



GATHERING TOGETHER: From left, Bishop Stephen Andrews and Rev. Dr. Cal Macfarlane prepare for the Celebration of Holy Eucharist which opened the Clergy Conference held in Sault Ste. Marie from Monday, April 30 to Wednesday, May 2, 2012. Fr. Macfarlane was the preacher at this service.

Clergy conference held in Sault

By the Rev. Peter Simmons

The Diocese of Algoma is large geographically. Clergy from the diocese do not have many opportunities to gather together. A meeting of Synod is an occasion during which clergy may have a few moments to converse with a colleague who lives some distance away. The biannual Clergy Conference is an ideal setting for clergy to spend time together, both in a casual manner and a more scholastic form. The 2012 Clergy Conference was held from Monday, April 20 to Wednesday, May 2 at the Water Tower Inn in Sault Ste. Marie.

The theme of this year's conference was "The Challenge of Spiritual Leadership: Learning to be Led as We Lead." The theme speaker was Rev. Dr. Cal Macfarlane. Fr. Macfarlane serves as associate professor of Spiritual Theology and Chaplain of the college at Briercrest College at Carleton Place, Ontario. He also serves as an honorary assistant at St. Aidan's, Moosejaw. Dr. Macfarlane has a

special interest in 17th century Anglican spirituality and poetics. He also focuses on contemporary issues in adolescent spirituality.

The conference began with a service of Holy Eucharist at 7:00 p.m. on the evening of Monday, April 30. The preacher at the service was Fr. Macfarlane. Following the service Bishop Andrews, Bishop of the Diocese of Algoma, and his wife Fawna, welcomed participants to Bishophurst. Rich in history, this home continues to play an important role in the life of this diocese.

Following breakfast on the morning of Tuesday, May 1, participants gathered for a service of Morning Prayer. Rev. Dr. Jay Koyle, diocesan Congregation Development Officer, was instrumental in structuring the various liturgies celebrated throughout the conference. Blending song and prayer, these liturgies strengthened and focused the minds of those in attendance on their vocations. Bishop Eddie

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Mission to Seafarers celebrates 50 years

By Anne Zuliani, Rev. Ed Swayze and Janet Pike

The earliest beginnings of the Mission, in what is now Thunder Bay, can be traced back to 1910 with the Royal Arthur Sailors' Institute, essentially a hostel for sailors located on Water Street in Port Arthur and run by local churches including St. John's Anglican Church. It was a non-denominational mission for the 25,000 Great Lakes seamen and longshoremen who worked under frightful conditions. The mandate was to spread the word of God. In 1945 Rev. Gron Morgan, a Baptist pastor, was appointed Superintendent, and carried out this very taxing job for many years. In

1947 and 1948 alone, 24,000 beds were occupied. Many were supplied free of charge. Almost 2,000 meals were served. Rev. Morgan was often admonished for working so hard, and, at the age of 58, he died unexpectedly.

The current Mission to Seafarers Thunder Bay opened its doors in response to the larger foreign ocean-going ships reaching the Lakehead as a result of the opening of the St. Lawrence Seaway in 1959. The stays of the ships were short and crews had little time ashore. While a hostel ministry was not necessary, there remained the need for spiritual and social support. On December 6, 1961, St. Nicolas' Day, who is the Patron

saint of Seafarers, a decision was made to establish a station of the Missions to Seamen. Rev. Robert Lumley, Incumbent at St. Stephen the Martyr Anglican Church, started as part-time chaplain in May 1962. A trailer at Keefer Terminal served as the Seamen's Centre, and the local Anglican Church Women groups staffed the Mission in the evenings. Soccer games were organized, and a sub-group of the Mission called the Harbour Lights Institute organized dances for seafarers, inviting women from the churches to attend. Volunteers from different parishes often car pooled in order to ensure seafarers were able to get about. This practice continued

until 1974 when a van was first leased and then purchased for the Mission. Often Mission chaplains were assistants at local Anglican churches, or were retired. Rev. Lumley and Rev. Swayze were employed full-time as chaplains and as Incumbents of a parish.

The mid 1970s to the 1980s was the busiest period in the history of the port. Rev. Canon Alvin Thomson was the Port Chaplain, and he was extremely busy during the shipping season. Telephone service was introduced in 1974, which involved pre-arranged calls to family members. Direct dial calls were introduced in 1979. In 1975 Rev. Thomson initiated a working relationship with the Ro-

man Catholic Church in order to foster ecumenical goals. A close association developed with the Roman Catholic Apostleship of the Sea.

In 1980 David Bradford was appointed Chaplain to the Mission and Rev. Carol Titotto was appointed the first Apostleship of the Sea Chaplain in Thunder Bay. Rev. Bradford and Rev. Titotto often worked together, particularly for ship visits. In 1981 the present van and trailer were purchased using funds from the estate of Bishop E. Q. Jennings, first Roman Catholic Bishop of the Diocese of Fort William. On July 12, 1981 the dedication of the Centre and the van took place by Rt. Rev.

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Inside

Next deadline

The deadline for the next issue of *The Algoma Anglican* is **Tuesday, August 7.**

Send items to:

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Celebrations in Nipigon

St. Mary's, Nipigon was a very active place during the months of March and April. A baptism was celebrated, Holy Week observed, mission discussed and birthdays celebrated.

See p. 6



Journeying with Jesus

During the March break of 2012, a group from Trinity Church, Marathon travelled to St. Mark's, West Thunder Bay to break bread together, worship and serve.

See p. 8



Diocese of Algoma Anglican Church Women

DEVOTIONS FOR JUNE



The period between Palm Sunday and Pentecost is a varied time in the Anglican Calendar; the discipline of Lent, the shock and awe of Easter, the Ascension of our Lord and the eagerly awaited arrival of the gift of The Holy Spirit, the Advocate, the Comforter. When consulting *Harper's Bible Dictionary* we find a wealth of information regarding the Spirit of God in the Old Testament and the Holy Spirit in the New Testament.

During our more concentrated attention paid to the daily services of Morning and Evening Prayer during Lent, the phrase "And take not thy Holy Spirit from us" physically resonated one day and made us actually shudder to even think of the Comforter being taken away. The complete verse is "Do not cast me away from your presence, and do not take your holy spirit from me". Ps. 51:11. Much later when reading Isaiah 32:11 these verses jumped out: "Tremble, you complacent women; shudder, you daughters who feel secure!" Isaiah continues further on "till the Spirit is poured upon us from on high." 32:15

Harper's Bible Dictionary says there are three major emphases in the Old Testament. The first is the Holy Spirit as an agent in

creation. The second is the Holy Spirit as a source of inspiration and power. The third emphasis is the Holy Spirit as God's presence in the covenantal community as in Isaiah where "they rebelled and grieved his holy spirit; therefore he became their enemy; he himself fought against them. Then they remembered the days of old, of Moses his servant. Where is the one who brought them up out of the sea with the shepherds of his flock? Where is the one who put within them his holy spirit." Isaiah 63:10-11.

