

ANGLICAN ORDINARIATE FOR THE CANADIAN ARMED FORCES ADVENT AND CHRISTMAS 2014

BULLETIN/VOLUME 12, No. 1



BISHOP ORDINARY TO THE FORCES

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This bulletin is an informal document for the members of Clericus, intended as a means of communication and as an expression of our fellowship. It is issued under the authority of the Anglican Bishop Ordinary. **To submit an article, please email madpadre@gmail.com.**

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A Word From Our Archdeacon

Wishing You A Blessed Advent and Christmas

I regret that I must offer the briefest of seasonal messages to members of the Ordinariate. In the midst of your duties, wherever you may be and whatever you may be doing, I pray that you find time for the traditional observances of Advent. May the Church's scripture readings of hopeful expectation and preparation give you energy and joy as you go through this busy time. Whether you are ministering to the hurt and the needful, or being with God's people in church and chapel, may you find ways to show the truth and presence of Emmanuel, God with us. May you come through the busy social round of the season with peace and presence of mind to share the message of angels and shepherds, that to us a Son is given, to us a Saviour is born.

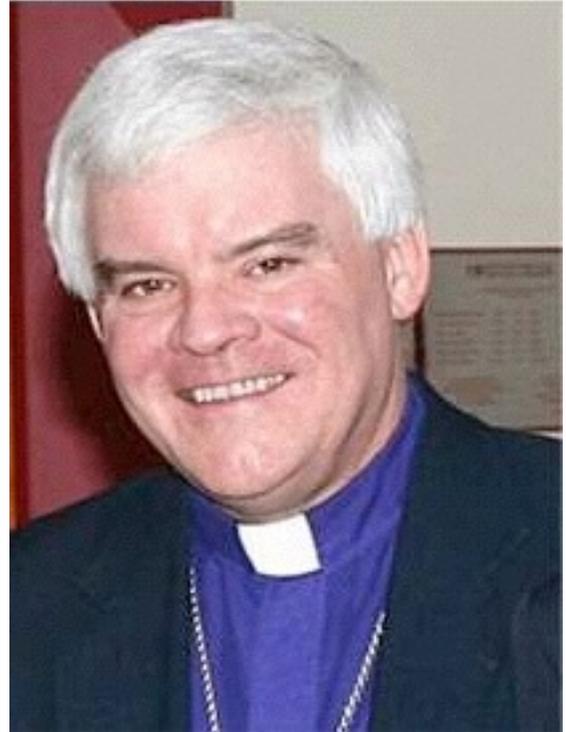
May God bless you and your families and grant you peace and joy this Advent and Christmas season.



Col. the Ven. Nigel Shaw
Ordinariate Archdeacon

A Word From Our Bishop

Holy Invitations And Encounters Advent and Christmastide 2014



I love the season of Advent. The church takes back a season that is so often co-opted by the commercial world right after Halloween and returns it as a time of expectation for a new and blessed encounter with God. The beautiful story remains the same but something Divine re-kindles in each of us as we await and prepare for the coming of the Word made flesh in a child in Bethlehem. It is a time when we are invited into something new, though ancient and eternal. Jesus stands at the door a knocks and seeks entry into our lives and our homes.

I have always thought that it is so appropriate that Advent falls around the Feast of Saint Andrew. In the Gospels of Matthew, Mark and Luke he is called from the shores of the Sea Galilee with his brother Peter. John's Gospel has a different version. He was one of the disciples of John the Baptist who figures prominently in Advent as the one who 'prepares the way of the Lord. It is with John that he encounters Jesus and then rushes off to find Peter. "He brought him to Jesus." (John 1:40-42) Later Philip, who had just found Jesus, went to a sceptical Nathanael who thought nothing good could come out of Nazareth and said, "Come and see". (John 1:43-46) Later in the Gospel some Greeks came to Philip and said: "Sir, we wish to see Jesus." Philip and Andrew then went a told Jesus and arranged a meeting. (John 12:20-22) It seems that one of the best ways of encountering Jesus is through one who has had the experience and is prepared to share it, indeed, excited to do so.

