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ANGLICAN ORDINARIATE FOR THE CANADIAN FORCES

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Bulletin/Volume 8, No 1

Holy Week and Easter 2011

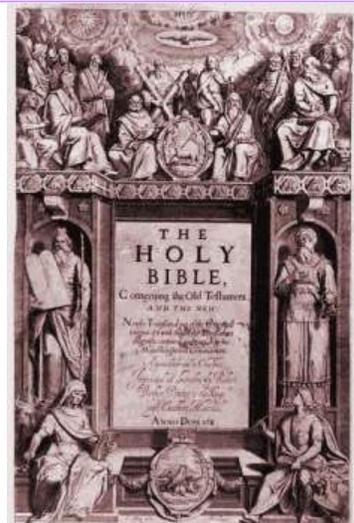
BISHOP ORDINARY TO THE FORCES
The Right Reverend Peter Coffin STB, MA, DD

400 YEARS OF THE KING JAMES' BIBLE *by Padre David Greenwood*

2011 marks the 400th anniversary of the publication of the King James' version of the Bible. It is this English language version that was carried by English speaking explorers and missionaries around the world. It is this translation that led to the remarkable standardization of the English language and the introduction of many new and beautiful phrases. It is this translation that some (most notably those of the King James Bible Trust) have called "the book that changed the world."

The King James' version is not the first translation of the Bible into another language and indeed it is not even the first translation of the Bible into English. Here with great portions copied from Wikipedia, is part of the story of Biblical translation.

The Bishop of the Goths Wulfila in the today's Bulgaria translated the Bible into Gothic in the mid-4th century. The earliest surviving complete manuscript of the entire Bible is the *Codex Amiatinus*, a Latin Vulgate edition produced in 8th century England at the double monastery of Wearmouth-Jarrow.



During the Middle Ages, translation, particularly of the Old Testament, was discouraged. Nevertheless, there are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which he is said to have prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in ca. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic dates to the late 9th century.

ARCHDEACONS

Col the Ven J. Fletcher, CD

BGen the Ven K.R. McLean, CD

CANONS

Cdr the Rev'd J. Wilcox, CD

CANON SECRETARY

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

Alfred the Great had a number of passages of the Bible circulated in the vernacular in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. Again, in approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; called the Wessex Gospels.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament. The Old English Heptateuch is a version without lavish illustrations but including a translation of the Book of Judges.

Pope Innocent III in 1199 banned unauthorized versions of the Bible as a reaction to the Cathar and Waldensian heresies. *(Continued on page 7)*

This Bulletin, for the Anglican Ordinariate of the Canadian Forces, is an informal document for the members of the Clericus. Its purpose is to provide the membership a means of communication and an expression of our fellowship. It is issued under the jurisdiction of the Bishop Ordinary for the Canadian Forces (Anglican). To submit an article please email text to: dmgcag1@msn.com.

A word from our Archdeacon...

Longing for Easter:

It seems I am longing more intensely for Easter than I can remember ever doing before. Perhaps this is due, in part, to my advancing age, or simply the fact that Easter is almost as late in the year, this year, as it possibly could be. Maybe it's a deepening awareness of my own frailty and need for renewal, combined with the stark, and almost daily reminders, of our collective brokenness: war on two fronts; the devastation in Japan, New Zealand, Haiti and elsewhere; the clamour and costly cry for democratic freedom in places like Libya, Egypt, and Syria, contrasted with a growing national apathy toward exercising our own right and responsibility to vote. In the midst of all this, we prepare to enter the holiest week of the year, and journey with Jesus through suffering and death toward the victory of Easter resurrection.

I was reminded in a blog I read recently that, in a world where things are often not as they should be, the resurrection of Jesus offers us a lens through which we are able to see and know things as God intends them. The resurrection reminds us that, even when it seems like the oppressive systems of the world have won, God is ceaselessly working -- in all situations -- for the renewal of God's creation. Resurrection transforms tragedy and heals brokenness. In times of sorrow, as well as times of joy, it reminds us that goodness matters, light overcomes darkness, and life triumphs over death. Resurrection is God's "yes" to life, both here and now and forever.

When I approach the edges of my limits, or when my compassion or my comprehension fails me, resurrection restores my faith and renews my hope for the future. Like the disciples on the road to Emmaus, resurrection awakens me to the presence of Jesus in the ordinary and challenging events of life. Resurrection means that I can, not only embrace God's promise of a better world, but that I can also embrace God's call to participate in that promise, by practicing resurrection in my daily life. We practice resurrection when we are open to God's call to seek life on the other side of death, to seek hope on the other side of despair, and to seek peace on the other side of fear. As we complete our Lenten journey, the Easter resurrection lies before us and stirs within us. Like a deep winter's longing for the welcome warmth of spring, I can hardly wait.

