

Anglican Ordinariate For The Canadian Armed Forces

Bulletin/ Volume 10, No. 2

Ordinary Time 2013



Bishop Ordinary To The Forces
The Right Reverend Peter Coffin STB, MA, DD

ARCHDEACONS

Col the Ven J. Fletcher, CD

BGen the Ven Dr. K. McLean, CD, HCQ

CANONS

Col the Rev'd Canon N. Shaw, CD
CANON TREASURER

Maj the Rev'd Canon R. Fead, CD
CANON RESERVIST

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

LCol the Rev'd Canon M. L. Staples, CD
CANON RECRUITER

LCdr the Rev'd Canon J. Gosse, CD
CANON

LCol the Rev'd Canon T. Meaker, CD
CANON

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This Bulletin, for the Anglican Ordinariate of the Canadian Armed 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 Padre Michael Peterson at: madpadre@gmail.com.

A WORD FROM OUR ARCHDEACON

“Get Up, Get Out, and Get Lost”

What an honour it was to be a member of the delegation representing our Ordinariate at the Joint Assembly of the General Synod of the Anglican Church of Canada and the National Convention of the Evangelical Lutheran Church of Canada. This historic shared meeting of the governing bodies of our two churches was held in Ottawa, 3-7 July, and marked the twelfth anniversary of the signing of our full-communion agreement. Bishop Peter Coffin, Maj Marc Torchinsky, CWO Chuck Staples, CPO2



Colonel the Venerable John Fletcher
Archdeacon of the Canadian Armed
Forces

Mark Nicolle, Colleen Bateman and I participated in this remarkable gathering, along with about 280 other Anglican delegates, and almost an equal number of Lutheran delegates. We were also joined by a host of observers, guests, staff and volunteers, as well as many ministry exhibitors (including the team of chaplains that staffed our own Chaplain Branch kiosk), for what proved to be a truly exhilarating and inspiring faith event. About half of our agenda time was spent in joint sessions for shared presentations, common worship and meaning-filled learning together. The remainder of our time was spent in separate but simultaneous gatherings that enabled the governing bodies of our two churches to attend to the reports and resolutions etc., that each church required.

The overall theme of the Joint Assembly was entitled: “Together for the Love of the World”. This theme was reinforced throughout the week, during presentations by guest speakers, and international observers (from the Episcopal Church and the Evangelical Lutheran Church in America, and from the Anglican Communion and the Lutheran World Federation). The gathering together of the governing bodies of our two churches was characterized by these speakers and guests as an “inspiring example of unity in the body of Christ”. However, we were also urged by them to not see this gathering as an “end” in itself, but rather as a clarion call to move more deeply into God’s mission. We were reminded that although being

“Together” is indeed good, being together “For the Love of the World” must truly be the foundation, focus and the fruit of our togetherness. Our “full communion”, we were challenged, must not just be about us, but rather must be of benefit to God’s world.

To that end, in the joint sessions we had powerful presentations on the urgent issues of homelessness in Canada, and on responsible resource extraction. A joint declaration was approved committing our two churches to work together in raising public awareness, “to discern where and how we can make a difference, to act where we can, and to advocate for equitable and innovative approaches to the challenges that we share.” Assembly also approved a motion to support the ongoing work of the Joint Anglican-Lutheran Commission, which will help to guide the way forward, as we seek to live out ever more deeply and purposefully our full communion relationship. On the Saturday morning the Anglican and Lutheran youth delegates facilitated an impressive and inspiring gathering of the Joint Assembly on the grounds of Parliament Hill. This prayer-event was a powerful public witness of our coming “Together for the Love of the World” that focused on the pressing issue of access to clean water, particularly within our aboriginal communities.

