *Alpha Canada Parenting Children Course*. Many are familiar with the first Alpha Course, the talks led by Nicky

Gumbel, designed to provide basic teaching on Christian faith and invite people into a living faith in Jesus. But in recent years *Alpha* has also produced what they call their "relationship series"; DVD courses on marriage and parenting. These include the marriage preparation course, a marriage

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Diocese of Algoma Anglican Church Women

DEVOTIONS FOR SEPTEMBER



*The kiss of the sun for pardon
The song of the birds for mirth
One is nearer God's heart in a garden*

Than anywhere else on earth.
Anonymous

This little poem is written on a wooden plaque and every morning we watch the sun travel up the wainscoting to kiss it. Out in our garden the sun sparkles on the heavy dew, the birds wake up, the flowers turn their faces to the sun and the vegetables are ready for the table.

Once our children were old enough to appreciate the miracle of starting seeds, doing so has become a passion and each spring little packets of tomatoes take over our life. But how can we not help perpetuate the cycle of life God so generously promises "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." Gen. 8:22. Maybe seeing seeds sprouting in little pots is a visual reminder that God is always with us and as we nurture these seeds so must we remember to nurture our relationship with God.

We have memories as a young child of living with my grandparents in England during WWII. Their garden always had rows of snapdragons beside the narrow path leading to the vegetable garden where my grandfather spent hours digging in the dark brown earth. There are also memories my grandmother tending the gaggle of ducks, chickens and rabbits, and of my mother keeping track of two young daughters while our Dad was in India with the RAF.

We were often found next door riding on Lawrence's tricycle,

while my younger sister would be tottering around the garden armed with a baby bottle of weak tea stuck in her dungarees pocket among a variety of worms. Upon hearing the siren she would yell "bug Mum" and we would all dash for the shelter at the bottom of the garden to escape the wayward doodlebugs. Today we still read of exhausting wars and woes throughout the world, but maybe can be comforted by remembering there always have been peaceful gardens throughout history and still are today.

The Garden of Eden, as Achtemeier tells us was "where God walked among the trees in the cool of the day and from which the primordial human beings were banished" (p. 333). Maybe the numerous people throughout the world who spend long hours gardening are subconsciously trying to recreate Eden; paradise. I am sure this is not an original thought.

The Hanging Gardens of Babylon "were attributed to the Neo-Babylonian king Nebuchadnezzar II, who ruled between 605-562 B.C. He is reported to have constructed the gardens to please his homesick wife, Amytis of Media, who longed for the plants of her homeland". And if one Googles these gardens which "were considered to be one of the Seven Wonders of the Ancient World, and the only one of the Wonders that may have been purely legendary" one is rewarded with artistic drawings of what they may have looked like. Wikipedia 06/07/12.

Of Gethsemane, Achtemeier again tells us "John records neither name nor anguished prayer, he locates the betrayal in a "garden," which he locates across the

Kidron Valley from Jerusalem and thus on the western slopes of the Mount of Olives." (p. 343). Jesus went to the Garden of Gethsemane alone where "he withdrew from them about a stone's throw, knelt down, and prayed, 'Father, if you are willing, remove this cup from me; yet, not my will but yours be done'" Luke 22:41.

Gardens have long been written about, painted and photographed from famous European creations to those of Buckingham Palace which we have been privileged to view on television during Queen Elizabeth's Diamond Jubilee celebrations. A few years ago we had the honour of visiting Rideau Hall in Ottawa and were treated to the gorgeous gardens on the Governor General's grounds.

Regal gardens are wonderful to enjoy but we still remember our first garden when we came to Canada in 1948. My Mother reminded us just the other day of the lily of the valley which grew beside the wall and the zinnias standing at attention in the back garden. No matter how regal or humble surely all gardens are a gift from God where he offers us hard work but at the same time contentment and peace.

One of my favourite hymns is *I Come To The Garden Alone*, which was written in 1912 by C. Austin Miles. Maybe you know it as well.

Pam Handley, Diocesan A.C.W. Devotions Chair.

Bibliography:
Achtemeier, Paul J. General Editor. *Harper's Bible Dictionary*. San Francisco: Harper, 1985.

Executive Committee meets in Sudbury

The Following is a summary of the fourth meeting of the Executive Committee of the Diocese of Algoma held at Villa Loyola, Sudbury, on June 6-7, 2012

Deadlines

The Bishop reminded members of the importance of deadlines for the submission of items and/or reports for upcoming Executive Committee meetings. It is imperative the members have ample opportunity to review agenda items in a timely manner prior to their attendance at the meeting in order to make knowledgeable decisions. Items not received by the determined deadline dates are at risk of being held over to the next meeting.

Bishop's Update

The Bishop provided an update on his activities since the last meeting. Refer to the "calendar" on the Diocesan website.

Congregational Development Officer

Shaped by a Living Hope: A Listing of the Benchmarks for Healthy Congregations was endorsed by the Executive Committee.

Strategic Plan Implementation Team

Update available here.

Youth Ministry Committee

John Swayze reported on behalf of YMC. Interest in Youth Synod 2012 (August 4-7 at Camp Manitou) expressed across the Diocese but applications are coming in very slowly.

A summary of the key messages/decisions made at the Executive Committee meetings will be shared on the Diocesan website, sent out by e-mail, and submitted to the Algoma Anglican on a trial basis as the youth have requested that they are kept informed. The youth member of the Executive Committee and YMC members are also requested to relay information to youth within the deaneries/Diocese.

The need for Deanery Child and Youth Ministry Facilitators' training is being determined by Jay Koyle, Congregational Development Officer, and Alicia Dumas, Bishop's appointee on YMC.

Anglican Church Women

Refer to the Diocesan website for updates – Ministries/Anglican Church Women

Solar Panel Committee

The moratorium on solar panels will remain in effect until further information is obtained regarding the status of these projects under the Canada Revenue Agency regulations. The committee continues to work on establishing guidelines for parishes.

