

Building relationships with Indigenous partners

by Jennifer Preston

The Quaker Indigenous Rights Committee (QIRC) of CFSC engages with many partners on local community-level work. Building relationships with Indigenous partners is part of how Friends work towards reconciliation. Educational outreach engages us all in the importance of respecting the human rights of Indigenous peoples. The following are a few examples of QIRC's current work to that end.

Initiated during, and in response to, the Oka crisis in Kanehsatà:ke, Quebec, *Smoke Signals* is an award-winning radio program on the air since September 1990. Mary Lou and Dan Smoke are volunteers at CHRW 94.9 FM, <http://www.chrwradio.ca> on Sunday nights 6:30 - 8:00 pm. Since 1999 they have also produced a television segment, *Smoke Signals*, at London CTV. Interviews can be viewed at: <http://london.ctvnews.ca/more/smoke-signals>. QIRC has financially supported the archiving of *Smoke Signals* as well as the creation of content for radio, television, and a course taught by Dan and Mary Lou on the representation of Indigenous issues in the mainstream media and alternative media.

The medium of radio expresses oral culture that has been in North America since the beginning of time. Dan and Mary Lou broadcast traditional teachings and arts, Indigenous music, and current affairs of Turtle Island to a public that is listening and being educated by alternative Indigenous media. The radio show *Smoke Signals* is syndicated on four other stations: Aboriginal Voices Radio Network of



JODIE WILLIAMS

Josephine Mandamin and Isaac Murdoch Jr at the *Women's Gathering on Thunder Mountain*. Josephine is well known as a "Water Walker", a grandmother who has walked around the Great Lakes to raise awareness that water is sacred and women are the carriers of the water.

Toronto, CFRU Radio at the University of Guelph, the Kettle Point radio station *The Eagle*, and the Fanshawe College campus radio station *CIXX*, in London. QIRC's continuing support contributes to this public education. For their joint work in international education and healing, Dan and Mary Lou were recently awarded a Joint Doctorate, *Honoris Causa*, from Noble International University, India, and affiliated with the Noble Institute for Environmental Peace, Canada. The degree was given at a ceremony in Toronto, accompanied by Dr. Isaac Day, *Honoris Causa*, Natural Laws, who also presented an eagle feather each to Mary Lou and Dan.

First Peoples Human Rights Coalition is another long-term partner of QIRC that focuses on human rights education. First Peoples manages a large electronic list serve, sending 2 mailings a day, 5 days a week. As it currently stands, the human rights materials go to over 700 Indigenous

leaders and organizations from around the world. Many of the recipients forward mailings on to their own lists. This dissemination of valuable information is critical for the respect and promotion of Indigenous peoples' human rights. QIRC financially supports this list serve and contributes content to it. A Friend had this to say about the First Peoples Human Rights Coalition list: "If it was not for your mailings I would be stalled at some point in the past and unable to imagine the bright future we have ahead of us all together.... [We] all benefit from being at the leading edge of understanding the forces at play creating the 'brand-new bright tomorrow'".

CFSC financially supported the *Women's Gathering on Thunder Mountain* hosted by Ojibway Connections. CFSC board member Justin Coutts (Yarmouth MM) is active as a helper and brought the request for CFSC's engagement on

KEEPING UP WITH FRIENDS

Continuing revelation – alive and well at CFSC

In October, 2014, CFSC's Board approved a new organizational structure. Now, when Friends are appointed to serve on CFSC, it will be to either sit on the Board (governance, administration) or on a Program Committee (Indigenous Rights, Justice, Peace and Sustainable Communities).

Previously, Friends appointed to CFSC had to do everything: program, administration, and governance. A diverse set of skills was needed, and the workload could be overwhelming. After an extraordinary amount of

detailed and considered work, a new structure that speaks to the testimony of simplicity was revealed to us. We are excited to live into this new structure – and fortunate to have been able to discern it out of a desire to do our work better and more faithfully, rather than out of a crisis. Friends exploring service on CFSC are invited to be in touch.

It's Peace Tax season!

A Friendly reminder to those who wish to - you can use the Peace Tax Return (paper or electronic version) available at <http://www.consciencecanada.ca> to redirect military taxes to nonviolent security or to support legislation for this action. Questions? Contact Conscience Canada at (250) 537-5251 or info@consciencecanada.ca.

1st annual: What happened with synthetic biology this year?