Years ago I was involved in a Billy Graham Crusade in Ottawa because I was 'volunteered' by my bishop. I was quite sceptical at first but it turned out to be a great experience. The crusade was continually lifted up in prayer and began with

'Operation Andrew' which involved inviting someone – a friend - who may have been seeking something more in life. For those who feel queasy about evangelism (that was me) because we do not want to feel pushy about our faith, this was a blessing. No pushing. No pressure. No guilt. Just an invitation and it is OK to say “no”. I still think that this is the way to bring others to Jesus – by invitation and by leading a life that reflects Jesus and bringing them to a church that does so as well.

Advent is a time when those who believe – and maybe others – might be brought to encounter Jesus or to do so anew. “Come and see!” That was the message of the angels. “Do not be afraid for we bring you tidings of great joy!” And the shepherds said to one another: “Let us go and see this thing that has happened.” (Luke 2:8-20) The Psalmist writes: “The heavens declare the glory of God...They have no speech, they use no words; no sound is heard from them yet their voice goes out into all the earth”. (Psalm 19:1, 3-4) And there arose a star of great beauty, though no voice, which still called: “Come and see.” The travellers brought gifts and realized that they had just received the greatest of gifts. The church in what was then Persia is a beleaguered one now but surely this was how it began – by the travellers telling the story of what they saw. “Come and see.”

May your Advent and Christmastide be a time of joyful expectation and blessing upon your home. May Jesus dwell therein as we encounter him anew and experience once again, as always, the blessings of peace and infinite grace.

“O come, let us adore Him!”

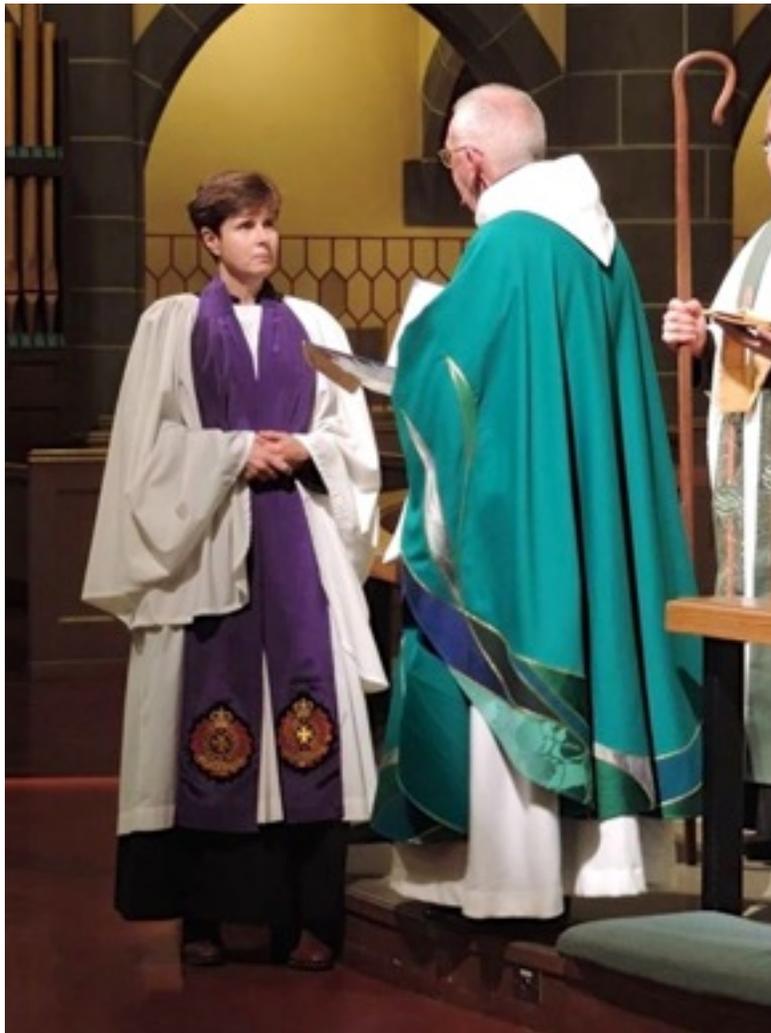
+Peter



Around The Ordinariate

An Honour for Jeannine Friesen

On the 23rd of October, 2014, Jeannine Friesen was appointed a Canon of the Cathedral Chapter by the Right Reverend Dr. Logan McMenamie at the opening worship and Eucharist of the 96th Synod of the Diocese of British Columbia. Jeannine tells me that her expression here in the photo is one of complete shock, as she had no idea the Bishop was about to do this.



