

ANGLICAN ORDINARIATE FOR THE CANADIAN ARMED FORCES PASSIONTIDE AND EASTER 2014

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BISHOP ORDINARY TO THE FORCES

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IN THIS ISSUE:

ARCHDEACON'S MESSAGE, P. 2

BISHOP PETER'S MESSAGE, P. 4

PEACE AMIDST CHAOS, P. 6

AROUND THE ORDINARIATE, P. 7

ANGLICAN IN THE MIDDLE, P. 8

**LIFE AND WORK IN JERUSALEM, P.
10**

THE POST-GRAD LIFE, P. 13

EASTER POETRY, P. 15

**BOOK REVIEW, ROWAN WILLIAMS
ON FAITH IN THE PUBLIC SQUARE,
P. 16**

A Word From Our Archdeacon

Create in me a clean heart O God and renew a right spirit within me.

We probably all have our own stories concerning Lenten disciplines. Some of these no doubt more helpful than others. I recently read of a man who was not going to eat at all during Lent - instead he was going to subsist entirely on beer. This is a choice that might have a certain appeal but surely misses the point. In my family during the first few years after we had moved to Canada it was a tradition to go to the local Country Style Donut shop each Sunday after church. That is except in Lent. I must admit that the connection between preparing for Easter and giving up our Sunday donut was never clear to me (not helped at all when I learnt that the Sundays were not even part of the season of Lent). Though abstinence can be a useful Lenten discipline it is essential that it not become an exercise in willpower or self-improvement. It is helpful only to the extent that it frees up resources that can be utilized for spiritual growth, or in the case of material resources, given away to support others.

Taking the time for searching, honest self-appraisal is the gift of the Lenten season that I find most helpful in preparing for Holy Week and to enter fully into the celebration of Easter. There are no doubt many ways in which we are united with Peter in denying Christ. It is our willingness to acknowledge these faults that prepares us to respond with joy to the resurrection of Jesus. It is what creates the space for the renewal of a right spirit within us.

A Lenten discipline that I have found to be important for providing focus to the season is a program of spiritual or theological reading. This year as I reflected on Psalm 51 from the Ash Wednesday liturgy, in particular the verse "Create in



Col. the Ven. Nigel Shaw
Ordinariate Archdeacon

me a clean heart, O God and renew a right spirit within me” I decided to revisit the book Conflict, Holiness and Politics in the Teachings of Jesus that I had first read many years ago. Judging by the title it might not seem that the book is particularly suited to Lent nor to the verse previously quoted, and to a certain extent that would be true. Much of the discussion of the political context within which Jesus taught, though interesting in its own right, is not that germane to Lenten reflections. However, the author, Marcus J. Borg, presents the teachings of Jesus as an alternative paradigm to the quest for Holiness. In particular he argues that,

“Jesus advocated a hermeneutic based on the conviction that God’s primary attribute for human emulation was compassion. Compassion as the core value for interpreting the Torah stretched and at times burst the boundaries set by the quest for holiness”

An aspect of Borg’s treatment of the material that I greatly appreciated was the positive, respectful presentation of the quest for holiness. It is in no way denigrated but simply moved from the central position in spiritual life. It is a balanced presentation that avoids any artificial polarization. It points to the right spirit that should be created within us. A spirit where compassion is central but the quest for holiness is not precluded

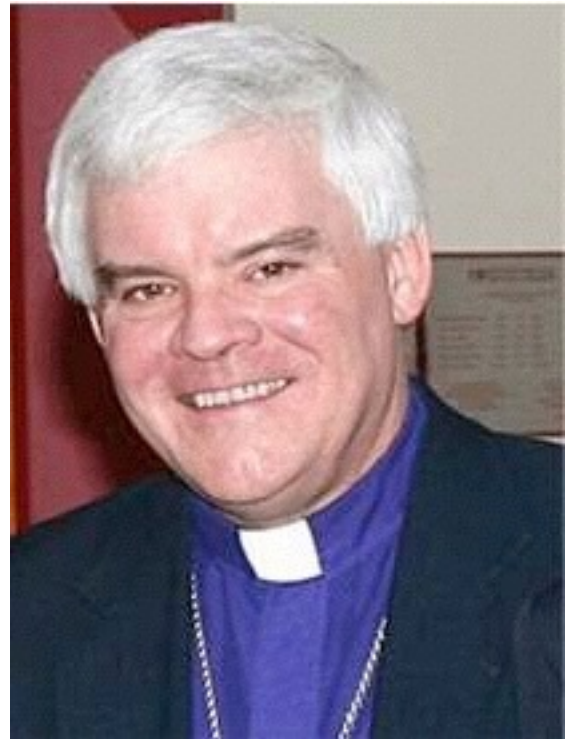
The events of Holy Week are the quintessential act of compassion by Jesus and his resurrection demonstrates God’s compassion for all. I pray that this Lenten Season has been for you one of renewal and rededication and I wish you a blessed Holy Week and a joy-filled Easter season.