God Bless,

John+

Colonel J.M. Fletcher

Director Chaplain Strategic Support / Archdeacon, Anglican Military Ordinariate



*Colonel the Venerable John Fletcher
Archdeacon of the Canadian Forces*

INVITATION FOR PALM SUNDAY

Dear friends in Christ, during Lent we have been preparing for the celebration of our Lord's paschal mystery. On this day our Lord Jesus Christ entered the holy city of Jerusalem in triumph. The people welcomed him with palms and shouts of praise, but the path before him led to self-giving, suffering, and death. Today we greet him as King, although we know his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross, may we share his resurrection and new life. *Amen.*

COLLECT FOR GOOD FRIDAY

Almighty God, look graciously, we pray, on this your family, for whom our Lord Jesus Christ was willing to be betrayed and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

COLLECT FOR EASTER

Lord of life and power, through the mighty resurrection of your Son, you have overcome the old order of sin and death and have made all things new in him. May we, being dead to sin and alive to you in Jesus Christ, reign with him in glory, who with you and the Holy Spirit is alive, one God, now and for ever. *Amen.*

A WORD FROM OUR BISHOP

“TIME FOR AMENDMENT OF LIFE”

Lent 2011

Peter R. Coffin

Dear Friends:

In the Compline service, otherwise known as *Night Prayers*, there is a particularly beautiful prayer of absolution:

“May the Almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit.” (BCP p.726)

There is indeed grace and comfort in knowing that we are pardoned and released from our sins. However, that means truly and earnestly repenting – wanting to go a different route – and using the time given to us for ‘amendment of life’. Lent is such a time.

It is a time for self-examination and resolve to live the abundant life that God intends for us and to grow into the stature and fullness of Christ. All of us have images of Jesus in our minds and on our hearts so we know what the life of holiness looks like. We even see examples of such lives in people that we have encountered – signs of blessing and grace. It can be disturbing, however, to try so hard and to feel that we are still falling short. I find the words of an Anglican spiritual writer, the Reverend William Law (1686-1761), to be comforting and encouraging:

“The question is not whether Gospel perfection can be fully attained, but whether you come as near to it as a sincere intention and careful diligence can carry you”
(A Serious Call to a Devout and Holy Life – 1728)

As we read the stories of the Passion of our Lord during Holy Week we will see that those disciples who earnestly loved Jesus invariably fell short. They ran when Jesus most needed them and when he needed someone to stand with him Peter denied that he even knew him.

The rooster crowed and Peter wept bitterly. Yet after the resurrection Jesus met Peter on the beach and asked Peter if he loved him, to which the disciple replied three times: “Yes Lord, you know that I love you.” To this Jesus replied: “Feed my sheep.” There was forgiveness for Peter; time for amendment of life and a continuation of the ministry to which Jesus had called him so long before by the Sea of Galilee. Now it would be made clearer and he would become a leader in the Church as he boldly witnessed to Jesus. He had fallen short but Jesus accepted what he had to offer; knew that he was sincere, and said: “I’ll take whatever you have to offer and together we will go further for the Kingdom of God – the mission entrusted to both of us.”

Jesus has offered himself for us. Let us offer ourselves to him and in doing so live lives of holiness and service for the world that he came to redeem so that all might have life and have it more abundantly.

May your Holy Week be one of profound reflection and prayer as we think of what Jesus has done for us. And may your Easter be joyous. He is raised and we are raised with him – in this life and the life to come!
Alleluia!

+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.)



