

By Joy Morris

When a parent (or a person with parental responsibilities) is arrested, sentenced, or imprisoned, it can have a profound and lasting impact on their children. A standard measure of childhood trauma that psychologists use is called the Adverse Childhood Experiences score. One of the ten questions used to calculate this score is, “Did a household member go to prison?”¹ If a parent is imprisoned, the family may suddenly lose a source of income in addition to emotional support. The children may end up in foster care, or taken in by other family members. On the other hand, if it is possible for a judge, while keeping in mind any concerns around public safety, to pronounce a sentence that doesn’t involve jail time, then the parent may be able to continue to care for their children, financially and emotionally.

Canadian Friends Service Committee has a long-standing concern about the effects that the justice system has on the children of people who have been incarcerated. We believe that a focus on the fundamental rights of children could have a profoundly positive impact on the criminal justice system.

Canada has signed or voted for a number of international agreements about the rights of children, of which the most important is the United Nations’ *Convention on the Rights of the Child*. The *Convention* states, in Article 3, that “In all actions concerning children, whether undertaken by public or private social welfare institutions, *courts of law*, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.” (Emphasis added.)

UN Conventions are *legally binding* on the countries that ratify them. Canada must ensure that domestic laws and practices are consistent with its obligations under international law, and should be held accountable for doing so.

In 2016, CFSC commissioned legal research to find out whether or not judges are actually considering the best interests of the



Do Judges Consider Children’s Rights When Sentencing Parents?

Louise Potter, Andy Aitchison, Prison Image and Pact

child when sentencing parents. Our research was pretty thorough, but it was limited in some ways, so it shouldn’t be taken as an absolute answer. The answer we found was an emphatic *no*. Our researcher found *no cases* (during the period she looked at) where a judge actually referred to a child’s rights, or any of the appropriate agreements (including the *Convention on the Rights of the Child*) in the sentencing report.

There are many reasons that could contribute to this finding. For instance, some parents have no actual contact with their children, and pay no support. In this case, sentencing might have little or no impact on the child. Also, judges often consider a variety of mitigating or aggravating factors when deciding on a sentence, so it can be hard to know exactly which factors were considered and how they were balanced. In fact, unless someone brings the information forward, the judge might not even know that the person being sentenced is a parent, or any details of how sentencing them might affect their children. We have no process in Canada for ensuring that this information is presented to the court.

We recently released the results of our research publicly, with a report called *Considering the Best Interests of the Child When Sentencing Parents in Canada*:

<https://quakerservice.ca/CaseLawReview>

¹ ACEs Too High, “Got Your ACEs Score?” <https://acestoohigh.com/got-your-ace-score/>

KEEPING UP WITH FRIENDS

Video explains how a Department of Peace could make a difference

CFSC program assistant Keira Mann narrates a five minute video *The Story of the Rohingya: Imagine Another Way*. It considers what a Department of Peace might do to coordinate efforts to prevent and respond to atrocities.

<https://quakerservice.ca/Rohingya>

2018 report on Friends and reconciliation

In our on-going commitment to support Quakers in the hard work of reconciliation, we're pleased to offer a report compiling information about actions taken by 18 Quaker groups across the country.

<https://quakerservice.ca/ReconciliationReport2018>

Ambassador for Women, Peace, and Security

In 2018 we wrote about the possible creation of an Ambassador for Women, Peace, and Security. The private members motion passed in December. At CFSC, we have many remaining questions about the Ambassador. We also remain deeply concerned that other aspects of Canada's "feminist" foreign policies include continuing to arm some of the worst human rights abusers in the world

(<https://quakerservice.ca/ArmsTradeTreaty>) and a massive increase to military spending, largely to build Canada's offensive capabilities

(<https://quakerservice.ca/DefenceBudget>).

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's projects and concerns.

Canadian Friends Service Committee (CFSC) is the peace and social justice agency of the Religious Society of Friends (Quakers) in Canada. Since 1931 we've 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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Chinese scientist uses CRISPR on humans

For years CFSC has been asking important questions about the social, ethical, and spiritual impacts of synthetic biology (see <https://quakerservice.ca/SBIssues>). Chinese scientist He Jiankui and his team created an international uproar recently when they claimed to have edited the DNA of twin girls who were already born by the time the announcement was made. This appears to have been reckless human experimentation, using an unproven procedure.