We know the Holy Spirit permeates the New Testament with one of the major events being when John baptized Jesus with water and then the Holy Spirit descended upon Jesus in the form of a dove and God said: "This is my Son, the Beloved, with whom I am well pleased." Matt.3:17. Another major event occurred when Jesus told his disciples he would not leave them comfortless but would send a helper to be with them after he left to be with his father in heaven. Jesus kept his promise because "When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house

where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability." Acts 2:1-4

A few years ago the Anglican churches in North Bay gathered to celebrate Pentecost where we were blessed to have a number of people read the Pentecost story in different languages. This truly emphasized the message of the gift of the Holy Spirit. The community had gathered together for this wonderful event on a beautiful summer day in a park.

Summer brings communities of birds to our garden. These avian visitors don't always look where they are going especially when there is a hawk in the area. One little fellow crashed into our kitchen window but God smiled on him, told him to rest awhile and then to be on his way again. We also sometimes get bashed about in various ways but God smiles down on us too, tells us to rest awhile in him and then the Holy Spirit will send us on our way again.

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

Easter is not over

By the Rev. Grahame Stap

Easter is over and it seems to leave a hole. The excitement of the expectation of Jesus rising from the dead, the Great Easter Vigil and Easter Sunday services, are past. We are back to our regular routine. But are we? Have we forgotten the reality of Easter and what it means?

The writings of Richard Dawkins and John Shelby Spong leave us wondering not only about the resurrection, but also the very existence of God. For some reason these writers and others seem to want restrict the power of God, if God exists, to that of a second rate magician.

I believe we need to stand for what we believe and start to once again give God the power that is God's. God created all things whether in six days or by the process of the big bang. It does not really matter. It only matters that God created and if God created all things then God also created the laws of nature.

John Spong tries to explain that if it was a bodily resurrection, then Jesus traveling at the speed of light would be today somewhere just outside our solar system. It appears Bishop Spong cannot give God the power do things outside of his own understanding. It seems that sometimes the ego get in the way and we deny what we cannot explain.

Richard Dawkins cannot accept the premise that there is a God at all. So the resurrection plays no part in his beliefs as a fundamentalist atheist but as Shakespeare would say, "he doth protest to much" and proving his point seems to mean more than finding the truth.

We have to wonder where all this leaves us as we ask the questions. Did Jesus truly rise from the dead? Is the promise of everlasting life real or just a myth that we want to believe? To answer these questions I believe we need to go back

to the beginning. It seems we have two choices either God created or creation was a hiccup in the fabric of time and has no intentional meaning.

I choose to believe that God created and if this is the case, it follows that there was a reason for creation. The Bible tells us God created in love and that God wants

Thoughts from Grahame

only the best for us. We, however, chose to ignore the golden rule to love each other, so God sent his only son to help us understand that life is a gift for all and everlasting life is a promise. The only way we could possibly understand this was for Jesus to rise from the dead. God suspended the laws of nature and Jesus walked out of the tomb.

As I think more and more of our relationship to God I cannot escape the logic that God wants us, as he wanted the disciples, to fulfill the mission that Jesus started and help all people to come to the realisation that there is more to life than what society offers. Further, that everlasting life is a reality not a idle speculation. Jesus breathed on the disciples and Jesus has breathed on us. As we go forward to Pentecost let us remember the promise of Jesus "I go to prepare a place for you? And if I go and prepare a place for you I will come again and I will take you to myself so that where I am there you may be also."

Jesus walked out of the tomb and in doing so showed us the way. Easter is not over and never will be. Easter is with us each and every day because the love of God will never leave us it is only us that sometimes forget and go our way.

As always it is only my opinion

Stephen Mallinger celebrates 20 years as organist and choirmaster at St. Luke's Cathedral

By Erin Hernden

On April 4, 1992 on Palm Sunday, our Choirmaster and Organist led St. Luke's Cathedral Choir at the main service for the first time. On April 1, 2012, again on Palm Sunday, Stephen Mallinger received the thanks of the congregation with a resounding standing ovation as Dean James McShane presented him with a gift and a keepsake book with twenty years of memories.

Think of it; with two services each Sunday morning and if one includes Evensongs, Synod Services, weddings, funerals, Celebrations of Life and more, that is well over two thousand times this man has helped people lift their voices in profound, prayerful and joyful worship.

There were three major choir tours across the Atlantic. In short, for singers in a church, he literally

brought those fortunate choristers the world. To the hundred or so trebles trained with patience and care, just as important are the countless floor hockey sessions and endless puns and jokes, knock, knock and otherwise.

Whether dressing up as Mozart, playing the accordion in the dark for black light puppets or adding a saxophone and bongos to spice up a Christmas Walk, he continues to share his considerable talent with underlying faith and joy. Equally, we treasure his wife Anya and daughters Erin, Hilary, Catherine, Frances and Adriane who have all enriched the Cathedral's family and life immeasurably.

So here's to you, friend, choirmaster, organist, pianist, accordion player, saxophone dude, skier and hockey dad. It's been a grand twenty years and here's to twenty more.



THANK YOU STEPHEN: From left, the Very Rev. James McShane, Dean of St. Luke's Cathedral, Sault Ste. Marie congratulates Stephen Mallinger on being the organist and choirmaster at the cathedral for 20 years. The celebration took place on Palm Sunday, April 1, 2012. Mr. Mallinger was presented with a gift and a keepsake book with 20 years of memories.

EDITORIAL

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The Right Reverend Dr. Stephen Andrews, Bishop
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Letter from the Bishop

Is Christ present in our fellowship?

Dear Friends,

I was talking recently to someone who had visited the Holy Land, and they were describing to me the impressive remains of Herod's Temple. It was a colossal structure, even by modern standards. It would make any of our Algoma city malls seem like a corner convenience store. Within its perimeters you could fit more than a dozen football fields. It was to some what, say, the Houses of Legislature in Ottawa are to Canadians, or the White House and congressional buildings are to Americans. The roof rose to a height of more than 160 feet and was covered entirely with gold. Its hand-hewn blocks of stone ranged from 50 to 400 tons in weight. When the project was completed, it put 18,000 labourers out of work. It was, for a period of less than ten years, one of the wonders of the ancient world, marvelled at by the foremost historians. An early Jewish saying went, 'He who has not seen the Temple in its full construction has never seen a glorious building in his life.' And yet, Jesus wept over the edifice and predicted its destruction. Why? It was because the Temple's worshippers 'did not recognize the time of their visitation from God' (St. Luke 19.44).

People were so busy keeping the great institution ticking over that they failed to notice the coming of their God in the person of Jesus Christ. What a tragic irony. The grandiose Temple machinery was all designed to serve God; but when God should appear in their midst they do not recognise him! If such a shortcoming was possible for one of the greatest religious foundations in history, it is surely possible for you and me. We can be so caught up with the affairs of our church that we fail to see Christ in our midst. Indeed, we can become so preoccupied with living the Christian life, that we fail to live with Christ himself.

