

ANGLICAN ORDINARIATE FOR THE CANADIAN ARMED FORCES EASTERTIDE 2015

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BISHOP ORDINARY TO THE FORCES

THE RIGHT REV'D PETER COFFIN STB, MA, DD

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BGen the Ven J. Fletcher, CD

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CANON RESERVIST

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Major the Rev'd Canon D. Friesen, CD,

LCdr the Rev'd A. Cooke, CD

LCdr the Rev'd E. Swayze, CD

Maj. the Rev'd S. Samson, CD

This bulletin is an informal document for the members of Clericus, intended as a means of communication and as an expression of our fellowship. It is issued under the authority of the Anglican Bishop Ordinary. **To submit an article, please email madpadre@gmail.com.**

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A Word From Our Archdeacon

The normal ebb and flow of the Christian calendar calls us at particular times to pause and think about who our God is to us, what our God has done and continues to do for us, and what God calls us to do in response. As we near the end of Lent and approach the glorious celebration of Easter we are again brought to that space where the transformative and renewing presence of God is made most apparent. I invite you during this time of prayer and reflection to ponder anew God's call on your life and the ministry that we share together. In particular I would ask for your prayers for +Peter our Bishop and the work of the Ordinariate.



Col. the Ven. Nigel Shaw
Ordinariate Archdeacon

As most are aware the Anglican Church of Canada retirement policies require Bishops to retire no later than age 70. Effectively this means that the Clericus meeting this summer is the last one before the retirement of Bishop Coffin and we will have to initiate the various policies pertaining to the Election of a Bishop Ordinary. The terms of reference for this process that expand on the election Canon are now in final revision and will be distributed to all members of Clericus in the near future. Given that we also have to prepare for General Synod which will be held in the summer of 2016 there will be considerable work to be accomplished at the Clericus meeting this June. To that end a call for nominations will be sent by the end of April for candidates to be members of the Electoral College and members of the Search committee. We will be electing five members of Clericus and five lay members to the Electoral College and we will be electing three members of clericus and three lay members to the Search committee. Each person being proposed to serve in either capacity is to be nominated by three members of the AMO and the nomination is to be accompanied by a short biography and the consent to serve of the person being nominated. The selection of members of the Electoral College will be conducted first and any nominations not selected will be considered nominated for possible

selection for the search committee, with the consent of the nominated person. It will be essential to have a sufficiently large slate of nominations to be able to generate several alternates beyond the minimum numbers needed to fill the two bodies. It is important that the lay membership of both groups be as much as possible representative of the diversity of the AMO and not dominated by any one demographic group. There will be a communication concerning the nomination process issued in the near future by Canon Gosse which will include the names of the members of Chapter who have been appointed by Bishop Coffin to the Electoral College.

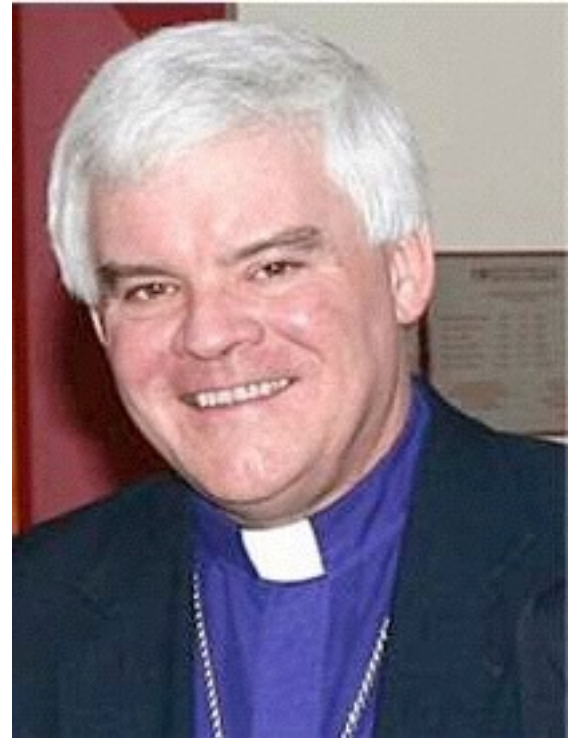
Canon Meaker will be providing a detailed financial update to Clericus but I wish to take a moment to encourage all members to remain faithful in their financial support of the AMO. Our overall financial position is fairly sound but there has been a noticeable drop in donations received. I would remind us of the proposal made at the 2013 Clericus, and unanimously carried, to raise the suggested giving from \$1000 to \$1200 year. This level of funding enables the AMO to go beyond merely meeting current expenses and permits support of various mission activities and needs.

