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# ANGLICAN ORDINARIATE FOR THE CANADIAN FORCES

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Bulletin/Volume 6, No 1 **Holy Week and Easter 2009**

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

**CHRISTMAS & EASTER** Now that your editor finds himself in Rome, I have the distinct pleasure of visiting St Peter's, the Vatican, on a fairly frequent basis. Just inside the main doors, to the right, is the genuine full sized, amazing Pieta by Michelangelo! I pass by it all the time and always stop. It is amazing... done when the young Michelangelo di Lodovico Buonarroti Simoni was just in his early 20s. It was his first great commission and one of four very different pieta that he created over his lengthy lifetime.

When it was unveiled it was quite controversial. An odd thing is that Christ is sooooo large and old and Mary is revealed as a young girl, barely able to hold the weight of her 33 year old son.

There have been lots of theories about this. Was Michelangelo presenting his own mother who died when he was three years old? Or is it that her youth symbolizes her incorruptible purity? Most art historians now teach that Michelangelo is directly linking Easter to Christmas. Mary is the young girl of the manger birth that we just celebrated a few months ago. Jesus is the one of Golgotha. What is pictured here is the Incarnation from start to finish. Without the birth, without Mary's assent to God to be the handmaiden, the theotakas, her role as the Mother of our Lord, would not have happened. There would not have been an incarnation as we know it. There would not have been the baptism of John, the ministry of Jesus and the apostles and the church as we know it. We frequently say at Christmas that the Nativity, this holy birth, this Incarnation leads down the road to the Crucifixion; but when Easter comes, we often forget to look back and see that this was indeed so.



**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

Here Michelangelo puts it in our faces. Here is Mary, the young woman, encountering the horror of the Easter story and a sword piercing her own heart as she holds the body of her precious loved son. Here too are the young people in our own congregations, struggling to make sense of the death of our Lord on Good Friday and how this relates to the deaths of those they hear about in the Sudan, in Afghanistan, in the Canadian arctic and in our school yards.

For this issue, I intentionally went out and asked chaplains for pictures from their Christmas worship services. I want to present them here, now, at Easter, so that we remember how all this is connected and "Where is God in all this?"

It is hard to remember that, when Mary gave birth she was not much older than the senior teens in our chapels. Also when Jesus died he would have been the age of most new Sergeants or Warrant Officers and Mary would not even had reached a CF pensionable age. And yet on the shoulders of such young faith filled, grace filled persons, who along with St Joseph said "YES", the faith of the whole church rests.

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

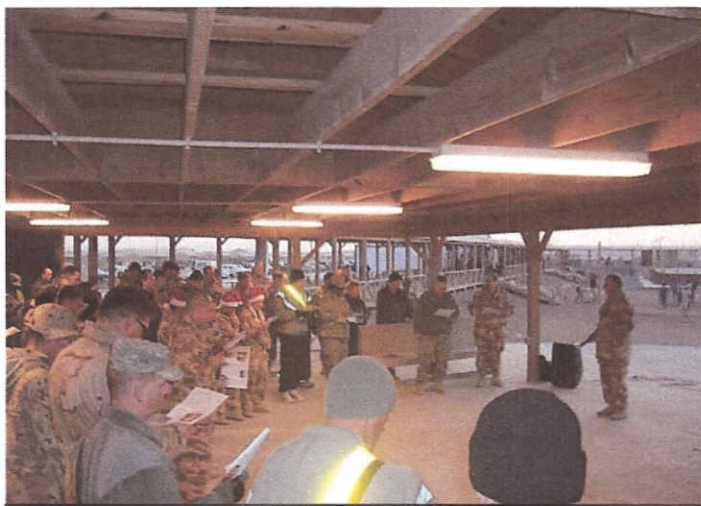


*Captain the Reverend Steele Lazerte sends this photo of the youth involved in a Christmas pageant at St. Mark's Protestant chapel at 4 Wing, Cold Lake.*



*MCpl Paul Graves celebrates his own birth on Christmas Eve between services at St George's Petawawa with fellow choir members and his wife and Local Guild president Doris Graves (end of the table) and L to R daughter Jasmine, Jill Wright and Chris Slaney. Photo by Hilda Young.*

## MEMORIES OF CHRISTMAS 2008 IN PICTURES

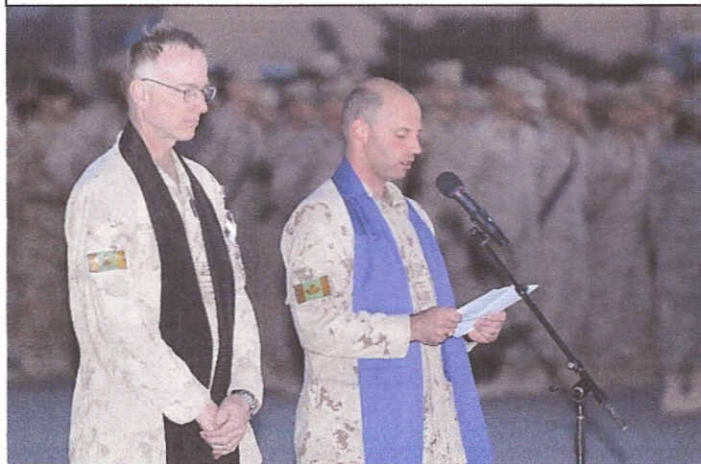


*The British chaplains lead Christmas Eve worship with Canadian military chaplains Doug Friesen (Anglican) and Michel Dion (RC) at the KAF Boardwalk in Afghanistan.*

