

ANGLICAN ORDINARIATE FOR THE CANADIAN ARMED FORCES ORDINARY TIME 2014

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BISHOP ORDINARY TO THE FORCES

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IN THIS ISSUE:

ARCHDEACON'S MESSAGE, P. 2

BISHOP PETER'S MESSAGE, P. 4

AROUND THE ORDINARIATE (A DD FOR THE CG, NEW CANONS), P.8

AN ANGLICAN HAVEN IN FLORENCE, P. 11

POETRY, P. 14

BOOK REVIEWS:

REZA ASLAN'S ZEALOT: THE LIFE OF JESUS, P. 15

THE WEIGHT AND MEASURE OF ANGLICANISM, P. 18

ANGLICAN CHAPLAINCY IN THE GREAT WAR, AUGUST 1914, P. 21

A Word From Our Archdeacon

Let both grow together until the harvest.

This newsletter will go out as we move into the heart of the long season after Pentecost. It is a time when our attention shifts from the events in the life of Jesus to a focus on spiritual growth both as individuals and communities. This seems to be in accordance with nature as each week that passes seems to bring new fresh fruits and vegetables into the stores and roadside stalls. We may celebrate the harvest in the fall but the gifts of each year's new growth are present from the early days of the summer onwards.

It has been a quite mild summer in Ottawa, ideal for agriculture, but when looking at the international community it has been a very hot summer. There have been some positive moments, such as the decision of the General Synod of the Church of England to remove all legal barriers from the appointment of women as Bishops in the church, and in Canada this June the Indigenous Spiritual Ministry of Mishamikoweesh came into being; a significant moment in the journey of establishing of a self-determining, self-sustaining indigenous church within the Anglican Church of Canada. They have, however, been overshadowed by the significant turmoil and violence that has been so evident elsewhere in the world this year.

The crisis in the Ukraine and the ongoing violence in Gaza are possibly the two most pressing and challenging situations that confront us. Both seem to be spiralling out of control. The recent downing of flight MH17 has shocked the entire world and has made the conflict immediate and present in a visceral way. As we commemorate the 100th anniversary of the commencement of WWI it is eerie and very sobering to witness the rash and foolhardy actions and



Col. the Ven. Nigel Shaw
Ordinariate Archdeacon

provocations currently occurring in Eastern Europe. The latest round of violence centered on the Gaza strip is deeply saddening and the apparent inability of the various parties to make any progress towards a resolution of the ongoing conflict is disheartening.

In the midst of these troubles, as I write this article, the Gospel passages for the last two weeks have been the parables of the Kingdom from Matthew 13. I have appreciated the nuance and complex description of the Kingdom of God found in these parables in a new and deeper way this year. Though I must confess that my sympathies are frequently with the servants who wanted to remove the weeds. Allowing the time and space for the working out of the Kingdom when facing such conflicted and violent times is something that I find personally difficult. Yet the parables caution against precipitous action and the costs that would accompany it. I don't have a complete answer to the spiritual dilemma presented by the teaching of the parables and today's context but have focused on a couple of elements that have been helpful for me.

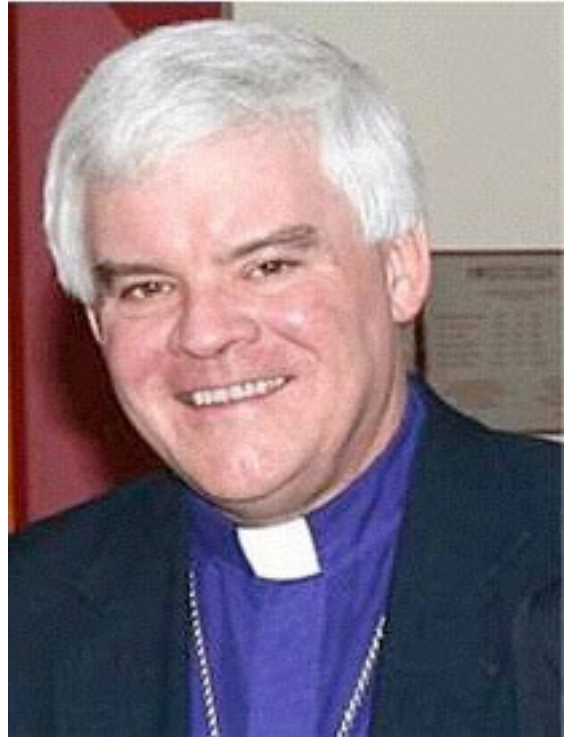
First, and perhaps almost self-evident, has been an intentional focus within my personal devotions. During my devotions I remember in particular John Organ and his ministry in Jerusalem and the region, but also more generally all who are caught up within violence and unrest around the world. I have also found wisdom and direction in the writings of Archbishop Desmond Tutu. I find him to be both relevant and very credible because of the turmoil he personally lived through. When he speaks of the importance of specific spiritual disciplines and perspectives it is with the authority of one who has had to live them in the most challenging of circumstances. I have found much to appreciate in his thoughts but what I return to time and again to bring focus to my life is his unequivocal statement that without forgiveness there can be no future. Ultimately I have found his life and witness to be a beacon of hope, something that is sorely needed when we look around at the problems that surround us. It also provides an assurance that though the unfolding of the Kingdom of God may be mysterious and complex we can contribute in meaningful ways to its growth when we live our own lives informed by the Spirit.