Parish Updates

All Saints', Huntsville

Removal of trust and the sale of vacant Lot 42 adjacent to All Saints' house are in process to enable the parish to commence house renovations.

St. George's, Magnetawan

Church foundation repairs are underway.

Trinity, Newholm

Transfer of property to Friends of Holy Trinity on hold until the survey is completed.

Christ Church, North Bay

Roof replacement expected to proceed during late summer or early fall. Parish was approved for \$5,000 grant from The Anglican Foundation.

St. Luke's Cathedral, Sault Ste. Marie

New organ has been received and installed. The dedication ceremony is expected in late August with attendance of the Governor General of Canada.

St. Michael and All Angels, Thunder Bay

Installation of an accessibility lift proceeding.

St. Brice's, North Bay

A motion was passed to allow St. Brice's to proceed with required renovations to the church building as a result of a fire inspection conditional upon funds being raised prior to proceeding to each stage. Estimated costs of the entire project total \$250,000 to bring building up to fire code standards.

St. Thomas', Thunder Bay

Motions were passed to allow St. Thomas' to proceed with renovations to their rectory, borrow up to \$45,000 from the Archbishop Wright Building Fund, and to apply for a \$5,000 grant from The Anglican Foundation.

St. George's, Espanola

A motion was passed to allow St. George's to access their rectory fund up to a maximum of \$30,000 to cover the cost of roof repairs.

St. John's, Fox Point – Parish of Lake of Bays

A motion was passed to allow St. John's to install a new foundation and a new roof once fundraising is complete.

Holy Trinity, Sault Ste. Marie

A motion was passed to allow Holy Trinity to borrow up to \$25,000 from the Archbishop Wright Building Fund to replace roof shingles and seal the existing joint between the main and flat roof.

Trinity Church, Marathon

A motion was passed approving the request for forgiveness of arrears (\$11,000) for Trinity Church.

William McMurray Corporation

A motion was passed approving a \$4,500 grant to the Corporation for each of the next two years (2012 & 2013) in lieu of a rental increase for the Synod Office.

Bliss Gillmor

A request for funds will likely be forthcoming to immediately repair a portion of the roof and then to install a new metal roof. They have no funds available in a capital account for these projects.

Property Concerns

A motion was passed requesting the Bishop to have diocesan procedures and policies reviewed with regard to property matters and bring recommendations to the Executive Committee as to any

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EDITORIAL

The Algoma Anglican is the Official Voice of the Diocese of Algoma.
Address: P.O. Box 1168, Sault Ste. Marie, Ontario. P6A 5N7
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Letter from the Bishop

May we be invitational, as Christ was invitational

Dear Friends,

On Sunday, September 30th, churches in seventeen countries will engage in a coordinated effort to invite friends, family and neighbours 'Back to Church'. I am encouraging everyone in the diocese to participate. I realise, of course, that the prospect of asking someone to come to church can be intimidating. But there is some inspiration to be found in the story of Jesus' encounter with the woman at the Samaritan well in John 4. In this conversation (the longest in the Gospels) Jesus demonstrates that he is a master at issuing invitations.

Note that Jesus initiates the conversation by making himself vulnerable. He declares his thirst to someone who, for reasons of race and gender, might have been expected to ignore or abuse his request. But his boldness intrigues the Samaritan woman, and, reluctantly, she is drawn into a conversation that turns to spiritual themes and needs. We learn from this that the effectiveness of our encounters with others will be enhanced by our willingness to be vulnerable with them. It is not easy to discuss religious matters with our non church-going friends, but a little honesty about our apprehensions can prepare the invitation. We might simply say, 'I value our relationship and hope it will not put you on the spot if I ask if you would like to come to church with me.'

Of course, then it is over to them. But this dynamic, where the invitation has been made and considered is the realm of the Holy Spirit's work. This moment is reflected in a dramatic painting by the 17th century Italian artist, Guercino (if you get a chance to visit the National Gallery in Ottawa, you will find it in Salon C 204). The painting is stiff and formal, yet it is rich in baroque symbolism. It shows Jesus standing behind the well gesturing to heaven with one hand while fixing the woman intently with his gaze. She, by contrast, will not look Jesus in the face, but rather turns her body away from him, shielding her precious blue water jar. In the painting, just as in the story, the water jar is a token of her life in two important ways.

First of all, it is a painful reminder to her of her ostracism from the villagers in Sychar. We should not overly speculate on the woman's situation, but the fact that she comes to the well alone at midday is an indication that her social network is tenuous. We come to learn that she is a needy person, yearning to be free of fear and loneliness and to know stabil-



ity and permanence in relationship. Secondly, the jar represents her constant need for something which she could never seem to satisfy. Every day she fills her jar with water from the well, and the next day she has to return to the well with her jar empty. We don't know that she was resentful of having to repeat this chore daily, but such habitual acts often cause us to ponder the meaning of life. In the midst of mundane routines, people will occasionally stop and ask themselves, 'Why am I doing this? What does it all count for?'

Now, I find that it is helpful when approaching others to remind myself that each of us has a precious water jar. Every one of us is in need of healing and full of longing. In this respect, an invitation to come to church is actually an act of compassion. And yet, when greeted by Jesus' invitation to ask him for living water, the woman's reaction was to become protective and draw back. Just as she clutches the sym-

bol of her isolation and emptiness, people are often hesitant to take up our invitation because they are not sure that they want to risk exposing their own vulnerability. 'Better the known and predictable, as grim as it is,' they think, 'than to surrender ourselves to insecurity and uncertainty.'

Guercino understands this dilemma. But in the painting there are indications that the woman will come around in the end. The most striking is that in contrast to her posture of resistance, her head is slightly inclined towards Christ, and this angle is mirrored by a small green tree on the dark landscape. Guercino would want his viewer to understand that when we yield even just a small part to Christ, say our curiosity alone, we shall discover a trickle of life-giving water that will swell to a steady stream of nourishment and satisfaction to our souls as our fears are allayed. If our invitation can engage even so much as a flicker of interest, it may be all that is necessary to begin to break down the barriers. When it began to dawn on her who Jesus was, she 'left her water jar and went back to the city.' The symbol of her brokenness and failure now lies at the feet of Jesus, and she runs back with excitement to broadcast the news of her transformation to the community that had shunned her.

