

ANGLICAN ORDINARIATE FOR THE CANADIAN FORCES



Bulletin/Volume 6, No 2

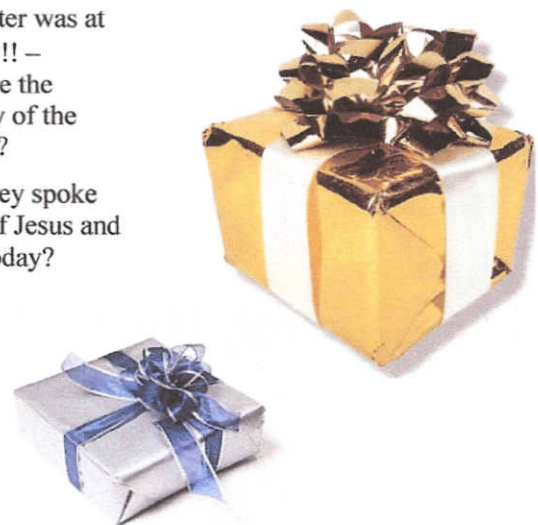
Season of Pentecost 2009

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

WHERE ARE THE PENTECOST GIFTS? The last newsletter was at Easter and the one before that was at Christmas. What links those two holidays – GIFTS!!! – Christmas presents and Easter chocolate. Now it is the season of Pentecost – so where are the Pentecost presents? This is an especially relevant question since Pentecost is the birthday of the church. So if it's the church's birthday... there should at least be birthday presents, right?

Yeah, I know the Apostles got the presents – tongues of fire danced on their heads and they spoke different languages and 5,000 were baptised after Peter preached about the resurrection of Jesus and from that community the church was born. But what about today? Where are the gifts today?

And what happened after the church was born? The Book of Acts says that the new Christian community grew quickly and that many sold all that they had to hold it in common. Some sold their houses and shared the wealth so that no one was hungry and no one went without. But also right away there was division. They had to elect some people for leadership positions and there were disagreements. There was concern about the persecutions. There was concern about letting folks who were not circumcised into the group. There was concern that people were not really sharing and some were hoarding (Paul had to write a letter about that). There was concern that some were following local teachers (Apollos from Alexandria or Cephas), and that some were eating food offered to idols. It was a mess. Things were not uniform. And it seems that after Peter and Paul both tried to organize things so that everything everywhere was done the same... it never worked. There was always variation and friction.



ARCHDEACON

Col the Ven K.R. Mclean, CD

CANONS

Col the Rev'd J. Fletcher, CD
CANON PASTOR

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

Cdr the Rev'd B.D. Park, CD
CANON RECRUITER

LCol the Rev'd N. Shaw, CD
CANON TREASURER

LCol the Rev'd G. Thorne, MMM
CANON RESERVIST

Cardinal Kasper, the Secretary (Chair) of the Roman Church's Pontifical Council for Promoting Christian Unity, says in his 2007 small book, *A Handbook of Spiritual Ecumenism*, that Christian Unity is a gift from above. It comes from the desire of the Father, Son and Holy Spirit for communion – just as the perfect Trinity is in perfect communion and community. God wants us to be one just as Jesus and the Father are one in the Holy Spirit. There is so much that we can agree upon and share as Christians: we all profess the faith of the Trinity; all honour sacred scripture; all pray and draw upon sources to lead the Christian Life; all celebrate and share bread blessed and broken; all believe in the sanctifying power of the Holy Spirit operating amongst us, and we all value and honour the sacrifices that martyrs made to establish our faith and our freedom to worship.

And before we even talk about ecumenical dialogue, we have to get our own Anglican house in order. We have to love and talk and walk with our Anglican brothers and sisters – those in Africa, the States, Great Britain, Australia, in the chapel, down the street, and in our homes. Christianity and Church Unity are gifts we don't want to squander – because that would sadden the giver – God.

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...

This newsletter will go out as we begin the long season of Pentecost. This is a time of growth and building for the Church. In Canada we witness how all creation, plants and animals, join in for a season of growth. May the Lord through the presence and power of the Spirit assist us to grow and be transformed into the righteous, loving people of the Kingdom.

I have been trying to keep up to date on the issues in the Anglican Communion such as the ongoing work being done on a possible Anglican Covenant, the Windsor Continuation Group, the Rothesay Report, and the Galilee Report etc. There has been some excellent research done by our own Faith Worship and Doctrine Committee, the Primate's Theological Commission and the various working groups taking place in the Wider Communion. This research can assist us in wrestling with how the Church is going to treat the homosexual members of our Church. I think we are making progress as we study this important issue and I hope that the next General Synod will make a clear decision on what we as a Church want to say to our homosexual brothers and sisters. Although people may be tired of wrestling with the issue of sexuality, it is important that we choose a wise path to follow for the next few years that will enable us to deal with this challenge in a loving, righteous way being guided by the Spirit of Christ. That path should include humility, charity, honesty and a sincere seeking for the Lord God to guide us and bless us.

In dealing with the challenge before us, I encourage you to read the papers being prepared as attachments to the Galilee Report (you can find them on the ACC web site). People of good faith have taken different positions on this issue. I have personally benefited from reading those expressing different perspectives. Two books I found helpful were Stephen Bates' *A CHURCH AT WAR*, and Oliver O'Donovan's *CHURCH IN CRISIS*. Bates' book reveals the challenges of the debate and some of the ugliness of the way it is proceeding. He also points out the struggle of different ways of approaching and interpreting the Bible. O'Donovan provides some valuable and charitable guidance on the issue of the Gay Controversy from a conservative perspective. He seems obsessed with attacking the Liberal agenda in parts of his book, but when he focuses his attention on a process to deal with our gay brothers and sisters, he provides some valuable insight. He reminds all Christians to seek the purposes of God in scripture to guide our lives, and he calls for honest exploration of the issue of sexuality, not predetermining the outcome before the honest search. I appreciated his insight that our gay sisters and brothers are the ones who need to tell us how they are going to faithfully live out the gospel of Christ.