A WORD FROM OUR BISHOP

“Not my will Father but yours be done.”
Jesus in Gethsemane

Passiontide and Easter 2014

As I write it is March 25th and the Feast of the Annunciation, that marvellous and pivotal event for humankind when Gabriel comes to Mary and announces that she will conceive and bear a son who will be named Jesus. However, she must first say ‘yes’ to God for God does not impose his will upon us but desires a freely given response. She is, of course, incredulous as she, though engaged, does not have a husband but without further thought she responds, “Behold the handmaid of the Lord, be it unto me according to your word”. That response makes her an instrument of God’s grace for us that can only bring us to deep gratitude and devotion. It also indicates to us what a ‘yes’ to God can enable him to do in us and through us.



There is a song that came out a few years ago around Christmastime entitled ‘Mary did you know’. “Mary did you know that the baby in your arms is the great ‘I AM’ and when you kiss your baby boy you kiss the face of God.” When she and Joseph took their baby to the temple she must have wondered what the old priest Simeon meant when he said to her that a “sword will pierce through your own soul also” (Luke 2:35). She would have had no idea then what her ‘yes’ to God will have put in motion but she pondered these things in her heart.

Now, as we think of those final days in Jerusalem, we see Mary and a group of women with the apostle John standing at the foot of the cross. Just days before her son, in agony, was praying in the Garden of Gethsemane while the disciples slept. It was probably his last chance to turn back and he prayed a prayer which seems to have been unanswered. “Father, let this cup pass from me but not my will but yours be done”. At that point the struggle was still ahead but the battle was won. He would walk through the valley of the shadow of death, as we all

must, but would arrive in the place of green pastures and still waters, envisioned by the Psalmist (Psalm 23), where he promises that we shall also be.

When the disciples asked him to teach them to pray the prayer was passed on to us as disciples in this day and age. The prayer is beautiful and the core hope and resolve lies in the phrase, “Your Kingdom come your will be done on earth as it is in heaven”. When that is so the Kingdom comes a little closer and indeed it is within us.



‘The Annunciation’ (1850) by Dante Gabriel Rossetti, Pre-Raphaelite painter and Poet. (1828-1882)

His sister Christina Rossetti is the model for this and other paintings. She was a devout Anglican who wrote a variety of devotional, romantic and children’s poems. We know her carol : “In the Bleak Mid Winter” and “Love came down at Christmas”. Note the Easter Lily that prefigures what is to come for the child that Mary bears.

We don’t like to talk about submission to anything or anyone. It sounds so passive but if it is to God such provides us with more than we can ask or imagine personally and in what we might be enabled to do. We can have a strength which we could not otherwise have as Saint Paul in his darkest moments discovered when he heard the voice of Jesus say: “My grace is sufficient for you, for my power is made perfect in weakness.” (2 Corinthians 12:9)

So we look to Jesus submitting to the will of God; despairing as he cries out, as we might, “My God, my God, why have you forsaken me”. Then, proud banners

down he takes the one who believed in him died with him – the penitent thief - to the place where he has promised we will be. “I go to prepare a place for you. May God’s will be done in us and through us as it has been in Blessed Mary, our Lord and the great Communion of Saints to which we all belong. “Your Kingdom come.”

May you have a blessed Holy Season of the Passion and Easter.

+Peter

PEACE IN THE MIDDLE OF CHAOS

by Ann Bourke

The life of a military chaplain is so far removed from that of a civilian lawyer that I might wonder what I could do to help and support.

As a retired civilian lawyer but active as the Vice Chancellor of the General Synod of the Anglican Church of Canada I have had the opportunity over the last couple of years to meet and work with members of the Anglican Military Ordinariate in helping to draft the General Synod Canon and the AMO Canonical Prescription on the Election of a Bishop Ordinary. I have known Bishop Peter for 17 years and was honoured when he asked me to work with Padre Michelle Staples on drafting these documents.

