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ANGLICAN ORDINARIATE FOR THE CANADIAN FORCES

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Bulletin/Volume 8, No 2 **Season of Pentecost 2011**

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

NOT FOR ALL TIME, BUT FOR THIS TIME... A Reflection on Vision on 2019 by Padre Michelle Staples

My grandmother used to say I'd forget my head if it was loose; and indeed there are moments in the midst of this busy life when I would say she was right. In a similar vein I am astounded to realise how easy it is, as a military chaplain, to lose sight of the realities that impact our beloved church—not simply abroad, but right here at home. As we deal with wounded soldiers, grieving families, and mission imperatives, what device have we to keep us mindful that we are a part of something bigger that belongs not simply to things eternal, but something that answers to our living out the now in a community of faith that is bigger than us? I believe that this reminder is brought to us through the Anglican Church of Canada's Vision 2019, and the guiding practices and priorities that it gives to us as a church for this time...not for all time, but just for now.



Padre Michelle Staples (centre in black) praying at a COGS gathering while a tree is dedicated to mark the 10th anniversary of Full Communion between the Anglican and Lutheran churches in Canada.

Vision 2019 was adopted at General Synod 2010 in Halifax as a strategic plan for the Church. It was the result of a prayerful and consultative process in which the church was

asked to dream and to speak its heart. We all recall those lovely pictures of the baby in a mitre—well, that baby has found his feet and is walking! In other words, those dreams, deliberations and prayers, are now shaping the way we do business. When we meet as CoGS, Vision 2019 is writ large on our hearts and, literally, on our table tops. It reminds me that this thing is bigger than me. And that is a good thing...

I recall hearing at the time of General Synod a genuine and loving concern from some quarters that we already have a strategic plan in our church. For some it is laid out quite clearly in our Prayer Book, in our understanding of Mission, and in our life lived as people of Word and Sacrament. And what was seen in Vision 2019 was an attempt, perhaps, to restate that which had no need of restatement—we know what we need to do, right? And we know how we need to do it! *(Continued page 5)*

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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...

The Extraordinary Gift of Ordinary Time

As I write this I'm aware of how significantly our collective attention was focussed, for the past several weeks, on the Wedding of William and Catherine and on the election of Canada's 41st Parliament. Without a doubt, these were exciting and heady times of pomp and pageantry, and of an "orange crush", carried by a "blue tide". Now that the excitement of these media circuses has ended, the royal watchers and political junkies amongst us must collectively be wondering if there is life beyond the Wedding and the Election, and I thank God that there is. As extraordinary as these incredible days may have been for us, I (for one) welcome a return to the ordinary of the everyday.

In the Church year we are approaching a similar transition as we near the end of the great Season of Easter, and prepare once again to enter into the season after Pentecost, moving as a community from what has been an extra-ordinary time (if you will), into a period of the Church year referred to as Ordinary Time. Ordinary Time is that part of our liturgical year that falls outside the seasons of Advent-Christmas and Lent-Easter. As much as I love the Church's two great seasons of Christmas and Easter celebration, and as profoundly as I am renewed by the seasons

of Advent and Lenten preparation that precede these great celebrations, it is somehow the periods of Ordinary Time that I personally value most.

For me, the periods of Ordinary Time are really the "so what" seasons of the Church year. Once we have prepared for and celebrated the birth of Jesus, then what? Once we have prepared for and celebrated the resurrection of Jesus, then what? The periods of Ordinary Time that follow these twin cycles of preparation and celebration provide us with corresponding "seasons for response". Unless Jesus is born in us, and unless we are empowered by his resurrection, and anointed by his spirit, then the time we spent in preparation and celebration will have been of little true and transformative value, for us or for God's world. Ordinary Time is when -- instead of focusing on a single specific aspect of the mystery of Christ -- we focus on all of it, and on all that it means in

our lives, and on all, through us, that it means for the life of God's world. Ordinary Time is when we focus on simply being the Church: reborn in Christ, risen with Christ and inspirited and sent by Christ. Ordinary Time is kingdom time, if you will, and its focus is on mission and ministry, and justice and peace.