Our beleaguered Archbishop of Canterbury is doing some fine work in terms of trying to keep us together, assisting us to be charitable and civil, and also allowing us to move the debate on in ways that I think are starting to show the signs of an eventual acceptable resolution of this issue. I greatly appreciated his advice in the article he wrote for *THE CAMBRIDGE COMPANION TO CHRISTIAN ETHICS*, in which he said that the key goal for us in making ethical choices is to reveal the character of God as revealed in Jesus. The growing consensus around the place of our gay sisters and brothers in the church will be centred in the love and acceptance that God has for them in Christ.

Let me tell you a little story:

I know a man who had a vision of Jesus in a dream recently. Jesus appeared in the context of a meeting of clergy who were both homosexual and heterosexual. The clergy formed a line to take turns to speak to Jesus. The man, a heterosexual, had his turn and Jesus asked him, "What can I do for you, my child?" The man said "I would like to know if you will accept me, because I often do things that I know are not right." Jesus did not answer with words, but He reached forward and embraced this man. This man also recognized that each and every person who spoke with Jesus came away with the same acceptance and embrace. They all came away fulfilled, filled with joy and amazement. Jesus loved each and every one of them.

As we seek the presence and power of the Spirit to grow and be transformed into the righteous, loving people of the Kingdom during the season of Pentecost, remember to reach out in love to our gay brothers and sisters in exactly the same way we reach out to all our sisters and brothers.

May the Spirit give you dreams and visions of God's Kingdom.

God Bless,

Karl+ Archdeacon, Anglican Military Ordinariate



Colonel the Venerable Karl McLean

A WORD FROM OUR BISHOP

PENTECOST 2009

Dear Friends:

"I thank my God in all my remembrance of you, always and in every prayer of mine. You all make my prayer joyful, and I am thankful for your partnership in the Gospel... It is right for me to feel thus about you all, because I hold you in my heart, for you are all partakers with me of grace..." (Philippians 1:3-5,7a)

As the Season of Pentecost approaches we recall the fulfillment of our Lord's promise to send 'power from on high' to His Church. We are indeed partners with Him and with each other in the proclamation of the Good News. We are not only partakers of this grace which gives life and gives it more abundantly but we are called to share this blessing with others. Where the Spirit of Jesus dwells, the Kingdom of God has come nigh.

In April, I was at a meeting of the House of Bishops and asked to speak about our Anglican Military Ordinariate - our chaplains and lay people within the Canadian Forces. I always like the opportunity to ask that all members of the Forces, their families, and others with whom they work are remembered and lifted up in prayer. As I spoke, pictures, provided by many of you, and others taken from the DND website, scrolled by on a screen. It is probably true that one picture is worth a thousand words and it is always good to put faces to the story. We did the same at last year's Lambeth Conference of bishops in Canterbury with a DVD produced by our editor, Padre David Greenwood. So, thank you everyone. These were well received and I always feel honoured and proud to be able, in some small way, to tell and show a bit of the story of the ministry to which we are called.

At this meeting of the House of Bishops I also had the opportunity to present a new resource for the church: *Anglican parishes and pastoral support for military members and their families*. (See the General Synod website: <http://www.anglican.ca/resources/mps/index.htm>) This was requested by the Faith, Worship and Ministry

Department of General Synod and written and brought to fruition by Padre Gary Thorne our Canon Reservist. Thank you Gary. It is a resource that may be useful to other faith communities as well.

Throughout the meeting, my episcopal colleagues spoke often of their experience of the contribution that military members make to parish and diocesan life and they were greatly interested to know of the ministry exercised on bases and deployments. Our Primate, Archbishop Fred Hiltz, is particularly supportive and we look forward to his presence with the Ordinariate Clericus at the June chaplains' retreat in Cornwall, Ontario.

As the church began to spread beyond Jerusalem after the first Day of Pentecost it was indeed empowered by the Holy Spirit of Jesus and by mutual support. As Saint Paul wrote to the churches, he would speak words of encouragement and share stories of the church elsewhere. Our life together is greatly enhanced and nurtured by the same support and hopefulness. Let us then encourage one another in this sacred trust and privilege of ministry until God's Kingdom comes on earth as it is in heaven. As we breathe in God's Holy Spirit let us pray in the words of a familiar hymn:

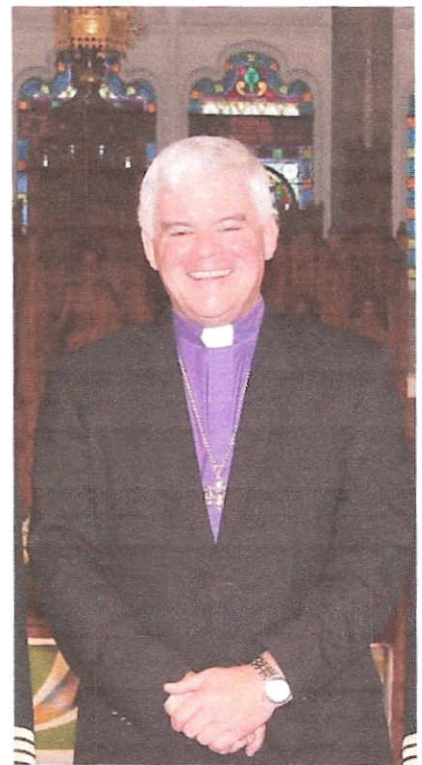
*Breathe on me breath of God,
fill me with life anew,
that I may love what thou dost love,
and do what thou wouldst do.*

Peace and Grace to all.

+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.)



INTERNATIONAL ANGLICAN WOMEN'S NETWORK

A meeting of the Anglican Consultative Council's International Anglican Women's Network (IAWN) was held at the Desmond Tutu Center in New York from 22-27 February 2009. This was the first time that the Provincial Links appointed by their primates and the Steering Group of IAWN have been able to come together to meet since its formation in 1996. Their goal was to discuss the work of IAWN and its potential impact within the Church and beyond. At this meeting, the following issues were identified as key action plans for the next triennium:

- Elimination of all forms of violence against women and children, including trafficking of persons.
- Elimination of extreme poverty, including access to health care, safe water, and employment opportunities.
- Promotion of gender equality throughout the Anglican Communion.
- Combating HIV/AIDS, malaria and tuberculosis.
- Promotion of gender budgeting, which is a key to all of the above.

This information was taken from the IAWN website. If you have any questions, please contact Cynthia Greenwood at dmgcag1@msn.com or visit the IAWN site at <http://iawn.anglicancommunion.org>.

