

Bishop's house shelters homeless

In Fredericton, former bishop's residence serves as overnight shelter—for now

Tali Folkins
STAFF WRITER

A former bishop's residence belonging to the Anglican diocese of Fredericton is serving as a temporary shelter for homeless people in the city this winter—but the city is asking that another place be found for this purpose once the winter is over.

In November, the diocese offered Bishop's Court, a three-floor, six-bedroom house, as an overnight shelter. But on the day it was to open, November 29, the city announced that the building wasn't in fact zoned for such a purpose.

An emergency meeting of city and provincial government officials resulted in an agreement allowing it to open December 1, and to continue operating until at least December 12, when a permanent decision on the shelter would be made by Fredericton's planning and advisory committee. At that meeting, the committee voted to allow the shelter to operate until the end of March, as originally planned.

The report submitted by city planners to the committee states that the part of Fredericton in which Bishop's Court sits



▲ Residents of Fredericton's "tent city" are forced to sleep outside in sub-zero conditions.

PHOTO: GARY MOORE/
CBC

is not suitable for a homeless shelter. The house is located in a neighbourhood containing some of the city's stateliest homes. "The property is within a stable low density neighbourhood, which serves as the 'eastern gateway' to the downtown,

characterized by large elegant residential style buildings on large lots. Certainly, this would not be an appropriate location for this use on a permanent basis, and staff would not support a rezoning for it to be there long-term," the report states.

See Bishop's, p. 8

Algonquin Spiritual Teacher in Residence appointed

► Albert Dumont is Algonquin Spiritual Teacher in Residence at Ottawa's Christ Church Cathedral.

PHOTO: CONTRIBUTED



Matt Gardner
Indigenous spirituality has a powerful new voice at Christ Church Cathedral Ottawa. In a historic appointment, local Indigenous spiritual leader Albert Dumont has been named Algonquin Spiritual Teacher in Residence for a two-year term at the cathedral. During his term, Dumont will help educate members of the cathedral community on traditional Indigenous spirituality, while deepening the relationship between the diocese of Ottawa and the Algonquin nation upon whose unceded territory most of the diocese sits. Dumont's appointment marks the first time that a non-Christian Indigenous teacher in residence has been assigned to a cathedral of the Anglican Church of Canada. "I see it as very important," Dumont said of his new role. "To me, it's an opportunity for people to know something about the Algonquin Anishinaabe in unsurren-

dered land. "There are people who really don't know anything about the original inhabitants of this country," he added. "They're curious, and they want to know some details or some information about it. I'm going to be doing that...I'll be happy to speak wherever they want about that relationship that's been established now." Shane Parker, dean of Christ Church Cathedral, appointed Dumont as Algonquin Spiritual Teacher in Residence. The appointment came with the full support of Bishop John Chapman, as well as Kitigan Zibi Anishinabeg Chief Jean Guy Whiteduck. Both Dumont and Parker highlighted the Calls to Action of the Truth and Reconciliation Commission (TRC) as a crucial impetus for the appointment. The recommendations included recognition of

See Appointment, p. 2



The view from the new pew



Gift guide for an altruistic Valentines Day



An important notice to our readers

Appointment first of its kind in Canada

Continued from p. 1

the equal value of Indigenous spirituality. “Albert is not a Christian,” Parker said. “He is an Algonquin man who has been shaped by the spirituality of his community, of his ancestors, throughout his life. I feel that having him in the cathedral will help us to understand Algonquin spirituality in particular, but [also] Indigenous spirituality in the context of a relationship, because I believe at the heart of reconciliation is developing a meaningful relationship between non-Indigenous and Indigenous people. “Having Albert at [the] cathedral signals our mutual concern...to learn and to share from one another’s spiritual traditions, and recognize them as equivalent.”

Confronting racism

Born in 1950, Dumont grew up in a reserve in Pontiac Country in the Ottawa Valley. His father worked at a lumber camp for part of the year, and in order to leave the reserve, had to apply for a pass from a white Indian agent. At that time, Indigenous people were also not allowed to vote in Canada, and practising their own spiritual traditions was illegal. “My parents were both honest, hardworking...Christian people, but they couldn’t leave the reserve without the pass,” Dumont said. “And it’s not they didn’t have any interest in Indigenous spiritualities. But if they would have, that would have been a crime.” Dumont himself was a Christian until he was 12 years old. However, it was the racism of his teachers, fellow students and community at large that gradually pushed him away. To Dumont, it was “spiritually unaccept-

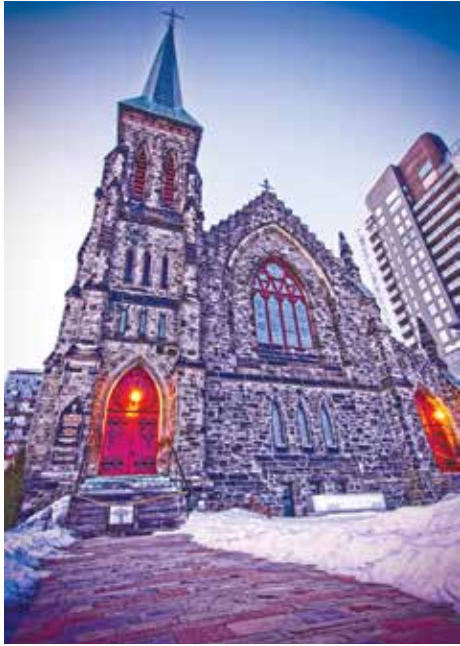


PHOTO: TREVOR MEUNIER/SHUTTERSTOCK
Ottawa’s Christ Church Cathedral

able” to see the very people who were cruel and vicious to him and his loved ones—simply due to their Indigenous ancestry—receive Holy Communion. “Whenever we first moved to [a] town, some people—thankfully, not all people, but there was a minority...people in the town who didn’t want us there—they’d tell us to go back where we came from. Even though where we were living was where Algonquins or the Anishinaabe had been living for many thousands of years...they told us to go back where we came from,” recalls Dumont. Instead, he found refuge in the forest. On many days Dumont would pack a lunch

and leave home in the early morning, not returning from the woods until dark. “From that early age, I really connected with the forest...I just knew that I was at peace there, and I didn’t have to worry about racism or that kind of thing,” he said.

