



**The Sovereign Military Order
of
the Temple of Jerusalem**

**Priory of St. James,
Toronto, Canada.**

**Newsletter
March 2012**

**Prior:
H.E. the Rev'd Dame Nola Crewe,
GOTJ**



Greetings to the Dames, Knights, Postulants and Friends of the St James Priory:

We present for your edification and entertainment, our February Newsletter which due to various circumstances has now turned into the March Newsletter.

nnDnn
Alastair, Nola and William
Your Scribes

Prior's Letter

Greetings Templars:

On February 3rd, my husband, Chev Harold Nelson KCTJ died and we are dedicating this issue to him and to his most cherished cause: the persecuted Christians on whom he wrote in every newsletter. But it is also about the work of our priory in supporting the Arab Christians in the Holy Land: one of the most persecuted groups of Christians.

Chev Nick Migliore, as Dinner Chair, has just seen successfully concluded the first fund raising Benevolent Ball of our Priory. A grand night that brought in over \$10,000 for the cause! It was an incredibly proud night for the Priory and the team that made it all happen.

There is also a number of other items that I hope you will enjoy and there is a list of upcoming UN Events and Templar Events in other jurisdictions that I hope you will consider adding to your schedule. If you have a talent to offer to the UN Events, please get in touch with me.

I extend my personal thanks to all the members who turned out in their mantles as Honourary Pall Bearers at Chev Harold's funeral and all those who have in so many ways offered encouragement and support. May God bless you all.

Pax

Nola Crewe
Prior



1929 - 2012

Husband of The Reverend Dame Nola Crewe, and the great joy of his life -- being father of Derbyshire, Kate, Morgana, Verity and Victoria and grandfather of Savannah, Dylan, Grant, Devonshire, Isabella, Olivia, Ava, Graeme and Onora. Harold lived his life with gusto, enjoying sailing, telling tales, shooting, news, travelling, eating, drinking and offering up social commentary on everything else. He was the recipient of the UofT Gold Key in his graduating year. Two organizations were the bookends of his life: a King's Scout in his youth and as a Knight Commandeur of the Knights Templar, Priory of St James in the years of gold. He worked as the Sporting Goods Manager for Sears as it started up in Canada, was a partner in The Small-But-Honest Advertising Agency and for over 30 years was with CBC-TV's News Department.

See <http://www.electriccanadian.com/lifestyle/media/cbc.htm> for stories about Harold

Benevolent Ball

On Friday, February 10th, our Priory had a marvelous Benevolent Ball to raise funds for the churches of the Arab Christians. St Paul's in Jerusalem is the third church that we have had a hand in refurbishing in those troubled lands. If you missed the Ball, you missed a grand event. Make a date for next year as our Fund Raising Committee is committed to making this an annual event.

The pictures show you what you missed, or enjoyed . . .



Left: Chev. Nick Migliore, Chair of the Ball and Fund Raising Committee
Right: Minister Julian Fantino, M.P.



Left: Michael Burgess, Musician extraordinaire!
Right: Dancing up a storm into the wee hours.
The Piano Player on the night was David Warrack.

300 people attended and over \$10,000 was raised!

CONGRATULATIONS to the team, led by Sir Nick Migliore, Dinner Chair and ably assisted by Lisa Paradiso as Dinner Co-Ordinator and Francisca Gambino on Communications and Event Management.

This was a truly excellent event made possible by all the hard work that went into selling tickets, gathering items for the silent auction, organization and promotion. Thank-you to the whole team: Chev Carmen De Santis, Chev Sanino Spadafora, Chev. Gianluca Buzzanca, Chev George Jackowski, Chev Joe Fotia, Chev Vicky Bagwalla, Chev Neven Bozovic. It is always dangerous to get into recognizing individuals because so many people helped to make the night a grand success, and to those whose names are not included here, THANK-YOU!



Grydziusko Family, Peter and Stephanie Migliore, Bruno and Gayla Martino, Chev Joeseph Fotia and wife Doreen, Chev Nick and wife Anna



Gary and Virginia Foo



Table includes Inspector Stu Eley, Superintendent James Ramer, Superintendent Mario Di Tommaso, Gary Foo, Chev Nick Migliore, and Chief of Police Bill Blair (from left to right) and wives.



Chief Bill Blair and wife Susan and Minister Julian Fantino and wife Liviana



And here is our Prior's Table with Nola Crewe, Derby Crewe, Vitoria Shields, Admiral James Carey, Randal Cronkite and guest, Remo D'Alaisio and wife, David and Francis.



Our thanks to Lisa Paradiso for sending us in these pictures

Would you have an idea for a gathering of Templars - a sport event, a movie night, party or a speaker then let's make it happen. Give me a call on 416 466 0311.

Christians under pressure

By Chev. Alastair McIntyre

The following articles are to highlight the plight of Christians around the world. The first one highlights the problems in Nigeria. The second one highlights the plight of Christians in Iraq. The third article was taken from our own OSMTH web site showing the approach of the Catholic Church to the plight of Christians. The fifth is more a link to a pdf file on the Church of Scotland web site about Christians in Minority situations and is an excellent read. And the final article is African Anglicans appealing for harmony and understanding between Muslims and Christians.