A Word From Our Bishop

“By the waters of Babylon we sat down and wept.” Psalm 137:1

The Bishop writes (Summer of 2014)

In the prayer cycle that I use there are days when we are admonished to pray for the oppressed peoples of the world; those whose lives are devastated by war and civil strife and victims of abuse and violence, intolerance and prejudice. It is not difficult to think of situations that call for such prayer and concern at home and abroad. Such news is so often before us that we may have a moment of outrage which then fades because it is so common and there seems to be nothing that we can do about it anyway.



Recently Gaza has been very much before us. I was in Gaza two days after the assassination of Sheikh Ahmad Yassin (22 March, 2004), spiritual head of Hamas and the one who initiated Qussam rocket fire into Israel. It was not a good time to stay long and later I gave a CBC interview on a satellite phone and behind a pillar in the unusually quiet streets of Jerusalem. This time things did not escalate but it was tense. But why go to Gaza? Well it was because the Episcopal (Anglican) Diocese of Jerusalem has a hospital there that we support – Ali Abu Arab Hospital – and nearby is the Anglican Chapel of Saint Phillip (the one who baptized the Ethiopian Eunuch – Acts 8). Our Primate, Archbishop Fred Hiltz celebrated a Eucharist there. We support that work as well as clinics and vocational schools and other institutions run by the Middle Eastern Council of Churches, one of our many partners overseas. It is a desperate place with 1.8 million people in 360 square kilometres making it one of the most densely populated places on earth. At last estimate there were 1,500 to 2,000 Christians there, but the social infrastructure provided by this faith group, as in the rest of Israel-Palestine, is well out of proportion to its size. In fact, Christians are a major contributor to education, medical care and other services. “The light shines in darkness and the darkness has not overcome it.” (John 1:5)

Before the invasion of Iraq in March, 2003 I was the Bishop of Ottawa when two bishops and some laypeople of the Chaldean and Assyrian Churches of Iraq came to Ottawa. They had been visiting members of their own churches who had been emigrating to Canada since the UN sanctions of the 1990s. In 2011 the Chaldeans, under the aegis of the Vatican, established the Chaldean Eparchy, with 38,000 – an indication of the size of that Church's diaspora. They saw dire consequences ahead for all of the people of Iraq and especially for Christians. They were right!

The Jewish community in Iraq settled by the waters of Babylon as captives in 586 BC (Psalm 137 **above**) and the Christian community as far East as India traces its origins to Saint Thomas. It is one of the most ancient parts of Christendom. In 1987 the population of Iraq was approximately 17 million with 1.4 million Christians – Chaldeans, Assyrians, Syriac and others including a small community of Anglicans. Now it is estimated that there are less than 200,000 still resident, many of whom are internally displaced persons. Half of Iraqi Christians left after the invasion of 2003 and subsequent sectarian strife. Now they are subject to violent persecution in some parts of the country, and are being forced to convert or be killed. There were significant Christian communities in Basra, Baghdad, Irbil, Kirkuk and particularly Mosul, which had a large Christian population but now, according to their Archbishop, has none at all, the Christians having fled earlier this year. There are many other places where people are being persecuted for their faith and/or living that faith in places of intense civil strife. We must not forget them – people of all faiths who suffer for their beliefs.

Before the Lambeth Conference in 2008 (the meeting of worldwide Anglican Bishops which happens every 10 years) I was in South Sudan for the installation of their, then, new Primate Archbishop Daniel Deng Bull. As Bishop of Ottawa I had considerable contact with Sudanese of the diaspora and I have friends who later returned to build a new nation. At one time we invited the former Primate, the late Joseph Marouna, to visit us and advise us on how we might support Sudanese now calling Canada home.