Bishop Peter Coffin

ORDINARIATE ARCHDEACONS *by Padre David Greenwood*

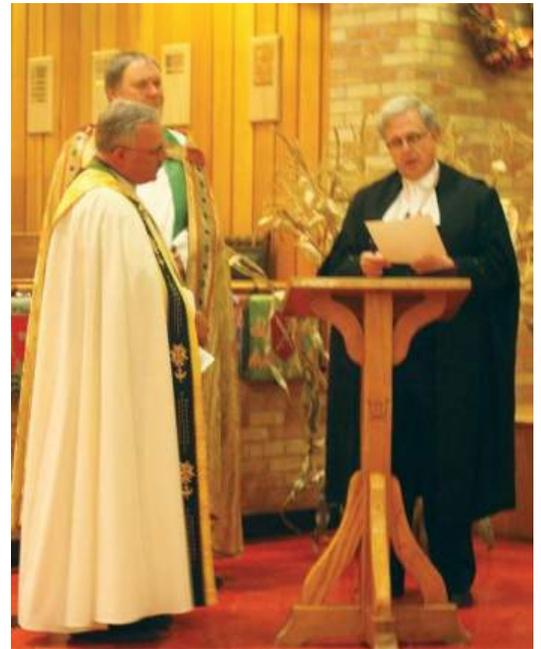
On 1 November 2010, Colonel the Venerable John Fletcher was appointed by Bishop Coffin as Archdeacon of the Anglican Military Ordinariate. Archdeacon Fletcher was “collated” as an archdeacon at a service in Ottawa’s Christ Church Cathedral on 14 November at a splendid Sunday morning service. At the same time, our Chaplain General, BGen the Venerable Karl McLean stepped down as our archdeacon but appointed as an Archdeacon Emeritus of the Ordinariate.

The governance structure of our Ordinariate is that we have a bishop, currently appointed by the Primate, an archdeacon and several canons. The archdeacon is appointed by the bishop and serves for as long as the bishop desires. The canons, or special advisors, are also named by the bishop and serve as long as he directs. Each of our canons has been assigned a specific portfolio: Administration, Finance, Pastoral Care, Reserve Force Issues, and Recruitment. Together the bishop, archdeacon(s) and canons comprise an oversight committee of the Anglican Ordinariate called Chapter. Chapter meets frequently throughout the year.

But aside from those souls who have taken on the leadership roles and heavy lifting within our Ordinariate there are also a few spare archdeacons as well. Where have these “extra” archdeacons come from?

As already alluded to, Karl McLean was made an Archdeacon Emeritus, an archdeacon without specific duties and with right to retain the title and privileges of the position of archdeacon, in perpetuity. So there is a second archdeacon. And this honour was extended to a previous Chaplain General as well. Prior to Commodore the Venerable Tim Maindonald’s retirement in 2003, he was honoured with the position of Archdeacon Emeritus as well. So here we have archdeacon number three. As an aside, Archdeacon Maindonald was installed as a canon within the Diocese of Ontario on 23 January 2011, where he is also now serving in ministry (post retirement from the CF) as the Incumbent of the Parish of North Hastings based out of Bancroft, Ontario.

Major the Venerable Walter Williams, Major the Venerable Lee Bezanson and Major the Venerable Reginald Gilbert are active chaplains within their Reserve units. Padre Williams is Brigade Chaplain with 37 Brigade Group Headquarters in Moncton, Padre Bezanson is Regimental Chaplain to the South Alberta Light Horse Armoured Reconnaissance Regiment within 41 Brigade Group in Edmonton, and Padre Gilbert is the Deputy Command Chaplain to the Chief of the Land Staff. These chaplains are archdeacons within their dioceses who happen also to be military chaplains, and so they carry their title with them into their current position. So here are archdeacons four, five and six. Archdeacon Walter Williams has been transiting away from his ministry as Archdeacon of Woodstock within the Diocese of Fredericton since his appointment as Rector of the Parish of Oromocto. Archdeacon Lee Bezanson was only named and collated as an archdeacon within the Diocese of Edmonton this past autumn. His portfolio within the diocese is quite unique. Usually archdeacons are given oversight of the parishes within a number of deaneries within their Archdeanery. Instead, Padre Bezanson has been named a non-territorial archdeacon with the responsibility for liaison between the Bishop of the Diocese of Edmonton and the various Canadian Forces military chaplaincies resident within the diocese and associated with the Canadian Army of Land Force Western Area in Edmonton and the Area Support Unit and Canadian Manoeuvre Training Centre in Wainwright, Canada Command’s Joint Task Force West in Edmonton, and the Canadian Air Force’s 4 Wing in Cold Lake. Padre Bezanson is also responsible for clergy discipline for all diocesan clergy within the Diocese of Edmonton. Archdeacon Reg Gilbert is the Incumbant of the Parish of Leeds Rear in Lyndhurst, Ontario (north of Kingston; west of Brockville) and Archdeacon of the St. Lawrence within the Diocese of Ontario.



Chancellor David Jones of the Diocese of Edmonton reads the letter of Collation for Archdeacon Lee Bezanson on 15 October 2010.

In addition there are two archdeacons (archdeacons seven and eight) who are now on leave from their home dioceses in order to join the Canadian Forces as fulltime military chaplains. Padre Jennifer Gosse of Formation Halifax was previously the Archdeacon of Labrador within the Diocese of Eastern Newfoundland and Labrador and Padre Malcolm Berry of the Joint Personnel Support Unit in Gagetown was previously Archdeacon of Moncton within the Diocese of Fredericton. If it is a pride of lions and a murder of crows, what shall we call an assembly of eight Archdeacons? Any suggestions?