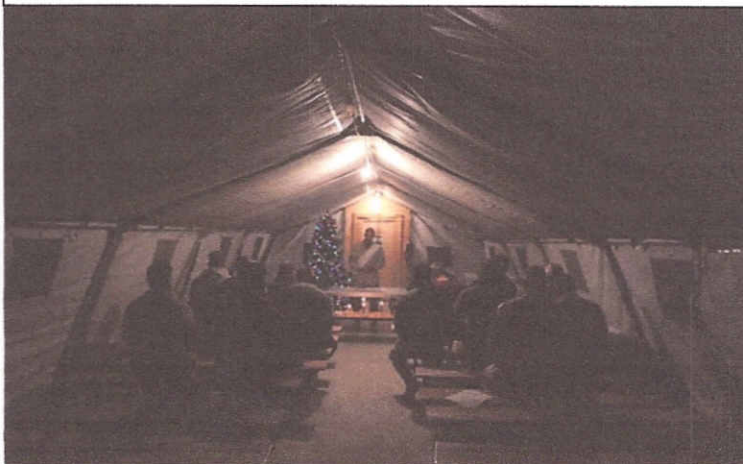


*Bishop Peter Coffin (left), Padre Murray Bateman (back) and Canon John Fletcher (right) join soldiers in Kandahar Afghanistan for Christmas. Here they pose in front of the KAF Christmas Tree.*

*Even at Christmas, sadness and tragedy happen, Here Major the Reverend Doug Friesen and Padre Michel Dion lead a ramp ceremony for two fallen comrades.*



*Captain the Rev Dave Donevan, Anglican military chaplain in Kandahar Afghanistan takes a photo of the Roman Catholic Christmas Eve worship service led by his colleague Padre Michel Dion.*



## A WORD FROM OUR BISHOP

The Holiest of Weeks  
Holy Week - 2009 AD

Dear Sisters and Brothers in Christ:

The Church calls us to take particular times to pause and think about what our God is to us and what God has done and continues to do for us. At Christmas we paused to rejoice that God is Jesus - Emmanuel, meaning God with us. And being in the bosom of the Father, Jesus makes God known. (John 1:18) Furthermore, Jesus, being the true light, shines in the darkness and the darkness cannot overcome him.

We are now at the end of Lent and the beginning of Holy Week. This is a time of deep shadows and a story of desolation and fear and conflict that we know all too well. Once again the "world in solemn stillness waits to hear the angels sing." However, before that happens in the Easter proclamation of victory there will be the 'Via Dolorosa' - the Way of the Cross. This is a true story about how the conflict between good and evil was somehow not resolved, not eliminated, not escaped, not avoided, but redeemed, overcome, and transcended. And when we go through our own times of frustration, defeat, despair and into the valley of the shadow of death (something John of the Cross calls the "Long night of the Soul") we can take comfort that Jesus has been there before. He is still and always will be "Emmanuel" - "God with Us" on the journey. He is "a lamp unto our feet and a light to our path" (Psalm 119:105) and "the light shines in darkness and the darkness has not overcome it." (John 1:5) Because of what he has done we can say, as He did in his last words from

the cross: "Father, into your hands I commend my spirit." (Luke 23:46) And we can know with confidence - to quote Julian of Norwich - that "All shall be well and all manner of thing shall be well."

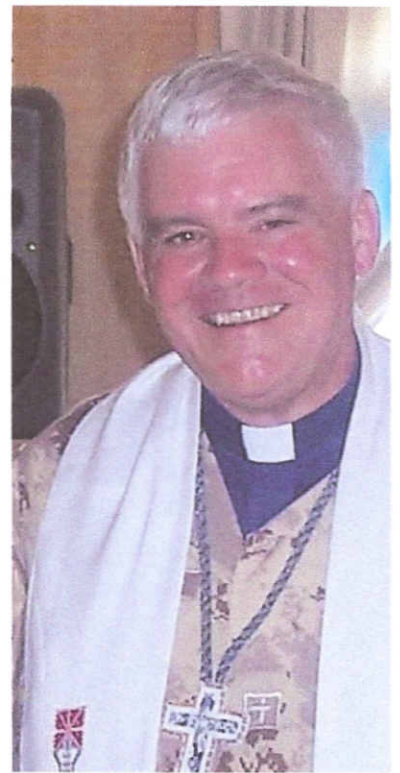
So, let us all take time to pause and mediate on our Lord's passion and give profound thanks to the One, who by his cross and passion, gives life and gives it more abundantly. Let us spend these last days of Lent, and indeed throughout our regular spiritual discipline, in true penitence; for it is in repentance that a new life with God is open to us. I like the words of John Climacus, Abbot of Sinai (c. 579-649): "Repentance is the renewal of baptism and is a contract with God for a fresh start in life... Repentance is critical awareness and a sure watch over oneself... Repentance is the daughter of hope and the refusal to despair..." (The Ladder of Divine Ascent, step 5). Repentance is a decision for God and as such allows us to say with confidence what Jesus said: "I know where I have come from and I know where I am going." (John 8:14) What an assurance! And it is so because of what Jesus has done!

