



# ANGLICAN ORDINARIATE FOR THE CANADIAN FORCES

Bulletin/Volume 6, No 4 **Advent / Christmas 2009 & Epiphany 2010**

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

## I'LL BE "ROME" FOR CHRISTMAS *by Padre David Greenwood*

Along with worship and wonderful Christmas hymns and songs, Christmas time is family gatherings and invitations to "Come Home for the holidays." One such invitation arrived at our doors on 20 October when a press conference was called by Cardinal Levada in Rome. The conference announced that a document was pending – a document which would establish a new "rite" within the Roman Catholic Church – a rite into which Anglicans could apply to move and for whom special Anglican provisions would be permitted. This new document was to be announced in a forthcoming Apostolic Constitution.

It was first striking that this announcement was not being made by the Pontifical Congregation for the Promotion of Christian Unity (PCPCU) headed by Cardinal Kasper. It is the PCPCU who by definition promotes Christian Unity and it is the PCPCU who, for 40 years, has appointed the Roman Catholic members for the ongoing Anglican - Roman Catholic International Commission (ARCIC). When the ARCIC discussions reach agreed upon consensus, it jointly develops and publishes documents. These documents go for approval within the two churches. Within Anglicanism this means, each Anglican Province (Canada being one) reviews and grants concurrence through their National General Synods. Following that, the Archbishop of Canterbury signs-off on behalf of the world-wide Anglican Communion. For the Roman Catholic Church, it is the President of the PCPCU, Cardinal



*The road from Canterbury south-east to Rome is a relatively straight one.*

Kasper who signs on behalf of the whole Roman Church. That is how important the PCPCU is for Roman – Anglican relations, so one might have thought that this announcement, of a forthcoming document, would have been made by Cardinal Kasper, not Cardinal Levada. Cardinal Levada is currently the Prefect of the Congregation for the Doctrine of the Faith (CDF). The duty proper of the CDF is to promote and safeguard the doctrine on the faith and morals throughout the Catholic world. The reason the Vatican has given for proceeding with this Anglican union document through the CDF, is that it was considered, not an issue of ecumenical relations, but of pastoral care; and that, pastoral care, is a natural outgrowth of faith and morals.

The Rev. Dr. R. William Franklin, an academic fellow of the Anglican Centre in Rome and the associate director of the American Academy in Rome has written that Levada announced this since the situation was seen by the Vatican as a pastoral response, not an issue of Christian Unity.

At a 19 November 2009, conference on Ecumenism in Rome, Cardinal Kasper acknowledged that ecumenical efforts are in line with God's will. *(Con't page 7)*

### **ARCHDEACON**

**Col the Ven K.R. Mclean, CD**

### **CANONS**

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

**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, CD**  
**CANON RESERVIST**

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

*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: [dmgeagl@msn.com](mailto:dmgeagl@msn.com).*



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

Christmas is about God showing us that He is concerned about all aspects of our existence. This revelation took place through the action of God's Spirit in conceiving a child with the young virgin, Mary. This child came forth from the heart of God and entered our existence to bring us salvation and fullness of life with God. Jesus, whose name means Saviour, showed us through word and deed that God loves us and is concerned about the well being of each person. The example of Jesus should inspire each one of us to enter into a relationship with those around us and encourage us to offer to assist others to enjoy and experience a full life, knowing the love of God.

This past week I had the privilege of visiting with Sister Marie of God at a Convent in the small city of Pieropolis in Brazil. Marie comes from northern British Columbia and has joined a Brazilian Order dedicated to taking care of the poor. She was inspired by the example of the Virgin and adopted her name and has dedicated her life to bring God's love and salvation to those she meets. Marie, along with eight other sisters and the dedicated priest (who founded the order), take care of three groups of people; the elderly, children and adults.

They house, clothe and feed around twenty elderly ladies who have formed a family. I had the privilege of meeting these women and they all offered me hugs, smiles, conversation and song. Many of these ladies would not be alive if this community did not exist.

The sisters educate large numbers of children who are brought there each day. The children are fed incredible meals with fruit, vegetables and chickens grown and raised on the grounds of the convent. These children were beautiful and they too formed a line up to offer me a hug. I was overwhelmed by their love. There are also young babies who are left there to be cared for during the day. Many of the parents of these beautiful children are still young teenagers.

Marie and the sisters also teach adults how to weave and make beautiful products. Their goal for the adults is to assist them in developing skills to enable them to find employment and be self-sufficient. It was beautiful to see women who had suffered abuse getting a start on a better life. I was so pleased to meet a young 18 year old boy weaving place mats. He suffers from schizophrenia and has made a great deal of progress. I wonder where he would be without the love of the sisters.