Now, I suppose it is possible that some of us have never really understood that what is at the centre of our religion is a person and not an organisation or a set of creeds or expectations. There are doubtless those who think that Christianity is all about structure, beliefs and behaviour. And yet, it is possible to go through the motions of being a Christian without ever knowing 'the time of our visitation'. You see, Christianity is not really about going to Church regularly, or not cussing in front of the children. It is not really about reading our Bibles or saying our prayers, as worthwhile as these things are. It is, rather, about Christ and having a relationship with him. This is what matters. Our eternal welfare depends on this: do we know Jesus Christ? Not, 'do we know about him?', or even 'are we proud to be known as his disciples?', but 'do we know him?'

If we have a relationship with Christ, then

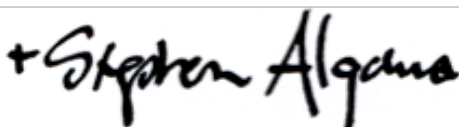
it will make a huge difference in our church and in our lives. We shall not be distracted by the size of our church or budget; we shall not be preoccupied with the upkeep of our building; we shall not fidget during a long sermon. Why? Because we recognise Christ in our individual lives and in our fellowship together, and we are bent on the sole purpose of knowing him better.

At this point I can imagine someone saying, 'Oh dear Stephen, what an idealist you are! This is what you get for keeping your nose in books. You're so impractical!'

You discount the church, but don't you see that without it, you don't have a job? Not only that, but God needs the church! Who's going to do his work in the world if there is no church?'

Well, I am most grateful for those who are committed to the church and its maintenance: long may its services and programmes live! But let me ask you this: where is the Temple today? In AD 70, Rome's imperial forces moved into Jerusalem. Under the direction of the Emperor's son, Titus, a cruel siege was carried out. Four legions marched on the city. The Temple was burned to the ground, and the Romans slaughtered thousands of Jews. Today, there is practically nothing left of the Temple except for a few of the massive stones witnessed by our Holy Land tourists. Jesus' prophecy was literally fulfilled, for there was not left 'one stone upon another'. At the spot where the Holy of Holies once stood, there is now a Moslem mosque. So you see, God did not, and does not, need the Temple. Neither does he need our church buildings. What matters to him is whether his people 'know the time of their visitation'; that is, whether they see the coming of God in Jesus Christ in their midst. If we do not know the presence of Christ in our fellowship, and if we do not know him in our hearts, then we too shall become a glorious ruin.

May we all know Christ among us this Trinitide,



Stephen Andrews
Bishop of Algoma

"Wren's deception"

By the Rev. Richard White

Her dome would be unmistakable. Nothing would ever grace the skyline of London like her before. In fact, there would be no cathedral in England to rival her. She would look like a mini-Vatican. The truth is, this new St. Paul's Cathedral would be a phoenix that would quite literally rise from a pile of ashes caused by the conflagration of the Great Fire of London that destroyed tens of thousands of homes. Phoenix or not, did people realize what she would look like when she was dedicated on December 2nd 1697? Had her architect's deception gone undiscovered? Christopher Wren didn't care. He was about to stride onto the pages of Anglican history as a man who was both an architectural genius and vision.

He knew this new church had to shake off the shadows of her past disgraces. She had many. The first Christian church on the site was intended to replace a Roman Temple in the 5th century. It burned. The second church burned too, razed by Danes in the 10th century. So too did the third church in 11th century. The fourth cathedral was completed in 1240, the tallest cathedral in Catholic Europe, survived much longer, but would be repeatedly disgraced.

In the 14th century her towers doubled as prisons. Her grounds hosted horse fairs notorious for murderous brawls. In the 16th century her tombs, wall-hangings, paintings, statuary, and high altar were vandalised by an angry Protestant mob. Tickets to England's first national lottery were sold out of her West door. An earthquake cracked her walls. In the 17th century horses were bedded down in her chancel, shopkeepers sold wares in the nave, and a City road ran through her transept.

In early September 1666, Christopher Wren was among the many who watched in horror as the Great Fire of London ravaged her. Rivers of molten lead flowed from her windows and pieces of stone were propelled from her walls. Battering rams later used to toppled her spire and then her shell to make way for a new

St.. Paul's, the next version of a church with a very tragic history.

The king of the day, Charles II chose the 30 something mathematician, astronomer, inventor and genius to rebuild St. Paul's. Wren had limited experience as an architect. Nevertheless he envisioned a new St. Paul's in the neoclassical style. The Church hierarchy wanted something Gothic and traditional, and the bickering lasted years.

What was Wren to do? He knew they would never approve the design he wanted, and so he conned them. He poured hours into making two sets of drawings. The real set would be the domed cathedral we know today.

History Byte

A dummy set showed a new, very traditional cathedral replete with spires and the typical cuneiform, Medieval lay-out. That's the set he showed to the Church hierarchy as he strutted back and forth excitedly showing them the plans he had no intention of using. They bought the deception and gave him the green light. Wren went right ahead and followed the other set of plans, the ones that would give us the domed church we know today.

On December 2, 1697 the cathedral was incomplete. The dome hadn't yet been built. It's quite possible no one quite understood what was happening. All they saw was the many marvels Wren had put into the design. She was a marvel. The choir stalls and organ case were elegantly carved and the wrought-iron sanctuary gates flowed like lace. The benches pulled out from under the stalls like drawers. The pulpit was on wheels. Wren's critics were silent. Public opinion was on Wren's side.

At the opening service, the unfinished cathedral was dedicated amidst great pomp. Bishop Compton chose Psalm 122 verse 1 as his text. A boys' choir sang a festal anthem accompanied on the new organ, which Wren disdainfully called the "confounded box

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Mission is part of maritime community in Thunder Bay

Continued from Front

Frank Nock, Anglican Bishop of Algoma and the Most Rev. John O'Mara, Roman Catholic Bishop of Thunder Bay. This informal collaborative relationship continues to this day and involves clergy from other faiths as well.

Rev. Canon David Bradford served the Mission until the early 1990s. He was full-time during the shipping season and was seen regularly on board ships. Many enjoyed his popular weekly feature on local CBC radio called "Harbour News" where he promoted the Mission and made mention of the week's activities in the port. Rev. Bradford was constantly promoting the Mission and its important work.

By the mid 1990s the Mission had reached a bit of a low point in terms of its organisation. Due to the recession, money in general was getting tighter so more fundraising became necessary. Many of the long standing volunteers were ready to retire. Over the years the ACW involvement in the evening watches had diminished, partially as a result of more women joining the work force. The clergy who had provided leadership on the Mission's Executive Committee were retiring as well. Due to reduced parish finances, assistant curates were not hired. As a result parish clergy did not have time to devote to the Mission. The evening watch organization essentially stopped functioning. In 1993 Captain Ernest Scriver, of the Church Army, was appointed Mission Chaplain, and enthusiastically plunged in to his new career. Captain Scriver set about visiting ships and seafarers in the spirit of his predecessors. Rev. Ed Swayze was appointed Mission Chaplain and Incumbent

at St. Stephen the Martyr Church in 1994 after Captain Scriver's untimely passing.