Simple. Easily accessible. These are not things you might associate with synthetic biology (SB). But, responding to a request by Friends, CFSC has written a short update on SB headlines from 2014. SB has major implications! We hope you will read and share this brief update and consider discussing it with a study group: <http://www.quakerservice.ca/SBUpdate2014>

CFSC writes in support of Friends & others at Burnaby Mountain

We've written a letter of support for those engaged in nonviolent witness on Burnaby Mountain in the lower mainland of British Columbia. Read it at: <http://www.quakerservice.ca/BurnabyMountain>

QUAKER CONCERN

Canadian Friends Service Committee/Secours Quaker Canadien

Quaker Concern is the newsletter of Canadian Friends Service Committee (Quakers). Published three-times a year, it features articles on CFSC projects and concerns of Friends. CFSC's **Annual Report and Appeal** is sent to all donors in late autumn.

Canadian Friends Service Committee, founded in 1931, exists to unify and expand the concerns of Friends in Canada. Our work is carried out by three program committees (Quaker Indigenous Rights Committee, Quakers Fostering Justice, Quaker Peace and Sustainable Communities Committee).

Donations are received with gratitude. We rely on the support of individuals to carry out our work. CFSC issues tax receipts for donations over \$10.

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Giving thanks for the life and service of Betty Polster

"Live adventurously. When choices arise, do you take the way that offers the fullest opportunities for the use of your gifts in the service of God and the community? Let your life speak. When decisions have to be made, are you ready to join with others in seeking clearness, asking for God's guidance and offering counsel to one another?"

- *Advices and Queries*, Religious Society of Friends (Quakers) in Britain.

It is with hearts heavy with grief, but overflowing with gratitude for the life she lived, that we say farewell to Betty

Polster, who died peacefully at home surrounded by loving family on January 15th, 2015, in her 89th year. Betty lived a life larger than many of us ever dream of. She gave unhesitatingly to friends, family, the Quaker community and the world at large. Betty served CFSC as Clerk and as Coordinator (now called General Secretary), and was also Clerk of Yearly Meeting, Resident Friend at Friends House in Toronto and a major force in the development and publication of our own *Canadian Faith and Practice* among much more. We are grateful for what she brought to the life of CFSC, and will continue to be inspired by the life that she lived as a Friend, and friend to many. There will be a Memorial Meeting held Saturday March 21st, 2015 at Fern Street Meeting House in Victoria BC.



Peacebuilding in Peterborough

by Margaret Slavin Dymont

On a Sunday after meeting for worship with Peterborough Monthly Meeting, a few Friends stayed to talk together. We ended with silence and the holding of hands. I found myself saying into the stillness, “This is astonishing.”

Our reason for meeting that day was to develop logistical and spiritual support for Gianne Broughton, who has been invited to present a workshop on Peacebuilding at the upcoming Abraham Festival. This is a significant annual event in our faith communities, as Jews, Muslims and Christians come together to explore common ground. The invitation to Gianne grew from a series of sessions planned by our Meeting last October, which has turned into a Spirit-led adventure!

It all started quietly when our rep to last fall’s Representative Meeting bore home with her several copies of Gianne’s book, *Four Elements of Peacebuilding: How to Protect Nonviolently*. The book, published by Canadian Friends Service Committee while Gianne was staff there, explains alternatives to the use of violent force to protect people in the midst of civil wars and other dangerous situations around the world. Copies were passed along to our Programming and Outreach Committee to think about. Every year or so, we look for an opportunity to learn some hands-on peacemaking skills. We reserved five Thursday nights through October and the first week of November as a space for a “study”. One evening for each of the four elements, we thought, and one to reflect and wind up. We also set out to see whether Gianne could visit to answer questions from us toward the end of our study.

Part of our committee’s mandate is outreach, so we felt it right to invite the community at large to study with us. One Friend insisted that we needed a comprehensive list of groups in the city engaged in building peace. He has had a concern that, with the lapse in our local peace network, there has been no easy way to make a public statement or organize responses to current events. A Friend took on compiling that list. This is how we



MATTHEW LEGGE

Gianne Broughton conducted an exercise on *The Four Elements of Peacebuilding* with CFSC members in October, 2013. In this exercise participants map their peacebuilding work and experiences with each of the four elements, learning from each other and the knowledge present in the group.

heard about and attended an event organized by the Unitarians, who were doing a similar exploration, theirs focusing on education on the relationship between settlers and First Nations. We were told by a First Nations elder that it was fine to invite the Friendship Centre and other such organizations to an event, and that protocols apply only if we want to make formal approaches to the local First Nation itself. So we forged ahead, and started to draft a poster for our study.

