

# The Parish of St. Edmund, King and Martyr

Waterloo, Ontario  
www.stedmund.ca

## UPDATE

The Anglican Catholic Church of Canada / The Traditional Anglican Communion

January 17, 2010 - **St. Anthony**

### February Schedule

February 2	Tuesday	The Presentation of Christ in the Temple / The Purification of the Blessed Virgin Mary / Candlemas
February 7	Sunday	Sexagesima
February 14	Sunday	Quinquagesima
February 17	Wednesday	Ash Wednesday
February 21	Sunday	The First Sunday in Lent
February 24	Wednesday	St. Matthias the Apostle
February 28	Sunday	The Second Sunday in Lent

### Service Times and Location

- (1) All Services are held in the Chapel at Luther Village on the Park - 139 Father David Bauer Drive in Waterloo.
- (2) On Sundays, Matins is sung at 10:00 a.m. (The Litany on the first Sunday of the month), and the Holy Eucharist is celebrated (sung) at 10:30 a.m.
- (3) On weekdays - Major Holy Days - the Holy Eucharist is usually celebrated at 7:00 p.m., 10:00 a.m. on Saturday.

## NOTES AND COMMENTS

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Source: [Telegraph.co.uk](http://Telegraph.co.uk)

## STATEMENT OF ARCHBISHOP HEPWORTH ON RESPONSE FROM HOLY SEE

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In the past three weeks, each of the Bishops and Vicars General who signed the Petition to the Holy See of October 5<sup>th</sup> 2007 seeking "corporate reunion with the Holy See" has received a formal response. These letters, from the Prefect of the Congregation of the Doctrine of the Faith, William Cardinal Levada, complete the process of the response of the Holy See to the Petition, and initiate the process of our formal response to the Apostolic Constitution.

The Cardinal makes the point in his letter that

*This provision (the Apostolic Constitution with the Norms and Commentary) constitutes the definitive response of the Holy See not only to your original request, but also to the many others of a similar nature which have been submitted over the last years.*

In the Petition, the bishops sought

*... a communal and ecclesial way of being Anglican*

*Catholics in communion with the Holy See, at once treasuring the full expression of catholic faith and treasuring our tradition within which we have come to this moment.*

In another place, they state that the Traditional Anglican Communion was formed, in part

*to seek as a body full and visible communion, particularly eucharistic communion, in Christ, with the Roman Catholic Church . . .*

The Cardinal, in his letter, acknowledges our request

*that some way might be found to welcome groups of clergy and faithful from the Traditional Anglican Communion into full visible unity with the Catholic Church, in a structure that could offer support and witness to the many evident graces of the Anglican tradition.*

He goes on to add that, in the period since the submission of the Petition, the Congregation for the Doctrine of the Faith has completed a long and detailed study with the aim of making available

*A suitable and viable model of organic unity for your and other such groups.*

In the concluding paragraph of his letter, Cardinal Levada states that

*I am only too aware of the delicate process of discernment that will no doubt need to be embarked upon by many of our Anglican brothers and sisters, and no less of the many difficult practical issues that will need to be faced.*

He sets out the initial steps that must be taken in response.

I have replied to Cardinal Levada, thanking him once again for the generous pastoral understanding in what he has written to us. I have reiterated my thanks for the groundbreaking and historic nature of the Apostolic Constitution. I note that the Holy Father last week acknowledged the work of the Congregation for the Doctrine of the Faith in the production of the Apostolic Constitution. Pope Benedict told the Congregation that

*Unity is first and foremost the unity of faith, upheld by the sacred tradition of which Peter's Successor is the primary custodian and defender . . . the faithful adherence of these groups (of Anglicans) to the truth received from Christ and presented in the Magisterium of the Church is in no way contrary to the ecumenical movement, it reveals, rather the*

*ultimate scope that consists in reaching the full and visible communion of the disciples of the Lord.*

I stated in my initial comments on the response of the Holy See last October that our obligation was "to be still in prayer and reflection" as a possibility arises that has been unavailable to communities of Anglicans since the cleavage of the Reformation. Our bishops, at my request and that of the Holy See, have maintained their quietness until the whole process of promulgation has been completed.