I MUST GO DOWN TO THE SEA IN SHIPS *by Padre Andrew Cooke*

I have been posted to the Surface Force Ministry Center (SFMC) in Norfolk Virginia since August of 2010. The center is staffed with a Senior Fleet Chaplain at the Commander level, a Deputy at the LCdr level and 25 operational chaplains to serve the ships out of Norfolk Naval Station. There are also ships sailing out of Little Creek but they have their own chaplains. Chaplains are posted directly to the 'Big decks' ie Carriers and Amphibs so the chaplains out of SFMC look after the host of other ships including destroyers and cruisers. The SFMC works and operates in a very similar way to the Fleet Chaplains Office I left in Halifax, but of course on a larger scale.

On arrival I was involved in PANAMAX 2011 a large exercise scenario involving other nations including Canada and personnel in multiple locations outside of Norfolk. The intensity and variance of the exercise

was an immediate eye opening experience that causes one to realize the size and scope of the US Forces. The extreme size of the Naval fleet operating out of Norfolk Naval Station in comparison to our East or West Coast fleet is quite obviously apparent on arrival, with over 70 ships of varying description calling it their home port.

I deployed 7 November 2010, aboard USS Mahan (DDG 72) a Flight 1 Arleigh Burke destroyer sailing to the Indian Ocean off the coast of Somalia for a seven month deployment due to end in June 2011. I have to say the resiliency of the crew has been amazing, facing a seven month deployment on a 'dry' ship, no LTA and only three port calls, one of which on the way out. The life for the crew aboard is much the same as the Canadian ships, and has a constant emphasis on continued professional training. The crew has been quick to respond to my requests for volunteers for Community Relations Projects (COMREL's) ashore in both Haifa and Seychelles. These are a high priority on port visits for the USN, are well received ashore, and enjoyed by the crew.

During the 3 year posting it is the expectation that the Canadian Chaplain will do at least two deployments and some other 'underway time'. Aboard the USN ships, going to sea for less than three months is considered 'underways' whereas trips beyond that time would be considered deployments. Consequently this is a great posting for a young chaplain who would have the opportunity to gain a lot of sea time and some different operational experiences.



Padre Andrew Cooke with the USN committing the ashes of nine former sailors to the deep.



LCol Fleming, 5 Wing Commander, on behalf of the Chapel of the Northern Lights, presents Bishop Peter Coffin with a mounted set of antlers as a token of appreciation of his presence to the chapel community. The antlers were crafted for the occasion by John Taylor.

THE BISHOP'S TRAVELS

Just to let you know, since the beginning of the year I have been in Toronto with the members of Chapter to visit the Primate. I travelled east and west to make official visits to chaplains, base leadership and CF members and their families of CFB Goose Bay, CFB Edmonton and CFB Wainwright. While in Alberta, I had the pleasure of visiting our newly retired chaplains – Ellis Jagoe who is living in Wainwright and Jacques, Bobbi and Jacqueline Viallancourt who are living in Camrose. I journeyed to the heart of the Maritimes to CFB Gagetown for a confirmation and baptism service and then into the city of Fredericton for the ordination of Lisa Pacaryuk (26 March) to the priesthood. Just before Holy Week, God willing, I will be in Niagara Falls for a meeting of the House of Bishops.

There are so many to thank for their gracious hospitality. It is a joy to be able to visit you and I give thanks to God for all of you.
+Peter



PADRE ROBERT LAUDER RETIRES

by Padre Frank Staples, Chaplain, 14 Wing, Greenwood

Padre Robert Lauder retired out of 14 Wing, Greenwood on 17 March 2011 after more than 27 years of service in the CF and the Chaplaincy. Over the years, Padre Lauder has been deployed on a 6 month NATO deployment with STANDING NAVAL FORCE ATLANTIC, to Bosnia, to the Golan Heights, to Afghanistan, and with the Disaster Assistance Relief Team (DART) to Kashmir. He has been posted to CFBs Shilo, Cornwallis, Kingston, Chatham, Halifax, Shearwater, Ottawa, Petawawa and Greenwood and did an out of country posting to Portsmouth Virginia, USA.

Padre Robert Lauder salutes while the national flag is raised over 14 Wing, Greenwood.