Three of us met to finalize the format, and discovered that we were all feeling a stop. It felt premature and possibly arrogant to offer these ideas to the general public, especially in the simplistic format we had been envisioning. A main point the book makes is that the four elements of peacebuilding: interest-based, power-based, compassion-based and rights-based—supplement one another. Any given action will focus on one of them, but will use all of them to build peace. We needed to get our own heads around the material, and find a more creative way to present it.

We were excited and intrigued by the realization that there are many documented effective responses

between diplomacy and the rush to war.

Practical suggestions arose as we drew connections between the inspiring stories in the book, mostly from Africa, and our own culture. We wondered about creating a Peace Centre, or at least a regular downtown vigil for peace. To help with our exploration, we invited someone from the Abraham Festival and someone from a United Church venture, Seeds of Change, to attend our next meeting.

The day before that session, October 22, 2014, there was a shooting on Parliament Hill, and the minister of the Unitarians, aware of the process we were engaged in, contacted us to discuss a public vigil in response. We invited her to attend our meeting that night and she did, as did a United Church minister who heard what we were doing. In a wide-ranging discussion, we came to unity about at least this one-off vigil. To publicize it, we were able to offer our growing list of peacebuilding contacts. The next day the vigil took place in a park with 35 participants, many from the Unitarian fellowship, but also Quakers, United Church members,

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Ripped Apart or Stitched Together

by Dorothy Vaandering

Imagine for a moment that someone has harmed you—stolen from you, vandalized your property, assaulted you, lied to you, killed a loved one. List what you would need from others so you could process the harm you have experienced.

Now, imagine that you have harmed someone—you've lied to them, ignored them, maligned them, stolen, vandalized, assaulted, perhaps even murdered them. List what you would need from others so you could address the harm you had caused.

Look at each list. What do you notice? Answering these questions, people are usually surprised to discover that the lists are similar. They reveal common needs.

Rarely do people identify a need to be punished or have their perpetrator punished in ways that are totally disconnected from the experience. What people who are harmed or cause harm crave is to be heard, to have time for reflection and response; to explain, to be accountable or have accountability; to apologize or hear an



GERALDVAANDERING

Viewers take in the newspaper “Frieze” by Gerald Vaandering and Quilt by Meagan O’Shea. These two pieces, paired in the exhibit *Ripped Apart or Stitched Together*, illustrate the complexities of shaping public opinion on crime and finding ways of restoring community.

apology; to have an opportunity for things to be made right. This is what restorative justice looks like in action. Justice needs to be understood as honouring and working for the inherent worth of all. This is difficult for a society that has convinced its citizens that safety comes with removing people who cause harm from its inner circle.

Ripped Apart or Stitched Together, an art collaboration supported in part by

CFSC and seeking to confront biases and prejudices toward those who cause or experience harm, was presented at the 2014 National Restorative Justice Symposium in Banff, Alberta.

Viewers entering the exhibit were faced with two large pieces: a collage and a quilt, each displaying a compilation of images. The collage was an 8 x 0.6 metre work full of

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Uncertain time for US War Resisters

by Jane Orion Smith

Since September 2014, seven US war resisters have received negative decisions on their applications to stay in Canada. Soon, they may be deported. These modern day conscientious objectors (COs) are not going public with their stories because of concern that, if sent back to the US, they will face greater punishment for having spoken out.

Their fear is well-founded: all but one of the US war resisters who returned to the US were tried in military court and evidence of their speaking out against the war was introduced as evidence that they should be treated more harshly. And they were. Thousands of US soldiers deserted from the Iraq War. Almost all have received an administrative discharge – no court,

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no jail.

So, while we cannot discuss any cases or identify names, we want readers to know that there is much work underway by CFSC, the War Resisters Support Campaign, and many individuals to support these COs during a stressful and trying time.

One of the more frustrating aspects of their situation is the constant uncertainty – will I be allowed to stay? Will I be ordered out of the country? If so, will I be sent to prison? Since Kim Rivera was ordered out of Canada in fall 2012, the war resisters have been in limbo, waiting for their decisions. Some wait years and then one day— out of nowhere – it arrives. Not surprisingly, the decision is negative. Every decision is negative. And, after

all that waiting, now there is the sudden mad dash to respond, requiring everyone to be ready – at a moment’s notice – to be at the top of their game. From waiting to sprinting. It’s been like this for years. Nothing – then everything.