Next week, I will be publishing a commentary on the Constitution for members of the Traditional Anglican Communion. Now that a formal response has been received, I am also releasing at the same time the text of the Petition. In my statement, I will be setting out the steps that must now be taken by the whole College of Bishops, and by each part of our Communion. I emphasize that this "process of discernment" concerns the primary command of Jesus to His Church. It can neither be hurried nor lightly undertaken. But I also emphasize that a way of achieving unity has been created that is a direct and immediate response to our Petition, and to delay implementing the fullness of communion that we have sought would be in serious defiance of the will of Jesus for His Church. Now, above all, we must be sensitive to our Lord, and sensitive to each other.

The process we are following is this:

1. We are already in detailed and fruitful discussion with other Anglican groups mentioned by the Cardinal, and with bishops nominated to liaise with us by Catholic Conferences of Bishops in several parts of the world.

2. In the next few weeks, in Japan, Central America, the United States, Canada, Australia, New Zealand and the Torres Strait, and a little later in India, Africa and Europe, I will have the opportunity of meeting with many of the clergy and people of our Communion. Regional gatherings of bishops, clergy and people are being organized in each part of our Communion. I look forward very much to being with you.

3. I will be calling a full meeting of the College of Bishops for Eastertide, 2010. The bishops will make a formal response to the Holy See, which will be followed in due time by canonical steps in the member churches of the Traditional Anglican Communion.

In the meantime, as we contemplate our response, we do well to read again and again the words of

Jesus in the great prayer to His Father for the unity of His followers, and to measure our response with His words.

And also we should read with careful attention the opening words of the Constitution, in which Pope Benedict spells out his response to our request:

*In recent times the Holy Spirit has moved groups of Anglicans to petition repeatedly and insistently to be received into full Catholic communion individually as well as corporately. The Apostolic See has responded favorably to such petitions. Indeed, the*

*successor of Peter, mandated by the Lord Jesus to guarantee the unity of the episcopate and to preside over and safeguard the universal communion of all the Churches could not fail to make available the means necessary to bring this holy desire to realization.*

+John Hepworth, Primate  
January 16<sup>th</sup> 2010

(This statement was published at:  
<http://www.theanglocatholic.com/>)

## ROBERT'S RAMBLINGS

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### Reminiscences: Israel

The telephone rang. Travel agents were at the other end. They had organized a ten day pilgrimage to Israel and Greece. They needed two chaplains, one Catholic and one Protestant. Was I willing? This was not the time for debate about semantics. If the agents were paying my fare I wasn't about to tell them they misunderstood Anglicanism. If they had already secured the services of an English Jesuit working in Zimbabwe, they were welcome to my services also. In the event we were a party of two dozen, Anglican, Dutch Reformed, Methodist, Presbyterian and Roman Catholic. The year was 1974. At the time I was rector of Christchurch in the suburb of Borrowdale in the city of Harare. There were two other priests on the parish staff, not members of CR, plus a full time paid catechist, so it was possible for me to get away.

Thanks to Israel's experience of terrorism El Al Airline must be one of the safest in the world. We were checked, investigated, checked again, watched over, protected, guarded, in Johannesburg from where we took off, and again in Lod where we landed, close to Jerusalem (the Lydda of Acts 9,38). In the bus from the airport to the holy city we said the Psalms of Ascent, numbers 120 - 134, the very ones our Lord Himself and all Old Testament pilgrims used to sing when they went up to Jerusalem three times a year in accordance with the Law (*Leviticus 23*). "I was glad when they said unto me: We will go into the house of the Lord".