I was interested in knowing if our order is in any way active in this plight of Christians and emailed our Secretary-General to ask for any information he may be able to provide. I was hugely impressed to get a reply back in under an hour and here it is to read here...

Dear Br. Alastair,

This is a topic that was explored and discussed at the international level exactly one year ago at the time of the persecution of the Copts in Egypt and attacks on Christians in Nigeria. These and similar events in the Holy Land and Middle East led to the modification of the phrase "Christians at Risk" to "Christianity at Risk".

OSMTH-KTI adopted several discrete strategies in which our Grand Master and Clergy played a very active role in mediation, interfaith dialogue and bridge-building, in a bid to create an atmosphere of tolerance and mutual understanding.

At the United Nations level (e.g. Human Rights Council, Geneva; "Spirituality, Values and Global Concerns" Conference, New York etc.), likewise the Order did not attend conferences as lobbyists but rather facilitators and bridge-builders. As lobbyist we'd achieve very, very little - and could do more damage than good - but as facilitators we become catalysts.

Through the OSMTH Website, in both News and World Affairs (Religion) sections, the Order raised awareness about the greater issues but reported these events with journalistic impartiality and integrity - to do so in any other way could be viewed as biased and inflammatory.

Beyond that, I refer this question on to our Grand Commander MG Robert Disney and Grand Master BG Patrick Rea for comment - the latter, who alongside our Religious Protector His Beatitude Theodosius, serves as the Order's primary liaison to the Great Churches of the World.

Likewise I wish you a very Happy New Year.

Regards,

Br. Simon

And so great to hear how our order is active in this area and should I hear more I'll include it here.

Nigerian Christians to 'protect' against attacks

The Associated Press, posted: Jan 7, 2012

The leader of Nigeria's main umbrella group for Christians says its members will defend themselves as attacks by a radical Muslim sect continue.

Pastor Ayo Oritsejafor of the Christian Association of Nigeria gave the warning Saturday to journalists in Abuja, Nigeria's capital. It comes as members of a radical Muslim sect known as Boko Haram have carried out new attacks targeting Christians in Nigeria's Muslim north.

Oritsejafor said: "We have decided to work out ways of protecting ourselves."

That raises the possibility of retaliatory violence between Muslims and Christians in Nigeria, a multiethnic nation of more than 160 million people.

On Saturday, authorities said members of a radical Muslim sect attacked a church in northeast Nigeria during a worship service, part of a series of assaults that killed at least 13 people. As well, Boko Haram members attacked a beauty salon and fought government forces Friday night as part of its continuing sectarian battle against Nigeria's weak central government.

In the last few days alone, the group has killed at least 44 people, despite the oil-rich nation's president declaring a state of emergency in regions hit by the sect.

In Yola, the capital of Adamawa state, gunmen covered their faces with black cloth when they attacked Apostolic Church, local police commissioner Ade Shinaba said. Shinaba said at least eight worshippers died in that attack.

At a nearby beauty salon, at least three others were killed in a similar attack.

"Three gunmen with their faces covered with black cloth burst into my salon and started shooting at customers, chanting, 'God is great, God is great,'" said Stephen Tizhe, 35.

In the town of Potiskum in Yobe state, gunmen set two banks ablaze with gasoline bombs, starting a gunfight with police that lasted three hours, local police commissioner Tanko Lawan said. At least two people were killed in the fight, he said.

No arrests have been made in either attack, authorities said.

Christmas day attacks kill 42 people

The attacks Friday night came after gunmen claimed by Boko Haram attacked a town hall earlier that day in Mubi, Adamawa state, killing at least 20 people who had gathered for a meeting of the Christian Igbo ethnic group. On Thursday night, the sect also attacked a church in Gombe state, killing at least eight people.

In a statement Friday to The Daily Trust, the newspaper of record in Nigeria's north, a Boko Haram spokesman using the nom de guerre Abul-Qaqa claimed responsibility for the attacks in Gombe and Mubi.



A car burns at the scene of a bomb explosion at St. Theresa Catholic Church at Madalla, Suleja, just outside Nigeria's capital Abuja, on Dec. 25, 2011. (Afolabi Sotunde/Reuters)

"We want to prove to the federal government of Nigeria that we can always change our tactics," the spokesman said.

Boko Haram, whose name means "Western education is sacrilege" in the local Hausa language, is responsible for at least 510 killings last year alone, according to an Associated Press count.

It has targeted churches in the past in its campaign to implement strict Shariah law across Nigeria.

The group claimed responsibility for attacks that killed at least 42 people in Christmas Day strikes that included the bombing of a Catholic church near Abuja. The group also claimed an August suicide car bombing that targeted the U.N. headquarters in the capital, killing 25 people and wounding more than 100.

Nigeria's central government has been slow to respond to the sect. On Dec. 31, President Goodluck Jonathan declared regions of Borno, Niger, Plateau and Yobe states to be under a state of emergency, meaning authorities can make arrests without proof and conduct searches without warrants. He also ordered international borders near Borno and Yobe state to be closed.