At the service of installation it was acknowledged that the churches had played a vital part in the Comprehensive Peace Process that culminated in independence on July 9th, 2011. Throughout its history the church, in the midst of war and poverty and famine, had been and continues to be a supplier of aid and development as well as spiritual care in the alleviation of extreme suffering. I remember the Archbishop's inaugural address well. He gave thanks for an end to the hostilities with Sudan but he saw the potential for tribal divisions to escalate.

Such has been the case in this new nation and leadership such as his, and an encouraged Christian community, the majority in South Sudan, will be key.

I met with chaplains of the Sudanese People's Liberation Army (SPLA). This chaplaincy to what was a guerrilla force was created in 1997 by the New Sudan Council of Churches then chaired by Anglican Bishop Joseph Marouna. Its mandate was to care for the spiritual life of the soldiers and had a heavy emphasis on observing and calling into account human rights violations by the SPLA towards prisoners of war and civilians. I was told that after the Chaplain Branch was stood up in 1999, violations against civilians and prisoners dwindled dramatically. The Chaplain's shoulder patch bears a cross and a text from the Book of Esther: "For such a time as this". The SPLA Chaplaincy is now part of the US Africa Command (AFRICOM) Seniors Religious Leaders Engagement Program. The Canadian Chaplaincy is also involved in Religious Leader Engagement but that is another good news story. "The light still shines in darkness..."

Then at Lambeth I met the bishops from Pakistan and have received the newsletter from the Diocese of Peshawar ever since. The Diocese, under the leadership of Bishop Humphreys S. Peters, is the largest of 8 dioceses of the Church of Pakistan, a union of a number of churches in 1970 in a very courageous and successful ecumenical endeavour. It has a small parish in Kabul and a relationship with the small Christian community in Iran. It is a tough neighbourhood! The newsletter reports regularly of the burning of churches, the killing and continual intimidation of Christians. It also is full of joyous pictures of Confirmations, of the opening of clinics and schools, of aid being delivered in human and natural disasters as well as the cultivation of dialogue with people of other faiths – Moslems, Hindus and Sikhs. To check out their website and newsletter brings a consciousness of a church courageously and joyously living and witnessing to the Gospel of Jesus – the Good News in the midst of what is so often bad news. "The light still shines in darkness..."

One could go on with stories of persecution, of Good News in dark places. One could speak of medical and development missions in many parts of the world, indeed even in our own communities for suffering is suffering and it is where Jesus seeks to be. It is a matter of prayer and of whatever action we can take. Once, in the Southern Philippine island of Mindanao at the end of the Marcos era I was asked what we could possibly do to help. I was humbled by the response. "You came, but if you cannot come tell our story and pray for us because we do not want to be alone."

“Pray for the peace of Jerusalem: May those who love you be secure” (Psalm 122:6). For all people, may the day be hastened when figuratively and for real “everyone shall sit under their own vine and under their own fig tree and none shall make them afraid (for) they will beat their swords into plowshares and their spears into pruning hooks and nation will not take up sword against nation nor will they train for war anymore” (Micah 6:4,3).

I commend these concerns to your prayer and may God’s abundant peace and grace be with you all.

+Peter
Anglican Bishop Ordinary to the Canadian Forces

Around The Ordinariate

Chaplain General Receives Honourary DD

On May 13th, BGen. John M. Fletcher, our Chaplain General (RMC 1984, Trinity College 1987), received the degree of Doctor of Divinity - *honoris causa* - from the University of Trinity College, Toronto. He was presented by the Bishop Ordinary and 'hooded' by Major the Rev. Steele Lazerte. The Chancellor, Dr. Bill Graham, a former Minister of National Defense (2004-2006), spoke



glowingly of the ministry of chaplains and it was clear that not only John was honoured but all chaplains.



Left to right: Dr. Bill Graham, Chancellor and Minister of National Defence 2004-2006; The Chaplain General; Dr. Michael Ratcliffe, Interim Provost of Trinity College; The Rev. Dr. David Neelands, Dean of Divinity, Trinity College.