May you have a blessed Holy Week and Eastertide.

+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.)*



## INTERNATIONAL ANGLICAN WOMEN'S NETWORK

IAWN, the International Anglican Women's Network, was formed in November 1996 to be the organization through which the voices of Anglican women would be reported to the Anglican Consultative Council. The IAWN Steering Group for 2006 - 2009 was elected in March 2006. The International Anglican Women's Network is one of the networks of the world wide Anglican Communion. Within official church structures, it reports directly to the Anglican Consultative Council. Membership is drawn from every Anglican province.

For the Anglican Church of Canada, IWAN-CANADA has been superbly represented since June 2003 by the Reverend Canon Alice Medcof of the Diocese of Toronto. Canon Medcof has now been elected to the International IWAN Steering Group. At a recent House of Bishops meeting, the new IWAN-CANADA Coordinator, Mary Elizabeth Loweth of Richmond Hill, Ontario asked each diocese to assign a representative participant to "staff" IWAN-CANADA.

In January, our bishop appointed Mrs Cynthia Greenwood to represent our Ordinariate within IWAN-CANADA. It is IWAN-CANADA's intension to consult, develop and share information using email and web based technologies. For more information about IWAN contact Cynthia Greenwood at [dmgcag1@msn.com](mailto:dmgcag1@msn.com).

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

**EASTER 2009** The desire to find meaning and truth in the mystery of life confronts us every day and especially when we seek to understand Easter. The purpose of life is not easy to define but one can find answers in a variety of ways through observations. Alfred Ayer was a leading proponent of logical positivism during the 20th century and said that truth and meaning can only be found if a proposition has either logical validity or if it can be verified by observation and experience. This seems like good advice even though his premise cannot be verified and therefore in his logic would be considered meaningless, if I understand him right.

One of the things I observe about life is that 'growth' is an important part of life. My nephew and his spouse just had a child and in a very short period of time Liam will grow and be transformed into an adult. I love to plant trees and watch them grow over time. It is a bit frustrating in that my life span is much shorter than that of trees, but I can still appreciate seeing the results of growth in some trees over hundreds of years old. Meaning and truth have something to do with growth and maturity.

We are here to grow and mature physically, mentally and spiritually. Spiritual growth has all to do with growth in understanding what truth is. The pursuit of truth has a lot to do with learning and education, but it also has to do with relationships. Another observation about life, which is evident and I think verifiable is that relationships are a key to happiness. We are not happy unless we have a good relationship with those around us. This world works well only when there is a good relationship between humans locally and internationally, and between humans and all aspects of creation.

Another observation that I make, as most have done before, is that creation has so much beauty and this leads me to ask the question about a creator. It is logical to think that the creator must be beautiful and awesome from the beauty and awesomeness of creation. In searching to find meaning we often end up offering a personal prayer that the Creator would make a revelation of herself/himself to us. The majority of human beings have done this and are aware of a loving, caring creator who responds to prayer.

Easter is all about this loving, awesome creator coming to visit us in Jesus. Jesus shows us the creator and reveals to us that the creator is honest, loving and always acting to help us; grow in maturity, build better relationships and experience the presence of God directly through the Spirit of God. Jesus shows us that the transitoriness of life is coming to an end with the maturing of our relationship with God. All those elements we fear like war, suffering, hatred and disaster will be brought to an end as we are transformed. This transformation takes place now to a large extent through the grace of Christ and will be perfected as we pass through death into the next phase of our relationship with God, which Jesus tells us is absolutely wonderful.

I looked into the eyes of the sister of one of our fallen soldiers this week as she told me that her brother was safe because Jesus had given him eternal life. The death of Jesus out of love for each of us, and the resurrection of Jesus from death to life assures us that resurrection is God's intention for all of us. Life is a time to mature and grow in knowledge and love for ourselves, others, creation and especially for God who has revealed the depth and power of love through Jesus' death and resurrection.

God Bless,

*Karl*+ Archdeacon, Anglican Military Ordinariate



*Colonel the Venerable Karl McLean*

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## **CHAPTER VISIT TO TORONTO** *Canon John Fletcher*

Our Bishop Ordinary, together with Archdeacon McLean and Canons Park, Shaw and myself travelled to Toronto, 8-10 March 2009, in order to meet with the Primate, and with other members of the staff of the Anglican Church of Canada. The Bishop Ordinary is one of two national Bishops appointed by the Primate, (the other being Bishop Mark MacDonald, the National Aboriginal Bishop), and so Bishop Coffin meets annually with the Primate to discuss matters related to his ministry as military ordinary.

The Primate had requested that his meeting with Bishop Coffin, this year, be accompanied by a time to also meet together with members of the Ordinariate Chapter, in order for the Primate to learn more about the rewarding and challenging ministry of our Anglican Chaplains in the Canadian Forces. So +Peter invited us to travel with him to Toronto, and we used this opportunity to also arrange meetings with the Anglican Foundation, the Anglican Journal, and the Director of Communications.