In our separately convened sessions of General Synod, we received several reports and dealt with numerous resolutions relating to the life and work of our Anglican Church. In addition to approving changes aimed at establishing a leaner, more agile and efficient committee structure for the national church, and a resolution calling for a further three years discussion and study of the proposed Covenant being considered by churches across the Anglican Communion, the General Synod also gave its unanimous concurrence to the creation of an indigenous diocese in northern Ontario, which will essentially replace the existing diocese of Keewatin. We passed a resolution addressing the issues of peace and justice in Palestine and Israel, as well as a resolution asking the Council of General Synod to prepare, for initial consideration at General Synod 2016, a motion dealing with changes to the marriage canon aimed at allowing for the marriage of same-sex couples. This resolution, which essentially formalizes and gives structure to what will inevitably be a long-term discernment process in our church, was easily passed in all voting orders; and as amended before the vote, this resolution clearly stipulated the requirement for broad consultation, detailed biblical and theological rationale, and refer

ence to the Solemn Declaration, as well as immunity for those who refuse to participate in or authorize the marriage of same-sex couples on the basis of conscience.

Other highlights of the General Synod sessions of the Assembly, included the passage of the resolution setting out the criteria for choosing future National Indigenous Anglican Bishops, and the resolution setting out the criteria for electing future Bishop Ordinaries to the Canadian Armed Forces. I am so grateful to all those who worked on preparing this resolution, to Canon Michelle Staples for coordinating those efforts, and to the members of General Synod for unanimously supporting the motion. This marks an important step forward in the life of our Military Ordinariate.

The closing Eucharist of our Joint Assembly ended in a ceremonial reconstruction of the massive inukshuk that had greeted our arrival in the assembly hall, just four days earlier. During the first hymn of the opening worship celebration, delegates watched as the twelve foot tall inukshuk -- that stood in the center of the assembly hall -- was taken apart. Its various pieces were moved to various points throughout the gathering space, and reassembled there to create an altar on which we celebrated eucharist, a font that we used for the renewal of our baptismal vows, and an ambo from which the scriptures were proclaimed in our midst. Then during the final hymn of the closing eucharist, these various pieces that we had used in our worship were reassembled to become again the massive inukshuk that stood tall in our midst. This traditional symbol from our Canadian north, (that has been used throughout history to denote a gathering-place or as a marker for navigation purposes) had served to welcome us all to the Joint Assembly, and then at the conclusion of the assembly served to mark the starting point for our call to jour



ney onward and outward. In his closing homily at the final Eucharist, Archbishop Hiltz recalled the rather unorthodox, but thought (and action) provoking words of dismissal that were customarily used by a former bishop in New York to dismiss the people at the end of worship -- and which Episcopal Church Presiding Bishop, Katharine Jefferts-Schori, shared with the delegates in her address to the Joint Assembly earlier in the week: "Get up, get out, and get lost." Get up from your places of comfort and stability; get out into God's world and amongst God's people; and get lost in God's loving mission and service, "Together for the Love of the World."