The royal wedding was certainly well prepared and well celebrated; the election votes were courted, cast and counted; and all of the extraordinary events of these last few weeks, as enthralling as they were, are mercifully now behind us. Now is the time for the newlyweds and the newly elected, and indeed for all of us who were captivated and engaged by these extraordinary events, to get on with work and witness that lies before us. As our annual Clericus Meeting and Branch Retreat loom large on the horizon, and as we move ever more quickly through the final weeks of spring, I wish you all the extraordinary gift of a truly blessed Ordinary Summer Time. 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*



On 28 April, 2011 Brigadier-General the Venerable K. R. McLean, Chaplain General, was delighted to promote our Canon Nigel Shaw to Colonel. Col Shaw continues with his duties as the Director of Chaplain Services in the Office of the Chaplain General, National Defence Headquarters, Ottawa.

A WORD FROM OUR BISHOP

SOME THOUGHTS AT PENTECOST

JUNE – 2011

“Now among those who went up to worship at the festival (Passover) were some Greeks. They came to Philip... and said to him, ‘Sir, we wish to see Jesus’. Philip went and told Andrew then Andrew and Philip went and told Jesus.”

John 12:20-22

One of my favourite places in Jerusalem is Bethany and the little stone Chapel of the Ascension. (It was first built in 390AD, became a mosque, and the present chapel was rebuilt in 1150AD.) Though not a very impressive structure, it is for me a mystical place and I find it particularly moving to think that Jesus might have stood there with his disciples and looked over the city in the distance. He then reminded them of the *Great Commission* to make disciples (Matthew 28:19-20) beginning from



Church of the Ascension

Jerusalem then to go into Judea, Samaria and to the ends of the earth. (Acts 1:8) He then told them to wait and that they would be clothed with the promised ‘power from on high’ – his very own Spirit – and then, having blessed them, he disappeared from their sight. (Luke 24:48-53)

These early disciples could have hardly

imagined the ‘ends of the earth’ – the places where we live and proclaim by word and actions this Jesus who is ‘the Way, the Truth and the Life’. (John 14:6) Nor could they have imagined what the ‘power from on high’ (Acts 2:1-4) would do in them and through them personally and in the gathering of the Church. They waited and all that Jesus said and promised came to pass on that glorious Day of Pentecost. We should ponder carefully the things that happened next.

We are the disciples to whom Jesus speaks and who stand in the tradition of those who saw him face to face or were to respond to the witness of those who walked with him. It is evident that people came to see Jesus – and still do – by hearing the Good News; the stories of what Jesus was like and taught; and by seeing a credible witness by those living lives of holiness, hope and compassion in communities of sacrificial service. The first chapters of the *Acts of the Apostles* tell the story of such communities that

were so attractive that “the Lord added to their numbers day by day”. (Acts 2:47) However, these ‘followers of the Way’, as they were first called, were a small, though growing community; in a hostile environment. (The environment is still hostile or at least ambivalent.) Nevertheless, this Gospel has reached the uttermost ends of the earth and still makes a difference to those and through those who breathe in the Spirit of Jesus.

*Breathe on me breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.*

In an English pulpit, inscribed in a place that can only be seen by the preacher, are the

words: “Sir, we would see Jesus.” This is one of the important phrases from the scripture quoted at the start of this article. I believe that we, as Church, are still called to share the Divine invitation and to accompany others to see Jesus.

There is another story of Andrew – patron saint of missionaries. Jesus is being followed by some of John the Baptist’s disciples – including Andrew – and he asks them: “What do you seek?” They respond: “Where are you staying?” Jesus responds: “Come and see.” They do and shortly thereafter Andrew finds his brother Simon, and says, “We have found the Messiah” and he brings him to Jesus. (John 1:35-42) The seekers receive an invitation; encounter Jesus and are so moved that they need to share an experience which is one of profound transformation.

After his resurrection Jesus met the disciples who were still in hiding. “As the Father has sent me”, he said, “so I send you”. And then he breathed on them, sharing his very life breath – power from on high – and said: “Receive the Holy Spirit”. (John 20:19-22) As we have personally accepted the Divine invitation to come and see let us witness to what, by God’s grace we have experienced, having breathed in the very breath of God.

*Breathe on me breath of God,
Till I am wholly thine,
Until this earthly part of me
Glows with the fire divine.*

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.)