The Primate opened our time with him in prayer, giving thanks to God for the grace of God's call to us, for the lives of those we are called to serve, and for the spirit that gives us the strength to fulfil our calling. The Primate then went on to expressed his delight at being able to spend this time with us, and how very much he was looking forward to being with our clericus during the denominational days at our Annual Retreat in Cornwall in June.

The Primate underscored how appreciative he is for the exceptional ministry being provided by our military chaplains - in deployed settings around the world, and on our bases and wings here at home. He noted what a positive development it has been - both for the Ordinariate itself, and for the Church as a whole - to have a Bishop Ordinary who is able to focus more fully on *(continued next page)*

supporting the ministry of our Canadian Forces chaplains, particularly during these operationally difficult times. The Primate emphasised the vital role that the Bishop Ordinary plays, not only in supporting our chaplains in their calling, but also in sharing the stories of their important ministries with the members of the House of Bishops.

We expressed our thanks to the Primate for his support of military chaplaincy, and for taking so much time out of his hectic schedule to meet with us. We shared with him the focus of our various ministries within the chaplaincy, within the Ordinariate Chapter, and in support of the National Church committees and councils. We expressed our appreciation for the interim financial support that has been generously given by the National Church for the ministry of the Bishop Ordinary, and discussed the work we are pursuing with the Anglican Foundation in order to build the “Bishop Ordinary Trust”, which will eventually endow this ministry, enabling our clericus to rely less and less on National Church funding, and instead be able to contribute financially to the work of the wider church.

The Primate expressed his delight by the support that the Anglican Foundation is giving to us in order to build the “Bishop Ordinary Trust”, and he underscored his own preparedness to do his part to raise the profile of our efforts, and to support the fundraising for this ministry which, as he said, is “needed, urgent and well done.” The Primate also encouraged us to not only challenge the members of the Ordinariate to continue their own financial support for the Bishop Ordinary’s ministry, but also to consider becoming members of the Anglican Foundation itself. (Individuals can become members of the Anglican Foundation for as little as \$50 per year, and we will have membership information available at our clericus meeting in June.) The Anglican Foundation exists to nurture the life of the Anglican Church of Canada by fostering growth of all kinds. Entering into partnerships with local parishes and dioceses across the Canadian Church, to support local initiatives and ministries where the financial need is greatest. You can learn more about the Anglican Foundation of Canada, by visiting their website at <http://www.anglicanfoundation.org/index.html> Following our meeting, the Primate, the General Secretary and Archdeacon Paul Fehley, joined us for lunch, during which time we discussed with the Primate the plans for the denominational days he will spend with us at Annual Retreat.

In the afternoon, we met with the Director of the Anglican Foundation, the Executive Director of Philanthropy, and the Planned Giving officer for the Anglican Church of Canada. We discussed strategies for raising the profile of the “Bishop Ordinary Trust”, and among other things, gave final approval for the publication of a fundraising brochure for the trust. We are very grateful for the efforts of Padre Catherine Askew in working with the Foundation staff, and the National Church graphics design team to create the brochure, and we hope to have printed copies available for distribution at the clericus meeting in June.

On Tuesday morning we met with the interim editor of the Anglican Journal, and some of the Anglican Journal staff, in order to express our thanks for the coverage that the Anglican Journal has give to the Ordinariate in recent years, and to discuss with them some possible story ideas for future issues. Following this meeting, we also met with the Director of Communications, and with the National Church web manager, to explore the creation of a web page for Anglican Military Ordinariate – similar to the web page that has been created for the National Aboriginal Bishop and Indigenous Ministries, and similar to the web page that the Episcopal Church in the USA has created for their Bishop Ordinary. They were very supportive of the idea, and have agreed to work with a representative of the Ordinariate in order to create and launch our Ordinariate web page on the National Church website by September of this year. The Bishop will be looking to name an Ordinariate web manger for this project. So, if you are interested in being considered for this appointment, or have ideas about what might be interesting and/or helpful to include on the site, please be in touch with the Bishop or one of the members of Chapter.

We had a very productive and useful visit to our National Church offices. It was wonderful to be with the Primate, and to meet with many of the dedicated staff who work so faithfully on behalf of our Anglican Church of Canada. Those we met with clearly see our ministry in the Canadian Forces as an important part of the ministry of the whole church, and their prayers and support of us - and of those we are called to serve - are very precious gifts indeed.

One of the projects that those we met with at Church House encouraged us to participate in was Vision 2019. Vision 2019 is a church-wide exercise to discern, dream, and decide where we think God wants the Anglican Church of Canada to be in 2019. There are two ways to get involved:

1. Learn about the Marks of Mission, mission priorities used widely around the Anglican Communion, and an inspiring model for our church’s own mission and future. You can either start or join a mission study on the five Marks of Mission, or you can discover what General Synod is doing to support these goals.
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—video, text, even phone messages.

You can learn more about this project by visiting the Vision 2019 web page at <http://www.anglican.ca/v2019/index.htm>



## FROM OUR CANON TREASURER

We are very fortunate within the Ordinariate. With all the news of global recession, economic crises and high unemployment, we can be thankful that most of us are full-time Regular Force fully employed chaplains. Our Reserve brothers and sisters may not be so certain about the stability of their positions and parishes.

