

by Jennifer Preston & Rachel Singleton-Polster

Every year CFSC participates in the United Nations Permanent Forum on Indigenous Issues (PFII), at the lead for Friends globally. The theme this year was the critical topic of Indigenous Peoples' collective rights to lands, territories, and resources. People often ask, "What do you do at the UN?" In answer, we offer a few daily highlights from our busy week at UN headquarters in New York City.

Sunday, April 15, 2018: Sunday started with a preparatory meeting for the week ahead – we drafted a schedule for where we would be and when, since there is hardly a minute to think between meetings and events! We discussed how to make our annual Quaker House dinner a success, and how to make the week run smoothly. A trip to the bureaucratic UN pass office for our accreditation had us meeting up with colleagues in the long waiting line and acquiring our IDs, critical to get us in the buildings all week.

Monday: The first day of the Forum is always the most colourful, with delegates arriving from around the world in their traditional dress and regalia. Tadodaho Sid Hill welcomed us to Onondaga territory, and offered a prayer in the beautiful General Assembly (GA) Hall. Offering a spoken prayer in the GA Hall is actually quite unusual. In fact, there is some Quaker influence in the opening ceremonies of the GA, where its President invites the representatives to observe one minute of silence dedicated to prayer or meditation. We reflected on the space that Indigenous Peoples have fought so hard for in this international arena. These opening ceremonies may be symbolic, but are a momentous achievement when considering Indigenous Peoples' early struggles for recognition at the UN. The day was long. In addition to the plenary meetings, we attended events in both the lunch period and after the formal session ended. Our evening event was at the Canadian Mission to the UN – a panel on Indigenous child welfare, with examples of challenges and work being accomplished in Canada, Australia, and New Zealand.

Tuesday: Rachel attended a dialogue session on the Sustainable Development Goals (SDGs), and how Indigenous Peoples are affected. As a program associate in the Quaker United Nations Office (QUNO) from 2013-2015, Rachel assisted



Rachel Singleton-Polster and Jennifer Preston at UN headquarters

in the lobbying for Goal 16, which relates to peace and good governance. The SDGs are global in nature, which means that they apply to Canada along with every other country in the world. This global nature is important because Canada has a long way to go in addressing the inequalities that persist between Indigenous Peoples and non-Indigenous Peoples. Canada must be accountable to this on the world stage.

Jennifer was busy accompanying Grand Chief Wilton Littlechild in a technical capacity, as he was an honoured speaker (at the invitation of the President of the General Assembly) at a special session on the ongoing issue of the status of Indigenous Peoples in the UN. Indigenous Peoples are not always properly characterized as non-governmental organizations – and yet this is mainly how they are accredited. The UN has been studying this for a few years, but several countries are deeply resistant to strengthening the status of Indigenous Peoples.

Tuesday evening there was a Canadian government event on

KEEPING UP WITH FRIENDS

Separating children from parents

Many of us have seen chilling images from the US of child refugees who are terrified and extremely distressed after being forcefully separated from their parents. A new blog post by CFSC says this highlights the importance of Article 9 of the *Convention on the Rights of the Child*. Every child has a right not to be separated from parents without consent, unless it is in the best interests of the child, and then as a last resort and for the shortest time possible. However, in Canada too, children are routinely separated from their parents against their best interests. Find out more at:

<https://quakerservice.ca/separatingchildrenfromparents>

A chance to end mandatory minimums

CFSC has written to all Senators to support a new Bill, S-251, which would enable judges to take into account individual circumstances and exercise compassion when making sentencing decisions. This would align sentences with Canada's principles of justice, fairness and proportionality. See our open letter at

<https://quakerservice.ca/mandatoryminimums> On that page we've also provided a sample email and an easy way to send Canada's Senators your own note in support of Bill S-251 if so led.

New fact sheets explain Indigenous rights issues

We're pleased to launch a new series of fact sheets developed with our partners in the Coalition for the Human Rights of Indigenous Peoples! The three fact sheets are brief but full of important and timely information.