May this upcoming Holy Week and Eastertide be for you a time of blessing and renewal.

A Word From Our Bishop

“Father, if you are willing, take this cup from me; yet not my will, but yours be done.”

Luke 22:42



As I write we are approaching Holy Week, beginning with Palm Sunday on March 29th. On the 25th of March is the Feast of the Annunciation of the Blessed Virgin Mary when the Angel Gabriel comes to her with the news that she will bear a child who will be named Jesus and who will save God’s people and bring in the new age of the Kingdom of God. (Luke 1:26-38) Much of the religious art of this wonderful event pictures Mary being given Easter Lilies or standing in a field of them. However, before the joyful resurrection of our Lord and the re-claiming of The Kingdom certain things must happen and give us cause to ponder for we too must take a particular route. It will be a

difficult one but Jesus and his blessed mother have been there before and are with us on our journey.



Approached by the angel Mary is put in the difficult position of bearing a child out of wedlock. “How shall this be?” The angel says, “The Holy Spirit will overshadow you” to which Mary

The Annunciation by Beatrice E. Parsons

replies: "I am the Lord's handmaiden let it be unto me according to your word." As she presents her son in the Temple in a presentation rite for a newborn the old prophet, Simeon, speaks of the baby's vocation and to Mary says, "I sword shall pierce through your own soul also". (Luke 2:22f, 35) She will stand at the foot of the cross with the Apostle John and some other courageous women to watch her son die.

When His disciples asked him to teach them to pray He taught the prayer that we all know so well. "Thy Kingdom come. Thy will be done...". In the garden of Gethsemane, in extreme agony knowing what was ahead, He prayed as we all would. "Let this cup pass from me." And then he prays and declares a "Yes" to God, as Holy men and women – including His mother – did before Him when called upon by God. The battle would still be ahead but in His submission to God it was already won!

The Easter Lily is a symbol of resurrection. So, as the paintings portray, there is hope and promise in saying "Yes" to God even though there will be crosses and the valley of the shadows. Will those things ever go away? Not until the Kingdom comes in its fullness or until our earthly journey is over. But Jesus is with us and we can take comfort, as Saint Paul did in his suffering 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)

For when we are weak and there is no other place to turn, maybe by turning to God, as Jesus did in the garden and on the cross when He commended His soul to God, we will access a strength that we could not otherwise have.

For me a part of my own spiritual resilience in difficult times involves going to the well – often dark and claustrophobic in itself – to find the water of this hope and assurance. His grace is sufficient for me and He has been this way before.

This is a Holy time. Let us ponder our Lord's Passion and rejoice in His victory for these things, by His grace, are ours as well.

The Peace and Grace of Jesus be with you all. +Peter



The Annunciation by Dante Gabriel Rossetti

Twenty-One Martyrs in Libya

“We are surrounded by so great a cloud of witnesses.” (*Hebrews 12:1*)



Last month I attended a memorial service for the 21 Egyptian Copts who were beheaded on a beach in Libya because they were Christians. This moving gathering for prayer was led by the youth of the parish who placed candles before the new icon of those who Pope Tawadros II added to the Coptic Synaxarium (Calendar of Saints). From the first centuries of Christianity people have laid down their lives or taken great risks for their faith from all parts of the globe. These are our martyrs. It is incumbent on all of us to pray for all those persecuted for their faith regardless of what that faith may be.