Coming from a family where my grandfather and father served in WW1 and WW2, respectively, I already had an affinity for the armed forces. I have now gained further perspective over the course of working with members of the AMO and have a great respect for the work of the chaplains. I appreciate the stress taken on their own shoulders while helping others regain some peace in the middle of chaos.

Late last year, 2013, I was lucky enough to take a “sabbatical” from my retirement life of pro bono legal work for the church and went to Rome for five weeks to learn Italian. Before going I promised to find a peaceful place in Rome to light a candle and pray for personal peace for our military chaplains.

The location could not have been better. While staying at a monastery for my first week I asked the Superior General where he would suggest I could light a candle for our military chaplains. He, a Swiss, has many connections with the Swiss Guards and suggested I could do no better than the original chapel of the Swiss Guards at Camposanto Teutonico, inside the walls of the Vatican.

The Swiss Guards were curious to know why I wanted to visit but allowed me through when I explained.

Walking through the doorway in the high walls into Camposanto Teutonico (also known as Cimitero Teutonico) brings immediate quietness and peace. A small cemetery with high palm trees, lush green vegetation, old tombs and new, all tended with care and pots of flowers. The ubiquitous sounds of Roman traffic suddenly disappear and there is peace in the middle of chaos.

Customarily the donation for votive candles is 50 cents and as I only had a 2 Euro coin I lit four candles in the small, old chapel. Four times the amount of prayer. This was in the week of Remembrance Day.

I stayed in this sacred space for about 45 minutes but could have easily stayed longer. The peace I felt there I prayed would also be granted to our military chaplains.



AROUND THE ORDINARIATE

The Batemans at the Diocese of Toronto Synod

At the November 2013 meeting of the Synod of the Diocese of Toronto, Padre Carol Bateman thanked Synod and the diocese for its support of Anglican chaplains in the Canadian Armed Forces. One of the ways the diocese supports Anglican chaplains in the military is through its Our Faith-Our Hope campaign. Padre Bateman received a standing ovation.



Padre Carol Bateman and Padre Murray Bateman greet guests at the Canadian Forces chaplaincy booth.

(Photo supplied by the Diocese of Toronto)

Farewell to Cdr. the Rev. Canon John Wilcox

This month John will be retiring after more than 35 years in the Canadian Forces as a musician, a ship's diver and a chaplain. He was made Canon Secretary of the Ordinariate by Archbishop Andrew Hutchison and has been the longest serving member of the Chapter (aka the Bishop's Council). Bishop Peter likens

his position to that of an 'adjutant', the person that makes things happen. This he did with devotion, a great and quiet grace and competence.

John and Mary-Lynn will remain in Ottawa where she is a school principal and where he will serve as a priest of the Diocese of Ottawa. Will will miss them and wish them well in this new phase of their ministry together.

Anglican in the Middle: The Praxis of Anglican Priesthood in a Multi-denominational Protestant Chapel

By Padre Shaun Turner

*For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.
(1 Cor 12:12 NRSV)*

Amazing Kingdom-building ministry takes place when a diverse group of Chaplains and lay people come together around a common gospel-centred mission. One such example has been St. George's in Petawawa, the Chapel named after a warrior, for warriors. My aim in this article is to give some insight from my time as an Anglican CLC in Petawawa. This has been a very rewarding, time of ministry working with some of the very best our branch has to offer.



Through this, I have experienced that my identity as an Anglican priest significantly enables me to stand in the middle, guiding the chapel vision while facilitating a diverse group of chaplains and lay-people in their ministries.

As we look at the diversity of traditions active in our chapels, the task of providing leadership can appear daunting. Standing in the middle as a CLC involves setting standards for worship while facilitating fellow chaplains to work from their traditions. This can be difficult with such diversity, for if even our denominational views of biblical Ecclesia differ, how much more do our thoughts on liturgy and style? One danger for us as chaplain is to be so entrenched in our own tradition that we become triumphalist about it. For instance, it can be very tempting when we find ourselves in a place of influence to hold Anglicanism, or even our own particular brand of Anglicanism, as the standard to which our colleagues must adhere. This is a proven recipe for disharmony, and harmful to our common mission for Jesus Christ. On a team where seven of the eleven Chaplains I serve are Baptist or Evangelical Fellowship, gone are the days when liturgical traditions were the standard. So, if it isn't our liturgy, what do we as Anglicans have to hang our hats on as CLCs?