However, the areas where the recent church and town hall attacks happened are not in the areas marked by the president.

Mob Attacks on Iraqi Christian Businesses Raise Security Concerns **By Judson Berger, Published December 09, 2011 | FoxNews.com**

A rash of attacks on Christian-owned businesses in northern Iraq has raised troubling questions about the future safety of the country's shrinking Christian community, particularly as U.S. forces withdraw completely from the nation they've refereed since 2003.

The attacks, which have received little international attention, raged through northern cities following a sermon last Friday by a local mullah. Video purportedly from the riots posted online shows mobs burning and wrecking businesses, which included liquor stores, hotels and hair salons.

Yonadam Kanna, a Christian member of the Iraqi parliament and secretary-general of the Assyrian Democratic Movement, confirmed to FoxNews.com that dozens of shops -- many Christian owned -- were attacked across multiple cities.

"The extremists prepared themselves to attack on more locations ... but they were prevented by local police and security in addition to some guards from the villages," Kanna said in an email.

The incident underscored the perilous circumstance the country's dwindling Christian population finds itself in, as U.S. forces withdraw and the surrounding region takes what could be an Islamist turn, if early results in the Egypt elections are any gauge.

"The Iraqi Christians ... are living in fear," said U.S. Rep. Frank Wolf, R-Va., who is pushing for the creation of a special religious freedom envoy in the region. "Now with the forces leaving ... I think the Iraqi Christians are going to go through a very, very difficult time."

Urging the U.S. government to do more to draw attention to security concerns, Wolf said he "would not be surprised" if Iraqi Christians continue to face these kinds of threats.

The latest attacks began in the northern city of Zakho, and spread to several other cities.

According to local media in northern Iraq, the attacks began after a sermon Friday by Mala Ismail Osman Sindi, who reportedly railed against massage parlors in the community. A

Muslim mob subsequently tore through the streets to destroy not only a massage parlor but more than two-dozen other businesses. The mullah later denied responsibility for inciting violence in an interview with the Iraqi newspaper Rudaw.



The image shown here, taken from a video posted online, is purported to show attacks on businesses in northern Iraq following a sermon Dec. 2. The authenticity of the video could not be verified.

Kanna catalogued the damages. He told FoxNews.com that in Zakho alone, 16 liquor stores were attacked, 13 of them Christian owned and the rest owned by members of the Kurdish Yazidi community.

The attackers also targeted Yazidi-owned hotels, 11 Christian-owned hair salons, and the massage shop -- which according to Kanna is owned by a Muslim man.

According to the news site Ankawa.com, business owners later received death threats in the event they reopened.

Kanna expressed hope that law enforcement would investigate the crimes. Local officials are now calling for calm.

But David William Lazar, chairman of the American Mesopotamian Organization, suggested the mob attacks were not as spontaneous as they appeared.

"The mobs were carrying pictures and signs, and they knew exactly where to go," he said. Lazar said the sectarian tensions surely will not dissipate as U.S. forces head home.

"It's a big mess," he said.

Asked who would be around to ensure security for the Christian population, he said: "Basically, no one."

He said Assyrian Christians and other groups are looking to form their own province, which could then stand up a police force -- but that would only cover the province's territory. He noted that the Assyrian Democratic Movement was among the first to disarm after the U.S. invasion.

The Iraqi Christian community has endured a wave of persecution during the Iraq war. According to the American Mesopotamian Organization and the Iraqi Christian Relief Council, the population has dropped from 1.4 million before 2003 to about 600,000.

Juliana Taimoorazy, founder of the Iraqi Christian Relief Council, said the Christians -- who over the past decade have fled to surrounding countries to escape the violence -- are faced with limited options today. She said they simply can't go to Iran, Jordan can't handle more refugees and Syria is no longer safe.

"They don't know what tomorrow or the next day will bring, but really there's nowhere else to go," she said.

She questioned the security for Christians in northern Iraq, claiming the Kurdish regional government there did not initially intervene to stop the recent violence.

She also said it's "disturbing" the U.S. government has not spoken up on the latest attacks.

"We're on the verge of extinction," she said.

Taimoorazy said the weekend attacks did not result in any deaths to her knowledge. Many of the businesses were closed at the time, but she said the attacks caused millions of dollars in damage to the destroyed properties. The violence follows a deadly attack in Baghdad in October 2010, when dozens of Iraqi Christians were killed in an attack on a church.

A State Department official told FoxNews.com on Friday that in light of the recent riots, community leaders in Iraq must "reject such tactics, which only lead to division and violence."

"These riots were incited by hateful and intolerant rhetoric that is harmful to the interests of all Iraqis," the official said, adding that U.S. officials maintain "regular contact" with local officials in the region. The official noted that the Kurdistan Regional Government took "swift action" to combat the riots last Friday and condemned the attacks. The official said offices of the Kurdistan Islamic Union Party were also attacked.