Meal time was incredible. The elderly, who were able to come down to the kitchen, ate at their table; the children were at a number of tables; and the Father and Sisters ate at their table with me as their guest. It was a family gathering. After lunch I was amazed to see the older children go to the upstairs area occupied by the elderly women. They assisted the ladies with various chores.

Life was not all perfect. Some young drug addicts, who had been staying at the convent had killed the guard dogs and stolen many items just a few days before my visit. Suffering is always with us but that suffering will be conquered by love. May God's protection be with them.

The last place Marie showed me was the chapel where there are daily mass and prayer times. On the weekend the chapel is filled with people coming from the local community. In front of the altar she asked me to pray and I thanked God for His incredible love that was so real and beautiful. God's love was revealed at Christmas in the incarnation of Jesus and that revelation is still inspiring beautiful acts of love such as those I witnessed in Brazil. May God assist us to incarnate the love of God in Christ and transform life for the good of all.

God Bless,

*Karl+* Archdeacon, Anglican Military Ordinariate



*Colonel the Venerable Karl McLean  
Archdeacon of the Canadian Forces*

*Love Came Down at Christmas,  
Love all lovely, love divine;  
Love was born at Christmas,  
Star and angels gave the sign.*

*Worship we the Godhead,  
Love incarnate, love divine;  
Worship we our Jesus:  
But wherewith for sacred sign?*

*Love shall be our token,  
Love be yours and love be mine,  
Love to God and all men,  
Love for plea and gift and sign.*



## A WORD FROM OUR BISHOP

Some Reflections for Advent – 2009

Bishop Peter R. Coffin

*“He has visited and redeemed his people and has raised up a mighty salvation for us.”*

Dear Friends:

Grace and peace to all of you throughout this Advent season of hopeful expectation, as we celebrate God’s presence among us, and as we encounter Jesus anew in advents that can happen day by day. May we be open to his gracious presence. *“Maranatha - Come Lord Jesus”*.

As a part of my prayer life I find myself often reading a canticle in which Zechariah, the father of John the Baptist, proclaims what God is about to do for his beloved people. It is called the Benedictus. (Luke 1:68-79). After blessing God, Zechariah talks about how God puts a divine imprint on history and seeks to be ever present. John the Baptist will prepare people for a new, a divine encounter so that, into a dark world, *“the day shall dawn upon us from on high to give light to those who sit in darkness and the shadow of death and to guide our feet into the way of peace.”* It is an Advent proclamation.

Our God has always been present since the days of creation when the Spirit moved over the face of the waters. The Scriptures are the record of divine encounters, alienation, repentance and getting back together again. In the story of the Prodigal Son, the father waits until the son comes home, for such is the capacity of the mercy of God. If we do not come home on our own, the Good Shepherd comes looking for us. Advent is about seeking and finding, being found and coming home again.

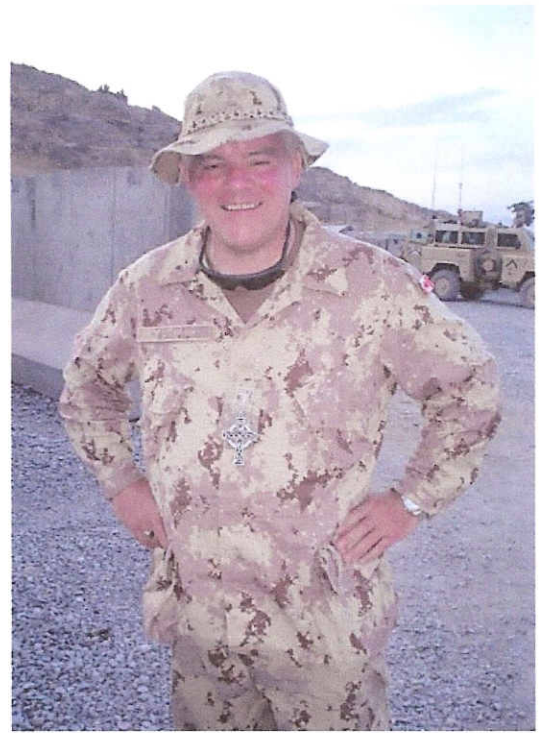
It is also about an encounter with our God who we know because Jesus, God in the flesh, has made him

known. (John 1:18b)

The writer of the Epistle to the Hebrews writes: *“He is the reflection of God’s glory and the exact imprint of God’s very being.”*

(Hebrews 1:3a) We all have pictures of Jesus in our minds and upon our souls and therefore we know God intimately. To Phillip Jesus says: *“If you have seen me you have seen the Father.”* (John 14:8-11)

So, Advent is about knowing God anew because Jesus is Emmanuel, which means, ‘God with us’.