What happens at that moment, when one decision comes down (let alone seven)? It is a certain kind of chaos, mixed with adrenaline and fear. In practical terms, the war resisters’ lawyer reviews the decision – Does it substantially address the issues that were raised in the application? What is the rationale given? What has been missed? To date, the government’s responses have often not addressed the substantive issues raised in the war resisters’ applications, opening the

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RIPPED APART

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images published in the *St. John's Telegram* newspaper over one year, showing people being arrested. In each image, the names and eyes of those arrested are blacked out. Though visibly present, there are no voices. Individuals are ripped away from their context and observers quickly dismiss their value.

The quilt was 2.3 x 1.4 metres, displaying 40 colourful individually designed squares surrounding an image of a tree. Each square was created and sewn by people whose lives had become entwined with crime, through being harmed or causing harm. Each square links to an audio recording of the personal story behind it, including how an opportunity for meeting and sharing brought healing. Each speaks of moving forward, of hope through reconciliation. Stitched together, the hope of reconciliation is multi-dimensional.

The two pieces juxtaposed challenge the viewer to consider personal and societal perspectives of justice. What is it? When is it accomplished?

According to those involved with the exhibit, artists Meghan O'Shea (quilt) and Gerald Vaandering (collage), Kathryn Bliss (Church Council of

Justice and Corrections - commissioners of the quilt) and show curator Dorothy Vaandering, art reflects realities of life back to viewers, communicating in a way that words cannot.

The collage originated with Vaanderings' experience of daily bombardment by images of people who had been arrested (most pre-charge) in handcuffs or shackles. He became conscious of how, as newspaper readers, we were being coerced to think that we are safe because the justice system does its job. Collecting the images for one year and compiling them into the 8 metre collage exposed how media contributes to social distancing. Presenting those arrested without a context encourages viewers to consider them as objects, less than real people, and thus easier to punish. Such images become a means for social control. When they are separated from 'me'/'us' it is easy to support and encourage 'tough on crime' policies, as we need not feel responsible for who they are as people.

The quilt was created to visually express the essence of healing made possible through restorative justice. Scraps of material - a swatch of a kilt worn by a murdered spouse on a wedding day, the lace of a christening dress, a feather that flits about on a

breath - colours, textures, voices, and stories all come together to remind viewers that those harmed and those who cause harm, are living, breathing human beings with a deep need to belong. Viewers are wrapped in warmth, recognizing our common humanity and brokenness. We are challenged to be in relationship, knowing that lives are fragile and in a moment each of us could be entwined in harm.

Starting at the collage and moving along its length, we see how, as consumers of media reporting, we become complicit in the dehumanization of people. As non-objecting readers we stand ready to throw rotten tomatoes and mud at those in pillory and stocks. Then suddenly we encounter and are embraced by the quilt. We are invited to join with the rest of broken humanity to make space in society for all. The stark contrast invites us to think deeply about what justice requires of us.

For more information on the show and its components see:

<http://www.cjcc.ca> and

<http://bit.ly/RippedApartStitchedTogether>

A version of this article was originally written for Do Justice, a blog of the Christian Reformed Church.

door to seeking a stay of removal (i.e. postponing deportation) and a judicial review of the government's decision (i.e. the war resisters still have legitimate grounds to seek to stay in Canada). Often, the application to the court for the stay, and request for review, has to be done within two weeks. Each case tends to generate hundreds of pages of material.

If the stay and review are granted, we are back into the cycle of waiting: first, for the court case (could be a year), then the decision (could be months), and finally either another assessment of the application by the government ordered by the court (could be years), or for the date



Tens of thousands of Canadians have supported the war resisters over the years, most recently at events during *Let Them Stay Week* January 25 to 31, 2015. Above, Quaker United Nations Office (QUNO) staff with several of the war resisters and their lawyer at Friends House in Toronto, 2013.

by which the applicant has to leave Canada (usually less than 14 days).

The war resisters and their supporters are remarkably patient. And

committed. This issue is about them – and so much more than them. Even if you believe there is a place for war and

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INDIGENOUS PARTNERS

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behalf of spiritual teacher Isaac Murdoch Jr. Activities at the Gathering included medicine walks, teachings about the traditional water bundles, traditional healings, moon time and berry fast teachings, sweat lodges and sunrise ceremonies. Participants reported it to be an amazing opportunity to connect with other like-minded Aboriginal women in a safe and supportive environment, as well as to learn about and revive traditional teachings. Women are the key factor in establishing a healthy relationship between the village and the world of the spirits, which in turn maintains a healthy community. There was also a great opportunity for the young men of the Genaabaajing community (located north of Sudbury, ON) to learn about their traditional roles in relation to the women.