Thanks to two thousand years of fissiparous Christian history there are rival denominations in Israel who don't necessarily get on well together: Armenians; Copts from Egypt and Ethiopia; Antiochian, Greek and Russian Orthodox; Maronites and Melkites, both in communion with Rome though with married clergy and Prayer Books of their own;

and Roman Catholics. More recent Western denominations don't figure much. For some 800 years RC Franciscan friars have shared with the Greek Orthodox the care of most holy places. So it's not all that easy for Anglicans to find altars at which to celebrate the eucharist. Rumour alleges that in the Church of the Holy Grave, the seventeen hundred year old edifice on the site of the Crucifixion and Resurrection, the Greeks allowed us the Chapel of Abraham - until the "ordination" of women.

On this particular pilgrimage our RC participants had the use of all holy sites such as the cave in Bethlehem. Of course the rest of us attended their services too, always at six am. Anglican participants joined me in my hotel room for mass at five am. So keen were we to see everything until late into the night that we were burning the candle at both ends. Once the wheels of the bus started to turn I therefore tended to fall asleep. I kicked myself for sleeping as we passed by Cana, site of my favourite miracle (*John 2*). 120 gallons of high quality wine! (Was it red or white, Mr Freeman?)

The Church of the Holy Grave was of course packed all day long, but for some strange reason on one afternoon I had it almost to myself. It was indeed a great privilege to kneel for a good while, without being trampled upon by crowds, in the Chapel over what was alleged to be the very place of Crucifixion. Even if it wasn't the exact same spot, no matter: trillions had prayed there down the centuries. I moved on to the spot where the Body was laid when taken down from the cross. The Copts have care of this small space. When they cross themselves they cover their whole bodies, beginning at the feet, and they do so 100 times on each occasion. (I'm so unathletic I shall have to remain Anglican.) I moved on to the tiny Chapel on the site of the Grave itself.

As I knelt there somewhat numb, emotions unable to cope with God's inestimable love for us, to quote the General Thanksgiving in our BCP, the silence was shattered by a Greek Orthodox priest who had mistaken me for a RC, "Latina! Latina!". This was the Orthodox time for prayer. Papists had no business trespassing just then. Let Papists pray later. But a younger Greek priest calmed him down by explaining that I was Ecclesia Anglicana. All was forgiven and I got tangled up in Orthodox beards and kisses.

The Old City of Jerusalem has a distinctive aroma of its own, compounded of coffee, spices, foodstuffs and leather, all for sale in the Arab bazaar. We did the Stations of the Cross together through these narrow winding streets, starting off on the site of Pilate's palace. The Apostles' Creed came alive just then, "suffered under Pontius Pilate", though that unfortunate governor is mentioned more as a date than as a guilty party.

Attempting to swim in the Dead Sea was of course great fun. So saline is the water that one's face stung even hours after one's early morning shave. Close by is the wilderness of Engedi. We watched young Israelis working away in the heat of the day, tending strawberries and tomatoes for the market in London. They had dug furrows, filled them with rich black loam from Galilee, planted seedlings, watered the seedlings, and then covered them with clear plastic. The water evaporated, hit the plastic, condensed, came down and watered the fruit again. The cycle went on repeating itself until the crop was ready for export. Close by were the caves in which the Dead Sea Scrolls had been discovered, and in which young David hid when he was hiding from King Saul. We talk euphemistically about "the little boys' room" but the Old Testament talks about "covering feet" as in *1 Samuel 24*.

In Nazareth there are two rival sites for the Annunciation, one Orthodox and the other Papist. The Roman one is covered by an enormous church, set into the floor of which are letters in Latin, "Here the Word was made flesh". One is stunned. And apropos the evil of abortion, one is reminded that the

Word was made flesh not in Bethlehem when Christ was born, but in Nazareth in Mary's womb before He was born. The so called Sea of Galilee would in Canada be thought of more as pond than as a lake. Fr Henry Dickinson of Lancashire, a great friend of our Canadian diocese, says sniffily of the Lake District in England, "When one has seen the lakes of Canada one has no need to see these". He might well say the same of Galilee. However, Somebody in particular called those waters, its shore line and its villages, "home". There on the shore is the traditional site for the Sermon and the Lord's Prayer. Since the site is a gentle slope, one can get away with describing it either as a Mount as in *Matthew (5 - 7)* or as a Plain as in *Luke (6 ,17 - end)*.