We are deeply concerned about the potential grave and unknown harms that even well-meaning researchers could cause, and we call again for a renewed focus on *precaution*. We joined nearly 200 individual academics and organizations in calling for condemnation of He's experiment (which has happened) and for governments and the UN to prohibit reproductive experiments with human genetic engineering (which has not happened). <https://quakerservice.ca/HeJiankui>

Help ensure Indigenous women are not sterilized without consent

On Human Rights Day (December 10) CFSC joined with many organizations to issue an open letter noting that across Canada Indigenous women report being forcibly or coercively sterilized. Some women were incorrectly told the procedure is reversible. Others were separated from their babies until they consented to a tubal ligation. Read the full letter and find a link to Amnesty International Canada's petition at:

<https://quakerservice.ca/sterilization>

International Day of Peace letter delivered at UN

On the International Day of Peace (September 21) CFSC was pleased to once again join with a growing coalition of groups from around the world calling for governments to take their peace commitments more seriously.

<https://quakerservice.ca/InternationalDayofPeace>

CFSC supports call for national day against hate

In 2015 CFSC and Canadian Yearly Meeting issued a joint statement *Quakers Appalled at Growing Islamophobia* (<https://quakerservice.ca/Islamophobia>). Sadly, the situation continues to worsen, with data showing increased hate crimes in Canada in 2017. We urgently need to raise awareness and create change. For this reason, CFSC whole-heartedly supports the National Council of Canadian Muslims' call to make January 29 a National Day of Action Against Hate and Intolerance.

<https://quakerservice.ca/NationalDayAgainstHate>

By Bertha Small

I flew into Kinshasa with Leon, a Congolese trainer in the Alternatives to Violence Project (AVP). While waiting for two hours for my luggage, I was thrilled to have a young man ask if I was Bertha. It was Johnny, from Kinshasa Monthly Meeting's Project Muinda, which CFSC has supported for two decades. We finally emerged from the airport to be greeted by the founder of Project Muinda, Bakamana, and to be loaded into a waiting taxi. We were here to offer AVP training and another facilitator, Assumani, had arrived just before us, after almost missing his flight because they insisted on the details of the Canadian credit card CFSC had bought it with! Poor Assumani was half-sitting on me as we crammed into the taxi, and my first impression of Kinshasa was of hordes of people, and piles of refuse. We arrived and were kindly welcomed by the other members of the Muinda team – Marcel, Floribert, Deborah, and Ange.

We realized that our communication had not been adequate, as Johnny and Bakamana had thought that we were coming to give one two-week long AVP workshop, and in fact we were coming to give two three-day workshops! Everything was quickly rearranged.

We worked out who was supposed to do what for the AVP workshop and, while I was uneasy given that I am not yet a trained facilitator and had never done AVP in French, it worked quite well. There were more people coming in than we could accommodate, but happily we had the second workshop planned in a few days, so people could be put off to that one. There were a good number of women participants, and while some were shy, many were well spoken and participated fully. By 4 pm when we finished I was completely drained, but we had to do a lot of preparation for the next day.

Over the next two days it was quite fascinating to watch some of the exercises evolve. I also had the chance to eat fried caterpillars, quite tasty and not bothersome if the origin is not pondered. The first round of AVP wrapped up successfully and everyone got their certificate of completion.

After a day off we started the second AVP workshop. It was supposed to start at 8:30 am at the request of the participants, so that they could make their way back home before it was too late. But we had only a few people. However, in time more showed up and we eventually had a total of 27, which was ideal. I felt comfortable enough to take on a bit more than in the first workshop. Also, as we had already



Bertha Small with the Matete-Kisenzu Peace Cell

prepared materials, at the breaks I allowed myself the leisure to join others in the compound watching open air television for a World Cup soccer game. On the second day of the workshop there was a great deal of noise outside, what I later learned were whistles as students received news of success in their school-leaving exams. My ignorance of local customs made me fear initially that the constant whistling signaled some civil unrest or possible attack, so I was mightily relieved to learn it was the sound of joy!

On Sunday we took a break from the workshop, so were able to enjoy Meeting for Worship with the small Muinda "family". The times of quiet were most welcome, as was the spontaneous singing with communal heart-sprung joy which felt so far from my ken and so moving.

