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Deacons' conference combines worship, formal address, plenary discussions and socials.

PHOTOS: CHRIST CHURCH CATHEDRAL, VICTORIA

Deacons focus on 'real world' issues

Conference discusses poverty, homelessness and reconciliation

André Forget
STAFF WRITER

When the Association of Anglican Deacons in Canada (AADC) held its triennial meeting July 27-30 in Victoria, B.C., the role of deacons as ministers to those outside the church was front and centre, according to incoming AADC board president Canon Nancy Ford.

"The [wider] community was embedded in our discussions and our conversations," said Ford, who organized the conference along with fellow-deacon the Rev. Wallace (Wally) Eamer. "We were each enriched by not separating ourselves into a group of deacons as clergy…we were seeing the challenges of the real world."

Hosted by the Chapter of Deacons of the Diocese of British Columbia, the conference brought together more than 70 deacons from almost every diocese in Canada, as well as representatives from U.S.-based The Episcopal Church, to talk about poverty, homelessness and reconciliation.

> **"If you don't have informed practice, you're just flapping your arms in the wind.**
>
> —Canon Nancy Ford, board president, Association of Anglican Deacons in Canada

The conference kicked off July 27, in the evening, with an address by Elizabeth May, leader of the Green Party of Canada.

Reflecting on a famous line from Leonard Cohen's song "Anthem" ("There is a crack in everything/That's how the light gets in"), May challenged the deacons to engage with the tension between the perfection of God's creation and the pain and brokenness of the world.

May's words set the stage for the next morning's sessions, which featured a panel discussion by citizens of Victoria who had experience with homelessness and addictions. The discussion was followed by presentations on the particular challenges of homelessness for urban Indigenous people, and on food security.

Ford, who was a regular Anglican presence at the tent city that sprung up across the street from downtown Victoria's Christ Church Cathedral in 2016, said it was important that the conference provide attendees with first-hand knowledge about issues of poverty and homelessness.

Sharing from her own experience with the tent city, she noted that good intentions are often not enough to make real and lasting changes in people's lives, and that "lovely acts of kindness that don't change anything" are insufficient if they aren't coupled with a wider analysis of the structural barriers marginalized people face. "If you don't have informed practice, you're just flapping your arms in the wind," she said.

Deacons, Ford noted, have a unique role among Anglican clergy. Where priests generally have a primary responsibility to a parish, deacons must reach out to the secular world—and in particular, to the marginalized.

Ford said she was encouraged to see that some of the deacons at the conference, who had questioned why reconciliation issues were emphasized, left feeling more engaged. "I'd been hearing for a while…'Why are we looking at reconciliation and First Nations? It's not an issue in my diocese,' " said Ford. "After the presentations…people began to say, 'I need to learn more in my diocese, and I need to make sure other people understand the

See Deacons, p. 13

Church returns Métis land

André Forget
STAFF WRITER

A Métis burial ground in Sault Ste. Marie, Ont., appropriated by non-Indigenous Canadians more than 200 years ago, was returned to the Métis community in July, following the transfer of the land and buildings occupied by St. John the Evangelist Anglican Church to the Métis Nation of Ontario (MNO).

For more than a hundred years, St. John's, located at 136 John Street, stood on a plot of land beside the now-submerged Fort Creek as downtown Sault Ste. Marie grew up around it.

But decades before the land was sold to the Anglican Church of Canada in 1901, it had been a graveyard, first for the local Métis people, and later for the North West Company outpost erected near where the Fort Creek empties into the St. Mary's River.

In 2016, when St. John's decided to merge with St. Matthew's Anglican Church to create a new parish, Emmaus Anglican Church, the diocese decided to return the property to its traditional owners.

The transfer was first suggested more than a year ago by Archdeacon Harry Huskins, executive officer of the diocese

See Four, p. 8

Projects assist all, regardless of faith

André Forget
STAFF WRITER

Mkumba, Tanzania

"*Salaam Alaikum*" (Peace to you).

The diocese of Masasi's Bishop James Almasi stands beneath the spreading branches of a large tree at the centre of the village, and pauses as the people seated before him acknowledge his greeting with the traditional response: "*Alaikum Salaam*" (And to you, peace).

Many of the men wear the traditional

See Christians, p. 12

FREDERICTON

Diocese donates $80K to Healing Fund

Bishop: Church has responsibility to set things right

By Gisele McKnight

The Anglican diocese of Fredericton's diocesan council, when it met June 22, approved a donation in the amount of $80,013.27 to the Anglican Healing Fund.

In 2003, the diocese and parishes contributed to the Indian Residential Schools Settlement Fund and the diocese received a rebate in relation to that contribution.

The portion attributable to the diocese could have been used for operational spending, but council chose instead to support ongoing healing programs. The remainder received (approximately $2,500) will be returned to the contributing parishes.

"Funds should be used for the purpose they were intended," said diocesan treasurer Irene Adams, which elicited comments such as "appropriate" and "wonderful" from council members.

Bishop David Edwards hand-delivered the cheque to Primate Fred Hiltz in July while in Toronto for meetings.

▲ **Bishop David Edwards holds donation cheque.**

PHOTO: GISELE MCKNIGHT

"I think it's important [to offer support] because the Healing Fund does tremendous work in bringing about healing and reconciliation with a part of our population that we, as the Anglican Church, have been a part of causing great pain and suffering [to]," Edwards said in a letter addressed to Hiltz. "So, it's actually our responsibility as the Anglican Church to do something to put that right."

Early this year, Council of General Synod, the church's governing body in between General Synods, voted to dedicate undesignated proceeds of Giving with Grace, the national church's annual fundraising campaign, to replenish the fund.

The campaign hopes to raise $1 million in 2017, enough to finance the fund for five more years.

The Healing Fund first began disbursing money in 1992, having grown out of the residential schools working group established by then-Primate Michael Peers.

But when the Anglican Church of Canada entered into the Indian Residential Schools Settlement Agreement, a lump sum of $4,023,675 from its total obligation of $15,687,188 went to the Anglican Fund for Healing and Reconciliation via the settlement fund. ■

Gisele McKnight *is editor of the* New Brunswick Anglican, *the diocesan newspaper of the Anglican diocese of Fredericton.*

Web Exclusives

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- *ACNA not a province of Anglican Communion, secretary general clarifies*
- *Canadian Anglicans take part in Season of Creation*

HURON

Church rents space to Muslim worshippers

Tali Folkins
STAFF WRITER

A Leamington, Ont., church is renting out space in its basement to local Muslims for use as a mosque.

Since this spring, Muslim worship has been held in the basement of St. John the Evangelist Anglican Church, diocese of Huron, says the church's rector, the Rev. Andrew Wilson.

The arrangement serves the church because it provides income to fund its ministry, he says; but it's also an important part of the church's outreach to Leamington's growing refugee population.

"To one degree, it's as basic as a rental, but it is creating wonderful community for them—they feel safe, they feel welcome," he says. Najam Jutt, who leads prayers for the group, says the church basement is a big improvement over the rented office space they were using before. It's roomier, and, more importantly, it's a powerful symbol of religious tolerance, he says.

"It's beautiful—it's an example for all communities in Canada and the world to look at, especially with various tensions in the world," he says. "We don't need those tensions—we need to come together."

It originated ultimately from the church's work sponsoring and assisting refugees in the area. In September 2016, the church invited some Syrian refugees to attend its annual picnic, including a tour of the church. As Ramadan—the Muslim holy month of dawn-to-dusk fasting—approached this spring, a member of the group inquired about renting space in the church. Wilson says everyone he contacted about the idea, from the church wardens to the diocese's executive archdeacon, supported it enthusiastically, and the church went ahead with it.

▲ **Muslim prayer leader Najam Jutt, left, and the Rev. Andrew Wilson, rector of St. John the Evangelist Anglican Church**

▶ **Muslim congregants**

PHOTOS: CONTRIBUTED

The Muslim group worships in the space Friday afternoons for about an hour, with many of its members visiting it for individual prayers at other times. On Saturday mornings, they use it for children's religious education. During Ramadan, the church hall hosted traditional Muslim post-sunset meals.

Because the Anglicans and Muslims using the building tend to worship at completely different times, they rarely encounter one another, Wilson says. However, he has joined the Muslims in prayer. The group kept inviting him to visit during its services, he said, and once when he dropped by, he ended up joining them.

"They all pulled together during a particular prayer, and one of the people just kind of waved to me while I was there and I went on in," he says. "They all formed a little row. So I just kind of came in, and we kneeled and we prayed."

Wilson says, "It was very moving for them for me to just pray with them. A couple of guys looked like they were ready to cry." ■

EVERYDAY SAINTS

Parish warden from 18 to 81

Sherman Niles retires after 62 years as lay reader on Wolfe Island

By Diana Swift

In the summer of 1955, Sherman Niles had recently finished high school and was working on his parents' dairy farm on Wolfe Island, the first and largest of the St. Lawrence River's Thousand Islands, at the eastern end of Lake Ontario. Offshore from historic Kingston, the pastoral community of farmers and retirees has a year-round population of just 1,400.

Before he knew it, the teenager found himself holding the position of warden at the tiny Anglican parish of Christ Church in the diocese of Ontario.

What led an 18-year-old at the dawn of the Elvis era to assume such a weighty role as secular manager of an entire parish? "I took it on to help out my uncle. He was the warden back then, but he had to ease up on his workload," Niles recalls. "It was quite a bit of work just to keep the churches physically open in those days."

But for the Rev. Gerry Moore, now priest-in-charge of Wolfe Island's Anglican parish, the young Niles was being more than a dutiful nephew. "Sherman is a very genuine Christian, who has served the Lord for more than six decades," he says. "He's still very committed to his church, and he and his wife, Pearl, have taken on the entire care of Christ Church."