May God grant us grace to be the messengers of Christ's live-giving invitation. And let us expect that, through the miraculous work of God in the lives of those we ask, they might respond with the woman's words, 'Give me this water, so that I may never be thirsty.'

+Stephen Algoma

Stephen Andrews
Bishop of Algoma

"The Law of the Innocents"

By the Rev. Richard White

They came from great distances, to a sacred place made green by the mizzling mists of centuries; the hill of Tara, the coronation ground of Ireland's kings. It was a boundary land between the north and the south of Ireland, a place where Irish chieftains had negotiated with each other for centuries. It would be a place of negotiation again.

They came from across Ireland, Scotland, and some from as far away as the land of the Angles. Over ninety of the Celts' religious and tribal leaders came. They came because they were sum-

moned by Adomnán, the Abbot of Iona of the Inner Hebrides of Scotland and the spiritual father of many. They came some time in the year 697 C.E.

History Byte

Abbot Adomnán was about 70 years old. His eyes were clear. His mind was sharp and he was on a mission to change the nature of warfare forever. The old man was among the best educated men of Europe. He had oversight of several monastic communities

in Ireland and Scotland, he was a Church historian, an experienced negotiator between the Church of Rome and the Church of the Celts, and an international peace-maker who had once brokered the release of some Irish prisoners of war from the mighty king of Northumbria. He also came from a royal line of Irish kings. His voice had the authority of God, so when he called the conference members to the holy hill of Tara in the district of Birr, they came.

Adomnán's somber mission was to address the blood-stained mayhem of war that blighted the

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ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Right Reverend Dr. Stephen Andrews, Bishop
Peter Simmons, Editor Jane Mesich, Treasurer

Produced Monthly by Peter Simmons

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P.O. Box 221, 1148 Hwy 141, Rosseau POC 1J0
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Please send subscription renewals and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department
80 Hayden Street, Toronto, Ontario M4Y 3G2

Postmaster: Please send all returns and changes of address to:
The Algoma Anglican, Anglican Journal,
Circulation Department,
80 Hayden Street, Toronto, Ontario M4Y 3G2

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Parish ready to welcome new incumbent

Continued from Front
on the season. The Tuesday Morning Prayer Group had recently approached Rev. Stennett for ideas about where to apply a donation in memorial to one of their members, Verna Mckinnon. He thought of the font liner immediately and it conveniently arrived in time for young Jeffrey's baptism.

After the service, all present adjourned to the Church Hall for a pot luck meal where church members again had the tables groaning from the weight of the food on presentation. Rev. Stennett received a parting gift from the church members. He spent this time visiting everyone who attended, talking, laughing and generally easing the feelings of loss members were feeling

at his departure.

Both Rev. Stennett and Rev. Stap spoke to church members regarding the arrival of our new priest. They cautioned about overwhelming her with enthusiasm at the outset, to allow her time to gently get to know each of us and to ease herself into the role she has come such a long distance to fill.

The members of St. Mary Magdalene's were ready to enthusiastically welcome their new long-awaited incumbent. The advice will be heeded of these wise and respected men. At the same time everyone celebrated with joy and thanks with the arrival of Rev. Michelle Ferguson on June 20, 2012.

Non-combatants in warfare were to be protected

Continued from page 3
British Isles. Whether he came to the conference with the prepared text written already on the wax tablets or penned it afterwards is unknown. What the so-called Synod of Birr produced under his hand was a narrative of war, the 'Cáin Adomnáin'; The Law of Adomnán. It is widely known as "The Law of the Innocents."

The text exists today. It begins with a brief history of the Christian Faith. This was intended for Christian leaders. The actual text of the "Law of the Innocents" was remarkable. Adomnán presented a codified attempt to civilise warfare by mandating the protection of non-combatants. The high-lights include:

- A guarantee that all non-combatants would be safe, specifically women, children, clergy, students studying to become clergy.
- The prohibition against enslaving or seizing women as booty.
- The protection of male children, at least until their first armed conflict was recorded.
- A ban on recruiting women as warriors, thereby creating an association of women with peace.
- The appointment of religious judges to oversee the Law's enforcement
- The imposition of fines for numerous offences, including:

1. sexual assault
2. the verbal assault intended to demean women
3. the slaying of women
4. the failure to consciously stop violence against non-combatants

It ends with an impressive list of signatories, a veritable "Who's Who" of Britain's leaders who listened with rapt attention to their spiritual leader. The list included

representatives from the newly Christianized Pictish in their body tattoos, robed Gaels, wandering Saxon and Celtic bishops from various parts of the British Isles, the High King of Ireland, the King of the Scots, and many tribal leaders. The text suggests that the elderly Abbot rang a bell during the reading of the text. The bell symbolising the threat of excommunication and the curse of hairlessness on any signatory who did not live up to its demands.

Warfare did not stop, but that wasn't exactly the Code's intention. The signatures tell us that The Law of Adomnán, or "The Law of the Innocents" was widely endorsed by Christian kings, chieftains and clerics across parts of Ireland, Scotland and northern England, but the days of so-called civilised warfare ended within the century. On June 8, 793 a brutal Viking invasion of the tidal island of Lindisfarne, Northumbria, brought an unprecedented slaughter of clergy and other innocents. Their bodies were trampled and hurled into the North Sea, and a plague of untethered Viking violence infested the northern regions of the Isles for four hundred years.

Today the articles of the Fourth Geneva Convention (1949) mandate the humane treatment of prisoners of war, clergy, non-combatants, and the wounded. But from the deep recesses of our Church annals, Adomnán's Code, "The Law of the Innocents," continues to whisper to our collective conscience the command of Our Lord that we must forever care for the vulnerable in their distress.