Afterwards Marcel and his wife laid out an enormous number of products sewn by Action pour la Jeune Fille (AJF), a women's vocational training project also supported by Kinshasa Monthly Meeting and CFSC. I saw many attractive bags of all sizes and a few stuffed animals, and when I said how much I planned to pay, they declared that I had just bought the lot. They proceeded to show how much they could compress into my spare suitcase! CFSC has these items for sale and all proceeds go back to AJF. Later in the afternoon I ventured out of the compound with Justin for a guided tour of the dishearteningly garbage-filled neighbourhood.

We completed the second basic level AVP workshop, and all celebrated its successful conclusion. The next was another rest day. Leon and Assumani were gone with friends and relatives, and I spent the day inside, reading and knitting (an activity that was looked upon with amazement by my

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Reflections on the Inner Journey of Reconciliation



Ben Powless

March for Reconciliation, Ottawa, 2015

By Manuela Popovici

A few years ago, I attended a talk by Mohawk Elder Rarihokwats in Ottawa and received a mighty teaching when he asked us (the non-Indigenous folks attending), “Why are you still settlers?” His question challenged my settler/ally identity, which felt destabilizing and made me angry. Reflecting on this question and my anger in the years since, I came to realize that the outer journey

into reconciliation with Indigenous people invites us also into a parallel inner journey. We need to engage at both levels if we want our outer work not to replicate historical harms.

In a broad sense, the term “settler” applies to us humans literally, because we keep searching for places where we can be comfortable, internally and externally. Discomfort is unsettling, and we often move away from it and seek to settle into comfort. This inner impulse is not in itself a problem, and

Continued top of next page

LEAVE A LEGACY



“We get by on very little but I’ve always thought it’s important to support what you believe in. Sometimes you can make a big difference in little ways. I’m not a Quaker but I’ve always been impressed by Quakers. As far as I can tell, for the little funding you get, you definitely make a difference. That’s why I’m including CFSC in my will.”

– David Rothkop

Contact Tasmin at 416-920-5213 or tasmin@quakerservice.ca to discuss leaving a legacy of support for your values by making a gift to CFSC in your will.

we can't make it disappear, but we *can* learn about and find ways to work with it.

So I started the practice of noticing when I felt comfortable, and the ways in which I was moving away from discomfort. In reconciliation work (or any kind of anti-oppressive work), discomfort, internal or external, is an important teacher, because in this work there is no neutral place. Feeling only comfortable would signal to me that in one way or another I had aligned myself too closely with the unjust status quo.

Here are some of the interrelated ways I noticed that I/we settle ("we" here refers to anyone who does not identify as Indigenous to this land):

- We settle by wanting Indigenous people to agree on issues, so we ourselves know where to stand. If they agree and we take the same stand, we can't be challenged on our stand. More broadly, this is connected with seeing Indigenous people(s) as one homogenous block, not allowing them the individuality, freedom of choice, and within-group diversity we allow ourselves.
- We settle by using our ignorance as justification for something we said, did, or didn't do. Our ignorance frequently comes from our privileged ability to avoid learning about history and trauma, because we're not affected by it in our day to day lives.
- We settle by wanting guarantees that we will be treated "fairly" or "nicely" by the Indigenous people we encounter – that they won't get angry, preferably that they won't get emotional at all, even if the emotion is not directed at us. We want to be sure that they won't talk disparagingly or stereotypically about "white people," because not all white people are the same (claim of individuality). That they won't criticize us for saying the wrong thing, because we are just learning, we "didn't know" (ignorance as justification). Settling in this way focuses the attention on us and our feelings, without considering where the other party's emotion may be coming from.
- We settle by looking for one-time, one-size-fits-all solutions. We can dismiss any move as too small compared to the magnitude of the problem, and then there's no need to take action, as so much more would remain broken and wrong. Saying "I don't know what to do or where to start" sometimes comes out of this. In reality, it almost doesn't matter what we do, or where we start. It is the starting that matters. We all add our drops to the bucket and leave the rest to God.
- We settle by beating ourselves up and carrying constant,

heavy, unresolved guilt. Carrying guilt feels like doing something, and the guilt itself becomes the work. In this way, guilt is a huge barrier to actual engagement in reconciliation with Indigenous people (or any other kind of reconciliation needed in our lives).

