



## The Well

*A gathering place for the CCJC community. Un lieu de rassemblement pour la communauté du CEJC.*

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## Editorial

*Marion Houle*

Spring has finally arrived. What does spring mean to you? For me, spring means a time of joy and excitement, the shedding of cobwebs of the winter's hibernation and venturing back out into the land of the living. The weather is finally warm enough to make eye contact with someone and smile at them.

Around the country, spring means the budding of new leaves on the trees, the blossoming of blooms in parks and gardens. For CCJC, spring brings on a whole new meaning of birth.

The CCJC has been very busy in the last six months. After 25 years of working out of the same office, we have moved! This was a long, arduous journey, and Lorraine Berzins spent countless hours sorting through the toms of record keeping.

Our new location is on Isabella Street and we share office space with Circles of Support and Accountability (CoSA) Ottawa. After many years of blood, sweat and tears, CoSA received a five-year government funding commitment. There are 15 sites across Canada participating in the 'Multi-Site Demonstration Project'.

And finally, we have new staff. Please welcome our new Assistant Coordinator and Editor of this edition of the Well ... Marion Houle. As well, Claudine Niyonzima is the new Administrative Assistant working with Maristela Carrara and the CoSA Program.

This edition of the Well has a different layout from the other versions. There are so many new happenings across our vast country that it is so difficult to only choose four articles to highlight. Because CCJC missed the last edition of the Well, I have included some of the articles and news links from the previous edition. The next

edition will be shorter! I hope you enjoy the new layout, the extra articles and news items that have been gathered over the last months for your reading pleasure, and hopefully to spark some interest on tough political issues.

I was honoured to receive an article that highlights a very personal journey and discovery of Restorative Justice. Patrick Jennings was severely traumatized by someone he thought was a friend. Walking with a pastor at his side, he braved the long battle of self-reflection: Patrick has moved from victim to victor.

Lorraine Berzins discusses how the delayed justice system in Ottawa creates victims of more than just those awaiting court dates. The accused's children, wife, employer, and the victim of the accused are all kept in limbo waiting for a decision to be made. Taxpayers are also victims. Read both of Lorraine's articles to find the shocking truth about the cost of delaying justice in our city, and you determine how well the justice system is working.

A pioneer of restorative justice, and long time CCJC and CEJC volunteer, Marie Beemans, brings Montreal's minority youth, larger community and police force together in one room in an attempt at healing these irreconcilable adversaries. Is this possible? Can healing really begin between such long held enemies?

It seems the Canadian population prefers to envision prisons as a place for further punishing the offender, rather than viewing incarceration as punishment enough. Else Marie Knudsen explores these views and reminds us that Human Rights are much more important than the personal opinions and wishes of politicians.

Learning from animals, and living off the land – back to the basic fundamentals of life. Aside from farmers, who does this in Canada? Some of Canada's prisoners were fortunate enough to experience this method of rehabilitation. However, a strategic review by Correctional Service of Canada deemed this method of rehabilitation simply too expensive. In Susan Haines' article "Save our Farms" she highlights the public and political controversy of a select group of Canadian prisoners working on prison farms.

Our French article this edition pays tribute to the CCJC Québec network for an initiative that dates back to 1988 and is still going strong. Jean-Guy Tremblay describes a community drop-in that is a beacon for ex-offenders still standing the test of time.

In Tracking the Politics of Crime and Punishment in Canada, Justin Piche presents a website commentary that aims to make sense of recent developments in the politics and economics of our prison construction boom.

Maristela Carrara, Coordinator at CCJC introduces Circles of Support and Accountability (CoSA) in her article on the Value of Social Responsibility and its role within CCJC. Should we, as a community, be so

involved in Circles of Support and Accountability for high-risk, high-needs sex offenders? Does it make sense to invest so much time and energy in helping people stay out of jail, and crime free? My opinion is YES! Community involvement is critical: people helping people, instead of systems breaking people down.

Don't forget to check out this issue's book review, contributed by Meredith Egan. The shooting at Columbine High School and its traumatic aftermath puts restorative justice in a whole new realm of understanding. "*The Hour I First Believed*" by Wally Lamb asks you, "Is love really stronger than hatred?"

