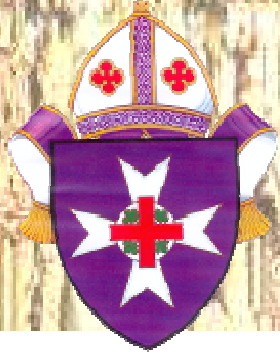


# ANGLICAN ORDINARIATE FOR THE CANADIAN FORCES



Bulletin/Volume 7, No 3

**Thanksgiving 2010**

**BISHOP ORDINARY TO THE FORCES**  
**The Right Reverend Peter Coffin STB, MA, DD**



*General Walter Natynczyk, Chief of Defense Staff  
speaks to the assembly prior to signing the Installation  
documents for the new Chaplain General*

## CANADIAN FORCES ARCHDEACON INSTALLED AS CHAPLAIN GENERAL

The wind might have been blowing strongly and the rain may have been about to set in, but inside the Roman Catholic Cathedral Basilica of Notre Dame, in Ottawa on 12 September 2010 the crowd was warm and excited. The new Chaplain General of the Canadian Forces was about to be installed. Our own colleague, Archdeacon Karl McLean, newly promoted to the rank of Brigadier-General, and selected by the Interfaith Committee on Canadian Military Chaplaincy (ICCMC) was about to be appointed by the Chief of Defense Staff to become the head of the military chaplain Branch and the leader of over 200 Regular Force and 100 Reserve Force chaplains, the dozens of congregations of the military chapels across Canada and abroad, and the caretaker of the faith for the tens of thousands of Canada's military members and their families.

The service started with the sound of the pipes, as LCol (Ret'd) the Rev. Canon Bill Fairlie piped the procession down the aisle of the Basilica. Music was certainly central to the entire afternoon. There were anthems by Christ Church Cathedral's Girls' Choir, the Cathedrals Men and Boys' Choir, and solos by its Organist and Director of Music Matthew Larkin. The Canadian Forces Aboriginal Advisory Group's Drumming ensemble also led in a moving chant for leadership, surrounding Padre McLean and raising their voices and drum beats, first to the roof and then to the heavens.



*The Canadian Forces Aboriginal Advisory Group  
led a moving chant for strength in leadership.*

### ARCHDEACON

**BGen the Ven K.R. Mclean, CD**

### CANONS

**Col the Rev'd J. Fletcher, CD**  
**CANON PASTOR**

**Cdr the Rev'd B.D. Park, CD**  
**CANON RECRUITER**

**LCol the Rev'd N. Shaw, CD**  
**CANON TREASURER**

**LCol the Rev'd G. Thorne, MMM, CD**  
**CANON RESERVIST**

**Cdr the Rev'd J. Wilcox, CD**  
**CANON SECRETARY**

Prayers were offered by all the denominational representatives of the ICCMC and by the Most Rev Claude Miller, Metropolitan of Canada, Bishop of Fredericton and Karl's home bishop. The central moment of the afternoon was when the Chief of Defense Staff and Bishop Peter Coffin (Chair of the ICCMC) signed the installation documents.

## A WORD FROM OUR BISHOP

### “Feeling the Winds of God Charting a new course”

Dear Friends:

Since 1893, and every three years since, the Anglican Church of Canada has met in General Synods for the purpose of discerning the mind of God for our part of the mission of the church and to organize our corporate life so that all things might be done ‘decently and in order’ for the effective and faithful ministry to which we are called in Jesus, our Lord. This was my seventh General Synod and my first sitting solely with our Anglican Military Ordinariate members. At the 2007 Synod, I was still the Bishop of Ottawa and moved between delegations.

Once again I was immensely proud of our delegation (Lay Members: CPO2 Mark Nicolle, Mr. Nelson Usher, Ms. Colleen Bateman. Clergy Members: Maj. Michelle Staples and Maj. Todd Meaker). We stayed the course - a long nine days - and shared our ministry within the Canadian Forces while others shared of their context. I was also proud of this Synod. It was the best that I have ever attended and while we may not have always ‘solved’ those things before us there were tangible signs of hope in and commitment to our ‘Beloved Church’.

While the Military Ordinariate has long been a part of General Synod it has not been so, in an intentional way, for our indigenous members. This changed at Synod 2010 with the formal recognition of Bishop Mark Macdonald and the indigenous people as having a distinct and honoured identity and place in this Synod and indeed within all of the councils of

the Church. We heard from the Peace and Reconciliation Commission as the work of healing is not yet finished. It will be a long road and may God be our guide as we walk it together with our indigenous brothers and sisters.