Myths and Misrepresentations: The UN Declaration on the Rights of Indigenous Peoples & Bill C-262 explores key myths circulating, such as that the *UN Declaration* creates special rights for Indigenous Peoples that other people don't have, and that Bill C-262 (to make Canada's laws consistent with the *UN Declaration*) would create chaos. *Interpreting the UN Declaration on the Rights of Indigenous Peoples* highlights and corrects mistakes we see all the time that lead to misinterpretations of the *Declaration*. Finally, *Free, Prior and Informed Consent* answers common questions you might have, such as, "What is free, prior and informed consent? Where does it come from? When does it apply? Who has the right to grant or withhold it? Is it the same thing as a veto?" <https://quakerservice.ca/factsheets>

Honesty in labelling

Do you know where the products you buy come from? In keeping with a concern expressed by Canadian Yearly Meeting, CFSC has written an open letter to the Minister of International Trade raising concerns that Canada is allowing products from occupied Palestinian territories to be sold with the false label "made in Israel." The letter notes the moral and legal issues with this false labelling. It ends, "We call on you to uphold a standard of honesty that will allow Canadians to make informed decisions about the products they buy. We make this request with the eternal hope of a more just and peaceful future for Israel/Palestine."

<http://quakerservice.ca/honestyinlabelling>

CFSC joins call for inquiry into case of Hassan Diab

Following revelations that Canadian government lawyers may have actively sought to help French authorities with a case based on evidence they knew had already been discredited, CFSC has written to express our deep concerns. We see the need for a full, public, and independent inquiry into the extradition process and how it went so wrong for Hassan Diab. Canada needs to make sure nothing like this can happen again. <https://quakerservice.ca/HassanDiab>

Quaker Concern

Canadian Friends Service Committee

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.

Canadian Friends Service Committee (CFSC), is the peace and social justice agency of the Religious Society of Friends (Quakers) in Canada. Since 1931 we have been a small team, mostly volunteers, but we've had a significant impact.

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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When the system sets you up to fail, the little things can make a big difference

by Margaret McCaffrey and Verena Tan

Imagine being put on the street in the winter wearing a t-shirt and shorts or wearing a jumpsuit, with flip flops on your feet. People are watching you. You don't have your ID and you have no family or friends to pick you up. Your valuables are back at the jail, and it's now late afternoon. You won't be able to get your stuff today, because the jail is far away. What are you going to do to survive? If you have mental health issues, how many days can you go without the medications that help your anxiety or your depression? How will you pay for food tonight, and a place to stay? How will you get back to the jail to pick up your things?

In Canada, over 50% of people in custody have not been convicted, and are on remand awaiting trial.¹ Many of those people are brought to court for a judge to order their release. They travel long distances from the jails or prisons where they were in custody to the courts. Some are released without conviction for any crime – when police withdraw charges or they're found not guilty after a trial. When released, these people are put on the street without their most essential possessions. They don't have their wallets, which means they have none of their medications, no identification, health card, cash, or credit cards. They're released in the clothing they were arrested in, or in correctional jumpsuits.

Yonge Street Monthly Meeting (YSMM) was contacted by a judge four years ago, who said he was very concerned about how the justice system treats the people it releases. He set up meetings with community groups at the courts in Newmarket, Ontario, and Friends were invited to attend. These meetings turned into a project called Helping Hands. Through this project, YSMM provides essentials such as toiletries, clothing, gift cards for meals, or \$10 cash for the most vulnerable of the people being released. This help is the bare minimum that people need. On average, YSMM provides short-term basic necessities for 250 people a year.

In October of 2017, YSMM was contacted about the situation at College Park Court in Toronto. The same judge who had been in Newmarket had been transferred to this court and he suggested Fred Victor Mission (working at College Park Court) contact the Quakers. YSMM representatives met with Fred Victor Mission and learned that they deal with approximately 6,000 women a year; half are considered

vulnerable. These women are released in green jumpsuits and flip flops in downtown Toronto and are easy targets while finding their way to a shelter. YSMM has begun providing clothing and toiletries for these women, but the need is overwhelming to say the least. What we can offer is small, but makes a big impact. Initiatives like this exist around Canada and offer a simple and effective way to support people to keep out of the justice system and begin their journey to healing.

The work that Helping Hands does is invaluable, but it's a stop gap. When people are released without any money, clothing, shelter, or support, they have very few options. Relying on overcrowded shelters or under-resourced charities can lead people back to illegal behaviour to get their needs met. This is not a system that encourages rehabilitation, healing, or getting back on track. The justice system continues to punish people even when they've left it. It's setting up the most vulnerable people to reoffend.