You will find highly pertinent news items put together by our summer student, in both English and French, along with the timely calendar of upcoming events.

We think you will agree that all of this bodes well for CCJC's ongoing commitment to 'open new doors into the community for those disenfranchised by crime' – both victims and offenders as well as so many others suffering its ripple effects in our communities. Thank you to all our volunteers and contributors for staying the course with us in this holy work.

## Soul Food

*"I'm trying to get away from the notion that one person sits in judgment of another in an intimate relationship... I'm more concerned with two people trying to find a way to understand the effects of grief, to talk about forgiveness not being meted out one person to another but as a kind of third element that arises between two people, a kind of compassion." – The Winter Vault by Anne Michaels*

## Articles & Reflections

### Prayer Ministry with Victims of Crime

#### My journey as a victim

*Patrick Jennings*

The events of December 19th, 1999 changed my life forever when a friend called me needing a ride. I volunteered; the need to please trumped any distress about my lurking suspicion something was amiss. I recall feeling unusually agitated but discarded those thoughts.

After arriving at his home, my 'friend' asked "how are you feeling?", I answered "better", he replied "good" and then abruptly tossed his glass filled with liquid on my face and body. I immediately thought "what kind of joke is this? "he's joking right?" I suddenly heard a bubbling sound in my ear and felt intense pain. I remember him saying, "I'll toss acid on any man's face that pisses me off". My earlier suspicions were confirmed.

Shock settled in quickly; I jumped off the couch screaming in pain. I had a terrible premonition that my face would slide off my skull. I began screaming "God help me", I ran next door and my prayer was answered. His neighbour just happened to be washing his truck at 8:30 a.m. on a weekday! He quickly turned his attention to me and began spraying me with water while dialing 911. He may not have known it at the time but he was saving my life; water dilutes acid.

I saw my appearance in the truck's side view mirror and became delusional. My hair was burning off, my head was bloating, my eye was falling out of its socket and there were large red creases across my forehead. I was hysterical, slipping into shock. "I am in a dream," I told myself. I began to drift 20 or 30 feet out of my

body like a genie. I felt complete peace and no pain. But, I was not to die that day; it was not my time.

The very last thing I recall was arriving at the hospital. Over the next several weeks I woke sporadically for minutes at a time. I underwent six plastic surgeries and was hospitalized two days shy of six weeks.

The trial began almost 18 months after the attack. I would finally learn why this happened. I recall the absolute dread of having to come face-to-face with the offender again. I spent three days on the witness stand and would never learn the answer to my question ... why? The trial left me feeling empty and angry.

He was sentenced to five years and nine months for aggravated assault and drugs. He served his time and was then deported to San Diego where he was wanted for parole violations.

The months and years after that ordeal including his parole hearings, were bitter and painful. I became increasingly isolated and fearful of people. Upon waking every morning I would see the permanence of those scars and they constantly reminded me of what had happened. I would return to bed afraid of what lay beyond the door. The nightmares were overwhelming. I thought of suicide.

"Keep going" were the words I heard over and over but I was often too afraid to act on it. I believe today that God was speaking to me in those desperate moments. At the time I didn't

know what this all meant but I knew I couldn't give up on life and needed to put one foot in front of the other ... keep going.

It was when I wandered into a church that my life took an unexpected turn. I sat at the back pews hoping not to be noticed. While sneaking out the door the pastor somehow managed to stop me and simply said "I think I can help you". It was a God moment.

I contacted him shortly thereafter and we soon started on the path of forgiveness and inner healing. He introduced me to the spiritual realm. I hadn't realized it at the time but by not forgiving, I permitted the offender to have complete control over me including my

emotional, spiritual and physical life. The poison was killing my spirit. I entered into the healing process with a humble spirit willing to change and change happened. I have now gained freedom and inner strength and am no longer afraid of people. It has freed me up to become the person I am called to be.

I bear my story today in trust that I may help others in their quest for freedom from past wounds and hurts through the process of forgiveness and reconciliation. Today, I do not see my burn scars as a burden of my past but I see them with a sense of gratitude that they have brought me to this place of peace, joy and a deeper love of myself, of others, and of God.

## How the Church helped

Father Bob Poole

The story of Patrick's recovery and healing from the trauma of the hideous assault on him shows many features that are important in the process of such recovery and healing.

