



# ANGLICAN ORDINARIATE FOR THE CANADIAN FORCES



Bulletin/Volume 8, No 3 **Thanksgiving 2011**

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

## ARCHDEACON KARL MCLEAN LEADS WORSHIP FOR DUKE AND DUCHESS OF CAMBRIDGE



On Sunday 3 July 2011, the Royal couple, the Duke and Duchess of Cambridge were on day three of their visit to Canada. Sailing overnight they arrived in Quebec City onboard HMCS Montréal. That early Sunday morning they gathered with the ship's company and several Quebec City guests for Morning Prayer, a Divine Service worship service led by our Archdeacon Emeritus, Padre Karl McLean, former Archdeacon to the Canadian Forces and current Chaplain General.

Hymns during worship included *Eternal Father, Strong to Save; Guide Me, O Thou Great Redeemer* and *Je Louerai L'Eternel* (Praise, I will Praise You Lord). The congregation were accompanied by a brass quintet from the Band of the Royal 22nd Regiment.

The visit was praised by the Rt. Rev. Dennis Drainville, the Anglican Bishop of Quebec, one of a number of senior clergy who were part of the service. Bishop Drainville reported, "The significance (of today) for me and for many Anglicans is very simple. We have a long association with the monarchy. William will someday be King and because of that, his opportunity to come here and be among people - Canadians - and learn about Canada is very important. We are diverse."

Vested in choir dress, Padre McLean wore a red cassock, a sign of his office as Queen's Chaplain and his Doctorate of Divinity academic hood awarded by King's College on 19 May 2011. Kate wore a lacy blue dress by Montreal born, Toronto educated British designer Erdem Moralioglu. The shade of blue is said to have been chosen to symbolize the blue of Quebec's Provincial flag.

*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](mailto:dmgcag1@msn.com).*

## *A word from our Archdeacon...*

### **The Forest in the Fall**

*All things bright and beautiful, all creatures great and small;  
all things wise and wonderful, the Lord God made them all.  
The rocky mountain splendour. The loon's wild haunting call.  
The great lakes, and the prairies. The forest in the fall.*

I don't know about you, but I love autumn. Sure, it means that summer is at an end, and signals for us the coming of winter. But it's also a season of abundant harvests, and a time of opportunities for fresh growth and the new ventures that autumn beginnings can bring – at work, in school, and within our faith communities. Most of all, however, I simply love the colours of the forest in the fall: “All things bright and beautiful,... the Lord God made them all.”

If I remember correctly, from my high school science classes: colours in nature often have purposes linked with a species' protection or propagation, and this is true both for plant species as well as for animals. But, as any arborist will tell you, the brilliant coloured autumn leaves serve no such purpose. In fact these glorious colours that we are so blessed to behold at this time of year have, for the most part, actually been there all summer long. They were simply hidden away beneath the myriad shades of leafy green.

It's a leaf's chlorophyll that gives it its green colour. With the arrival of autumn's cooler nights and shorter days, a leaf's chlorophyll production eventually slows to a stop. Correspondingly, as the green begins to fade away, the underlying pigments of the leaf's true colours begin to show through, treating us to a splendid array of autumn hues of yellows and reds, amber and gold. Although the arborist might be able to explain “how” all of this happens, it is the mystery of “why” that moves and inspires me: for I'm convinced that the beauty of these fall colours is simply God's gift to us.

Just as God's transfiguration of Jesus revealed to his closest disciples a truth that had always been present, and also pointed them toward a glory that would triumph beyond the coming passion, so too in autumn's splendour does the Divine Artist reveal for us a masterpiece of hidden colour, which points us toward the promise of spring beyond the coming winter. Like a hidden treasure buried in a field, or shimmering pearl of rare beauty and inestimable value, this panoply of autumn colours, long hidden but now gloriously -- if all too fleetingly – revealed, gives us not just immense pleasure for the season at hand, but also strengthens us for the cold dark journey that lies ahead.

I am looking forward to spending Thanksgiving weekend, this year, in Cape Breton. Among the many family activities we've planned, we intend to



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

take-in some of the annual “Celtic Colours Festival”, and also enjoy an autumn road-trip around the beautiful Cabot Trail, which (although wonderful any time of the year) is truly amazing in autumn.