Bishop Peter Coffin

COLLECT AT THE TIME OF A CHAPLAIN'S POSTING

O God, you have bound us together for a time as chaplain and people to work for the advancement of your kingdom at _____ (Base) _____, and in the city of _____. We give you humble and hearty thanks for the ministries which we have shared (in these last _____ years/months) or (during this posting). We thank you for the joys and the sorrows we have felt, the people whose lives have been bettered, for those who have been comforted or challenged, the achievements and failures we have lived through and learned from; and especially we thank you for your never-failing presence with us through this time, and for the deeper knowledge of you and of each other which we have attained. Grant that all we, by drawing ever nearer to you, may remain close to each other in the communion of your saints on earth. We pray that you bless your servant _____ as she/he moves on to new challenges of witness and ministry, and we pray that you bless those who remain, and those who will serve here as chaplains and pastors. All this we ask for the sake of Jesus Christ, your Son, our Lord. Amen.

GIFT TO THE MILITARY ORDINARIATE with help from Stuart Mann, Director of Communications, Diocese of Toronto

In early May, Archbishop Colin Johnson received an unusual gift from Mr Blake Goldring a parishioner of St Clement, Eglinton. Well not so unusual, as it was a gift of money to be used to finance the ministry of the Anglican Church, but unusual in its scope – its size. Mr Goldring gave Bishop Johnston a generous cheque for \$1.5 million to support both the Diocese of Toronto's "Our Faith-Our Hope: Re-Imagine Church Campaign" and to support the Anglican Military Ordinariate of Canada. Mr Goldring, or should I say Colonel Goldring has a passion for the Canadian military and is also the Honorary Colonel for the Canadian Army. In making the gift, it was noted that the Military Ordinariate has the dual desire to both support the troops and look after their families back home.

Mr Goldring is the chairman and chief executive officer of AGF Management Ltd., one of the country's largest independent investment management companies. He is the founder of Canada Company, a group of business and community leaders who support members of the Canadian Forces and their families. Among its initiatives is a Scholarship Fund that provides support to children who have lost a parent while serving.



Mr Blake Goldring and Archbishop Colin Johnson in Toronto, May 2011.

SHE'S QUIETLY WAITING by Padre Robin Major

An old man walking along the road saw a young boy who was lying in the ditch crying. The old man, stepping off the road and sitting on the side of the ditch, asked, "Why are you crying, little boy?"

The little boy, half asleep, alone and filled with fear of the nightmare returning, heard the old man's gentle inquiring question and ceased crying. He became afraid of the stranger with the caring question and said nothing.

"It's ok," said the old man, "I won't hurt you. I have not come to condemn you. I am on my way to visit a friend. Would you like to join me?"

The little boy laughed in a sick, selfish, lonely way, hiding the hidden. Lifting his head from the dirt, he replied, "Go away old fool. Leave me alone."

Holding on, the old man tried again to befriend the child. "Why are you so sad, dear child and why are you crying in a ditch?"

The little boy became angry and lashed out: "What is your problem, old man? Why do you bother me?"

The old man smiled a radiating smile that filled the youth's eyes and face. Stroking a beard that was so long and thick that it could house a bird's nest, the old man slowly stood up

and bid the boy goodbye with a nod of his head.

As the old man was turning to go, the little boy felt sleep coming on and the nightmare returning and he rushed for help saying, "Where you going?"

The old man stopped without hesitation and turning, said, "I'm going to visit my friend in the country. You may come along with me, if you wish. She has a beautiful garden with smells and sights that soothe my aging bones. She serves good food. Are you hungry? Would you like to join me on my way to see her?"

The little boy slowly picked himself up and standing brushed the dirt from his clothes and climbed up the side of the ditch. As the boy neared him, the old man reached out a hand to the shivering child, a hand whose flesh showed an eternity of untold stories. The little boy dug deep within and reaching out of himself rested his hand in that of the Father.

The old man continued smiling a radiating smile, the boy knew so well before his parents had died that morning, before the boy first knew real suffering. Waving his free hand before him ushering in a new kingdom, they began walking. Their hands glided apart as they walked onward, freely, side by side, into the unknown, detached, yet never indifferent.

Reflection on Vision on 2019 (Continued from front page)... Surely these things are eternal. It was an attractive thought and one which meant I wouldn't have to challenge the way I understood my role within this body as it is lived out in these days.