At 0800 hours on 17 March, a small group from the Admin Branch and the chaplains gathered outside of the 14 Wing Headquarters. With Padre Lauder leading as their "Flight Commander" the group stood to attention as the Canadian Flag was raised over the base on this, Robert's last day in the service.

Later that afternoon, a 'Departure with Dignity function' was held at Annapolis Mess, 14 Wing Greenwood. His colleagues and friends gave him a warm and friendly testimony of recognition and Padre Lauder was presented with the flag that had flown high and proud all day. That gathering was spontaneously followed by a happy hour for both St. Patrick's Day and Padre Lauder's birthday!



"Lauder Flight" is assembled for the morning flag raising ceremony.

\$15K DONATION FOR RECENT DISASTER AID *by Padre John Fletcher, Senior Protestant Chaplain*

The Protestant Emergency Relief Fund has contributed \$10,000 to the Mennonite Central Committee in support of their aid response to the people of Japan and \$5,000 to the Canadian Red Cross in support of their aid response to the people of New Zealand.

It is with a sense of humility and gratitude that I announce two recent donations in support of people who have suffered from these recent natural disasters. These funds come from the weekly contributions of our Protestant chapel communities of the Canadian Forces. I am thankful for our ability to respond in this practical way and ask your continued prayerful support for the people of Japan and New Zealand.



ARCHDEACON MCLEAN TO RECEIVE HONORARY DEGREE

On Saturday 2 April 2011, the University of King's College in Halifax announced that it will award a Doctor of Divinity degree (honoris causa) to our Archdeacon Emeritus, Brigadier General the Venerable Karl McLean. The degree will be conferred at the university's encaenia (graduation) ceremony in Halifax on 19 May at All Saints' Cathedral.

Along with Archdeacon McLean, honorary degrees will be awarded to three others: John Casken, a professor and an internationally acclaimed composer from the United Kingdom; Ruth Goldbloom, one of Nova Scotia's most committed and celebrated humanitarians; and Jeffrey Simpson, an award-winning journalist. They will each receive honorary Doctor of Civil Law degrees.

400 YEARS OF THE KJV (Continued) The synods of Toulouse and Tarragona (1234) outlawed possession of such renderings. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular *Bible historiale*, and there is no evidence of this translation being suppressed by the Church.

The most notable Middle English Bible translation, Wyclif's Bible (1383), based on the Vulgate, was banned by the Oxford Synod in 1408. A Hungarian Hussite Bible appeared in the mid 15th century, and in 1478, a Catalan translation in the dialect of Valencia.

In 1521, Martin Luther was placed under the Ban of the Empire, and he retired to the Wartburg Castle. During his time there, he translated the New Testament from Greek into German. It was printed in September 1522. The first complete *Dutch Bible*, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first complete translation of the Bible in modern French was made by Jacques Lefèvre d'Étaples and published in Antwerp in 1530.

The first printed Latin and Greek edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the *Textus Receptus* (Latin for "received text").

The churches of the Protestant Reformation translated the Greek of the *Textus Receptus* to produce vernacular Bibles, such as the German *Luther Bible* and the Polish *Brest Bible*.

Tyndale's New Testament modern English translation (1526, revised in 1534, 1535 and 1536) and his translation of the Pentateuch (1530, 1534) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it.

Tyndale is also unique in that he was the first of the Middle English translators to use the printing press to help distribute several thousand copies of this translation throughout England.

English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534) were executed by the Protestant Bible translator George Joye in Antwerp. The Coverdale Bible, compiled by Myles Coverdale and published in 1535, was the first complete Modern English translation of the Bible;