Farewell to Padre Yves-Eugene Joseph

(From Bishop Peter) After 10 years of devoted service as a Chaplain in the Canadian Forces, five as a Reservist at 34 CER, Westmount, Montreal and the last five in the Regular Force at Saint Jean, Quebec, Yves-Eugene has reached the mandatory age for retirement in the CF but looks forward to many more years to serve our Lord's people. He was born, raised and ordained in Haiti and recently celebrated 30 years in the priesthood. He has served parishes in Haiti and the Diocese of Montreal and was deployed with the Forces in response to

the earthquake in Haiti. He has served with great devotion and distinction and is supported by four marvellous children. We will miss Yves-Eugene and give thanks for his service. He has been a blessing to us and may he be blessed in what lies ahead.

+Peter

Our New Canons



On May 25th at Christ Church Cathedral, Ottawa - our Ordinariate Cathedral - our new Canons were presented to The Very Reverend Shane Parker, Dean of Ottawa, and installed as Canons of the Military Ordinariate in recognition of long and devoted service and as advisors to the Bishop

Ordinary. Left to right: Major the Rev. Canon Doug Friesen, Formation Chaplain CFB Esquimalt; LCdr. the Rev. Canon Andrew Cooke, Fleet Chaplain, Maritime Fleet Atlantic and Warden of Lay Readers; the Bishop; Major the Rev. Canon Shawn Samson, Brigade Chaplain Atlantic Region and our Canon Lawyer; LCdr. the Rev. Canon Ed Swaze, Chaplain of HMCS Griffon in Thunder Bay and senior Naval Reserve Chaplain.



New and old Canons of the Ordinariate at the May 25th installation. At centre: Vice Admiral Mark (Cdr, RCN) and Mrs. Norman.

An Anglican Haven In Florence

By Padre Michael Peterson

The last edition of this Newsletter featured an account of Ann Bourke's visit to Camposanto Teutonic, the chapel of the Swiss Guards at the Vatican. I would like to suggest another destination for any readers fortunate enough to visit Italy, St. Mark's (The English Church), Florence.

The English were once the most prominent foreign community in Florence, and St. Mark's is the city's second oldest Anglican church, founded as part of the Anglo-Catholic movement of the 19th century. Today it continues to serve the expatriate community and all English-speaking visitors to Florence. St. Mark's is part of a chaplaincy of the Church of England in Tuscany that includes two other