At the time Rev. Swayze took over as Chaplain, the memory of the Mission's organization had largely been lost and needed re-inventing. A whole new pool of volunteers was recruited to run the evening watches. An annual Volunteer Appreciation Social was initiated and is now held every January at HMCS GRIFFON, Thunder Bay's Naval Reserve Division to acknowledge the commitment of the many dedicated volunteers. Rev. Swayze created a Watch Keepers and Drivers Handbook, a handy means of categorising procedures and policies, and ensured the formal adoption of the constitution and by-laws.

New ministries were initiated, including the collection of warm clothing to keep seafarers, who are often not prepared for the cold weather of Lake Superior; warm in the fall and spring. Presentation of Christmas gift bags for all seafarers visiting the Centre in the late fall was started and continues to this day, and is much appreciated by the seafarers who receive them. The chapel was refurbished including making a new altar and Rev. Swayze also holds a monthly Eucharist at the Centre where all are welcome. The annual Blessing of the Fleet has been held every June since 2002, and is an opportunity for all vessels, large and small, to receive a blessing before the start of the sailing season.

Most notable over time are the many changes in technology that have aided the seafarer in connecting with their families back home: long distance phone cards, cell phones, computers, and web cams

have made connecting with home much easier and cheaper. Many seafarers now visit the Mission to take advantage of the wireless internet available to them, as well as to relax ashore. Seafarers often mention to the volunteers that they enjoy visiting the Thunder Bay Mission because the Centre is staffed with people they can talk to: a wonderful compliment!

The Mission to Seafarers is part of the maritime community in Thunder Bay, and in keeping with this theme, in 2012 changed the name from Mission to Seafarers: Lakehead Branch to Mission to Seafarers: Port of Thunder Bay. New ocean-going ships that fit the Great Lakes are constructed every year, and as long as these vessels are built to fit the St. Lawrence Seaway there will be a ministry here for the Mission.

The Mission's Board of Directors is committed to improving the services offered to seafarers in Thunder Bay, as well as improving the profile of the Mission throughout the City and Region. To that end, it is imperative that the base of supporters, both financial and volunteers, continues to grow in order that the important work of the Mission can move forward. The value of the Mission to Seafarers to Thunder Bay is that Christian people continue to visit ocean-going ships in port to offer them hospitality and a safe environment, as ports can be dangerous. Indeed, the Centre works hard to ensure seafarers from around the world view Thunder Bay as a welcoming and giving place; the city with the Giant Heart!

Visit our website at www.missiontoseafarers.ca/thunderbay for further information.



SERVING THOSE WHO SERVE ON THE SEA: Rev. David Bradford, pictured above, was appointed Chaplain to the Mission in 1980. He served in this position until the early 1990s. The present chaplain, Rev. Ed Swayze, has been in this position since 1994.

Cathedral revealed her beauty to all who saw her

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of whistles."

Once completed all of London saw her beauty. She had a massive columned portico, and a dome 365 feet high, one foot for each day of the year. Partway up was a "Whispering Gallery" acoustically engineered allowing one admirer

to whisper affections along its wall to another at a distance of 112 feet. Wren's fame grew. He went on to design more than 50 London churches, plus public buildings, libraries, and hospitals. The new St. Paul's never knew the degradations of her older sisters.



LAYING ON OF HANDS: A Service of Confirmation was held on Wednesday, April 25, 2012, the Feast of St. Mark the Evangelist, at St. John the Divine, North Bay. Pictured are Bishop Stephen Andrews, far left and Rev. Andrew Nussey Incumbent of St. John's with those who were confirmed. They are from left Colin Ian Douglas Cleator, Cameron Alexander Cleator, Marshall Bertrand Point, Colton Robert Point, Gillian Louise McCann, Liam Victor Cecil Smith, Shelby Elizabeth Wallace, and Vincent Neil Cyr. Seated in front are William Niall Hatherly and Grant Thomas Hatherly.

NOTICE

To: Parish Wardens and Treasurers

From: The Diocesan Treasurer

Do not forget to apply for the rebate on the HST your parish paid in 2012.

We suggest you contact your nearest Canada and Revenue Agency office for the "Completion Guide and Application Form".

We are sure that every parish in our Diocese, which has a valid Charity Taxation Registration Number, is eligible for the rebate

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.

Topics were diverse and insightful at conference

Continued from Front

Marsh of Central Newfoundland led the services of Morning Prayer, guiding the clergy through thoughtful words of prayer and support. Dr. Macfarlane was then invited to deliver the first of two talks.

Fr. Macfarlane began by explaining four foundational realities. These included: 1. We are loved by God; 2. Spiritual Formation is not our work alone; 3. Spiritual Formation is a journey; and 4. It is a journey that leads to dark and hard places, however we are never abandoned. He reminded listeners that there is a need for the person to be centred, to acknowledge that identity is found only in God. The human being was made by God for love; God who acted first and who is always motivated by love. Fr. Macfarlane noted that human beings often find it difficult to accept the fact that they are loved. He referenced a number of the mystics, including Julian of Norwich, who, through her transforming visions saw that we are made, loved and kept by God.

As he explained that spiritual formation is not primarily the work of the individual, Fr. Macfarlane encouraged listeners to be awake in the morning, ready to be shaped. The person is like clay, to be shaped and formed by God. At the same time, we need to be good clay, in preparation for shaping. This shaping is a journey which takes a lifetime, requiring patience, a soft heart, open ears and, that when one falls, the person is aware that it is God who picks him, or her up. God offers and invitation to be embraced and imbued with the power of Christ's Spirit within everyone. Although He leads each person through dark and hard places, God will never abandon us.

Dr. MacFarlane stressed that suffering is a normal part of the Christian life. Suffering is used a platform upon which is learned more about God; God who can be trusted and who strengthens and comforts. God's desire is to bring about trust. Upon completion of Cal Macfarlane's first talk, the group heard from a series of speakers.

Rev. Dr. Tim Perry, incumbent of the Church of the Epiphany, Sudbury, addressed the gathering under the title of "On Theology: A Speech to Its Clerical Despisers?" Dr. Perry, who is also the author of numerous books, and a lecturer at Providence Seminary, Winnipeg, and Thorneloe University, Sudbury, challenged the clergy to not fear and avoid the study and reading of theology, but to embrace it. He gave a comprehensive and detailed overview of scholars who are at the forefront of theology in various areas.

Lunch was followed by an overview of the Diocesan Canons by Ven. Harry Huskins, Executive Archdeacon of the Diocese of Algoma. The holder of a Doctorate in Canon Law, Archdeacon Huskins knows the canons of this diocese inside and out, allowing him to fully articulate the nature of canonical governance in Algoma. He is also highly respected in the national church. The archdeacon explored various areas of the canons with those in attendance.