The Celts always saw the autumn season as a time for harvest and for connecting to nature, but they also saw it as a time for celebrating life and honouring ancestors, as well as a time for spiritual growth and journeying inward to the soul. In true Celtic tradition, therefore, my wish this autumn is that we would each spend some time going within, as we also venture outdoors. Listen to the calling of your soul and follow its guidance. Connect with nature by meditating outside, crunching through the autumn leaves, and seeking God out amongst the mighty trees, as they put forth their show of incredible autumn colour. And as you enjoy all things bright and beautiful, in the forest this fall, offer thanks and praise and honour, to the Lord who made them all.

*Sing O heavens for the lord has done it;  
Shout, O depths of earth;  
Break forth into singing, O mountains,  
O forest and every tree in it!  
For the Lord has redeemed Jacob,  
and will be glorified in Israel. [Isaiah 44:23]*

*John+*

Colonel J. M. Fletcher  
Archdeacon, Anglican Military Ordinariate

## A WORD FROM OUR BISHOP

Dear Friends:

*O blest communion, fellowship divine!  
We feebly struggle, they in glory shine;  
Yet all are one in thee, for all are thine. Alleluia!*

MICHAELMAS – 2011

I have always felt that the Fall is a particularly mystical time. The ancient Celts, and certainly Celtic Christianity, saw the presence of God in nature and the seasons not only added colour to religious observances but reflected a mystical sympathy. As the Feast of Saint Michael and All Angels draws nigh (September 21st) the shadows lengthen and the evening comes a little sooner. Where I live there is a plant that grows in inhospitable soil, often by the roadside, and blooms in various shades of purple and white as the growing season draws to a close with the first frosts. It is the Michaelmas Daisy - actually an aster. If flowers like roses and lilies and irises (fleur de lis) are associated with religious observance maybe we can add this humble plant. In adverse circumstances and as nature inclines for a rest this oft unnoticed plant tenaciously blooms overshadowed by other Fall colours. It is a symbol of tenacity and faithfulness to one's purpose and to bloom where one is planted.

The Feast of Saint Michael and All Angels is about the triumph of good over evil; of light over darkness. As we draw to the end of October and the beginning of November we come to the Eve of All Hallows (the Holy Ones) and the Feast of All Saints and Commemoration of All Souls (November 1<sup>st</sup> and 2<sup>nd</sup>) with the proclamation that "death is swallowed up in victory". [1 Corinthians 15:54b] Saint John the Evangelist writes: "The light shines in the darkness and the darkness has not overcome it." [John 1:5] "Thanks be to God who gives us the victory through our Lord Jesus Christ. Therefore, my beloved, be steadfast and immovable, always abounding in the work of the Lord knowing that in him your labour is not in vain in the Lord." [1 Corinthians 15:58]

This is also a season of thanksgiving. On Thanksgiving Weekend, a civic holiday, we will give thanks for the fruit of the land and sea and for the many blessings of our land. Hopefully we will express our thankfulness to those who work in agriculture and the fisheries and by sharing the abundance at home and abroad. As Christians it is essential that we give thanks for our spiritual graces and other blessings that we have received from God's hands - for the assurance that good can triumph over evil; that light can still shine in dark places; that we are born to an eternal hope and a spirit of hopefulness and that we are surrounded by the witness of the saints of every age.

The beloved hymn "For All the Saints" is very much a meditation on what has sustained those who have gone before in this faith in Jesus and an encouragement for us who are still on the journey.