‘I identify with the grassroots of the Indigenous community’

Growing up, Dumont’s role models were his parents. His mother had 13 children, and together with his father, raised 11 into adulthood. Tragically, two of his brothers died in the 1940s. Comparing Algonquin Anishinaabe traditions with Christianity as presented by European settlers, Dumont pointed to a major difference between the two belief systems, in that the “original spirituality of this land” emerged from a matriarchal society. In the traditional Indigenous belief systems of his community, he said, “women had a lot of say in what went on in their family and in their community and in their nation. The viewpoints of women were very respected and honoured.” His own mother had a strong leadership role in his family, often taking charge of how money was spent and how the children would be disciplined. Over the course of his life, Dumont has lived with chronic pain, and overcome a struggle with alcohol. “The pain I live with allows me to identify with the pain of people who come to me who are in some form of emotional distress,” he said. “My past is one of bad addiction problems. I overcame the cancer that alcohol was for me. I can help people

recover from the ugliness of destructive addictions...I identify with the grassroots of the Indigenous community. They know my heart as I know theirs.”

Role as teacher in residence

For many years, Dumont worked as a bricklayer. However, it was his storytelling abilities and knowledge of Algonquin traditions that eventually led to him working as a spiritual advisor for Corrections Canada at “a very violent prison,” as well as for the local parole board. In his new capacity at Christ Church Cathedral, Dumont will share his knowledge wherever it is needed. Potential areas may include spending time with Anglicans engaged in music ministry, meeting with Anglican clergy to teach Indigenous spirituality and helping the cathedral reach out to ecumenical and interfaith spiritual leaders. “His formation as a man who’s well-versed in the spirituality of his people has tremendous depth to it,” Parker said of Dumont. “Just at a personal level, I recognize him as someone who is a mature spiritual guide, a mature spiritual leader, and certainly his community and the wider community recognize that as well.” Albert Dumont is very committed to his new role at the cathedral, and looks forward to what lies ahead. “I’m definitely going to do everything I can to help out, let’s put it that way.” ■

Matt Gardner is corporate communicator at the Anglican Church of Canada.

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Judy Rois
Executive Director

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THE INTERVIEW ▶

“Any time a church does something beyond the normal events for worship and festivities, and actually reaches out, it becomes an instrument of hope in the community. And that I think is a huge, huge thing.”

—Hugh Segal

‘Shoring up the pillars of hope’

A conversation with Hugh Segal

Tali Folkins
STAFF WRITER

HUGH SEGAL is not an Anglican—but you might get that impression, based on his appearances at a series of high-profile church events in recent years. In 2015, the former Conservative senator and political strategist (along with former Liberal Ontario premier Kathleen Wynne) gave a speech to a synod of the ecclesiastical province of Ontario; in 2017, Segal spoke at a symposium hosted by the diocese of Ottawa, where he shared some of his views on the costs of poverty in communities and the idea of a basic income.

More recently, this past November 15, Segal addressed the Bishop’s Annual Dinner, a fundraiser hosted by the diocese of Montreal. In a talk that was, according to Bishop Mary Irwin-Gibson, inspiring and widely appreciated, Segal, who has been serving as master of the University of Toronto’s Massey College since 2014, spoke about the importance of hope in society, and the church’s role in advancing it.

The *Anglican Journal* spoke with Segal a few days later. This interview has been edited for brevity.

What moved you to speak about hope?

My view is that every situation in the world, however difficult it may be, is made worse when people despair. And if we look at what has gone on in some parts of Europe with respect to nativism and rabid anti-migrant bias; at the deep divisions in the United Kingdom over Brexit—both sides are saying that if the other side wins, it’s the end of civilization as we know it; and what is now happening in the United States—where the endless barrage of attacks on the judiciary, attacks on the other branches of government, attacks on the media, and on a series of policies in terms of openness to people of other backgrounds and religions, migrants and whatever, [all] would seem to be a pretty muscular counsel of despair—it strikes me that one of the things that the church should be engaged in support of, as should governments, as should not-for-profits, as should educational institutions, is shoring up what I would call the pillars of hope.

Because any time you do something that is constructive—you put money in an envelope for a cause, you go to university to get a graduate degree, you volunteer for something—you’re doing it because you’re hopeful that this will help. You’re hopeful this will make a difference in people’s lives and help them make



▲ Hugh Segal, master of the University of Toronto’s Massey College, spoke at a November fundraiser hosted by the diocese of Montreal.

PHOTO: CONTRIBUTED

some progress.

When hope is completely destroyed, and all there is is despair, that pretty easily leads to counsel of racism, and hatred and division, and in the case of Europe in 1939 that led to a war which saw 50 million human beings perish. Had there been more hope in the marketplace of ideas, it might have made a difference.

That’s why I make the case now that if we believe in “small L” liberal democracy, and if we believe in a balance between freedom and responsibility, and if we believe in community, one of the critical adhesives that keeps that all together is really hope. So we have to be honest about what are the threats to hope, and then we have to be serious about what we do to sustain and advance and deepen hope at every opportunity we have.

What can the church do about this, and what should it be doing?

Any time a church does something beyond the normal events for worship and festivities, and actually reaches out, it becomes an instrument of hope in the community. And that I think is a huge, huge thing and the more that our churches are able to do that and get support from their parishioners and congregants to make that happen, the more real their impact.

When we had the tragedy of various worshippers being shot to death at a synagogue in Pittsburgh, what we saw here in Toronto, and certainly in Kingston [Ont.], was people from all faiths and other groups gathering around synagogues the following Friday to produce a protective fence of human beings who said, “Look, we’re all in this together.” Those are the things that become beacons in the night, candles in the darkness, and it’s very, very important that we keep our shoulder to the wheel on that front.

Do you think there’s a hope crisis in the world today?

I think there’s a combination of things going on that give us sometimes a feeling to that effect. And today the myriad of different media platforms that come at us, that bombard people, probably tend to exaggerate the bad events.

When we had two channels in Canada—CBC and CTV—and a few newspapers, you could gather up the news and it would be horrific, but there’d be an editorial function and a balancing which would allow people to put it in some perspective. I think today the nature of digital media, the extent to which it is everywhere to be found and going 24-7, and the fact that there is often not a distinction between real news and opinion, will tend to make difficult things appear worse. And then if someone is not informed themselves, or all that balanced in their assessment, that could produce a heightened sense of despair.