*Bishop Coffin in Afghanistan*

These things are comforting because we know that we are in God’s hands and at the centre of God’s heart. As God is for us, therefore, we ought to be so for each other because from our baptism we too bear something of the imprint of God’s being. As Jesus was sent, he sends us to invite others into the divine life. Consider the words of Saint Paul in reference to our vocation in Jesus - *“You are a letter from Christ...written not with ink but by the Spirit of the Living God, not written on tablets of stone but on tablets of human hearts.”* (2 Corinthians 3:3) The letter is about Good News. Our God comes and the Kingdom is in hearts prepared for him.

May your Advent and Christmas be a Holy time.  
Every Blessing

+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.)*

---

## THINKING OF YOU WHEREVER YOU ARE

Some of you will be away from home due to deployments overseas or at sea. Some will be away within the country because of duties. Sometimes things are such that you may not be able to go home. Some have gone home eternally since last Christmas and will be missed this year; though present when we worship “with all the company of heaven”. For those separated from loved ones please know that we are thinking of and praying for you and giving thanks that we are, nevertheless, joined in Jesus our Lord. May God bless, preserve and keep you.

Peace and Grace to all.

+Peter

Anglican Bishop Ordinary

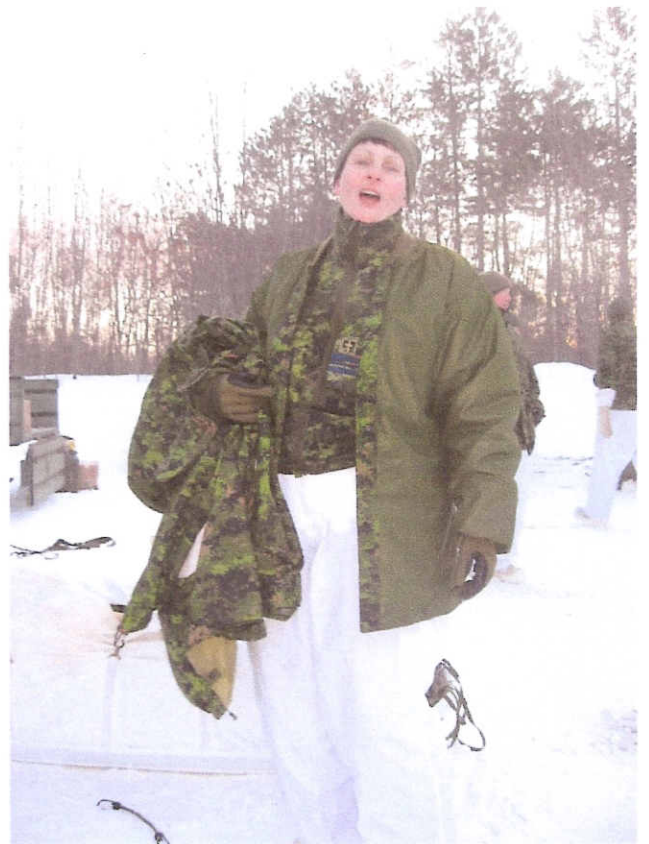


## CHAPLAIN IN WINTER SURVIVAL TRAINING

By Padre Michelle Staples, Petawawa

These pictures are from my winter warfare training in February. The last night (the survival night) was minus 34 plus windchill (approx -42). That was the night they took our tents, stoves and lamps away.

Luckily a few frozen chickens found their way to us from Petawawa and we were able to catch (defrost really) and consume them! They also brought along a few potatoes and chocolate—or maybe that was the chaplain who did that!!!



*Pictured above, Padre Michelle Staples catches a breath of dry fresh winter air. At right she pushes a toboggan filled with survival gear and several packets of “survival chocolate”. Note how she is handily camouflaged green on top to blend in with the trees and white below to match the snow line.*

---

## FINANCIAL ADVICE FROM THE ORDINARIATE TREASURER Padre Canon Nigel Shaw

As the year comes to a close I wanted to take a moment to thank all those who have contributed to the Anglican Ordinariate this year. Your generosity has enabled the Ordinariate to continue progressing towards the vision of a self supported Bishop Ordinary and has also supported the mission of the Church in a number of areas. In particular the Ordinariate has donated an “igloo brick” towards the reconstruction of St. Jude’s Cathedral. For those interested in following the progress of reconstruction bi-monthly updates are placed at [www.arcticnet.org](http://www.arcticnet.org).