One could go on and on about the Holy Land. One notices the accuracy of some Biblical details. For instance, "A certain man went down from Jerusalem to Jericho" (*Luke 10,30*). Our bus did indeed go down. It's down, down, all the way to the Dead Sea. One notices how easy it was for Zachaeus to have climbed a sycamore or wild fig tree (*Luke 19,3*). They have massive trunks and thick but gently sloping branches. Streets in Tel Aviv were lined with them.

And I have not yet reported on Greece. It's certainly interesting but an anti climax after Israel, even though St Paul was in Athens and other places, as in *Acts* and epistles. In the far North we toured several Orthodox monasteries perched atop rocky mountains centuries ago to escape the depredations of Muslim invaders. The walls were covered with paintings of Biblical scenes. Here we Anglicans came into our own. We were welcomed with coffee and Turkish delight whereas the RC priest was almost spat at and his co religionists were denounced as Franks. Franks? Yes well, in the Middle Ages the Crusaders behaved sinfully among the Orthodox and those misdeeds are neither forgotten nor forgiven. Modern Westerners are now mostly ignorant about the Crusades. And frankly, if you'll forgive the pun, a good forgettery is sometimes more a gift from the Holy Spirit than is a good memory.

**+Robert Mercer CR**

## FROM HERE AND THERE

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### 1) **Why climate change should not be an article of faith . . .**

I'm thinking that there are a whole bunch of scientists and climate change true believers who are giving thanks right now to Tiger Woods. The iconic golfer's sexual transgressions have been front page

news since driving his SUV into a tree and pushing 'Climategate' onto the inside pages.

I wonder if the climate change gang see any irony in the fact that Woods' vehicle of arboreal destruction was a gas-guzzler?

Climategate - the leaking of over a thousand emails and data hacked from a server at University of East Anglia's Climatic Research Unit - has raised all kinds of questions about the validity of the research, and how that data has been used by the UN Panel on Climate Change.

The emails show some of the most respected climate change scientists in the world behaving like the worst kind of backroom pols - massaging their data, seeking to obfuscate, and saying that if data doesn't back up their theories it should be deleted to make sure it didn't get into the hands of 'deniers'.

When in fact a large amount of this raw data disappeared, the scientists said they had no idea how that happened. Hmm.

At the very least Climategate makes clear that these individuals are activists rather than pure scientists. Meaning they are no longer allowing data to form their hypotheses - they are bending data to fit their belief that the earth is indeed getting warmer.

Because after all, the science of climate change is known, right?

From an editorial by **Jan Dean** in the January 2010 issue of ***Business Times***

2) "Leading men and women to God, to the God who speaks in the Bible: this is the supreme and fundamental priority of the church and of the successor of Peter at this present time". By **Pope Benedict XVI**, quoted in ***Covenant and Communion: The Biblical Theology of Pope Benedict XVI*** by Scott Hahn

3) **sycophant**, noun: a servile self-seeking person who flatters in an attempt to win favour.

#### 4) **Intelligent Design**

*Signature in the Cell* (by Dr. Stephen Meyer) will probably be trashed by frantic materialists, but open-minded readers will have no difficulty seeing how the evidence of biology, considered impartially, points unmistakably to the role of an intelligent cause in the origin of the cell, however unacceptable that conclusion may be to biologists trained to assume that their discipline is founded upon a commitment to materialism, and that a new Dark Age will be upon us if that commitment falters. Insofar as biologists cling to the belief that a combination of chance and physical law produced the first cell with its machinery, they do so not *because* of what they know about the cell, but *in spite of* what they know. By **Phillip E. Johnson** in his column in the