Wolf praised the American Embassy team in Iraq and said they are well aware of the threats Iraqi Christians face. He urged the Obama administration to do more to speak up on the issue.

"They know this is a problem," he told FoxNews.com. "Our government ought to be advocating and ought to be pushing."

The Catholic church will not let up in her fight...

October 27, 2011. (Romereports.com)

Full text of Pope's speech in Assisi: "The Catholic church will not let up in her fight against violence, in her commitment for peace in the world".

Dear Brothers and Sisters, Distinguished Heads and Representatives of Churches, Ecclesial Communities and World Religions, Dear Friends,

Twenty-five years have passed since Blessed Pope John Paul II first invited representatives of the world's religions to Assisi to pray for peace. What has happened in the meantime? What is the state of play with regard to peace today? At that time the great threat to world peace came from the division of the earth into two mutually opposed blocs. A conspicuous symbol of this division was the Berlin Wall which traced the border between two worlds right through the heart of the city. In 1989, three years after Assisi, the wall came down, without bloodshed. Suddenly the vast arsenals that stood behind the wall were no longer significant. They had lost their terror. The peoples' will to freedom was stronger than the arsenals of violence. The question as to the causes of this dramatic change is complex and cannot be answered with simple formulae. But in addition to economic and political factors, the deepest reason for the event is a spiritual one: behind material might there were no longer any spiritual convictions.

The will to freedom was ultimately stronger than the fear of violence, which now lacked any spiritual veneer. For this victory of freedom, which was also, above all, a victory of peace, we give thanks. What is more, this was not merely, nor even primarily, about the freedom to believe, although it did include this. To that extent we may in some way link all this to our prayer for peace.

But what happened next? Unfortunately, we cannot say that freedom and peace have

characterized the situation ever since. Even if there is no threat of a great war hanging over us at present, nevertheless the world is unfortunately full of discord. It is not only that sporadic wars are continually being fought – violence as such is potentially ever present and it is a characteristic feature of our world. Freedom is a great good. But the world of freedom has proved to be largely directionless, and not a few have misinterpreted freedom as somehow including freedom for violence. Discord has taken on new and frightening guises, and the struggle for freedom must engage us all in a new way.

Let us try to identify the new faces of violence and discord more closely. It seems to me that, in broad strokes, we may distinguish two types of the new forms of violence, which are the very antithesis of each other in terms of their motivation and manifest a number of differences in detail. Firstly there is terrorism, for which in place of a great war there are targeted attacks intended to strike the opponent destructively at key points, with no regard for the lives of innocent human beings, who are cruelly killed or wounded in the process. In the eyes of the perpetrators, the overriding goal of damage to the enemy justifies any form of cruelty. Everything that had been commonly recognized and sanctioned in international law as the limit of violence is overruled. We know that terrorism is often religiously motivated and that the specifically religious character of the attacks is proposed as a justification for the reckless cruelty that considers itself entitled to discard the rules of morality for the sake of the intended "good". In this case, religion does not serve peace, but is used as justification for violence.

The post-Enlightenment critique of religion has repeatedly maintained that religion is a cause of violence and in this way it has fuelled hostility towards religions. The fact that, in the case we are considering here, religion really does motivate violence should be profoundly disturbing to us as religious persons. In a way that is more subtle but no less cruel, we also see religion as the cause of violence when force is used by the defenders of one religion against others. The religious delegates who were assembled in Assisi in 1986 wanted to say, and we now repeat it emphatically and firmly: this is not the true nature of religion. It is the antithesis of religion and contributes to its destruction. In response, an objection is raised: how do you know what the true nature of religion is? Does your assertion not derive from the fact that your religion has become a spent force?

Others in their turn will object: is there such a thing as a common nature of religion that finds expression in all religions and is therefore applicable to them all? We must ask ourselves these questions, if we wish to argue realistically and credibly against religiously motivated violence. Herein lies a fundamental task for interreligious dialogue – an exercise which is to receive renewed emphasis through this meeting. As a Christian I want to say at this point: yes, it is true, in the course of history, force has also been used in the name of the Christian faith. We acknowledge it with great shame. But it is utterly clear that this was an abuse of the Christian faith, one that evidently contradicts its true nature. The God in whom we Christians believe is the Creator and Father of all, and from him all people are brothers and sisters and form one single family. For us the Cross of Christ is the sign of the God who put "suffering-with" (compassion) and "loving-with" in place of force. His name is "God of love and peace" (2 Cor 13:11). It is the task of all who bear responsibility for the Christian faith to purify the religion of Christians again and again from its very heart, so that it truly serves as an instrument of God's peace in the world, despite the fallibility of humans.

If one basic type of violence today is religiously motivated and thus confronts religions with the question as to their true nature and obliges all of us to undergo purification, a second complex type of violence is motivated in precisely the opposite way: as a result of God's absence, his denial and the loss of humanity which goes hand in hand with it. The enemies of religion – as we said earlier – see in religion one of the principal sources of violence in the history of humanity and thus they demand that it disappear. But the denial of God has led to much cruelty and to a degree of violence that knows no bounds, which only becomes possible when man no longer recognizes any criterion or any judge above himself, now having only himself to take as a criterion. The horrors of the concentration camps reveal with utter clarity the consequences of God's absence.