Many have chosen to support the Ordinariate by donating through the Workplace Charitable Campaign (United Way) and designating the Ordinariate as the recipient of the funds. This has been quite effective and has the benefits of supporting the GCWCC, providing a means to make what is in effect a payroll deduction donation each month, and provides the donor with anonymity if desired. What you may not be aware of is that the administrative procedures differ substantially amongst the various regional United Way offices. Some send partial payments for a campaign the following spring and others at the opposite extreme don’t send any funds to the Ordinariate until the entire pledge has been collected. Monies from one 2007 United Way campaign were just received in October of this year. Though this uncertainty regarding the extent of donations still to be received makes it difficult to establish our exact financial position it is not a serious problem as the donations eventually do arrive. Of greater concern are the varying fees that are charged by the different United Way offices. At one extreme is the Toronto United Way campaign that charges a \$12 fee and at the other is the Newfoundland and Labrador campaign which deducts 15% from the donated amount to cover fundraising and administrative costs. A more comprehensive listing of the fee levels for the various United Ways will be provided in the 2010 Pentecost Newsletter.



## CHRISTMAS REFLECTIONS *by Padre Canon Baxter Park*

For Christians the celebration of Christmas and the beginning of a New Year is associated with family gatherings, special foods and off course liturgies with seasonal music, and the scriptures promising and proclaiming the birth of Jesus. For many of us, the very best childhood memories are associated with this special time of year.

Interestingly, one of my most memorable Christmases was the second one I spent in the Canadian military. I was the "Protestant" chaplain to the three Canadian ships in the Arabian Gulf as part of an international military response to the invasion of Kuwait. Many of the sailors on that ship were missing families at home and so we did what military personnel do in these circumstances, we became a family to one another. We also came to understand that we were blessed as people because of our nation of origin and that we were closer in terms of geography, climate, culture and political situation than we ever had been to the people mentioned in the original Christmas story.



Looking back on that time we were also blissfully naïve in terms of understanding the future role of the Canadian Forces. The participation of the Canadian Forces in this mission was our first departure from the traditional peacekeeping role since the Korean War. Few could imagine that some of us and our brothers and sisters in the service of Canada would find the next twenty years quite different. We would spend Christmas in places like Rwanda, Somalia, Haiti, Bosnia-Herzegovina and off course Afghanistan.

For me, Christmas has always had that dual conflicting message. On the one hand a saviour is born who brings comfort and joy. On the other hand in the biblical narrative this birth is followed by a very human response. A local tin-pot dictator by the name of Herod slaughters the local children (The Holy Innocents) in order to preserve his grasp on power. The young Jesus and his family escape this by becoming political refugees in Egypt.

On the one hand most of our Christmas times are celebrations with abundance bordering on excess. On the other hand it is the one time in the year when we are more acutely aware of the need to provide support for those who have less and those that are alone in our communities. Our

beautifully lit houses and streets create a greater contrast with those without running water or electricity. Our decadent dinners remind us of those who have little to eat and motivate us to offer in greater profusion more resources to our community food banks.

All of this is to say that the world desperately needs to hear all of the messages of this season. We need to hear the angel's voices and the prince of peace because in many places of the world Rachel is still weeping for her children. She refuses to be comforted because they are no more. (Jeremiah 31:15) May this be the season when we all resolve to do at least one thing to silence the moaning and rub away the tears. And just for a moment may we embrace Christmas as we did as a child and be accepting of every gift, especially God's gift of peace.

---

### *Collect for the*

#### *First Sunday of Advent*

Almighty God, give to us grace to cast away the works of darkness and put on the armour of light, now in the time of this mortal life in which your Son Jesus Christ came to us in great humility, that on the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to life immortal; through him who reigns with you and the Holy Spirit, one God, now and forever. Amen.

### *Collect for the*

#### *Second Sunday of Advent*

Almighty God, who sent your servant John the Baptist to prepare your people to welcome the Messiah, inspire us, the ministers and stewards of your truth, to turn our disobedient hearts to you, that when the Christ shall come again to be our judge, we may stand with confidence before his glory; who is alive and reigns with you and the Holy Spirit, one God, now and forever. Amen.

### *Collect for the*

#### *Third Sunday of Advent*

God of power and mercy, you call us once again to celebrate the coming of your Son. Remove those things which hinder love of you, that when he comes, he may find us waiting in awe and wonder for him who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

### *Collect for the*

#### *Fourth Sunday of Advent*

Heavenly Father, who chose the Virgin Mary, full of grace, to be the mother of our Lord and Saviour, now fill us with your grace, that we in all things may embrace your will and with her rejoice in your salvation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.





Following are excerpts of an email submitted to this Newsletter by Elizabeth Loweth, IAWN-Canada coordinator.