*Thou wast their rock, their fortress and their might;  
Thou, Lord, their captain in the well fought fight;  
Thou in the darkness drear their one true light. Alleluia!*

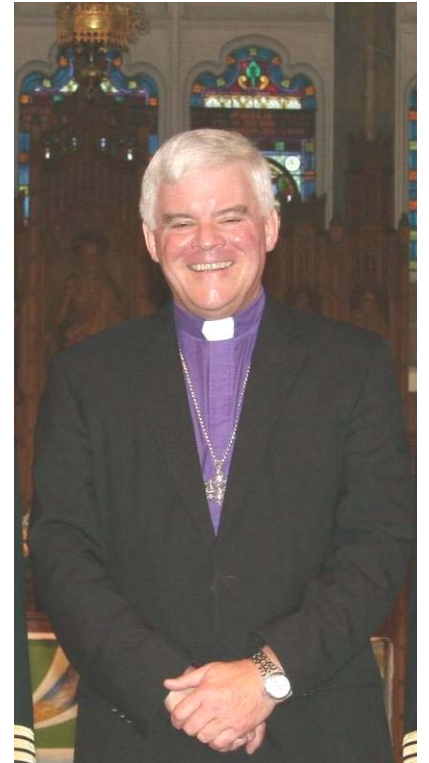
In this we have a certain hope and we give thanks. May we, by God's abundant grace, continue to be faithful to the purpose for which we have been created and the vocation to which we have been called and to bloom where we are planted.

May the Lord bless, preserve and keep us always.

**+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.)*



## “So That They May Be One...”

by LCDR Brian K. Waite, CHC, USN

USN Exchange Chaplain to the Canadian Forces

As I reflect upon my time with the Anglican College of Clergy at this year’s annual Chaplains’ Retreat, I cannot help but think of the passage in the Gospel in which we are all encouraged to be “One” – a single reflective entity of our Lord. This was certainly true of my experience within this year’s gathering. I say from “within” – although I come from a different country and communion – because I truly felt as if I was included as part of the “One.” This sense of unequivocal unity was based not only in the overall ethos of the gathering, but in three specific instances.

- ❖ The first was Bishop Coffin’s gracious reception. While it may not seem like much of a concession to some to be publicly welcomed into such an esteemed gathering, the Ordinary’s words and demeanour to me were truly warm and inviting. From the very beginning I felt as if I was part of the midst, not just an observer, but a participant. In essence, I was invited in to be part of the whole that makes us “One” – not just an outsider or foreign observer.
- ❖ This became equally clear by my inclusion into the second instance of hospitality, my invitation to be part of the intricate talks of possible ecclesiastical structures for the election of a new Bishop – when the need arises. The working group discussing possible structures actively sought my participation and input, not as an addendum or an after thought, but as a contributor. Needless to say, I felt honoured to be a part of such historic talks – ones affecting possibly the most strategic of decisions, the selection of an Episcopal head.
- ❖ Finally, I was touched by Archbishop Fred Hiltz’s desire for me – an *outsider* – to serve him – *Primate of the Anglican Church of Canada* – communion, one of the most sacred sacramental opportunities we are allowed in this life. His Christ-like spirit and humble demeanour reminded me of what we are all truly called to do and be... “light” and “salt” in a dark and dying world. He reminded me – as do all of you – that we are called to our various positions, not for ourselves, but for those who do not have a voice. We are called for the widow and the orphan and the indigent.

We are called to be “one,” in order that those in need would not see us, but our Lord who has called us. Thank you for being such a people to me! My perpetual prayer is, “May we truly be One!” Amen and amen.

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## T’AI CHI AT 5 WING GOOSE BAY CHAPEL

Since the beginning of September, Padre Robin Major, Wing Chaplain at 5 Wing Goose Bay has been offering T’ai Chi classes at the Chapel Annex. Padre Major has been studying/participating/practicing T’ai Chi from Captain Jason Yee, a Canadian Forces military member who frequently visits the Wing, and now Robin has been sharing the introductory moves that he has learned with others.

T’ai Chi or Taijiquan (太极拳) is a Chinese martial art practiced for both its defense training and its health benefits. T’ai Chi has spread worldwide and is practiced for three main reasons: **Health:** T’ai Chi’s health training concentrates on relieving the physical effects of stress on the body and mind; **Meditation:** The focus and calmness cultivated by the meditative aspect of T’ai Chi is seen as necessary in maintaining optimum health; and **Martial art:** The ability to use T’ai Chi as a form of self-defence in combat is the test of a student’s understanding of the art. T’ai Chi chuan is the study of appropriate change in response to outside forces, the study of yielding and “sticking” to an incoming attack rather than attempting to meet it with opposing force.