We had passionate but gracious discussions in forums entitled “Sexuality Discernment” and I would encourage you to look for the final communique on the Anglican Church of Canada website. It has, at the Primate’s request, been forwarded to all Anglican Chaplains. Some might argue that it did not go far enough or that maybe it went too far or that

it even said little. I think, however, that it says a great deal. What everyone seemed to agree upon is that it changed the tenor of the conversation by a generosity of spirit that has not always been evident. For this I am grateful.

We hosted Bishop Suheil Dawani and his spouse Shafeeqa and have embarked on a partnership between the Anglican Church of Canada and the Diocese of Jerusalem which includes Israel, Palestine, Gaza, Lebanon, Syria and Jordan. Due to the conflict, Christians in the Land of the Holy One have diminished in numbers. It was here, in Jerusalem, that the followers heard the words of Peter at Pentecost and became Christians. Their descendants today, even with diminished numbers, contribute significantly to the social infrastructure of their communities and in the peace process, such as it is.

Particularly pleasing to us was the Primate’s initiative to inaugurate ‘The Silent Night’ project to benefit the Bishop Ordinary Trust. Last year we participated in ‘The Amazing Grace’ project, which was a great success and enabled the Council of the North’s Suicide Prevention Program. Having the ‘Silent Night’ project focus on the Ordinariate is such an encouragement to us and an affirmation of our part in the ministry to and the mission of the Canadian Forces. Throughout



*Bishop Peter Coffin*



*Major the Rev Todd Meaker (Clergy member) and CPO2 Mark Nicolle (Lay member) listen at General Synod 2010.*

the Synod we were very present and I am particularly grateful to Commander Baxter Park and Padres Andrew Cooke, Jennifer Gosse and Liam Thomas of the Halifax Team, for staffing our table and hosting visitors.

There is obviously more but suffice it to say that one of the greatest pleasures of this Synod, as it is whenever we gather as a faith community, is that of hearing from one another and encouraging one another in this great gift of the Church in which we are entrusted with the mission of Jesus.

The month of June continued on for me, as in the course of my duties I experienced more of the Church. Colonel Karl McLean, Deborah and I went to Washington, DC where we participated in the consecration of the new Bishop Suffragan for Federal Ministries (Military, Veteran Affairs Hospitals and Correctional Institutions), the Right Reverend James 'Jay' Magness, a former Navy Chaplain and on the diocesan staff of the Diocese of Virginia. Karl was one of the 'Presenters' and I joined in on the laying on of hands with the Defence Force bishops of New Zealand and Australia and a host of Episcopal bishops with Presiding Bishop Katherine Jefferts Schori as Chief Consecrator. Then I was off to C.F.B Suffield for a wonderful Confirmation of two young people well prepared by retiring chaplain Ellis Jagoe.

All of this gives one cause to rejoice and to give thanks to God for the blessings of our beloved church and the privilege of the ministry to which, by our baptism, we are called.

Many of you have been on the move this summer due to postings. Many of you are



*Our Bishop, Peter Coffin, far right, participates in the laying on of hands during the consecration of Jay Magness as the new Bishop Suffragan for Federal Ministries for the United States. As such, Bishop Magness will be the endorsing authority for all American Episcopalian military chaplains.*

separated due to deployments and other duties. To help us be intentional in praying for one another, Major Catherine Askew is preparing an Ordinariate Cycle of Prayer which we shall see soon. All of us need the encouragement of prayer and to know that His grace is sufficient for us. Indeed, more than we can ask or imagine!

During the Synod CPO2 Mark Nicolle did overtime duty on the Nominations Committee. Thanks Mark! Their work was made much more difficult because of considerably diminished numbers on committees due to budget constraints. We had nominated a whole slate of excellent people and we are grateful to them for allowing us to do so.