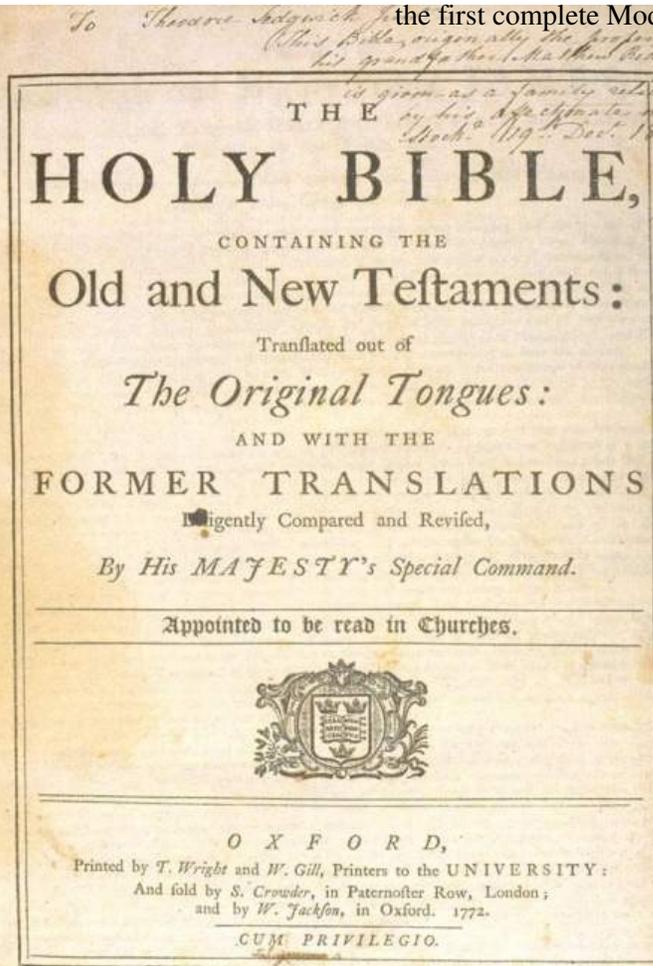
not just the Old Testament or New Testament. The later editions (folio and quarto) published in 1539 were the first complete Bibles printed in England. The 1539 folio edition carried the royal license and was therefore the first officially approved Bible translation in English.

Other notable English language bibles include the Great Bible (1539); the Geneva Bible (1560), notable for being the first Bible divided into verses, and the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version.

Finally, the Authorized King James' version was an English translation by the Church of England of the Christian Bible. It was begun in 1604 and completed in 1611. First printed by the King's Printer, Robert Barker, the Authorized King James' version is therefore the third such official translation of the Bible into modern English;

the first having been the Great Bible commissioned by the Church of England in the reign of King Henry VIII, and the second having been the Bishop's Bible of 1568. It is this third English translation, the Authorized King James' version which was carried around the world by explorers and missionaries, and which became normative for all the settlers and diaspora of the English speakers throughout the globe. The Authorized King James' version also contributed to the standardization of English spelling and grammar.

Of course, since the 1600s, there have been many other English translations of the Bible. Revisions were held all throughout the 1800s and 1900s. But it is the 400th anniversary of the release of this remarkable landmark translation, the Authorized King James' version, which is being celebrated this year.



Title page of the 1772 Edition of the King James Version Bible

CONTRIBUTION OF THE KING JAMES' VERSION OF THE BIBLE

Professor David Crystal in his book, *The King James' Bible and the English Language*, asserts that “the King James’ Bible has contributed far more to English in the way of idiomatic or quasi-proverbial expressions than any other literary source.” Some of the notable phrases that entered into the English language as new and unique sayings and which were original to the King James version of the Bible include:

Phrase	Reference	King James version	Other versions have,
<i>A broken heart</i>	Psalms 34:18	The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.	The LORDE is nye vnto them yt are contrite in hert, & wil helpe such as be of an huble sprete. (Coverdale Bible)
<i>A fly in the ointment</i>	Ecclesiastes 10:1	Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.	Deed flyes yt corruppe swete oyntment & make it to styncke, are somthinge more worth then the wysdome & honor of a foole.
<i>A peace offering</i>	Leviticus 3:6	And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish.	Yf his deadofferynge be of small catell, whether it be male or female, it shal be without blemish. (Coverdale Bible)
<i>Put words in one's mouth</i>	II Samuel 14:3	And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.	and thou shalt go in to the kynge, and speake for so vnto him. And Ioab tolde her what she shulde saye.
<i>No peace for the wicked</i>	Isaiah 57: 21	But the wicked ... there is no peace, saith my God, to the wicked	Eueso ye wicked haue no peace, saieth my God.
<i>See eye to eye</i>	Isaiah 52:8	Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.	Thy watchme shal lift vp their voyce, wt loude voyce shal they preach of him: for they shal se him present, when the LORDE shal come agayne to Sion.
<i>Sign of the times</i>	Matthew 16:3	And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?	And in ye mornynge, ye saye: It wil be foule wedder to daye, for the sskye is reed, & gloometh. O ye ypocrytes, ye can discerne the fashion of ye sskye: can ye not the discerne the tokes of these tymes also?
<i>The fat of the land</i>	Genesis 45:18	And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.	take youre father and youre housholdes, and come vnto me, I wyl geue you of the goodes in the lade of Egipte, so that ye shall eate the fatt in the lande.
<i>The powers that be</i>	Romans 13:1	Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.	Let euery soule submytte himselfe to the auctorite off the hyer powers. For there is no power but of God.
<i>Turned the world upside down</i>	Acts 17:6	And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;	But whan they founde them not, they drue Iason, and certayne brethren vnto the rulers of the cite, and cryed: These that trouble all the worlde, are come hither also,

BASIC REFLECTIONS *by Padre Jim McCorriston*

During a retreat this past January I was reminded that the first desert fathers and mothers left their cities as a practical way to live a life in battle against the devil. In the process of developing this religious calling they took upon themselves the disciplines of prayer, manual labour and community. In the quiet times of my retreat I began to reflect on the similarities between the disciplines of these first hermits and the basic training course I had completed barely a month before at CFChSC in Borden.