But more than an oriental exercise, Padre Major attributes theological aspects to the physicality of it. “Christianity is in my understanding different from Judaism insofar as God becomes incarnated.” he said. “In other words, God becomes embodied, and so there’s a critical role in Christianity whereby there’s something divine about the body. To honour the body, to cherish the body, to celebrate the body. Not in vanity, but in care. And to me the kind of health benefits that people gain from practising T’ai Chi, to me, are a celebration of my body as a gift from God.” In addition to Christian theology, Padre Major’s instructor, Captain Jason Yee, commented that “If there is to be any mention of theological aspects related to T’ai Chi, one would be remiss not to include its connection with Taoism and the “yin” and “yang” principles that are reflected, both in its movements and with respect to its martial arts applications.”

Body theology is nothing new. As early as the first century, St Paul wrote, “Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God?” [1 Corinthians 6:19]. In fact St Paul has many images relating spirituality to the human Body, “Now you are the body of Christ, and each one of you is a part of it.” [1 Corinthians 12:27]. What is new, is how Padre Major is using a tool from another culture to make people feel good, exercise and come to see, use and experience the chapel in a new and exciting – life giving – way.

## INAUGURAL SEA SERVICE INSIGNIA PRESENTED

Three CF military chaplains were presented with the Sea Service Insignia (SSI) this Spring and all of them are Anglican.\* Available to all serving CF personnel regardless of environment, the SSI is a visible and formal recognition for those who have spent significant amounts of time at sea.

The SSI is hard-earned by all those who have spent sizeable amounts of time away from their homes and families in service to the Navy. It serves as an acknowledgement that life on board a ship is demanding and worthy of formal recognition – something that is not always acknowledged with decorations.

“I was posted to ships for four and a half years” says Padre Greenwood, “and in that time I accumulated 480 actual days away at sea. So I am sitting at the first level. Even this level means a great deal of sacrifice made by my family for me to be away so long. I can not even imagine families who have earned... and I do mean earned... silver and gold badges.”

All qualified members of the CF, including Army and Air Force personnel who are periodically assigned to Navy ships, will be eligible and authorized to wear the SSI. Four different insignia have been designed and are awarded at four incremental levels: Level 1: 365 sea days; Level 2: 730 sea days; Level 3: 1,095 sea days; and Level 4: 1,460 sea days. The SSI will be limited to CF personnel who were serving on January 1, 2010 and later, however, sea days earned prior to then will be counted toward eligibility.

\* [Editor's note: Commander Robert Humble, United Church of Canada, received his SSI in September 2011.]



*Commander the Rev Canon Baxter Park receives his SSI from Capt(N) Brian Santarpia, Base Commander, CFB Halifax at Formation Divisions.*



*Lieutenant Commander the Rev David Greenwood receives his SSI from LCol Alain Guèvremont, Commandant, CF Chaplain School & Centre Borden.*



*Captain (Navy) Martin Teft, Director Maritime Personnel at National Defence Headquarters, Ottawa presents Commander the Rev Richard Durrett with his SSI.*



## AN AUTUMN PRAYER

We bless you, God of seed and harvest.  
May your beauty emerge within us.  
May the vivid colors of our gifts come into view.  
Grant us courage to live your wisdom,  
That the beauty of this world, and the love that created it,  
Might be expressed through our lives, and be a blessing to others,  
Both now and always. Amen.

## MY WALK TO EMMAUS

One of the gifts that I received this year was an opportunity to be one of the chaplains selected for a mini-sabbatical. I travelled to St. George's College in Jerusalem and along with about 20 others from a variety of countries participated in a course called *Jesus of Palestine*. There were visits to holy sites in Jerusalem, the Galilee region and the area under the control of the Palestinian authority. I had the wonderful experience of celebrating the Eucharist in a small outdoor chapel by the Sea of Galilee. We were given many opportunities to discuss the history of the region, the current political uncertainty and to reflect on the wonder of this place that had been the genesis of the religions of Abraham. We were also encouraged to make time for silence and prayer. I want to share with you some of my thoughts on one of the reflective exercises.