November/December 2009 issue of ***Touchstone***

#### 5) **The authentic patrimony**

Contemporary orthodox-minded Roman Catholics look with admiration at those Anglican divines who, in various historical periods, sought to restore the authentic portrait of the Church and the faith of the Church. One thinks, for example, of Thomas Ken and John Keble, as well as, closer to our own day, Gregory Dix and Eric Mascall. These are separated doctors in whom the Church of Rome can recognise the overwhelming preponderance of the apostolic patrimony she has received. Your task now is not only the negative one of defending their work but the positive one of completing it. **Aidan Nichols OP**, 2002

6) **Dieting** It's not what you eat between Christmas and New Year's that matters, it's what you eat between New Year's and Christmas. **William Bedford**

7) If you know all 4 seasons: almost winter, winter, still winter, and road construction, you may live in Canada. **Jeff Foxworthy**

#### 8) **The Angelus**

***Angelus Domini nuntiavit Mariae,  
or in English***

***"The Angel of the Lord brought tidings to Mary"***

The first word of the Latin gives us the name by which this ancient devotion to the Incarnation has been known for a thousand years.

Note that it is a devotion in remembrance of the Incarnation (the Word made flesh) and not of the Blessed Virgin Mary; although of course we cannot think of the Incarnation without also thinking of she who was the vessel to which the Father entrusted his only-begotten Son.

The origin is not altogether clear, there being several variations of the history and of the way the bells are sounded. It seems to have its origin in the sounding of the monastery bell in conjunction with the recitation of three Hail Marys at morning, noon and evening.

Anglo-Catholics use it generally throughout the year. It is especially directed to be used from Trinity Sunday to Palm Sunday, inclusive. The *Regina Coeli* takes its place during the balance of the year. **Father Ted Bowles**

9) **vatic**, adjective: of or related to a prophet or a

prophecy: prophetic

From the Latin *vates* (prophet). Ultimately from the Indo-European root *wet* (to blow or inspire) which is also the source of *fan*, *atmosphere*, **Vatican**, and *Wednesday*.

#### 10) **Alternative medical dictionary**

*Artery* – the study of paintings

*Barium* – what doctors do when patients die

*Caesarean Section* – a neighbourhood in Rome

*Cauterize* – made eye contact with her

*Colic* – a sheep dog

*D&C* – where Washington is

*Dilate* – to live long

*Enema* – not a friend

*Fibula* – a small lie

*Genital* – not a Jew

*Impotent* – distinguished, well known

*Labour pain* – getting hurt a work

*Morbid* – a higher offer

*Nitrates* – cheaper than day rates

*Node* – was aware of

*Outpatient* – a person who has fainted

*Post-operative* – letter carrier

*Recovery room* – place to do upholstery

*Seizure* – Roman emperor

*Tablet* – small table

*Terminal illness* – getting sick at the airport

*Urine* – opposite of 'you're out'

11) "The Pope is not an absolute monarch whose thoughts and desires are law. On the contrary: the Pope's ministry is a guarantee of obedience to Christ and His Word. The Pope must not proclaim his own ideas, but rather constantly bind himself and the church to obedience to God's Word, in the face of every attempt to adapt it or to water it down, and every form of opportunism". By **Pope Benedict XVI**, quoted in ***Covenant and Communion: The Biblical Theology of Pope Benedict XVI*** by Scott Hahn

## AFGHANISTAN IS AT THE CROSSROADS WHILE CANADIANS SLEEPWALK

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Canadians are sleepwalking into failure over Afghanistan.

Unless Parliament authorizes a continued military presence in that war-torn country past 2011, a heavy price will be paid by the Afghan people, by our allies in the International Security Assistance Force (ISAF), and ultimately by Canadians themselves.

What is happening in Afghanistan, although still far from gratifying, is very different from the perceptions that seem to have driven Canadians into a state of somnolence and the wish that it will all go away, an attitude that is reflected in our domestic polls. Ironically, in recent polling the Afghan people themselves show more optimism about their future than Canadians see for them.

