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ANGLICAN ORDINARIATE FOR THE CANADIAN FORCES

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Bulletin/Volume 5, No 4

Advent & Christmas 2008/ Epiphany 2009

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

WHO IS THIS MAN NAMED JOHN? This Advent, most of the gospel readings will deal with John the Baptist. Many will remember him as the one dressed in tattered clothes, eating grasshoppers and honey, and living in the desert. Who was he? John is a Christian Saint. His name, at the time of his birth would have been written as *ياحي يحي* Yahyā or *انحوي* Yūḥanna. He was a preacher and ascetic who according to tradition, attracted large crowds on the banks of the Jordan River, calling for repentance and baptism in view of the imminent coming of the Kingdom of God. Jesus was one of those whom he baptized. Thereafter he became known to the Christian church as John the Baptizer. He was killed by Herod Antipas, whom John had denounced for his incestuous marriage. Jesus' own ministry followed John's, and some of Jesus' early followers had been initially followers of John. John, like Jesus, preached at a time of political, social, and religious conflict.

All four Gospels record John the Baptist's ministry. They depict him as proclaiming Christ's arrival. The Gospel of Luke includes an account of John's infancy, introducing him as the son of Zachariah and Elizabeth, who had no children and they were both well advanced in years. His birth, name, and office were foretold by the angel Gabriel to Zachariah, while Zachariah was performing his functions as a priest in the temple of Jerusalem. According to Luke, Zachariah was a priest of the course of Abijah, and his wife, Elizabeth, was of the daughters of Aaron; consequently John automatically held the priesthood of Aaron.

Luke states that John was born about six months before Jesus. Zachariah had lost his speech at the behest and prophecy of the angel Gabriel and it was restored on the occasion of Zachariah naming John. On the basis of Luke's account, the church's calendar places the feast of John the Baptist on June 24, six months before Christmas. According to Luke, Jesus and John the Baptist were related, their mothers being cousins Luke 1:36.

The Koran also mentions John the Baptist. Sura Maryam identifies John as the son of Zachariah and maternal cousin of Jesus. It relates an account similar to that of the Gospel of Luke, including the lack of children for Zachariah and his wife. Zachariah is not described as being rendered mute because of his doubts, but only that the sign of the coming of John was that he would not speak for three nights. John, whose tidings are foretold by the angels, is exhorted to hold fast to the Scripture and was given wisdom by God while still a child. (Surah 19:7–12). He is described as "pure," "devout," "dutiful towards his parents," as "not arrogant or rebellious" (Surah 19:7–15) and is called "a Prophet of the Righteous" coming "to confirm a word from Allah." Surah 3:39



ARCHDEACON
Col the Ven K.R. Mclean, CD

CANONS

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

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

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

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

LCol the Rev'd G. A Thorne
CANON RESERVIST

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 BISHOP

“MARY DID YOU KNOW?”

Some thoughts on the mystery of this Holy Season

Dear Friends :

Grace and Peace to all of you in Jesus who is Emmanuel - God with us.

We are now in the Holy Season of Advent and once again preparing to celebrate the Incarnation when the “word became flesh to dwell among us” (John 1:14) and when our God “emptied himself taking the form of a servant, being born in the likeness of humanity” (Philippians 2:7). What an incredible grace that our God should become Emmanuel - God with us - in this way!

After the shepherds and the angels departed Saint Luke records that “Mary kept all of these things, pondering them in her heart”. (Luke 2:19) A few years ago a beautiful song about the Blessed Mother was written entitled, ‘Mary did you know?’. Some verses :