A WORD FROM OUR BISHOP

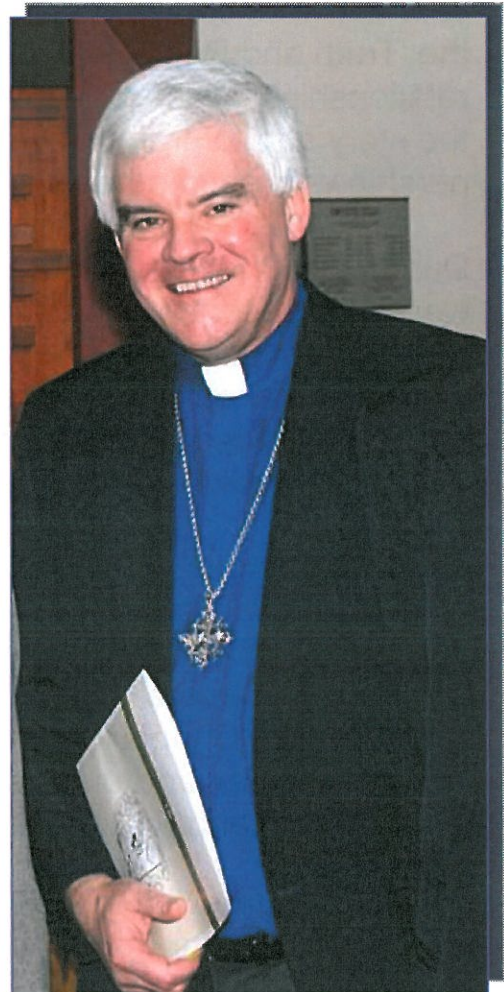
IT HAS BEEN A TIME

The Bishop's Reflections – Summer of 2013

I thought that in this issue I would just reflect on some of the things that I have been privileged to experience in these past few months though there are things 'new every morning'. And I do want to acknowledge some transitions. As I write we are close to the beginning of the Joint Assembly of the Anglican Church and the Evangelical Lutherans of Canada (week of July 1st) and you will read some of the reflections on our General Synod in Archdeacon Fletcher's article in this newsletter.

I often get the opportunity to visit and was privileged to be in CFB Petawawa for Baptism and Confirmation and a congregational volunteer event the night before. Then it was

on to CFB Gagetown for Confirmation and to celebrate the 55th anniversary of the two chapels. That was particularly moving for me as I was a junior officer and a member of Saint Luke's in 1967. I am always so grateful for the kind reception by our chaplains and people in the chapel communities and throughout the bases, Formations and Wings. It is always a

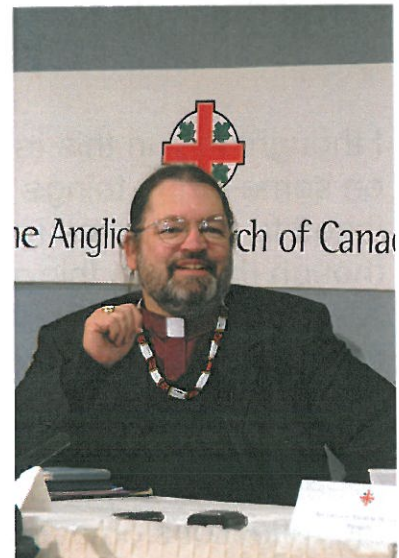


privilege and I look forward to such opportunities.

From April 24-27 I was in Montreal for the Quebec meetings of the Truth and Reconciliation Commission. This was an incredibly moving experience. I did know a fair bit about the Residential Schools and the strained relationships between the First Nations of this land and those who came after but it was nothing compared to the stories that I heard and the teachings that I attended. It made me more aware of the depth of repentance and healing needed and that we need to listen more and maintain a strong resolve to put things right. While this process may wind up officially next year the work continues and is far from over. I would encourage you to go the 'Truth and Reconciliation' website (<http://www.anglican.ca/relationships/trc>) and to follow the links for more of the story and to pray that we may do what God expects us to do in partnership with each other.

During our Chaplain's Retreat at the end of May we were privileged to have Bishop Mark McDonald, National Indigenous Bishop to the Anglican Church of Canada, at our Ordinariate Clericus. His presence and the teaching that he shared was extraordinary and moved us deeply.

We honour those who are retiring and moving on to another posting in life. Some of them are chaplains and members of the Anglican Ordinariate. Recently we have bid farewell to LCol. the Rev. Canon Dr. Gary Thorne, Chaplain of the University of King's College, Halifax and our senior Reservist and Area Chaplain of Land Force Atlantic.



Bishop Mark MacDonald,
National Indigenous Bishop to
the ACC

We also bid farewell to Maj. the Rev. Canon Reg Gilbert who was a Chaplain in the Regular Force and became a Reservist and was the Deputy Army Command Chaplain. These men have served with honour and devotion and we give thanks for them.