It is a critical time in the history of the conflict, in the wake of the controversial August election and U.S. General Stanley McChrystal's report to U.S. President Barack Obama recommending a considerable increase in American troop levels. Tension over these two vital but as yet unresolved issues permeate all deliberations on the future of Afghanistan, against a background of alarming

reports about the spreading of Taliban influence throughout the country. And yet in the country itself there is a tangible undercurrent of optimism, guarded to be sure. Kabul, which was in a disastrous state after the fall of the Taliban in 2001, is now showing remarkable signs of economic hustle, with countless small businesses appearing along the main thoroughfares, and traffic jams that would put many North American cities to shame. The optimism is notably evident amongst Canadian military personnel at the headquarters in Kandahar, and at Canadian bases "outside the wire," where some remarkable progress is being made in countering the Taliban. Here, the focus is on marginalizing the insurgents' influence in villages which had previously been under their terror-based control. The Canadian approach is working. Our people - military and civilian alike - are talking to local villagers, gaining their respect, carrying out modest but meaningful development projects, while providing security against enemy incursions. Where villagers first retreated to their homes when Canadian soldiers came, now young boys run out to hold the soldiers' hands as they conduct foot patrols. When Canadians and Afghans meet, it is often with an embrace that reflects genuine friendship, respect

and trust.

This is progress on a small scale, but it reflects a significant change in strategy by the international community from counter-terrorism (hitting the enemy) to counter-insurgency (winning the people). Unknown to most Canadians, a massive amount of development work is going on throughout the country. Expert assistance is also being offered across the whole spectrum of governance, including respect for the rule of law. The Afghan National Army and Afghan National Police, which together will eventually have to secure the country, are being trained, albeit with limited success to date in the case of the police. Education, health care, journalism, market economy and other elements of free nationhood are advancing.

Unfortunately, progress in all of these areas is slow and incremental. Each success in its own right is not the stuff of headlines back home, and so the focus tends to be on the setbacks and the bad news. But even in the bad news (or more precisely because of it) there can be progress. The presidential election of August 20 was badly tainted by evidence of corruption, but now Afghan politicians know that the world is watching, and that ballot box stuffing and other voting irregularities are simply not tolerable. Likewise, the furor in Canada several years ago over the alleged abuse of detainees has led to significant improvements in the retention and treatment of suspected or convicted terrorists, a point that has regrettably been obscured by the recent resurrection back home of the old story.

All too often, the good things that are happening are overshadowed in daily stories from Afghanistan about gains being made by the Taliban. But these, too, are largely misleading. Unlike their rapid advance to power in 1996, the Taliban this time around show little sign of military brilliance or of a winning campaign. Having been thwarted whenever they face ISAF forces directly, they resort increasingly to tactics such as IEDs, targeted assassinations, suicide bombings and terrorist threats against local citizens. Their hold on territory is tenuous at best, and can be reversed. They are a mixed bag, relying largely on young men having no particular political convictions, but who opt for a bit of cash in return for carrying a rifle or planting a roadside bomb. Inhuman activities perpetrated by the radical elements (including foreign jihadists) have led the vast majority of Afghans to reject them, as indicated in poll after poll. Everything the insurgents do is hurtful to the Afghan people, whereas everything the international community does is designed to be helpful, a fact which is increasingly recognized by the Afghan people.

One thing the insurgents are good at, however, is propaganda. Ironically, while they are not really winning the war in Afghanistan, they appear to be winning over the Canadian people. Greatly disturbed by the deaths of so many of our military - 132 at last count - the average Canadian has grown weary of a conflict that has now gone on longer than World War II (where in fact our nation suffered three hundred times as many fatal casualties). The media's preoccupation with ramp ceremonies at the expense of analytical reporting of events in the field has distorted the picture, as has editorial pressure to focus on bad news while ignoring less newsworthy successes.