There will no doubt be calls on all sides, by worthy charities who have been hit first by loss of value of their invested endowments and who now are seeing a pull back of contributors with charitable disposable income.

We, of the Ordinariate, have only one income source, and that is the pledge made by each Anglican chaplain to provide funding - one level for Regular Force chaplains and one-fifth of that for Reserve Force chaplains in recognition of their part time status. Lay Anglicans within the pews are also invited to donate directly to the Ordinariate to support the work of the CF Bishop and his office. I wish to thank all of you who contributed to the work of the Ordinariate in the past year. Due to your generosity we were able to not only meet our financial commitments to our Bishop Ordinary but also to make significant contributions to the Ministry of the wider Church. In particular we were able to respond to a request received from the Diocese of Moosonee to support their work amongst children and youth in the Deanery of James Bay. Last year we were also able to continue to support our Cathedral and its ministry.

We have made significant progress towards being financially self-sufficient but there is still much distance to go. If you would like to get a start on your gift for the 2009 year you can do so by making a cheque out to The Anglican Military Ordinariate of Canada and sending it to me at:

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

Or you can use [Canada Helps.Org](http://CanadaHelps.Org) (to be found on the internet).

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## PROMOTION OF OUR CANON PASTOR

On 23 October 2008, our Canon Pastor, John Fletcher, was promoted full colonel by Lieutenant General Andrew Leslie, Chief of the Land Staff (at left in picture) and Brigadier General Dave Kettle our Chaplain General. This is an unusual event for the Anglican Community within the Canadian Forces to hold two of the three executive Colonel positions within the Chaplain branch. Colonel Canon Fletcher has now taken up the position of Director of Chaplain Services, and the Chief of Staff for the Chaplain Branch and the Office of the Chaplain General.



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## ANGLICAN AND ROMAN CATHOLICS ENABLING MINISTRY TOGETHER

In early autumn 2008, the Reverend Deacon Gary Thibodeau of Padre Pio RC parish in Woodbridge, Ontario (North of Toronto) asked if his parish might assist our deployed troops by contributing Bibles. He was told that there was already a program in place for Bible distribution through the Canadian Bible Society. As an alternative it was suggested that the Roman Catholic troops and others might benefit from having rosaries to pray with during their quiet times. The search was on to find inexpensive 'finger rosaries' that could be distributed at the chapels in KAF and elsewhere. Eventually olive wood rosaries were settled on because, although they were more expensive than metallic ones, these wooden ones would be safer in tactical situations.

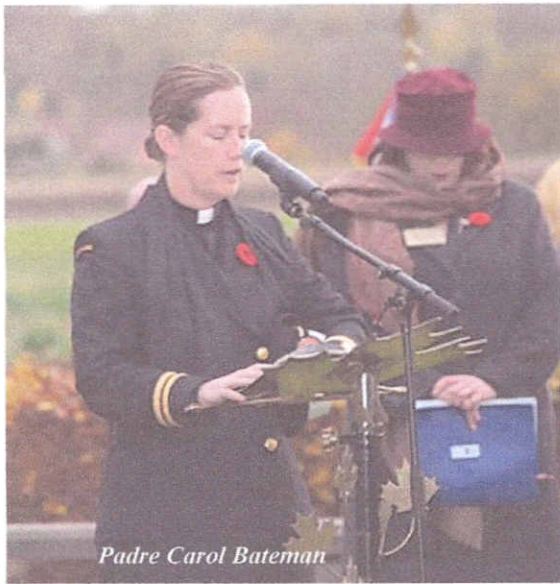
Just prior to Remembrance Day, Captain the Reverend Grahame Thompson, an Anglican military chaplain and Assistant Area Chaplain LFCA, made his way to Padre Pio Parish for the official blessing of some 400 rosaries which were packaged with instructions and prayer cards for our troops. Pictures at left are Father Gary, parish priest, deacon Gary Thibodeau, and Padre Grahame Thompson



*The priest of Padre Pio Parish blesses the Rosaries held by Deacon Thibodeau and Padre Thompson.*

at the service of dedication and blessing. A plan is now underway to put together packages of prayer cards for troops who might not be inclined to pray the Rosary.

Padre Thompson advises that "Some Anglicans do not realize that the devotion of the Rosary belongs to our common patrimony as catholic Christians. The devotion dates from the early 12th century prior to the Reformation in the days of the undivided Church. In his journal, the Trappist monk, Thomas Merton ( a former Anglican) mused about the simplicity of the lay brother's 'Office' as being as effective for them in terms of contemplation as the recitation of the 'Hours' by the more educated priest/scholars of the monastery. In our very busy lives as soldiers and chaplains, the Rosary might be one way we can fulfil the scriptural mandate to 'pray without ceasing'.



Padre Carol Bateman

## A JOURNEY OF REMEMBRANCE

Padre Carol Bateman

In November 2008, Lieutenant (Navy) the Reverend Carol Bateman, Chaplain with 2 Service Battalion, Petawawa accompanied a marching contingent of 78 CF members, WWII Veterans and 12 Youth representing each province in Canada on an 8 day tour of France in order to commemorate Remembrance Day and be a part of the Youth Learning Journey.