Just this past June, Niles, now 81, retired from his post after 62 years as warden at Christ Church and later on at the island's Church of the Holy Trinity as well, following the amalgamation of the two sites into the island's current two-point Anglican parish.

"I was starting to find all the meetings I had to attend just a little too much," says Niles somewhat apologetically. "When you're the warden, if it's anything to do with the church, you have to be there, and then you have to deal with the diocese as well." A father of four, during his wardenship Niles also worked the family dairy farm until its sale in 1997.

▲ **Bishop Michael Oulton (left) and the Rev. Gerry Moore (right) honour Pearl and Sherman Niles.**

▶ **Celebratory cake**

PHOTOS: CONTRIBUTED

The practical and organizational skills acquired as a farmer stood him in good stead as warden of the rural churches, where he handled everything from supervising repairs and cleaning to administration and getting the fires started on Sunday mornings so the buildings—both sturdily constructed from the region's famous Ordovician limestone—would be warm enough to accommodate the congregation.

"We had to close Christ Church in the winter because when the frost came, heating the church and thawing the frost, then letting it get cold and freeze again was very hard on the stone," Niles recalls.

Over his more than 60 years of service, Niles worked with 16 different priests under seven bishops. He and his wife now live in a new home on a parcel of waterfront land they kept from the sale of the farm. "An off-islander bought the farm, but it's still being worked and it's islanders that are working it," Niles says with some satisfaction.

Recalling his years of working with Niles, Canon Chris Carr, priest-in-charge on Wolfe Island until 2015, says, "Everyone deferred to him, even the warden at the other church. He was such a hard worker, overseeing all the rebuilding and refurbishing." And Niles, he notes, was very gracious when for the first time the parish got a full-time incumbent. "The parish had been run by the warden for so long it was a new experience to have a full-time priest involved, but Sherman handled it very well."

"I always enjoyed looking after the priests," says Niles, whose long career was celebrated June 11 at a service presided over by Michael Oulton, bishop of Ontario. Niles is also the recipient of the diocese's Medal of Long Service and is only the second person to receive this honour.

Speaking with Niles, one is reminded of the tale of Albert Foreman, the protagonist in Somerset Maugham's famous short story "The Verger"—but without the unwanted career twist that drives the long-serving churchman from his beloved parish into a business that ultimately makes him, against all inclination, a wealthy man. Unlike Foreman, Niles kept his parish post for 62 years and has a wealth of honoured service to show for it. ■

FROM THE EDITOR ▸

It cannot be business as usual

Marites N. Sison

STATEMENTS OF condemnation have been issued. Prayers have been said and rallies for peace attended. Now what? Many people have been asking this question after the violent clashes between white supremacists and counter-protesters turned deadly August 12 in Charlottesville, Va.

The emerging view is that it cannot be business as usual. Not when it hits so close to home. Not when "the stain of bigotry has once again covered our land," as Episcopal Church Presiding Bishop and Primate Michael Curry said in the aftermath of that violence. Not when the corrosive power of hatred diminishes the value of human life and destroys our belief as Christians that all people are made in the image of God, and that as Jesus commanded, we must love our neighbours as ourselves.

Canada, not just by reason of proximity to the U.S. but through its own history of colonialism and discrimination toward minorities, is not immune to racist violence and hate, as Prime Minister Justin Trudeau himself has acknowledged.

Sadly, racism is not a thing of the past. Hate crimes in Canada rose by 5% in 2015, due mainly to an increase in criminal incidents motivated by hatred of a race or ethnicity and by hatred of a religion, says a Statistics Canada report.

It would not be far-fetched to predict an uptick in hate crimes since then, with more incidents being reported after Donald Trump won the U.S. presidential election in 2016. American police officials have acknowledged that Trump's hateful rhetoric and policies have encouraged anti-Semitic, anti-Muslim and anti-LGBTQ (Lesbians, Gays, Bisexual, Transgender and Queer/Questioning) incidents in the U.S.

▲ Canada is not immune to racist violence and hate, as Prime Minister Justin Trudeau himself has acknowledged.

PHOTO: CHRISTOPHER PENIER/SHUTTERSTOCK

Today, there are about 100 white supremacist/neo-Nazi/far-right groups in Canada, and like their U.S. counterparts, they too have been coming out of the woodwork. Far-right groups like the Canadian branch of Soldiers of Odin, an anti-immigrant and anti-refugee network founded in Finland, have been making their presence felt with "park and street patrols" in Quebec, Ontario, British Columbia and Alberta since last year. After Charlottesville, the anti-immigration, anti-Islam far-right group La Meute staged a highly organized rally in Quebec City.

Some Canadians have been quick to dismiss them as fringe groups, but Quebec City Mayor Régis Labeaume has urged political leaders to "open their eyes" to the rise of far-right groups in Canada.

In response to these incidents, 54 faith groups and community organizations, including the Anglican Church of Canada, have issued a joint statement of solidarity and call for action against hate. (See story, p. 8.) The statement urged all levels of government to review laws and policies pertaining to hate and hate crimes.

This concerted effort is to be commended and must be followed through. But more can be done. In the U.S., at least 400 Christian leaders from various denominations have issued a statement that goes beyond condemning white supremacy. They also ask that all Christians examine and learn about "ways in which the church both legitimated and resisted white supremacy throughout the last several centuries." African-American clergy have urged "dialogue and honest conversations about the history and reality of racism, bigotry, anti-Semitism and white supremacy in this nation."

We can do the same in our churches.

In 2015, the late Archbishop Terry Finlay, then co-chair of the Primate's Commission on the Doctrine of Discovery, Reconciliation and Justice, noted that while General Synod had passed a resolution repudiating the Doctrine of Discovery, the church has not fully addressed the institutional racism that resulted from this ideology. "Our colonial church is woefully inadequate in terms of its knowledge of the Doctrine of Discovery and the implications of it," said Finlay, as he urged "the education of our own institution." His prescription has never been more urgent than now.

But discussions must also address issues of class, inequality and poverty—material and spiritual—which cut across racial lines. In some instances, support for white nationalism and scapegoating of minorities, whether here, in the U.S. or in Europe, have been triggered by a sense of lack, despair and rage at having been left behind in society.

One crying need, according to civil rights legend and African-American theologian Ruby Sales, is a public theology in the 21st century that raises people up "from disposability to essentiality" and for those who have been told "that their whole essence is whiteness and power and domination," redefines what it means "to be fully human."* ■

**Ruby Sales: Where Does It Hurt (On Being podcast with Krista Tippett)*

LETTERS ▸

Time for some soul-searching

The Anglican Journal *welcomes letters to the editor. Letters go to* Marites (Tess) Sison, *editor, and* Meghan Kilty, *General Synod director of communication.*

Since not all letters can be published, preference is given to shorter correspondence (300 words or less). All letters are subject to editing.

Re: *'Nothing good' about Indian residential schools* (May 2017, p. 3)

These days it seems to be politically correct for Canadians to condemn the evils of residential schools as the work of churches and the federal government. It would be better if we could recognize that Canadian society was complicit in the existence of the schools for many, many years. Most of us thought that it was a good idea to push Aboriginal children out of their own culture and into modern Canadian culture. We don't seem to want to admit that now, and as long as we don't admit it, we are at risk of repeating our mistakes.

It is true that there were some good, kind teachers in the schools. It is true that a few survivors had a positive experience. Why do we get so angry if someone mentions that? Are we trying to distance ourselves from evil? What we need to look into is the question of why and how good people in our society ended up being part of something evil. Why did good people in Canada remain unaware of the evil for so long? Why were we not paying attention? What assumptions did we make?

▲ Why were most Canadians unaware of residential schools?

IMAGE: RLRRLRLL/SHUTTERSTOCK

If we as Canadians do not all do some soul-searching, we run the risk of ignoring other evils in our midst. I understand why the Anglican church needs to stress that there is "nothing good" about Indian residential schools. The church cannot be seen to make excuses for its guilty past. But we, who consider ourselves to be good people, must ask ourselves why for so long we all did nothing.

Sara Chu
Victoria

'One-sided'

I take strong exception to the statement that there was "nothing good" about the residential schools (*'Nothing good' about Indian residential schools*, May 2017, p. 3) issued by Primate Fred Hiltz, National Indigenous Anglican Bishop Mark MacDonald and General Secretary Archdeacon Michael Thompson.

Apart from being factually incorrect, it is an egregious insult to the many Anglican priests, such as the late Archbishop Frederick Crabb, who worked faithfully in these schools. I would also point out that, by the very act of selecting its name, the Truth and Reconciliation Commission telegraphed its conclusions before it had even begun its deliberations. In consequence, the report can never be seen as more than a partial investigation into those schools. The statement does no favours to the Anglican church or to the process of reconciliation by its one-sided stance.

John Sutherland
Victoria

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COME AND SEE ▸

Two men in orange overalls

By Fred Hiltz

IT WAS A LOVELY morning in August when my friend Percy and I decided to limb a few branches from a couple of trees in my yard. These branches were hanging very low into a neighbour's yard. I was up the ladder, saw in hand, and Percy was down below, sporting a hard hat and managing a piece of rope to help bring down the branches as they gave way to my cut.

We had no sooner—with some considerable risk and effort—completed the first round when I heard the voices of two young men. I turned around and there they were! Clad in orange overalls, they were linemen, running communication cable high above the fence line along all the neighbouring properties. Rather cheerfully, one of them said, "Hey, would you like us to cut off some of those branches for you?" "Oh, my God," I said, "that would be awesome!" And so they did.