In the very near future we will be bidding farewell to BGen The Venerable Karl McLean, our esteemed Chaplain General. His ministry and particularly the past three years as our Chaplain General have been a blessing to us. And, of course, there are others reading this who are moving on as

well. For all of your service and ministry we give thanks not only to you but to your families and to our God.

Col. the Venerable John Fletcher will become our new Chaplain General at the end of the summer and for this we rejoice! That means that I have named some new people to the Bishop's Council, formerly known as the Chapter. They are Col. Nigel Shaw as the Ordinariate Archdeacon and as Canons: LCdr. Jennifer Gosse, LCol. Todd Meaker and Maj. Rob Fead as our Canon Reservist. I was at Rob's induction as Rector of Saint Jude's, Oakville, Ontario and as a part of the liturgy Padre Meaker and the CO of the Lorne Scott's, Rob's unit, presented him with the Chaplain's Scarf. As with all of our Reserve Padres we are grateful to parishes sharing their priests with us.

During the summer some of you are being posted. May the move go well. May you have fond memories of where you have been and may your new home and work and community be blessed.

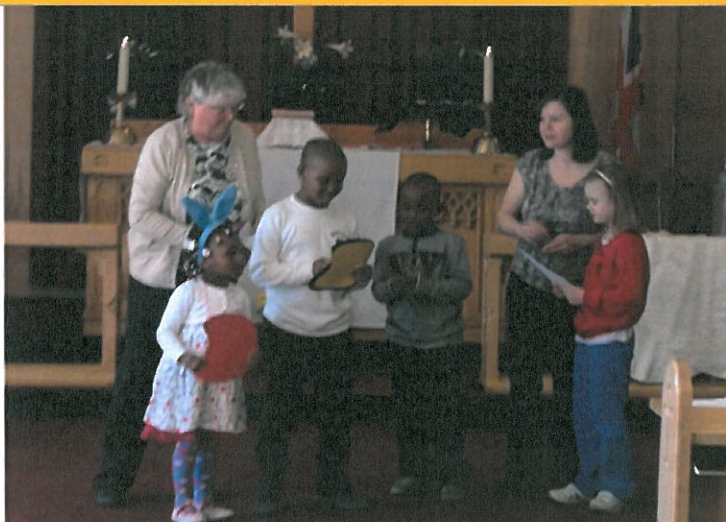
The Peace and Grace of Jesus be with you all.

+Peter

Anglican Bishop Ordinary to the Canadian Armed Forces

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

British and Canadian children help tell the Easter story, Christ the King Chapel, Suffield, 2013



FROM OUR CANON TREASURER

By Canon Nigel Shaw

This will be my last article as your Canon Treasurer and I would like to take the opportunity to briefly reflect from that perspective on our journey as an Ordinariate over the last few years. It was as far back as the late 1990's that the thought of having a dedicated part time Bishop serving as the Military Ordinariate, with all the positive outcomes that this would result in for the Ordinariate, was first seriously considered. Considerable work went into developing promotional material to present the case and the process of developing the necessary structures began. With the passage of the resolution setting out the criteria for electing future Bishop Ordinaries to the Canadian Armed Forces most of the governance work has been completed.

The progress in meeting the financial requirements was a little slower to gain momentum. In the first few years various funding raising events were held but they raised only modest amounts and it was not until the decision was made to ask all Anglican chaplains to financially support the Ordinariate that any significant progress was made. Until 2007 the funds raised each year was only about \$5000 on average. In the years that followed, however, as ever greater number of Anglican chaplains made the decision to support the Ordinariate the funds raised each year began to dramatically increase. The totals show a consistent development, 2007 - \$11K, 2008 - \$16K, 2009 – 20k, 2010 – 22k, 2011 – 35k, 2012 – 38.5k. On behalf of the Bishop Ordinary, and myself as Treasurer, I want to thank you all for the generous support you have given in the past and your ongoing commitment to support the work of the Ordinariate. In particular the show of support at Clericus for the motion to raise the suggested giving from \$1000 to \$1200 was deeply appreciated.