Yet I do not intend to speak further here about state-imposed atheism, but rather about the

decline of man, which is accompanied by a change in the spiritual climate that occurs imperceptibly and hence is all the more dangerous. The worship of mammon, possessions and power is proving to be a counter-religion, in which it is no longer man who counts but only personal advantage. The desire for happiness degenerates, for example, into an unbridled, inhuman craving, such as appears in the different forms of drug dependency. There are the powerful who trade in drugs and then the many who are seduced and destroyed by them, physically and spiritually. Force comes to be taken for granted and in parts of the world it threatens to destroy our young people. Because force is taken for granted, peace is destroyed and man destroys himself in this peace vacuum.

The absence of God leads to the decline of man and of humanity. But where is God? Do we know him, and can we show him anew to humanity, in order to build true peace? Let us first briefly summarize our considerations thus far. I said that there is a way of understanding and using religion so that it becomes a source of violence, while the rightly lived relationship of man to God is a force for peace. In this context I referred to the need for dialogue and I spoke of the constant need for purification of lived religion. On the other hand I said that the denial of God corrupts man, robs him of his criteria and leads him to violence.

In addition to the two phenomena of religion and anti-religion, a further basic orientation is found in the growing world of agnosticism: people to whom the gift of faith has not been given, but who are nevertheless on the lookout for truth, searching for God. Such people do not simply assert: "There is no God". They suffer from his absence and yet are inwardly making their way towards him, inasmuch as they seek truth and goodness. They are "pilgrims of truth, pilgrims of peace". They ask questions of both sides. They take away from militant atheists the false certainty by which these claim to know that there is no God and they invite them to leave polemics aside and to become seekers who do not give up hope in the existence of truth and in the possibility and necessity of living by it. But they also challenge the followers of religions not to consider God as their own property, as if he belonged to them, in such a way that they feel vindicated in using force against others.

These people are seeking the truth, they are seeking the true God, whose image is frequently concealed in the religions because of the ways in which they are often practised. Their inability to find God is partly the responsibility of believers with a limited or even falsified image of God. So all their struggling and questioning is in part an appeal to believers to purify their faith, so that God, the true God, becomes accessible. Therefore I have consciously invited delegates of this third group to our meeting in Assisi, which does not simply bring together representatives of religious institutions. Rather it is a case of being together on a journey towards truth, a case of taking a decisive stand for human dignity and a case of common engagement for peace against every form of destructive force. Finally I would like to assure you that the Catholic Church will not let up in her fight against violence, in her commitment for peace in the world. We are animated by the common desire to be "pilgrims of truth, pilgrims of peace".

Church of Scotland report on Christians in Minority Situations

From the Church of Scotland web site



While investigating what if anything is happening to protect Christians in the World I came across this report in pdf format which I commend to you. It can be downloaded [here](#). In the event the link doesn't work you can also get to it at http://www.churchofscotland.org.uk/serve/mission_worldwide where you'll find it under Related Documents in the right column.

African Anglicans appeal for harmony, understanding between Muslims and Christians

February 8, 2012 -Anglican leaders from across the continent of Africa have made an emotional appeal to Muslim faith leaders to stand with them in opposition to "tragic violence that is destroying our communities".

The appeal was issued at the end of a three-day meeting of the Council of Anglican Provinces of Africa in Burundi where conflict between the two faiths was high on the agenda.

The statement read: "The Council of Anglican Provinces of Africa...has noted with much sadness the increasing deterioration between Muslim and Christian communities in different parts of the world, specifically our Provinces of Sudan, Nigeria, and the Diocese of Egypt.

"As a council, coming from communities diverse in religion and culture, the present circumstances have forced us to ask whether the violence we see and experience is driven by religious intolerance from our brothers of different religions with whom we have lived together for generations, in some cases centuries, or whether in fact it is a result of a much greater problem of exploitation of ignorance and religious beliefs for political gain.

"Whatever the cause, the subsequent violence is devastating. In most cases, this societal decline has resulted in bloodshed, loss of life, livelihoods, poor living standards, and has bred bitterness and hopelessness."

Highlighting conflict in Sudan, South Sudan, Egypt and Nigeria the statement—signed on behalf of CAPA by the outgoing Chairman Archbishop Ian Earnest—called for an end to violence that "destabilise whole communities".

"As CAPA, we reach out to Muslim faith leaders of these affected communities to stand with us in solidarity opposed to the tragic violence that is destroying our communities in Africa. We call upon individual Christians and Muslims in Sudan, Egypt and Nigeria, especially the youth, to join hands united against religious extremism and respectful of religious and cultural differences."

Celebrating the initiative by the Grand Imam of Al-Azhar to make peace by creating "Bayt al-'ila" or a "Family home" from Muslim and Christian leaders to deal with the sectarian strife in Egypt, CAPA also urged governments of affected countries to grant Christians and other religious groups, equal rights and freedom to enjoy the benefits of full citizenship.