The solution is simple. The system needs to provide better supports and pathways for people when they're released from court. The work of Helping Hands provides practical assistance, but YSMM is also working for broader change. One easy option is that when a prisoner is brought to court to be released, correctional officers could bring the prisoner's sealed pouch of valuables as well. One group has agreed to accept the pouch from correctional officers to return it to the individual upon release. We have spoken to and written letters to political leaders, as well as the "powers that be" within the court system, asking for this to be implemented. Discussions with a local reporter resulted in an article in a Newmarket newspaper. None of this has resulted in the systemic change that's needed. There seems to be no will from politicians or the Attorney General's office to solve this simple problem!

These flaws in the justice system illustrate why a punitive approach doesn't achieve true justice. The problems faced by Helping Hands highlight how imprisonment does not rehabilitate people or address broader social issues that lead to crime, but in fact perpetuates a cycle of offending and incarceration. If we want to achieve real change, we need to shift from a punitive mindset to building a system that looks to heal individuals and communities. This is why CFSC works towards penal abolition, imagining a society where rather than imprisonment, people are supported to transform their lives through restorative justice and community healing.

Margaret McCaffrey is on CFSC's Personnel Committee.

Verena Tan coordinates CFSC's criminal justice programming. In 2017, CFSC gave a grant to YSMM to support the Helping Hands Project. If you are interested in becoming involved with criminal justice work, contact your Monthly Meeting or CFSC.

¹ Statistics Canada <https://www150.statcan.gc.ca/n1/pub/85-002-x/2017001/article/14691-eng.htm>

Conscientious Objection to Military Service



Alex Lisman

Canadians writing in support of US war resisters.

by Keira Mann and Matthew Legge

The Religious Society of Friends has always believed that anyone can discover the deep spiritual certainty that we each have the Light or ‘that of God’ within.

Experiencing this, even seasoned soldiers might suddenly find it impossible to kill another person. Of course there are other reasons one might object to military service – such as a profound conviction that a *particular* war, like the Iraq war launched in 2003, is illegal and immoral. Such convictions can develop after volunteering to serve in the military.

The right to conscientious objection (CO) is a major concern of Friends. A 2006 minute from Canadian Yearly Meeting explains, “For more than 350 years, the Religious Society of Friends (Quakers) has affirmed the sanctity of human life. As a Society, we have refused to condone or participate in war. As a result of our witness and that of other historic peace churches, the right

of conscientious objection to war has become a right of all Canadian citizens.”¹

Canada’s Policy on CO

Military service is currently voluntary in Canada, so policy focuses on eligibility for release when a member of the Canadian Armed Forces (CAF) claims CO status. Canada defines conscientious objection as “a sincerely held objection, on the grounds of freedom of conscience or religion, to participate in: a) war or other armed conflict; or b) carrying and use of weapons as a requirement of service in the CAF.”² When someone applies for CO status, the CAF says it considers a number of factors, such as the nature of the conscientious objection, its credibility (for instance by comparing asserted beliefs to records of conduct), and the applicant’s religious affiliation.

The factors considered may not accurately represent or measure a person’s objection to military service, especially if their conscience or religious faith has changed such that past behaviours don’t reflect current beliefs. Just as significant is who makes the decision. The UN Commission on Human Rights, as well as other international legal bodies, call on governments to have “independent and impartial decision-making bodies” to consider CO claims.³ This makes good sense. It’s commonly accepted in democracies that a judge should be independent

¹ Civil Liberties / Anti-terrorism Legislation Minutes from Canadian Yearly Meeting. (2006). 74, 4. Retrieved from <https://quakerservice.ca/wp-content/uploads/2011/05/11.CYM-Minutes-re-Civil-liberties.pdf>

² Canada, National Defence and the Canadian Armed Forces, Policies and Standards. (n.d.). DAOD 5049-2, *Conscientious Objection* (2.3). Toronto, Ontario. Retrieved from <http://www.forces.gc.ca/en/about-policies-standards-defence-admin-orders-directives-5000/5516-2.page>

³ United Nations, Economic and Social Council. (n.d.). *Commission on Human Rights Report* (Vol. 3, 1998/77, pp. 253-255). Retrieved From http://www.ohchr.org/EN/HRBodies/CHR/54/Documents/E.1998.23_EN.pdf

and free of obvious conflicts of interest. However Canada's policy fails to meet this standard. The approval or denial of CO claims is done by officers within the CAF. Given the heavily hierarchical nature of the military, it can be very difficult to make a CO claim, knowing you will disappoint, and have your case judged by, your superiors, to whom you will have to speak against the very beliefs they hold dear and have been trying to instill in you. We couldn't find a single story of a Canadian CO since the end of conscription. It's not clear whether this means there are none or they keep low profiles.