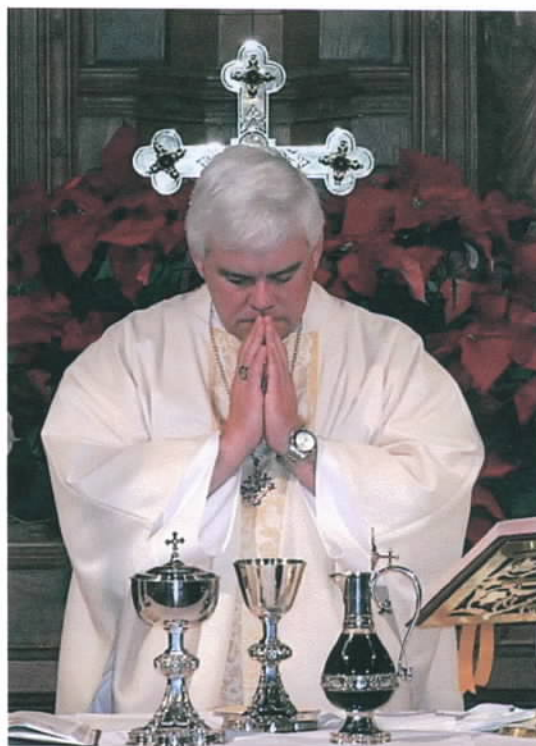
*Mary, did you know,
that your baby boy would some day walk on water?
Mary, did you know that your baby boy
would save our sons and daughters?*

*Did you know that your baby boy
has walked where angels trod?
When you kiss your little baby boy
you kiss the face of God!
Mary, did you know?*

*Did you know that your baby boy
is Heaven's perfect Lamb?
The sleeping child you're holding
is the great I AM!*

Mary did you know?

Knowing that our God is with us and walks with us day by day is the ultimate ‘Ministry of Presence’. I am always moved by that painting - so fond to seafarers - of Jesus with his hand on the shoulder of a helmsman as both of them look through storm-tossed rigging to a distant lighthouse. “He made the storm be still...and



they were glad because they had quiet, and he brought them to their desired haven.” (From the “Navy Psalm”, Psalm 107:29-30). God is here for us in the storm and in the haven.

While Jesus is always central to my life as constant companion and a constant help in trouble I have to be reminded from time to time that he is there or that maybe I have pushed him aside though never by intent. Advent and Christmas have always been for me, and I imagine for you, a particular time to meditate on the presence of God in our lives and to prepare a place for him.

In 1867, after visiting Bethlehem, Phillips Brooks, who became the Episcopal Bishop of Massachusetts, wrote his wonderful carol, ‘O Little Town of Bethlehem’. I find it to be both a meditation of the wonderful mystery of Christmas and a prayer of welcome to Jesus.

*How silently, how silently, the wondrous gift is given;
So God imparts to human hearts the blessings of His Heaven.
No ear may hear His coming, but in this world of sin,
Where meek hearts will receive him still the dear Christ enters in.*

*O Holy Child of Bethlehem, descend to us, we pray;
Cast out our sin and enter in, be born in us today.
We hear the Christmas angels the great glad tidings tell;
O come to us, abide with us, our Lord Emmanuel!*

Some of you will be separated from loved ones this Christmas and have been for awhile. We are thinking of and praying for you. Wherever we may be, however, Jesus is in the midst of us and in him we are, even in separation, together.

May your Advent and Christmas and New Year be truly blessed wherever you are.

+Peter

Anglican Bishop Ordinary
Peace and Grace.

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

A word from our Archdeacon...

I thank God for coming to me and being present in my life. God's presence in our lives is a gift that is more precious than all the others put together. I know that things are well with me and I am sure that our lives will work out well because God's presence has revealed to me that God is loving and is active in all areas of our lives. God is not only present when life is going well and full of joy, but God is equally present to us in the midst of adversity and struggles.

Advent is a time that reminds me of God coming to be present with us. As we approach the beginning of Advent it is my desire and prayer that God would come to each member of Clericus and to the Anglican members in our chapels, to bless and bring healing to you, your families and those to whom you minister. For those of you who find yourselves in a dark valley, I pray that the Son of God will shine on you and lift you out of the darkness and bring you into the warmth of His light and love. May the beauty of creation be a reminder of the love that surrounds you.