The House Of Bishops Meet the Chaplains

Near the end of November the Anglican Bishops meet with the Evangelical Lutheran Bishops at Mount Carmel Spiritual Centre in Niagara Falls. This year our Primate, Archbishop Fred Hiltz, invited the chaplains to make a presentation. This was a golden opportunity not only to share the ministry of military chaplaincy but to encourage our leadership to foster vocations for such ministry and to release clergy for it.

In an hour we heard presentations from The Rev. Hans Borch, the chairperson of the Interfaith Committee on Canadian Military Chaplaincy; from Padre Michelle Staples, Command Chaplain of the Royal Canadian Navy; Padre Jennifer Gosse of our Chaplain School at CFB Borden and Padre Rob Fead, one of our senior Reservists and Padre to The Argyll and Sutherland Highlanders. The Bishop Ordinary ran the slide show of chaplains in training and at work.

The bishops were enthusiastic and the team reports many conversations that indicated interest in the chaplaincy and the members of the CAF and the families that they serve. We know that we are held up in thought and prayer throughout the church.

A Message From The Canon Treasurer

*Grace, mercy, and peace from God the Father and Christ Jesus our Lord.
(1 Timothy 1.2b)*

I would like to begin by thanking each of you for your ongoing support of our mission through your faithfulness, prayers and monetary donations. As well, I would like to provide you an update on some administrative developments that have occurred since our Clericus meeting in May which may have an influence on the pattern of our giving to the Ordinariate starting in January 2015.

This past September the Ordinariate changed the administrative process for dispersing our bishop's annual honorarium. In the past the Ordinariate issued two cheques of 10 000 CAD during a fiscal year in support of his ministry. The timing of each cheque was regularly adjusted in a given year based upon the availability of funds. I am now pleased to announce that as of this past September our National Church has partnered with us and offered administrative support in order to disperse the bishop's annual honorarium in twelve (12) equal amounts on a monthly basis from the funds we provide.

With this change will come the need for the Ordinariate to have regular times it submits cheques to the National Church. I project that the Ordinariate will issue these cheques, in the amount of 10 000 CAD each, in January and September in order that the National Church will have the funds available to disperse the honorarium to our Bishop in the months that follow.

With these changes, I ask you to prayerfully consider the pattern and timing of your donations to the Ordinariate in the months prior to January and September.

For ease of reference, and as discussed at Clericus, here are three (3) ways to make a donation:

- a) www.canadahelps.org. Type: **Anglican Military Ordinariate** into charity search, then select it for easy donation (<https://www.canadahelps.org/en/charities/anglican-military-ordinariate/>);
- b) GCWCC – the Anglican Ordinariate number is **868473315RR0001**; or
- c) cheque mailed to Canon Treasurer: 37 Darlington Drive, Middle Sackville, N.S. B4E 0H4 Attn: Canon Meaker.

Thank you once again for your faithful witness and support.