I have written to Bishop Minas the new Canadian Coptic Bishop and His Holiness on behalf of the Anglican Military Ordinariate. Our Primate has done the same. (Before Christmas I spent time with Bishop Minas when His Holiness visited Ottawa at which time the Pope presented me with a Coptic Icon of ‘Theotokos’ – the Blessed Virgin.)

Anglican Archbishop Mouneer Anis, of the Anglican Diocese of Egypt, North Africa and the Horn of Africa and the Primate of the Anglican Province of Jerusalem and the Middle East writes:

“The Anglican Church in Egypt and the world expresses its deep condolences to the families of these men, and also to his Holiness Pope Tawadros II, patriarch of the Coptic Orthodox Church.

Please join me in praying for peace in Libya, Egypt, and the entire Middle East. Please pray the international community will act in wisdom, correctly and efficiently, and support Egypt in its war on terror. Please pray the churches of Egypt will comfort their sons and daughters, encouraging them to resist fear and hatred. And please pray for the perpetrators of this terrible crime, that God would be merciful to them and change their hearts.

Jesus tells us in John 16:33, "In the world you shall have tribulation: but be of good cheer; I have overcome the world."

Such cheer may seem impossible, but it is God's promise. Please pray for us, that we may live lives worthy of his name, and hold to the testimony exhibited by the brave Egyptians in Libya.”

+Peter R. Coffin

(In the late 80s when I was the parish priest of Christ Church, Bell's Corners, Ottawa we hosted the first Coptic Orthodox congregation in Ottawa. There are now 3 communities and the church is growing across the country. This will be so as more Christians leave the Middle East and North Africa. There are also growing congregations of Chaldean and Assyrian Christian from Iraq whose origin may date back to the time of the Magi and Saint Thomas. Pray for our brothers and sisters living in areas of great turmoil.)

Around The Ordinariate

New Warden of Layreaders

With the retirement last year of LCdr. The Rev. Canon Andrew Cooke, who faithfully served as our Warden of Lay Readers for many years we have been without someone to lead this ministry. Bishop Peter is pleased the appoint Maj. The Rev. Gordon Mintz, Senior Base Chaplain at CFSU Ottawa, to this ministry and is delighted that he has graciously accepted. Gordon brings devotion and passion to the ministry and we look forward to being able to support our Lay Readers better as they support us and the Chapel teams.

Gordon can be reached at: Gordon.Mintz@forces.gc.ca or CFSU Chaplains (Uplands), c/o NDHQ, 101 Colonel By Drive, Ottawa, ON, K1A 0K2

Congratulations Padre Michael Caines and the Parish of Nerepis & St. John (Diocese of Fredericton)

(From Bishop Peter)

Padre Michael Caines is one of our Reserve Padres in the Anglican Diocese of Fredericton attached to units in Saint John. In his report to the Annual Vestry this year he thanked his parish for their support in permitting him to do this ministry and now the parish and Michael are being honoured by the Canadian Forces Civilian Liaison Council (CFCLC). (You might like to check out their website: <http://www.forces.gc.ca/en/business-reservist-support/index.page>.)

We have about twenty Anglican Reserve Chaplains in the Canadian Forces and like all Reservists they must balance their time with their 'day job' and the military, both of which can be onerous at times. In short, they and their families, as well as their employers or church communities make great sacrifices to render this service to God and country and for this we are deeply grateful. Church communities certainly benefit as any ministry in the neighbourhood and beyond is indeed the ministry of the faith community and we often find that it is a grace filled relationship.

The Canadian Forces Civilian Liaison Council, based in the provinces, territories and Ottawa is designed to help the civilian 'employer' from whence the Reservist comes to understand what this person is called to do. Advice is offered to help in the support of the Reservist and there are various ways in which the relationship is recognized.

As we look for Reservists – and the need is great – we might check out the CFLC website.

(There are two other Reservist Chaplains in The Diocese of Fredericton : The Rev. Greg McMullin, HMCS Brunswicker, Saint John and The Rev. Chris VanBuskirk in the Moncton Garrison)

Ordinariate Service In Ottawa, 31 May

(From Canon Gosse)

The annual Ordinariate Service at the Cathedral in Ottawa is scheduled for Sunday 31 May 2015 at 10:30 hrs.