A key component in the overall financial strategy is the development of our endowment fund, the Bishop Ordinary Trust. I regret that I can not give you a current accurate figure for this Fund. Due to cutbacks and transitions of personnel the Anglican Foundation has not been able to give me an updated figure so all I can pass on to you is an approximate figure. Given the last reported figure from 30 Sep 12 of \$ 161k, and the knowledge of the gifts from Mr Goldring and the Diocese of Ottawa, I am confident that the Fund has now exceeded \$700k. This represents significant

progress in our campaign to endow the position of Bishop Ordinary but there is also a considerable further work to be done.

In closing I want to express my personal gratitude for all the support I have received from so many of you as your Treasurer and look forward to serving you as your Archdeacon.

Healing Tears

The greatest of human tragedies
is not love's absence
which never is
but love's rejection
of self and other
which are the same
built up the rejection
of love

through mistakes
made and denied
left long ago
and today to rot
inside lies
lived and never
made to mend

the tear
in the fabric
the delicate cloth
the tender skin
of inborn innocence

stretched
between
you and I
here and there
forever and now

Padre Robin Major

The Anglican Way The TEAC Signposts Project

My thanks to the Rev'd Dr. Todd Townshend, Dean of Theology, Huron University College, London, Ontario, for making me aware of the document entitled "The Anglican Way: Signposts on a Common Journey". This document was published in 2007 by TEAC (Theological Education for the Anglican Communion) with the goal of pointing the way to "a clearer understanding of Anglican identity and ministry, so that all Anglicans can be effectively taught and equipped for their service to God's mission in the world", and seems worthy of reproducing here in full.

An online version may be found at <http://www.anglicancommunion.org/ministry/theological/signposts/english.cfm>

MP+, ed.

Introduction

The Anglican Way is a particular expression of the Christian Way of being the One, Holy, Catholic and Apostolic Church of Jesus Christ. It is formed by and rooted in Scripture, shaped by its worship of the living God, ordered for communion, and directed in faithfulness to God's mission in the world. In diverse global situations Anglican life and ministry witnesses to the incarnate, crucified and risen Lord, and is empowered by the Holy Spirit. Together with all Christians, Anglicans hope, pray and work for the coming of the reign of God.

Formed by Scripture

1. As Anglicans we discern the voice of the living God in the Holy Scriptures, mediated by tradition and reason. We read the Bible together, corporately and individually, with a grateful and critical sense of the past, a vigorous engagement with the present, and with patient hope for God's future.
2. We cherish the whole of Scripture for every aspect of our lives, and we value the many ways in which it teaches us to follow Christ faithfully in a variety of contexts. We pray and sing the Scriptures through liturgy and hymnody. Lectionaries connect us with the breadth of the Bible, and through preaching we interpret and apply the fullness of Scripture to our

shared life in the world.

3. Accepting their authority, we listen to the Scriptures with open hearts and attentive minds. They have shaped our rich inheritance: for example, the ecumenical creeds of the early Church, the Book of Common Prayer, and Anglican formularies such as the Articles of Religion, catechisms and the Lambeth Quadrilateral.

4. In our proclamation and witness to the Word Incarnate we value the tradition of scholarly engagement with the Scriptures from earliest centuries to the present day. We desire to be a true learning community as we live out our faith, looking to one another for wisdom, strength and hope on our journey. We constantly discover that new situations call for fresh expressions of a scripturally informed faith and spiritual life.

Shaped through Worship

5. Our relationship with God is nurtured through our encounter with the Father, Son and Holy Spirit in word and sacrament. This experience enriches and shapes our understanding of God and our communion with one another.

6. As Anglicans we offer praise to the Triune Holy God, expressed through corporate worship, combining order with freedom. In penitence and thanksgiving we offer ourselves in service to God in the world.