CFB SUFFIELD CHAPEL GETS NEW STAINED GLASS WINDOW

On Sunday 19 October 2008, dozens gathered in the tiny Christ the King Chapel at Canadian Forces Base Suffield for a Sunday unlike any other. This was a day for a special service to unveil a newly constructed stain glass window.

The window was encouraged by the Base Commander, Lieutenant Colonel Malcolm Bruce who wanted to acknowledge, via a visual tribute, the courage and sacrifice of our Canadian Military and their families. The window was created through the talents of Lieutenant Commander the Reverend Andrew Cooke, Base Chaplain, who worked diligently on the design that was then fashioned by Robert Weissmann a local stained glass artist.

The window depicts the courage of Canadians who come forward and offer their talents as soldiers for the defence and missions of our great nation. It also recognizes the generosity and sacrifice of the soldier's families who support them in their vocation.

LCol Malcolm Bruce, Base Commander CFB Suffield (right) stands with Padre Andrew Cooke and artist Robert Weissmann at the unveiling of the new stained glass window.



BAPTISM ON DEPLOYMENT

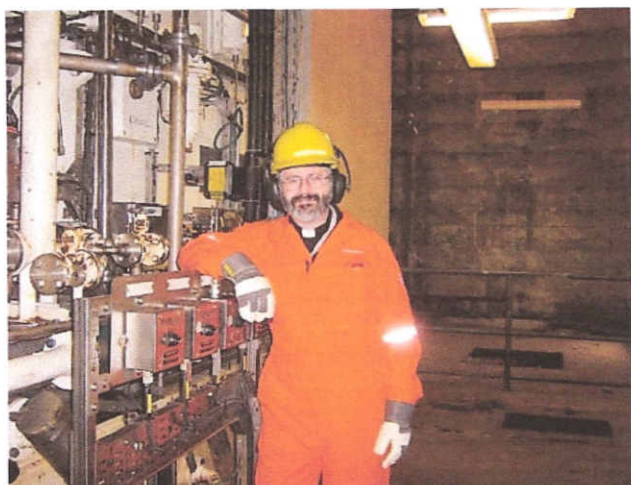
Captain the Reverend Murray Bateman, Chaplain Kandahar Air Field reports that on 8 March, 2009, a baptism was held to welcome Corporal McMullen of Golf Company, 2nd Battalion, Royal Canadian Regiment into the Household of God. The service was held with many friends present and the congregation of Camp Nathan Smith Chapel. Cpl McMullen was employed with Force Protection and had been on deployment in Afghanistan for five months.



Almighty God, whose wisdom and whose love are over all, accept the prayers we offer for our nation. Give integrity to its citizens and wisdom to those in authority, that harmony and justice may be secured in obedience to your will, this we ask through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, One God, now and for ever. *Amen.*

TRAGEDY IN THE OIL PATCH OFF NEWFOUNDLAND – PASTORAL SUPPORT TO CIVIL AUTHORITY

by Padre Jack Barrett, CFS St. John's



Padre Jack Barrett on Hibernia conducting Aid to the Civil Power operational ministry visits.

Twenty-seven years after the loss of the Ocean Ranger oilrig, the oil fields of Newfoundland and Labrador once again experienced a significant loss of life. On the 12th of March 2009, Cougar Helicopters Flight 491 crashed into the sea while ferrying workers to the oil platforms on the edge of the Grand Banks. This tragedy has touched many people both on and off shore and across the nation. The offshore oil industry is similar to the CF in that there is a significant number of workers who have worked together on several of the rigs and platforms. The personnel who work with the oil production platforms, helicopters and supply vessels comprise a very close knit community. Consequently, when Flight 491 crashed, the entire industrial community was stunned, saddened, and shaken by the loss of 17 friends and co-workers. As well, for most offshore workers, their trust in the primary source of transportation to the platforms was severely tested.

The need for counselling and pastoral support was recognised immediately. Like so many industries and worksites, staffing is geared for the routine requirements of day-to-day operations. This 'Mass Casualty' event quickly over-taxed the pastoral and counselling resources that were in place. EZRA ministries, a civilian charitable organisation providing chaplain support to a variety of commercial sites including the offshore oil industry, did not have the human resources to meet the immediate crisis. Following the crash of Flight 491, EZRA Ministries quickly swung into action with the provision of pastoral support to the hardest hit drilling platform (Sea Rose). The families on land of those who died in the crash required ministry. An interfaith memorial service was organised by EZRA Ministries at the RC Basilica Cathedral of St. John the Baptist with the Prime Minister, Premier and Lieutenant Governor and a great deal of media attending. It was truly an interfaith effort with several religions participating.

However, EZRA Ministries still had outstanding pastoral needs on other oil production platforms, and they began to solicit the broader community for assistance. Due to a pre-existing relationship developed by my predecessor, EZRA called the CFS St. John's Chaplain cell phone to inquire about military chaplain assistance. Because of the broad reaching impact of this crisis, this was viewed as an Aid to Civil Authority request, even though the oil fields are commercial sites. Once the director of EZRA officially contacted both the local Chain of Command and JTFA Chaplain – Halifax, preparations were quickly made for me to be tasked with providing Chaplaincy Support to EZRA ministries on-site off-shore. Thus, the oil patch became my area of ministry from 18-24 March.

Initially, the platform had a psychologist on site, who quickly realised there was a need for spiritual and religious support. EZRA ministries briefed me on their method of ministry and expectations while at Hibernia. Phrases like, "ministry of presence and listening"; "loitering with intent" and "quiet pastoral presence" were used to describe the style of ministry. An onboard memorial service for the crew of Hibernia was also requested.

During my time on Hibernia, I conversed directly with about 60-70% of the crew. The memorial service on Hibernia was broadcast (via VHF Radio) to the fleet of supply vessels servicing all platforms. On Hibernia, the memorial service with the ringing of the platform's bell (similar to a ship's bell) for each of the deceased touched many people very deeply. Following the service, many, many people commented to the Offshore Installation Manager (CF equivalent to a CO) and to me that the service had been needed and appreciated. Words such as "closure, blessing, healing, necessary, and helpful" often came up in their conversations with us.