In September 2010, I began the 12 week Basic Military Officer Qualification and Basic Occupational Qualification courses after several years as a Reservist in Halifax, NS. These pilot courses were the next generation of training for CF chaplains. The courses included the subjects we expect every member of the CF to be proficient in: dress and deportment; the laws of armed conflict; attention to detail – as experienced in memorable inspections! – fieldcraft; and leadership. And they included the subjects chaplains need to know in order to effectively serve the members in our care and work with one another: pastoral support in counselling; notifications; Branch structure; padre's hours; and regular time for the morning office. There were also times for team-building on the confidence course, rappel tower, in marches, and many late nights (and early mornings!) of working with other candidates to accomplish any task which we had been given.

This time of training was another layer placed on the ordered life Anglican priests have already taken by their ordination vows. While we call this course "Basic Training," the components of it, both for the CF and for the spiritual life, might be better called "Fundamental Training" – for the course was a reminder of the fundamental blocks of discipline in body and spirit, needed to serve the CF as spiritual leaders.

In civilian ministry, ordination vows are regularly lived out through doing battle against the chaos and pain we meet in the lives of parishioners. The training last Autumn re-focused this ministry so, as padres, we might minister by being present with the women and men in the CF who face not only the inner battles of living in a fallen world, but as a preparation to serve alongside them as they engage material battles in foreign lands. In this way, the training was a reminder of how present ministry is connected with our ancient spiritual practices, and it was a time of renewal in approaching the challenges the CF offers.



Padre McCorriston (center) in the field, during a snow storm, conducting night ops, during Basic Military Officer Training, November 2010.

HOW LIFE WITH A NEW BABY IS A LOT LIKE BASIC TRAINING

by Padre Catherine Askew

Life changed for me in many ways on 13 January 2011, the day Sarah was born, but I was surprised by how many similarities there are between my life as a new mother and my life on the Basic Training course with the military.

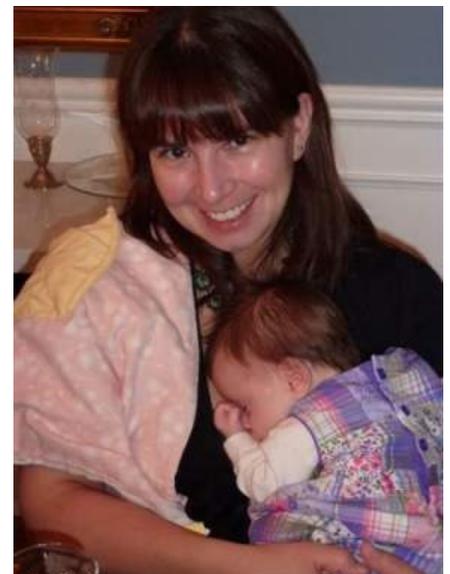
1. Just like Basic, my day often begins with someone yelling very loudly at a very early hour to get me out of my very comfy bed.
2. Just like Basic, hot meals eaten at a leisurely pace are a thing of the past.
3. Just like Basic, sudden and unexpected wardrobe changes become a daily occurrence.
4. Just like Basic, three minute showers have become the norm.

5. Just like Basic, every time we go somewhere, I seem to be hauling an extraordinary amount of kit with me.

6. And finally just like Basic, I had to learn the hard way that I was not in control, someone else was making all the decisions for my day.

All that being said, however, there are two big ways that this is unlike Basic:

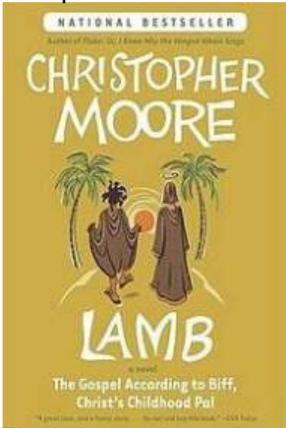
1. This is going to go on for a heck of a lot longer than 13 weeks; and
2. This is an absolute joy.