St. Adomnán (627 – 704) peacemaker and respected Abbot of Iona, is remembered in the calendar of the Scottish Episcopal Church, on September 23rd.



SPECIAL HONOUR: On Sunday, June 11, 2012, at St. Mary Magdalene's, Sturgeon Falls, Rev. John Stennett had the great privilege of baptising his newest grandchild, Jeffrey Allan Stennett. It was also the day that parishioners said good-bye to Rev. Stennett, and his wife Mary Lee.



CELEBRATION OF NEW MINISTRY: On Monday, June 18, 2012, Rev. Doug McClure was inducted as the new incumbent of St. Thomas', Thunder Bay. Pictured from left in front are, Rev. Canon Paul Carr, Rev. Nancy Ringham, Rt. Rev. Fraser Lawton, Athabasca, Rev. Doug McClure and his wife Lesley and Ven. Deborah Kraft. Pictured in the back from left are, Rev. Lynn Fisher, Rev. Anne Carr and Rev. Diane Hilpert-McIlroy.

Diocesan Synod to meet in May of 2013

Continued from p. 2
appropriate changes
Screening in Faith
All outstanding Screening in Faith reports are required from the parishes including those outstanding from previous years.
Financial Reports
Two motions were passed receiving the financial statements of The Incorporated Synod of the Diocese

of Algoma as of April 30, 2012 and approving the audited financial statement for the year ending December 31, 2011.
Algoma Anglican Appeal
A motion was passed allowing The Anglican Church of Canada to continue with various charitable appeals in the Diocese of Algoma as in the past.
A motion was passed allowing

new fundraising initiatives by the National Church within the diocese provided that the Bishop review and approve the materials used prior to distribution.
Meeting Dates - 2013
Executive Committee – March 13-14, 2013; November 13-14, 2013
Diocesan Synod – May 8-11, 2013

Algoma’s First Anglican

By the Rev. Robert Lumley

Editor’s note: The following is an article written by the late Rev. Robert Lumley. This year is the 350th anniversary of the Book of Common Prayer 1662 and the 50th anniversary of the Book of Common Prayer 1962. The article tells of the first service from the Book of Common Prayer held in Algoma.

When the war of 1812 broke out, the American warships controlled the Great Lakes. However, General Brock managed to get a message through to the Commanding Officer of Fort St. Joseph. This Fort was on St. Joseph’s Island at the Western end of Lake Huron, just east of Sault Ste. Marie and where the St. Mary’s river, flowing from Lake Superior to Lake Huron, entered Lake Huron.

The message was short, clear and very difficult. It commanded the St. Joseph’s officer, who was 24 year old Captain Roberts, to re-capture Fort Mackinac. Fort Mackinac was towards the South and guarded the entrance to Lake Michigan. It had been in the possession of the Canadians, to guard the routes of the Hudson Bay canoes from Montreal to Superior,. After the war of American Independence it was ceded to the Americans to guard the fur route of the North West Company going to New York. The Hudson Bay people then moved up to St. Joseph and built their protective Fort there.

Captain Roberts read his Orders, “Recapture Fort Mackinac” and set about to do just that. He first checked out his supply of ordnance and found that he had a “goodly supply of muskets and rifles and ammunition for them.” There was one gun, one canon, and that was the one up on the wall pointing down the Lake. He then mustered the garrison to acquaint himself of what he already knew. But Captain Roberts was young and he was going to do this correctly. There were eighteen soldiers in the garrison, and of these some were so old that they could not stand for more than twenty minutes at a tune. Others had lost an arm or a foot in previous engagements.

Altogether there were three men who were sound in wind and limb. Three men. The Captain could have been forgiven if he had thrown his hands up in the air and said: ‘It can’t be done’.

The Americans had a well supplied Fort with a full garrison of healthy soldiers, and riding at anchor in the Bay in front of the Fort were three war ships. Roberts had three men altogether, along with one gun, and a goodly supply of muskets. The Captain was young and he had been ordered to capture Fort Mackinac and that was what he was going to do, but he needed more men. These wouldn’t come from General Brock for the American ships controlled the Lakes. There was only one place.

Captain Roberts went up river to the Rapids and at the Hudson Bay Post at Sault Ste Marie he found his men. They were trappers in from their trap lines, trading their furs for supplies, laying the basis for their fortune. Roberts gathered them around and put his problem to them and asked them to assist him in this military operation of recapturing Fort Mackinac. These Trappers were mainly young fellows from the Old Country. Some were Irish or Anglo-Irish, some were

English but the bulk of them were Scots. They all agreed to a man to join in and see the matter through.

Then the Ojibway from Garden River and Sault Ste Marie said "What bout us?" Roberts was grateful and accepted their offer to help. He then went back to Fort St Joseph to figure out how he could use all these men, and how he could bring off the re-capture of Fort Mackinac.

He found in a cupboard a collection of Reports by Inspecting Officers of Fort Mackinac, from the days when the British and Canadians occupied that Fort. He studied these closely. One Report gave full marks to the garrison of that day for readiness, the condition of the Fort, congratulating the Commanding Officer on the fact that it was impregnable from a frontal attack from the Lake. Then it went on to blistering criticism for not taking care of the back door. The reason for this omission was that the ‘back door’ was a cliff, but the Inspecting Officer drew attention to a rock about twenty feet square that rose up from the Lake in perpendicular fashion, and he said that if an enemy could get one gun up on that rock he could command and destroy the whole Fort.

One gun. That was what Captain Roberts had- – one cannon. But Roberts could not figure out how he could get it up on that commanding rock, far less unnoticed by the Americans. There was only one advantage, in that the rock was about two hundred yards behind and above the Fort and in between there was the cover of thick bush. It was his only chance. But how could it be done? He took his problem back to his trapper friends at the Soo.

One of them thought that he could do it by dismantling the gun and using ropes to portage it up. He was a big Irishman called John Johnston, and he got the job. The team he picked were confident of success, for they had never failed to hoist guns up on top of rocks, especially ones that they had never seen before.