The primary concern right now for the International Anglican Women's Network - Canada is the 16 Days Against Violence, or "SAY NO TO VIOLENCE" campaign being held from November 25<sup>th</sup> to December 10<sup>th</sup>. Events will be happening around the world and we have received emails from Australia, Kenya, India, and other countries with information about what they are planning. Here in Canada, I have connected with our Anglican bishops, the women who attended the UN Commission on the Status of Women, each of the women appointed to represent their diocese, a general mailing list, the presidents of the national Mothers' Union and of the Anglican Church Women as well as our national newspaper from whom I have requested an interview.

Here are 10 practical suggestions for action during the 16 Days Against Violence:

1. encourage your ministers to address violence and the effects of violence in a sermon;
2. lead or attend a workshop on the causes of and the ways to bring an end to violence;
3. focus on the disappearance and murders of aboriginal women particularly along the Highway of Tears (this name was given to a portion of Highway 16, an 800-kilometre section of highway between Prince George and Prince Rupert, British Columbia. Since 1988, at least 32 women, 31 of them aboriginal, have been killed or suspiciously disappeared along the Highway of Tears);
4. learn more about human trafficking and the implementation (or lack of it) of existing legislation;
5. meet with elected representatives, particularly in light of the recent decision not to register long guns;
6. think about language tags such as "adult entertainment" which really means hard pornography;
7. reflect on war and peace and their causes;
8. provide funding for emergency housing for abused women;
9. examine the differences in the charges named "domestic abuse" versus "aggravated assault" which can mean different methods of reporting and court hearings; and
10. contemplate on what is and who makes justice.

.....these are very broad suggestions and they are intended to be so in order to reflect the geographic differences around the country as well as the ability of different groups of women to undertake a variety of forms of action.

You no doubt noticed that I did not include remembrance of the violence against Women that took place at the Montreal Massacre, when on December 6, 1989, 14 female students at the École Polytechnique in Montreal were systematically killed and 13 other students were wounded. This year is the 20<sup>th</sup> anniversary and the Women's Inter Church Council has volunteered to take the lead for the December 6<sup>th</sup> remembrance events. If however, you don't see a service scheduled in your area, please get together with friends to remember.

The important thing is to make the connection between abuse or violence and the disempowerment of women especially now when the church is seeking a higher profile for women and the Millennium Development Goal #3 specifically singles out the empowerment of women. By running from November 25<sup>th</sup>, the International Day against Violence against Women to December 10<sup>th</sup>, Human Rights Day, the connection between violent actions as a threat to human rights is being made.

In Ottawa, we will be closing the 16 Days Against Violence at a chapel service in the church house at the Anglican national office and have invited the Primate, Fred Hiltz, to speak. Following that we plan to show the film, *Pray the Devil Back to Hell* for the staff and others in attendance. It is a film shown at the United Nations Commission on the Status of Women (UNCSCW) about Liberian women who after years of violence under a dictatorship took control and actually succeeded!

---

*I'd like to thank Elizabeth Loweth for this article and I would like to encourage our Ordinariate, our chaplains, the CF Chapel communities, and my Guild sisters to take up the call to action during the 16 Days Against Violence from November 25<sup>th</sup> to December 10<sup>th</sup>.*

*Submitted by: Cynthia Greenwood – IAWN - Canada (Representative for the Anglican Military Ordinariate)*



**ROME** (Continued) "The future of ecumenism:" he said "the Holy Spirit has its own plans. Ecumenism is an unyielding, irresistible principal, not because we want it, but because Christ wants it." In addressing the Apostolic Constitution, he said it was released since "some elements of the Anglican Church want to join the Roman Catholic Church while preserving some elements of the Anglican liturgical life and spirituality." "But" he added, "this is not the direction of ecumenism. We must open our arms and hearts in Christ but this is not ecumenism." He further stated, "Our Anglican communion dialogue has been very fruitful of late and will continue. Ecumenism is not proselytism – it does not come from force or selling, but from love." A few moments later, he added, "We can not make the unity we seek, it can not be won through theological debate, it is a gift of the Holy Spirit."

So what is a new rite? We think of the Roman Catholic Church as the Latin Rite which split from (what is now) the Greek and Russian Orthodox Church in 1054. This Latin (Western Church) Rite is based on the Chair of Peter and led by the Pope. In the late 1400's the Western Latin Rite church further divided into segments during what we call the Protestant reformation.

Over the centuries, 23 other Rites, many from the Eastern Orthodox Churches, some from the North African Churches who were suppressed by Islam in the 700s, and some from the Reformation - these rites have come "back" into full communion with Rome. They maintain their separate clergy, wear their unique vestments, and use their own distinct prayer books; but they are led by the Pope, adopt the Roman Catholic Catechism, and follow the laws and directives of the Sacred Oriental Congregation in Rome.