Peace and Grace

*+Peter*

Anglican Bishop Ordinary

*(The Right Reverend Peter Coffin was appointed by the Primate to the position of Bishop Ordinary (Anglican) to the Canadian Forces in November 2004.)*



*Colleen-Nora Bateman (General Synod Lay Youth delegate from the Military Ordinariate) and the Rev. Iola Metuq from the Diocese of the Arctic listen to the proceedings at General Synod 2010.*

## APPOINTMENTS FROM GENERAL SYNOD AND THE PRIMATE

Major Michelle Staples (Chaplain, CFB Edmonton) has been elected by General Synod to be the Anglican Military Ordinariate member on the Council of General Synod

Lt(N) Jennifer Gosse (Chaplain, MARLANT Formation Halifax) has been appointed by the Primate to the Eco Justice and Partnerships Committee.

## GENERAL SYNOD REFLECTIONS *by Major the Reverend Todd C. Meaker, SSC*

It was a distinct honour to be a member of the Anglican Military Ordinariate delegation to the 2010 General Synod of the Anglican Church of Canada, that convened in Halifax, Nova Scotia from 3 to 11 June, 2010. Before anything else, I would like to offer a word of appreciation to the Clericus for this privilege.

As I reflect back on our time in Halifax, I would like to offer you a personal perspective on a few of the highlights and impressions that were generated:

1. Resolution A017: Declaration of Principles - Election, etc. of Bishop Ordinary to the Canadian Forces (carried). This was the second reading for this amendment, and so the Ordinariate is now in a position to urgently consider the means and mechanisms necessary to implement this new level of responsibility -- how we will be able to evolve our transparency, accountability and community life/identity as Anglicans in the Canadian Forces in a manner that will enable us to support and inform our common life. This is a vital corollary to our authority to elect a Bishop Ordinary. My initial thoughts look towards the establishment of Regional Presbyterial Councils (possibly 4 across Canada) and increased mediums for Lay representation within the life of the Ordinariate with a capacity to communicate regularly via web based, teleconference or VTC systems. Regardless of the "tools" we will choose, one thing is clear: there is now an immediate and vital need for us to consider and define ways and means of expanding our governing structures beyond the currently bi-annual Chapter meetings and once a year Clericus sessions. This is a time sensitive matter if we are to realise the full potential that informs this new level of responsibility arising from the passing of this resolution.



*Members of General Synod – The Venerable Paul Feheley (Principal Secretary to the Primate); Mr Nelson Usher (Lay Military Ordinariate); Padre Michelle Staples (Clergy Military Ordinariate); Colleen-Nora Bateman (Youth – Military Ordinariate); The Most Reverend Fred Hintz, Primate; The Most Reverend Peter Coffin (Bishop Military Ordinariate); CPO2 Mark Nicolle (Lay Military Ordinariate); and Padre Todd Meaker (Clergy Military Ordinariate)*

2. The General Synod was infused throughout the time it was sitting, with a spirit of generosity and mutual respect I have never seen before. This was my third experience as a delegate to General Synod, and I have never encountered a less political spirit. Rather, there was a gracious restraint on personal agendas and a real focus on the common life of our Church. There is much still "hanging in the air" that will continue to require our thoughtful and prayerful attention on matters informing the doctrine, discipline and ordered life of our Church. If the spirit of self-sacrifice can be maintained that was evident in Halifax, then our Church has hope for tomorrow against the threats of storms on the horizon of our common life and our Communion witness as a true expression of Christ's Holy Catholic and Apostolic Church, with a mission not only to our local communities but the global is assured. We must draw deep from our oftentimes neglected acumen for theological thought, doctrinal certitude and Faith.

3. This General Synod considered and passed an unprecedented number of resolutions that called for considerations of restructuring our National life as a Church. Whether it was matters informing national church staffing, diocesan restructuring, or the downsizing of membership on the Council of General Synod just to name a few (see the National Church Website for more details) there is no question that we are an institution in crisis. Our national footprint, and thereby our ability to witness and proclaim the Faith at the national or international levels, is declining. This is a critical alarm bell that we must not ignore. If this trend continues, our influence in Canadian society as means of Divine Grace will also continue to diminish and ultimately be lost. I left the General Synod with a deep awareness that our Strategic Vision and therefore spiritual life as a Church must undergo a profound examination. Something has gone off the rails and we must reflect deeply on this towards the re-discovery and refreshing of the Anglican spiritual tradition and leadership.

Respectfully submitted in Christ.