Firstly, it is a process. The time span from meeting Patrick for the first time and us agreeing that the healing relationship had changed now to a mentoring one was something like 18 months. As Pat himself notes, sometimes we would meet once or twice a week, especially in the first few months of the prayer ministry, as it takes a while for a trust-relationship to be established between the prayer-counsellor and the counsellee. Only within that trust - relationship was Patrick able to face and talk about the worst aspects of his suffering.

Secondly, Patrick mentions the all-important question of forgiveness in the process of healing. As this is often a much-misunderstood concept, I usually spend some time explaining its importance for the healing of the individual.

To begin with, forgiveness, like healing, is a process. It takes time to achieve fully. Why even begin such a process?

It is too often lost sight of by friends and family of the victim, to say nothing of the victim himself/herself, that holding unforgiveness against one's offender, continues the outrage of their original assault, because it allows the continuance of strong destructive emotions of hatred, rage, bitterness, resentment, vengefulness and so on to boil inside of you. Eventually such reactions, if not dealt with in a healthy way, become mental and emotional strongholds that imprison one in a self-imposed jail of negativity, often leading to self-destructive behaviour and such psychological disorders as chronic-anxiety syndrome, depression, fear- and suspicion-driven neurotic actions, not to mention shame-based and self-rejecting, and self-condemning behaviours. In a way, the refusal to begin or even contemplate forgiveness continues the original crime long after the physical effects have healed.

But that said, it is important to understand and explain to the victim that forgiveness does not mean forgetting what happened, or pretending it doesn't matter, or it really wasn't so bad. It is not "letting the other person off". It is simply deciding to no longer continue to be a victim to the offender. One moves from being a victim to being a victor, an over-comer. Patrick himself mentions in his testimony: "By not forgiving, I permitted the offender to have complete control over my state of mind including my emotional, spiritual and physical life. The poison was killing my spirit. I have now gained freedom and inner strength. ... It has freed me up to become the person I am called to be. I am no longer a victim of life and have developed a closer relationship with God."

It is usually impossible for a person to begin the process of forgiving by a truly heart-felt act of pardoning the offender. I emphasize to the person that forgiveness is firstly an act of the will, not the emotions. If one sees the destructive effects on oneself of not releasing forgiveness to one's offender, then it is possible to make a decision and declare "I choose to forgive so-and-so" or "I am willing" to forgive them, or even "I want to want to forgive." By continuously deciding to release forgiveness each time the memory of the offense arises, even if it is done while gritting one's teeth, one allows the healing process to advance. Eventually, the heart "catches up" with the will, and one usually finds that it is easier to forgive "from the heart" more and more. But if one

were to wait till one "felt" forgiving towards one's offender, before beginning the process of forgiving, one might be waiting forever!

The third important aspect of the healing process is the willingness to recognize one's own part in continuing the effect of the original offense, by holding onto resentment, bitterness, anger and hatred. This is often hard for the one offended against to admit that it does take a willingness to repent for these negative mindsets and renounce mental strongholds of hatred, anger and bitterness towards one's assailant. Forgiveness and repentance are the twin prongs of the healing process, and together open up the heart to receive the healing power of God through his Spirit.

In many ways, Patrick was an ideal subject to receive the best from the healing process, due to his desperation to change his life, his willingness to face the awful things that had happened to him, and his readiness to release forgiveness to his attacker, and at the same time acknowledge how his anger and resentment had kept him in an emotional prison. So the process of healing moved forward relatively smoothly and straightforwardly, which is not always the case. But his testimony does serve to show how one can transcend even the most horrific crimes against oneself, if there is a desire to be set free, and a willingness to do all that is necessary to achieve this.

## Is your criminal justice system serving you well?

*Lorraine Berzins, CCJC*

Criminal justice services are a big expense for a community: policing, courts, corrections, some victims' assistance. What is the quality of these services in your local community, their effectiveness?

Are there many inefficiencies, long delays, lack of attention to emotional care? Who is going to prison and why, and are these decisions taking into account any proven results, or cost implications?

Services of poor quality in the criminal justice system stand to have very many negative impacts on the health and well-being of all of us, our safety, our levels of trust, the care of many children, as well as the squandered money no longer available for other services we all need. Where is the watchdog for this issue on behalf of your community?