This was also an occasion to remember and bury Private Ralph Ferns of the Royal Regiment of Canada. Missing and suspected killed at the battle of the Falise Gap on 14 August, 1944, his remains were found in 2005, identified in 2007 and plans were made to bury him in the Canadian cemetery closest to his point of death. It was a religious pilgrimage. Here are some excerpts from her trip diary.

Day one was departure and arrival. It was a long flight and with not many people knowing each other, a quiet one. Unfortunately Vets and youth were billeted at a different hotel from us. We were given a briefing of what was to come and our roles (which included different activities for the padre, piper and bugler) and a few hours to nap before a trip to Lille for the evening.

The next morning we were up by 0500 hours and on the bus by 0700 hours for the trip to Le Quesnel. This was part of the overall battle of Amiens. It was here that tank warfare was used for the first time and an eight mile push over four days helped the Allies to secure a rail line that cut off logistical support for the Germans. The service started at 0930 hours with Veterans Affairs Minister Gordon Thompson speaking, then the Prefect of the Somme spoke, I offered a prayer, vets read the act of remembrance, youth read the promise to remember in both official languages and finally a French youth choir sang both national anthems in French. This was followed by a wreath presentation. The marching contingent then carried on to Vimy and I joined the youth and vets at the Bourlon Wood memorial. The historian that accompanied the group spoke about the battle to a group of French students who had joined us. The event was significant as the Allies had the element of surprise. Although the Axis forces knew that a section of the canal was dry due to pre-war construction, the Allies were able to occupy it and move along the line, surprising the enemy.

We held a short service of remembrance at the graveyard. There was a prayer and then two youths shared their research on two soldiers buried there. We were all given wooden crosses with poppies on them to place at a grave. The crosses were made by Mr Webster from Canada, who after observing poppies blow away at a service in 1994, has made over 50,000 crosses to be used at ceremonies across Canada and Europe. He retired this year and so this was one of the last times that these crosses will be used. This was followed by a small social reception where the youth from France exchanged gifts with our youth. Our last stop was at the Vis a Artios British cemetery for a brief talk and time to visit the gravesites.

With us was Dr Laurel Clegg from NDHQ Directorate of History and Heritage (DHH), Remains Identification. She is a forensic anthropologist and had spent the day with Pte Ferns' remains and several others believed to be Canadian remains photographing and removing teeth for identification. As the agreement with the war graves commission stated that no remains could be repatriated to Canada, these samples, fluid used to clean, and bone dust from drilling were all returned to France once the identity was confirmed.

We started Day 3 with the service of remembrance that moved from the monument in Mons to the Hotel de Ville where there was a great crowd and a great reception. Major Father Gabby Legault, the Senior CF NATO Chaplain, was there representing SHAPE. From Mons we travelled an hour to Ypres. We had some time in the town, visiting with British, Irish and Canadian vets as well as locals and current serving UK personnel. The taverns were full and the stories a-plenty. We met two UK vets that told of flying missions and showed an impressive array of medals. Lots of pride and good memories. I met a family from Calgary that lives in Belgium. They were pleased to talk to someone from home and asked about Afghanistan.

At 2000 hours the service was held at Menin Gate. First the pipe and drum band played, *It's a long way to Tipperary* (which our vets and many others sang) then in came the marching contingents. Canada entered to huge applause. While the piper played *Amazing Grace* the crowd spontaneously broke into song. There was a choir of schoolboys from Canada that sang *In Flanders Fields*. Wreaths were laid from all groups and a woman's choir from Ireland sang *He is Always There*. A lady played *Danny Boy* as an instrumental on the violin; people hummed along. We finished with Canadian, British and Belgium national anthems and a lament. We spoke with many people after the event including the mayor of Tipperary and her sister. Pte Ferns, who we were burying on Friday, was born in Tipperary. We exchanged our black-centred poppies for their green shamrock-centred ones.

Day 4 we were up at 0530 hours for breakfast. I was off with the piper and bugler to a service at Beaumont Hamel while the rest of the group went to Canes. I went to the interpretive centre and re-read a letter about a young man who signed up under-age and fought so that he and his sisters would not starve through the winter. He went home alive, but lost a leg and a hand.

The ceremony took place in front of the Beaumont Hamel massive caribou statue to remember the Royal Newfoundland Regiment. There was an intro, prayers, act of remembrance, promise to remember and then wreath laying. Andrew Sheppard told the story of his great-uncle who died at Beaumont Hamel. His great-uncle had been a proud Newfoundlander who had worked on the ships. In the village where he had lived, a trip to the doctor was three hours one way and it was reputed to be as dangerous to make the trip as it was to stay home sick. He shared that his great-uncle was quite popular with the ladies. He and his family moved to the mainland

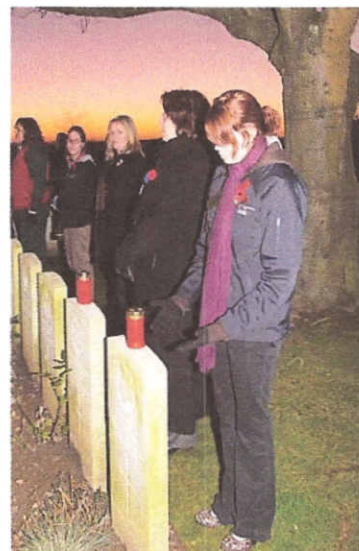
and he fished summers and worked in the woods in the winter. The family bible differed in his age from the war graves record but he believed the bible. He finished by dedicating his speech that day to the memory of his great-uncle. Canadian officials included minister Thompson, senator David Smith, and Members of Parliament from the BQ, Liberal and Conservative parties.