## ORDINATION FOR MAJOR LISA PACARYNUK

Major the Rev Lisa Pacarynuk was ordained as a deacon at Christ Church Cathedral, Fredericton on Saturday 2 October 2010 by the Most Reverend Claude Miller, Bishop of Fredericton and Metropolitan of the ecclesiastical Province of Canada. Major Pacarynuk has been on Leave Without Pay while she undertook her denominational studies for reception and ordination into the Holy Church of God and the Anglican Church of Canada. It is Major Pacarynuk's hope to return to active duty with the Canadian Forces as a chaplain within the Anglican Military Ordinariate within the next few years.

Major the Reverend Pacarynuk was previously posted to CFB Gagetown, 14 Wing Greenwood and 17 Wing Winnipeg. She has been studying for Ordination for the past three years.



## IT'S A BOY FOR PADRE AND MRS IRISH...

It was good news for Charles and Anna Irish as Nathanael Winsor Irish was born 15 July 2010 at 0045, weighing 9 lbs 7 oz, and measuring 23 inches! He was born by caesarean section after 27 hours of labour at Stevenson Memorial Hospital in Alliston. Nathanael is strong, healthy, and very alert. Anna reports the doctors and nursing staff provided excellent care. Padre Charles Irish has started 6-months of parental leave.

## ... AND A GIRL FOR PADRE AND MRS BOS...

Padre Dwayne and Peggy Bos are now parents three times over as Addison Faith Bos was born on 24 August 2010 promptly at 0926 hrs, at a healthy 8 lbs 1 oz. Addison joins older sister Kaitlyn Elizabeth (5 ½ years old) and big brother Jeremy David (7 ½ years old). All fared well after the home birth in Brandon.



## ... AND A SAINT FOR THE ORDINARIATE

At the summer Clericus meeting, Canon Park reminded the Anglican chaplains gathered that on several occasions they had discussed various options for a Patron Saint for the Ordinariate. Canon Park was now ready to make the following motion to Clericus *"Moved by Canon Park and seconded by Padre Meaker that St. Nicholas, Bishop of Myra, c. 342 whose feast day is celebrated on 6 December, be adopted as the Patron Saint of the Anglican Military Ordinariate."* This was Carried Unanimously! Bishop Coffin then requested that, as a sign of unity, solidarity and to support each other with pastoral care, the members of Clericus pray for one another, particularly on the feast day of St. Nicolas (6 December).

## PRAYING IN THE SAND by Padre Carole Bateman, Battle Group Chaplain, Kandahar, Afghanistan

As chaplains in the Canadian Forces, we know that people are praying for our members as the prayer from the BAS says "at home and abroad." This is lived in many ways in different locations. While deployed to Afghanistan, the team here certainly feels supported through prayers sent our way via chapel communities, chaplain teams and individual chaplains who email along their thoughts and prayers. In the first month of our Roto 9 tour, the US chaplains, who form the bulk of the coalition team here in Kandahar Air Field (KAF), celebrated their National Day of Prayer at the boardwalk in Afghanistan. Padre Maude Parsons-Horst read a prayer as did Padre Andre Gauthier. Another Canadian participating was LCdr Peter Jackson from the Role 1 Medical world who read a prayer from the Jewish tradition.



*Padre Maude Parson-Horst (Anglican) second from the left, and Padre Andre Gauthier (Roman Catholic) second from the right, prepare to lead in prayer.*



The support that we feel here from our coalition chaplain brothers and sisters is empowering. There are weekly coalition meetings that the Canadian chaplains attend as they are able. Also, the resources of the chapel and programs offered by coalition chaplains are available to all CF members who serve within KAF. This photo was taken at the end of a ramp ceremony for a CF soldier. If you look closely, you will be able to pick out Padre Dwayne Boss just right of centre, Padre Carol Bateman, Padre Andre Gauthier, Padre Maude Parsons-Horst, a US chaplain and then Padre Darryl Levy. We take this time of prayer, as a group, to continue to encourage each other in the work that we do, in this place God has call us to, asking for His blessing and grace.

## BISHOP COFFIN VISITS THE BORDEN CHAPEL TEAM

On Sunday, 22 August, Bishop Coffin visited and preached at the main service at Trinity Chapel, CFB Borden. His sermon was on the hospitality offered by chapels to those distant from extended families and absent from home communities. He noted that Borden is home to many schools with many, many students who are away from their support networks for the first times in their lives.

Following worship, the congregation, as is their custom, gathered for doughnuts, coffee, fellowship and conversation.