A number of cities across Canada have a Community Foundation (145 so far) that has taken to playing an active role in yearly reporting of their community's 'Vital Signs': how are we doing in relation to some of the issues that are important for the quality of life, overall, of our citizens? CCJC has begun partnering with one of these Community Foundations (Ottawa), to develop its capacity to become such a watchdog *vis-a-vis* criminal justice concerns. Traditionally, in Canada, interest in these problems has been the sole prerogative of legal experts and specialty groups, easily dismissed as quite irrelevant to those who think their lives are unlikely to be affected much by crime, let alone prison conditions. Little have citizens realized how criminal justice services of poor quality add multiple damages that ripple through the whole community: health and mental health issues, family conflict, absenteeism from work, economic impacts, increased pressures on

social services, social assistance and child welfare systems, increased social divisions, fear, and even more crime.

Yes, the availability of quality justice services matters for the whole community: this is now recognized by the Community Foundation of Ottawa as an issue appropriate for monitoring in its Ottawa Vital Signs annual report, issued every October.

Achieving a higher standard will only happen when the local community knows enough to demand it. We see a big role for organizations such as Community Foundations in helping more communities learn what they need to know for this to start happening.

Today there is a new move towards this type of questioning, and an exciting breakthrough of new research tools to help even individual average citizens get a sense of how their own neighborhood is faring in terms of some results of their local criminal justice services. And none too soon. With more 'tough on crime' legislation coming our way, introduced by the Conservatives and supported by the Liberals, Canada will need more prison beds: an expensive proposition and bound to get more so as Canada adopts the same policies that led the United States to catastrophic incarceration rates and government budget crises, without corresponding reductions in crime. In an article titled 'A Real Estate Guide to Incarceration', the *Toronto Star* reports that in nine United States, it is information about soaring prison costs, and neighborhood maps that show where inmates come from and return to, and the underlying social conditions in those areas, that have caused policy makers, Republicans and Democrats alike, to rethink their crime response investments. New information analysis is leading to strategies for increased safety that

also reduce jail bills and allow them to spend the savings on more effective services and supports. It is paying off in the dramatic decrease in need for prison beds, reduced probation revocations, and fewer parolees heading back to jail.

Information about criminal justice costs, and results, can be very difficult to obtain from government. Yet, as tax payers and citizens, we are entitled to it and we need it, in the interest

## Justice in Ottawa is too often delayed.

*Lorraine Berzins, CCJC*

Ottawa's Vital Signs report is the Community Foundation's annual check-up on the health of our city. Once again this year, the report draws our attention to the issue of court delays.

Despite government strategies, Ottawa's courts continue to be backlogged. More than a third of the charges still pending in March 2009 were hovering dangerously close, at more than eight months, to the guideline given by the Supreme Court of Canada for possible termination of prosecution.

To get to trial in Ottawa in 2008, it took roughly 13 court appearances and more than 14.2 months. Most charges are resolved before trial. Still, they took on average, overall, 7.6 months to get to disposition.

A case can be resolved earlier with a guilty plea; plea-bargaining "poker" speeds things up. But in Ottawa in 2008, almost 12 per cent of those guilty pleas happened only at the trial courtroom door: victims and witnesses still anguished through 15 months and 12 court appearances, readying themselves to take the stand until the 11th hour. It meant time off work, child care, parking or bus costs, an emotional toil for them and for others providing support. Victims of domestic violence find this

of our communities. Today, thanks to a Freedom of Information request made by the Toronto Star and anyone can view an interactive map showing the costs of incarceration for inmates sent to prison from each postal code area in Ontario, for 2008 and 2007.

May this be only the beginning of your questioning!

especially stressful: their lives move on, but they cannot put events in the past when courtroom confrontation may still come.

A clue as to why so many charges went that route may be that more than half of all charges in 2008 were dropped, and close to 3,000 when they were about to go to trial.

More information is needed to understand why. If there was not enough evidence, why did the Crown waste so much court time? Or is it delays themselves that make cases fold? Key witnesses move away, they get sick or die, they don't show.

Court delays have many causes from deliberate to benign. But their consequences are serious. Community attention is past due.