Jane Mesich, Diocesan Treasurer, spoke of the manner in which clergy in the diocese are compensated. Mrs. Mesich, who is a Chartered Accountant, also spoke on various areas of areas related diocesan finances. Once again, the areas of

interest were not only diocesan, but also related on the national level. Mrs. Mesich touched upon the topic of apportionment and the importance of conveying accurate information to the diocese.

Rev. Dr. Jay Koyle followed Jane Mesich with a presentation "Leading from the Pulpit". Participants were engaged in discussing strategies for the kind of preaching that fosters the development of healthy and vibrant congregations. Among the approaches considered were focusing on the person and promises of God, reinforcing the congregation's identity in Christ, and delivering the sermon with passion and conviction. Dr. Koyle stated: "As preachers, we tend to think that Christians are mobilized for service in the world when we spend the greater part of our sermons telling them what they're called to do. However, it is the announcement and celebration of God's activity in the world that provides the most effective catalyst for launching the Body of Christ into mission."

Bishop Stephen Andrews, who provides strong leadership to the diocese, closed out the formal sessions of the day by allowing for questions and enquires related to the diocese, national church, and the Anglican Communion. This session is always fruitful as it allows for a free exchange with the bishop on a wide variety of topics. Bishop Andrews articulated his desire to have clergy in this diocese be capable and visionary preachers. Immediately after time with the bishop, clergy and guests enjoyed a wonderful dinner.

"Is There Life after Retirement?" Rev. Bob Elkin answered this question in his address given at dinner. Not a few people left dinner with sides aching from the laughter generated by Fr. Elkin's remarks. He regaled listeners with stories of his life after many years in active ministry. From the mentoring of students to his desire to join the volunteer fire department in Thessalon, Rev. Elkin moved the crowd to tears of laughter. What a way to end the day!

Centred during Morning Prayer, the conference continued with the second address delivered by Rev. Dr. Cal Macfarlane. Noting that life is a mystery, one which requires an interpreter, Fr. Macfarlane stressed the need for silence, solitude, and prayer on the journey that is life. There are a number of things needed to be taken on the journey. Hope; the hope and comfort of the Holy Spirit. It is the Spirit which guides the person, and reminds us that allow Christ suffered, He is risen. In the comfort of the Resurrection, what is mortal is being swallowed up by life; eternal life.

It is imperative that time be spent alone with God, the God of love, who must be first and foremost in human life. At times we must simply sit with God and hear Him speak. Fr. Macfarlane encouraged the clergy to feed on the Scriptures, spend time in the Psalms, and pray to learn what God wants of his people. It is God's will which must be done. Listeners were reminded of Jesus in Gethsemane where Christ declared that God's will be done.

Through this life, process and discipline, the individual becomes more like God. His voice is heard and in being, rather than doing, we are aware of His presence. Through prayer the Spirit walks with us, helps us to make room for God,

and draws us up to Him, enlarging our hearts. A shift occurs from focus on the self to focus on others. A new identity is established as we die to self and hear the world differently. It might be asked: "How do we know we are growing?"

Growth is realised through a softer heart, a growing in gratitude and the learning to embrace suffering. As we die to self, God does not ask us to die to who we truly are, but who we are not. Finally, Fr. Macfarlane asked participants to think on this: "Is fear diminishing in life?"

Rev. Dr. Robert Darrenbacker, President of Thorneloe University, Sudbury spoke on "Trends in Pauline Studies." Dr. Darrenbacker, drawing on research undertaken scholars such as Krister Stendahl, E. P. Saunders, and Tom Wright, detailed new thinking regarding the thoughts of St. Paul. This new perspective emphasises Paul's writings: writings in the context first-century Judaism. Fr. Darrenbacker, having undertaken his own study of Paul, is writing a book on his own findings.

Michael Harvey, founder of "Back to Church Sunday" in Canada, was the last speaker of the 2012 conference. Mr. Harvey, whose new book *Unlocking the Growth you'll be amazed at your church's potential* is now available, challenged the clergy to examine the welcoming nature of their respective parishes and themselves as individuals. He stressed the role that fear plays in a person's reluctance to invite a friend to church. Children do have a problem being invitational, however adults do. Mr. Harvey asked the question: why don't Christian invite others to church?

There exists an inherent fear of rejection, people don't see the need to invite, excitement is lacking, people claim to not have friends. Further the person inviting believes the one being invited will say no. They feel they are not good at inviting. Besides it is the minister's job. They tried to invite before and saw nothing in it for them. They don't want change and often consider it weird. Things are locked down!

Fear reigns: fear of rejection. These fears must be faced and overcome. There is a need to people to be honest about their fears. God tells us not to be afraid. Jesus was rejected. Yet in the midst of rejection came triumph. A shift in vision, from fear to confidence is required. Transformation from an inadequate present to a better future. God desires transformation.

Mr. Harvey emphasised the fact that leaders must model behaviour. Leaders, clergy, must be willing to invite and invite others to be invitational. This will cascade; cascade through rejection, the reception of a "no" to many positive outcomes. The church must ask why people don't come back a second time and address this problem. Failure must not be seen in the negative, but as an opportunity to know God, focus on Him, care about Him, and inspire Him. Those in the Church are to be people of Easter; let it be so.

The Clergy Conference of 2012 closed with a celebration of the Holy Eucharist. Bishop Andrews in his sermon, drawing on Joan Osborne's song *What If God Was One Of Us* reminded the clergy that God indeed was one of us, is one of us in Jesus the Christ. Following the Eucharist, the clergy of the diocese went on their way to be led as they are led.

Shalom Justice Camp to be held in Peterborough

By Beth Hewson

The Anglican Diocese of Toronto invites you to the Shalom Justice Camp August 19-24, 2012 at Trent University, Peterborough Ontario.

It will be an exciting and educational week based on what the Gospel calls Christians to do in the Diocese and the wide world. With a good measure of hands on experience and ideas to take back to your church and deanery, this is a win-win experience.

The themes are poverty and food, water quality, housing for all, political advocacy and more all pertinent to urban and rural communities. The participant chooses a theme and for three days are immersed in it: day trips, practical ac-

tivities and more. On the first and last day the whole community is worshipping, connecting and reporting on activities.

The Diocesan Social Justice and Mission Committee wants those who are interested to attend and will help sponsor you. It would be great if a million people wanted to attend but two people per deanery would be fine as well. There is no maximum age but a minimum age of 16 years is required.

Rush to the web site www.justicecamp.ca. Enrollment is limited. If you need hard copies of the brochures send the author an e-mail at hewsonzink37@gmail.com, or telephone 705.476.8681.

Ready, Set, Go.



THOUGHTFUL AND CHALLENGING PRESENTATION: Michael Harvey, founder of "Back to Church Sunday" in Canada, challenged the clergy of the diocese to rethink how we invite people to church and to help parishioners to overcome the fear of being rejected which so often prevents them from inviting others to become involved in the Church.