After the service there was a reception where the minister gave a certificate of appreciation to Mr Devloo who has spent the last 40 years picking up Canadians at the train station and taking them the 6 km distance to Vimy. He is a great friend to the young guides; teaching them to drive his standard car and fixing their bikes. At lunch, I ate with Carl who was a UN peacekeeper in Egypt and Cyprus and with Bob who was a Colonel and had medals from everyone including the French Medal of Valour. He and his wife talked about his assisting the Queen at several events and how he helped Lady Diana hand out her birthday cake on her 21st birthday.

After the lunch, we attended a service at the base of the Vimy monument. Same format as the morning service with a prayer, wreaths, promise to remember and piper. It was the first time I saw the full memorial as when we were there in 2005 it was under construction for the year of the Veteran celebrations. We were taken under the monument by a British caretaker who talked about the restoration of the pillars; the removal of the limestone stalactites and stalagmites that had formed; the improved drainage system; and the resealing of the stone and resurfacing. He showed us the addition which consists of five ladders that take you to the top of the monument. They are used for security and they also house the lightning rods. He told us the story of a cross of sacrifice at a local cemetery being struck by lightning on the sword which caused the limestone cross to explode; the noise woke locals who found large chunks of stone around the graveyard.

From there we went to a second Canadian cemetery. The youth hosted an evening candlelight celebration where the Vets 'passed the torch' of remembering and candles were placed in front of Canadian soldiers graves. It was a youth run service and they did very well. The sun was setting and a full moon rising so the timing for the candles was perfect.

Thursday was breakfast at 0530 hours and on the bus by 0730 hours to The Cauvicourt Church, Église Saint-Germain de Cauvicourt. The church was built in the 1300's and some of the robes in the back were at least 100 yrs old. I don't think the church is in any type of regular use. We took care of the 'inside' issues by 1130 hrs and moved to the graveyard. It was unusual not to be the subject matter expert for the funeral - both Veterans affairs and the CF have their ideas on what works where and when and this is not always what I would choose. Canes is a small city which was overrun by William the conqueror - lots of history. Massive churches etc and no time to see much. The evening was spent setting up the service.



*12 Canadian youth took the leadership in the sunset ceremony.*



*Note Padre Bateman processing ahead of Private Ferns' casket.*

We held the funeral on Friday and also visited Juno Beach. The funeral went well. A niece and nephew of Pte Ferns came the day before and left the day after and they were provided private time alone with the casket before the service. Pte Ferns' niece, Janice, read from Job "Oh that my name would be written in stone" and his nephew, Gary, read the 23rd Psalm. All exited the church and the slow march in the graveyard was impressive. The firing party was in unison each time and the flag folding drill was outstanding. The family laid a wreath and the flag was presented to them. All CF members saluted the casket in pairs and the event was over for us. The dignitaries and vets went to a reception at the Salle des Fetes. It must be bitter sweet for vets to watch someone be buried when they know so many who did not have the dignity of a funeral or even a known grave. There are more funeral pictures on the VAC website under the title "Religious and Internment Services for Private Ralph Tupper Ferns of the Royal Regiment of Canada."

It was a grey day at Juno beach. It was almost overwhelming to walk down toward the beach. The building itself is unique and outside a statue of five soldiers represents the waves of troops who landed. Inside there is a movie that simulates the landing and has footage of people and places through the war years. There are also exhibits on the units and people who were there. While we were walking the beach, our Vets arrived and I chatted with a pilot from Woodstock who flew 38 missions. A lady from Legion Magazine took our picture and asked for my name. I found my next door neighbour Pat's dedicated plate and took a picture to send home. I remember mom saying how he was overcome as he stood on the beach during their trip. I can't even imagine. I would have liked to talk more to him about it - but Pat never talked about the fighting part of the war when he was alive; only the memories of friends. Juno Beach is a sombre place. We visited Beny sur Mer cemetery and thanks to a leading seaman I found a Pte Bateman from the North Shore regiment. There were 2048 headstones being replaced in the cemetery. It makes quite a difference when you see the old versus the new.

We flew out of Paris on Saturday. Wheels were up at 0630 hours. As I left I was carrying the image in my mind of the grave site of Lance Cpl D. E. Friend of the Governor Generals Foot Guard. The caption on his headstone reads "There's some corner of a foreign field that is for ever Canada" I am so humbled to do what it is that I do.