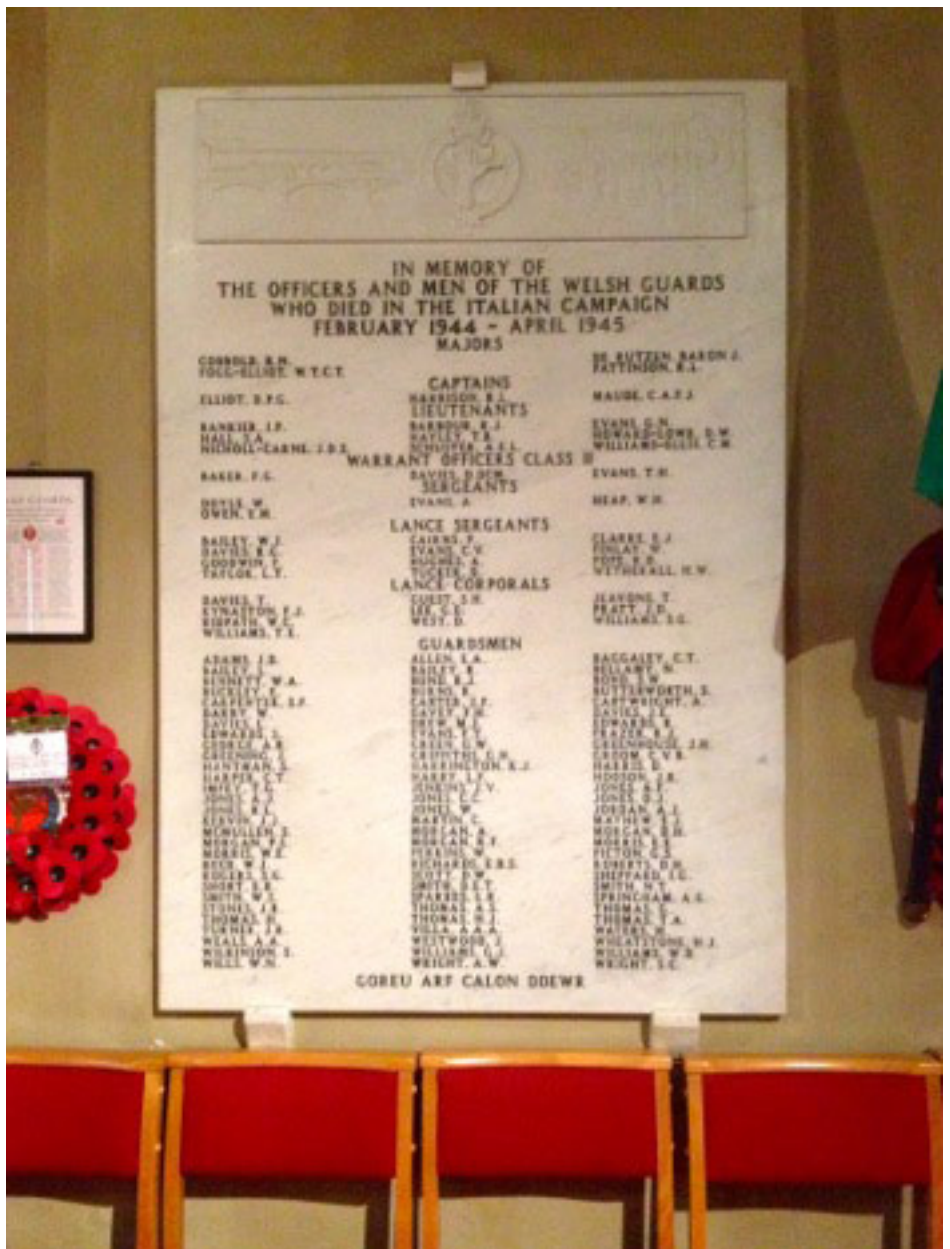


churches in Siena and Bologna, and is also home to an Old Catholic congregation.

The current chaplain is LCol. (retd.) William Lister, a former British Army padre. I asked Father Lister how his ministry in Tuscany compared to his experience as a military chaplain. He told me that “Florence has been an enormous blessing. It is not dissimilar to military chaplaincy in many ways - it is a discrete, ex-pat community - largely from Commonwealth countries and many with a military background. It is very much a 'chaplaincy'. We are a 'gathered community' joined by any and all English-speakers who find themselves in Tuscany/Emilia Romana (including both tourists and students).”

The church is located within a palazzo dating from the 16th century. From the street, St. Mark's is not especially noteworthy, but the interior is calm and serene. The artwork is quite lovely, and much of it, as Fr. Lister told me, was contributed by the first members of the congregation, many of them leading figures in the 19th century's Pre-Raphaelite movement. Today St. Mark's maintains a strong liturgical tradition and is a centre of the local arts scene, particularly music, opera, and painting.

St. Mark's has a



strong connection with the military, in that the interior contains two stone memorials commemorating members of the British Army who fell during operations to break the German Gothic Line during the Italian Campaign. Many of these men are buried just outside Florence in the Commonwealth Cemetery at Girone, including over 30 Canadians. Our own Padre Don Aitchison, chaplain to Toronto's 48th Highlanders, tells me that he will likely be travelling to St. Mark's later this year along with the 48th's Honourary Colonel and other members to dedicate a memorial to the regiment's fallen. That dedication is planned for All Soul's Day, and Padre Aitchison has promised an account of that trip for a subsequent AMO newsletter.

St. Mark's maintains a number of apartments for short and long-term visitors, which would make an ideal base camp for a visit to Florence. Details may be found on the church website, www.stmarksitaly.com. St. Mark's also features in *Love and War*, a new novel by the British author, Alex Preston, published by Faber. Fr. Lister tells me that the novel's hero is an Anglican priest and secret agent, which makes this sound like an irresistible read for the remainder of the summer.



Poetry

By Padre Robin Major

Silent Whispers

On lonely days
when cloud covered skies
bear rain upon the earth

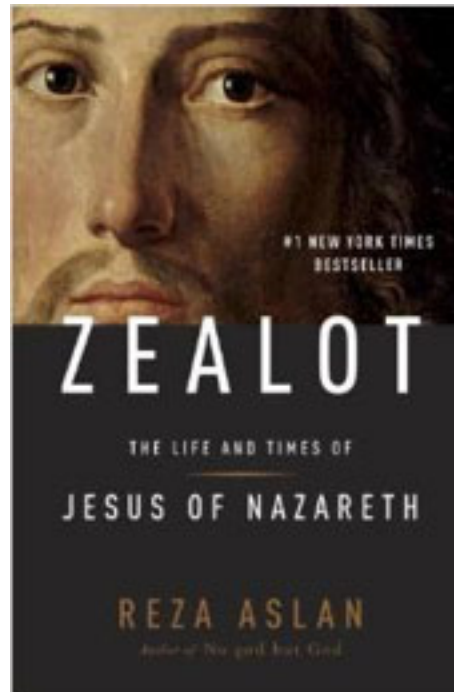
when tall tossing waves
prevent adventurers
from traveling
the oceans wide