It was amazing to watch the skill and agility with which Josh (who, we learned, was from Stewiacke, N.S.) shimmied up and down the trees using his spiked boots and safety belt. In his perch among the branches, he was guided from the ground by Alek (who, we learned, was from Sudbury, Ont.).

▲ **Angels in disguise?**

PHOTO: BEPSY/ SHUTTERSTOCK

Within three-quarters of an hour, all nine branches were cut. Percy and I dragged them to the middle of the yard, and I spent the rest of the day sawing them up and a good part of the next day hauling everything to the local landfill site.

Some would call this a happy coincidence—that two young, well-equipped men should appear and take over the work of two older, determined, but not particularly well-equipped men!

I call this happening nothing less than divine intervention. Like characters in the Scriptures, these two young men just appeared, did their work and moved on. Now Josh and Alek would probably not describe themselves as angels, but that's what they were to me and my friend. We expressed profound thanks for their labours and offered them each a tumbler of ice water, which they downed quickly. Done with us, they continued their way up the fence line, cutting a few more branches here and there and running their cable.

May God keep Josh and Alek safe in all their labours, and may everyone they help be ever grateful. ■

Archbishop Fred Hiltz *is primate of the Anglican Church of Canada.*

WALKING TOGETHER ▸

An unholy trinity

By Mark MacDonald

MARTIN LUTHER KING identified racism, excessive materialism and militarism as three primary forces corrupting modern Western society.

We may identify them with what Paul calls the "principalities and powers" that corrupt and damage life. Here we speak of the systemic presence of this unholy trinity in the culture and institutions of our society. It is this presence, hidden but quietly assumed, that warps so much of our perception of what is good and right. The basic words and call of Jesus are filtered by these systems that compete for our loyalty and obedience. Our perception of the clear intent of the Scripture is distorted, as our sometimes-unconscious allegiance to these powers is secured.

▲ **Materialism, racism and militarism "damage life."**

PHOTO: RAWPIXEL.COM/ SHUTTERSTOCK

The Christian disciple must resist the lure of this unholy trinity, beginning with a fearless consideration of how each and all of them can influence and control our lives and the larger society. So, we begin by assessing how we are each, individually, touched by these things. If you are inclined to think you are not touched by these powers, you should think again and pray some more. These things are pervasive and found everywhere.

At the next level, we struggle to interrupt the control that these powers have over society and culture. This, again, has a lot to do with individual choice—it begins in the decision to follow Jesus. It is a stark choice: Jesus or the powers that are controlling this world. It is a choice that leads to two things: community and action. Only in community can the disciple live out a life contrary to the larger culture. The community moves toward action, to embody the Word and wisdom of Jesus and to work to dismantle the hold that the unholy trinity has on our society. ■

Bishop Mark MacDonald *is national Indigenous bishop of the Anglican Church of Canada.*

LETTERS ▸

PHOTO: TATIANA BOBKOVA/ SHUTTERSTOCK

Picture Your Faith

Do you have photographs that illustrate "Enthusiasm"? We invite you to share them by email to pictureyourfaith@gmail.com. Deadline for submissions is October 20.

Arctic diocese grateful for 'financial, prayerful support'

The diocese of the Arctic wishes to thank all who have and continue to support Christian ministry within the North West Territories, Nunavut and Nunavik. Most recently, so many helped rebuild our cathedral and eliminate the debt (*St. Jude's Cathedral in Iqaluit pays off its debt,* June 2017, p.3). For financial and prayerful support, we are most grateful.

During a recent sabbatical, my wife Rita and I read the history of those who came north in response to God's call to go into the world with the good news of Jesus Christ. History reveals that the southern church was of one mind, heart and soul with Arctic missionaries. We held common Christian beliefs; beliefs that have strengthened and encouraged the Inuit and Indigenous people of the Arctic. We are so thankful to have our cathedral rebuilt so that the message of hope continues to be proclaimed.

A cathedral is the house of the bishop's chair. The bishop is not to stand on that chair to lord over the community, but reverently sit and ensure that the gospel truths, precepts and principles are faithfully and compassionately proclaimed. Interestingly enough, although our cathedral was destroyed by fire, the cathedra (bishop's chair) was not. Be assured that the Anglican Church of Canada's and the Anglican Communion's most northerly cathedral will be faithful to the gospel message that has been entrusted to us by our Lord Jesus Christ.

▲ **St. Jude's Cathedral, Iqaluit**

PHOTO: DAVID W. PARSONS

God willing, the new St. Jude's Cathedral will be consecrated on October 1. Please remember us in prayer and by God's grace continue to support us.

Bishop David Parsons
Diocese of the Arctic

Honouring Sen. Gladstone

Those of us who worked in the Indian residential schools are pleased to see Sen. James Gladstone's picture on the $10 bill issued in June. He was a graduate of St. Paul's Indian Residential School in Cardston, Alta., which was run by our Anglican Church of Canada. He was a very fine man and came back to visit the school after he became a senator.

We can be proud of the work our church did for Aboriginal children in the residential schools. Sen. Gladstone was one of the very fine graduates of the schools.

Bernice Logan
Tangier, N.S.

Go beyond honorifics

I confess I am less optimistic than David Puxley (Letters, *Don't call him 'Father,'* May 2017, p. 4) that revisiting our clerical honorifics will herald a paradigm shift in our understanding of gender and ministry. The use of "Father" for secular priests is, in any event, a late historical development that has never been consistently adopted by Anglicans. I do indeed know women in the priesthood who use it—and some who go by "Mother," and others by their baptismal name.

Nor do we lack for gender-neutral options: Prester and Parson are good old English words, while many priests serving in Waterloo ministries are known to their congregations as Pastor.

Fortunately, I know few clergy who get hung up one way or another. We're better off leaving forms of address as a matter of mutual courtesy and discretion, and tackling the very real systemic barriers women continue to face in living their vocations.

Geoff McLarney
Montreal

FOCUS: REFORMATION 500 ▸

ILLUSTRATION: DAVID J. SHAW

10 THINGS YOU NEED TO KNOW ABOUT THE REFORMATION

Tali Folkins
STAFF WRITER

1 What's being commemorated this year?

Five hundred years ago, on October 31, 1517, Martin Luther, then a professor at the University of Wittenberg, nailed a copy of his *Ninety-five Theses* to the door of the city's All Saints' Church. (At least, this is what Luther's co-reformer, Philip Melanchthon, recollected 29 years after the event. Some modern scholars have cast doubt on this detail, arguing it's more likely he simply distributed the Theses.)

2 What's the significance of this event?

Luther's Theses were highly critical of a church practice (selling "indulgences" for the forgiveness of sin) and were written at a time of widespread dissatisfaction and unrest in the Western church. The Theses were published throughout western Europe, provoking a wave of criticism against church doctrines and practices. The Reformation—the origin of Protestantism—had begun. (The term "Protestant" arose out of a "letter of protestation" jointly issued by a number of German rulers in 1529 arguing against the church's condemnation of Luther as a heretic.)

3 How did this lead to the existence of Protestant churches?

Feeling encouraged by Luther and other reformers, some communities in Switzerland began to take matters into their own hands, changing the practices in their churches. It wasn't long before new churches began to be organized based on the doctrines of Luther and other reformers such as Huldrych Zwingli (1484-1531), Jean Calvin (1509-1564) and many others. Most historians see the Reformation as a historical period ending roughly in the mid-17th century, but of course, new Protestant denominations have continued to emerge since then.

4 What was Luther so upset about?

Indulgences were certificates issued by the church guaranteeing the forgiveness of someone's sins; in the case of the dead, this could mean the release of their souls from penance in Purgatory. By Luther's time, the church was issuing indulgences in return for "offerings" of money. A series of indulgences issued in 1515, intended to raise money for the construction of the Basilica of St. Peter in Rome, was especially controversial, and angered Luther greatly.

5 What do the *Ninety-five Theses* say?

The Theses make no mention of the formation of a new church, but several are fiercely critical of the Pope and church at a time when enemies of either risked being burned at the stake. One of them asks, "Since the pope's income to-day is larger than that of the wealthiest of wealthy men, why does he not build this one church of St. Peter with his own money, rather than with the money of indigent believers?"

6 Is that all the Reformation was about?

No. Luther's attack on indulgences was really just the catalyst of a wider movement to reform the church. His *Ninety-five Theses* were followed by many other works critical of the church on a range of issues, and other reformers (they actually called themselves "evangelicals") soon began to follow his example. Doctrines central to the Reformation included rejection of the authority of the pope, justification by faith and the authority of Scripture alone. Many reformers also rejected transubstantiation—the idea that the wine and bread of the Eucharist become the actual body and blood of Christ—and some scholars believe the English expression "hocus-pocus" began out of Protestant ridicule of the Latin phrase *Hoc est corpus meum* ("This is my body") used during the Roman Catholic mass.

7 What is justification by faith?

A key teaching of Luther and other reformers is that human beings are made righteous or "justified" through their faith alone, and not through their good deeds or "works." The doctrine is greatly complicated, however, by the fact that both Protestants and Roman Catholics make a distinction between justification and salvation—and for both, salvation is not earned through human effort but is rather a free gift of God.

8 Was there one single idea behind the Reformation?

Maybe. Some believe the central idea of the Reformation was the primacy of the role of the individual in Christianity. For example, the Protestant doctrine of universal priesthood sees all Christians as priests in some sense, since every individual is able to access God through prayer. "We are all priests, as many of us as are called Christians," Luther wrote in *On the Babylonian Captivity of the Church.* Ministers of the church, he argued, should be seen as having authority over lay people only insofar as the people have granted this authority to them, not because they are a special class of people before God.