There are steps we can take which help prepare the way for the Lord to be present. Our Lord is one who is righteous and good, and so we should naturally expect to encounter the Lord when we are putting forth an effort to be righteous and good. Canon Gary Thorne gave me a gift, John Cassian's The Conferences, and this book provides tremendous guidance from the desert fathers on how to live with God. One of the desert fathers, Abba Serapion, warns us of the dangers of the eight vices; gluttony, fornication, avarice (love of money), anger, sadness, acedia (despair), vainglory (boasting) and pride. It is important that we make a good effort to combat these difficult enemies because they draw us away from God and often prevent us from experiencing God's presence. It is so important to focus on what is good and positive for others and for ourselves. When we seek to love, God will fill our hearts.

I have been struggling with priorities in my own life. Unfortunately, I often find that there is not a good balance. I am tired out much of the time, focusing too much on my work and not taking enough time to spend with my family and friends, and not spending enough time with God in prayer and study. The result of a lack of balance in one's life is a lack of joy and an inability to experience the presence of God. We need to work hard on balancing our lives so that we can be happy, and God will be present and more real to us.

The Anglican Church has the Amazing Grace videos on its web site. I encourage you to take a look and do not forget to search for members of Clericus. Amazing Grace is a reminder that God's coming is not dependant on our efforts, as important as they are. God in His love is always coming to us and breaking into our darkness with light. God's desire is to be present with us and for us to be seeking that presence. Come Lord Jesus. God Bless,

Karl+

Archdeacon, Anglican Military Ordinariate



Archdeacon Karl McLean celebrates Eucharist.

FROM OUR CANON TREASURER

I wish to thank you for your gifts to the Ordinariate Fund this year. We have made significant progress towards being financially self sufficient but there is still some distance to go. If you have not yet made a gift for the 2008 taxation year or would like to 'top up' you can still do so by making a cheque out to The Anglican Military Ordinariate of Canada and sending it to me before December 31st at

**LCol N Shaw, CLS Command Chaplain,
101 Colonel By Drive
Ottawa, ON K1A 0K2.**

Or you can use Canada Helps.Org (to be found on the internet).

COMMENDATION FOR STEELE LAZERTE

Pictured at right, Colonel J.P.J. St Amand, Wing Commander of 4 Wing Cold Lake, presents a CEFCOM Commanders Commendation to Captain the Reverend Steele Lazerte for the ministry rendered during his recent deployment in Afghanistan.

The citation reads in part: *Captain Steele Lazerte deployed to Afghanistan as the 2nd Battalion the Royal Canadian Regiment Battle Group Chaplain from February to August 2007. With unwavering devotion and concern for the welfare of soldiers, he provided compassionate counselling that assisted them in coming to terms with grief, thereby being instrumental in their return to operations. Trusted and highly respected by all members of the Battle Group, he was regarded as a "soldier's padre" and greatly contributed to the overall mission success.*

Well done Steele!



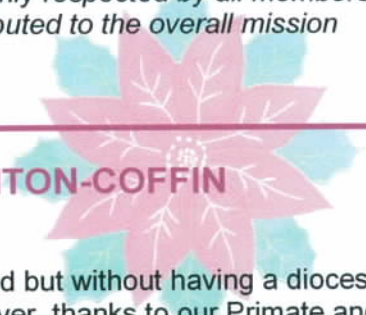
THANK YOU TO THE ORDINARIATE FROM MRS CREIGHTON-COFFIN

Dear Friends

When Peter received an invitation to the Lambeth Conference I too was invited but without having a diocese paying the way, as is normally the case, I was not sure that I could go. However, thanks to our Primate and a generous contribution from the Ordinariate it was possible. For that I am deeply grateful. Thank you.

On dress-down days I had T-shirts advertising the Army, Navy and Air Force. Just proud to 'show the flag' and be in ministry with you. Now I'm scheduled to give a talk to an ACW group in Ottawa.