Canadians' misunderstanding of the reality in Afghanistan can also be excused in that they have scarcely benefitted from a rational political debate about the situation. The silence from the Conservative Government on the issue has been no less than stunning, especially in regard to what will happen when the fast-approaching parliamentary deadline of July 2011 arrives. Strong convictions are held by many analysts (myself included) that the imposition in early 2008 of the 2011 deadline by Parliament was a serious mistake. For one thing it sent an unfortunate message, not just to our enemy, but to our 41 allies in the International Security Assistance Force, telling them that Canada is no longer interested in saving Afghanistan from a return to power by the Taliban. It is a dismaying message to the people of Afghanistan, who desperately want us to stay. It gives other nations whose own publics might be wavering an excuse for reducing or extracting their military forces, which inevitably imposes a heavy burden on the Americans, whose contribution already far exceeds that of its allies.

Moreover, following through with the mandate to withdraw our military contingent two years from now will largely wipe out the great credit that Canada and Canadians, civilian and military alike, have earned through our significant contribution to date. After years of being regarded as the bad boy of NATO, going back to 1968, Canada's international stature has risen immensely because of our work in Afghanistan. It will be lost unless Canadians reverse the course.

But it is not simply a matter of reputation. Canadians must realize that our military presence in Afghanistan is not purely about aiding a nation that desperately needs our help, important as that may be. There is also a vital national interest at stake, about which most Canadians seem blissfully unaware.

The Taliban were booted out of power in 2001



because they allowed al Qaeda to operate unfettered on Afghan territory, one result of which was the horror of 9/11. If Afghanistan were allowed once again to come under Taliban control, the consequences would be severe. A civil war might very well result, which the Taliban would likely win. This, of course, would in turn place Pakistan in great jeopardy, possibly resulting in the fall of that country to jihadist elements, with the frightening prospect of a terrorist government having legal possession of many nuclear weapons, with no inhibition against the use of these against Western nations, including Canada.

To ensure that this nightmare scenario does not come to pass, the International Security Assistance Force must stay the course in Afghanistan, at a time when substantial progress is beginning to show itself. Canada must be a part of the process, not a weak link.

This means that the federal government must reverse its misguided policy of silence on the

question, at last showing real leadership instead of governing reactively in response to polls. Opposition parties must discard their crass partisanship in favour of the national interest, in such a way that Parliament can reverse the unfortunate 2011 deadline. The media must exercise their enormous influence to inform our citizens of the real issues, and Canadians themselves need to think beyond their own discomfort over casualties and the fond belief that this is someone else's war.

It's time for Canadians to wake up to the reality of Afghanistan.

By **General (Ret'd) Paul Manson** General Manson is a former Chief of Defence Staff (CDS) and past President of the Conference of Defence Associations Institute. He just returned from a five-day familiarization trip to Kabul and Kandahar, Afghanistan. This article appeared in *The Hill Times* (Canada's Politics and Government Newsletter) on November 2, 2009. With permission.

## THE DISTANT TRIUMPH SONG

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"And after this I beheld a great multitude which no man could number." Thus St John describing the innumerable multitude of saints.

Those of you who have seen Fr. Horgan's Church will have seen his contemporary stained glass window of 20<sup>th</sup> century saints. There is an innumerable number of 20<sup>th</sup> century saints and he couldn't possibly include them all. Obviously there are many more than the official register. As an unofficial extra I'd be happy to nominate Bishop Crawley. For the saints work wonders. And Bishop Crawley has worked wonders. He exudes encouragement. I once described him as the architect of the Traditional Anglican Communion. But that was only the first wonder. The second wonder was to get English Anglican Catholics to take the Traditional Anglican Communion seriously. I saw it happen for I was there at the meeting in Lewisham, U.K., taking notes on 22.4.94 for Bishop Broadhurst of Fulham.

The third wonder was to get Rome to take the Traditional Anglican Communion seriously. Perhaps the fourth wonder was that Bishop Crawley endured for many years the taunts from comfortable Christians that he worshipped in a garage. Indeed he did. He turned his garage into the small and beautifully appointed chapel of the Holy Cross. Good for us if we pick up Bishop Crawley's torch today.