As well, many of the supply boats radioed in saying they very much appreciated being included via the VHF broadcast. On returning to 'the beach' via a supply boat, several of the crew personally sought me out to comment on, and thank me for, the memorial service. As a result, many told me of their experiences during the recovery operation. The memorial service thus became the doorway to another theatre of pastoral support.

This foray into industrial site ministry was a near mirror image to CF Chaplaincy. Many people on Hibernia had little or no connection with organised religion, yet most people expressed a great deal of acceptance and appreciation for the presence of a chaplain in their time of crisis. Their religiosity (or lack thereof) was not an accurate indicator of their spiritual needs.

(Continued next page)

Lessons learned from my tasking on Hibernia included:

- 1) Proceeding with due caution, respect protocols for requests for assistance from the civilian community; personal and professional liability is an issue of concern;
- 2) Industrial chaplaincy is very similar to CF chaplaincy;
- 3) Religious ceremony (even for the religiously lax) is both meaningful and healing;
- 4) The “ministry of presence” in the worksite is a most valuable and efficient form of ministry in times of crisis; (only 1 percent of conversations took place in my office); and
- 5) Having pre-existing professional community relationships are very important in times of crisis.

In closing, my time on Hibernia, was successful, meaningful and memorable.

A WALK THAT IS TRULY AMAZING *by Padre Carol Bateman from 2 Service Battalion, Petawawa*

A labyrinth is a tool for personal, psychological and spiritual transformation. Unlike a maze which is meant to confuse, a labyrinth, which is walked, has a single path that leads to the centre and back out again. People walk the labyrinth for many reasons. Some do it to relax from the stressors of life, some as a walking meditation, some for prayer, some for problem solving and others for inspiration or reflection. Physiotherapists use it as a slow paced rehab walk. Even for children, when it comes down to it, the labyrinth is a walking path which can be walked simply for the fun of walking. People usually set an intention for themselves before beginning the walk. Either way, walking the labyrinth is a personal experience. There is no right way or wrong way to walk.

One popular model of a labyrinth used today is on the floor of the cathedral at Chartres, France. It has been a pilgrimage site for Christians for over a thousand years. During the medieval period people from France, who could not make the trip to the holy land, would walk to Chartres and walk the labyrinth. As they walked it from outside to centre, they would remember the travels they had made to get to the cathedral. Once they arrived at the centre of the labyrinth, it was there that their journey to meet God in this world was complete.

To celebrate World Labyrinth Day at Canadian Forces Base Petawawa, the chaplains embraced the “Walk as One at 1:00” theme and opened the chapel for all to use the portable labyrinth. A proposal has also been put forth by the chaplains to the Base in the hopes that they will install a labyrinth at Homefires Park which overlooks the Petawawa River. In addition, the chaplain team who will be deploying in 2010 may take a portable labyrinth to KAF so that, as our loved ones walk the symbolic journey back home, we can walk and find comfort while deployed. The labyrinth is truly a maze that is amazing.



Padres Robin Major and Gillian Federico paint the outline of the walkway on the portable labyrinth tarp for use at the CFB Petawawa chapels.

CHALLENGE MADE TO CHAPLAINS (AND OTHER ANGLICANS)

There are not many times in the history of the Anglican Church where you can help build a cathedral. Right now is one of those times. The historic and significant igloo-shaped cathedral in Iqualuit was destroyed by arson in 2005 and now they are trying to rebuild. David and Cynthia Greenwood are issuing a challenge to the military chaplains who will be attending Retreat and Conference this June in Cornwall. They are looking for 20 chaplains who will donate \$125 beyond their commitment to the Ordinariate – if 20 chaplains do so, or if the \$2,500 total is reached, then David and Cynthia will top up the donation by another \$500 to make \$3,000 or zero point one percent of what is needed.



If you want to support this project, please give a cheque to Nigel Shaw at retreat, made out to the Anglican Ordinariate. He will let David and Cynthia know if the challenge has been met.

A QUICK NOTE ON ORDINARIATE LAY READERS

Currently our Lay Reader group consists of Bruce Grainger in Shearwater, Margaret MacLennan in Winnipeg, John Firth-Warlund in Gagetown, Mike Lindsay in Kingston, Wade Seymore and Kathy Cormier in Greenwood, and Christina Barrett in St John's. Out of our group, three are military and four civilian. Evidently, being an Ordinariate Lay Reader is a ministry open to all.

I like to think of the preparation process of becoming a Lay Reader as like selecting a good dinner from a restaurant menu. There are many options and several courses – all good. One can choose to take a formal course of study at a theology school if such a course is available near your Base or Wing. Some dioceses offer Lay Reader courses and this route is fully encouraged if you are considering a more active role as a Lay Reader within the local diocese as well as your chapel. Current Lay Readers are encouraged to access any local diocesan sessions as a form of continuing education. Alternately, your own Anglican chaplain can work with you on a local program of study to become a chapel Lay Reader.

In every chapel, almost without exceptions, there are always people willing to read the Sunday readings, or lead prayers of the people, and this does not require them to be Lay Readers. Within the Anglican Church, however, there are more and more people looking at those very roles with intention, who are considering non-stipendiary ministry, and who are willing to take the study time necessary to enhance their understanding and formation. It would seem within the Anglican Communion that there is a level of interest to gain not only a greater level of involvement in ministry, but also a greater depth of knowledge. Consequently, it may also be that becoming a Lay Reader is a route of personal spiritual journey – a journey that deepens faith and liturgical involvement.

The Lay Reader roles remain varied based on opportunity and need, but outside of Sunday liturgy the helping in preparing for baptism, confirmation, marriage, and sharing in Bible Study, etc. from an Anglican perspective are all within the scope of Lay Reading. Our Lay Readers are an outward and visible sign of an inward and spiritual presence of Anglican identity.

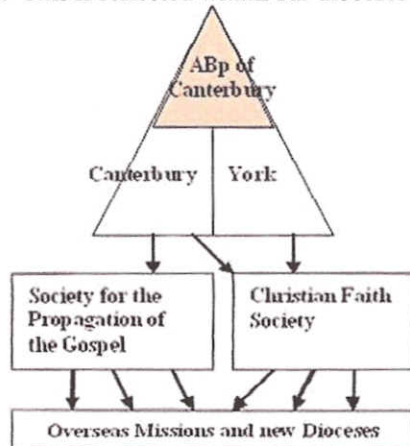
For chaplains who work with Lay Readers at the chapels named above, I now have a supply of ribbons for the Lay Reader medallions. I will have the ribbons made up for those who do not already have one, and bring them to retreat.