Then, while we were pondering the implications of this strategic plan, in the middle of General Synod's discussion on Vision 2019, my beloved brother died. And, as I was waiting for the flights to come through to get me home, I realised that something significant in my life had passed, and I was reminded that, part of that which we are – is but dust. But dust with an incredible value and a particular and uniquely holy context. What I am seeing in Vision 2019 is that it values the particular and uniquely holy context in which we find ourselves in this beloved church of ours in Canada—a context which calls us to healing, forgiveness, and renewal, and a call to face the particular challenges of our time with courage and focus. Balanced with our understanding and reception of the Five (more recently, Six) Marks of Mission, Vision 2019 brings our focus on things eternal and things temporal into a sharp focus. It allows us to ask not only what are we about as church, but also, what, in our present context, must be done? By so doing, it allows us to serve this church at this moment in time with love, compassion, encouragement, and understanding.

For the Marks of Mission, and Vision 2019 Practices and Priorities, please see www.anglican.ca.

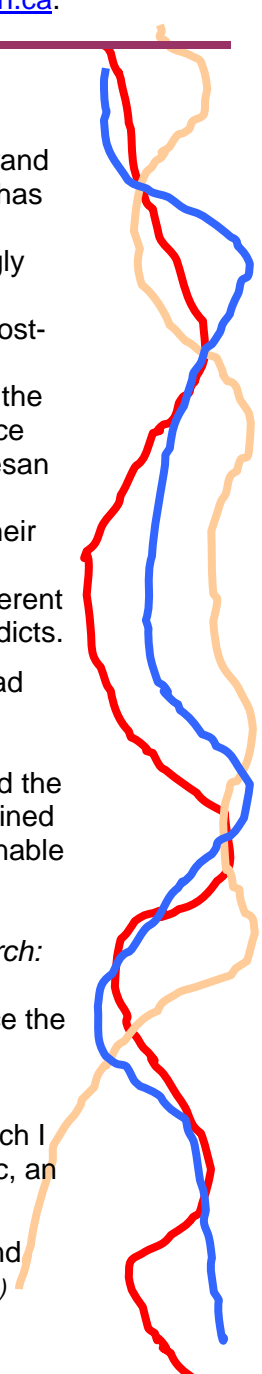
THREE STRANDS *by Padre David Greenwood*

There is a new theory of Anglicanism that has been floating in the air. This is the “Three-Strand theory” – that Anglicanism is really a compendium of three separate strands of thought and has been so since the mid 17th century. The Three-Strand theory offers there are three types of Anglicans (1) Evangelical Anglicans whose spirituality and theology clearly resonated strongly with those heady and Christo-centric, *solo-scriptura* Bible centred days of the Continental Reformation. Evangelical Anglicans are personal salvation oriented and anti-Diocesan, almost-congregationalist Anglicans who are more like our friends, the Baptists. (2) Anglo-Catholic Anglicans have a spirituality that remains in line with the teaching of the Church fathers and the patristic age. They long for reunion with Rome, ache for grounded strong centrist governance structure offered by the Papacy, have a love for Mary & liturgy, are parish centred and diocesan focused. (3) Liberal (or Lauditudinarian) Anglicans hold a spirituality and theology which resonates sharply with the Reformation ideas coming from France in the age of Reason. Their passion for justice, human rights, charity and pastoral care have lead them to support the ordination of women, remarriage of divorced persons and the full inclusion of persons of different sexualities as essential gospel messages that trump historic practices and ancient biblical edicts.

That there have been Low (Evangelical) Anglican, High (Anglo-Catholic) Anglicans and Broad (Laudinarian) Anglicans is nothing new in the Anglican Communion. What is new is the assertion that these diverse expressions of Anglicanism are now being presented as fully independent “strands”, which have always been in existence albeit in a loose affiliation called the Anglican Church; that actions within the last 30 years are causing these, mutually self-contained strands to now unravel; and that this unravelling is the normal and natural completely reasonable expected course of events. In 2000, Aidan Nichols' work, *The Panther and the Hind: a Theological History of Anglicanism* introduced these strands as separate but self-contained independent elements within Anglicanism. And, in *Anglicans and the Roman Catholic Church: Reflection on Recent Developments* published this month (May 2011), Stephen Cavanaugh explains that the move of 780 Church of England priests to the Roman Catholic Church since the 1970s was the normal and predictable evolution of things as the three strands come to an understandable and inevitable unravelling.