Go figure!

By the Rev. Bob Elkin

We were getting ready for our Annual Church Yardsale not long ago and I got such a kick out of seeing all those old familiar friends once again! No, I don't mean the people who came to help sort and price stuff for I see those old familiar friends every Sunday. I mean the statues and ornaments and bric-a-brac and "junque" which repeatedly shows up every year to be polished, priced and put out for a whole new crop of gullible suckers, I mean discriminating consumers, to buy.

When I was a boy my father and I raised pigeons and we ran a little scam selling homing pigeons. "Make sure you keep them in your coop for awhile to get used to you" we'd say, knowing full well that the chances of that bird coming back to us no matter how long they kept it inside was about ninety percent. If the new owner came looking for his bird we cheerfully handed it over but most of them just chalked it up to experience and we sold the bird again. Well a lot of yard sale stuff seems to work pretty much the same. Unassembled model airplanes, pressure cookers, wristwatches without batteries come and go and come again year after year after year and like our homing pigeons of long ago they are as good as money in the bank! There is just something about an unassembled model airplane kit that transports men back to when they were twelve and causes them to reach for their wallet. It's a bit like jacking deer but hey, a sale is a sale and it's all for a good cause, right? Right!

That's not to say that you don't find a real treasure in the pile now and then. I once managed to dive on a three foot garden gnome with a big red nose and a hat to match who shouted "Kiss me I'm Irish!", whenever you stepped on his foot! Some fool had obviously priced him wrong at only ten dollars which I could tell upset the woman who was taking the cash because I could see her struggling to control her facial expression when I paid. He was magnificent! Even my wife got all excited and said he was unforgettable when I brought him home and she isn't easily impressed! Unfortunately he disappeared one night from the front lawn and was never seen again.

I remember the night clearly because my wife had insisted I stay relaxing in my easy chair in

the living room while she put out the garbage for the early morning collection. Unfortunately I did and missed the chance to catch the jealous neighbour who rustled my gnome. I guess the moral of the story is "Don't flaunt your good fortune!" If I'd have put him on the mantel of the fireplace like I planned that gnome would still be with us today. My wife still gets

Letter from Bob

teary eyed whenever I mention it! Naturally treasurers like that don't come along every day. Most of the stuff that shows up at a yard sale is pretty predictable. Pots, pans, old sewing machines, purses galore, shoes, *Reader's Digest Condensed Books*, lamps, glasses, and so on and so forth. You know the kind of stuff I'm talking about. No surprises except that now and then there is indeed a surprise! One of the churches I was at once got donated a long, flowing, sheer, black Fredrick's of Hollywood negligee that instantly gave me theme ideas for two sermons and a Bible study! Wow! Then I was scared to death that I'd find out who donated it and I didn't want to know! I have a feeling that knowing such a thing came from the home of the Sunday School superintendent might alter your perceptions of life at her house. If your Sunday School superintendent was an old confirmed bachelor it might really alter your perceptions! Whatever the case, ignorance is bliss and I wanted to stay in a state of bliss and luckily I did! What you don't know won't create mental images that you can't get out of your head!

I guess the most amazing thing about church yard sales though is the money they make. You start with a church hall full of junk. You finish with a church hall full of junk. Nothing was priced at more than five dollars and most stuff went for a quarter. You lost your shirt on the snack bar. Lugging all the leftovers to Value Village will convince you that you didn't sell anything and yet somehow the sale brought in seven hundred and eighty two dollars and seventeen cents!

How is this possible? It isn't but I bet they said that when the boss took a few fish and some bread and fed five thousand too! Go figure!



THE PASSION OF JESUS: Holy Week at St. Mary's, Nipigon began with a play of the Passion of Jesus. On Palm Sunday, April 1, 2012, members of the congregation dressed in costumes, acting out the story of the Passion.

Baptism, Holy Week, mission and birthdays celebrated to St. Mary's, Nipigon

By Kathleen Aiken

Perhaps the most significant of all the blessings of the past month at St. Mary's Nipigon was the welcoming, through baptism, of Frank Fox and Norm Ledger into the Christian community on the evening of Saturday, April 2, 2012. We are reminded that:

"Baptism is the sign of new life in Christ. Baptism unites Christ with his people. That union is both individual and corporate. Christians are, it is true, baptized one by one, but to be a Christian is to be part of a new creation which rises from the dark waters of Christ's death into the dawn of his risen life. Christians are not just baptized individuals; they are a new humanity." (BAS p.146)

This is reminiscent of our discussions with Dr. Jay Koyle in the Retreat held at St. Mary's on Friday, March 23, 2012 and Saturday, 24, 2012. We are called, as the first Christians were called, to live differently; to find a way to live and serve together, like Jesus, but in the context of our time. What others see in the way we live will be the attraction. Dr. Koyle reminded us to be aware of the needs in our specific community and to look for God's guidance to build our outreach programs to meet those needs. "We need to cultivate hope – a vital and robust posture of hope – essential to the health of the church and the wellbeing of the world (around us). ...Christians thrive when allowing the way they live today to be shaped by God's promised tomorrow." (<http://thecommunity.anglican.ca/author/jkoyle/>)

jkoyl/)

The inspirational time we spent with Dr. Jay Koyle led into our parish assessment with deanery officials which began on Saturday March 31, 2012 and Sunday, April 1, 2012. The congregation has been able to reach out in a number of ways to the community. There are still many needs to be addressed. Identifying those needs, and praying to be shown the particular role, will lead the parishioners of St. Mary's to discern how best to serve.

Holy Week

Holy Week began with the Passion play. Dressed in costumes fashioned by Kyoko Oyakawa, members of the congregation looked like they had stepped out of the Bible to tell us the story. This gave special meaning to the following procession of the Palms.

The Triduum, the 3 days leading up to Easter, was observed at St. Mary's. Those who attended these services found them really moving. The story of Christ's passion, death and resurrection were made so real this year.

It began on Maundy Thursday with a reenactment of Jesus washing his disciples' feet, followed by Holy Communion and stripping of the altar by the Altar Guild. The congregation left in silence.

Members of the congregation gathered again at 10:00 a.m. on Good Friday to hear the Passion of our Lord according to John's Gospel. After each reading, a nail was hammered into the six foot wooden cross laid against the chancel step. The Triduum concluded on Holy

Saturday with the Great Vigil of Easter: the Service of Light, when a new fire is kindled to light the Paschal candle, signifying the light of Christ. Holy Baptism and Holy Eucharist were also celebrated.

Easter morning was especially joyous as congregants gathered again to sing Alleluias, to celebrate the risen Christ, and renew our Baptismal vows.

Special thanks to George Collins, a St. Mary's parishioner, who erected a lighted cross on a ridge overlooking Nipigon. Mr. Collins and his helpers climbed the ridge every day to add fuel to the generator, and change the colour of the lights according to the day during Holy Week. The beautiful cross, illuminated at sundown for all to see, emphasised the significance of Easter for the whole community.