*The Rev. Rachael Parker, Padre Robert Parker (Chapel Life Coordinator), Bishop Coffin and Padre Graeme Carruth (Chaplain Naval Reserve Training Division - Borden) pose in Trinity Chapel, Borden in August 2010.*



# EXORCISM AND DELIVERANCE MINISTRY: A contribution towards a contemporary Anglican understanding

(Part One of a four part series) by Padre Todd Meaker, SSC

**Preamble** This begins a four part series that will consider the subject of exorcism from the perspective of pastoral ministry within ecclesial life of the Anglican tradition. Part one will set the conditions for the series, Part two will offer a theological framework and detail the modern error of psychologism and necessity of a more comprehensive modality (respecting both mental health and ascetical theological modes of care), Part three will present some core aspects of the school, and Part four will offer practical advice and suggested guidelines for future thought and reflection.

**Introduction** From the outset, it should be understood that the study of exorcism (and deliverance ministry) is a subject that is closely related to the question *mysterium iniquitatis* (c.f. problem of evil) within the life of faith; as such it (part of the scope of pastoral ministry) is an essential expression of the Church obligation to care for souls (and societies). Indeed, the neglect of it by bishops and priests has been historically considered by many theologians (both ancient and contemporary) as a grave matter of pastoral neglect and ministerial accountability, but it is a subject that must given sober thought, so that one ‘neither give excessive attention or neglect’ (see C.S. Lewis *The Screwtape Letters*).

A brief biblical survey of the gospel accounts of the life of Jesus will quickly reveal that exorcism was a key indicator of messianic verification. (“But if I with the finger of God cast our devils, no doubt the kingdom of God is come upon you” - St Luke 11:20) Progressing into the apostolic age of the Church, and onwards through Church history, exorcism has always found expression in pastoral, catechetical and liturgical terms. (For example: if you have ever celebrated a baptism, then you have administered the “little exorcism” prayer that traces its place in the baptismal rite back to very early Christian liturgical tradition). However, counter-intuitive to this venerable witness, within contemporary settings (both in academic/seminary formation and ecclesial life) it is a matter often neglected, suppressed by theological ignorance, or if considered at all, given a passing reference or unbalanced expression. The end state of this recent loss of acumen has now given rise to a generation of clergy devoid of formation under subject, and left it as a subject liable to a wide spectrum of errors.

**Why Now?** In the early Church, as the Christian Faith expanded into new regions, the Church demonstrated a valued place for the ministry and ordering of exorcism, both in pastoral and evangelical terms. Moving forward in history, the same is found in both western and eastern Christian missionary experience. Successful evangelization by Christian missionaries subsequently gave rise to societies which were formed and socialized according to Gospel ideals. Accordingly, in such societies (Christian cultures) deeply influenced and shaped by Judaeo-Christian values and teachings,

there appears to be a subsequent reduction in the occurrences of demonic contagion and corresponding requests for exorcism (and/or ecclesial emphasis on value of exorcism). On the surface, this makes sense, as a society formed by the Judaeo-Christian ethic establishes social norms that also have the value promoting the spiritual wellness (safe-guards) of its members and increasing their protection from the more overt “enablers” towards the risks of demonic influence. Extrapolating this verifiable spiritual pattern, it can be concluded that a principle of understanding can be drawn: there exists a spiritual commonality between pre-Christian societies and post-Christian societies, in that both can be gravely diminished or hostile to Judaeo-Christian morals and ethics, and thereby giving rise to social norms and “spiritual practices” which can elevate the potential of demonic risk. In a post-Christian culture context, this would decrease social conditions that afforded a degree of spiritual freedom to persons (i.e. protection). To Summarize St. Augustine; he wisely stated that because of the saving action of Jesus, ‘the devil is a chained dog’. The implied warning in this text is that by virtue of our free will, we all (individually and corporately) have the freedom to choose (or not) to “step” within the reach of evil’s sphere of influence as it pertains extra-ordinary demonic activity.