*Padre Baxter Park takes another step along the rocky road to Emmaus*

In the 24<sup>th</sup> chapter of Luke's gospel there is the wonderful post-resurrection story of Cleopas and another disciple of Jesus walking on the road from Jerusalem to Emmaus. They are joined on the road by a stranger who walks and talks with them. Of course, we all know the stranger is invited at the end of the day to stay and dine with them. When he takes, blesses, breaks and distributes the bread, the eyes of Cleopas and the other disciple are opened and they realize that they have been in the company of the resurrected Jesus. Their fatigue is forgotten and they begin the journey all the way back to Jerusalem so that they can tell the other followers the good news.



*Looking out over Jerusalem.*

This Emmaus story has always been very meaningful to me. Its parallel to the eucharistic meal has always reminded me that the eucharist is not just a remembrance of Christ's death but also a celebration of his resurrection. My curious nature has always had me wondering though about the identity of the unnamed disciple. Luke was an historian and in many parts of his gospel he is very precise compared to the other Synoptics. Why the evasiveness here? Some have suggested that the other disciple was a secret follower, whose name was not used for the sake of his safety and the protection of his position. Subsequently, it was lost to history. Others have suggested it was the wife of Cleopas and there was no need to name her because she was only a woman, after all. This is a sad commentary on the place and value of women in 1<sup>st</sup> century Judaism but a theme that many

Christians continued to perpetuate. A kinder view of this is that Luke has left room for us in this story. In not naming the other disciple, Luke allows us to insert our own names and walk on the road to Emmaus with Jesus.

You will find in the Holy Lands that things are not always clear about the exact locations of the Holy sites. Nasser, our guide said, "*There are a number of traditions, many, many stories and a few facts.*" Emmaus is not on the map today and there are at least four sites that biblical scholars contend could be Emmaus. One of the more probable sites is the town of Abu Ghosh. There is an unexcavated Roman road called the Maza Road that follows the direction from Abu Ghosh to Jerusalem. We were given the opportunity to walk an hour in silence on that road, reflecting on the journey of Cleopas, the other disciple and Jesus. We were also encouraged in our own silence to have a conversation with Jesus and to ask him the questions that were resting on our hearts.

How wonderful it was to walk with Jesus. That was my first learning. These disciples and Jesus walked all day together. Yet, most of the time when I read this story I forget the journey and rush to the meaning and the symbolism of the breaking of the bread.

How wonderful it was to have a conversation with Jesus. I am pretty deliberate about maintaining a consistent prayer life but being able to walk that road with Jesus gave me an immediate sense that my heart was burning within me. In the beginning, I was able to revisit with Jesus some of the most compelling of our conversations. I was transformed into that lonely little boy missing his deceased father, that confirmand of 12 trying to tell his family and community of his vocation. I was once again that young parish priest of 22 accompanying an even younger RCMP Officer to support families visited by tragedy. I was that inexperienced chaplain accompanying the crew of the HMCS PROTECTEUR to the Persian Gulf. Then I was that young man preparing to ask Nancy to marry me. I was that chaplain in Bosnia trying to share Christ message of reconciliation with those who ought to have known it well. There were the chats with Jesus of a few years ago when I was trying to help patients and families of those wounded or killed in Afghanistan to find comfort and hope. There were other conversations recalled too. Conversations about times when we Anglicans of BCP vintage would say I had done things that I ought not to have done and had left things undone that I ought to have done. Even in these times our talks were full of assurance and forgiveness. God still loved me and Jesus still redeemed me. Finally, there was the conversation about the future. What are the things that I need to do to be fulfilled in my life and faithful in my vocation?

After this wonderful walk we continued by bus to Abu Ghosh where we met together for the Eucharist. The next day I wrote in my journal:

*This is my last day in Jerusalem and I am ready to come home. This may be a holy place but it is not the only holy place. It has taken me 48 years to have the opportunity to walk the paths of the historic Jesus, but thankfully I did not have to come here to meet Him. He came first to meet me. In his sermon yesterday in Abu Ghosh our chaplain Rod asked, "Why are you looking for Jesus in the graves of the dead? Why are you looking for the living among the dead? Jesus has gone out in front of us." It is very reassuring to know as we return to our ministry that Jesus has gone out before us and is awaiting our arrival.*



*Padre Baxter Park celebrates Holy Eucharist in the Holy Land during his 2011 short sabbatical visit.*

It has been my practice to end Eucharistic celebrations with an incarnational blessing that begins: May the Lord Jesus Christ, who walked with wounded feet, walk with you along the road. May you all continue to experience the joy and the comfort of walking and talking with Jesus.