In reading some of the working papers of the Anglican Roman Catholic Commission studies recently, I came across a wonderful essay by Liam Walsh, a Dominican member of the International Team, who was reflecting on Faith and Reason. He noted in “*Studying Mary: The Virgin Mary in Anglican and Roman Catholic Theology and Devotion*” that these are not necessarily ‘polarities’. He reflected on how they are being experienced within the church and how they may be impacting on church decisions and leadership. Walsh writes on pages 173-174 that the tension was created long before the Reformation and the rise of the Age of Enlightenment:

“The process leading to dogmatic definition will involve the progressive human reception of the word of God. It will involve, among other things, the application of human reason to the understanding of the mysteries that are believed. The way of conceiving the role of intelligence in the dogmatic process... says that when human reason, illustrated by faith, seeks diligently, reverently and modestly, I can gain, with the help of God, some valuable understanding (*intelligentia*) of the mysteries. Three ways in which reason operates on the data of faith are indicated: it employs analogies drawn from what it naturally knows; it examines the connections between the mysteries; and it examines the connection the mysteries have with the ultimate end of human life.

Behind this vision of how the human minds works on the data of faith lies the Roman Catholic tradition of systematic theology that has its roots in scholasticism. What is important here is the tendency of the human mind to think out things of faith, and to put them together in some kind of systematic fashion, is affirmed as a normal and desirable feature of faith. It is not just a matter of overcoming objections and errors; it is a positive cultivation of meaning and reasoned understanding of what is believed.

Walsh then moves into church history

[It] is the same instinct to formulate the meaning of what is believed in reasonable concise axioms, and to put these together in an orderly way, that gave the church its Creeds. But the passage of the church through scholasticism, and its battles with the Enlightenment led the [Roman] Catholic Church to authorize a much more elaborate project of systematic teaching.

And what has been the result?

This made it normal to expect much more from the Magisterium [Bishops and Cardinals] than punctual interventions to cope with doctrinal errors when they threaten the unity of the faith. It led to the Magisterium being seen as not just the ‘guardian’ (*custos*) but also as the ‘teacher’ (*magistra*) of truth, ready to carry the doctrinal process forward when that seems to be for the good of the church in its growth in understanding of the mysteries of faith. ... And the *ecclesia* is taken to mean the teaching church [Magisterium] rather than the whole company of believers.

So within the Roman Church’s development we can see the evolution of this role of the senior clergy. There has been a great gathering in of centralized governance within the Roman Catholic Church’s Magisterium throughout all 21 of their Councils, the counter reformation of the Council of Trent, the dogmatic statement on the Immaculate Conception of Mary just prior to Vatican I, the statement of Papal Infallibility arising from Vatican I in 1870 and the proclamation of the dogma of the Assumption of Mary in 1950. All collegially shared and endorsed by the Magisterium and proclaimed by the pontiff.

Within our Anglican Communion the energy has been more centrifugal than centripetal. As the great works of evangelism by the Society of the Propagation of the Gospel and the Book of Common Prayer with 49 articles were carried by the English Church literally around the globe, there was a movement away from the central control of and by the Archbishop of Canterbury and the disestablishment of the church as nations arose. Independent provinces of the Anglican Communion were created: Canada, Australia, Nigeria, the Episcopal Church (USA), Scotland, Uganda, Southern Cone [of South America], and now 38 of them. We have decentralized and also grown more democratic. Every Anglican diocese in Canada elects lay people as well as priests and deacons to represent them at General Synod every three years. We of the Ordinariate elect two lay adults and one lay youth member as well as two chaplains to represent us in the House of Laity and House of Clergy respectively. Motions are introduced at General Synod and ruled in order by the Chancellor and Prolocutor. Votes are taken and recorded. Issues must pass, by both houses, by variously assigned levels based on whether they are doctrinal, faith, administrative or non substantive. But then, our own centralized governance system comes into focus. Issues then go to our own Magisterium, the House of Bishops. Together the House of Bishops also exercises these ‘guardian’ (*custos*) and ‘teaching’ (*magistra*) roles.

This places a lot upon our House of Bishops. Bishops are often selected for this episcopal leadership because of their pastoral or administrative skills. They are well beloved and respected; have been on diocesan, national and international committees; and are accepted and respected for their skill and breadth of knowledge on the world scene. But it is generally also accepted that our bishops are the main teachers of the faith. In many dioceses it is expected that the candidate for bishop will have an earned PhD or a least several Masters degrees. In some Anglican provinces it is a requirement that a bishop hold Doctor of Theology.

We saw an interesting example of these *custos* and *magistra* roles at the 2007 General Synod. When the issue of developing a liturgy for the pastoral care and blessing of two persons (presumably same gendered) who are married arose, the vote passed in both the House of Laity and House of Clergy but fell in the House of Bishops, by one vote, for the expressed reason that two bishops, who had supported the legislation, felt that there had not been enough theological reflection, not sufficient scholastic hard academic study done on this pastorally sensitive, reasonable, prayerful discussion. They found that if we are going to stand up with the great minds of the Roman Church, the Lutherans, the Presbyterians and Baptists who have established long standing theological centres; if we are going to make such a move in the international global world while engaging other faiths – the extremely systematic and scientific mind of Islam and the carefully reflected and couched philosophical thought of Judaism; and if we, as a first world province of Anglicanism are going to present a position to the second and third world financially, health care and educationally challenged, developing provinces of Anglicanism in Africa and South East Asia; then there needed to be a clear, rational, reasoned, and well developed treatise to support this. And of course they are right. This issue has now been sent to the Faith, Worship and Ministry Committee of the Anglican Church of Canada for review and reintroduction at the 2010 General Synod.



**HOLY WEEK &  
EASTER  
COLOURING PAGES**