BOOK REVIEW: LAMB: THE GOSPEL ACCORDING TO BIFF, CHRIST'S CHILDHOOD PAL

by Christopher Moore, Harper Collins, 2002 (444 pages) by *Captain Michel Paul Gagné, MCTP Theological Student*

This past Christmas, my sister-in-law gave me a delightful little book from the seasonal rack of Chapters. The book is called "Lamb." Being a theology student, I found this choice rather droll. It turns out her reading club had selected this popular novel, and she wanted an inside track as to its veracity. "Is it true? What bits are historically accurate? What's made up?" "It's a novel!" I said, "It's all made up!" Nevertheless, I was grateful for her gift and flattered by her request. I acquiesced and had a wonderful time doing so.



In this 2002 novel, Christopher Moore attempts to answer the age-old question, "What happened to Jesus between his birth, his visit to the synagogue at age 12, and the beginning of his ministry around the age of thirty? Did he stay in Palestine, return to Egypt, or travel to the Orient to learn something of Far Eastern philosophy? The answer, according to Moore, is that very early on he packed up his rucksack, said goodbye to his family and friends, and headed East in search of three Wise Men, hoping to gain insight into his destiny. On this most perilous journey of discernment, he is fortunately accompanied by his childhood friend, Biff, otherwise known as Levi bar Alphaeus. Now Biff is a special friend, not only because he provides an intellectual foil to Jesus (Biff is thick as two short planks), but he is also a moral corollary. He possesses and feels obliged to exercise many earthy desires towards which Jesus has little more than a mild curiosity. Biff resembles the gospel disciples in that he is responsive, supportive and dependable. He knows who and what Jesus is. His ultimate downfall, however, is to doubt Jesus' immortality so at his own

Flash forward two thousand years, the passage from seeds, and he returns to Raziela. He raises Biff from the dead. His task is to sequester himself in a cheap motel and record his own account of Jesus' life and ministry. Disinclined as Biff is towards physical effort, he is even less interested in scholarly pursuits. Lucky for him, his "guardian" angel Raziel becomes a soap opera junky and leaves Biff a fair amount of liberty. Biff secures a copy of Gideon's Bible to figure out what he is supposed to write. Naturally the New Testament accounts are new to Biff and they cast new light on his memories. The story he recounts of their childhood and travels as young adults is very entertaining. In his recollection, tension was built as Biff got into more and more trouble as Jesus found his way. When the drama of Calvary takes place, however, Biff assumed that it their journey was all over, and he faded away from all records. The opportunity afforded by Raziel, to examine his own life in light of the Gospels, moves Biff, and he comes to faith. His redemption comes a little later than it might have, but a promise is a promise.

I highly recommend the book, Lamb, for clergy and laity alike. It is a good Holy Week or Easter Week project. It is refreshing, funny, a little spicy, and tongue-in-cheek. It challenges readers to validate their recollection of scriptural and historical 'facts'. It honours the life and ministry of Jesus. In addition, if Lamb can attract people to the story of Jesus, then maybe they will enjoy the canonical Gospels even more.

AUJOURD'HUI, AH VIVRE *par Padre Robin Major*

Je veux vivre
me lever
chaque jour

Regarder les
arbres
sentir les fleurs

écouter les
oiseaux
et savoir
l'amour
du Dieu et de
mon Eve

Mon Dieu,
Mon Dieu
si tu me
donnes
ces cadeaux

aujourd'hui
demain

tu peux
prendre
ma vie

TODAY, O TO LIVE *by Padre Robin Major*

I want to live
to wake up
each day

to look at the
trees; to smell
the flowers

to hear the
birds
and to know
the love
of God and
my Eve

My God,
My God
if you give
me
these gifts

today
tomorrow

You can
take
my life



SEAFORTH HIGHLANDERS REGIMENTAL COLOURS RETIRED

Christ Church Cathedral Vancouver is the Regimental Church of the British Columbia Regiment (BCR), formerly the Duke of Connaught's Own Rifles, The Irish Fusiliers (now amalgamated with the BCR) and the Seaforth Highlanders. Following the retirement of the regiment's colours (or flag of honour) the protocol is to take the colours to the regimental church and deposit them there permanently. This poignant and moving liturgy will take place at Christ Church Cathedral, Saturday, 16 April, 2011.

Pictured at left, Archdeacon Emeritus Karl McLean and Padre Laurelle Callaghan (United Church), Area Chaplain for Land Force Western Area, join with Cathedral Dean, Peter Elliot, and local clergy for the blessing of the new Regimental Colours last November.