You will note that this is the day the Annual Chaplain Training Event begins in Cornwall. Many of you will soon be making travel plans to fly in to Ottawa and take the shuttle bus to Cornwall.

Please consider coming a day early to Ottawa so that you may attend the Ordinariate Service. Unfortunately there is no TD funding for the night in Ottawa; that one night would be at your own expense if you stay in a hotel, or alternatively you may have friends or family in the area with whom you could stay.

More information to follow on the details of the service as well as the Clericus meeting during ACTE, but for now this is just advance notice about the service in case you want to tailor your travel plans to attend.

For those who will be students on the Intermediate Ethics course in Borden immediately before the ACTE, I will be driving from Borden to Ottawa on Saturday 30 May in order to attend the service and will be pleased to take passengers. Let me know soonest as I will book an appropriately sized staff vehicle to accommodate all who want to travel with me.



Study finds chaplains are providing a ‘prophetic voice’

From the UK *Church Times*, 13 March 2015



Hands-on: the Revd Kevin Charles (left) has been appointed chaplain to the East Midlands Ambulance Service (EMAS). He has worked for EMAS since 1980, starting as an ambulance driver, and progressing to paramedic and, eventually, to Operational Manager. He was ordained in 2011

A study of the part played by chaplaincy in modern Britain has estimated that there are currently 15,000 chaplains in the UK from every religious tradition, serving in casinos and shopping centres as well as the more traditional locations such as hospitals, prisons, and the military.

The results of the study have been published in a report, *A Very Modern*

Ministry: Chaplaincy in the UK, by Ben Ryan, for the religion and society think tank Theos.

The study says that, besides providing pastoral care and support, employing organizations increasingly seek to encourage chaplains to provide a challenging "prophetic voice". It cites chaplains to Canary Wharf who explore ethics in finance; a sport chaplain who challenged his club's association with a shirt sponsor; and another chaplain who fought for low-paid staff who had not received their wages after a club had gone into administration.

"This may seem like a role which shouldn't appeal to an organization - tantamount to troublemaking," the report says. "Yet stakeholders time and again subverted that expectation, and praised the chaplain for being able to speak up and keep an organization honest."

"An NHS manager, for example, reported that 'Sometimes you need someone who isn't too much in the system to tell it like it is, and tell everyone what we're doing isn't the way to do things. It isn't always popular at the time, but you look back and you see why they did it.'"

The report looks in depth at chaplaincy in Luton, Bedfordshire, where, it says, there are 169 chaplains working in a variety of sectors. "This a remarkably high number for a relatively small urban area," the report says, pointing out that it equates to one chaplain for every 1200 people in the local population.

Of that number, just 14 reported that they were full-time chaplains, although the report indicates that half of those were employed by a charity, Luton Churches Education Trust, to serve local schools, "which means that, although they are full-time chaplains in practice, they are not full-time in any single school, but rather work as part-time chaplains in several schools each". When it came to funding, the report found that "only one chaplain receives a salary that is paid for entirely by the organization for which they worked." That was a university chaplain. The report also found that "some other organizations contributed a portion of the salary - notably, the airport. "Far more are paid by religious-belief bodies, local churches, or charitable grants. Some chaplains are not paid a salary, but do receive some financial reimbursement such as expenses or honoraria."

It found that unpaid part-time chaplains often put in significant amounts of work, and referred to a fire-service chaplain who had recorded that, in a three-month period, "she put in 168 hours of work, and 1887 miles of driving to chaplaincy work, including two funerals, bereavement support, a baptism, policy-and-procedure meetings, and 44 separate visits to fire stations across the county."

"The proverbial man in the street seems as - perhaps more - likely to meet a chaplain in his daily life today as he is to meet any other formal religious figure," Mr Ryan said. "The model is shifting from 'church' to 'chapel'."