Do you think this problem of hope has anything to do with the decline of organized religions that we’re seeing?

I don’t know that there’s a direct relationship in that, but I think that part of what would happen in the past, if you think about the Second World War experience, people would sit around the radio and get news of battles that went badly or thousands of Canadian casualties, and then many would be in church on Sunday, or in synagogue on Saturday, where a minister or a rabbi could talk about what that meant, put that in perspective, connect it to history. And of course, when you get less people showing up in our traditional churches for whatever reason, that opportunity for the sanity of reflection together is often lost.

Earlier, you mentioned recent trends in Europe and the United States you find worrying. Where do you see Canada in all this?

My view is that Canada remains a relatively hopeful place, and I think it’s a little bit because of the diversity of our population. I think it’s because we have large population centres that are divided up by large empty spaces, largely, in Canada, so there’s a great sense of opportunity and solid prospects. I think that when people have that attitude when they come—and we’re a welcoming country by definition—that will dissipate a lot of the despair and the anger that feeds off it.

Can you talk about your own religious background?

I went to Jewish parochial schools in Montreal, one of which was a pre-rabbinical seminary. My wife was raised as an Anglican. But depending on one’s view—either good for the Anglicans or not—I am not a member of that faith. I am a member of the Jewish faith. Both faiths’ festivals are celebrated in our home—always have been. They are something which we embrace, because we think it’s tremendously rich, and it’s very good for our daughter, and it’s very good for our friends. ■

LIFE LINES ▶



The view from the new pew

Michelle Hauser
GUEST COLUMNIST

APPARENTLY, the vibrations from the street outside have been less than good for my old church.

Thanks to heavier and heavier trucks travelling faster and harder on a road better suited to horse-and-buggy than tractor-and-trailer, combined with the unrelenting attractational power of gravity—seeking oneness between ceiling and floor—we now have a giant plaster bubble that threatens to burst open and rain chunks on unsuspecting worshippers below.

When will it ultimately fail and fall? We don't know. The element of surprise is on the plaster's side. As a result, the churchwardens have roped off my former pew—among the handful that are most threatened—with yellow police tape.

It's sobering to see a place as deeply personal as one's church pew bound by the word "CAUTION." It reads like a message from God. But what on earth is he warning me about?

Well, for starters, he is telling me it is time to make a move. After 14 years of faithful occupation, I have been forced to do the unthinkable and find a new view from a new pew.

Unfortunately, when God wants mere mortals to get a move on, he isn't big on lead time. Suddenly, one Sunday, I was welcomed by the strange sight of pew-as-crime-scene. The split-second decision that followed about where to go next was the Anglican church equivalent of a Rorschach test.

Faced with the perfect bilateral symmetry of my church's floor plan, I made the seismic shift across the aisle from starboard to port. On the autopilot so revelatory of my underlying emotional state, I fought for the front.

From a few feet away I can now stare at the splotch of labouring, but ultimately doomed, plaster above my former place in God's house. It strikes me as a mirror image of the bulging cracks in my own character, some of which have been formed



▲ **"When God wants mere mortals to get a move on, he isn't big on lead time."**

PHOTO: DEJAN STANISAVLJEVIC/SHUTTERSTOCK

in this very church.

Thanks to this congregation, and the obedience it has demanded, I have increasingly become a creature of habits both good and bad.

On the upside, I'm a better wife, a more devoted mother and a more dependable friend. My mind is more disciplined than it once was, more likely to put principles before personalities. Choices are ruled less by emotions alone and more by faith in the path, however difficult and narrow, upon which God has placed me.

On the downside, I have become increasingly judgmental of the world around me and much too reliant on creature comforts to support my delusions of permanence and position in the world.

I could have moved a few rows aft, just clear of the ceiling calamity, but my neediness for a front-row seat with an unfettered view would have none of it. How quickly the ink blot pew test revealed my aversion to losing ground and being stuck at the back.

To be healthy, wealthy and wise are good prayers but, once granted, these gifts can lead to the ugliest sin of all: spiritual pride. That's probably worthy of a little wake-up call from above.

Day by day, week by week, from my

spot at the kitchen table to my spot on the couch, to my spot in the grocery store parking lot, to my spot in church, I have become as immovable as a piece of furniture: as utterly and completely nailed to the floor as a church pew.

"We do things a little differently, over here," said my new pew-mate on the morning I made the fateful crossing to parts unknown. He was only half-joking. Over the years I've noticed a little more solemnity on his side of the church. A former sexton and churchwarden, he probably expects me and my 11-year-old son to behave: no more giggling and whispering during the announcements.

I quickly began to second-guess my second-choice pew before I'd even sat down—struggling to understand the pall of permanence already cast upon it.

This is an unprecedented opportunity. I could shop around for a new pew; choose a different spot every Sunday, like a dog circling for the next most perfect place to curl up and chill out. But I would never do that. It would make other parishioners anxious and uncomfortable, wondering *Why can't she find a new spot and just stay put?*

Maybe God might be calling our entire parish community to move around a little: those who are being shaken might use this occasion to shake themselves up a bit. Perhaps the cautionary note of a ceiling collapse is meant for all of us?

My husband thinks it will be a very long time before we're able to move back to our old pew. He fears half the ceiling will have to be chipped away until the weak spot has been rooted out. New plaster at that height needs a specialist, and good help is hard to find.

For the moment, we may need to huddle together, withstanding as best we can the upsetting vibrations from the street, unless and until a plaster storm forces us out into it. Perhaps the element of surprise is on God's side, after all? ■

Michelle Hauser is an award-winning freelance columnist and freelance writer. Her work includes contributions to The National Post, The Globe and Mail, The Kingston Whig-Standard and numerous other publications. She and her husband, Mark, live in Napanee, Ont., with their son Joseph, and worship at St. Mary Magdalene. She can be reached at mhauser@hotmail.ca.

LETTERS ▶



TANYA KALIANV/SHUTTERSTOCK

Are science and religion opposed?

Re: letter from Dr. Frank Thompson ("Views of scientists wanted," Dec. 2018, p. 5), I quote: "Some say that religion and science are opposed; so they are, but only in the same sense as that in which the thumb and forefinger are opposed—as between the two, one can grasp everything" (Sir William Bragg, 1925).