9 Some of Luther's ideas sound very modern.

Yes. But in many other ways, the reformers were products of their era, a time of widespread prejudice and superstition. In a 1543 work, *On the Jews and Their Lies,* Luther called for synagogues in Germany to be burned, and any Jews who refused to convert to Christianity to be expelled from the country. (Luther's anti-Semitic writings have been repudiated by many Lutheran organizations, including the Evangelical Lutheran Church in Canada.) Luther seems at times to have spoken of the Devil as having a physical presence, and he and many other reformers were highly fearful of witches.

10 Why is this event being "commemorated" rather than "celebrated"?

Many Lutherans say they're "commemorating" rather than "celebrating" the 500th anniversary of Luther's defiant act. They want to be mindful of the fact that the movement set in motion by Luther caused deep divisions, as well as reform. The Reformation fractured Western Christianity and led to persecution and wars of religion. From 1562 to 1598, seven (some historians say eight) wars of religion were fought within France alone, and up to 40% of the population of Germany is estimated to have died as a result of the Thirty Years' War that ravaged that country from 1618 to 1648.

In a similar spirit, when the Council of Churches in Germany prepared materials for this year's Week of Prayer for Christian Unity, it decided that, given the significance of the 500th anniversary, the materials should stress reconciliation as much as celebration. ■

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FOCUS: REFORMATION 500 ▸

PHOTO: EVERETT HISTORICAL

LUTHER AND THE ENGLISH CHURCH

500 years of influence

“The English like to think of their church as entirely homegrown, and this is balderdash… right from the beginning, England was radically dependent on continental influences.

—Torrance Kirby, professor of ecclesiastical history and former director of the Centre for Research on Religion at McGill University’s School of Religious Studies

André Forget
STAFF WRITER

This October, Lutherans around the world will commemorate the 500th anniversary of an act that has defined modern history in the Western world: Martin Luther’s posting of his *Ninety-five Theses* to the door of a Wittenberg church, disputing the Catholic Church’s practice then of selling indulgences.

Many Anglicans in Canada will mark the occasion, too—both in solidarity with their full-communion partners in the Evangelical Lutheran Church in Canada (ELCIC) and because their own church has been deeply influenced by Luther’s fateful break with the Catholic hierarchy.

But what exactly is the relationship between Luther’s rebellious act of conscience in Wittenberg in 1517 and the Act of Supremacy of 1534 announcing that the King, rather than the Pope, was head of the church in England? And how did the development of Lutheranism on the continent shape what would become the Anglican faith?

According to Torrance Kirby, professor of ecclesiastical history and former director of the Centre for Research on Religion at McGill University’s School of Religious Studies, it’s rather complicated.

“The English like to think of their church as entirely homegrown, and this is balderdash…right from the beginning, England was radically dependent on continental influences,” he said in an interview.

Many are familiar with the story of how Henry VIII’s relationship with the Roman Catholic Church soured after the Pope refused to grant an annulment of his marriage to Catherine of Aragon. Henry believed his childlessness was God’s judgment on him for having married the wife of his brother (Catherine was the widow of his older brother, Arthur), and wanted to replace Catherine with Anne Boleyn.

Henry’s differences with the Pope were practical rather than theological: he felt he needed to divorce Catherine, but the laws (and perhaps more importantly, politics) of the Catholic Church at that time made it impossible for him to do so. It is one of the paradoxes of history that the first European monarch to formally break from Rome remained in many ways—including in his love for the Latin mass—deeply Catholic throughout his life.

▲ Thomas Cranmer, the first Protestant Archbishop of Canterbury

IMAGE: ENGRAVED BY J. COCHRAN AND PUBLISHED IN THE GALLERY OF PORTRAITS WITH MEMOIRS ENCYCLOPEDIA, U.K./ GEORGIOS KOLLIDAS/ SHUTTERSTOCK

Indeed, though he is now famous for being the first head of the Anglican church, Henry’s immediate response to the Reformation was, according to British historian Diarmaid MacCulloch’s *The Reformation: A History*, “wholly negative.” Henry “threw himself wholeheartedly behind the church’s campaign against Luther” in the years following 1517, and in 1521, he had Luther’s books publicly burned.

The same year, he commissioned a team of English theologians to help him write a critique of Lutheran theology. Published as *The Defence of the Seven Sacraments*, it won Henry the title of “defender of the faith” from Pope Leo X.

But while Henry and Luther “never laid aside their mutual loathing” (as MacCulloch puts it), Lutheran theology was exerting influence across England, with theologians, priests and high-ranking nobles and government ministers (including Anne Boleyn and the powerful chancellor Thomas Cromwell) developing an interest in Protestant ideas. The most important of these was a young priest and diplomat named Thomas Cranmer.

Cranmer had initially been skeptical of Luther’s teachings, but this changed when he was sent on a diplomatic mission to Nuremberg in 1532. At the time, the city was a hotbed of Lutheranism. Cranmer befriended the prominent Lutheran theologian Andreas Osiander during his stay, and within a short time became so convinced of the Reformation’s vision of Christianity that he married Osiander’s niece, Margarete, thereby breaking his vow of celibacy. (The rejection of clerical celibacy was an important tenet of Lutheranism.)

Later that year, when Henry appointed him Archbishop of Canterbury, he had to sneak Margarete back into England to avoid revealing the extent of his rejection of Catholic teaching. Cranmer was a trusted confidante and close personal friend of the King, and despite Henry’s own misgivings about theological developments across the channel, as the English Reformation took legislative shape and the rupture between Rome and Canterbury became official, Cranmer was given significant latitude to implement reforms.

Over the next two decades, Cranmer worked hard to transform the English church by placing English translations of

See The Reformation, p. 14

Martin Luther toy travels world with enthusiasts

PHOTO: ALBERS HEINEMANN

“Little Luther” is Playmobil’s fastest-selling toy of all time.

Tali Folkins
STAFF WRITER

With the 500th anniversary of the beginning of the Reformation this year, many are marking the occasion using an item not often associated with theology: a child’s plastic toy.

In 2015, German toymaker Playmobil launched a new figurine in advance of the anniversary year: a 7.5-cm Martin Luther, wearing a scholar’s gown and holding a German Bible in one hand and a quill in the other.

“Little Luther” turned out to be an enormous hit for Playmobil; soon after its release, the figurine became the company’s fastest-selling toy ever; Playmobil shipped its millionth copy in June.

At some point, Luther enthusiasts hit upon the idea of photographing the toy at various places they found themselves, and posting the photo on Twitter and Instagram. The idea caught on, and the hashtag #littleluther now conjures up myriads of Luther toys in the most varied spots—in church, in a fruit market and some of the world’s famous landmarks.

Among Little Luther owners are the Rev. Dawn Leger, an Anglican priest who serves as pastor at First Evangelical Lutheran Church, Toronto; and the Rev. Mark Kalvaitis, pastor at St. Paul’s Evangelical Lutheran Church in Richmond Hill, Ont., both of whom were in Wittenberg, Germany, this summer to take part in the Reformation commemoration.

“I took him with me when my husband and I travelled all over the country, so I’ve got pictures of him barbecuing sausages and checking out a lighthouse!” Leger says with a laugh.

But the Little Luther phenomenon also has a more serious spiritual side, Kalvaitis says: bringing the toy along to take part in everyday activities demonstrates the idea of living your faith daily. “It’s a sign of taking your faith outside of just a Sunday morning, of having something that can be applicable to every aspect of your life.”

The toy has been dogged by some controversy. Last June, retired Frankfurt University professor Micah Brumlik asked why the opened Bible that Luther is holding reads (in German), “The New Testament, translated by Doctor Martin Luther” on the page to the right, and “Books of the Old Testament. END.” on the page to the left. The prominently-written “END.” could be taken to mean that the Old Testament, the Jewish Bible, is outdated and done with, as many Nazis argued, he said.

Others, including a group of German Protestant theologians, added their voice to Brumlik’s, and since then the “END.” has been removed from new copies of the toy. ■

CANADA ▸

Anglicans join anti-hate pledge

Hiltz calls for prayers following Barcelona, Charlottesville attacks

André Forget and Tali Folkins
STAFF WRITERS

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, has asked the faithful to pray for those affected by the deadly attacks in Charlottesville, Va., and Barcelona, and to work for a more peaceful world.

In a related development, the Anglican Church of Canada joined more than 50 organizations—some religious, some secular—in a joint statement against hate. "We refuse to be silent in response to the horrible events that took place in Charlottesville, Virginia, and acts of hate that have been perpetrated here in Canada—including incidents of bigoted graffiti, the dissemination of racist propaganda, and white nationalist rallies," said the statement, which was drafted by the Centre for Israel and Jewish Affairs (CIJA), an advocacy group for Canadian Jewish groups, with input from a number of signatories. "Now more than ever, it is clear that white supremacy, antisemitism, homophobia, anti-Muslim prejudice, bigotry against Indigenous peoples, and all forms of hate are inextricably linked and must be opposed with legal and nonviolent means by all people of good will."

In a statement August 18, Hiltz said the violence in Charlottesville and activities being planned by white supremacy movements "have been a painful reminder that racialized violence is a sad reality of our time, not only in the United States, but in our own country too."

▲ **Lake Calhoun, Minn., residents stage a solidarity vigil for Charlottesville August 13.**
IMAGE: FIBONACCI BLUE/ WIKIMEDIA COMMONS

He urged Anglicans to be "united, courageous and unwavering in denouncing racialized violence of every kind."