Some of these 23 rites include:

- The ALBANIANS who separated in 1054 but returned in 1701;
- the ARMENIAN RITE OF SIS which separated in 525 and were reunited in 1742;
- the CARMELITE RITE founded by St. Berthold in 1154 and which use the liturgy of the Order of Carmel;
- the CARPATHO-RUTHENIANS separated: 1054 and reunited: 1600;
- the ETHIOPIAN ABYSSINIANS who separated in 550 and were reunited in 1839 and who use the language of Ge'ez in their worship; and
- the CHALDEANS who separated in 431, returned in 1551, and are represented to the Pope by their Chaldean Patriarch of Babylon.

These are just some of them. What is now being approved is a 24th Rite, the ANGLICAN rite which, we could say, separated in 1662 and will be reunited in 2010 and which can (initially) continue to use the Anglican Books of Prayer and organize themselves along Anglican lines.

On 4 November, 2009 the Apostolic Constitution was published as the letter, *Apostolic Constitution Anglicanorum Coetibus* under the hand of Benedict XVI. It reads very much like a short Canadian Forces Admin Order or Department of Defence Admin Directive. It is only three pages long and can easily be found on Google.

So what does the *Apostolic Constitution Anglicanorum Coetibus* say? It does NOT say that Anglicans can join the Roman Catholic Church *en masse* and retain their complete Anglican distinctiveness. What it does say is that the Roman Church is willing to create a special Ordinary, within a territory of a particular Conference of Bishops (say for example the Canadian Conference of Catholic Bishops); that these Ordinaries would be separate from, but equivalent to a Roman Catholic diocese; and that these Ordinaries may retain the worship services contained in the "liturgical books proper to the Anglican tradition" if and as they are approved by the Holy See. These various Ordinaries, created around the world, will be full and completely Roman Catholic as "the Catechism of the Catholic Church is the authoritative expression of the Catholic faith professed by members of the Ordinariate."

Clergy of the Anglican Communion may apply to be received into the new Roman Catholic Anglican Rite but may not be accepted if they are "impeded by irregularities or other impediments." Those who are married may be accepted on a case by case basis. Those who are single must take vows of celibacy and remain perpetually single. The norm will be that all future clergy ordained within the Anglican Ordinaries will remain celibate; however there is provision for the exception, on occasion, through a personal petition to the Roman Pontiff.

What might be the "other impediments" that could preclude a married Anglican deacon, priest or bishop from being accepted by Rome into the Anglican Rite? Certainly it would prohibit female and openly gay clergy and those vocal and published in support of gay/lesbian rights. Priests whose wives were formerly married and divorced and also, priests who themselves have been divorced most likely would be inhibited. And priests who were formerly Roman Catholic, probably would be unacceptable for return and re-reception or re-ordination as clergy.

Current Anglican Communion bishops could be accepted as priests, laity or deacons, but not as bishops.

So what the Anglican Rite seems to offer is closer relationship with the Roman Church with the retention of some forms of liturgy and, presumably, the Anglican vestments. What is lost would seem to be the current Anglican Canon Law with the ability to remarry divorced persons and receive Holy Communion after divorce, the ordination of women and the admission of children to Holy Eucharist upon baptism; and also the Anglican organizational structure with the voice of the Laity physically present and heard at the parish, diocesan and national levels.

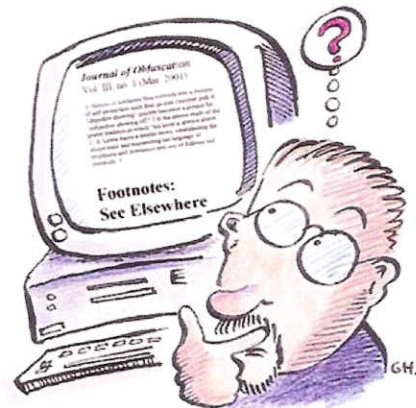
There is much to see as these new Anglican Rite Ordinariates are established. One thing is for certain - it makes a new patch on the colourful quilt we known as Anglicanism. But this is Christmas time. Why talk about institutions and institutional changes and opportunities? The real thing that unites both Anglicans and Roman Catholics and all Christian ecclesiastical communities is the love and faith in the birth of Jesus Christ, *God with Us*. Jesus is the true meaning of our community, faith, order, mission and worship.



## COMING TO A COMPUTER NEAR YOU – THE ANGLICAN MILITARY ORDINARIATE ONLINE

by Padre Gordon Mintz

As the oft-quoted Marshall McLuhan said, “the medium is the message”. We have an important message about the role that the Anglican Military Ordinariate plays as part of the wider church serving the kingdom of God. We know that it is important to serve the men, women and families of the CF in this manner and most Canadians and Canadian Anglicans agree and support the troops regardless of the political flavour “de jour”. It is therefore a very relevant message which will now be conveyed in a dynamic medium such as the Internet as well as the other means of communication we employ. The Internet is often characterised as dynamic and interactive and those words also encapsulate our ministry very well.