In addition, guilt (which is about an act – "My act was a mistake") and shame (about the whole person – "I am a mistake") get mixed up. We tend to think that doing something bad (an act) means we are bad (as people), which in turn makes us defensive, angry, or ashamed when someone points out the act. Guilt is ego-based and all about us, as Thomas Keating explains: "Guilt that doesn't last beyond the time it takes to recognize, be sorry and want to amend our particular misbehavior is healthy. It becomes unhealthy when it's protracted, say, beyond 30 seconds, in which case it really manifests our pride, because now what is hurt is that we haven't measured up to our idealized self-image, which is the fruit of pride."¹

- We sometimes settle by seeking public comfort for our discomfort, by taking up space, moving at the centre, and dominating the conversation. This is classic derailing² – moving the attention away from the issue at hand and onto oneself. We may start to cry, intellectualize, or lecture from the audience. We may move quickly to giving advice, fixing, or helping, in order to avoid our own difficult emotions.

The seeking for comfort, all these settling processes, are all on the level of our insecure ego, the need-full personality. Fixing and helping come from here, too, because they're about us more than they are about the other person ("I want to 'help,' make better, lift the burden, comfort, be the saviour, be the good one"). What is needed is service done out of love, out of a deeper inner place, not out of thinking that something or someone is broken (fixing) or weak (helping).³

Our inner search for a place to settle is never going to stop. These are normal psychological processes that we all engage in, and blaming ourselves for trying to find peace of mind is not helpful. What is helpful is learning to make space for all our emotions and inner processes, and working to integrate all of the parts of ourselves – the guilty, angry, ignorant, and selfish with the loving, generous, compassionate, and selfless. In this way, the reconciliation journey is a journey of reconciliation with our inner self, as well, and one that can lead us to peace of heart.

Manuela Popovici, Ottawa Meeting, serves on CFSC's Indigenous rights program committee. She is a first generation Romanian-Canadian who lives on the unceded territory of the Algonquin in Ottawa. You can reach her at amanuelap@gmail.com. This article is adapted from Manuela's talk at the 2018 Canadian Yearly Meeting Gathering, as part of the CFSC-organized Quaker Study series on the topic of "Faith, Reconciliation, and Relationships with Indigenous People."

¹ Quoted in Mary Nurrie Stearns, "Exploring Pride, Strength, and Humility," https://www.personaltransformation.com/thomas_keating.html

² See <http://DerailingforDummies.com> for a comprehensive list of ways we derail challenging conversations.

³ Rachel Naomi Remen, "Helping, Fixing or Serving?" reprint from *Shambhala Sun*, September 1999, <https://www.uc.edu/content/dam/uc/honors/docs/communityengagement/HelpingFixingServing.pdf>

Over a year ago CFSC reached out to several of our long-term Indigenous partners, asking them for guidance and support as we considered the rightness of operating a Reconciliation Fund. We set up a working group with some of these Indigenous partners, who agreed to review applications to the Fund. Based on the working group's advice, the focus of the Fund is cultural preservation and restoration projects. Last summer, the working group helped us choose the first grant recipient, the Kontinonhstats – Mohawk Language Custodians Association (MLCA). The MLCA used funds received from CFSC to conduct research and develop curriculum for Kanien'kéha language classes and cultural content.

Why I Support CFSC's Reconciliation Fund

By Tony McQuail

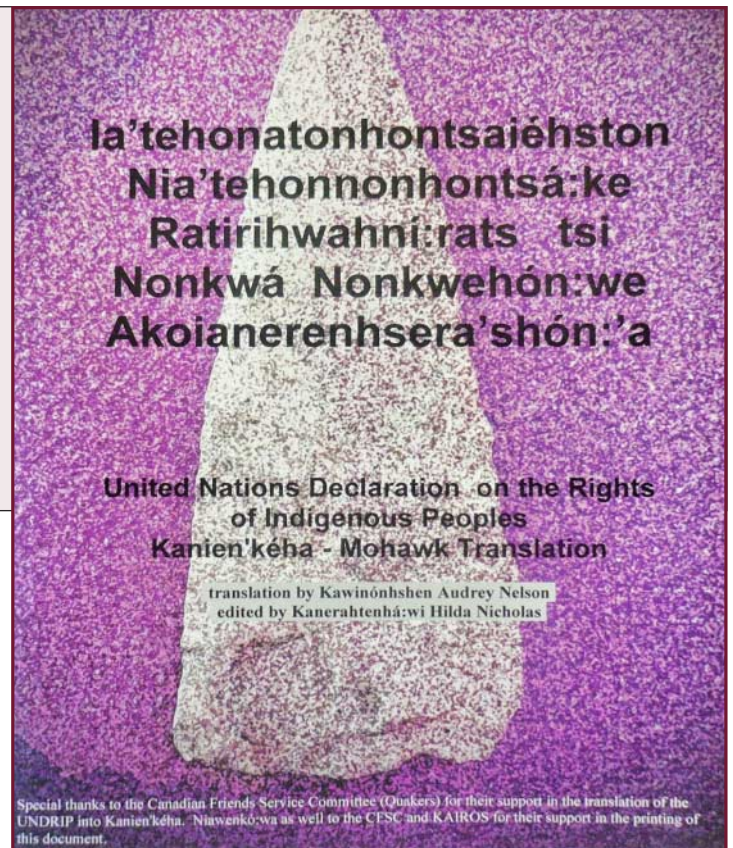
I support the Reconciliation Fund out of a sense of responsibility, accountability, and obligation. As I have learned more about the failure of my settler predecessors to honour their treaty obligations, and about the damage of the residential school system, I've developed some appreciation of the past and continuing injustices that carry forward for both the Indigenous and settler descendants who call Canada home.