Peace and best wishes. Deborah
(Deborah Creighton-Coffin)



Baxter Park Canon Recruiter	Gary Thorne Canon Reservist	Nigel Shaw Canon Treasurer	Peter Coffin Bishop Ordinary	John Wilcox Canon Secretary	John Fletcher Canon Pastor
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BAXTER GOES TO THE DARK SIDE...

Dark blue that is. After several years as an Air Force chaplain, Padre Baxter Park has turned in his light blue suit to become a deep water sailor. Until this summer, Commander the Reverend Canon Park was the sole senior Air Force Anglican chaplain. Now he joins the ranks of Commanders Wilcox and Durrett as part of the Bishop's senior salty crew.

Padre Park at far left in his lighter blue days.

MILLENNIUM DEVELOPMENT GOALS

WHERE DO THE MILLENNIUM DEVELOPMENT GOALS COME FROM? The goal to “End poverty by 2015” comes from the historic promise 189 world leaders made at the United Nations Millennium Summit in 2000 when they signed onto the Millennium Declaration and agreed to meet the Millennium Development Goals (MDGs).

WHAT ARE THE GOALS? The MDGs are an eight-point road map with measurable targets and clear deadlines for improving the lives of the world’s poorest people. World leaders have agreed to achieve the MDGs by 2015. It’s up to us to make sure leaders follow through on these commitments. The United Nations Millennium Campaign supports and inspires people from around the world to take action in support of the Millennium Development Goals. Join the UN Millennium Campaign and be part of the generation that puts an end to poverty.

WE’VE HEARD THIS BEFORE, WHAT’S THE DIFFERENCE? Given the proliferation of UN Conferences and commitments, it’s important to understand why the Millennium Goals are unique in many powerful ways:

- They represent a compact between all the world’s major economic players. Poorer countries pledged to improve policies and governance and increase accountability to their own citizens; wealthy countries pledged to provide the resources. Since the commitment to achieve the goals comes from the highest political levels, for the first time, entire governments are committed to their achievement—including the trade and finance ministers who hold the world’s purse strings. Major international financial institutions—the World Bank, the IMF, the regional development banks, and increasingly, the membership of the World Trade Organization—have made explicit that they will be accountable for achieving the Goals too.
- Despite the current economic “adjustment” the world has never before seen so much prosperity. The hundreds of billions that are being spent in Iraq have put things in perspective. We might not need more than about \$50 billion of additional aid per year to meet the Goals. About \$900 billion was invested in arms by governments in 2003 alone; and rich countries grant large support to their domestic agricultural producers, totalling \$300 billion each year. Financially, in the grand scheme of things, we’re talking about relatively small change.
- Performance against the goals is being monitored. These are not just lofty statements of intent; precise monitoring mechanisms have been put in place, in the form of national Millennium Goals reports and the Secretary General’s reports to the General Assembly. Civil society organizations around the world are creating their own set of reports as well, to ensure that governments are held to the highest possible standards of performance. Over 60 country reports have already been produced at the national level.
- The Goals are clearly achievable. Some have even argued that they are not in fact millennium, but ‘minimum’ development goals. We believe that to set the bar any lower than this would be morally unacceptable. Individual Goals have already been achieved by many countries in the space of only 10-15 months.

THIS SOUNDS POLITICAL – HOW DOES IT AFFECT THE MILITARY ORDINARIATE? Since Lambeth the MDGs are becoming a Communion wide priority and very much a part of the Anglican Church of Canada’s agenda. Our Bishop Ordinary has asked Chapter and all Anglicans active in the CF to think about ways that they can assist in realising these goals.

SO WHAT ARE THE GOALS ANYWAY? They can best be summed up in the following chart:



WHERE CAN I GO FOR FURTHER INFORMATION?