*Commander Baxter Park is the Formation Chaplain in Halifax and the Anglican Canon Recruiter.*

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## FROM OUR CANON TREASURER

Canon Nigel Shaw, Canon Treasurer and financial officer for the Ordinariate, advises that the **National Defence Workplace Charitable Campaign** which is underway at Units, Squadrons, Battalions, Garrisons, Wings, Bases, Districts, Areas, Divisions, Formations and Headquarters will allow us to direct our donations to any registered charity – including our own Anglican Ordinariate. Your donation goes into the campaign drive who, in turn, forwards it onto the charity identified by the giver. Should you decide to support the ministry of the Ordinariate through this medium, it is simple to identify the Anglican Ordinariate by inserting the Charitable Donation number (**86847 3315 RR0001**) where indicated. This is available to all members of DND – military or civilian who are participants of the campaigns.

In addition, many of the mission program activities sponsored by the Anglican Church of Canada had their budgets either eliminated or severely cut in the November 2010 Council of General Synod (COGS) budget review. To respond to the continuing need, the National Church has released a **Gift's for Mission Guide** as an insert of the October 2011 Anglican Journal. In its 23 pages many of our beloved mission ministries (including the Anglican Ordinariate) are presented for your prayerful consideration.

## WALES

by Padre John Wilcox

When Padre Greenwood asked me to write this article I was rather hesitant to agree...and now as I sit to write this I am at a loss as to where to begin. I could mention that when I was looking for a Retreat, the notion of completing a 30 day silence retreat that focused on the spiritual exercises of St Ignatius was the furthest thing from my mind. So you can imagine my surprise when I came across this very opportunity, posted online by the Jesuits of St. Beuno's in Northern Wales. This invitation grabbed me and wouldn't let me go.

The online invitation read,

Ignatius developed a programme of prayer and reflection on life, based on the life of Christ, in which the person doing his Exercises looks at how best to serve God in his or her life. The Exercises introduce the retreatant to various ways of praying - using scripture in imaginative contemplation, meditating upon one's own life. The Scripture follows the life of Christ from birth to passion and resurrection.

I have learned long ago not to ignore these feelings and to take them as the Holy Spirit saying to me that it would be wise to go in this direction. So after completing the rather lengthy application process, I kissed my wife good-bye and headed off to Northern Wales in late January.

Upon arriving at St Beuno's, I found myself with 28 other people from all walks of life gathering together to live in silence and listen to God. We began the journey with two days of lectures and seminars on St. Ignatius, prayer, meditation and the exercises we would be following. Then we entered into the 30 days of silence.

My typical day consisted of a brief meeting in the morning with my spiritual director. There I would discuss the previous day's exercises and get the day's assignments. Over the course of the day I would have four designated prayer periods, a time to walk the narrow lanes of Northern Wales, attend the daily Holy Communion Service and end each day with the Adoration of the Blessed Sacrament.

When I look back at those 30 days they were certainly filled with great wonderment and discovery. I think I'll close here by simply saying that if that description of the exercises of St Ignatius tugs at your heart you just might want to check out St. Beuno's.



*St Bruno's Lily*



## INDUCTION SERVICE AT PETAWAWA

Many of the Chaplain Team were inducted into ministries at St George's Chapel in Petawawa on 18 September, 2011. Padres Steven Merriman and Murray Bateman were inducted into ministries with 2 Svc Battalion, Padre Carol Bateman was inducted as Base Chaplain, and Padre Marc Torchinsky was inducted as Brigade Chaplain. Padre Todd Meaker, Area Chaplain for Land Central Area HQ participated along with several Commanding Officers at Petawawa, Col Simon Hetherington,

Commander 2 Canadian Mechanized Brigade Group (CMBG); LCol Chris Moyle, Base Commander CFB Petawawa; and LCol Neil Nicholson, Commanding Officer 2 Service Battalion).