Andrew Cooke + Warden of Lay Readers

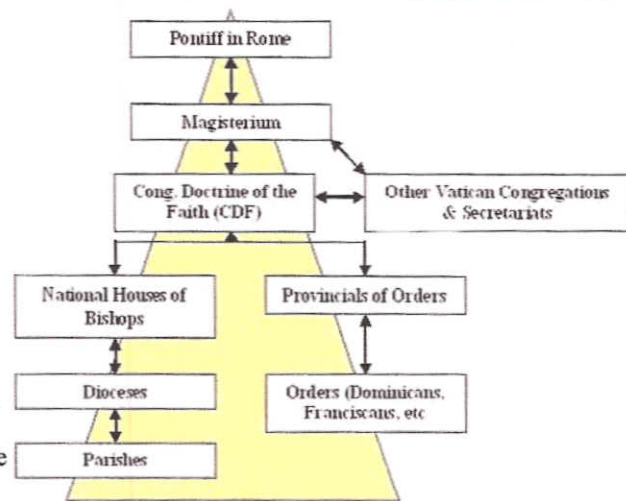
SO WHAT WENT ON IN JAMAICA AND WHAT IS THIS “ANGLICAN COVENANT”?

There has been much in the news... at least the Anglican Church news about the meeting of the Anglican Consultative Council in Jamaica in May and the stalled development of “The Covenant.” To understand the significance of this, we have to consider that the Anglican Communion has been changing its organizational structure over the centuries and is now proposing more changes... and people don't like change.

Let's start with an organizational structure that we all know. A simple pyramidal hierarchy. It is the military way and also the way of our Roman Catholic sister church. The RC Church today is very conciliar, that means the top consults the middle and the bottom before making decisions and then everyone faithfully listens for the wisdom and prayer-filled leadership from the top. This is reflected within our dioceses too.



Anglican Organizational structure 1700s.



Roman Catholic organizational structure

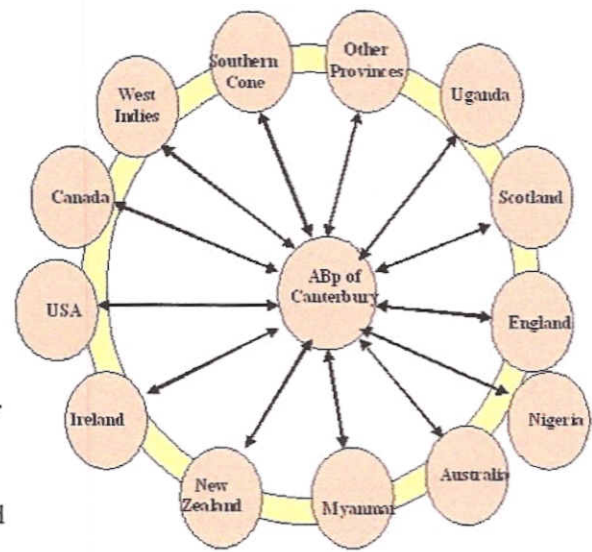
But after the Reformation, the Church of England started with two main regions: Canterbury and York. To simplify much of Anglican history, Canterbury (following the war of the roses) took the lead of the two English Provinces and the Archbishop of Canterbury became the leader of the C of E. As the British Empire emerged, the C of E sent out missionaries who, through such agencies as the Society for the Propagation of the Gospel (SPG) and the Christian Faith Society (CFS) developed world wide churches, formed into dioceses all linked to England. Initially these dioceses had bishops back in England, but eventually bishops were elected and “sent” out to the colony churches. By 1860 Canada and New Zealand lobbied for a Lambeth Conference to establish a common discussion table for the emerging national churches.

By the 1920's the National Churches were all independent governing bodies, all

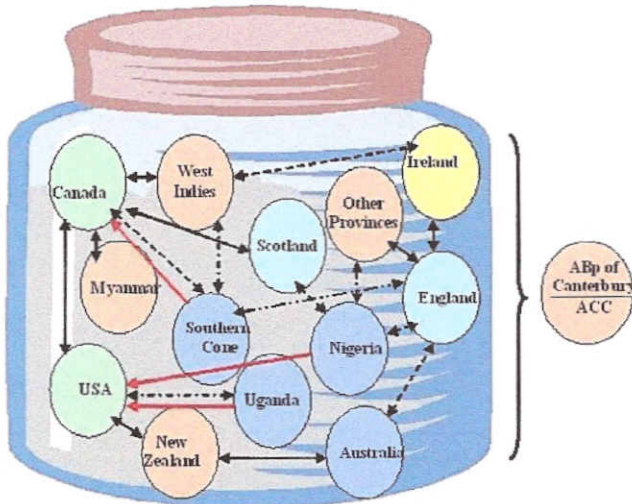
linked together through recognition of the Archbishop of Canterbury. The 1948 Lambeth Conference called the mutual relationship “loose bonds of affection.”

By the 1988 Lambeth conference it was determined that the “loose bonds” were perhaps too loose. Some national churches had approved the ordination of women, many did not and there was some impaired communion in that female clergy were not accepted in many places of the Communion. The acrimony of the 1998 Lambeth conference, over the inclusion of Gay and Lesbian Anglicans demonstrated that the bonds between the “Provinces” (the national churches) were in deed very, very loose, perhaps missing, and there was precious little “affection” at all. The result was the Windsor Report which called for some agency to strengthen those bonds. The Windsor Report triggered all sorts of other reports and the possible solution of a Covenant.

By the 2008 Lambeth conference the emergence of GAFCON, a separate Evangelical organization of like minded “orthodox” Anglican Provinces, signaled that the Communion was breaking in two. The Covenant had been in three drafts. The first one established four instruments of Unity, with the ABp of Canterbury being one. The second draft included a draconian punishment or conflict resolution process, which was watered down in the third draft.



National Churches (Provinces) all linked through communion with the Archbishop of Canterbury. The model from 1880 to 1978.



The Anglican Communion in 1998 was far more fluid, with interrupted bonds of affection and, in fact, some bonds of hostility (pictured in red) due to cross border Inter-Provincial intervention.