One gun.
That was what
Captain Roberts
had:
one cannon.

Captain Roberts and his unlikely, happy warriors set off in canoes for Fort Mackinac. They paddled unnoticed down the coast and during nighttime crossed open water and landed without being seen at the bottom of the cliffs, as usual unguarded. When they climbed the cliffs, Captain Roberts deployed the trappers and Ojibway riflemen through the bush almost up to the walls of the Fort to wait for the canon shot. Since they were all good in the bush they had no difficulty doing this unnoticed.

Then Johnston and his friends, by grunt and groan and daring finger-tip climbing, got the canon up the perpendicular rock, re-assembled it and fired a shot right into the Parade square of Fort Mackinac. When they did that all the others opened up and with shouts and hollers, musketry, and rifle fire they gave the impression that twice their number was in cover in the bush.

The Americans were taken by surprise, and saw the hopelessness of their situation. When Captain Roberts went forward under a flag of truce, and demanded the surrender of the Fort to prevent needless bloodshed, the American Com-

mander surrendered. He had ships in the Bay and he and his garrison sailed off for Detroit, just captured by General Brock.

There were other adventures, such as the capture by the trapper and Ojibway chums from their canoes of two American war-ships that had been sent to check on them, but they went back to their trap-lines, and resumed their life. We don’t hear of Captain Roberts again, and Fort Mackinac was handed back, by the politicians, to the Americans at the end of the War, and is now a summer tourist attraction, but the rock is still there.

Fifteen years later John Johnston along with his Ojibway wife and their children, who were now teenagers, were camped on the banks of the St Mary’s river beside the rapids. One evening, he got to thinking of what his parents had done for him in far away Ireland. He had a decent education and a good home and had been encouraged to adventure and to maintain himself. He had taught all these things to his children and to his wife. They could all read and write and recite some poetry, and sings songs. He had also asked his wife to tell about the folklore of the Ojibway, and they all knew many stories and had a feeling for the culture.

There was
one thing more
His parents
had taught him
about
the Saviour.

There was one thing more. His parents had taught him about the Saviour. He had been told the stories of Our Lord and had been taught to honour the name of Jesus Christ in the worship of true piety and sound learning in what they called in Ireland the True Church. All this had been done for him and he had not done any of this for his children.

He resolved to do something about it then and there, and he reached into his pack and pulled out a book from the bottom of the pack. It was a book that he had carried everywhere since he had left his native land, but had rarely if ever used. It was the Book of Common Prayer.

There and then he opened it and read Evensong with his wife and their children. During the days that followed he went around his friends and invited them to a Service with him next Sunday, and if they had a book to bring it. A number of the English fellows, a bit shamefacedly reached into the bottom of their packs and brought out a Prayer Book, and a surprising number of Scots also possessed the Book of Common Prayer.

We shouldn’t be surprised about the Scots, for the early leadership of the Church were nearly all Scotsmen. Bishop Inglis of Nova Scotia, the first Bishop, Bishop Strachan of Toronto, Bishop Machray of Rupertsland. Anyway, the Trapper friends gathered at Johnstons with their families for the Sunday Prayers in 1827.

It was quite a scene on the banks of the St. Mary’s river beside the Rapids. A man, a woman, their children, friends, and the Book of Common Prayer. The Church in what was to become the Diocese of Algoma had begun.

Update from the diocesan ACW Transition Team

By Donna Oliver, Jacquie Howell and Janet Pike

During July, the team has been in contact via e-mail. The first communiqué was distributed by e-mail to all Deanery Presidents and the membership contact lists that have been provided. The hope is that all presidents have either distributed it or posted it on a church bulletin board. It is recommended that everyone read Ven. Anne Germond’s message in the ACW newsletter or on the web.

The response to the additional questionnaire was very important and the thoughtful replies are much appreciated. The team is in the process of discerning what the next step will be in the journey with all women of our diocesan church family. A summary of this report is included, with the full report being distributed to all Deanery Presidents for further discussion and feedback. Those who responded strongly asked for communica-

tion and we strongly request that this be two – way. This Diocesan ACW represents all women and we the transition team need to receive direction from individuals and primary branches. You are the backbone of ACW. We are waiting to hear from your Deanery Presidents when Fall meetings will be held to enable the team to assist them in discussion about leadership and direction for the coming years, responding to the responses from the entire Diocese.

Summary of Questionnaire from annual and post conference:

Question 1: Current Executive: 5 positions with 3-year term rotating Deanery.

Responses: 70% indicated a new model was required, 20% felt no need for change and 10% felt they did not know enough about the duties and work to comment.

Sample of Comments / Suggestions include:

Electing the executive from across the Diocese with consideration given to representation from each Deanery. There was a 50/50 split on combining the secretary positions and nothing wrong with current policy.

Question 2: Current: 15 Board members which would include the Executive.

Responses: 80% indicated we needed to streamline and meet as a Board face to face once a year

Comments/ Suggestions include:

Deanery Presidents have a stronger role, and that Deanery Presidents and Executive have meetings 3x a year via technology. The feeling was that “If it was not broken, do not change it.”

Question 3: Current budget

Responses: Continue with methodology (treasurer to Exec to Board to membership)

Comments/Recommendations include:

Cut costs with technology and have one board meeting;

75% wish to continue with annual meeting with a suggestion to have a weekend meeting;

80% indicated that we should not contribute to General Diocesan budget. Women contribute through their contributions for apportionment at their parish level. If the ACW were to contribute, it should be to specific projects over and above the General Diocesan budget. Also it was suggested to continue to attend National ACW.

Question 4: Current: Apportionment re: donation to cover costs

Response: No consensus

Question 5: Mission project for Diocesan ACW

Response: 85% wish to continue while 25% wish to have deanery suggestions.

Comments include: Has broadened our outlook with daily prayer and stewardship being important? Encourage parish to become in-

volved.