8. Through our liturgies and forms of worship we seek to integrate the rich traditions of the past with the varied cultures of our diverse communities.

9. As broken and sinful persons and communities, aware of our need of God's mercy, we live by grace through faith and continually strive to offer holy lives to God. Forgiven through Christ and strengthened by word and sacrament, we are sent out into the world in the power of the Spirit.

Ordered For Communion

10. In our episcopally led and synodically governed dioceses and provinces, we rejoice in the diverse callings of all the baptized. As outlined in the ordinals, the threefold servant ministries of bishops, priests and deacons

ons assist in the affirmation, coordination and development of these callings as discerned and exercised by the whole people of God.

10. As worldwide Anglicans we value our relationships with one another. We look to the Archbishop of Canterbury as a focus of unity and gather in communion with the See of Canterbury. In addition we are sustained through three formal instruments of communion: The Lambeth Conference, The Anglican Consultative Council and The Primates' Meeting. The Archbishop of Canterbury and these three instruments offer cohesion to global Anglicanism, yet limit the centralisation of authority. They rely on bonds of affection for effective functioning.

11. We recognise the contribution of the mission agencies and other international bodies such as the Mothers' Union. Our common life in the Body of Christ is also strengthened by commissions, task groups, networks of fellowship, regional activities, theological institutions and companion links.

Directed By God's Mission

12. As Anglicans we are called to participate in God's mission in the world, by embracing respectful evangelism, loving service and prophetic witness. As we do so in all our varied contexts, we bear witness to and follow Jesus Christ, the crucified and risen Saviour. We celebrate God's reconciling and life-giving mission through the creative, costly and faithful witness and ministry of men, women and children, past and present, across our Communion.

13. Nevertheless, as Anglicans we are keenly aware that our common life and engagement in God's mission are tainted with shortcomings and failure, such as negative aspects of colonial heritage, self-serving abuse of power and privilege, undervaluing of the contributions of laity and women, inequitable distribution of resources, and blindness to the experience of the poor and oppressed. As a result, we seek to follow the Lord with renewed humility so that we may freely and joyfully spread the good news of salvation in word and deed.

14. Confident in Christ, we join with all people of good will as we work

for God's peace, justice and reconciling love. We recognise the immense challenges posed by secularisation, poverty, unbridled greed, violence, religious persecution, environmental degradation, and HIV/Aids. In response, we engage in prophetic critique of destructive political and religious ideologies, and we build on a heritage of care for human welfare expressed through education, health care and reconciliation.

15. In our relationships and dialogue with other faith communities we combine witness to the Lordship of Jesus Christ with a desire for peace, and mutual respect and understanding.

16. As Anglicans, baptized into Christ, we share in the mission of God with all Christians and are deeply committed to building ecumenical relationships. Our reformed catholic tradition has proved to be a gift we are able to bring to ecumenical endeavour. We invest in dialogue with other churches based on trust and a desire that the whole company of God's people may grow into the fullness of unity to which God calls us that the world may believe the gospel.

*TEAC Anglican Way Consultation
Singapore, May 2007*



A NOTE FROM THE EDITOR

As soon as this edition is sent out, I will be en route to a new posting as I begin two years of study while on the Advanced Training List. While I look forward to continuing as editor of the Ordinariate newsletter, I will not have much access to the DWAN during this time.

Please direct all correspondence related to this newsletter to my personal email address, madpadre@gmail.com

I would be particularly delighted to see your submissions. Theological and pastoral reflections on your work and deployments, news of milestones and promotions, and especially photos of the same, are invited, and indeed will be crucial to the success of this newsletter, as I will be somewhat off the grid for the next few years and need you all as my eyes and ears in the Ordinariate.

God's grace and peace to you all. Michael+



Padre Michael Peterson (centre) practices ministry of presence at the CFB Suffield Downhomer Themed Seafood Night, June, 2013.