Archbishop Fred Hiltz highlights, as an Anglican foundation to ecumenism, our "rootedness in the Reformation, in the faith and tradition of the early church, and in the prayer of Jesus that 'they all may be one.'"¹ The Holy Spirit speaks powerfully to me through these words. Learning from our Primate and sticking close to the vision of the church prescribed in the 19th Article, I believe we need to look closely at the Creeds and the Articles of our beloved Church for our identity. Here we see the difference between what many commentators describe as the national (core) and provincial (denominational) boundaries of the Christian Faith. As Bishop N.T. Wright comments, Anglicanism, in its history and formularies, offers to us a communion that takes seriously just those aspects of ecclesiology which the gospel demands.² In my experience, the same doctrinal core which is holding our communion together in its diversity has been an immense asset to me as I serve St. George's. It is what helps me keep our Chaplain team focussed on our core mission to care for the Warrior's Soul, rather than on provincial denominational differences which can become a major

¹ The Most Rev. Fredrick James Hiltz, *Sermon marking 10 years of Anglican-Lutheran Full Communion*, May 1 2011.

² N.T. Wright, *Latimer Studies* 8, 1980.

distraction. We choose Christ-like humility as we all strive towards a common gospel-centred vision.

As Anglicans in the middle, our strength lies in our deep theological tradition as expressed in the Articles and the Creeds. These allow us to minister without rigorous focus on the 'must-needs' of provincial theological boundaries. When in unit and deployed ministry, my emphasis was always to be secure enough in my own faith that I did not feel the need to impose it on others. As I serve the chapel in Petawawa, I am learning to be secure enough in Anglicanism not to impose it on others as well. This same attitude, as expressed by Paul to the Corinthians, is shared by all the chaplains who serve together at St. George's, and is a major key to our growth in reaching out with the gospel.

*But strive for the greater gifts. And I will show you a still more excellent way.
(1 Cor 12:31 NRSV)*



Life and Work In Jerusalem

By Padre (ret.) John Organ

Greetings from the Holy City of Jerusalem!

Irene and I are nearing the end of two years living in the Holy Land. Time has flown by and we feel very fortunate to have been given this unique ministry and life experience.

The Diocese of Jerusalem includes Lebanon, Syria, Jordan, Palestine, and Israel. There are approximately 7000 Anglicans in 27 parishes. All but two of the clergy are indigenous. The See of the Diocese is Jerusalem and the Rt. Rev'd Suheil Dawani is the fourth consecutive indigenous bishop, who was born and raised in Nablus, a city of the West Bank. Arabic is spoke throughout the region and is the language of the liturgy, which is essentially a BAS format and easily followed.

The diocese operates 34 institutions, including 17 schools, 2 hospitals, 3 rehabilitation centres, several clinics and other healthcare facilities. These institutions serve the wider community. 90% of patients treated are Muslim. Similarly, students educated at diocesan schools are predominately Muslim. Funding of the parishes and institutions of the diocese comes from rental properties and fees, which account for 60% of what is needed. The remaining 40% comes from generous partners in various parts of the world, including the Anglican Church of Canada and the Military Ordinariate.

My role as Chaplain to Bishop Dawani is a supportive one and much like that of a staff officer and Aide de Camp. I accompany the Bishop in his visits to parishes and institutions and attend meetings of strategic planning and development concerning them. I have also represented him at ceremonial religious and governmental events and attended meetings throughout the region and beyond, including Cairo, London, and Washington, dealing with matters of considerable importance to the diocese.



Photo From The Anglican Journal, October 2012

Irene and I live in a spacious apartment above the elementary school across the street from the cathedral and diocesan office in Jerusalem. Irene volunteers in grades one and two teaching English. We are located just a ten minutes walk from Damascus Gate, which enters the ancient Holy City. Within a few minutes walk we are surrounded by some of the most holiest sites of Judaism, Christianity, and Islam, which every day are visited by thousands of pilgrims from around the world. It is a bustling lived-in city as well with its historic Jewish, Muslim, and Christian quarters. Its narrow streets, busy markets, and overflowing crowds give it a festive atmosphere.

My years as a military chaplain prepared me well, I believe, for this ministry. I am able to serve without interfering, to advise without insisting, to care without rescuing, and to love without favouring one side over the other.