Anti-racism protester Heather Heyer was killed and dozens injured August 12 after a car rammed into a crowd of demonstrators protesting a white supremacy rally in downtown Charlottesville.

Hiltz noted that "the escalation of racial tension and turmoil leaves many anxious about peace in their own neighbourhoods and throughout their communities."

He urged Anglicans to join "people of good will of every political stripe and every faith tradition…praying for a peaceful resolution," and to remember political leaders, police officers and emergency health services personnel in their prayers.

Reacting to the van attack August 17 along the Las Ramblas Boulevard, in Barcelona, Hiltz asked Anglicans to pray both for "all those traumatized by this atrocity" and for "those who with such malicious intent inflict such horrific suffering on others." At least 14 people were killed and more than 120 injured in the attack, which Spanish Prime Minister Mariano Rajoy blamed on "jihadists." ■

PHOTO: ALGOMA ANGLICAN

Sault Ste. Marie's St. John the Evangelist Anglican Church (left) and St. John's Memorial Hall, which stand on a traditional Métis burial ground, have been transferred to the Métis Nation of Ontario.

Four intact gravesites remain on property

Continued from p. 1

of Algoma, who was aware of the pending merger and knew about the property's former life as a burial ground.

Any grave markers that may have been erected at the time of the last burials had long since disappeared, but ground-penetrating radar detected four intact gravesites remaining on the property. "We weren't about to go and sell [St. John's] to a developer, or anything else," said Huskins. "It would be out of the question, as a burial ground."

The site's use as a burial ground goes back to the fur trade, when the Métis emerged as a distinct group descended from local Indigenous nations and French and Scottish fur traders, said Huskins. Located where Lake Superior pours down a long chute of rapids into Lake Huron, the town that came to be known as Sault Ste. Marie had for centuries been one of the key crossroads in the Great Lakes region.

But with the destruction of the North West Company fort in the War of 1812, the merger of the North West Company with the Hudson's Bay Company and the end of the fur trade in the 19th century, the land fell into disuse. Huskins says the last burial can be dated to 1865, and based on photographs taken around the same time the Anglican church acquired the land from the Hudson's Bay Company in the early 20th century, he believes it had ceased to function as an actual burial ground.

Indeed, Huskins believes it is possible the Anglicans who erected St. John's were not even aware they were building their church over a graveyard. But whatever the circumstances under which the church was constructed, the Rev. Pamela Rayment, the last incumbent at St. John's and now incumbent at Emmaus, said the current parishioners (several of whom, including Rayment, are themselves Métis) have been happy to see their former buildings given to the MNO.

A comment from the MNO was not available at press time.

Huskins said the act is an example of "tangible reconciliation," and diocesan Bishop Anne Germond agreed. "I firmly believe that reconciliation is something that happens right where we are—right in our homes, our communities, our congregations." ■

CALEDONIA

Tiny rural B.C. church goes solar

Tali Folkins
STAFF WRITER

A tiny off-grid church in rural British Columbia has become one of the Anglican Church of Canada's latest solar-powered buildings.

On July 13, a solar-powered electrical system was switched on at St. John the Divine Anglican Church in Quick, a community in B.C.'s Northern Interior. Previously the church (which also has no running water) had been completely without electricity.

The dozen or so regular congregants of the church, accustomed to mostly sunlit afternoon services, are now looking forward to holding more services in the evening, say Curt Gesch, who led the project, and people's warden Mel Coulson.

More importantly, they're glad they'll be able to plug in a fan—important, they say, on cold days as well as hot ones. The church's Christmas services, for example, are very popular and can attract as many as 95 people, crammed into pews, extra chairs and the floor, Coulson says. But the additional bodies, the church's wood stove and the fumes from the candles can make the air more than a little stuffy.

> **"One particular Christmas, when it was minus 28 degrees outside, I opened up the door to let some air in, and then this big cold blast goes through the building!**
>
> —Mel Coulson, people's warden, St. John the Divine Anglican Church, Quick, B.C.

PHOTO: CONTRIBUTED

Mel Coulson, people's warden, St. John the Divine Anglican Church

In fact, it was during one of these services that parishioners first began to think it might be time to install an electrical system, he says.

"One particular Christmas, when it was minus 28 degrees outside, I opened up the door to let some air in, and then this big cold blast goes through the building!" he recalls with a laugh. "We just realized we needed something for ventilation."

▲ Evening worship is now possible with solar power.

PHOTO: CONTRIBUTED

The church decided on solar power in 2014 after a suggestion by then-rector's warden Sam Ginter, who also led the project in its early stages.

Gesch and Coulson both say they were delighted with the support the project received. Its cost—roughly $8,000—was entirely covered by donations of equipment, time and money—and not only by church members; many of the donations came from individuals and businesses not even linked to the church but appreciative of its presence in the community. "Sometimes we'd say, 'We're doing this,' and somebody would say, 'I like that place. Are you short? We'll give some,' " Gesch says.

Church members decided they did not want the historic charm of the building—which celebrated its 100th anniversary in 2014—to be marred by a solar panel on its roof. Instead, they placed the panel on a pole hidden amongst trees some distance from the church.

Both Coulson and diocesan administrator the Rev. Gwen Andrews say that to the best of their knowledge, St. John the Divine is now the first solar-powered church in the diocese of Caledonia. ■

Bishop John Timothy Frame: 1930–2017

André Forget
STAFF WRITER

PHOTO: GENERAL SYNOD ARCHIVES

Bishop John Timothy Frame

OBITUARY

Bishop John Timothy Frame, eighth bishop of the diocese of Yukon, one-time acting metropolitan (senior bishop) of the ecclesiastical province of British Columbia and Yukon and the Anglican Church of Canada's most senior bishop by years of consecration, died of a stroke August 4. He was 86.

In a funeral sermon, his son-in-law Archbishop John Privett, diocesan bishop of Kootenay and metropolitan of the ecclesiastical province of British Columbia and Yukon, remembered him as a man of strong views and rigorous theology.

Frame, who had a reputation for conservatism, opposed the ordination of women to the priesthood. He was, however, committed to remaining a part of the Canadian Anglican church regardless of what future changes came.

"John was always deeply loyal to his own convictions and to his church," said Privett.

Archbishop (ret.) Caleb Lawrence, former diocesan bishop of Moosonee and metropolitan of the ecclesiastical province of Ontario, described Frame as "a faithful priest and committed Christian." He was "a controversial, but an important figure" in the life of the Canadian Anglican church, said Lawrence, who first met Frame in the early '70s.

Born in 1930 in Toronto, Frame earned an undergraduate degree from the University of Toronto, and completed his MDiv at Trinity College in Toronto. Upon ordination, his first assignment was at the multi-point parish of Burns Lake, diocese of Caledonia.

His ministry brought him even farther north, when in 1968, he became bishop of the diocese of Yukon.

In 1980, he returned to parish ministry. He became dean of the diocese of British Columbia and rector of Christ Church Cathedral in Victoria, where he played an important role in developing the Christ Church Cathedral School, while maintaining his lifelong passion for gardening.

Frame retired in 1995, but remained active in his local parish, St. John the Divine, in Courtenay, B.C.

Predeceased by his daughter Monica, he is survived by his wife of 60 years, Barbara, his daughters Bronwyn and Alida, and his granddaughters Anne and Emily. ■

FOCUS: TANZANIA ▸

In May, staff writer **André Forget** *travelled to Tanzania with a delegation from the Primate's World Relief and Development Fund to visit projects supported by the Anglican Church of Canada.*

He filed these stories and photos, the second of a three-part series.

Access to clean water raises living standards

Ndomoni, Tanzania

As the drowsy heat of afternoon descends, traffic on the footpath leading out of the village slows to a trickle. But small groups of women and children still regularly walk up to fill their large plastic buckets from the stainless-steel pump at the top of a rise of land overlooking a rice paddy.

To the Canadians gathered around the pump, the water tastes bitter and heavy. But the Rev. Geoffrey Monjesa, development officer for the diocese of Masasi, assures them it is clean and safe for human consumption. And in southern Tanzania's arid savannah, this is what matters most.

Until the pump was installed at the end of January 2017, most of Ndomoni's 1,321 residents walked up to eight kilometres to the nearest village to get water, or relied on surface water from ponds, which required boiling.

Now, because of a project funded by the Primate's World Relief and Development Fund (PWRDF) as part of a nutrition and food security project (known locally as the Community Health Improvement Project, or CHIP, which came to a close in March 2017), this walk has been shortened to a little more than a kilometre.

The Canadians are members of a PWRDF delegation that has come to the diocese of Masasi to learn more about All Mothers and Children Count (AMCC), a larger project that builds off work done during CHIP.

Though AMCC is focused on maternal and newborn child health, Monjesa uses this trip to the borehole to show how interconnected different aspects of the development projects are: there is a vast web of factors that affect health, and water is one of the most essential.

▸ Yahaya Namangaya, Ndomoni village chairperson, pumps water for resident George Magomo, while members of village council discuss the borehole project with PWRDF staff member Zaida Bastos (middle).

"We cannot talk of treatment while water is not there," he explains, noting that people without a ready supply of clean drinking water will face a host of other health challenges. "Now, because water is here, it is easier for us now to educate people about [medical] treatment."

But having accessible water isn't just about having water that is safe to drink. It is also about freeing up time—especially for the women and girls, who collect most of the water.

"Time which they spent to walk long distances, now they use for other development activities," Monjesa says. Girls whose time might otherwise have been spent carrying water can stay in school longer, and mothers have more time to take their children to the clinic for a checkup, he notes.

Setting up a borehole is no small task. It can take more than a year from the first site survey to the first jet of water from the pump's mouth.