Gee, glad you asked. I suppose the fastest way to learn about this further is to go to our own national church’s website and look under the **Mission and Justice** tab: www.anglican.ca

A Ministry Priority - The MILLENNIUM DEVELOPMENT GOALS

During the first week at Lambeth it was clear that the MDGs were to be a Communion priority and, as you may be well aware, there are many parts of the world in which the churches and other non-governmental organizations (NGOs) are the primary, if not sole, providers of social services and social justice advocacy. A lot of the support for such work comes from churches and other NGOs, which in Canada are often in an exemplary partnership with our government's official development assistance (ODA). Of particular interest to many of us is the work of Provincial Reconstruction in Afghanistan where the military work with colleagues from External Affairs (DFAIT), the Canadian International Development Agency, the Government of Afghanistan and other partners to make life better in the war torn land. Helping to alleviate suffering in other theatres of operation has always been one of our passions. I think of our DART teams.

It should always be so in the church and organizations such as our own Primate's World Relief and Development Fund and similar funds in other churches and religious organizations are making a difference. I believe that we are on the verge of making some renewed commitments. Bishop George Bruce (Diocese of Ontario) mobilized his diocese during the Lambeth Conference to advocacy for the MDGs and this is only a beginning. Bishop Dennis Drainville (Coadjutor Bishop of Quebec) is gathering bishops to form a coalition for social justice to put such things squarely on an agenda. I've signed up! Throughout Lambeth I heard stories of churches valiantly struggling to effect healing and to alleviate suffering. They are looking for partners.

Within the Ordinariate we may be scattered but we can be very much together in the things that we care about whether it be in chapels, in churches that we attend, within the clericus and in the counsels of the Ordinariate. The suffering is at home and abroad and the United Nations MDGs are not about addressing something 'over there' by the mobilization of resources simply from 'over here'. This is a global partnership too: (1) Eradicate extreme poverty and hunger (2) Achieve universal primary education (at very minimum) (3) Promote gender equality and to empower women (4) Reduce child mortality (5) Improve maternal health (6) Combat HIV/AIDS, Malaria and other diseases (7) Ensure environmental sustainability (8) Develop a global partnership for development. www.un.org/millenniumgoals

As these goals are a global and Communion priority may we seek to make them ours and do our bit! We can make a difference!

+Peter



At the Lambeth conference, the bishops and spouses marched through London as a sea of purple in support of the Millennium Development Goals. Can you spot our bishop Ordinary behind the blue placard? The bishops also set, as a mandate, to take this march home. The Canadian Primate, Archbishop Fred Hiltz participated in a similar event in Ottawa on 25 September which included many members of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada.



ADVENT REFLECTIONS

David Greenwood

When I was in university... many many years ago, I was involved with a crime. This sounds like a confession doesn't it.

I was coming back from choir (what a holy thing) and I met a young man walking down the hall of my dormitory carrying Ken Fraser's stereo. These were the days when everyone in a dorm were friends and stereos and phones were so rare that you knew each other's by sight. I had a phone. Ken had a stereo. I still remember it... a turntable with a light blue lid.

I asked the fellow, "What are you doing with Ken's stereo?" He replied, with a big comforting crooked toothy smile, that he had bought it for \$100. What a deal I thought. What a steal.

Well sure enough, about 30 minutes later there was quite the commotion in the hallway. Ken was yelling that someone had stolen his stereo. I told him I had seen the guy but he was surely long gone by now.

About three days later Ken and a bunch of guys from the dorm came to see me. It seems that they suspected a fellow who was a known thief, who often fenced goods up at a pub on the hill. Would I come along and identify him. How could I? I could hardly remember a fellow that I saw for maybe 10 seconds. But I went along. They pointed him out. I couldn't be sure. I said I'd have to get closer, maybe speak to him... but if he was a crook I could be putting myself in danger.

I got up to get close, just as he got up to go to the bathroom. We met on the way and I said "Hi". He responded "Hi" and gave me a big crooked toothy smile.