Sunday School Mission Project

The Sunday School children and youth have started a project to pray for a Cuban child. They plan to raise small donations to make a difference in the lives of Cuban children. A report will follow on this project at a later date.

Special Birthday Celebrations

The Nipigon community joined St. Mary's members in April to celebrate the 80th birthdays of Sally Aubut and Cookie Dampier. Both are faithful, long time contributors to the life of the community and the St. Mary's congregation, especially in the area of music. Parishioners wish them many more wonderful years.

PRAYER FOR THE QUEEN'S JUBILEE

God of time and eternity,
whose Son reigns as servant, not master;
we give you thanks and praise
that you have blessed this Nation, the Realms and Territories
with ELIZABETH,
our beloved and glorious Queen.
In this year of Jubilee,
grant her your gifts of love and joy and peace
as she continues in faithful obedience to you, her Lord and God
and in devoted service to her lands and peoples,
and those of the Commonwealth,
now and all the days of her life;
through Jesus Christ our Lord.
Amen.

.....
• Parish Wardens and Treasurers are reminded to file the Registered Charity •
• Information Return (T3010) by June 30, 2012. All parishes with a valid •
• Charity Taxation Registration Number must file this return. Failure to remit •
• will result in the Charity number being REVOKED. We suggest you contact •
• Revenue Canada Charities Division at 1-800-267-2384 for the form •
•
.....

Algoma Cycle of Prayer

Sunday, June 3rd - 1st Sunday after Pentecost: Trinity Sunday

Holy Trinity, Sault Ste. Marie
The Rev. Peter Smyth
Trinity Church, Parry Sound
The Very Rev. Nelson Small (Interim)
The Rev. Dr. Frank Thompson (Hon.)

Sunday, June 10th - 2nd Sunday after Pentecost

Great Spirit Island Parish
St. Paul's, Manitowaning
St. Francis of Assisi, Mindemoya
The Rev. Can Bain Peever

Sunday, June 17th - 3rd Sunday after Pentecost

St. Mary Magdelene, Sturgeon Falls
The Rev. John Stennett (Interim)
The Rev. Grahame Stap (Priest Assoc.)

Thursday, June 21st - National Aboriginal Day of Prayer
All First Nations People in the Diocese

Sunday, June 24th - 4th Sunday after Pentecost: The Birth of St. John the Baptist

Biscotasing, Broadbent, and MacGregor Bay, and the ministry of summer students and supervisors

NURSING BURSARY OFFERED

**Leslie Woodward
Memorial Bursary**

*For Nursing Students
and Graduate Nurses
For Post Graduate Studies*

Several Nursing Bursaries of \$250
to be awarded by:

September 30th or earlier
Applications will be received at:
The Synod Office
Diocese of Algoma
Box 1168

Sault Ste. Marie, Ontario P6A 5N7
Before August 17, 2012

(Applications to be obtained through Parish Priest
or Synod Office)

CORRECTION

In a photograph in the May edition of the *Algoma Anglican* of the Mother's Union of St. 'Paul's and St. Thomas', Thunder Bay, Lynda Viau was misidentified as a new member. Mr. Viau is actually the Enrolling Member. Linda Smout should have been named as one of the four new members. The Editor apologizes for this error.



St Benedict



Clare



Thomas More



St Columba



Mary Magdelene



John the Baptist

From the Anchorhold



By Sister Mary Cartwright

This is the last column till September, so it covers a lot of time and space, from the glories of early summer to the beginnings of fall, in August's ending. I hope that wherever you are and whatever you are doing, you will pause to lift up your hearts to God, sharing your joys and adventures and thanking God for them. We too often forget. With three months, we have a veritable flood of saints, both the birth and death of John the Baptist; Barnabus; Peter and Paul, giants of the faith; Thomas; James; Mary of Magdala, Apostle to the Apostles; and Bartholomew; all major saints.

Then Monastics, Columba of Iona; Benedict, father of modern Monasticism, under whose gentle but demanding rule I strive to live; Dominic, Friar; Clare of Assisi, Francis' partner in prayer and love of Lady Poverty; and lastly Bernard, my birthday saint. Then comes Alban, first British martyr; Iraneus; Thomas More, "Man for All Seasons"; John Mason Neale, who gave us many of our favorite hymns; Laurence, deacon and martyr; Jeremy Taylor; and last but not least, Monnica and her son Augustine of Hippo. What a wonderful diversity of lives. Diverse but all travelling the same road home to God. Do read about them, they are our heritage and examples.

The major feast is the Transfiguration of our Lord. Some may have celebrated it in Lent. It is an important event because it is a showing forth of Christ as He is, wearing the glorified body He will take up at the Resurrection. He reveals this to three of His closest disciples and they have trouble handling it. The disciples have been avoiding this topic, in total denial. Peter babbles about building three shelters for Jesus, Moses and Elijah, wanting to prolong the mountaintop experience. But a bright cloud covers them, the ancient sign of God's presence, and God speaks: "This is my Son, the Beloved, listen to Him." We all need to hear that! Then while they are lying, trembling with fear, Jesus touches them and looking, they see Jesus only. He takes them back down the mountain to their work. None of us can stay long on mountains. They will recognize this body when they see it again.

Sister Penelope suggests that this is the body mankind might have evolved into, had God's plans not been marred by man's sin, but that we may hope to inherit it in the life to come, through the Resurrection of Jesus. I for one would be grateful, as the old body, which has served me well, grows less and less cooperative. I'm not alone, I know!

Let us welcome the beginning of fall, the end of heat and holidays, the setting of our minds back to routines again, refreshed and rested. Here is a thought for summer and fall:

*Praise we the Lord, who made
all beauty
For all our senses to enjoy.
Give we our humble thanks and
duty
That simple pleasures never
cloy.
Praise we the Lord, who made
all beauty
For all our senses to enjoy.*



**YOUTH/LEADER COORDINATOR
THE CHURCH OF THE REDEEMER, ROSSEAU**

**THE ONGOING YOUTH PROGRAM AT THE CHURCH OF THE
REDEEMER IN ROSSEAU
REQUIRES A PERSON TO
OPERATE AND PROVIDE LEADERSHIP FOR YOUTH IN THE CHURCH
AND THE
COMMUNITY. THE CANDIDATE SHOULD HAVE A BACKGROUND
IN
MINISTERING TO AND WITH YOUTH
THE CLOSING DATE FOR APPLICATIONS IS
JUNE 30, 2012**

Enquires should directed to:
Rev. Peter Simmons
P.O. Box 221, Rosseau, ON P0C1J0
or by e-mail at
simmons@vianet.on.ca
Details can also be found at www.freewebs.com/ststephensparish

Journeying with Jesus in the Deanery of Thunder Bay

By the Rev. Nancy Ringham

For a few days in March Break, a group led by Rev. Joan Locke and three of her young parishioners from Trinity Church, Marathon ventured across the northshore to gather with youth and their leader, St. Mark's, West Thunder Bay, that they may together "Journey with Jesus." Camped out in the hall of St. Mark's, this Thunder Bay Deanery group broke bread together, shared stories of Jesus' life with his disciples, worshipped with music leadership by Cora Felbel, and went out to serve at Grace Place, a downtown street ministry on Simpson Street, in the north ward of Thunder Bay. The group became a community responding to a need. The experience was

more than could have been asked or imagined!