Societal interests are affected when the passage of time erodes memory, or charges have to be dropped because witnesses can no longer give evidence. The quality of justice is diminished; so is public confidence in the legal system. Unreasonable delay is unfair to victims devastated by criminal acts; witnesses worried about testifying; accused wanting to demonstrate their innocence; those agonizing over pending impacts on housing, employment,

children, family. Delays also increase costs to the courts and prisons, and to health-care and social services. Their effects on custodial remand threaten public health and safety.

No information is available about expenditures on court days reserved, used or not. But police Chief Vern White says the number of court appearances made before the conclusion of a case is bogging down courts and the remand centre. Ottawa Carleton Detention Centre's (OCDC) average occupancy last year ran more than capacity, and an astounding 60 to 80 per cent of its prisoners were untried.

The auditor general's "value-for-money" audit has said this was caused by increased court time to dispose of criminal cases. A dramatic change in costs has occurred province-wide: inmates on remand are always jailed in higher-priced maximum security and require the expense of more frequent intakes and discharges, such as for court appearances.

It cost more than \$30 million last year to operate OCDC. Yet only a third of those jailed pre-trial were sentenced to incarceration in the end. Half the prisoners were there two weeks or less. Others were there much longer, untried: 10 months, 16 months, almost three years in some cases.

Only basic services are provided to remanded offenders, no treatment or education. The number with mental health alerts and addictions grows, but their needs are not addressed, detained in this way.

Last year it cost \$153.38 a day for the average prisoner there, and 42.5 per cent were simply released at court. Perhaps all charges were dropped, or individuals had already been in prison as long as could be justified. But that time was spent with no access to programs that may have led to safer release. It would have cost \$3.29 per day to supervise each of these

individuals in the community, an additional \$54 if direct residential support were needed.

We save \$96.09 per day when, instead of remand to custody, we provide monitored supportive housing and supervision in the community. This has also been proven safe, and is more effective than "dead time." Closer scrutiny of court delays and custodial remand criteria are needed. Is there really sufficient cause to imprison so many for so long when the result gives such little bang for our buck?

The Community Foundation has flagged court delays in the Safety section of its Vital Signs report, but this is not just about safety. Yes, delays contribute to overcrowded prison conditions that have led to violence and even murder. Rapid turnover and population movement also increase public health risks for transmission of disease. And surely an unsafe situation is created when individuals are kept in custody, then released at the courthouse into the homeless shelter system, an estimated 80 a month: no money for bus or food, some in summer clothing during winter months. But court delays point also to gaps in basic services. Chief White told the Citizen that up to 80 per cent of incidents requiring intervention by police would be addressed more effectively through referral to social or mental health resources, not criminal courts. But these are shockingly underfunded in Ottawa.

It cannot be left to the legal system alone to police itself on court delays. We want quality as well as speed, and "smarter" use of tax dollars. Public funds are poorly invested when it comes to justice. More community services may be what it takes to reduce costs and wait times in our courts.

Where is the community watchdog for justice services? The Community Foundation's report on court backlogs is a welcome beginning.

## “ParticipACTION” as Ministry: Community RJ with irreconcilable adversaries,

*Robert Bergner, Montreal Southwest Community Ministries (MSCM)*

When the Church Council on Justice and Corrections of Quebec invited the MSCM Steering Committee to organize the closing event of its Restorative Justice Week activities, we enthusiastically agreed.

Steering Committee member and life-long restorative justice volunteer, Marie Beemans came up with a great idea. We would invite representatives from the different groups implicated in the ongoing social struggles of Montreal North – minority youth, the police and the larger community. Each attendee would be assigned to one of these representatives who would coach his/her coterie of attendees in the way things look from their ‘interest group’ perspective. At the end of the evening, the three groups would come together – each representative leading his/her group of newly minted youth, police or community members – for a plenary discussion on the current Montreal North situation.

What a crazy, compelling idea! The potential for failure was real, as was the potential for a meltdown of anger and aggression. But the possibility of true, real-life transformative learning was real too. So away we went.