We did a citizens' arrest. I remember going over to the bartender and saying that I was an Officer Cadet in the Canadian military and was arresting this fellow. My four large hockey playing dorm mates restrained him until the police arrived.

I had to go to court four times, because this guy skipped bail and was a no show on several occasions.

I don't know what happened to him or what penalty he got but I remember the weight of making that decision to become involved.

It wasn't easy... it was hard and risky.

But I had to become a witness... and bring this crime, done in darkness... to light.

Advent this year often speaks of times of darkness. At the very start of the gospel of St John the evangelist, the gospel John speaks about another John... John the Baptizer.

We hear about this charismatic, crazy haired, strangely dressed John, several times this Advent.

John the Baptist enters into the darkness of oppression under which Jerusalem lived in the first century. Times were tough. Life was lived under marshal law. There was Roman occupation - foreigners on the home soil. The great temple, built under Solomon, destroyed by the Babylonians, rebuilt under Ezra, had recently undergone a mini makeover by Herod. But now it loomed oppressive. It was the National Bank as well as the national temple. Annually at Passover and at important times of your life (like the birth of a baby) you had to go and buy a ram or a bull to make sacrifice. If you had little money, you could get away with the minimum, perhaps a pair of doves or pigeons.

The glorious joyful worship was now codified, legislated, formalized, and ritualized. The united peoples of faith were themselves breaking into pieces: Pharisees, Sadducees, Essences and others. Things were stale.

John wanted to bring freshness back into the faith. It wasn't easy. It was hard, but he had to be a witness and name the staleness and bring it into the light so folks could examine it themselves and make a heart felt change and decide what was important.

When John was preaching it had been 165 years since the last high religious time. Judas Maccabeus had fought a four-year war and stalemated the Greeks into letting the Jews have their temple without the presence of the Greek statues inside. They had fought for the justice of the freedom of worship. They had made a stand and won.

It hadn't been easy. It had been risky. Many had died. But they won the victory and the small Hanukkah candle brought light back into the defiled temple and purified it and made it clean. But that was 165 years ago... and people didn't care so much anymore.

People were spiritually lazy. That's what John the Baptist said. "Lazy." Repent and change your ways. Be baptised and renew yourselves. Wash yourself clean from the soot of lethargy.

People thought John might be the messiah; but John was clear. "No I am not Elijah or the Messiah" I am not the one, but there is one coming, after me, whose sandal I am unworthy to untie.

John was a Witness. He brought to light that things weren't going right.

He challenged folks to focus on their faith and see that what they said didn't match what they did. He was a witness of the One to come... the Holy One Jesus, the Prince of Peace, the Emmanuel - God with Us, this Jesus who he later baptises.

God likes Justice. The Prophet Isaiah had spoken of this when he addressed the despair felt when people returned from the Babylonian captivity. God wants us to bring good news. We are to help the oppressed, proclaim liberty, comfort and provide for those without.

God in Isaiah says, God hates robbery and wrongdoing and ruined cities. God wants dancing instead of mourning, gladness instead of grief, and praise instead of feeble spirit.

But not faint hearted praise and half hearted dancing - God wants dancing and joy because we have made a difference, spoken up when something was wrong, done something to provide comfort, included the dispossessed and welcomed those shamed by others.

John wants worship unfettered. A life fully lived. John brings to light that which is cast down.

Jesus commissions us to BE WITNESSES, to bring into the light that which is wrong, and those who are wrong doers.

Jesus commissions us to work for justice, freedom and peace. Not because it is easy. It isn't easy... it's hard and risky. And a sword may pierce your heart too. But it is the work, God's work, that brings joy.



**CHRISTMAS & EPIPHANY
COLOURING**

**And suddenly there was with the angel
a multitude of the heavenly host
praising God, and saying, Glory to God
in the highest, and on earth peace,
good will toward men.**

Luke 2:13-14