After hydrologists identify an appropriate site (which must meet the government's water policy and environmental policy criteria), an environmental impact assessment is carried out and sent to PWRDF, Global Affairs Canada and the Tanzanian government. Once the Canadian and Tanzanian governments sign off on it, the drilling can begin.

The depth of the borehole depends on the location, but in the case of Ndomoni, it took the drilling machines (rented from Mtwara, 200 kilometres away) five days to penetrate 120 metres down, through bedrock, to find water, at a cost of $130,000 TZS (nearly $80 Cdn) per metre.

Once the borehole has been drilled, water samples are sent to a laboratory in Mtwara for testing. If the water is deemed safe, the pump can be installed. In some cases, the government may decide to extend electricity to the site and pump water from the borehole to a holding tank in the village, saving the villagers even more time. (The government has told Ndomoni it will be setting up this infrastructure in the near future.)

If the laboratory test finds the water unsafe, however, the borehole will be shut down, and the whole process will have to start over.

"You may find that work is going to take place, maybe in July or in August, but the process started last year!" says Monjesa. "Especially for a hungry person, for a thirsty person, waiting that long period is very difficult for them."

Fortunately, according to Monjesa, all 30 of the boreholes dug as part of the CHIP program hit safe drinking water on the first try. Another 20 will be built as part of the AMCC program. ■

PWRDF project helps deliver critical health care to rural Tanzanians

Rural nurses like Asina Misodomi are on the front lines of providing health care in Tanzania.

Mtandi, Tanzania

Early in the morning, May 15, two white Range Rovers pull up to Mtandi Clinic, located near the southern Tanzanian city of Masasi.

The Rev. Geoffrey Monjesa, development officer for the Anglican diocese of Masasi, confers with the drivers, while the passengers—a delegation of Canadian volunteers and staff of the Primate's World Relief and Development Fund (PWRDF), the relief and development arm of the Anglican Church of Canada—get out and stretch their limbs.

Monjesa and Zaida Bastos, director of PWRDF's development partnership program, then lead the group across the freshly mown lawn to the clinic. Here they meet Magdalena Mwidadi and Emanuela Hokororo, a nurse/midwife and a doctor, respectively.

Speaking in English and Swahili (which Monjesa interprets), Mwidadi and Hokororo tell the clinic's story, highlighting the challenges and the progress that has been made in delivering health care to rural Tanzanians.

Built in the 1990s as part of Partners for Life, a PWRDF project to combat the HIV/AIDS epidemic sweeping sub-Saharan Africa, the building recalls a time when stigma against those suffering from the disease ran deep. The entrance was specially designed, the groups hears, to protect the privacy of those entering the clinic for testing.

HIV/AIDS was a death sentence in that decade; just getting people to agree to be tested was difficult. But with the advent of anti-retroviral drugs, those living with the disease could have something approaching a normal life, and so people became more willing to be tested and seek treatment.

The clinic took on an expanded role, becoming a focal point of a PWRDF project on nutrition and food security that emphasized maternal and newborn health.

Through this project (known locally as the Community Health Improvement Program, or CHIP), a maternity ward was built up, and PWRDF provided a regular stock of drugs and medical supplies.

But as Mwidadi, Hokororo, Monjesa and Bastos show the delegation around, they point out that teaching women better health practices was one of the program's most significant elements—along with providing information about nutrition and child health and stressing the benefits of having medical professionals present at birth.

In a baseline assessment before the project began, the child mortality rate in Masasi was 117 per 1,000

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In Ndomoni, a woman and children accompany visitors to a PWRDF-sponsored well. More than a third of Tanzania's 55 million population are under 35, according to the United Nations.

The Rev. Linus Buriani, with health workers Mwasifa Mohamedi Matumbaku and Flora Mohamedi Makotha

Tough challenges for a new generation of Tanzanians

Mtandi, Tanzania

The Rev. Linus Buriani is not the sort of person who draws a lot of attention to himself. But during a weeklong visit to the diocese of Masasi by a delegation of volunteers and staff from the Primate's World Relief and Development Fund (PWRDF), the Anglican Church of Canada's relief and development agency, he is a visible presence.

Serving as both interpreter and guide to the work the Anglican church is doing in southern Tanzania, Buriani has an affable, down-to-earth manner. He possesses an infectious sense of humour, constantly on display as he leads the delegation around the diocese of Masasi from May 13-20 to learn more about how it is implementing the All Mothers and Children Count (AMCC) project, now in its second year.

On long drives between villages with the delegation, he slips easily from explanations of Tanzania's decentralized political structure to digressions on how previous PWRDF projects have impacted health care in the region, to anecdotes about his years as a project planner for the seminary he attended. (A passionate amateur musician, he spent his whole first paycheque on a sound system and subsisted on rice for the next two weeks.)

But behind Buriani's easygoing banter is a serious work ethic. As an AMCC project staff person, he works six days a week, Monday to Saturday. On paper, this means 48 hours. But given that his work requires that he travel long distances on roads that are in poor repair, meeting with program beneficiaries, government workers and village councils across the diocese, it is not unusual for him to exceed this. On Sundays, he fulfills his obligations as a clergy person in the diocese.

Despite his relative youth, the 28-year-old Buriani has proved himself to be a dedicated and energetic development worker. The Rev. Geoffrey Monjesa, development officer for the diocese of Masasi, is preparing him to take over his role upon his retirement in 2020.

Buriani is part of a generation of Tanzanians who came of age after the economic turmoil that accompanied liberalization of the economy in the late 1980s, and the worst years of the AIDS pandemic in the 1980s and 1990s.

He grew up on a farm in the Masasi district and studied development in the capital, Dodoma. At 24, while still pursuing his degree, he was ordained a deacon and then a priest. After a stint working at a seminary in Rondo in the neighbouring Lindi Region, he was hired as assistant to Monjesa in the development office.

Buriani is optimistic about the future of his country, but he believes strongly that if his generation is to thrive, they need to take their future into their own hands. Unemployment is a serious concern in this country, where more than a third of the 55 million population are under 35, says Buriani and many of the other Tanzanians who spoke to members of the delegation.

"I have to raise [their] awareness to use opportunities we have to create jobs," he says. "We don't have formal sectors to employ us, but we have different informal sectors that can be used to create more jobs in this country."

A large part of Buriani's work, both within the AMCC program and outside it, is cultivating a more entrepreneurial outlook among young Tanzanians.

Given that the dream of many students is simply to land a government job when they finish university and draw a regular salary for the rest of their lives, this can be something of a challenge.

"This country is not a poor country, in terms of resources," he explains. "We have big portions of land that are not being cultivated, so we can use the resources available to create jobs and think outside the box."

One of the practical ways he is doing this is by helping students set up community-based organizations, or CBOs, which use land donated by village leadership to set up small-scale farming operations to cultivate crops like peanuts.

"It started with coming together, talking together, and opening their minds to see other opportunities," he said. "My role is just encouraging people." ■

Tanzanian mothers bring their children to the Mtandi clinic in Masasi.

Continued from p. 10

births. The goal was to reduce mortality to 100 per 1,000 births, in part by increasing the number of births in clinics.

But when an external evaluator was asked to assess the project's impact, it was discovered the number had fallen to 65 per 1,000 births, with 94% of women now giving birth in clinics. (In 2014, 60% of women chose home birth without professional medical assistance.)

Bastos, who has been involved in PWRDF's work in Tanzania since 1997, says the change is remarkable, but the real test will be whether it signals a permanent shift in attitudes toward health care.

Due to the success of the CHIP project, which wrapped up in March 2017, a second, larger project called All Mothers and Children Count (AMCC) was initiated in 2015. It will run until 2020, and aims to provide medicine and education to several dispensaries, both within Masasi and neighbouring Tunduru.

A matter of trust

Though Mtandi Clinic continues to grow, barriers to providing health care remain.

According to the Rev. Linus Buriani, who works closely with Monjesa on an AMCC project currently underway, the challenge lies in building the local population's confidence in the dispensaries and clinics.

Government policy stipulates that pregnant women and children under five can get free treatment; everyone else is encouraged to pay into local community health funds that function as insurance pools.

For $10,000 TZS (about $6 Cdn) a year, a household can purchase a year's access to medical treatment and drugs at a dispensary. But because the government cannot ensure a regular supply of medicine, sometimes patients must purchase drugs at a pharmacy.

This decreases confidence in the local health fund, says Buriani, with fewer people paying into it. The fund is then further undermined, and people are more likely to turn to traditional healers. But according to Buriani, they "are not specialists. They don't have technology… [or] the skills, maybe, to solve some of the complications during the delivery."

Ultimately, the PWRDF project is intended as a stopgap measure, allowing for the provision of drugs to the clinics and dispensaries, to build local confidence in the system and trust in the clinics before the government takes over.

"When we phase out in 2020, the government will continue working with [us]," Buriani says. "We, as church, are contributing to the government effort." ■

Visit a special *Anglican Journal* web page of photo essays and in-depth stories from staff writer André Forget's May trip to Tanzania. Go to http://bit.ly/2eKkoH4

Christians, Muslims engage in delicate dance

Continued from p. 1

Muslim *kofia* hat, and amongst the crowd of women draped in colourful *kitenge* fabrics, several sport the tightly wrapped hijabs, but when he follows the Muslim greeting by hailing them in the name of Jesus Christ, the response of "*Amin*" (Arabic form of Amen) is just as loud.

Speaking in Swahili, Almasi introduces the villagers to the group of Canadians gathered behind him, who have come to southern Tanzania to learn about All Mothers and Children Count (AMCC), a project focused on maternal and newborn health. The project was spearheaded by the Primate's World Relief and Development Fund (PWRDF), the relief and development arm of the Anglican Church of Canada.