Also, re "Reader would not read digital-only Journal" (Dec. 2018, p. 5): I echo Mrs. Abby Mulvihill. I read both the *Toronto Anglican* and the *Anglican Journal* cover to cover. I am no email fan or typist! It has taken me 30 minutes to write this!

Sheila Hawkins
Midland, Ont.

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COME AND SEE ▶



By Fred Hiltz

WHILE THE THOUGHT of the parish annual meeting, or vestry as it is known in some dioceses, does not thrill everyone's heart, I confess to being one of those people for whom it actually did! Even though the compiling of the annual report was a lot of work, I always felt it was worth the effort.

I actually liked the annual general meeting. I enjoyed it even more when it was shaped so that the first half was devoted to looking back over the year that had passed and the other to looking ahead to the year before us. It was an opportunity to consider afresh what it means to be the church, and to be mindful of the needs and hopes of the community we serve. It was a time to be imaginative, brave and bold in our call and work as followers of Jesus.

This year, every parish has a great opportunity for such a conversation. It is known as "The Heartbeat of the Church" (<https://www.anglican.ca/heartbeat>).

Recalling Jesus teaching at the Last Supper, we are invited to consider times

when our church's witness to the gospel, local and national, makes our hearts glad; when its witness falls short and makes our hearts and those of others ache; when its witness makes our hearts feel hopeful. How might our reflections judge and reform our habits, refresh and renew our ministries? How might they impact the vision to which we aspire? How might they inform a heartfelt prayer for our church?

I think this would be a wonderful conversation for annual general meetings this year. If time really prevents you from acting on this opportunity, perhaps you could have your AGM set a date for a special gathering of the parish family for this purpose—perhaps over breakfast, or lunch, or a potluck supper. Food always helps in bringing people together!

From the testimony of many who have already engaged in this "Heartbeat" conversation, I am convinced that, like them, you will feel it was worth the effort!

I encourage you one and all to take up this invitation. ■

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



(Jesus said,) "This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another."

(John 15:12–17)

WALKING TOGETHER ▶



Making ministry Indigenous

Responding to the most demanding ministry situations

By Mark MacDonald

SINCE THE MISSIONARIES arrived, there has been a disciplined and dedicated attempt to make Indigenous churches look, act and feel like their non-Indigenous counterparts. We can say, once and for all, it was a failure. It isn't that Indigenous congregations don't have the means or capacity to mimic their counterparts. From the beginning and for the most part, Indigenous Christians realized that to be faithful to God and serve their communities they had to allow the Word to become flesh in their midst in an Indigenous way and to make a culturally relevant and community-based witness to the eternal truth of the gospel.

Today, one of the important ways that people may witness Indigenous self-determination is in the growing enthusiasm among Indigenous Christians to see the gospel firmly planted in their own culture and context. You will witness



▲ **Circles of ministry place the gospel in the centre of the sacred circle of their work, local community and the land on which they live and pray.**

PHOTO: AFRICA STUDIO/SHUTTERSTOCK

this most powerfully by considering the practice of ministry among the ordained and non-ordained.

The colonial church presented one model of ministry as an unyielding norm: a fully paid individual priest, trained in the philosophy and practice of the Euro-Canadian ministry, placed over a congregation with a variety of Euro-Canadian-styled programs of ministry and fellowship. Culturally inappropriate, this model of ministry has been financially unsustainable, in most places,

for several decades.

An alternative has emerged: multiple clergy, elders and lay ministers form a community of disciples. Acting as a council of elders, they provide spiritual leadership and pastoral care in some of the most demanding and stressful situations of ministry on this continent. These circles of ministry practice what we call "Gospel Based Discipleship" and place the gospel in the centre of the sacred circle of their work, local community and the land on which they live and pray. Where this model has been allowed, it has been quite successful, especially when compared with the former model.

Providing equivalent levels of funding for ministry between Indigenous and non-Indigenous communities is an important item of the agenda of justice and reconciliation. It is important, however, to be clear on the type of ministry that is being supported. We do not seek to fund a sinking ship. We desire to finance a noble tomorrow, full of truth, love and compassionate service. ■

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

LETTERS ▶

'Remembering and repenting as we pray for Jews'

I appreciated very much the timely and nuanced article by Bishop Bruce Myers concerning the relationship of Judaism and Christianity ("Remembering and repenting as we pray for Jews," Jan. 2019, p. 10). He exposes the tragic history of supersessionism in the church and encourages Gentile believers to appreciate our Jewish roots. As God regathers the Jews to Israel and prepares to bring to fuller measure the One New Man, Jew and Gentile as the Bride of Christ, I believe these insights and calls to repentance are part of his kingdom activity in our generation.

The Rev. Donald James
National Development Director
Bridges for Peace Canada



VLADIMIR MELNIK/SHUTTERSTOCK

Personal details lacking

The well-written article about the newly installed Archbishop Anne Germond ("Germond made metropolitan of Ontario," Dec. 2018, p. 1) described her goals and welcome stance on issues important to her, and probably to us as well, but the article was missing something important: the person Anne Germond. Nothing was said about her family (husband, children, etc.) nor her outside-of-church interests (her pastimes, what she does for amusement or enjoyment, etc.). We are all complex



PHOTO: GEORGE CRIBBS

Archbishop Anne Germond

elements would have made her story even more interesting.

William Grubb
Pembroke, Ont.

individuals, just as she is, too; most people relate better to others whom we see as at least somewhat like ourselves, and who are more likely to understand us and whom we are more likely to understand. Adding personal

The Anglican Journal welcomes letters to the editor.

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

FRAUD ▶

Are you protected?

Online fraudsters hit Qu'Appelle website

Site's "Donate" button targeted in February 2018

Tali Folkins
STAFF WRITER

An officer with the diocese of Qu'Appelle is warning parishes, dioceses and any other church bodies whose website has an online donation feature to make sure it's protected from fraudulent use. The warning follows an episode last winter in which someone used the diocese's "Donate" button to test thousands of stolen credit card numbers.

Amanda Sather Page, the diocese's financial officer, says that in early February 2018, fraudsters attempted to make more than \$90,000 in credit card transactions using the feature, a matter of days after it had been launched.

The transactions were all for small amounts—between \$2.50 and \$5.00, suggesting that whoever was behind the incident was trying to test the card numbers to see whether they worked. The high volume of transactions suggested an automated process was used.