What I find new and novel is that this is not a faithful depiction of the Anglican Church in which I grew up and experienced. In fact it is a hollow caricature that is being used as an apologetic, an after-the-fact re-writing of history to justify the ends.

First, the various expressions of Anglicanism are not and never have been self-contained and independent. People, parishes, Anglican groups, love their Bible, love (Continued next page)



their liturgy, love their music, love their history, seek church union and fellowship with other expressions of Christianity in faithfulness to Christ's prayer that we all be one, seek justice, support the marginalized and oppressed, comfort the grieving, bind up the wounded, seek biblical based and traditionally valid religious education, long for the sacraments, laugh, live, pray and rejoice in the risen Christ... and they do this... all together -- in a wide-tent church that recognizes each others' ticks and foibles, but DOESN'T recognize three separate independent self-contained "parties" or "strands".

Second, and perhaps most notably in the vastness of Canada, a three strand Church is an issue for an urban church, not a rural church. In rural Canada, filled with small towns which host only one Anglican parish church, these rural small town churches have rarely been able to be "strand-specialist" churches. All types of small town rural Anglicans have had to share the pews together doing High Church things one day and Low Church things another day and embodying it and claiming it all as their own. It is only in urban settings that two or more "specialist" Anglican churches can claim the corners of an intersection and attract congregations that are uniquely aligned with a particular flavour.

Third, many denominations have different strands or traditional groups within them, but that doesn't make them entangled hybrids destined towards eventual unravelling. There are culturally Scottish Presbyterians, Korean Presbyterians and American Presbyterians who culturally and linguistically are as different as chalk and cheese; but that does not mean they are not united in their faithful expression of Christianity known as Presbyterianism. The Dominican Order within the Roman Catholic Church has an expressed mandate to be a Society of preachers and teachers and they are proud of their scholastic heritage; conversely Jesuits have travelled the world with evangelical zeal bringing the Christian faith to every corner; and Benedictines are synonymous with the rooted monastic life, filled with simple living, under rule and centred in prayer; but no one would suggest that these three expressions of Roman Catholicism are somehow not validly united or are naturally destined for unravelling and separation from their Mother Church.

Now despite all that I have said, I love the Three-Strand theory in as much as it helps to explain how different expressions and traditions within Anglicanism arose and how different relationships and issues in the 17th century influenced the developments of internal traditions and the theological diversity of Anglicanism. But when the Three-Strand theory claims the three strands are mutually independent and not validly related at all, then I get mad, because this is saying something against my family. My mom and dad are different people with different likes, dislikes and temperaments, similarly my brothers and sisters have differing sports loyalties and music tastes... but we love to be together, because we are all one family... and I love each one. I would be lost and lesser without any one of them. Similarly my Church has difference traditions, groups, flavours, focuses, trends and passions... but we love to be together and are proud of our wide-tent heritage, because we are all one family... and I love each and every one of them. I would be lost and lesser without any one of them.



SUMMER POETRY

Shall I compare thee to a summer's day?

by William Shakespeare

Shall I compare thee to a summer's day?
Thou art more lovely and more temperate.
Rough winds do shake the darling buds of May,
And summer's lease hath all too short a date.
Sometime too hot the eye of heaven shines,
And often is his gold complexion dimm'd;
And every fair from fair sometime declines,
By chance or nature's changing course untrimm'd;
But thy eternal summer shall not fade
Nor lose possession of that fair thou ow'st;
Nor shall Death brag thou wander'st in his shade,
When in eternal lines to time thou grow'st:
So long as men can breathe or eyes can see,
So long lives this, and this gives life to thee.

Summer Sun

by Robert Louis Stevenson

Great is the sun, and wide he goes
Through empty heaven with repose;
And in the blue and glowing days
More thick than rain he showers his rays.

Though closer still the blinds we pull
To keep the shady parlour cool,
Yet he will find a chink or two
To slip his golden fingers through.

The dusty attic spider-clad
He, through the keyhole,
maketh glad;

And through the broken edge
of tiles
Into the laddered hay-loft
smiles.

Meantime his golden face
around
He bares to all the garden
ground,
And sheds a warm and
glittering look
Among the ivy's inmost nook.

Above the hills, along the blue,
Round the bright air with
footing true,
To please the child, to paint the
rose,
The gardener of the World, he
goes.