On cold days
when winds are so strong
that trees do bend
preventing the walking
of trails in sands
and in woods

and when there is
nothing left to do
but sit and wait for
again brighter times
to come to be

what deep wounds
hold the clouds?
what deep wounds
toss the waves?
what deep wounds
throw the winds?

Book Reviews



**Reza Aslan, *Zealot: The Life and Times of Jesus of Nazareth*,
New York: Random House, 2013.**

By Canon Jennifer Gosse

Last summer I heard the tail end of a radio interview with author Reza Aslan about his recent #1 New York Times Bestseller, *Zealot: The Life and Times of Jesus of Nazareth*. My interest was piqued in the short time I listened, mainly because I was intrigued by the idea of reading what a person of another faith thought about one of the objects of my faith. As a Christian military chaplain who works in the pluralistic environment of the CAF immediately alongside Muslim military chaplains, I am interested in what Muslims believe about the Jesus in whom I place my faith. In the portion of the interview that I heard, it became clear that Aslan is a Muslim who professes a very deep respect for Jesus of Nazareth, and I hoped that if I read his book I would come to a better understanding of what Muslims believe about Jesus and some insight into their respect for him as a prophet. I also hoped that in listening to what another faith believes about Jesus I would acquire a deeper understanding of the One I, as a

Christian, call Saviour and Lord. I hoped, in short, that the musings of a person of another faith might increase my own faith.

It was obvious early on in the book that Aslan was not writing as a person of faith, however, but as an academic in the field of Biblical Studies; had I realized this during the radio interview I would have had very different expectations of the book. In a book that gives the most thorough history of ancient Palestine that I have ever read, Aslan's thesis is that to understand the human being who was Jesus of Nazareth, one must understand the zealot movement of ancient Palestine and the apocalyptic world-view prevalent at the time. He argues that the historical Jesus was a typical example of the series of popular messiahs of the time who showed an extraordinary zeal for the immediate coming of the Kingdom of God. These messiahs all had the same intent: to overthrow the Roman oppressors and to stir up opposition among the faithful masses to those wealthy and powerful Jews who cooperated with the Romans in order to maintain their control over the prosperous Temple economic system.

Aslan contends that the historical Jesus has little in common with Jesus Christ as he was later proclaimed by the Apostle Paul and the early Church fathers. He maintains that as the Jewish influence in the early church waned with the destruction of the Temple, and the Hellenistic influence in the church grew, the church intentionally down-played Jesus' zealous character in order to distance themselves and their Messiah from the Jews who were by then being persecuted by Rome.

This book reminded me of many of the aspects of the life of the historical Jesus that I had learned years ago in Biblical Studies courses and had long since forgotten. I found myself disagreeing quite often with Aslan's portrayal of Jesus, but I wasn't surprised by that disagreement; in fact, I would have been surprised if I had agreed easily with everything a person of another faith had said about Jesus. Perhaps the aspect of Aslan's argument that most disturbed me, however, was his version of the theological differences between Paul and James, the brother of Jesus and first Bishop of Jerusalem. His description of the relationship between the two contains much more enmity and rivalry than I remember hearing about in seminary years ago.