I have the pleasure of serving as the Chair of a small committee of three. Along with Padres Brad Smith and John Hounsell-Drover, and under the direction of Canon Fletcher and the Chapter, we are putting together a first version of our website which will be available shortly. You may recall this initiative being launched at our Clericus meeting in June. The vision for the site is two-parts: (1) sharing and (2) enabling. It is to provide a window into our ministry and share it with our National Church and whoever else may be interested. We invite the church as a whole to partake in it through the uplifting of us and the troops we serve in prayer, providing an opportunity to support the Bishop Ordinary's Trust, and supporting and encouraging us in our on-going ministry. It is also hoped that future versions will become a resource that enables our ministry through resource sharing and interactive forums in a clericus-only section.

We would very much appreciate stories of interest from you that can be featured on the site that highlight aspects of our ministry. We will have the newsletters regularly available online and feature stories from it but would also like to have a few first hand accounts of interest to the national church of how you are exercising your ministry and the results you have seen. Also, please send us pictures that you feel may be of interest. For now you can email them to [PadreMintz@gmail.com](mailto:PadreMintz@gmail.com) but, in the future, we hope to have a photo gallery as part of the site that you will be able to upload to. Also, it would be helpful if you could start thinking of resources that have worked well that you would be willing to share as that feature will be added to the site next.

Our website will be part of the Anglican Church of Canada website and will be a link from the Primate's page. An email will be sent when it becomes available. Please keep the project in your prayers and consider how you can contribute to its success.

---

## A CENTURY OF ECUMENISM

This coming year the Week of Prayer for Christian Unity has a reality unlike any other year. 2010 marks the 100<sup>th</sup> birthday of the founding of the Ecumenical Movement. It was in Edinburgh, Scotland in 1910 that the First World Missionary Conference assembled. Granted this “world” assembly was primarily European but this 1910 conference is recognized as the official birthday of the Ecumenical Movement and it led to the establishment of the World Council of Churches (WCC) with its Faith & Order and Life & Worship commissions.

Each year the worship service for the Week of Prayer for Christian Unity is designed by one country. In honour of this centennial event, the 2010 Week of Prayer for Christian Unity has been developed by Scotland and there are several other commemorative events planned to mark this special year. This coming year's theme is “You are witnesses of these things.” From Luke Chapter 25 verse 48.

The Week of Prayer for Christian Unity is traditionally held in January. This coming year the dates are 18-25 January. It is hoped that our chapel families will take clear and certain attention and become involved in the 2010 Week of Prayer for Christian Unity events and worship service. Our chapels are an outward and visible sign of Christian Unity in and of themselves.

For further information, just Google, "Week of Prayer for Christian Unity 2010".



## ANGLICAN IDENTITY by Padre David Greenwood

What is meant by the term, "Anglican Identity"? If all the Anglican churches around the world disappeared tomorrow, what would be lost? Married clergy? There are married clergy in the United, Lutherans, and Presbyterian churches. Sung Morning Prayer? The Lutherans and Mennonites have a great tradition of music in worship. Synodical government upholding the voice and presence of the laity? The Presbyterian Church has that in its councils and presbyteries. The communion of saints and apostolic succession? The Roman Catholic Church professes this too.

What makes Anglicanism different?

Originally "Anglican" simply meant "English" – it was a regional term. *Anglicana Ecclesia* meant the Church in England. In 1215, the Magna Carta stated "Quad Anglicana ecclesia libra sit" – that the English Church shall be free.

At the time of the Continental reformation, the English Church broke from Rome and amongst other things, developed first 10, then 14, then 42 and then 39 articles of faith that were an attempt to establish a confessional statement about the English Church, the Anglican Church as separate from the Church as it had been headed by the roman pontiff.

It wasn't until the 19<sup>th</sup> century that the term Anglican meant the series of communities derived from the Church of England and in communion with the Archbishop of Canterbury. To help develop an understanding of what made this communion unique, conferences were held in the mid 1800's that developed a formula – the Chicago-Lambeth Quadrilateral. It is the following four points that make a church community Anglican – (1) acceptance of the historic Creeds, particularly the Nicene and Apostolic Creeds; (2) acknowledging that Holy Scripture contains all things necessary for salvation; (3) recognizing the sacraments of baptism and eucharist (Holy Communion) and (4) accepting the historic episcopate as locally adapted. This is the Anglicanism that has grown into the Anglican Communion. Note the music of Marbeck is not essential; there is no ruling on Books of Common Prayer or of Alternative Services; the ordination of women, gays, married persons, persons of non-European ancestry were not addressed; and even allegiance to the King, Queen or royal family was not included.