"We also call on our respective governments to introduce appropriate measures to guarantee freedom of citizens to live and practice their religions by providing security to their lives and property."

ENDS

The whole statement can be read below:
Council of Anglican Provinces of Africa
11th Council Meeting

Bujumbura, Burundi
Wednesday 8th February 2012

An Appeal for Harmony in and Greater Understanding between Muslim and Christian

communities.

Love thy neighbour as thyself (Matthew 22:39)

The Council of Anglican Provinces of Africa, comprising the 12 member Provinces of Africa at its 11th council meeting held in Bujumbura, Burundi from 4th–8th February 2012 has noted with much sadness the increasing deterioration between Muslim and Christian communities in different parts of the world, specifically our Provinces of Sudan, Nigeria, and the Diocese of Egypt.

As a council, coming from communities diverse in religion and culture, the present circumstances have forced us to ask whether the violence we see and experience is driven by religious intolerance from our brothers of different religions with whom we have lived together for generations, in some cases centuries, or whether in fact it is a result of a much greater problem of exploitation of ignorance and religious beliefs for political gain.

Whatever the cause, the subsequent violence is devastating. In most cases, this societal decline has resulted in bloodshed, loss of life, livelihoods, poor living standards, and has bred bitterness and hopelessness.

In Sudan, the Islamic Government in Khartoum continues to bombard civilians day and night in the regions of Nuba Mountains and Blue Nile forcing them to flee their homes and find refuge in caves or to cross the border into refugee camps in South Sudan. Additionally, clergy in Sudan are harassed and arrested when they have not committed any crimes.

In Egypt, Muslims and Christians have lived together for many centuries however some militant Islamic groups cause clashes between Muslims and Christians. The clashes reflect the misunderstanding and mistrust between the two faith communities.

And in Nigeria, the Muslim extremist group Boko Haram claims responsibility for blowing up churches on Christmas Day 2011 as well as the United Nations building in Abuja, the Police Headquarters in Abuja, and security outfits in Maiduguri, Damaturu and Kano killing several security agents and innocent civilians.

The attacks that have taken place on Christian communities do not just affect Christians but destabilise whole communities and are detrimental to Muslims and other faith groups as well, whether or not they are the targets of these attacks.

CAPA affirms that the attacks on Christian and Muslim communities as a result of religiously-motivated extremism is unacceptable and must be brought to an end immediately.

We are pleased that there is an initiative in Egypt by the Grand Imam of Al-Azhar to make peace by creating "Bayt al-'ila" or "Family home" from Muslim and Christian leaders to deal with the sectarian strife in Egypt. However, there is much that religious leaders from the Muslim and Christian communities can do together to bring peace to our traumatised and turbulent communities.

As CAPA, we reach out to Muslim faith leaders of these affected communities to stand with us in solidarity opposed to the tragic violence that is destroying our communities in Africa. We call upon individual Christians and Muslims in Sudan, Egypt and Nigeria, especially the youth, to join hands united against religious extremism and respectful of religious and cultural differences.

We urge the governments of these countries to grant Christians and other religious groups, equal rights and freedom to enjoy the benefits of full citizenship. We also call on our respective governments to introduce appropriate measures to guarantee freedom of citizens to live and practice their religions by providing security to their lives and property.

In this decade where already the winds of change have blown strongly throughout our continent, particularly in these three countries, we encourage all Christians and Muslims of

Africa to refrain from violence towards people of different faiths and to recognise the sanctity of every human life as precious in God's sight.

CAPA Chairman
The Most Rev Ian Ernest
8th February 2012

When I should have been in school

This article forwarded by Dame Nola Crewe

I purchased a burger at Burger King for \$1.58. The counter girl took my \$2 and I was digging for my change when I pulled 8 cents from my pocket and gave it to her. She stood there, holding the nickel and 3 pennies, while looking at the screen on her register. I sensed her discomfort and tried to tell her to just give me two quarters, but she hailed the manager for help. While he tried to explain the transaction to her, she stood there and cried... Why do I tell you this? Because of the evolution in teaching math since the 1960s:

1. Teaching Math In 1960s (when I was in school)

A logger sells a truckload of lumber for \$100. His cost of production is $\frac{4}{5}$ of the price. What is his profit?

2. Teaching Math In 1970s

A logger sells a truckload of lumber for \$100. His cost of production is $\frac{4}{5}$ of the price, or \$80. What is his profit?

3. Teaching Math In 1980s

A logger sells a truckload of lumber for \$100. His cost of production is \$80. Did he make a profit? Yes or No

4. Teaching Math In 1990s

A logger sells a truckload of lumber for \$100. His cost of production is \$80 and his profit is \$20. Your assignment: Underline the number 20.

5. Teaching Math In 2000s

A logger cuts down a beautiful forest because he is selfish and inconsiderate and cares nothing for the habitat of animals or the preservation of our woodlands. He does this so he can make a profit of \$20. What do you think of this way of making a living? Topic for class participation after answering the question: How did the birds and squirrels feel as the logger cut down their homes? (There are no wrong answers, and if you feel like crying, it's ok).