When Almasi finishes the introduction, a man sitting in the midst of the crowd stands and introduces himself as Omari Bakari Mngwawaya, imam of the local mosque. "I would like to thank you for not separating the [Christian and Muslim beneficiaries]," he says. "The projects we received—of course, we are so thankful because one of the boreholes was put in very close to our mosque!"

Beneficiaries of a previous PWRDF program in the region (on which the AMCC project is based) stand to express their appreciation for the livestock, seeds and well they have received, and report on the progress made. Some have Muslim names, while others are clearly Christian,

▲ Masasi Bishop James Almasi (standing) with (l-r) PWRDF's Elin Goulden, Zaida Bastos, Maureen Lawrence and Bishop David Irving

PHOTO: ANDRÉ FORGET

but it is hard to immediately tell based on name or dress who follows what faith. Creed, in Mkumba, as in other villages in Masasi, is one strand of a complex web of identity.

Take Almasi himself. The only son of two Christians from a small, predominantly Muslim village, his first name is Christian, but his family name reflects the Muslim heritage of his father's family, most of whom practise Islam to this day.

Almasi's father converted to Christianity under the influence of an uncle who was a church elder. But according to Almasi, the conversion did not cause a rupture within the family, nor has it had a detrimental effect on his own relationship to his cousins and uncles.

"They respect me to be part and parcel of the family," he says in an interview. "If we could go back to my home village where my parents are, Christians in that village are a minority, Muslims are a majority. [But] what happens when I go there on Sunday to celebrate the Eucharist? The church is full! But three-quarters are Muslims."

A similar dynamic was in action at the Sunday morning worship service at the Cathedral of St. Mary and St. Bartholomew in the city of Masasi. Many men and women in the large throng of onlookers at the back of the church had been dressed in distinctively Muslim garb, and Almasi and the diocesan development officer, the Rev. Geoffrey Monjesa, both confirmed that these were indeed Tanzanian Muslims.

"Is very good! It's very good," Almasi says when asked about the relationship between Christians and Muslims in Masasi. "You should not forget one thing: in Africa, the life is a communal life...You wouldn't expect that we can fight each other if my father's side all are Muslims."

Tension over census

But while many Anglicans in Masasi stress the co-operative nature of the relationship between the two faiths, some also acknowledge that tensions exist between some Muslims and Christians in Tanzania.

PWRDF and its partner groups, like the diocese of Masasi, provide resources based on needs identified locally, without consideration of religious affiliation.

However, the Rev. Lucas Buriani, project manager for AMCC, says sometimes concerns are raised that PWRDF's development work could be a cover for missionary activity.

"[Local Muslim] perception is, 'Maybe these people are supporting us now, and later on they will baptize us,' " he says. "You talk about issues of health, [but] people are starting to ask, 'Are you coming to build a church here?' "

Buriani says he and his fellow workers assure the people that "we are not preaching the Bible, we are not preaching the gospel, we are preaching health. We are doing work that God wants us to do to help anyone we meet on the way."

And it is not only the Muslim population that suspects the other side of ulterior motives. The diocese of Masasi is unwilling to publish numbers regarding its membership, out of a concern that if Christians are found to be in the minority, some Muslim leaders might try to push for recognition of Tanzania as an officially Muslim country.

Tanzania has not asked about religious affiliation in a census since 1967, though the Pew-Templeton Global Religious Futures project estimates about 60% of the country is Christian. These numbers are disputed, and many Tanzanians believe it is closer to an even split between Muslims and Christians.

Monjesa says there was an attempt, spearheaded by conservative Muslim groups, to include religious data in the 2012 census. "The reason behind [it] was, if...they see that they are more than the Christians, they wanted to [say], 'Why can't we declare that the country is an Islamic country?' "

Christian groups resisted this attempt, insisting that it went against the nation's status as a secular country, and in the end, the data wasn't gathered. Tanzania remains an officially secular country.

However, the issue is far from resolved.

According to the U.S. Department of State's 2015 International Religious Freedom Report, the last year for which information is available, there have been arson attacks on churches in the western part of the country, and 2013 saw a number of attacks on Christian clergy and churches, including a bombing of a Roman Catholic church in the northern Arusha Region.

Back in Mkumba, the village imam Mngwawaya has agreed to answer a few questions, with Almasi as interpreter.

He brushes away suggestions that there might be tensions between local Christian and Muslim communities. "If someone who is a Muslim is having some sort of problem, that makes Christians come and work together. If Christians have problems, the Muslims go there and work," he says.

"We don't have that problem here," he responds, when asked if there have been attempts from people inside or outside the community to sow divisions between Muslims and Christians. "And we don't have any experience seeing some people come and convince [us] not to communicate with the Christians."

Mngwawaya reiterates his appreciation for the cows and borehole provided by the PWRDF project.

As the delegation drives away from Mkumba later that afternoon, the villagers join in a circle dance, just as they had when we drove up earlier that day.

Some of the participants had introduced themselves as Christians then, and some as Muslims. In Mkumba, at least, they seemed to be able to find common ground. ■

CANADA ▸

Deacons share joys, challenges of ministry

Continued from p. 1

importance of this.'"

Themes of reconciliation and relations between Indigenous and non-Indigenous Canadians were woven through the conference, with a visit to nearby Songhees Wellness Centre for a banquet and a talk from an elder and residential school survivor on July 28.

The next morning, diocese of British Columbia Bishop Logan McMenamie spoke about the 470-kilometre reconciliation walk from Alert Bay to Victoria he undertook in 2016, and Dallas Smith, former president of the Nanwakolas Council, talked about the importance of Indigenous and non-Indigenous people working together on reconciliation.

The conference also allowed time for participants to respond to The Iona Report: The Diaconate in the Anglican Church of Canada, released in October 2016. The report included a number of competencies intended to outline the demonstrable skills deacons must cultivate, and Ford said participants questioned how these could be implemented.

The Rev. Susan Page, a deacon from the diocese of Qu'Appelle, said the session proved helpful, but that more work was required on the competencies. She noted that many deacons had not yet read the report, and suggested a working group be set up to offer guidance on how the requirements could be fulfilled.

▲ **Canon Nancy Ford participates in a special deacon-centred liturgy at the conference in Victoria, B.C.**

PHOTO: CHRIST CHURCH CATHEDRAL, VICTORIA

While the conference gave deacons an opportunity to learn about how to engage with some of the pressing issues in Canadian society, it also provided space for them to discuss the joys and challenges of diaconal ministry with their peers. "When you get a bunch of deacons together, irrespective of denominations or geography, there is a resonance there that…we don't find elsewhere," said Ford. She noted that the unique role of deacons within the structure of the church means they face struggles that are not always immediately understood by priests or bishops.

Page said she found it encouraging to simply talk about the difficulties of the ministry with people who understood. "I think the major impact of the conference was knowing that many of us face the same issues across the country."

Archdeacon Bruce Morris, archdeacon for deacons for the diocese of New Westminster, agreed that it was helpful to be able to network with other deacons, and that it reaffirmed for him the importance of diaconal ministry. Morris is manager of a shopping centre in addition to being an archdeacon, and he thinks that as Canadian society becomes less religious, the role of deacons as ministers primarily to the secular world will only become more important.

The AADC also took time to celebrate the contributions of Canon Michael Jackson, author and deacon, diocese of Qu'Appelle. He was honoured with the Maylanne Maybee award, which is presented by the AADC at every triennial meeting to recognize a deacon's exemplary work.

Ordained 40 years ago, Jackson is the longest-serving deacon in the Canadian Anglican church. ■

"When you get a bunch of deacons together, irrespective of denominations or geography, there is a resonance there that… we don't find elsewhere.

—Canon Nancy Ford, board president, Association of Anglican Deacons in Canada

Bible Readings
November 2017

DAY	READING	DAY	READING
☐	01 Revelation 7.1-17	☐	16 Judges 4.21–5.11a
☐	02 Isaiah 26.1-19	☐	17 Judges 5.11b-31
☐	03 Joshua 3.1-17	☐	18 Matthew 25.14-30
☐	04 Psalm 43.1-5	☐	**19 1 Thess. 3.6–4.12**
☐	**05 Matthew 23.1-22**	☐	20 1 Thess. 4.13–5.12
☐	06 Matthew 23.23-39	☐	21 Isaiah 21.1-17
☐	07 Micah 1.1-16	☐	22 Zephaniah 1.1-18
☐	08 Micah 2.1-13	☐	23 Zephaniah 2.1-15
☐	09 Micah 3.1-12	☐	24 Zephaniah 3.1-20
☐	10 Micah 4.1-5.1	☐	25 Psalm 99.1–100.5
☐	11 Revelation 14.6-20	☐	**26 Matthew 25.31-46**
☐	**12 Matthew 24.1-22**	☐	27 Isaiah 64.1-12
☐	13 Matthew 24.23-44	☐	28 Matthew 8.1-17
☐	14 Matthew 24.45–25.13	☐	29 Matthew 8.18-34
☐	15 Judges 4.1-20	☐	30 John 12.12-26

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION

FOCUS ▸

The Reformation and its complicated legacy

▲ **Martin Luther believed Christ remained present in the Eucharist.**

PHOTO: ADAM JAN FIGE/ SHUTTERSTOCK

Continued from p. 7

the Bible in every church, compiling the English prayer book and installing continental Protestant intellectuals like Martin Bucer and Peter Martyr Vermigli in important teaching positions at Oxford and Cambridge.