A very unexpected gift to me was the presence, literally on our street, of Canadian Forces personnel serving here on Operation Proteus. Immediately upon our arrival, I was invited by Brigadier General Pearson to be a chaplain resource to his personnel should there be any urgent pastoral issues. Thankfully there has not been any serious incidents and I have had the good fortune of sharing with them such joyous celebrations as Canada Day, Thanksgiving, Christmas, and so on. Being with them has provided me with a wholesome and gentler transition to civilian life.

In closing let say how proud I am to have been a member of the Branch and a chaplain in the Canadian Forces. Those twenty years flew by and I grew in ways that have only blessed and strengthened me. I am so very grateful to all of you, to our Chaplain General, our Bishop, and to the men and women in uniform we are privileged to serve.

Bishop Dawani often says, 'Jerusalem is an open city and belongs to everyone.' If you have not yet been to Jerusalem and the Holy Land, do come.

Shalom, Salam, Peace
John+

Reflections On The Post-Grad Life

By Padre Michael Peterson

As I write this I am just three term papers away from finishing the first year of my post-grad. Last August, my wife Kay and I took the road east from CFB Suffield in SE Alberta, heading to Wilfrid Laurier University in Waterloo, Ontario. I was going there as the first chaplain selected to do the Post-Graduate training opportunity in Religion and Culture.

For the past eight months I've rubbed shoulders with a bright and diverse cohort of MA and doctoral students in the Religious Studies programs at WLU and the U. of Waterloo. Some of them are young enough to be ... well, let's not go there. Suffice it to say, I can now better appreciate my father's stories of attending McGill as a veteran in the late 1940s.

Besides the difference in age, graduate school is also an experience in spiritual diversity. Religious Studies, I've learned, is nothing like seminary. This discipline, part anthropology and part sociology, is the dispassionate study of religion as a human activity, whatever the theological claims of those being studied might be. That mental shift of gears was a big adjustment for me in the first months, and is still a constant sub-surface challenge for me.

What helped me make this shift was recalling that as a chaplain in a unit and base setting, I've *always* been in relationship with those who profess other faiths, or none at all. My student peers and faculty are all over the spiritual landscape, including atheists and agnostics, Buddhists, Muslims, pagans, and representatives of a category that currently fascinates the discipline, SBNRs (spiritual but not religious). As in our military settings, I've found that respect, curiosity, dialogue and humour go a long way to bridging these divides.

Kay and I have made it a point to host student gatherings at our home, since we both remember our days of grad school poverty and are happy to share what we have. We've enjoyed many evenings of laughter and have made new friends, and in the process have learned that being truly ourselves and breaking bread together is the best way to live and show our faith to others. Again, the experience of military ministry has been a helpful preparation for us both.

With my courses over soon, I'll soon be starting work on my MA thesis, focusing on secularism, post-secularism, religious diversity and their relevance to the life

and work of our Branch. Religious Studies as a discipline, while alien to us as priests and theologians, is a helpful way of stepping slightly aside and adopting a new framework and perspective to see the challenges confronting our work as chaplains going forward into a an increasingly diverse century and country. I hope I am the first of many chaplains who take this particular PG journey.

To be sure, there are other perks of the PG life. I get paid to spend the days reading interesting books and discussing them with lively and fascinating people. As an introvert and book nerd, there are first-rate university libraries close at hand, with digital holdings and tools unlike anything I could have dreamed of when I was last a grad student in the 1980s. My uniforms hang in the back of the closet, leaving me free to decide, is today a jeans and ironic T-shirt day, or shall I rock it in a dress shirt and bow tie? For PT, as spring takes hold, there are long leafy running trails along the Grand River, and cycling in the nearby Mennonite country of Waterloo county.

I recommend the PG opportunity to you and would be delighted to discuss it with anyone who might be so inclined.

Padre Michael Peterson

Easter Poetry

By Padre Robin Major

Cover Me With Your Ashes

Heavenly Father, cover me with your ashes
beginning with a cross upon the forehead
then covering my whole body with ashes

make them penetrate the skin all the way through
to bring to ashes with them every wildfire
of passion and suffering onto death

then send your Holy Spirit,
Maranatha, come Holy Spirit come
to sweep up these ashes to make clean
the temple of this body

then place these ashes
in the three urns of misery:

fear, anger and regret

holding my hand as I carry them
to the foot of the cross beside Mary
for my Prince of Peace to receive them
into his infinite loving mercy
and free me at last

for this body, mind and soul to live
a Friday that is good, a Saturday that is pure
and a Sunday that is new.