I remain your servant in Christ,

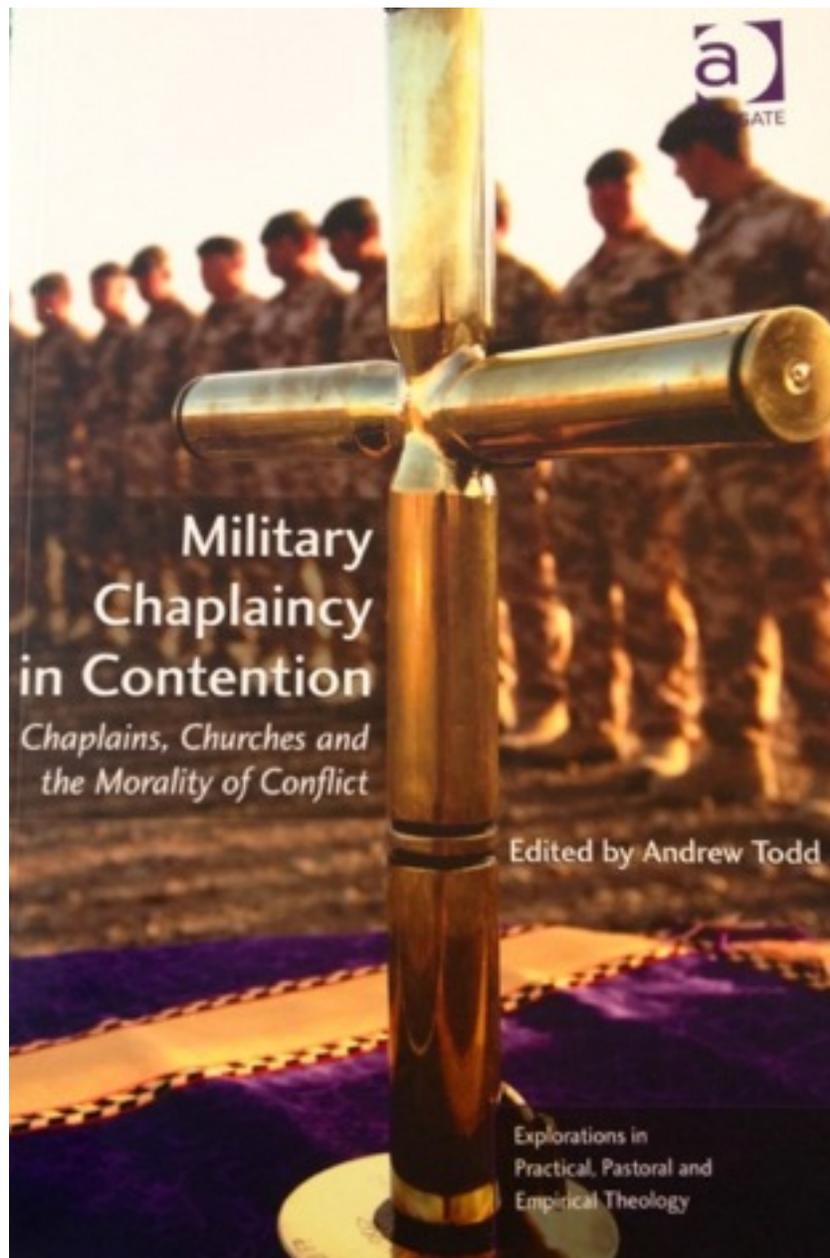
Todd+



Book Review:

Military Chaplaincy in Contention: Chaplains, Churches and the Morality of Conflict. Andrew Todd, editor. Farnham, UK: Ashgate, 2013.

By Padre Michael Peterson



In this compilation of essays, British military chaplains and theologians reflect on the United Kingdom's decade long engagement in Iraq and Afghanistan. Canadian readers of this book will immediately notice differences between our two chaplaincies. The military chaplains who contributed essays were or are members of the Royal Army Chaplains Department (RACHD), so there is no experience of tri-service chaplaincy here. As members of a Christian organization, they lack the nuances and multifaith awareness that CAF chaplains have been gaining since 2003. Their ecclesiastical relationships are not as strong as ours are, and they are aware that their churches share British society's uncertainties about these wars. Nevertheless, their struggles with the moral ambiguities of asymmetric conflict, with the demands of military missions and theology, and with the changing role of religion in the military and society, will be struggles that any CAF chaplain can identify with.

The book's title, *Military Chaplaincy in Contention*, was deliberately chosen by the editor, Andrew Todd, Director of the Chaplaincy Studies program at Cardiff. As Todd notes, the ministry of chaplains is "in contention" not only because the Iraq and Afghanistan missions were/are contentious, without a consensus of support within UK society, but also because the chaplain's role, often doing "instantaneous theology" within the complex demands of military operations and under the media gaze, raises the public question, "to what extent is a largely Christian, religious presence appropriate in this public context"? The essays that follow take their tone accordingly. They are provocative, challenging, and provide ample food for thought.