Last year QIRC staff Jennifer Preston was invited to present to the Waterloo/Guelph professional chapter of Engineers Without Borders (EWB). Jennifer spoke about Indigenous rights, pressing concerns in Canada, and the *UN Declaration on the Rights of Indigenous Peoples*. The event also

included the student affiliation of EWB from the University of Waterloo. It was a rich discussion focused on making the links between EWB's existing international work and global partnerships and the need for engagement "in our backyard" with Indigenous peoples. EWB is exploring where they may be able to support Indigenous communities and how the mutual learning process can be done respectfully and with integrity.

In September, CFSC co-sponsored a very successful public event at the Vancouver Public Library, *After Tsilhqot'in: A Conversation about Indigenous Territories and Resource Development in British Columbia*. The evening featured Grand Chief Stewart Phillip, President of the Union of BC Indian Chiefs; Anne-Marie Sam, Nak'azdli First Nation; Paul Joffe, Grand Council of the Crees (Eeyou Istchee); and Jessica Clogg, West Coast Environmental Law. It opened with a blessing from Elder Mary Charles and was moderated by Jennifer Preston and Craig Benjamin, Amnesty International. A full house was treated to a rich and substantive

discussion on this critically important topic. The evening was videotaped and presentations can be viewed online: <http://www.quakerservice.ca/AfterTsilhqotin>

All of these pieces of QIRC's work contribute to the tapestry of Friends' service and witness to promote and respect the human rights of Indigenous peoples. Creating and nurturing relationships with Indigenous partners connects us to vital grassroots work, increasing its effectiveness and resulting in us accomplishing much more than we could on our own. Our valued partnerships and educational initiatives are meant to encourage others to learn and engage with integrity on the journey of reconciliation. By supporting our partners we walk that journey side by side and learn from each other.

Jennifer Preston is the coordinator of CFSC's Indigenous rights program work. She is also a member of Hamilton Monthly Meeting. If you are interested in a presentation on our work, please contact the CFSC office.

PEACEBUILDING

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Muslims and passersby.

It was a moving event, a place to bring compassion and hope in place of fear. One participant spoke of her concern for families of the mentally ill and for the young man who did the shooting. Others expressed concern for the soldier who was killed and for his family. We lit candles. There was silence, and spoken prayer.

Meanwhile, Gianne had already accepted our invitation, but instead of Q & A suggested a workshop. Since our sessions never had turned into a "study," this felt much more appropriate, and even though it was now short notice, we again used our new list to put the event out to the peace community. Twenty registered and thirty-two showed up! People were pleased and startled at the range of organizations represented.

Gianne spread out a sheet on the floor with the quadrants of the four elements, and invited us to go and

stand in the one where we felt we had done most of our work toward peace. By the time she had elicited our stories, we had a much deepened sense of the experience in the room, and were learning what we could draw on in our own community.

Perhaps the most useful exercise was a role-play, a scenario borrowed from Alternatives to Violence (see <http://www.freewebs.com/avpcanada/avphistory.htm>) where conflicting interests start nations on the road to war until they begin really listening to one another.

People went away with a heightened understanding of the forces in play when we set out to resolve a dispute. Most also went away with a copy of *The Four Elements of Peacebuilding*, meaning that they had the opportunity to study further and read the examples of real-life reconciliation.

Now we know that Gianne will be back in April to bring these stories and

skills to a larger and more diverse group at the Abraham Festival. There's a sense of something stirring and coming into the Light.

Margaret Slavin Dymont is a member of Peterborough Monthly Meeting. The Four Elements of Peacebuilding is available for free download at <http://www.quakerservice.ca/4elements> or in print copy by contacting the CFSC office.

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WAR RESISTERS

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militarism in society, there are lines in the sand. The resisters have been there. They have seen the transgressions. And they have had the moral temerity to say, "No". "I cannot participate in or support such action". Some have become pacifists. Some not. What binds them is their sincerely held beliefs that what was happening was wrong, had to be resisted, and that they should not be punished for it.