For a long time people have said we were going nowhere as a Church. I have friends who have discouraged people from joining us because they have said we are going nowhere. No Distant Triumph Song. Just a lot of Moaning Minnies. Well for a long time we have been the prophets of doom, prophesying that things would not go with the Anglican communion. And we were right. Now, by contrast, we can also point to something positive, something surprising - indeed something Bishop Crawley had in his sights from the get go.

One day, in the summer of 1993, I met Bishop Crawley at Gatwick Airport. He was hobbling on his bad hip, puffing and blowing and carrying far too much luggage. I shuttled him to the correct terminal, for he was off to Rome at Rome's invitation, with the Traditional Anglican Communion Bishops. I liked his spirit. I've always admired his spirit. His arguments were unassailable. I wondered if anything would come of them. Still, this was the horse I backed because anything else for me would have been colluding with a lie. Despite all the hype it is not a unisex world.

Men and women may be able to exchange functions in a superficial way. Men can be secretaries and women can be prime ministers. But not all jobs are functions. And the priesthood is not a mere function. At a more fundamental level, as we all know, men

and women are not interchangeable. Indeed the distinctions in gender are not irrelevant. They remind us of the ineradicable contrariness in life. The distinctions in gender remind us that unity will only ever be achieved if one is prepared 'to encompass the contrary'. It is not our task to rub out the differences but to appreciate them as an incentive to unity.

Well the test of a true prophet is whether what he says comes true. Bishop Crawley was spot on about the unisex controversy. He was spot on about the disintegration of the Anglican Communion. He was right, most surprising of all, that Rome would at some point make a gracious offer to our fragile communities. But of course, ironically, Bishop Crawley now has Alzheimer's, and sadly, is way beyond ever knowing that what he prophesied has now come to fruition.

When some reporter interrupted my preparations for mass a few weeks ago, I told him that the news was a surprise a long time expected. The idea comes from *Wisdom*, chapter 5, verse 2, "that we shall be amazed at the strangeness of our salvation, far beyond what we looked for". The reporter kept asking me what I would be comfortable with. I told him it wasn't about being comfortable. But he persisted with his comfort questions. Of course, most of what we knew then was what the reporters and commentators have told us. *The Apostolic Constitution* had not yet been published. So I was guarded, for what reporters really like is evidence of a fight. They don't really care whether we are descended from Adam or monkeys, or both, or neither, as long as we throw insults at each other. The press love divisiveness. It's almost as if they don't believe in unity and concord. Maybe they don't. After all, it is a Christian belief.

We are Westerners. The see of Canterbury used to be our link with the great western Church. We separated from Canterbury many years ago because to do anything else would have been to collude with a lie. But if you separate you lose your link with the mainstream. Your life becomes tenuous. You go out on a limb. And those who go out on a limb eventually fall off. And that is exactly Bishop Crawley's point. We claim to have Apostolic Order and Apostolic Truth and we are right, but you also need the life of the whole Church. Otherwise you become sectarian and schismatic. Therefore the whole object of the Traditional Anglican Communion has always been to re-attach itself to the great Western Church. Staying out on a limb is the way not to flourish. It may do for us, but it won't do for our children and grandchildren. What Pope Benedict is offering is an end to the Reformation wars, and the preservation of the BCP, and the continuation of our practices, so that Sunday morning service will look exactly as it does now.

Let us remember all those anonymous saints, some with Alzheimer's, whose life's work is essentially done, that we do not forget their witness or fail to take up their torch. For if there is one thing they tell us it is that Christian life is not about feeling comfortable.

"Rise up O men of God. The Church for you doth wait. Her strength unequal to her task, Rise up and make her great."

**Fr. Michael Shier, SSC**, in Issue No. 97 of *The Traditional Anglican* (The newsletter of the four parishes of the lower mainland, British Columbia, Canada)

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