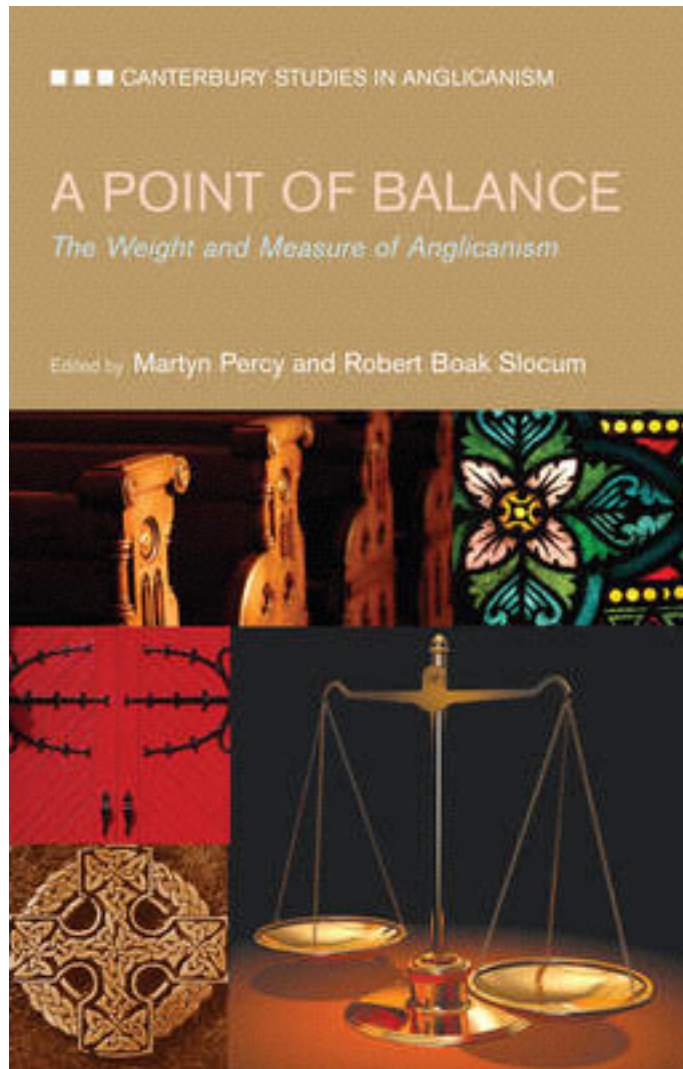
In the end, I'm afraid I did not find quite what I was hoping for in this book. I can't say it renewed my faith in any way. It did, however, present Jesus to me in a way that had been treated in a very cursory manner during my religious studies

and theological education. What Aslan sees as Jesus' most important characteristic, his zeal for the ousting of the Roman oppressors and his disdain for those of his own people who cooperated with and profited from the Roman occupation, is now much more apparent for me, and I will read scriptures differently with that as one of the lenses I use to examine who Jesus was and is. I also can't say that I learned any more about what Muslims believe of Jesus, or how he fits into their faith perspective. The very last paragraph of Zealot makes me wish that it was merely volume one and that the author planned a second volume around that theme. Aslan writes,

Two thousand years later, the Christ of Paul's creation has utterly subsumed the Jesus of history. The memory of the revolutionary zealot who walked across Galilee gathering an army of disciples with the goal of establishing the Kingdom of God on earth, the magnetic preacher who defied the authority of the Temple priesthood in Jerusalem, the radical Jewish nationalist who challenged the Roman occupation and lost, has been almost completely lost to history. That is a shame. Because the one thing any comprehensive study of the historical Jesus should hopefully reveal is that Jesus of Nazareth – Jesus the *man* – is every bit as compelling, charismatic, and praiseworthy as Jesus the Christ. He is, in short, someone worth believing in.

But I am left still wanting to know who Aslan, as a Muslim, believes in. I still want to hear words of faith, so far I have heard only history and academic interpretation. My intellect has been engaged by Aslan's argument, but my faith is still waiting for its turn.

P.S. If anyone has read or heard of a book which explores Jesus through the lens of Muslim faith, I would be interested in hearing about it. Perhaps you would consider a future contribution to the Newsletter so that the Anglican Military network as a whole might profit from your findings?



A Point of Balance: The Weight and Measure of Anglicanism
Ed. Martyn Percy and Robert Bork Slocum, Moorhouse, 2013

By Padre Michael Peterson

Anyone who has served with the RCAF will likely know the adage about the venerable Sea King helicopter, that it is not one aircraft but rather “several thousand parts flying in close formation”. Much the same thing has been said about Anglicanism. In one of the first in this collection of essays, Martyn Percy tells a story about the Anglican theologian Henry Scott Holland who, while watching a flock of starlings flying over Cuddeson College, “remarked how like

the Anglican Church they were. Nothing, it seemed, kept the flock together - and yet the birds moved as one, even though they were all apart and retained their individual identity” (20).

This slim book of essays, part of the Canterbury Studies in Anglicanism series, is accessible and challenging. The book’s contributors are British and American clergy and faculty, and all of them ask essentially the same question, namely, what keeps the constituent parts of Anglicanism flying in close formation? This question is especially urgent since, as Percy notes, much has changed in the century since Holland watched the starlings over Cuddesdon. Today the “flock” of Anglicanism contains birds of more than one type. “Evolution - through cultural and theological diversity - has meant that many Anglican provinces have evolved to ‘fit’ their contexts, and the ultimate diversity of the species clearly threatens its unity” (20).