He said that chaplaincy was a "powerful potential resource" for organizations and faith groups, and called for more research into the impact that chaplains are having on organizations and the people they minister to. "For faith and belief groups in particular," he said, "given the value of chaplaincy to them in the modern public square, there needs to be a greater priority given to strengthening and improving the impact of chaplains."

Not As Think as You Smart I Am

By Padre Carol Bateman

The title is an expression that we often used when I was in High School back in 1983. There are days now, while perusing Sacred Theology Master's degree with an interfaith focus at McGill University, that I wish I was dealing both with the subject matter and the keen mind I possessed back in grade 10 Biology.

Going to university has been a change in many ways. Not being a fashion diva, I enjoyed the simplicity of putting on a uniform every morning. Living in Montreal amongst the hipsters, international students and fashion conscience populace, my 1RCR splash pants don't quite fit the bill – although I did threaten my grown children that I would buy and wear a pair of sweatpants with “Juicy” on the backside to look like a real University student. Unlike the students that enjoy using flags as curtains and milk crates for their end tables, my older frame needs a decent chair and desk and my eyes require better lighting. Although I do feel that my ability to discuss a topic without injecting the word ‘like’ in to a sentence at regular intervals may be an asset that comes with age.... As a bonus to living in Montreal, Bishop Barry has extended me license and I have been able to lead services in several places. I live in Mile End which is a fairly multi-faith neighborhood with a large Hassidic population bordering on a Greek Orthodox neighbourhood.

Aside from the day-to-day living stuff, my biggest learning curve has been, well, learning. In 2000 when I finished my Masters at Wycliffe College, we were certainly making use of the internet; but course readings were not housed online, they were found in a ‘reading packet’ which you had to buy. When I submitted a paper it was given directly to the professor, not emailed to an inbox which recorded the date-time stamp of that activity. I regularly went to the library to track down a book, an activity which now takes a few clicks on the library website to either download the eBook or request a scan of a chapter be email to me. I sat in classrooms with 20-30 students; this past term my largest class was 10 people, with three others having between 7 and 3 students.....and there is no place to hide in a class of three! When it comes to out of class work, my mind does not seem as keen as it once was to read page after page of material; it seems my capacity to read in to the late hours of the night is long gone.

On the upside, the material covered in the various classes is current and applicable to my work as a Chaplain. Last term I took a course in Islamic Politics in North Africa where most of the material considered came from daily headlines. My work with Rabi Kaplan in Modern Jewish Biblical Scholarship put a twist on things I understood about Jewish scholars. In considering Cultural Memory for my Methods course, I wrote an essay on Vimy Ridge and what it means to Canadians and with my Research in Comparative Religions course examined the changes brought to faith groups in Canada after WW1. While it is a challenge to get the 'old mind' revved up some days, it is interesting to find ways in which the material being considered can interact with what is happening in the Chaplain Services Branch today. At the end of my two years, I hope to serve as a resource for the Chaplains in an Interfaith Environment course and continue to work at our understanding of Canadian Interfaith challenges.

Remembering Anglican Chaplaincy In The Great War

By Padre Michael Peterson

To mark the centennial of the First World War, the AMO Newsletter continues a series of vignettes of Canada's Anglican chaplains and their ministry throughout that conflict. Each instalment in the series will recall a time one hundred years prior to the writing of each Newsletter.

On the Road to Calvary, 1915

Holy Week 1915 saw the 1st Canadian Division finally in France and on the move to the Ypres salient. Of the thirty-three chaplains who had sailed to England with the First Contingent of the CEF, one would never see action.

Padre George Leycester Ingles, an Anglican, was the victim of an outbreak of spinal meningitis that had afflicted the Canadians during the winter of 1914-15 on Salisbury Plain. He had "worked unremittingly", ministering to soldiers in No. 1 Field Hospital. The *Ontario Star* reported that he "had been in the habit of reading by the the hour to men of the regiment who were suffering from meningitis". It was in the performance of this ministry that Ingles contracted the disease, and died at age 28. Padre Ingles was born in Toronto in 1886, and was a graduate of Trinity College and General Theological Seminary in New York, serving as a curate at St. George's, Toronto. An avid ruby player and cricketer, before his ordination he had served as a sergeant in the Queen's Own Regiment, and had gone over to England with them as their chaplain. He was buried in the church cemetery at Bulford in Wiltshire (Grave Reference 1. 3. 2) and is remembered in the war memorial on the walls of the baptistery at St. Thomas' Church, Huron Street, Toronto.