"They were just using us as a testing point," Sather Page says. "The whole thing was done with the intention of just establishing the fact those cards were active and working. So it was just, 'Pound it through, pound it through,' make sure the card worked and if it did, then they would use it on other sites."

Most of the transactions failed to go through, she says, and the diocese quickly refunded the ones that did, but the episode was time-consuming, frustrating and troubling, and prompted the diocese to quickly change its payment processor over security concerns.

The incident occurred in two waves. On February 5, she says, the diocese was contacted by Moneris, the company it had hired to process payments made through the button. The company told the diocese it had noticed an unusual amount of activity on its account, and suspected fraud.

The diocese then looked into its records, to find that more than \$88,000 in transactions had been attempted, about



▲ Sather Page estimates that dealing with the incidents cost the diocese probably the equivalent in time of three people working full-time for a week.

PHOTO: SERPEBLU/
SHUTTERSTOCK

\$5,000 of which had been successfully processed.

The diocese contacted the police and began refunding the transactions that had gone through, which it was able to do within two days using a process for refunding in large batches.

Concerned by the incident, the diocese decided to purchase more security features for its "Donate" button from Moneris—only to experience another onslaught of very small transactions within 24 hours of the button being relaunched, and only a few days after the first wave.

This time, there were far fewer attempted transactions; they totalled about \$3,000, some \$600 of which got through successfully. But that was scant consolation to the diocese, which expected the button's new enhanced security features would protect it from such attacks, Sather Page says.

"It was right after we went live again, so it was quite ridiculous," she says. "We were quite up in arms about it."

Again, the diocese reported the incident to the police, and refunded the successful transactions. But its troubles weren't over yet.

A little later, Sather Page discovered Moneris had placed chargeback fees—fees for reversed credit card payments—of

\$25 each on at least 15 of the successful transactions. She had to contest each chargeback with Moneris—a process involving phone calls and time-consuming paperwork—and the experience, she says, has made her completely lose patience with the company.

"I had to phone and contest it with Moneris every time, saying, 'You were the fault of the fraud happening on the account—reverse the charge. Reverse the charge,'" she says.

Sather Page estimates that dealing with the incident cost the diocese probably the equivalent in time of three people working full-time for a week. And it still had to pay at least \$150 in chargeback fees Moneris refused to waive, she adds.

Soon thereafter, the diocese switched to PayPal, another transaction provider, she says, and has not experienced any such incidents since.

The diocese initially informed the Regina Police Service about the incident, but was told city police did not have the resources to investigate it further. It then reported the transactions to the Canadian Anti-Fraud Centre—a law enforcement body that is managed jointly by the RCMP, the Competition Bureau and the Ontario Provincial Police—but has not heard back from them, she says.

Reached by the *Anglican Journal*, Moneris declined to comment on Sather Page's concerns.

"Moneris takes issues of fraud seriously and we cannot discuss details surrounding merchant accounts for confidentiality reasons," Moneris spokesperson Darren Leroux said in an email. The company, Leroux said, actively provides its clients with information for avoiding fraud.

"When a merchant starts working with Moneris, we provide documentation on proper card acceptance and online processing procedures as part of the merchant agreement and Operating Manual," he said. The company also provides resources for identifying possible incidences of fraud, he said.

Moneris, formed in 2000 by the Royal Bank of Canada and the Bank of Montreal, is Canada's largest payment processor, according to its website. ■

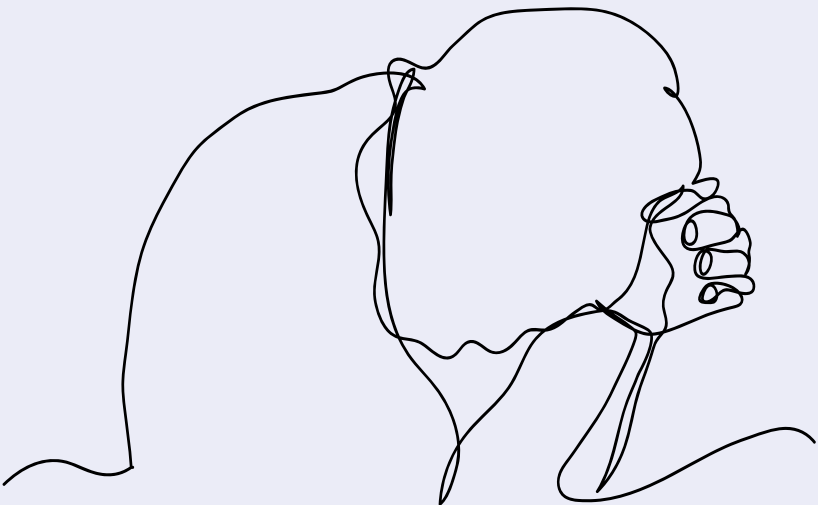


IMAGE: DODOMO/SHUTTERSTOCK

Prayers for hope

God our hope, when we are troubled by fear and uncertainty, teach us to commit our lives to your care and to go forward on our pilgrimage, trusting in the knowledge of your love and forgiveness, through Jesus Christ our Redeemer.

—Book of Alternative Services, p. 755

Gracious God, in times of sorrow and depression, when hope itself seems lost, help us to remember the transforming power of your steadfast love and to give thanks for that new life we cannot now imagine. We ask this in the name of Jesus Christ our Saviour.

—Book of Alternative Services, p. 812

GIFTS WITH
HEART ▶



◀ Heart-shaped box

Chocolates are extra sweet when they're made with fair trade cocoa procured from farmers with a share in the company. Divine Chocolate sources from Kuapa Kokoo, a co-operative in Ghana—its 85,000 members co-own the company. Chocolate bars range from milk to dark and unexpected flavours like dark chocolate with pink Himalayan sea salt, milk chocolate with hazelnuts and white chocolate with strawberries.

■ www.divinechocolateusa.com,
Ten Thousand Villages stores

Share the love

Guide for an altruistic Valentine's Day

Joelle Kidd
STAFF WRITER

Saint Valentine may not appear in the Calendar of Saints, but many Anglicans across the country will still be engaging in the secular practice of exchanging gifts and cards on February 14. For those looking to express their gratitude and love through material gifts with a little more ethical and spiritual meaning, here are some twists on traditional tokens that help support causes around the world.