Andrew Totten, currently the Assistant Chaplain General, RACHD, and a veteran of many deployments including Afghanistan, carefully explores the differences between two words that every chaplain must negotiate, "moral" and "morale". While "morale" speaks to the chaplain's pastoral role of caring for and encouraging soldiers, Totten notes that chaplains must also engage with "moral" issues of right and wrong. This engagement can be difficult when British Christian churches are conflicted about war and give their chaplains little support or framework to reflect on the morality of warfare. If chaplains avoid issues of morality and default to merely being "morale sustainers of soldiers", Totten argues, then they have failed their primary role, which is to help soldiers distinguish between right and wrong. As Totten notes, military duty in Helmand Province comes with an ethical component. He writes that he has often observed British soldiers enduring great discomfort and risk while "encouraging local nationals to support the people and processes of civil society", and so chaplains must share and engage with "soldiers' needs and experiences".

Likewise, Philip McCormack, Chief Instructor at the UK Armed Forces Chaplaincy Centre, argues that chaplains and their churches cannot sit quietly on a comfortable and removed moral high ground, but must “become active participants in a dialogue on how to create a moral/ethical resource or framework for those who find themselves in the most morally challenging situations of our time”. Other contributors in this section address moral aspects of interrogation of suspected terrorists and the implications of the increasing use of robotics in warfare.

Peter Howson, a retired RACHD padre and Methodist pastor, examines the sometimes strained relations between chaplains and the British churches, which often think and act like “functional pacifists”. This chapter made me especially grateful for the role of our own Interfaith Committee on Canadian Military Chaplaincy in the life of our Branch, and led me to conclude that our chaplaincy is markedly ahead of the British in terms of our relations with Canadian faith groups. Jonathan Ball, a retired RACHD padre and Anglican priest, offers a strong essay on the role of liturgy in deployed contexts. Ball examines the experience of padres with British Army deployments in 2010, when an astonishing 78 soldier deaths in one brigade proved that vigils and memorial services show that liturgy, carefully planned, still has the power to console and comfort, even in the British context where society, especially male society, is increasingly estranged from religion. Two final essays both address the Christian just war tradition as a resource for chaplains, and examine the connection between military mission and morality.

The essays in *Military Chaplaincy in Contention* highlight some of the differences between our Branch and our British colleagues. However, the contributors to this thoughtful book all recognize a universal role of our vocation, namely that effective chaplaincy must be located “*within* the military community: providing space for military personnel to air their doubts, or raise questions about the rules that govern military life; acting as a critical friend to the commanding officer; questioning, when necessary, the way in which military strategy is carried out”. In those respects our role is the same, regardless of the uniform or faith identifiers we may happen to wear.

Remembering Anglican Chaplaincy In The Great War

By Padre Michael Peterson

To mark the centennial of the First World War, the AMO Newsletter continues a series of vignettes of Canada's Anglican chaplains and their ministry throughout that conflict. Each instalment in the series will recall a time one hundred years prior to the writing of each Newsletter.

Christmas On Salisbury Plain, 1914

Over thirty thousand Canadian soldiers, most of them living under canvas, spent their first winter of the Great War on Salisbury Plain, a large military training area in the south of England. George Anderson Wells, who went on to be a famous Bishop, was there as padre to the 6th Fort Garrys, and described the camps as "an endless field of mud" where "tent peg would loosen and the tents blow down in high winds". The cold and wet conditions put many on the sick list and claimed some lives due to illness. Morale was further tested by deficient equipment, including shoddy boots with heels made of compressed paper that simply rotted in the mud. While few could imagine what lay ahead, this first taste of mud and misery was preparing them all for the trenches in France and Belgium.



Canadians at Salisbury Plain, winter of 1914.