We need to invest in healing and reconciliation – now. I am a beneficiary of broken treaties. I did not “do” it, but I have a responsibility to recognize and accept that I have benefited from these injustices. And then I have an obligation to do something about it.

What I am doing is making an ongoing commitment to support the Reconciliation Fund. Part of my Canada Day celebration is to haul out my previous year's income tax and do a 2% assessment on line 236 – Net Income. Then I go to the CFSC website and do an electronic transfer of that amount, designated for the Reconciliation Fund.

Is this the right percentage to use? I don't know, but it is calculated on a figure that I feel represents some of my benefit as a member of the settler community. And I do not consider it part of my “charitable donations.” This is not “charity,” this is accountability. I am seeking to make amends for the damage of the past and investing in healing for the future. I do not reduce my charitable donations to CFSC or other worthwhile organizations by this amount.

I also realize that I need to support the work of reconciliation with more than money to the CFSC Reconciliation Fund. I need to spend time learning about the history of settler and Indigenous interactions – both the tragic and mutually beneficial ones. I



The *UN Declaration on the Rights of Indigenous Peoples* was translated into Kanien'kéha (Mohawk) by the Mohawk Language Custodians Association of Kanehsatà:ke with financial support from CFSC.

need to increase my awareness of hopeful initiatives that are leading to healing and reconciliation. And I need to act to support those initiatives as an individual and in my community.

We have much to heal. We have much to learn. A Canada that incorporates Indigenous wisdom of how to treat mother earth, how to deal with relationships out of balance and to value each member of the community, will be a stronger and more vibrant country. We need our governments to do more than offer lip service to reconciliation. While we urge them to do so, we can demonstrate our willingness by making our own contribution to reconciliation through supporting the Reconciliation Fund. This year, when I file my income tax, I will also send a letter to the Prime Minister and appropriate Ministers of the Crown explaining my contribution to reconciliation and encouraging them to do more.

I invite you to include making a contribution to CFSC's Reconciliation Fund in your Canada Day celebrations. I find it helps me feel more “in right relationship” with the celebration.

Tony McQuail is a semi-retired farmer living near Lucknow, Ontario and a member of Kitchener Area Monthly Meeting active in the Lucknow Worship Group. You can donate by writing “Reconciliation Fund” on your cheque's memo line, or choosing “Reconciliation Fund” from the drop-down menu titled “My donation is for” when donating online (<https://quakerservice.ca/support>).

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Children's Rights

Whilst sentencing is a key factor that impacts children of incarcerated parents, it is by no means the only issue facing this vulnerable and almost invisible group of children. Even if a parent is not sentenced to prison, the child/ren can be traumatized by the initial arrest (watching their parent be taken by police), pre-sentence detention (even a night away can have detrimental effects on children), and if a parent is incarcerated, the negative experiences of prison visitation procedures (security searches, visits through glass walls, and long trips to far away institutions). On top of these experiences, children of incarcerated parents also experience social stigma and shame about their parents, often resulting

in negative psychological effects and trying to hide the fact that their parent is incarcerated.

To further explore this vast but under-researched area, CFSC just finished holding a policy dialogue with experts (academics, social workers, and child advocates, among others). We convened this two day dialogue to further discuss our own and other key research, and to consider and take up the measures that are most important in helping children whose parents come into conflict with the law.