The last half of the Twentieth Century gave clear evidence of a rise in occult and neo-paganism activity and interest within western societies, and while this was linked to a general trend indicative of the desire for a sense of the transcendence (spirituality) in popular society, it was accompanied by a rising aversion towards organized religion. Consequently, in western culture(s) this promoted an evaporation of traditional Christian societal norms and values, and the promotion of post-Christian (or more exactly pre-Christian) interests and expressions. One is reminded of the commonplace maxim “wherever religion diminishes, superstition flourishes”. Following this line of thought, it should not be surprising to note that paralleling the decline of Christian culture commensurate with the rise in occult and neo-pagan practices and belief, there has been noticeable increases in the pastoral requirement for spiritual care to mitigate suffering causally linked to the demonic either with respect to persons (demonic obsession, oppression, or possession) and places (demonic infestation). Accordingly, the demand for a renewal in Anglican theological understanding and liturgical practice is not only clear, but vital towards ensuring the responsible and effective pastoral care of souls in the contemporary milieu of ministry.

**Part Two:** A theological framework and explanation of the modern error of psychologism, and necessity of a more comprehensive modality (respecting both mental health and ascetical theological modes of care).

*Note: The Freedom ‘to choose’ is not merely personal but can be corporate, as in malicious acts or neglect by person(s) towards another person (i.e. curses, trauma, violence, abandonment, etc), creating vulnerability where security and love should have promoted wellbeing both mental and spiritual. Sin and evil action(s) are not only private in consequence but communal (others) as evidence in 2nd Commandment- “and visit the sins of the fathers upon the children unto third and fourth generation” (BCP, pg 68). This informs the drama of the mystery of human inter-dependence as a social being under God.*

## DISCERNMENT ON SEXUALITY -- General Synod 2010

At this summer's General Synod in Halifax, Resolution Number A115 was passed which read "Be it resolved that this General Synod: Affirms the attached statement of its discussions on human sexuality and requests the General Secretary to forward it to the Diocesan Bishops with the request that it will be distributed within each diocese." To fulfil the requirement and request to distribute this statement widely, it is printed in full here:

*The General Synod of the Anglican Church of Canada met in Halifax, Nova Scotia in June of 2010. Together we entered into intentional conversations in order to hear where our Church is at this time in its life in relation to the matter of blessing of same gender unions. Our conversations were marked by grace, honesty and generosity of spirit towards one another. There was robust participation in the conversations. In dialogue we shared our passion for the mission of God in the world and our thoughts, feelings and convictions. We were attentive to each others' perspectives, experiences and stories and we shared a commitment to continued theological reflection and scriptural study as a foundation to our ongoing dialogue and discernment.*

*We engaged these conversations within the particularity of our Canadian context – a country that is diverse and many cultured. Canadians have been learning how to dialogue across their diversities over the course of our national life. We do so with deeply held commitments to transparency and openness, an approach that is not without risk and that we affirm as a great gift. Often, in processes of discernment, the task is to see our way through a paradox.*

*Our conversations affirmed the full inclusion of gay and lesbian members in our churches, aboriginal voices in our midst, and the wide range of perspectives on the issue of same gender blessings across all dioceses. Our dialogue has been a positive and helpful step in our discernment. At this time, however, we are not prepared to make a legislative decision. Above, in and through all of this, and despite all our differences we are passionately committed to walking together, protecting our common life.*

*We acknowledge diverse pastoral practices as dioceses respond to their own missional contexts. We accept the continuing commitment to develop*

*generous pastoral responses. We recognize that these different approaches raise difficulties and challenges. When one acts there are implications for all. There can be no imposition of a decision or action, but rather we are challenged to live together sharing in the mission of Christ entrusted to us, accepting that different local contexts call at times for different local discernment, decision and action.*

*We are in a time of ongoing discernment which requires mutual accountability through continuing dialogue, diocese to diocese and across the wider church. It also requires continued theological and scriptural study and dialogue on the wide range of matters relating to human sexuality.*

*For many members of General Synod there is deep sadness that, at this time, there is no common mind. We acknowledge the pain that our diversity in this matter causes. We are deeply aware of the cost to people whose lives are implicated in the consequences of an ongoing discernment process. This is not just an 'issue' but is about people's daily lives and deeply held faith commitments. For some, even this statement represents a risk. For some the statement does not go nearly far enough.*

*In the transparency and openness we have experienced with one another, we have risked vulnerability but it is in such places that we grow closer in the body of Christ and behold each other as gift. Abiding with each other, and with God we are sustained through struggle, patient listening, and speaking from the mind and heart together. We have experienced these conversations as a gift for us here at Synod and hope that they will be a further gift to the Anglican Church of Canada and to the wider Church.*

For more information on this topic or on General Synod, please see the National Church website at [www.anglican.ca](http://www.anglican.ca)