Canada is also among a number of countries that still recruit minors. International law asserts that states can recruit minors of 16 and 17 years of age (but not deploy them) if the recruit and her/his guardian are informed of the risks and obligations of military service. Yet one of the biggest risks is rarely, if ever, spoken of. Recent evidence shows that chronically stressful environments, like military training, seriously affect psychological development in teens and can lead to long-term mental health problems. Youth recruits have significantly higher rates of suicide than their civilian peers. They also have an increased risk of violent behaviour, which can significantly harm their future relationships.⁴ All recruits, especially youth, need to be made aware of such risks before making a decision to join the Armed Forces. This is what CFSC attempted to do with the 2011 brochure *Considering Joining the Military?* <https://quakerservice.ca/joiningthemilitary>

The War Resisters

The US has a vastly larger military than Canada's, and uses aggressive and misleading recruitment tactics. After shadowing a recruiter as part of a special program, US Air Force Staff Sergeant Jacob Williams had many serious concerns. He noted that, "Recruiters obtain contact information through sketchy means, they use that contact information to harass families, insult parents and ignore their legitimate requests to be left alone, and then they try to make minors feel like terrible people for accepting their parents' financial aid as they go through higher education."⁵ Recruits are often misled and told they won't be deployed overseas. It's little surprise, then, that stories of US conscientious objectors are more common.

Participating in war, and even training for it, can have a major effect on the ways we think about war and what it involves. Like many recruits, Stephen Funk said he joined the military because, "I wanted to belong and I wanted another direction in my life, and this seemed to offer it." However, during training the aggressiveness and some of the attitudes he was pushed to adopt did not sit well. Funk remembers a powerful moment during shooting practice when he said to himself for the first time, "I think killing people is wrong." He was stunned at the relief he experienced. Funk hid, going on 'unauthorized absence' to avoid being deployed to Iraq. Later he gave himself up. He said "...I would rather take my punishment now than live with what I would have to do [in Iraq] for the rest of my life."⁶

A US government report shows that in a four year period there were 425 applications for CO status, and of those only 224 were approved. Though only 425 applications were reported, the number of conscientious objectors is likely far higher. Kevin Benderman recalls how his sergeant called him a coward and his chaplain told him he was ashamed of him. Benderman decided to apply for CO status anyway, after serving in Iraq in 2003. What he'd witnessed meant his conscience simply would not allow him to return to Iraq.⁷ Unlike Benderman, many soldiers may try to just disappear, perhaps because they haven't heard of or don't know how to apply for CO status, or because when they mention it they're shamed and verbally abused, making them believe their applications won't be fairly heard and will just be denied. In desperation, some decide to flee to other countries.

Since 2003 CFSC has joined with the War Resisters Support Campaign in helping former US soldiers who've come to Canada seeking refuge. We feel that Canada should welcome and protect those who express their conscience. Instead, we've been told by both Conservative and Liberal Ministers of Immigration that US war resisters are inadmissible to Canada due to 'serious criminality.' Canada alleges this because the crime of desertion from the military carries a maximum penalty in the US of *life imprisonment!*

CFSC's other support for COs

In 2017 we began supporting two CO/refuser groups in Israel/Palestine – Mesarvot, a Jewish network, and Urfod, a Palestinian-Druze network. What these networks are up against is significant! Young Jewish and Druze citizens of Israel are conscripted to serve in the Israeli Defense Forces (IDF). It's common for anyone who doesn't serve to be seen as a coward or traitor, harming their social standing. Failure to serve also closes off: access to certain scholarships, discounts on loans and house mortgages, easier admission conditions for academic institutions, and even some future career prospects.