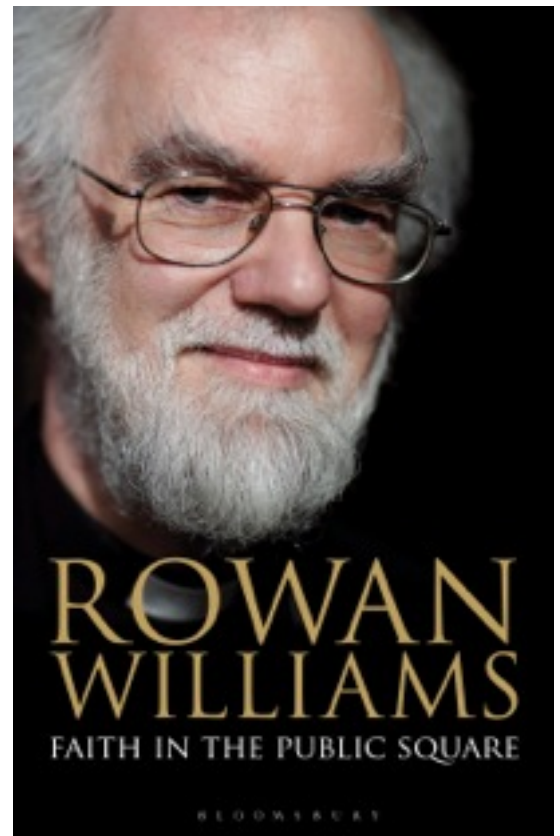
Book Review:
Rowan Williams, *Faith In The Public Square*
London: Bloomsbury, 2012

By Padre Michael Peterson

In the introduction to this collection of his recent essays, Rowan Williams begins by addressing the presumed objection, what gives a prominent church leader any special license to speak on public issues? His response is not aimed to his objectors (who presumably wouldn't listen anyway) so much as to Christians and Anglicans who may be cowed by the prevalent notion that religion is solely a matter of personal opinion and private life. If, as Williams writes, our faith "is not a matter of vague philosophy but of unremitting challenge to what we think we know about human beings and their destiny, there is no reprieve from the task of working out how doctrine impacts on public life".

The first area of impact for Williams is public life itself and the accepted wisdom that it should be put under the authority of something called "the secular". There are two primary understandings of the secular. The first, which the French call *la laïcité*, is the belief that governments have a duty to ban religion from public life in order to promote alternate loyalties to the state and nation. This version of the secular was the one embodied in the Charter at stake in the recent Quebec election. The second understanding of the secular, allied to liberalism and sometimes called pluralism, holds that a neutral government should allow a free market of religious options. In this version, the state does not promote a moral agenda, while ensuring that the competition of religious ideas remains peaceable. Both models have the effect of driving religion from the public square, limiting it to the private lives of people and groups.

Williams' counterargument to secularism, expressed throughout the first group of essays in this book, is that if a state ignores the moral "presence and



solidarities” of religious communities and traditions, then the result will be a kind of bankruptcy where the state will function at the most basic level of liberalism, the “carefully brokered competition of individuals”. Williams does not underestimate the challenges that might ensue were the state to take seriously the varied voices of religion, nor does he underestimate the difficulties in reconciling these voices. However, he argues, by taking these views seriously, society benefits from ideas of personhood and of the personal that are more substantial than self-interested ones based solely on economics, rights and personal liberties. Once Williams lays out these ideas in his initial essays on secularism, he applies them to a range of areas, from economics and medicine to the environment, old age, and justice.

As military chaplains we occupy a rare position in the public square. We are military professionals, required to uphold our country’s ideals and commitment to diversity in its armed forces. We are also religious professionals, Anglican Christians equipped within the resources of a rich tradition of thought that Williams draws on, yet always negotiating what it means to be part of the multi-faith organization that is our Branch. We thus stand at an intersection where the interests of the secular state, the religious diversity of our Branch, and the teachings of Anglicanism all meet. Rowan Williams, I suspect, would say that we are thus well-positioned as representatives of faith in the public square, able to speak with our religious and non-religious colleagues about these issues using the tools Williams recommends: patience, respect, conviction and, when necessary, the ability to laugh at ourselves. I commend this book to you for your spiritual and professional development.