▲ (Green) diamonds are forever

Diamonds can have a dark side, as they are often mined in conflict zones, in an industry rife with harsh labour practices and negative environmental impact. But if sparkly jewellery is on your gift list, try a brand that sells eco-friendly, lab-grown diamonds. Portland, Ore.-based MiaDonna uses a portion of proceeds from each sale to fund The Greener Diamond Foundation, which supports development programs in sub-Saharan Africa.

■ www.miadonna.com

Meal deal: Food and independence ▼

For those tired of braving the reservations rush on Valentine's Day, try spreading the gift of a meal to families in need. Pick an item to give from the Primate's World Relief and Development Fund (PWRDF) World of Gifts guide, like a 20-kg bag of seeds (\$30) for farmers to produce diverse crops, a goat (\$30) or 40 chickens (\$40), which provide a family with a source of income and protein from eggs. Make the donation in your loved one's name and surprise them over a candlelit homecooked meal—maybe using one of the same ingredients you bought for a family across the world.



■ www.pwrdf.org/world-of-gifts

▼ Bear hug

Instead of a stuffed bear carrying drugstore chocolates, give a symbol of hope. Hope Bear is the mascot of the Anglican Foundation of Canada, and proceeds from these cuddly teddies support ministry within the Canadian Anglican church. Bears sporting a cute seasonal sweater come with a gift bag and favourite Bible verse: "May the God of hope fill you with joy and peace" (Romans 15:13).

■ www.anglicanfoundation.org/store



◀ Make a difference

Through *Giving with Grace*, the Anglican Church of Canada funds and supports ministries across the country.

Consider giving a gift with the hope to help eradicate human trafficking, address the suicide crisis in Indigenous communities, or support the chaplains to Canada's Armed Forces.

■ <https://www.anglican.ca/giving/givenow/>



PHOTO: CONTRIBUTED

Asking for charitable donations in lieu of gifts is a creative way to give to the community.

Donate your day

Some happy couples have even decided to make their wedding into an opportunity to give.

The Rev. Michelle Boomgaard, rector of St. Christopher's Anglican Church in Burlington, Ont., diocese of Niagara, requested that guests give to charitable organizations in lieu of wedding gifts when she and her husband, the Rev. Lou Hays, got married last spring.

The two Episcopal priests had just moved to Canada. "My husband and I aren't in our twenties anymore (and haven't been for a while!)," Boomgaard wrote in an email interview. "We...were overwhelmed with stuff as we consolidated households. We knew that we didn't want to get any more stuff—we wouldn't have anywhere to put it!"

The couple still wanted to give friends and family the opportunity to celebrate with them, while supporting worthy causes. "I really liked the idea that the money people contributed in honour of the new life Lou and I were starting together would possibly help some other family elsewhere in the world start a new life, too."

The financial gifts went towards several organizations, including Boomgaard's parish and PWRDF. "As I was writing thank-you notes to the various people who had contributed to PWRDF, I said that it made me smile to think of some other family in Canada or around the world somehow sharing in the joy of my wedding," said Boomgaard. "And, I got a note that one person had donated a goat in honour of our marriage—that just makes me laugh.

"When you think about it, it's so much more practical than another set of towels. (We have a LOT of towels.)" ■

▼ Flower power

A bouquet of blooms is even better when it beautifies the world *and* helps the environment. Give a card and flowers with a valentine made from plantable seed paper that sprouts into flowers when buried in the garden. Buy online or make your own with shredded recycled paper and wildflower seeds. You can even tuck an extra gift inside—help Canada's reforestation by planting a tree (\$4 each) for a loved one.

■ www.treecanada.ca



Bishop’s Court now a temporary shelter

Report recommends allowing shelter to operate until March 31

Continued from p. 1

The report also states, however, that there is an urgent need for overnight shelter for homeless people in the city, and that the Bishop’s Court project was widely supported.

“There is a significant and immediate community need and the Bishop of the Anglican Church has volunteered the use of this property. In addition, community health organizations, non-profit agencies and other volunteers worked together in support of this opportunity,” it says.

The report recommends allowing the shelter to operate until March 31—but that it permanently cease operating at that time. The recommendations were unanimously approved by the committee on December 12.

Reached the next day, David Edwards, bishop of the diocese of Fredericton, said he was glad the committee agreed to allow the project to go ahead—but hoped a more permanent solution could be found for the city’s homeless.

The idea of offering Bishop’s Court as a shelter, Edwards said, arose out of a November meeting he attended involving various levels of government and other groups concerned about homelessness in New Brunswick’s capital.

“Basically, the mayor encouraged



▲ Community health organizations, volunteers and others all supported the shelter.

PHOTO: GISELE MCKNIGHT

us—the 30-odd people who were at the meeting—to come up with some sort of plan,” he said. “There was a big kind of push from all levels to make this happen, and I was able to offer a building that I knew was going to be empty for the winter...It was an obvious place, if it was suitable.”

Everyone wanted to act quickly, Edwards said, because of a recent report that 35 people in the city of just under 60,000 were living on the streets—and by late November, nights were already getting very cold.

Bishop’s Court has frequently sat unoccupied since January 2011, when then-bishop Claude Miller and his wife moved out. It has been rented out on short terms, and served as a student discipleship residence for three years. In November 2016, Edwards floated the idea of making the house part of a larger new building

that could include space for institutions and individuals to rent. But meanwhile the diocese is continuing to figure out what to do with Bishop’s Court and other buildings it owns in Fredericton, Edwards said.

The provincial government announced it would commit \$82,000 for costs, including pay for professional staff to work with volunteers at the shelter. Within about two weeks of Edwards offering Bishop’s Court, volunteers organized by the Community Action Group on Homelessness, a local group that is spearheading the project, had converted the house into an emergency shelter, at minimal expense. The main cost of the project to the diocese is heating the building, the bishop said.

The shelter is operating under the Out of the Cold model, a community-based and volunteer-driven means of providing “low-barrier” places for the homeless to spend the night. It was devised in 1988 by Susan Moran, a Canadian Roman Catholic sister, and has been adopted by many groups since then.

Although some neighbours have expressed concerns about the shelter, the idea has been well received by Frederictonians generally, Edwards said. As of December 13, he said, the shelter had been operating for several days at its full capacity of 20 people.