Participants prepared food, served soup and sandwiches, talked with the patrons, and visited with Grace Place volunteers and Pastors Melody and Gary Macsemchuk. The setting is a store front church, and the time spent was ministry. The community was able to gift Grace Place with a kitchen trolley that would assist food transport. The presentation was made a couple of weeks later, with funds that were available for this purpose. In the end, all gave and all received! And our Lord was exalted. Blessed be the name of the Lord!



AN UNIMAGINABLE EXPERIENCE: Young parishioners from Trinity Church Marathon, led by Rev. Joan Locke, and youth from St. Mark's, West Thunder Bay came together over the March break to spend time together. They broke bread, worshipped, shared stories of Jesus and served at Grace Place, a downtown street ministry in Thunder Bay. Rev. Nancy Ringham, far right, is the leader of the youth, and incumbent of St. Mark's.

Human beings search for identity and connection

By Charlotte Haldenby

When you were young did you ever inscribe a school textbook with your name, address, and town, and continue on to province, country, continent, hemisphere, Earth, the Solar system, the Milky Way Galaxy? It was when you were probably trying to figure out who you were and where you fit in the grand scheme of things. And indeed, when we meet new people, we get into these questions: Who are you? Where do you come from? And what do you do? Just to figure out who they are, and whether we can match up some sections of identity. Just trying to connect.

We all do this. Being human, we can claim seven billion similar beings; being Christian we can claim two billion people of similar faith; being English-speaking, we can claim probably a billion, thanks to the old British Empire; being Canadian we're down to 33 million. Now is it really important to you whether they are French, or English-speaking, or what part of the country they live in? When we make the long list for ourselves of who we are, and figure out those connections, we do get to that. Which of our identities would we really stand up for?

The Americans did not really see any difference in 1812 between the British North American colonies and themselves. Maybe they should come up and liberate us from the Empire. It shouldn't take long as the advantages of being American were obvious. But surprise! It didn't work!

Nowadays, it may not come to a war, but that question is still there. Do we just follow the Americans along like a younger brother or do we have a sepa-

Looking at the World

rate identity? Sometimes when you check the listings in the *TV Guide*, you might wonder why, except for news and sports, some networks even bother calling themselves Canadian. This year a Canadian group and two singers were contenders for the Grammys. See, it does go both ways, but without the long history of Canadian content rules would there be Canadian musicians at all? If it wasn't for the Governor-General's Awards and the Gillers and Canada Reads, would we even know our Canadian writers?

And sometimes we could lead the Americans. Recently Bill Cosby, whose family show let Americans see, while laughing along, that Black families had a lot in common with just regular people, said that's what the US needs; a comedy with a Moslem family to show they're just regular people too! Hey! We have it, and we've had it for 6 years! Little Mosque on the Prairie was sold to be shown in 80 countries. Why didn't the American networks pick it up?

And when we get to foreign policy, we get into this again. There is a meeting among nations of the Western Hemisphere, but Cuba isn't allowed in. No, the Americans say, and even though many Canadians go to Cuba for vacations, we just tag along and say No too. Everyone else said Yes. Embarrassing!

Remember when Lester B. Pearson got the Nobel Peace Prize for getting a settlement in

Suez by use of a peace-keeping force? A proud day for Canada! But what is our record lately? Just going in with the Americans to Afghanistan, and not with the blue berets of Peace Keepers. What damage has that done to our international reputation? And in all the kerfuffle about the F-35's and costs and whether they fit our needs, and who knew what when, has anyone ever thought about what the money for one plane could do for schools and nursing stations and water management on our First Nations, or even in Afghanistan?

And when you read the Insight Section of the *Toronto Sunday Star*, for April 22, is the Canada envisioned by the Conservative government's budget in tune with what you connect to? No more computer access for people who use soup kitchens. Cutbacks on

where he has now lived for another 27 years. His Christianity gives him a connection to the French but they look at his name and see Arab. When he visits relatives in Lebanon, they listen to him and hear French.

So many people today around the world find that the more terms they use to identify themselves, they may find more belonging, but they may also find more conflict, and this may lead to violence. As people travel more, or make more permanent moves, there can be more trouble. And therefore, he urges us, if we are the travellers or immigrants "The more you steep yourself in the culture of the host country, the more you will be able to steep yourself in your own". And if we are the host country "The more an immigrant feels his own culture is respected, the more open he will

be to the culture of the host country."

Do we get into stereotypes in our search for who people are, just based on colour, accent, ethnic origin. Just because in one immigrant family the man felt his

status as the head of the family was the dominant factor in his identity, and therefore killed his first wife and his daughters for not being obedient and for trying to fit in here, will we brand everyone of his country of origin or faith as "honour" killers? Thank heavens time allowed regular imams across the country to speak back to that.

But what are we going to do with Omar Khadr, when he comes back from Guantanamo Bay? Do we see him as a child soldier led astray? Or a terrorist who's just playing the game until

he gets out? Do we isolate him from his family who made him that way? He's had his 15 formative years with them, and more than 10 years at Guantanamo. How does he see his identity? What does he connect to now?

Eboo Patel in *Acts of Faith: The Story of An American Muslim*, the struggle for the soul of a generation points out that so many of the suicide bombers and terrorists have been young people, seeing they and their culture were not being treated respectfully, and thus, so vulnerable to travelling preachers who can lure them to violence against "the other". His answer: Get young people involved in goodwill projects with other young people of other identities, and while they work together they'll naturally get talking and find out they have lots of interesting things in common and build mutual respect, at the very least. Once you get to know "the other" in this casual way you cannot be so easily misled. This book gives excellent examples and suggestions on how to bring kids together.

One of my Grade nine kids, back when we taught Canada's Multicultural Heritage, gave a new term to how we build this country of acceptance: "Miss, we're a tossed salad! You still are a piece of lettuce, but when you're tossed together, you pick up bits and pieces of all the other stuff and they do too, and there's Canadian salad dressing, and it sure makes all of us better tasting and a lot more interesting!" When you celebrate July 1, think of our blessings in sharing our country with people from every other country in the world, so we can reach out in respect to people everywhere.

"Which of our identities do we really stand up for?"

First Nations Health and foreign aid. Eliminating the Council on Poverty, and Roundtable on Environment and the Economy, and Katimavik. And cutting back the CBC. And so on. So much is being cut back that helped people right across the country connect and have a better life.

According to Amin Maalouf in *In The Name Of Identity: Violence And The Need To Belong*, our identity profiles may explain a lot of the trouble in the world today. He is an Arab Christian who was born in Lebanon, and after 27 years moved to France