Question 6: Current communication

Comment/suggestions include: Use of Algoma Anglican which would include all women;

Each Deanery has a communication person. Also the ACW should have a Diocesan Communication/public relations officer. Also it was suggested to continue with ACW newsletter which could be could it be put on line.

Question 7: Current relation between Diocesan Board and Deanery Boards

Responses include: Majority wish to keep this current structure

Other Comments:

Revision of Constitution should include membership and reflect needs of women serving in this generation. There was also the belief that the ACW continue to have a Chaplain. Many felt there was a need for a longer time period of time to discuss these questions.

Birds of a feather

By the Rev. Bob Elkin

I read an article a while back that claimed our society is “age stratified” meaning older people hang around with older people, middle aged know mainly middle aged and young ones pack together. It further claimed that those boundaries are seldom crossed. “What rot!”, I thought, and then mentally examined my own life. “Am I an older guy? Yes I am. Who do I hang around with? Church people.” It dawned on me that they might be on to something here and I took a closer look.

Anybody who has ever had to buy a present for a grandchild quickly discovers that they haven’t got a clue about what blows a kid’s hair back. What do they like? What are they wearing? What’s cool? I don’t know! The t-shirt with the truck on it that delighted the grandson a few years back had better have some heavy metal, demonic looking, cool band logo on it now, or its relegated to the bottom drawer to live with the flannel pyjamas and the shirt you gave him last year.

The doll or board game you just knew would send your granddaughter over the moon gets a polite “Thank you” and then an innocuous question about where you bought it and do you happen to still have the sales slip. After several strike-outs I discovered the perfect gift. It’s a small paper portrait of the Queen. The ones with a number twenty in the corner are alright but the ones that say fifty are the real deal! Shove it in a card and give it to them and they’ll be overjoyed and you’ll be off the hook. I never met a youngster who didn’t love the Queen!

I realized that I didn’t have a lot of contact with the younger

set but I’m certainly on the same wave length with the over twenty crowd. A few years back I joined the local fire department and that got me out of my age bracket in a hurry. When they sent me to fire college for a week, I raised the groups average age by about five hundred percent and the difference in thinking was obvious. “Tomorrow you go into the smoke tower and the burn building!”, thundered the instructors. “Oh

Letter from Bob

boy, won’t that be fun!” said the group. “Oh Lord, I won’t sleep a wink tonight!” said I. Different perspectives.

That’s why they want twenty year olds in the army. When twenty year olds are told that the enemy is just over the hill, armed to the teeth and spoiling for a fight they say: “Let me at them!” and charge up the hill. My age group says: “Hold my gun sarge, I’ll go for help!” and beetles out the back door. Different perspective.

Maybe there is something to this age stratification thing but it is not necessarily all bad. I met a great guy about my own age the other day at the doctor’s office. Real friend material. He told me about his knee surgery and I went over the details of getting my gall bladder removed. He explained about his arthritis and I held forth on my treatment with the local eye specialist. When the nurse called him in I shook his hand and told him how much I’d enjoyed talking to him and he said he enjoyed it too. Same perspective. I can live with that.



DELICIOUS: Strawberries and whip cream were served at a strawberry social held at St. Luke’s, Thunder Bay on the afternoon of Saturday, June 9, 2012. The event filled the parish hall to capacity as members of the community dropped by for the gathering.

Strawberry social held at St. Luke’s, Thunder Bay

By Patricia Mark

On the hot Saturday afternoon of June 9, 2012, the Stewardship Committee of St. Luke’s Thunder Bay held a most successful Strawberry Social. Rev. Gordon Holroyd opened with welcoming remarks and a blessing. The sold out parish hall was entertained by John Fletcher’s Band. Those in attendance enjoyed fresh strawberries smothered with fresh whipped

cream. Along with this excellent dessert, some were lucky enough to have received a door prize as well. But the highlight was the chocolate dipped strawberries. All in all a fun and enjoyable afternoon. Members of the Committee included Sally McBain; Allan and Gladys Hauta; Jim and Karen Dowhaniuk; Irene Wyrozub; Patricia Mark; Lois Stephenson; and Nancy Wallace.



WORK TO BE DONE: On the weekend of June 23-24, 2012, volunteers at Camp Manitou spent time practicing emergency procedures and planning programs for the summer season. Camp directors, counsellors, lifeguards, maintenance experts and kitchen volunteers went through orientation and health and safety matters. Many are pictured above.



SHARING THEIR TALENT: John Fletcher’s Band provided the entertainment at the strawberry social held at St. Luke’s, Thunder Bay on Saturday, June 9, 2012.



A JOYFUL TIME: The parish hall was filled to capacity at a strawberry social held at St. Luke’s, Thunder Bay on Saturday, June 9, 2012.

Algoma Cycle of Prayer

Sunday, September 2nd - 14th Sunday after Pentecost
Christian Education Leaders, Teachers, and Students in
Theological Colleges:

The Rev. Dr. Robert Derrenbacker (Chaplain)
Mrs. Rachel Perry (Asst. Chaplain)

Sunday, September 9th - 15th Sunday after Pentecost
Holy Trinity, Temiscaming

The Rev. Richard White

Sunday, September 16th - 16th Sunday after Pentecost
St. Simon's, Temagami

The Rev. Grahame Stap

Sunday, September 23rd - 17th Sunday after Pentecost
St. Michael and All Angels, Thunder Bay

The Rev. Christopher Harper
The Rev. Margaret Lucas (Hon.)
The Rev. Barbars Fugelsang (Deacon Assoc.)

Sunday, September 30th - 118th Sunday after Pentecost
Lay Readers of the Diocese - Pray for the Lay Readers as they attend their Conference (September 28th – 30th), and for the ministries of all Lay Readers in the parish, deanery and diocese.

Course can engage those who are hostile to Christianity

Continued from Front

enrichment course, a parenting children course, and finally one on parenting teenagers.