Padre G.L. Ingles

As the First Division prepared to deploy to France, there was a controversy over their established strength of chaplains. While the British War Office had allowed the Canadians to take eleven chaplains to France (a divisional allotment for the British was five padres), the Senior Canadian Chaplain, Major Richard Steacy, an Anglican, was persuaded to assign only three chaplains to the three frontline infantry brigades. The remaining eight went to headquarters, artillery and hospital units. Among the Anglicans going to France with First Division were Steacy, his deputy John Almond who was a veteran of South Africa, Montreal's Canon Scott, who essentially smuggled himself into the trenches, and Newfoundland's George Wells. The remaining twenty-two Canadian chaplains kicked their heels at Shornecliffe Camp in England, under the direction of another Anglican, Frederick Piper.



The first Canadian troops to land in France were actually the Princess Patricias Canadian Light Infantry, who had been assigned to a British Division. They spent the first Christmas of the war in France. The Canadian First Division began crossing in early February, landing at St. Nazaire as depicted in Edward Bundy's famous painting (right). The Canadians spent March in Fleurbaix, south of Armentières, learning their new craft under the tutelage of experienced British troops.

That month First Division played a peripheral role in the failed British offensive at Neuve-Chapelle. While their introduction to the trenches was relatively quiet, it was not without cost. Of the 18,000 Canadians who were the first in France, March 1915 cost them 68 killed and 210 wounded from snipers, artillery, and small skirmishes. About 35 men in the Division answered Sick Call each day, many suffering from the effects of long-term exposure to cold and water, a condition known as trench foot, and about 10% of these were evacuated to field hospital. Chaplains too were learning their craft as they ministered to sick and wounded, and buried the first dead. Already the ludicrously small ratio of a half dozen frontline chaplains to 18,000 soldiers must have been apparent to all who cared to consider it.

In late March, First Division became part of the British Second Army and was ordered to relocate to the key Ypres sector of the line, where it went into reserve positions. By 1

April, elements of the Division had marched to Estaire, a small French town on the River Lys, some distance south of Ypres. Canon Scott remembers his time in Estaires as one of rest “before the storm”, and described fine spring weather. For the troops it was a time of some rest, interspersed with regular drills, practice attacks and route marches. Scott held a Good Friday service on the steps of the Town Hall in Estaires, and struggled to be heard above the sound of “lorries” and a stream of motorcycle dispatch riders.

On Easter Sunday Scott commandeered a hall which had been used as a cinema. “There was a platform at one end and facing it, rows of benches. On the platform I arranged the altar, with the silk Union Jack as a frontal and with cross and lighted candles for ornaments. It looked bright and church-like amide the sordid surroundings. We had several celebrations of the Holy Communion, the first being at six a.m. A large number of officers and men came to perform their Easter duties. A strange solemnity prevailed. It was the first Easter spent away from home; it was the last Easter that most of those gallant young souls spent on earth. The other chaplains had equally large attendances. We sang the Easter hymn at each service, and the music more than anything else carried us back to the days that were.”



Estaires, where Canon Scott celebrated Easter Sunday 1915

Individual units appear to have observed Holy Week in some fashion. The War Diary of the 7th CEF, a battalion composed of men from the West Coast (the 7th is perpetuated today as the British Columbia Regiment), indicates that the unit held “divine service” on Good Friday, 2 April, before dedicating the rest of the day to drill and mock attacks. On Easter Sunday the 7th went to Ploegsteert and La Boutillerie “to place [word indistinct] over graves of those killed in action”. The next day the men of the 7th were on the road north by 07:00hrs, marching towards Ypres. Unbeknownst to them, they were also marching to the Calvary of their trial by battle.