As time went on, however, the English reformers came more and more under the influence of thinkers like Jean Calvin and Huldrych Zwingli, who disagreed with Luther on some sacramental issues. While Luther believed Christ remained present in the Eucharist, the fathers of what would come to be known as the Reform churches believed there was no real presence and that the Eucharist was symbolic.

"By the 1540s, a lot of the English reformers are moving away from the Lutheran view of the world, and they are embracing more the Reformed, continental view," says the Rev. Daniel Graves, editor of the *Journal of the Canadian Church Historical Society*.

It was a shift cemented later in the century when Henry's daughter Mary took the throne and returned England, briefly, to the Catholic faith. Cranmer was executed, but many of the other English reformers took sanctuary in Zurich, an important centre of Reformed theology. When they returned under Queen Elizabeth I, they brought a rigorous, Reformed Calvinistic theology with them.

For at least the next 200 years, the Church of England continued to wrestle with the complicated heritage the Reformation had bequeathed it. As Graves notes, some felt the reforms hadn't gone far enough (the church held on to forms of Catholic polity, like bishops) and others felt it had strayed too far from a Lutheran understanding of the Eucharist.

What they didn't have, says Kirby, was a solid identity of Anglicanism as a distinct form of Christian faith. "The way we often use 'Anglican' today, as a theological distinctive, is really a 19th-century accretion," he says. "To think of Anglicanism as a theological position—a distinctive theological position—is not something that Cranmer would have recognized."

As Kirby sees it, it was really the growth of the Anglo-Catholic movement in the 19th century that gave birth to the notion that Anglicanism represented a "middle way" between Catholicism and Reformed thinking.

It is an irony of history, in Graves' view, that it is precisely this resurgent interest in Catholicism that brought the Anglican church closer to its early Lutheran origins.

"The modern [Anglican] understanding of our sacramental life has become much closer to the Lutheran view," he says. "I think it is, interestingly enough, that notion of Catholicity that moves [the Anglican church] into the ecumenical movement… that allows us to get into conversation and communion arrangements with the Lutherans." ■

BILL PERRY/SHUTTERSTOCK

ARTS AND CULTURE ▸

BOOK REVIEW

THE SPIRITUALITY OF WINE

By Gisela H. Kreglinger

Eerdmans, 2016

300 pages

ISBN 978-0-8028-6789-6

Wine, a symbol of God's blessing and the promise of salvation

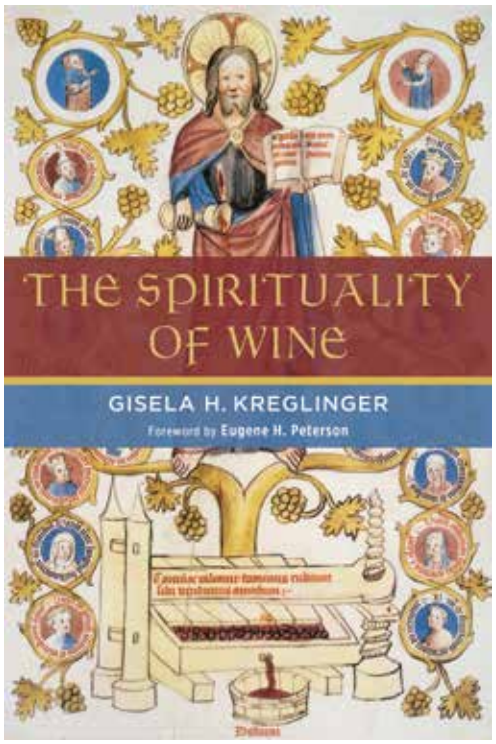
By John Arkelian

AS A NON-INITIATE into the world of wine, we approached Gisela Kreglinger's new book, *The Spirituality of Wine,* with a combination of skepticism and uncertainty. Would a free-ranging examination of the spiritual utility of an intoxicant be persuasive? Would it hold the attention of a non-devotee of wine?

The author, who grew up on a family winery in central Germany's Franconia region, caught our interest with her Christian spiritualist perspective, one that "seeks to integrate faith into all spheres of life, including the material and the everyday." Something there strikes a chord: life abundant includes celebrating the "good creation" of "the generous and loving Creator who delights in bestowing gifts on his children, which make their hearts glad and their souls sing." Ascetic strains of Christian theology emphasize the spiritual and the hereafter, while neglecting the here and now.

But we are both body and soul, and we are called upon to take joy (and find fellowship) in God's creation: "The mark of a decidedly Christian spirituality is not a flight from creation but a faith-filled embrace of it."

For Kreglinger, wine has had a long and important role in the embracing of creation. She cites biblical chapter and verse to illustrate the association of natural bounty (including abundant grape vines) with the Promised Land; and she cites Christ's first miracle—at the wedding feast in Cana, where he turns water into wine—as a key example of wine's role in biblical imagery and Christian celebration.



▲ **The book covers a great deal of territory, from the theology of spirituality to viticulture across Europe.**

PHOTO: CONTRIBUTED

The author sees wine as a sign of God's blessing and, through the Eucharist, as a tangible reminder that Christ stepped into "the divine winepress," shedding his blood for our sake. Taken in moderation, she says, wine is also a way to gladden the hearts of imbibers through shared fellowship and feasting, as engagingly depicted in the film *Babette's Feast.*

The book covers a great deal of territory, from the aforementioned theology of spirituality, to the cultural, economic and religious history of wine, to the close connection between the expansion of Christianity and that of viticulture across Europe (the role of monasteries being pivotal in the latter regard).

There are chapters on the philosophy of winemaking and one on the abuse of alcohol. Some of that material may be a tad esoteric for the general reader. It's not immediately obvious who the intended reader of this book is meant to be: scholar or layperson, wine aficionado or curious non-imbiber?

At moments, the author may wax over-lyrically about the benefits of "holy intoxication," and she tends to reiterate points more often than may be necessary. Further, the book's type-size is smaller than it comfortably ought to be.

But Kreglinger brings conviction, a sure command of her material and an engaging writing style to what was, for this reader, unfamiliar terrain. One happy surprise came in the author's brief preface, in which she alludes to her childhood on the winery: "I thought about the fields and vineyards, the sun and the rain…I thought about all the people who worked for us: their lives and sorrows…" It's wonderfully evocative stuff that makes us yearn to read a memoir of the author's childhood years. ■

John Arkelian *is an award-winning author and journalist.*

CLASSIFIEDS

OBITUARY

LEMON, THE REVEREND CANON, DAVID ERNEST:
August 23, 1925 – August 9th, 2017

Peacefully in his 92nd year was delivered into the loving arms of God on Wednesday, August 9th, 2017. Greatly loved by his wife Reta Jean (nee Turpin) for over 66 years. Deeply missed by sons Paul and Mark, and much loved by his daughter and son-in-law, Rebecca and William Armstrong. Adored grandfather to Jessica, Francois, Shasta, Molly, Liam and Sarah. Revered by his great-grandson Gabriel. May God receive you into his warm embrace and his house forever.

Predeceased by his brother Howard (1923 – 1988) and survived by his brother, Robert Stanley Lemon and sister-in-law Delores (nee Altstatter) of St. Louis, U.S.A. Remembered fondly by his many nieces, nephews and lifelong friends. David remained in active contact with his extended family right up until the time of his death.

David graduated from the University of Toronto in 1948 with a Bachelor of Arts degree. Ordained deacon in 1950 for work at Sheppard Ave West as student in charge. Graduated from Wycliffe College with an honours L.Th. in 1951 and ordained Priest of the Anglican Church in Canada in April 29th, 1951. Appointed incumbent of the three point parish of Stayner, Sunnidale and Wasaga Beach in May of 1951. David took time from his first appointment to marry the love of his life, Reta Jean Turpin on June 2nd, 1951 in the parish Church of Colborne (Trinity). In September 1954 David received his post graduate degree, Bachelor of Divinity, from General Synod and Wycliffe College. After 4 years in Stayner, he was given the task of establishing and building the new parish of St.Hilary's Church in Mississauga. From St. Hilary's he and his family moved to Lindsay in October 1961 to take up the position as Rector of St. Paul's Lindsay.

During David's ministry in Lindsay, he was appointed Regional Dean and ultimately made a Canon of St. James Cathedral in the Diocese of Toronto on November 30th, 1972. David's final move in active Ministry was in 1973 when he was appointed Rector to the Church of the Transfiguration in North Toronto. On January 31, 1990 David retired from active ministry and moved to Don Mills, Ontario where he lived up until his death.

David was born in the Rectory of St. Luke's Mono Centre in 1925 to The Reverend Robert and Phyllis Lemon (nee Thirkettle). He graduated from Brighton High School in the spring of 1945 and from there did his post-secondary studies in the University of Toronto.

An active member of the Church Camp Corporation of Innisfil Ontario, David represented two generations of Lemon at the Camp. Being actively involved in all aspect of Camp life at various points Chairman and Secretary of the Corporation.David leaves many friends behind from the Camp community.

Cremation and internment has taken place. In lieu of flowers, donations to **The Primate's World Relief and Development Fund, Sunnybrook Health Sciences Centre** or the **Heart and Stroke foundation** would be appreciated by the family.

BOOK

A Bishop's Wife: The Road Less Travelled: A Biography of Ann Shepherd (1928–2016), compiled and illustrated by her daughter Mary Shepherd, is now in print. This compelling collection of letters, interviews and stories spanning eight decades, chronicles her wise words, wild fashions and her time as "Bishop's Assistant". She navigated the road "less travelled" with all its adventures and challenges with wit, wisdom and faith and wowed the critics at every stop!

The book can be ordered by contacting her daughter at: marymathilda@hotmail.com or (514) 487-0126.

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