An example of this diversity is found in A. Katherine Grieb’s essay on scripture. She notes that scripture, long seen as the “glue” of Anglicanism, is read and understood differently throughout the Communion. Ugandan Anglicans, who largely practise a very pentecostal version of Christianity, hear the bible within the African oral tradition as “a deposit of authoritative and ‘universally’ recognized African like sayings” and through the filter of the African Eastern Revival (32). Thus a text like Deuteronomy 28:22a,27-28 is heard by many as a description of AIDS as a divine punishment for sin. There are thus profound hermeneutical differences separating Anglicans in Uganda and other African countries from their counterparts in the first world. Hermeneutics as well as Uganda’s church history and post colonialism thus drive many Ugandan Anglican’s understanding of sexual ethics. Grieb suggests that process of “scriptural reasoning”, first adopted by scholars of Christianity, Islam and Judaism, might be a way forward and away from further fracturing of the Communion along North/South lines. The principles of scriptural reasoning include a respect for the sacredness of the other’s texts, a recognition of differences, and a shared sense of hospitality and “God’s purpose of peace among all” (40).

In a similar vein, Tom Hughson proposes a rethinking of mission as “receptive ecumenism” in which Anglican churches in the North find ways to listen to those churches in the South which hear the gospel amidst suffering rather than affluence, and thus act as bridge, helping a post-Christendom North to understand the South and to hear the gospel anew. Other writers explore reconciliation as spirituality (Philip Sheldrake), and *koinonia* as a gift of the Spirit

(Robert D. Hughes). In a section on praxis, Simon Taylor reflects on the changing nature of the parish in the contemporary Church of England, and Paula Nesbitt offers hard data on clerical and lay ministry and suggestions on how ministry models might adapt to the needs of the contemporary church.

All of these essays are undergirded by a faith in what one scholar has called the “collective mind” of the church, and a belief that the Spirit “leads the Church into further penetration of the Truth” which will become apparent over time. This process of leading is not rapid or easy, and the authors all recommend the virtues of patience, hospitality, and attentive listening to one another as our best resources and hope in this difficult and confusing time. All the book’s contributors agree that our unity is desirable, indeed, commanded of us, and that no Anglican should say to another, “I have no need of you”. In the words of Robert Runcie, as quoted by Percy, “Politeness, integrity, restraint, diplomacy, patience, a willingness to listen, and above all, not to be ill-mannered - these are the things that enable the Anglican Communion to cohere”.

Remembering Anglican Chaplaincy In The Great War

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



In August 1914, Canada was organizing the Army's 1st Contingent at Camp Valcartier, prior to its deployment to Europe. Among the members of what would become the Canadian Chaplain Service there was Canon Frederick Scott, padre of the 8th Royal Rifles of Quebec. Comforts and military experience were in short supply, but enthusiasm was high, even though the chaplains were just finding their way.

“The dominating spirit of the camp was General [Sam] Hughes, who rode about with his aides-de-camp in great splendour like Napoleon. To me it seemed that his personality and his despotic rule hung like a dark shadow over the camp. He was especially interesting and terrible to us chaplains, because rumour had it that he did not believe in chaplains, and no one could find out whether he was going to take us or not. The chaplains in consequence were very polite when inadvertently they found themselves in his august presence. I was clad in a private’s uniform, which was handed to me out of a box in the drill-shed the night before the 8th Royal Rifles left Quebec, and I was most punctilious in the matter of saluting General Hughes whenever we chanced to meet.

... Meanwhile the camp extended and improvements were made, and many changes occurred in the disposition of the units. At one time the Quebec men were joined with a Montreal unit, then they were taken and joined with a New Brunswick detachment and formed into a battalion. Of course we grew more military, and I had assigned me a batman whom I shall call Stephenson. I selected him because of his piety - he was a theological student from Ontario. Stephenson was a failure as a batman. When some duty had been neglected by him and I was on the point of giving vent to that spirit of turbulent anger, which I soon found was one of the natural and necessary equipments of an officer, he would say, ‘Would you like me to recite Browning’s ‘Prospice’? What could the enraged Saul do on such occasions but forgive, throw down the javelin and listen to the music of the harping David?’”

Canon Frederick Scott, *The Great War As I Saw It*.