⁴ Why 18 Matters: UK, US & NATO militaries 'may violate international law' in treatment of teenage recruits. (2018, May 25). *Child Soldier International*. Retrieved from <https://www.child-soldiers.org/News/why-18-matters-uk-us-other-nato-armed-forces-may-violate-international-law-in-treatment-of-teenage-recruits>

⁵ Williams, J. (2014, May 1). Military Recruiters Are Bigger Snakes Than You Think. *Thought Catalog*. Retrieved June 27, 2018, from <https://thoughtcatalog.com/jacob-williams/2014/05/military-recruiters-are-bigger-snakes-than-you-think/>

⁶ Campbell, D. (2003, April 1). Marine who said no to killing on his conscience. *The Guardian*. Retrieved June 27, 2018, from <https://www.theguardian.com/world/2003/apr/01/usa.politics1>

⁷ Zucchini, D. (2005, February 7). Army sergeant refuses second deployment to Iraq. *The Seattle Times*. Retrieved June 27, 2018, from <https://www.seattletimes.com/nation-world/army-sergeant-refuses-second-deployment-to-iraq/>

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Conscientious Objections

There is tremendous pressure to ignore one's conscience and join the IDF.

In Israel there are different types of exemption one can apply for. COs may choose to go the easier route of applying for medical or mental health exemptions. Those who are determined enough to seek CO status, with its much longer and more daunting process, appear before a committee that has no clear and published procedures (it did for women until 2004, but that has since changed). Current non-binding regulations say that if CO status is denied then applicants can try to appeal the committee's decision once, which doesn't guarantee that the committee will hear the appeal. Some applicants denied CO status may still get out of military service on mental health grounds. After serving jail time while their applications are processed, most COs whose status has been denied have then been exempted from military service on grounds of 'incompatibility.'

Both Mesarvot and Urfod educate about the realities of service in the IDF, helping young people understand the various options available to them. Free legal consultations are provided when necessary, and those who decide to go public with a conscientious objection are trained on how to talk to the media. A community of support is crucial in helping teens make informed choices that will affect the rest of their lives. These networks bravely share vital information in a context where it is a crime to encourage anyone not to serve in the IDF.

Quakers remain active in advancing the human right to CO internationally, and CFSC supports this work through our annual financial contributions to the Quaker United Nations Office. They've helped take CO from a fringe issue the United Nations wasn't too concerned with to one on which legal precedents and official guidelines exist. You can find out more about this at <https://quakerservice.ca/CO>.

Much remains to be done to support COs. War Resisters International, one of the key groups working on CO issues, notes, "Conscription still exists in over 100 states, and there remains a variety of responses to conscientious objectors, many of whom are still imprisoned."⁸

Keira Mann is CFSC's Program Assistant and Matthew Legge is CFSC's Peace Program Coordinator.

⁸ Brock, H. (2018, January 19). The return of conscription? *War Resisters International*. Retrieved June 28, 2018, from <https://www.wri-irg.org/en/story/2018/return-conscription>

HOW DO YOU HEAR FROM CFSC?

Did you know that reading a print copy of Quaker Concern like you're doing now is just one of the ways you can learn about CFSC's peace and social justice work?

Website

Our website <https://quakerservice.ca> is regularly updated, with the latest news on the homepage. Earlier news can be found on the Blog. You can also access



educational resources, public statements, more detailed information about each area of our work, learn more about CFSC's structure and history, find out how to take action, and get in touch with our different staff and volunteer clerks. The search feature of the site makes it easy to find what you're looking for.

Quaker Concern

Quaker Concern has its own dedicated website <https://quakerconcern.ca> where you can read all of the articles you're reading here. You can sign up to be informed by email each time a new issue is released.



E-News

The CFSC E-News is a once a month email with updates from CFSC's own work, as well as the work of our partners. You can sign up on our website to receive the E-News and you can also see past editions there.



Facebook and Twitter

Finally on Twitter and Facebook we post new content almost every day, frequently sharing stories making headlines that are relevant to the peace and social justice concerns CFSC works on.



We do our best to make CFSC's work transparent and easy to learn about. We welcome your feedback on our communications.



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UN Permanent Forum

rights implementation. Afterward a fun highlight of the week was cultural performances that took place in the foyer of the GA Hall. Rachel danced with Neskonlith Chief Judy Wilson from British Columbia to beautiful Andean music!

Wednesday: Jennifer attended a working breakfast at the residence of the Canadian Ambassador. This was an opportunity for discussion between some Indigenous representatives and members of the Canadian government delegation, including on the important issue of participation.