There is a section in the UN High Commissioner for Refugees' *UNHCR Handbook*, which is used to adjudicate refugee cases, on the situations in which deserters and those avoiding military service can seek protection. Paragraph 170, used in many US war resister cases, notes that military personnel can desert and expect protection from foreign governments when they "can show that the performance of military service would have required his participation in military action contrary to his genuine political, religious or moral convictions, or to valid reasons of conscience".

In letters of support to the court for war resisters currently facing deportation, CFSC (with church partners) has noted that, "The Federal Court of Appeal made clear in the *Hinzman v. Canada* (2010 FCA 177) decision that a soldier's sincerely held beliefs and motivations behind refusing continued military service is an important factor to be considered when assessing whether returning that soldier to face punishment for his refusal to serve amounts to undue hardship. The Court found that it was an error not to assess this factor in the context of a humanitarian and compassionate grounds application to remain in Canada."

It has been 11 years since the first US conscientious objectors arrived at Friends House in Toronto. While none have yet won the right to permanently stay in Canada, there is substantive evidence now to support their cases – proof of war crimes, proof that those who speak out are punished more harshly than other deserters, and clear international standards for how conscientious objectors should be treated. And there have been positive

precedents set by the courts (including the 2010 *Hinzman* case) that will help COs, and other refugee claimants into the future.

Since September, two resisters have received stays of removal from the court and one has been granted a new refugee hearing. Other cases are in process, including several who will receive removal dates in late January and February (with likely one week's notice to leave Canada). There is concern that all of the war resisters will receive decisions in the months ahead, creating a great deal of pressure on the movement to "Let Them Stay".

While efforts through the courts

continue, it is also our moral responsibility to share with the government of Canada our concern for how these conscientious objectors are treated. Successful or not, our faithfulness matters. Not least of all to the war resisters themselves. Please write to Chris Alexander, Minister of Citizenship and Immigration, and send a copy to your Member of Parliament and CFSC. You can find more about this Urgent Action at: <http://www.quakerservice.ca/LetThemStay>.

Jane Orion Smith serves as the General Secretary of CFSC and is a member of Yonge Street Monthly Meeting.

Letting our lives speak...



*Edwin Zavitz,
Coldstream Meeting*

A conscientious objector to war, Edwin Zavitz joined the Friends War Victims Relief Committee (Britain) and rebuilt homes in France during the Great War.

Other Friends, like George Mabley, were sentenced to hard labour in prison for refusing to fight.

Since 1931, CFSC has built on this peace legacy by helping generations of C.O.s. Together, we have worked tirelessly for the recognition of rights of conscience.

Canada's treatment of C.O.s has come a long way since World War I - yet there is so much farther to go. American C.O.s in Canada today live under constant threat of deportation and court martial. Join us now in support of their rights. Donate to CFSC.

Learn more about our work for C.O.s at www.quakerservice.ca/CO.



Canadian Friends Service Committee (Quakers)
A Committee of the Religious Society of Friends (Quakers) in Canada

FRIENDS ON THE MOVE

Lesley Robertson (Vernon Meeting) completed her service as CFSC Clerk in August but has rejoined CFSC as Nominating Clerk, a new position focusing specifically on the cultivation of nominations.

Paula Palmer (Boulder Meeting, Colorado) has been awarded a Cadbury scholarship to conduct research at Quaker Study Centre Pendle Hill, on the roles that Quakers played in the era of the Indian Boarding Schools in the US.

CFSC staff **Jennifer Preston**, along with colleagues from the ad hoc coalition on the *UN Declaration on the Rights of Indigenous Peoples* met

with Special Ministerial Representative Doug Eyford to discuss the coalition's joint submission into the federal review of Comprehensive Claims process. Our submission is available on the CFSC website at

<http://www.quakerservice.ca/LandClaimsPolicy>

CFSC's Quakers Fostering Justice program committee congratulates Associate member **Sharon Wright (Prairie Meeting)** on her recent reappointment as the Chairperson of Micah Mission (<http://www.themicahmission.org/>). The Micah Mission restores

individuals and communities to caring relationships in the wake of harm through the work of a community reintegration chaplain, programs of visitation, befriending, and Circles of Support and Accountability.

Quaker Youth, together with Education and Outreach Committee of CYM, are organizing a conference in Peterborough, ON and Shawnigan Lake, BC April 24th - 26th, 2015 on the subject of militarism and youth. We will be sharing more details about the conference via the CFSC E-News. Registration will be at <http://www.quaker.ca/youth>.



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