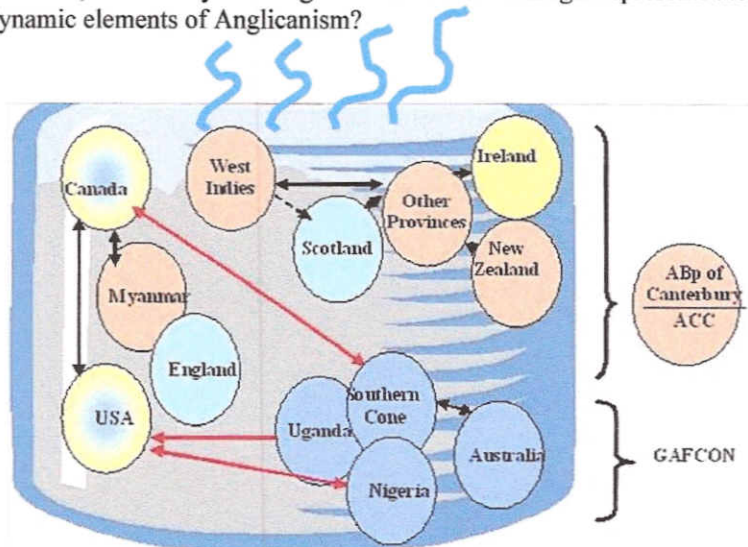
The meeting in Jamaica was to review the third draft and recommend it be sent to the Provinces for review. The Jamaican meeting stalled. The GAFCON Provinces say their people were trampled with hard ball politics. The weaker section on conflict was rejected and sent back for further work. Animosity was displayed in the polarity of the meeting and the bonds of affection were nowhere to be seen.

There are currently four big issues of conflict within the Communion: (1) the ordination of a gay man, in a relationship, as a bishop in the USA; (2) the blessing of same-gendered couples in the US and Canada, (3) the “cross border” intrusion of GAFCON Provinces into the Provinces of the US and Canada in order to re-evangelize them back to the “orthodox” conservative faith, and (4) the desire by one diocese in Australia to authorize lay people to celebrate Holy Communion.

If the RC and military model can be seen as a crystallized diamond hierarchical structure, the Anglican Communion has been increasingly fluid. The problem now is how to keep the bonds between the units from becoming so loose that the fluid turns into a gas and blows away. How do we increase the viscosity of the fluid – re-thicken the bonds of affection, without crystallizing into a solid that no longer represents the dynamic elements of Anglicanism?

So where do we go from here? Certainly there are a few more deadlines to be met. The Episcopal Church (TEC) of the Province of the USA will have their General Convention this summer. They will not consider the Covenant in its current form. Canada has its General Synod next year in Halifax, the 300th anniversary of the arrival of the first Anglican bishop in North America. We are due to debate issues that will further heat up the discussion. The GAFCON aligned Provinces and organizations will continue to develop and institutionalize and further move away from the Communion. Law suits will continue over churches that have separated away from the Anglican communion in the US and Canada for “alternate” Provincial oversight.

The Canadian Anglican Church could give special leadership here. We are very familiar with existing in a world where inter-Provincial discussions and Federal/Provincial negotiations are always underway. We also know what it is to have two solitudes. We could be the *Via Media*, but since we are one side of the main polarizing issue, it is difficult for us to take the leadership role without appearing biased.

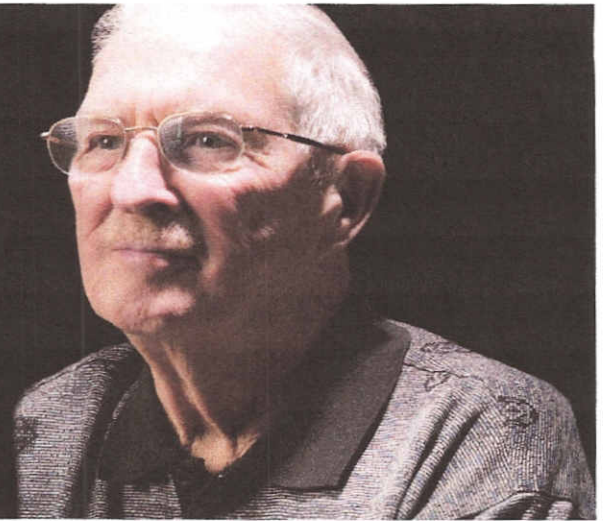


The pressure cooker of the ACC conference in Jamaica in May 2008 has not produced the results that everyone had hoped.

ANGLICAN ORDINARIATE FEATURED IN NATIONAL CAMPAIGN

The following "poster" notice is featured in the May edition of the Anglican Journal. It will draw the readers' attention both to this particular gift (and to the opportunities and possibilities of directed giving and allocation of bequests), but also in a very tangible way it will heighten the awareness of the "Bishop Ordinary Trust" and our own Military Ordinariate.

Generous volunteer values ministry of the Anglican Bishop Ordinary to the Canadian Forces



Albert served as a senior civil servant all his adult life.

Wherever he and his family were assigned, they more often than not looked to the Anglican military chaplains for their sacramental and pastoral care, for instruction for their children, and for a sense of Anglican identity.

Since his retirement Albert has served as a volunteer in a military chapel on a regular basis, enjoying a warm sense of community, and deeply respectful for the demanding ministry experienced by the dozens of chaplains he has met over the years. He was quite surprised during one meeting to learn that there are now about eighty Anglican Chaplains serving in the Regular and Reserve Forces, a far greater number of clergy than serve in the majority of dioceses across our country.

Albert is especially delighted that the Anglican Church of Canada provides for the part-time ministry of the Anglican Bishop Ordinary with a modest grant from the annual General Synod budget — a gift to the Canadian Armed Forces by the Church. Albert knows the Anglican members of the Canadian Forces and their families have expressed their desire to have more contact with the Anglican Bishop Ordinary. They see the Bishop Ordinary as the focal point of Anglican Identity in the military. He provides a crucial ministry to the Anglican

chaplains of the CF. The challenging lifestyle of the chaplains means they have special needs and one of the greatest is to be able to maintain their spiritual identity... and this is made possible through regular contact with the Bishop Ordinary and members of the Chapter of the Anglican Cathedral of the Canadian Forces. The Bishop Ordinary also plays an important role in representing the Anglican chaplains in the House of Bishops and at national gatherings.