The Community Action Group on Homelessness, Edwards said, is hoping to build about 50 small housing units in the city in roughly a year, and to provide support to help people out of long-term homelessness. ■

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WORLD ►

Church alliance supports Rohingya refugees

PWRDF donates \$95K+ to ACT Alliance project

Joelle Kidd
STAFF WRITER

The Primate's World Relief and Development Fund (PWRDF), the Anglican Church of Canada's relief and development arm, is contributing to a partner program providing relief to Rohingya refugee camps in Bangladesh, with a focus on combatting gender-based violence and increasing gender equality.

Nearly 1 million Rohingya, a Muslim ethnic group, are currently in refugee camps in Cox's Bazar, a district of Bangladesh, after fleeing violence in Rakhine state in neighbouring Myanmar, which a UN official called "a textbook example of ethnic cleansing."

Naba Gurung, PWRDF's development and humanitarian response co-ordinator, was part of a team that visited the camps in November for a midpoint assessment of an appeal project through ACT Alliance, a humanitarian, development and advocacy coalition of churches and church-related organizations of which PWRDF is a member. PWRDF contributed \$95,327 to the appeal.

The appeal is funding projects in food security, livelihood, shelter, hygiene, psychosocial work, and other areas.

One of ACT's main focuses is gender equality and gender-based violence, says Gurung. Rohingya refugees have reported



▲ ACT partners have helped set up learning centres for children like Tosmitara (above) in the camps, where older Rohingya girls are trained and employed as teachers. "The good thing is, for these little girls... these teachers are their role model," says PWRDF's Gurung.

PHOTO: NABA GURUNG

instances of mass rape and other sexual violence towards women by the Myanmar military. There are also workshops for boys and men that deal with gender-based violence and family structure, Gurung says.

In addition, ACT partners have helped to set up learning centres for school-age children. "The Rohingya girls are trained and employed as teachers," says Gurung. "And the good thing is, for these little girls, kids, these teachers are their role model."

Community kitchens have also been set up to create space for vulnerable women who may lack fuel or cooking utensils to make food and socialize. Other food projects include food distribution, nutrition education and "micro-gardens" that can be grown in small spaces within the congested camps.

Refugees living in the camps are not able to work, use the official Bangladeshi school curriculum or build permanent structures, Gurung says. The government of Bangladesh is eager to repatriate the Rohingya to Rakhine state.

Bangladesh had planned to repatriate 2,200 Rohingya in November. Though the return was on a voluntary basis, protests in response sprang up in the refugee camps. Officials in Myanmar admitted that no refugees had been moved back across the border.

The massive influx of refugees has been a strain on the host community, Gurung notes. The need for shelters and firewood caused clearance of large swathes of forest, and locals have had to deal with increased military presence in the area. In response, Gurung adds, Bangladesh has requested agencies and NGOs working in the area to allocate 25% of their budget to programs addressing the needs of host communities.

While working in the area can be complex and bureaucratic, Gurung says Bangladesh has done an "incredible" job hosting an enormous refugee population.

PWRDF also previously took part in a food distribution project in the camps with the Canadian Foodgrains Bank (CFGB). Another such project began in January, with PWRDF to contribute \$40,000 through its equity with CFGB. The funds will also be matched 4:1 by the Canadian government, and other partners are also involved, bringing the total size of the project to roughly \$1 million, Gurung says. ■

Partners Together on a Journey Celebrate PWRDF Sunday during International Development Week and beyond

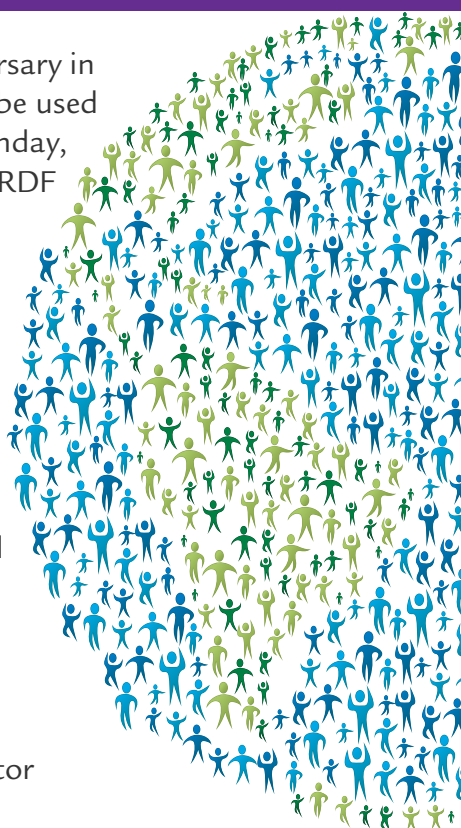
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Visit pwrdf.org/PWRDFSunday for more information and to download service bulletins.

For information please contact
Suzanne Rumsey, Public Engagement Coordinator
at 416-924-9199 ext 267.



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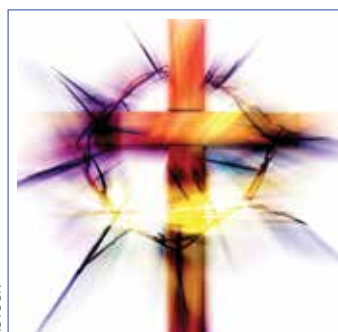
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**Bible
Readings**
March 2019

DAY READING

- ☐ 1 Exodus 34:10-35
- ☐ 2 2 Corinthians 3:1-18
- ☒ 3 **Luke 9:28-43a**
- ☐ 4 Psalm 99:1-9
- ☐ 5 2 Corinthians 5:11-6:10
- ☐ 6 Joel 2:1-17
- ☐ 7 Deuteronomy 26:1-15
- ☐ 8 Psalm 91:1-16
- ☐ 9 Romans 10:5-21
- ☒ 10 **Luke 4:1-13**
- ☐ 11 Genesis 15:1-21
- ☐ 12 Psalm 27:1-14
- ☐ 13 Philippians 2:12-30
- ☐ 14 Philippians 3:1-21
- ☐ 15 Philippians 4:1-9
- ☐ 16 Philippians 4:10-23