6. Teaching Math In 2010

A logger sells a truckload of wood for \$100. His cost of production is \$80. How much money did he make?

ANSWER: His profit was \$375,000 because his logging business is just a front for his pot farm.

Scotland in the World

A paper by the Scottish Democratic Alliance introduced by Chev. Alastair McIntyre

Normally I wouldn't bother you with this type of paper on a country that likely most will not be interested in. However, this paper is one of three that is being produced by the Scottish Democratic Alliance which is a think tank created to take Scotland into being an Independent country. The Chairman, Dr James Wilkie, has a considerable pedigree in politics and foreign affairs and is a member of the United Nations. My web site has an article about him at <http://www.electricscotland.com/history/articles/wilkie.htm> The article starts...

On 22 June 2011 in Vienna, the President of Austria awarded a Scottish constitutional expert

and writer the Cross of Honour in Gold for Services to the Republic of Austria (Das Goldene Ehrenzeichen für Verdienste um die Republik Österreich). The ceremony in the historic Congress Hall of the Ballhausplatz, where the Congress of Vienna was held in 1814/15, was attended by two British ambassadors amongst other VIPs. This was in recognition of his work in compiling the Austrian Foreign Policy Yearbook for 16 years, and his previous 15 years as editor of the government's foreign affairs magazine Austria Today, as well as numerous special assignments, many of them still highly confidential, on behalf of the Republic.



And so when an organisation chaired by such a person puts out a paper, in this case "Scotland and the World", it is always a worthwhile read. What struck me about this paper is how it shows the major changes in Diplomatic terms that have taken place in the world. While this paper is to do with Scotland it also serves to educate us on how every country in the world is affected by the way the world works today. I thus commend it to you. The paper can be download in pdf format from <http://scottishdemocraticalliance.org/international/scotland-in-the-world>

I might add that I have noted considerable interest in this referendum for Independence and especially in the USA and Canada. It seems that most people view the SNP as the only organisation wanting Independence and have totally ignored other contributions to the debate, The USA Defence department seems to think that Scotland will withdraw from NATO with all the implications that has. They really need to read the SDA's papers where they have much more knowledge of the International diplomatic market place in the world. Their papers talk much more realistically about NATO and indeed the nuclear situation in Scotland. You have to remember that the SNP have no practical experience in International matters from an independent country point of view whereas the SDA have considerable credentials and knowledge. So if anyone has contacts with the Defence departments you might point them to the SDA's web site to get a more balanced view.

I should perhaps mention that I am supportive of an Independent Scotland and have been working with the SDA for some years now.

Italian Humour Story

As we have so many members of Italian descent and they are too shy to share any stories with us I thought in this issue I'd feature an Italian humour story....

Italian Joke of the Month: An Italian man immigrates to the United States of America and moves in with some distant relatives in New Jersey. They tell him he should apply for citizenship and they will help him study for the test. They go over all the U.S. history from the Revolutionary war to present day.

Finally, he feels he has enough knowledge to pass the test so he sets an appointment.

He walks into the testing room and the agent giving the test thought he would have a bit of fun, so he said to the man "We have a very simple test for you today. If you can use three English words in one sentence, you will be granted citizenship! The words are green, pink and yellow.

The Italian man thought for several minutes and finally said "O.K., I think I can do that"

Then he said "I hearda the telephone go green, green, green, so I pink it uppa and I say yellow - who is this." (sent by Tony Todeo - NY)

For those of us who served, or know someone who did..... This song says it all....

Wherever You Are is a moving love song written by Royal Wedding composer Paul Mealor for the Military Wives Choir to sing at The Royal British Legion's Festival of Remembrance. The music is set to a poem compiled from letters to and from the servicemen and their wives on a 6-month tour of duty in Afghanistan. It is the raw emotion of the song that has touched so many of the British public.

The official video for Paul Mealor's "Wherever You Are" by the Military Wives Choir led by Gareth Malone, U.K. can be played at <http://youtu.be/0hR6O7VxKaQ>. I note at time of writing this there have already been over 1.2 million views.

United Nations Meetings

Here follows a list of United Nations meetings for the second quarter of 2012.

OSMTH may send delegates to these meetings. Attendance at some of these meetings is limited in number. We are happy to accredit members who have special skills or experience in the area of each meeting. The registration must be done online by the Deputy Grand Secretary for UN Operations as the site requires a password to enter.

There is no cost to register a delegate but travel to and personal costs at these meetings is paid by the delegate.

If you have any questions please contact me at the address above for assistance.

Thank you for your consideration.

Chev. Randal Tietz
OSMTH Deputy Grand Secretary for UN Operations

MAJOR EVENTS ON THE CALENDAR FOR FIRST HALF 2012

26-27 March: Third Intersessional Meeting of the UN Conference on Sustainable Development 3rd Intersessional Meeting of the UN Conference on Sustainable Development Division for Sustainable Development - Topic: Sustainable Development Location: New York, UNHQ 26 - 27 March, 2012.