With only one day before the Quaker House Dinner, Rachel and Jennifer both “worked the room” to ensure that all invited attendees would be able to join on Thursday night. Quakers often speak about their work as relationship-based, and indeed this was true, as those who had previously attended Quaker House dinners greeted us warmly and were keen to attend again this year.

The evening included the launch of the book *Indigenous World 2018*, to which Jennifer annually authors the chapter on Canada. This text shares an important overall view of Indigenous Peoples globally. We encourage you to check out the PDF available via <https://quakerservice.ca/news/indigenous-world-2018/>. This year’s publication demonstrated the disturbing trend of growing human rights violations and criminalization of Indigenous human rights defenders.

Thursday: A highlight of our work is always the Quaker House Dinner, which consists of rich dialogue between Member States, PFII members, Indigenous Peoples, and civil society representatives. This year’s topic was the SDGs. This dinner is an ongoing process of relationship- and trust-building to provide space for Indigenous Peoples and States to engage in meaningful dialogue. Again this year we teamed up with longtime partner Kenneth Deer, who chaired the discussion.

Friday: We accompanied Grand Chief Littlechild to a meeting with the Office of the High Commissioner on Human Rights. The meeting was on follow up to the Truth and Reconciliation Commission of Canada. CFSC helped secure a letter from the UN Secretary General in 2015 for the closing events of the TRC, and this meeting was to discuss possible further collaborations. This was also the only day with enough time to connect with our colleagues at the QUNO office for a catch-up on respective work.

CFSC teamed up with many partners for some joint statements to the Forum, which can be found at <https://quakerservice.ca/publicstatements>. This session our

statements focused on *UN Declaration* implementation and the theme of the session: lands, territories, and resources.

During our week we engage with and support many partners in their efforts to advance Indigenous Peoples’ human rights on the global stage. The 2018 Permanent Forum was a whirlwind and we are ever grateful to QUNO for their practical support (including the comfortable place to lay our heads at night!) and also to our Indigenous partners whom we are proud to work and learn alongside year after year.

Jennifer coordinates CFSC’s Indigenous Rights program and Rachel serves as a committee member.

CROSS-COUNTRY RIDE FOR PEACE



When Lynn Salvo retired in 2014, she wasn’t content to stay at home. She took up extensive bike riding instead. Just two years later, at the age of 67, she set a Guinness World Record for oldest female to bike across the United States. Now Lynn is riding across Canada. This isn’t only about getting another world record though. Lynn is stopping at peace monuments along the way and asking donors in Canada to give to Canadian Friends Service Committee. You can follow Lynn’s progress on her blog: <https://lifeislikeabike.wordpress.com> Please donate in honour of her ride: <https://quakerservice.ca/support>

FRIENDS ON THE MOVE

CFSC member **Dick Cotterill (Halifax Meeting)** travelled to St. Mary's University in Halifax to attend a conference on *Harm and Harm Reduction in the Criminal Justice System*. This was a good learning and networking opportunity for Dick, who serves on CFSC's criminal justice program committee.

CFSC communications coordinator **Matt Legge** was at Western Half Yearly Meeting in Sorrento, British Columbia, to present about the history, structure, and current work of CFSC. Many former and current members in attendance

spoke about their experiences serving on CFSC. Matt and **Fred Bass (Vancouver Meeting)** also coordinated a discussion on the topic of synthetic biology (find out more about synthetic biology in CFSC's 2018 update <https://quakerservice.ca/sb2018>).

CFSC staff **Jennifer Preston (Hamilton Meeting)**, in addition to her week at the UN, was very busy supporting Bill C-262. In April she was a witness at the Parliamentary committee studying the Bill, and in May she was very pleased to be in the House of Commons Gallery when the Bill passed

Third Reading. She also presented on C-262 at an Assembly of First Nations' Special Chiefs Assembly. Jennifer was honoured to be the featured speaker at the inaugural event of Ottawa KAIROS, speaking on reconciliation. She also recorded a personal first – she delivered the sermon (also on the topic of reconciliation) at a Presbyterian Church. Jennifer was back in Ottawa as the Coalition for the Human Rights of Indigenous Peoples hosted several federal government representatives to discuss upcoming international meetings.

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