Albert agrees with his government colleagues, both active and retired, that it is essential to fund this position to at least a half-time level and preferably full-time, so that the Bishop Ordinary will be able to devote much more time to this invaluable ministry. Albert is working with a number of friends to build up the new Endowment for the Anglican Military Ordinariate established in the Anglican Foundation of Canada. Eventually this trust will provide enough funds to augment the annual grant from General Synod. Albert is providing a substantial bequest to this fund in his will, and is encouraging others to do the same — in thanksgiving for his challenging and exciting career and for the ministry of so many faithful chaplains.

Supporting Our Church for the Future

For more information about how you might support the ministry of the Anglican Bishop Ordinary to the Canadian Armed Forces, and for other gift planning opportunities, please contact —

Archdeacon John M. Robertson

**National Gift Planning Officer, Department of Philanthropy
General Synod of The Anglican Church of Canada**

80 Hayden St., Toronto, ON M4Y 3G2 • Telephone 416.924.9199 ext. 268
Toll-free 1.888.439.GIFT (4438) • Email: jrobertson@national.anglican.ca

or your diocesan gift planning consultant

A SUMMER OF LITERARY RESOURCES

As we settle into summer, some of us are far too busy to be settling down. In fact, many are pulling up roots and heading out of town as the busy-ness of the Active Posting Season unfurls. This summer's postings are different, however, due to the looming economic downturn. Jobs for spouses are not so certain in new locations and the money for vacations enroute might not be there for elaborate travels and stops. More young people will be faced with unoccupied time on their hands. What to do?

Several chaplains, chapel members and friends took up the challenge of answering the question: "What book should everyone have read before they turn 15 years of age?" The hope is that this list might present some reading ideas for those seeking something to do when the stimulating cool breezes of summer aren't enough.

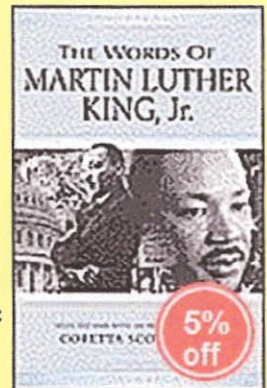
For the moms, dads and grandparents reading this, it might be a good summer gift opportunity. For the young people reading this, it might be the first, but hopefully not the last, invitation to visit your public library (at the old community or at the new community) for moving or summer resources. And don't forget books on tape, CD or MP3 podcasts... many libraries have access to them!



Padre Carol Bateman from 2 Service Battalion, Petawawa suggests one of the classics "The Cremation of Sam McGee" by Robert Service. ISBN - 10:155453092X. If you have lived through a Canadian winter, you can appreciate the struggle that Sam goes through being soooo cold. The illustrations by Ted Harrison are unique

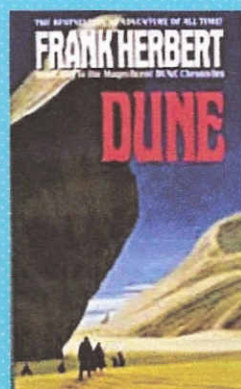
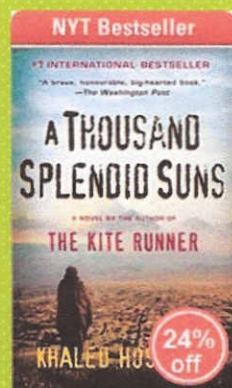
and will allow you later in life to remark "that looks like a Harrison drawing" and you'll probably be right. Try memorizing some of the classic lines like: "There are strange things done in the midnight sun..." or "now a promise made is a debt unpaid" – you can toss them in to conversations at family gatherings and impress your relatives. Once you've got the fever for Robert Service, read "The Shooting of Dan McGrew" and the complete Songs of a Sourdough Collection.

Master Corporal Charlene Pawulski of 14 Wing Greenwood recommends "The Words of Martin Luther King, Jr", with quotes and speeches selected by his wife Coretta Scott King. Newmarket Press New York in 1983, ISBN 937858-28-5. Given the materialism of our times, the current political instability around the world, and now the economic crisis, there have been many times in the last several years that I have referred to this book



or read it to my own kids. I know both kids have read portions, if not all of it, themselves at various times in the last 5-6 years. For young teens, it's an easy read as it is not too long or drawn out and deals with multiple topics. It has generated discussion and opportunities for dialogue between the kids and us, or between the kids themselves. Kids today are so smart and well informed compared to when I was a teen. They are bombarded with the good, the bad, and the ugly. How do they find balance in a world where what you have seems more important than what you give? I find Martin Luther King's words are as relevant today as they were when he first spoke them over 40 years ago. He spoke (and I believe still speaks, through his written word) simply, eloquently, passionately.

Leading Seaman Andy Hewlett, Kandahar Air Field says, I would recommend "A Thousand Splendid Suns" written by Khaled Hosseini. Penguin Canada, ISBN - 10:0143054406. It has had a real impact on me. It's about these Afghan girls who grow up with much adversity and still break through all their trials and tribulations! I often think about this book whenever I am going through something difficult and think that if these girls can make it through, then so can I. I'm not sure if it's in the 'under 15' category, but it's the only one that comes to mind out here in the desert.



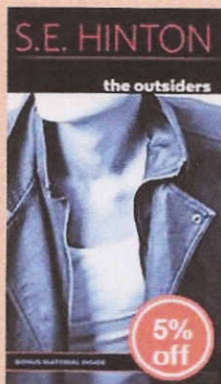
Major Pascal Godbout, 4 Wing, Cold Lake, would recommend for lighter fare that may appeal more to teenagers, the book "Dune" by Frank Hebert, ISBN - 10:0441172717. Paul Atreides moves with his family to the planet Dune and is forced into exile when his father's government is overthrown. This is the first book in the series. Later books are a bit more adult, but this one moves beyond being a great sci-fi story, to explore social, economical and environmental issues... all concepts that can be discussed in the home and classroom.

Colonel Stephen Sibbald, NORAD HQ, Colorado Springs says there is a real wide set of answers. For pre-readers I would recommend AA Milne's Winnie the Pooh; for the 5-9 crowd I'd say Rudyard Kipling's Just So Stories, and for tweens and young teens CS Lewis' Chronicles of Narnia, ISBN - 10:0060244887. Narnia is wonderful fantasy that has stood the test of time. And I love the Christian allegory in the Lion, the Witch and the Wardrobe. All of these teach great values, entertain and introduce profound issues."