Registration includes the 3rd Intersessional Meeting (26-27 March 2012, New York), as well the First round of 'informal-informal' negotiations on the zero draft of outcome document (19-23 March 2012, New York)

Registration for this event is open. Accredited organizations can register ... (OSMTH registration through Chev Randal Tietz, Deputy Grand Secretary for UN Operations – osmth.un@gmail.com)

23-27 April: Commission on Population and Development, 45th session.

The Commission on Population and Development will hold its forty-fifth session from 23 to 27 April 2012 at United Nations Headquarters in New York. The theme of the session is "Adolescents and Youth".

FROM THE UN WEB SITE: "Please note: Pre-registration will close on Friday 6 April 2012. Kindly also note that due to the space constraints of the temporary conference facilities, a maximum of 5 representatives of each organization is permitted."

7-18 May: Permanent Forum on Indigenous Issues, 11th session.

The 11th session of the Permanent Forum on Indigenous Issues will be held in New York from 7 to 18 May 2012.

20-22 June: Rio+20 Conference

Organized to mark the 20th anniversary of the 1992 United Nations Conference on Environment and Development (UNCED), in Rio de Janeiro, and the 10th anniversary of the 2002 World Summit on Sustainable Development (WSSD) in Johannesburg, the Conference will include Heads of State and Government to secure renewed political commitment for sustainable development, assess the progress to date and the remaining gaps in the implementation of the outcomes of the major summits on sustainable development, and address new and emerging challenges is being organized in pursuance of General Assembly Resolution 64/236 (A/RES/64/236).

IMPORTANT: Registration and accreditation for the Conference is now open (OSMTH registration through Chev Randal Tietz, Deputy Grand Secretary for UN Operations – osmth.un@gmail.com)

FROM THE UN WEB SITE: 37. In order to expedite the accreditation process, permanent/observer missions and liaison offices are urged to submit their accreditation requests to the Protocol and Liaison Service in New York for all delegates who will participate in the Conference. Pre-accreditation will be accepted for processing at the Protocol and Liaison Service in New York until 30 May 2012.

GPUSA-OSMTH Grand Convent in San Antonio

We got in three document files giving information on the Grand Convent along with how to book your place along with prices. I have turned these into a pdf file which can be downloaded at <http://www.electricscotland.org/showthread.php/2768-GPUSA-OSMTH-Grand-Convent-in-San-Antonio>

Getting Married in Heaven

On their way to get married, a young Catholic couple was involved in a fatal car accident. The couple found themselves sitting outside the Pearly Gates waiting for St. Peter to process them into Heaven. While waiting, they began to wonder: could they possibly get married in Heaven? When St. Peter arrived they asked him if they could get married in heaven.

St. Peter said, 'I don't know. This is the first time anyone has asked. Let me go find out and he left.'

The couple sat and waited for an answer... for a couple of months.

While they waited, they discussed the pros and cons. If they were allowed to get married in Heaven, should they get married, what with the eternal aspect of it all? 'What if it doesn't work? Are we stuck in Heaven together forever?' Another month passed.

St. Peter finally returned looking somewhat bedraggled. 'Yes,' he informed the couple, 'you can get married in Heaven.'

'Great!' said the couple. 'But we were just wondering; what if things don't work out? Could we also get a divorce in Heaven?'

St. Peter red-faced with anger, slammed his clipboard on the ground.

'What's wrong?' asked the frightened couple.

'OH, COME ON!!!' St. Peter shouted. 'It took me 3 months to find a priest up here! Do you have ANY idea how long it'll take to find a lawyer?'

Upcoming Events

To grow in the Order it is important to attend events beyond our own Priory. Any of these dates will add to your pride in being a Templar and your knowledge of its depth and breadth. Supporting smaller and new Priory's is another way to support the Order. For more information, please contact prior@torontotemplars.org

Saturday, April 28th, 2012 St Peter Paul's Investiture (Ottawa)

Saturday, June 2nd, 2012 Edmonton Commandary's Investiture The date has not been confirmed.

June 7 - 12 50th Anniversary of GPUSA & Spring Meeting of OSMTH in San Antonio, Texas The Person in charge of Registration and information is Patrick.carney@wellsfargoadvisors.com If

you intend to attend this event, please contact the Prior.

Saturday, September 15th, 2012 St James Priory's Investiture (Toronto) -- this is the one "command performance" of the year! Please mark it in your date book now.

September 19 - 23, 2012 Fall OSMTH Meeting, Helsinki, Finland

3 November 2012 Ascension of Our Lord's Investiture (Windsor)

Feel free to pass on this newsletter to anyone you feel would enjoy its content. You might also ask that if they feature it anywhere on the web they link back to

<http://www.electricscotland.org/forumdisplay.php/106-St-James-Priory-Toronto>

Where other copies of our newsletter can be read.

Work like you don't need the money.

Love like you've never been hurt.

Dance like nobody's watching.

Sing like nobody's listening.

Live like it's heaven on earth.

Your Editorial Team.