St. Thomas' ordered the starter pack for the Parenting Children Course, which is for parents of children aged newborn to ten. Like the original *Alpha* series, the *Parenting Course* works best when offered with a meal, small groups, and leaders. Unlike the original *Alpha* series, the emphasis here is on parenting skills, and although the talks end with prayer and it is a Christian program, it is gentle enough to engage even people who are hostile to Christianity. St. Thomas' tried running this program for the first time this spring, and it was a positive experience for all involved. Only about five or six families took part, but for most of them, this was their first experience with St. Thomas', lending that small number a larger impact. As the grown-ups took the course in our parish hall, the children had their own program upstairs. On any given night anywhere from 5 to 11 children upstairs, again, mostly children with no previous church connection, singing about Jesus, learning Bible verses and just having fun. The parents told me that they valued what was happening upstairs with their kids at least as much, if not more, than the course content itself.

Here are a few comments from our evaluation forms:

- "It felt like family time."
- "I learned to reflect on how I was parented and how that affects

my own parenting."

- "I would come here again if there's anything on marriage or parenting happening."

- "Thank you for teaching my child some of the basic Bible stories. I really want him to have that foundation to grow up with."

- "The meals were excellent and nutritious. Thank you."

- "I learned that when it comes to talking to my child, I need to say what I mean and mean what I say!"
- "I honestly feel like I know how to show love to my child better now than before I came here."

Parishes should take note that running this kind of program is pretty volunteer intensive. But as evident from the above comments, it's so worth it, and the author prays that God was glorified in our efforts and in the willingness of these parents and little lambs to participate. The author's hope is to be able to offer this course, and perhaps the *Parenting Teenagers Course*, again at St. Thomas'. It is recommended to any church that is willing to go the extra mile to connect with families. It was also found to be good "PR" for St. Thomas' in the community as stores and other public places were very happy to advertise something that would aid the cause of good parenting.

For more info on the Alpha relationship series, including the Parenting Children course, go to www.relationshipcentral.ca or call 1-800.743.0899.



FUN AT CAMP MANITOU: Camp Manitou staff members spent the weekend of June 23-24, 2012 preparing for the upcoming summer camps. From left, Liam Somerville and Tate Conlon took a little time out a busy schedule to play a little ping-pong at Camp Manitou.



From the Anchorhold



By Sister Mary Cartwright

September is a month to count our blessings. Rich in the fruits of the earth, rich in the cooler and usually glorious weather (who knows, this year!!), rich in the saints we remember from long ago until now. We recall Gregory the Great; Cyprian; Theodore of Tarsus; Sergius of Moscow; Lancelot Andrews (whose prayers I still use); Ninian; and last but not least Matthew, Apostle and Evangelist, whose sign of money bags reminds us that he left them sitting on the table to follow Jesus. It is no mean group - and then we add our own special saints - those we love who have gone ahead of us. By my age the veil grows thinner and I am very aware of them at the Eucharist - "angels and archangels and all the company of Heaven."

We honour the feast of Holy Cross, when we venerate the means of our salvation - "I, if I be lifted up, will draw all to me", says Jesus - like a magnet. If we show Him truly to others, He does just that. Meditate on this and strive to love Him and follow Him more closely. We also have my favourite feast - Michaelmas - the feast of St. Michael and all Angels. If you do not believe in Angels I am sorry for you. Jesus certainly did. They protect and guide and companion us, at God's direction. St. Michael is best known as leader of the Hosts of Heaven, but also, traditionally, as the one who protects and escorts our souls on their last journey.

Here is a celtic prayer for the dying:

*Be this soul in thine arm O Christ
Thou king of the city of Heaven
Since Thou O Christ it was who bought this soul
Be its peace in thine own keeping
And may the strong Michael, High King of Angels
Be preparing the path for this soul, O God
Oh! The strong Michael in peace with this soul
Preparing for thee the way to the Kingdom of God.*

ST. MATTHEW



*We adore you, O Christ, and
we praise you because by
your cross you have
redeemed the world.*

Letters to the Editor & Submissions Policy

Letter writers and authors of unsolicited submissions are reminded to include a signature and phone number for verification purposes. Letters will be reviewed and may be edited for length and content. While letters expressing opinion are welcome, all letters and other submissions are subject to approval before publication.

St. John the Evangelist, Thunder Bay undertakes book study

By Dale Sparkes

Sixteen members of St. John the Evangelist, Thunder Bay, have been engaged in a book study of *Christianity for the Rest of Us* by Diana Butler-Bass. The study began on Tuesday, May 15, 2012. The book was one of several recommended by the Diocese of Algoma Congregational Development Officer, Rev. Dr. Jay Koyle, to the Thunder Bay Deanery Assessment Team as part of its parish evaluation and development process. St. John's began the four week study by delving into a chapter of the book entitled *What Happened to the Neighbourhood Church*. The opening session provided insight to the vanished past, the illusions and misconceptions of remembered Christianity, and presented values of emergent church. As well it initiating the journey into re-establishing Christian traditions such as openness and diversity by developing "cutting-edge traditional church."

With some understanding of the

past and present dynamics within church as a foundation, the group moved to consider the chapter "Hospitality" which was recommended by the Assessment Team. Christian hospitality is presented by Butler-Bass as "radical," inclusive and sometimes a challenge to comfort as it is intended to break down walls of exclusion. Through a process of developing consensus St. John's study group selected chapters "Diversity" and "Justice" as its final study sections to fulfill the Assessment program requirements.

Diversity is a "foretaste of heaven here and now." Butler-Bass pushes diversity beyond being tolerant of differences or accepting differences; it is for her the appreciation of differences. God is a God who delights in diversity and Jesus never issued a demand for uniformity; rather, he beckoned people to follow with a promise of healing, transformation, and love. Justice is presented as spirituality,



BOOK STUDY BEGINS: On Tuesday, May 15, 2012, sixteen members of St. John the Evangelist, Thunder Bay began a study of the book *Christianity for the Rest of Us*. The book study is one of the stages in the diocesan assessment process. Every parish will be participating in this process throughout 2012 and 2013.

a biblical ideal, and part of a life-long journey. It requires comprehension of theology and identity as a Christian. For Butler-Bass, Justice is a return to biblical activities of social transformation and the breaking down of systemic and prejudicial walls.