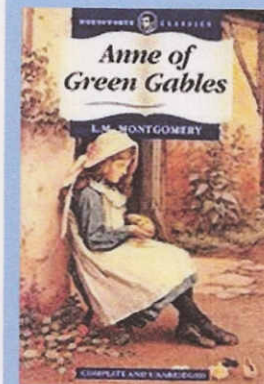
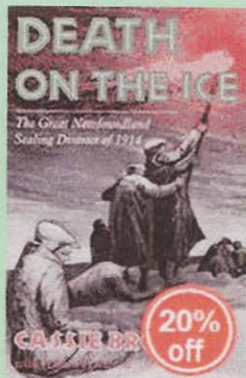


Theresa MacCallum of CFB Gagetown says that "Anne of Green Gables" was the first exciting book I can remember reading. ISBN - 10:1853261394. Up until then I had not found a book that really caught my imagination, or my curiosity. This one did both. It was recommended by my teacher since she knew I was struggling with reading at that point. But she opened up a whole Pandora's box for me. I could not get enough of this little orphan from Halifax and her enthusiasm for life and how she looked at the world. She was a survivor and she never let anything get in her way. Anne so impacted my life that I actually used Anne as my daughter's second name. Anne was a gentle soul who looked at the world in a beautiful way and she made you wish she was real, and that she was a friend of yours. I think that, at the time I first read this book, I was learning about life and the world around me and Anne of Green Gables helped shape who I was as a young adult.

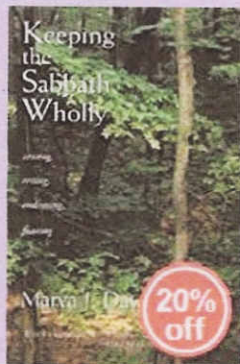
Padre Jack Barrett from CFS St John's suggests "The Outsiders" by S. E. Hinton. Penguin Young Reader Group ISBN 10:014038572X. It is a story about social inequity and the struggles of growing up on the wrong side of the socioeconomic tracks. This book also exposes the care shown to family by other family member when crisis hits the family. The book is from the perspective of the 'wrong side' of the tracks, and follows the kids through the aftermath of a murder in which neither side is totally innocent.



Sergeant Faye Murray from 5 Wing Goose Bay suggests "Death on the Ice" by Cassie Brown as this reflects a part of our East Coast Canadian heritage that is often heard of negatively from overseas. Doubleday Canada ISBN - 10:0385251793. The book deals with the early days of the sealing industry in Newfoundland and Labrador. It is important not just because it is about our heritage but since it speaks of the hardship our (frequently young) ancestors had to endure.

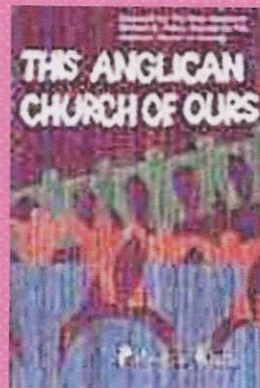


interesting approach to Lent, I must say. M. J. Dawn's 'take' on Sabbath... and the challenge I encounter when I read this book... is so refreshing I can't see how anyone who leads a busy life wouldn't want to enter into a fresh approach to the 'forced rest' of God. This is a good read anytime!



Padre Maude Parsons-Horst, 3 PPCLI Edmonton, suggests "Keeping the Sabbath Wholly: Ceasing, Resting, Embracing, Feasting" by Marva J. Dawn. ISBN10:0802804578. I absolutely love this book. I am reading it for the third time... which is most unusual for me!... and this time I am using it as a reminder that Lent should be a Sabbath season for me spiritually. A most

Padre David Greenwood, Post Grad Training, suggests "This Anglican Church of Ours" by Patricia Bays, ISBN: 978-1-55145-053-7. For seven years, Patricia Bays was the only Canadian lay



member of the international Anglican Consultative Council. She worked on numerous national committees of the Anglican Church of Canada, studied theology at the University of Toronto, and has specialized in Christian education, including three years as Anglican Editor of *The Whole People of God*, a Christian Education and Worship Resource. This book answers all the regular churchmanship questions about who we are as Anglicans in Canada. I use it for my confirmation courses with both young people and adults. It is a fair and honest presentation of where we are and where we are trying to go as the People of God. And it has good pictures, too. It is best available from Wood Lake Books.



What is Vision 2019?

Quick sketch

Vision 2019 is a church-wide exercise for Canadian Anglicans to discern, dream, and decide where they think God wants the church to be in 2019. The results will be shared at the next gathering of General Synod, in June 2010.

Two ways to get involved:

1. Learn about the Five Marks of Mission, the mission priorities used throughout the Anglican Communion, and an inspiring model for the Anglican Church of Canada's own mission. Here are some ways to learn:
 - Join or start a mission study called *Engaging in God's Mission* on the Five Marks of Mission. *Engaging in God's Mission* is a six-session study that includes scripture, theological reflections, stories of Anglican mission, and discussion questions. It can be adapted for different groups and time periods.
 - Watch a series of short videos that show how General Synod reflects the Five Marks of Mission.

Both the mission study and the videos are available free at www.anglican.ca/vision2019, or you can order DVD copies: 416-924-9199 ext. 236.

2. Tell us your story! All Canadian Anglicans are invited to respond to the two-part question, **"Where is your church now, and where do you think the Anglican Church of Canada should be in 2019?"**

Submissions are welcome in many media:

- post a video at www.anglican.ca/vision2019/yourstory (10 minutes max.)
- write an email to vision2019@national.anglican.ca
- write a letter to Vision 2019 / Anglican Church of Canada, 80 Hayden St. Toronto, Ont. M4Y 3G2
- leave a phone message at 1-866-496-3057 (5 minutes max.)

What next?

The Vision 2019 committee (composed of volunteer Anglicans and a professional analyst) will review all material that arrives by 01 October, 2009. The results will be organized and shared with the rest of the church at General Synod 2010.

Dream the church

Have questions? Visit www.anglican.ca/vision2019 or email vision2019@national.anglican.ca