What the global Anglican Church has grown into is a series of fairly independent provinces – national territories like Canada, the USA, Australian, New Zealand, Japan, Nigeria as separate Anglican churches – territorial Anglican provinces each distinct from each other. There are also territories that are not nation specific – the Southern Cone (which makes up most of South America), the West Indies (which comprise much of, but not all, of the Caribbean), the Church of Central Africa. These 38 Provinces are fairly new legal constructs each containing a number of diocese – each diocese headed by a bishop. The idea of a diocese is a very old one – one that reaches back to the disciples themselves. The idea of an Anglican Province is fairly new – about 160 years old. Each Province is separate from each other with distinctly specific and different Canon Law. All are in "communion with" the Archbishop of Canterbury and all together they are joined by "loose bonds of affection". Some days the bonds are looser than others.

In order to sustain and support these bonds several "instruments of unity" have been created over the years. The Archbishop of Canterbury's office has always been present for Anglicanism since the creation of the See of Canterbury in 597 AD by Pope Gregory I. In 1867, at the request of Canada and New Zealand, the Lambeth Conferences have been held, whereby the Archbishop of Canterbury hosts EVERY Anglican bishop in the world and their spouses to a week's meeting and prayerful retreat in London. They discuss common issues and challenges but their determinations, though persuasive, are not legally binding. In 1968, the Anglican Consultative Council was created by a resolution of the Lambeth Conference. This council includes a bishop, a clergy (priest or deacon) and a member of the laity from each of the Provinces and meets every two or three years in different parts of the world. Also the Primates' Meeting, the senior archbishops (Primates) of each of the Anglican Provinces, which met first in 1979, and continue to do so at the invitation of the Archbishop of Canterbury as a forum for "leisurely thought, prayer and deep consultation."

So what is Anglicanism and what makes it unique? John Booty, in the Oxford Dictionary of the Reformation, Volume 4 page 44 describes Anglicanism this way:

*Anglican Identity is the ability to maintain certain balances:*

- *between Church and State*
- *between outward conformability and inward piety*
- *between grace and nature*
- *between fundamentals and flexible adiaphora*
- *between revelation and reason*
- *between word and sacrament*
- *between authority and freedom*
- *between intellect and affections*

*Anglican identity is to be located not in formula but rather in the midst of vital tensions.*



## Teenager's Tips for Becoming a Good Steward

Advent tide is the four weeks leading up to Christmas. It is often calculated using an Advent calendar. You might remember those as the calendars for little ones with little boxes that open to reveal a surprise.

Advent tide starts four Sundays before Christmas. So the first three weeks of Advent are all seven days long, but the last one goes only until Christmas Eve so it might be six days long or only one day long. This year, since Christmas is on a Friday, the last week of Advent is only four days long and Advent starts on Sunday 29 November.

Teenagers might enjoy opening little boxes to reveal treats in an Advent calendar, but, when you are older, there might also be a more mature way to remember the Advent season... the season of waiting upon the Lord. Here are a few tips, which you might take on this year. Are you willing to consider a three and a half week commitment to develop your spiritual side?

You can:

- Choose a time every day for prayer. Find the time that seems most sacred for you, and take that time to spend alone with God.
- Attend church each week. God is always there, waiting to hear from you and wanting you to know of his unconditional love for you.
- Seize every opportunity to show God's love through your random acts of kindness: an encouraging word, a pat on the back, a helpful hand.
- Make an Advent wreath and say a prayer with your family as it is lighted each evening or each Sunday evening.
- Be present to the people in your life, especially your family. Offer to help. Practice saying "yes."
- Make a paper chain with 27 links – one for each day of Advent in 2009. Write on each link a word or two of the Lord's Prayer. Hang the chain above your bed and each morning tear off one link and read the words. Think about those words all day and what they mean to your faith.
- Seek opportunities to participate in your chapel or faith community as a greeter, Sunday school helper, or maybe sing in the choir.
- Decide to give a certain percentage of your money to your chapel each week. As you live with this decision, you will grow into a lifelong habit of generosity.



## ADVENT 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Nov 29 Advent 1	Nov 30	Dec 1	Dec 2	Dec 3	Dec 4	Dec 5
Dec 6 Advent 2	Dec 7	Dec 8	Dec 9	Dec 10	Dec 11	Dec 12
Dec 13 Advent 3	Dec 14	Dec 15	Dec 16	Dec 17	Dec 18	Dec 19
Dec 20 Advent 4	Dec 21	Dec 22	Dec 23	Dec 24 Christmas Eve	Dec 25 Christmas	