The study sessions have been lively and with full engagement. Many participants have developed additional ideas from reading other parts of the book. It has been recommended to the participants that they read Part III on Transformation over the summer and prior to

reconvening in the fall to brainstorm ideas. The challenge, to move forward, begins now, as the insights and possibilities are assessed and shared with the congregation; then, prioritised, and action plans developed for implementation. The journey continues.

C. S. Lewis wrote for both young and old

By Charlotte Haldenby

In my first year of teaching in the late 1960's, my room-mate asked me to help her find books for her five year-old brother for Christmas. She was born in Canada but had been raised on stories from her parents' Ukrainian heritage. So what did I remember as good? Well, every child should have Christopher Robin and *Winnie the Pooh*, right! Adrienne and I spent a most delightful December with them every morning at breakfast! If Billy had been a bit older, and I had known about them, I would have probably recommended *The Chronicles of Narnia* by C. S. Lewis.

C. S. Lewis, who preferred to be called Jack, constructed his own imaginary world as a small boy in Ireland. He went to church. After all, his grandfather was an Anglican priest. By age 13 he declared himself an atheist. There just seemed to be no joy. It took him a long time to come back to belief in God and eventually, to belief in Christianity. With this background, he wrote the Narnia books. He knew he had to write first of all a good story. What possible world could the child evacuees he hosted during WWII find if the little girl did get into the wardrobe? He would also have the joy of his belief shining through.

So there we are in *The Lion, the Witch and the Wardrobe*, with Lucy going through the wardrobe's fur coats and on to Narnia, meeting a faun for tea, being teased by her older brothers and sister when she gets back for

Looking at the World

telling fibs. That is, until brother Edmund goes through himself and meets the evil White Witch and makes a deal with her, for the taste of Turkish delight. And then all four go through, and get caught up in intrigue. The White Witch wants to capture them, so the old predictions of four human rulers usurping her cannot come true. But they must go on, with the help of Aslan to fight against her and break Narnia away from her spell. There's your good story, right! But the Queen demands Edmund's life for betraying her, and Aslan the lion takes his place, dies and rises again on the third day! There's the Christian joy!

How about Prince Caspian, whose uncle has usurped his throne and taken Narnia away from the old beliefs to his own tyranny. Although this is only a short time later in Earth time, it is many years later in Narnia time. The four children are swept away from the railway platform and, instead of going off to boarding school today, work with the young prince and Aslan to win his kingdom back. Good story, right? But then there's that joy of working against all that pride and selfishness and cruelty of King Miraz, and our modern society, and regaining that joyful world of the Old Narnia where people, and animals, are free

again.

You get the picture! Your children may read all seven books for the adventure, but they're picking up on values of good and evil, redemption and joy. Some, raised on Bible stories will see connections there. Others without that background will see good patterns and be ready when they hear Bible stories later.

But C.S. Lewis didn't just write for the younger children. *The Screwtape Letters* are a good fit for teenagers trying to set their own values for life with so many messages coming to them from family, friends, the media, and other sources. Screwtape, the

"It took him a long time to come back to belief in God and eventually, to belief in Christianity"

senior devil, is the mentor on apprentice Wormwood's case, to get the patient away from the Enemy (God) and into the hands of Our Father Below (Satan). So "Encourage that friendship with the sceptic!", "Get in touch with his mother's demon to create conflict!" and "Wormwood, what a total failure, you've let him get involved with that Christian girl, and she's taking him home to meet the family". There is quite a bit of sly humour here, and you can even find John Cleese of Monty Python reading this on the internet. Kids will appreciate the deeper message.

Did you know C.S. Lewis wrote science fiction? A trilogy even, starring our hero Ransom. First up, *Out of the Silent Planet*, where he is kidnapped to go to another planet by two other men, Weston who sees all new planets as a future home for Earthmen, after they have wrecked up Earth, and Devine who thinks all other planets are there just to be mined for their resources and make him money. On their previous expedition they'd been asked if one of them could stay with the sorns, but fearful they were being asked for human sacrifice, they had promised to bring someone else back: and it's Ransom. Ransom

breaks away, fearful of the sorns, but then is rescued by the hrossa and immerses himself in their society. You can guess where it goes from here, but the deeper message is that Maledil, God the Son, has a way of forming good society, and it's not our way, right now.

Then off to Perelandra, an even newer planet where there are only two people, just like a Garden of Eden. And Weston is there again trying to corrupt them. But the God of that old planet has brought Ransom to save the day, we hope!

And finally, in *That Hideous Strength* here we are back on earth, where the scientific heirs of Weston are building a new Institute to construct a super race, and its members are so competitive hoping they will be chosen in the final process! Meanwhile,

down the road, a small commune is building up around Ransom to save the day, we hope. A young professor is taken in by the Institute and is hoping to be recognised and work his way into that inner circle. His wife is moving into the commune, and their monologues on the state of their marriage show a lot of spiritual and emotional conflict. Oh, by the way, the college grounds which the Institute is swiftly taking over has a well which once belonged to Merlin! Where do you think the story goes next?

And finally, for those of us still older, *The Great Divorce*. You've signed up for a bus tour from your grey little village up to the bright place of the Shining Ones. If you like it and you meet some basic criteria you could even stay. "Why is my husband here and I'm not? I made him everything he was—with the best house and clubs and friends? I don't understand?" That's one of the visitors. Today the Shining Ones, though, are having a parade for Sarah, who just lived her quiet life with doors wide open to any children who needed her. Have you figured out where we are?

Guess where I learned and discussed these books for a whole week this June! A great course at Thorneloe in Sudbury, with some people you may recognise from the picture, and our professor, Pierre Zundel. Check out the course listings for daytime courses or correspondence courses. This was tremendous! And try some C.S. Lewis today!