Joy Morris, Calgary Meeting, is a member of CFSC's criminal justice program committee.

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Visit to Kanshasa

Congolese companions). TV reception was cut half an hour in advance of the World Cup semi-final, which I was told was the norm before an important match because bar owners bribe the power authority as a way to boost bar attendance!

With our AVP workshops wrapped up, I had the chance to visit three of the Peace Cells that Muinda has trained with funding from CFSC. The first Peace Cell was one of the oldest, formed ten years ago, not long after the development of this particular area of the ever-expanding city, an area still without any electricity or water supply. The Cell has five key members and a number of others who come and go, usually disappointed that there is no honorarium for participation.

They shared examples of disputes in which they have intervened, such as when, contrary to national law, a traditional matriarchal line of inheritance was being followed. A man had died, and all his land and possessions were to go to his nephew, while his children were expected to go back to the village of their mother. On discovering the situation and that the deceased in question had left several parcels of land, the Peace Cell was able to help negotiate the granting of one parcel to the man's children to be able to survive at least for a while, giving them the time to decide how best to proceed, rather than being forced to flee abruptly to somewhere they did not know.

The second Peace Cell we visited met in the quiet garden of the president, Adele. This is one of the newer Peace Cells, and is one emphasizing women's participation (there were 10 women present, and 2 men, who were there "to give the male point of view"). They role-played a dispute and intervention for us to see. As it was in Lingala, I followed the body language. At 5 am Adele heard screaming on the street, and learned that when a man who had recently abandoned his wife

and children was seen by his wife with another woman, she started to scream abuse at him and try to arouse support from bystanders. Adele intervened to hear her story and explain that this was not an appropriate way to address even a troublesome husband. Then she went to the husband and persuaded him to come with her to visit the home of the wife and children, where apparently they were completely destitute. She further persuaded him that he should give them the money that he had with him. It was not clear whether there was some arrangement for further support, but apparently the wife continues to greet Adele in the street as her "saviour."

The final Peace Cell we visited told me about a case where a child stole a cell phone and was taken by the phone's owner to the police, where he was locked up for eleven days because the complainant did not return. This was far longer than permitted by law, and so the Peace Cell went to the magistrate to request the release of the child. The Peace Cell also visited the home of the phone's owner, giving him a substitute phone to help convince him to reappear before the magistrate to support dropping the proceedings. The magistrate resisted these efforts, as he would get money for pursuing the case, but after long persuasion he agreed to release the child and drop charges without receiving his requested bribe. I heard these and many other stories of the ingenuity and persistence of the grassroots peace workers CFSC supports in this incredibly demanding context. I left exhausted but most impressed.

Bertha Small, Ottawa Meeting, is the Clerk of CFSC's peace committee. CFSC Communications Coordinator Matt Legge edited this article from a journal she wrote about her visit.

FRIENDS ON THE MOVE

Each year in St. Catherines, Ontario, the Haudenosaunee hold a whitetail deer hunt in Short Hills Provincial Park. The right to hunt there is guaranteed under treaty, but each year the entrance to the park is cut off by a group of protesters. On November 17th, CFSC Program Assistant **Keira Mann** spoke on a panel organized by members of the Haudenosaunee and surrounding community. Keira explained how Friends are engaging in reconciliation and how the conflict at Short Hills is part of a larger pattern of disrespect for Indigenous peoples' human and treaty rights.

Over the past several months **Jennifer Preston (Hamilton Meeting)** has been advancing Indigenous rights work in various places. In July she was in Geneva for the UN Expert Mechanism on the Rights of Indigenous Peoples. August had her in Ottawa for a workshop on Indigenous Peoples' right to water. In September she was back in Ottawa for an Assembly of First Nations forum on advancing Indigenous rights. In October both she and CFSC associate Paul Joffe spoke in Vancouver at the UBC Indian Residential School History and Dialogue Project on the importance of legislative

frameworks for implementing the *UN Declaration*. Paul and Jennifer gave two presentations at a conference on free, prior and informed consent, hosted later in October by the Saugeen Ojibway Nation. They finished the year delivering a pair of workshops at the Cree Nation Government Justice Symposium. Jennifer also traveled twice to Vancouver to work with UBC on a research project focused on implementing the *UN Declaration*, and twice to Ottawa for meetings with the federal government on international Indigenous rights issues.

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