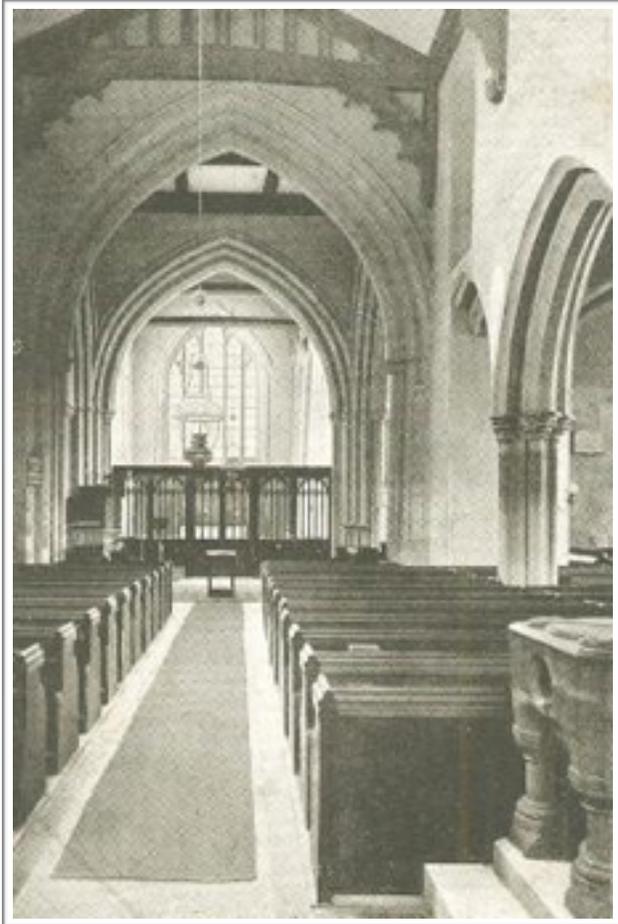
Chaplains busied themselves with visits to the many sick in hospitals and infirmaries, and tried to organize evening concerts and activities to maintain morale. Many padres found themselves torn in one direction by their allegiances to the powerful temperance movement back in Canada, which was supported by their prohibitionist commander, Sam Hughes, and in the other direction by their soldiers' frustration with the alcohol ban and the so-called "dry canteens". Local pubs in the area tempted many thirsty troops. In the words of the Official History of the Canadian Army in the First World War, this led to "quarrelsome" and "disorderly" conduct, which was not solved until local villages were placed off limits and "wet canteens" were allowed as per British Army practice. Problems arising from alcohol and discipline issues must have kept the padres busy indeed.

While some men were granted leave in the weeks leading up to Christmas, military training kept up at a brisk schedule all through December. For example, the War Diary of the 2nd (Eastern Ontario) Battalion mentioned that on 23 December, drills were conducted on The Company In The Attack. Christmas Day saw some respite. The War Diary of the 3rd (Toronto) Battalion describes "a holiday [with] no parade of the Bn.", parties in various Messes, and in the evening "a bon-fire for all ranks and an open air concert" with a special dinner provided by the Toronto City Council.

Unlike their Roman Catholic colleagues, Anglican and other protestant padres could enlist local churches for Christmas services. Canon Frederick Scott obtained the loan of the church of St. Mary and St. Melor, Amesbury, from its Rector for a midnight eucharist, and sent notice of the service through his Brigade. Canon Scott describes the service that Christmas Eve.

"In the thick fog the men gathered and marched down the road to the village, where the church windows threw a soft light into the mist that hung over the ancient burial ground. The church inside was bright and beautiful. The old arches and pillars and the little side chapels told of days gone by, when the worship of the holy nuns, who had their convent there, rose up to God day by day. The altar was vested in white and the candles shone out bright and fair. The organist had kindly consented to play the Christmas hymns, in which the men joined heartily. It was a service never to be forgotten, and as I told the men, in the short address I gave them, never before perhaps, in the history of that

venerable fane, had it witnessed a more striking assembly. From a distance of nearly seven thousand miles some of them had come, and this was to be our last Christmas before we entered the life and death struggle of the nations. Row after row of men knelt to receive the Bread of Life, and it was a rare privilege to administer it to them. The fog was heavier on our return and some of us had great difficulty in finding our lines.”



St. Mary and St. Melor, Amesbury, Wiltshire, Diocese of Salisbury, as it appeared in 1905.