DAY READING

- ☒ 17 **Luke 13:22-35**
- ☐ 18 2 Samuel 7:1-17
- ☐ 19 Luke 2:41-52
- ☐ 20 Exodus 3:1-17
- ☐ 21 Isaiah 55:1-13
- ☐ 22 Psalm 63:1-11
- ☐ 23 1 Corinthians 10:1-17
- ☒ 24 **Luke 13:1-9**
- ☐ 25 Psalm 40:1-17
- ☐ 26 Joshua 1:1-18
- ☐ 27 Joshua 2:1-24
- ☐ 28 Joshua 3:1-17
- ☐ 29 Joshua 4:1-24
- ☐ 30 Joshua 5:1-15
- ☒ 31 **Luke 15:11-32**

SOURCE: CANADIAN BIBLE SOCIETY. USED WITH PERMISSION. PHOTO: THOOM/SHUTTERSTOCK

Continuing Education

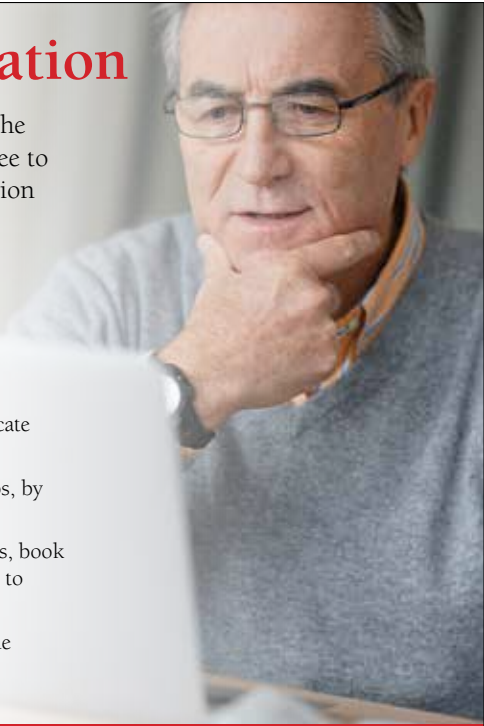
The Council of General Synod approved the recommendation of the Pension Committee to a 3 year plan to double the CEP contribution to \$900 per year as follows:

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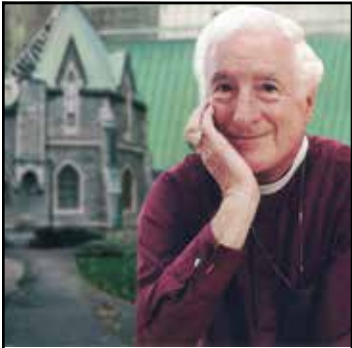
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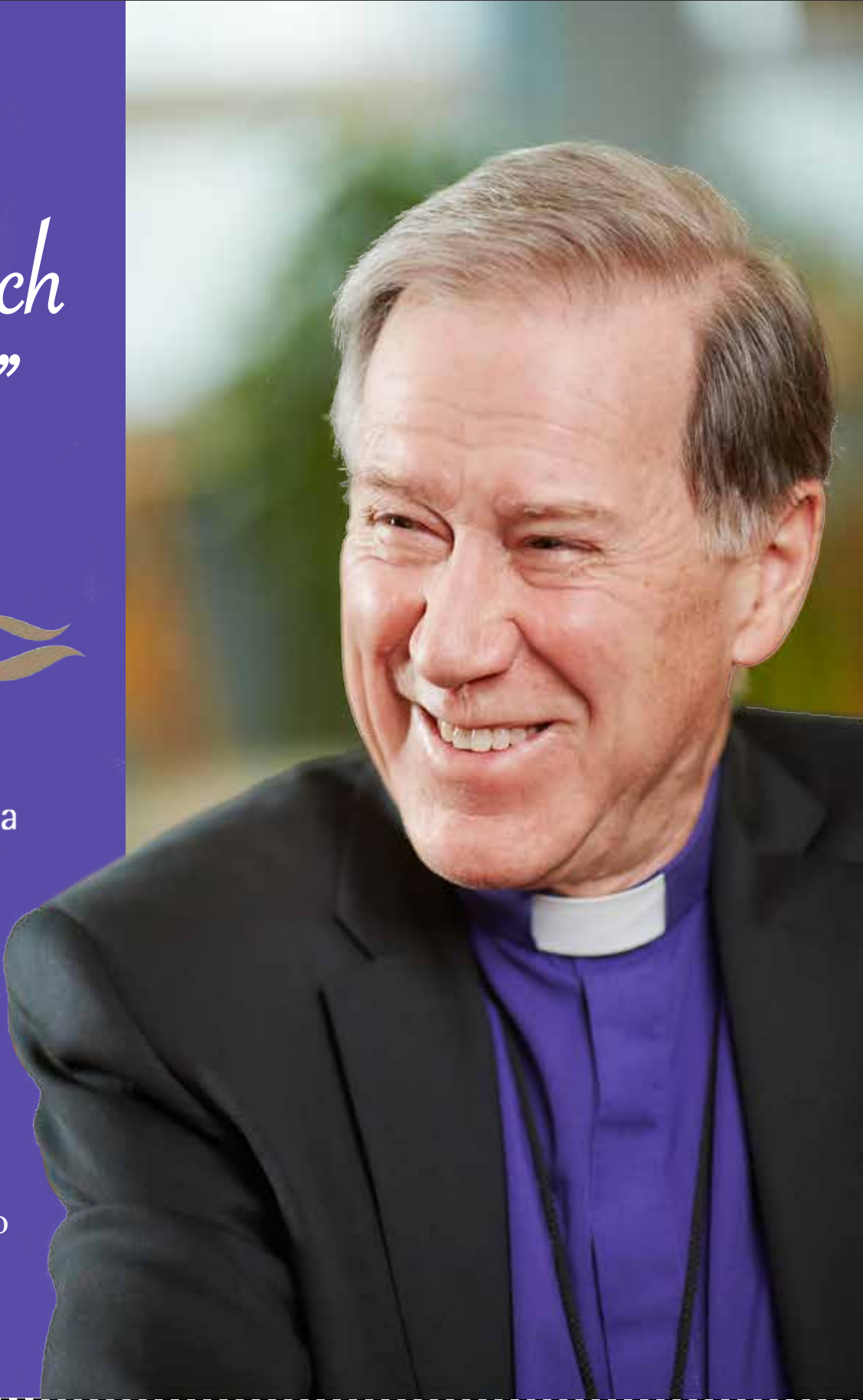
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