Marie did a spectacular job of organizing the entire evening – from finding speakers, to assuring publicity, to ordering the food. Our three representatives – Claude Aubin, a former Montréal police detective, Shirley Sarma of the Quebec Human Rights Commission, and Jonathan Dugay, a young man of colour from Montréal North – trained their respective cohorts with aplomb, humour, and incisiveness.

We learned of the challenges faced by young members of the police force, the pressures

placed on them by the simple fact of wearing a uniform, and the disorientation many feel arriving in the fast-paced and the ethnically complex realities of Montréal from far-flung, homogeneous and quiet rural regions of Quebec.

We heard of the frustrations of minority youth who feel they are under constant surveillance, who feel the injustice of force too often applied and too infrequently justified and who feel trapped in dead-end lives in a dead-end neighbourhood.

We heard the fears and concerns of community members living in a rapidly changing society, a society where they do not always feel at ease nor easily find a place.

At the end of the evening, the discussion amongst the three groups led by Brian McDonough, President of Aumônerie Communautaire de Montréal (ACM) and Nancy Labonté of Carrefour Foyer Spiritualité. Initially, it was a little slow to get going. Finally, it did hit a passionate stride and reached a culmination in Mr. Aubin’s frank witness to the emotional challenges faced by members of the police force.

The atmosphere of the room shifted palpably as he spoke, highlighting Restorative Justice’s potential.

When people - even apparently irreconcilable adversaries - share their own profound experience, and listen to the profound experiences of others, things change.

Relationships are transformed; healing begins.

## 'Prison AS Punishment not FOR Punishment' ... but not stemming the tide of public retribution!

*Else Marie Knudsen*

Though it surprises many Canadians, people retain all of their human rights when they enter a prison, aside from those necessarily restricted by virtue of their incarceration. It is a profoundly important underlying principle in a democratic nation which states that incarceration itself forms the punishment and that the treatment of prisoners is not to be punitive. In short: people go to prison as punishment, not for punishment.

This principle is poorly understood, however, and protecting it can be a challenge. Particularly in a political climate in which any resources spent to meet the needs and human rights of prisoners are wrongly seen as a zero-sum game, as if whatever is given to prisoners is taken from the rest of us. Perhaps better understanding the principle that prisoners have human rights, and that human rights are not a privilege earned by virtuousness, could assist us in building a better criminal justice system.

Here's an example: debates broke out in almost every province in late October last year around the issue of which groups should receive the H1N1 vaccines first. It was discovered that prisoners with chronic health concerns (and in some cases all prisoners) in federal and many provincial facilities were slated for early vaccination, before the general public. As with most stories that mention the social rights of prisoners, outrage ensued. It seems that crises have a knack for revealing some of our deepest-held beliefs and assumptions.

The issue was hotly debated in the Quebec National Assembly. Canadian Press reported that the provincial Health Minister expressed outrage at the practice of early vaccination for

so-called healthy inmates, calling it "unacceptable" and noting that "a mistake was made [and] the moment I heard the news I put a stop to it." He vowed that convicts would be vaccinated in the same order as everyone else. The public comments sections of some news blogs and media sites were whipped into frenzy; opinions ranging from cynicism to outrage.

In PEI, it was discovered that the inmates of a 280-bed detention centre were vaccinated prior to the vaccine being available to school-aged children. Jennifer M. from PEI wrote on the *Guardian's* site

"This sickens me. I think the last ones to be vaccinated should be convicts. These are people who have committed assaults, thefts and god knows what other horrible crimes ... probably against children. To think that they can just put out their arm and get a vaccine that some Island children can't get yet is shameful. These children are at greater risk of coming into contact with H1N1 because they are more exposed to the general population than some creep in a prison cell." Albert M. wrote: "As for convicted criminals I too feel that it is a national disgrace to put them before good citizens especially children. The druggie drunks and dregs of society are in jail for many reasons.... Certainly inoculate the staff. But the criminals no." And Ed wrote: "The criminals are being looked after before our children...there is something seriously wrong with this....while our children are getting sick these criminals are well and getting all the benefits of the vaccine. These people should be the last to get the vaccine."

For people who take an interest in the criminal justice system, this sentiment is not news. We see this vociferous punitivism almost daily, particularly in the context of the waves of American-style criminal justice legislation being introduced. Many pundits, commentators and politicians with ideologies that don't allow for any conception beyond 'criminals vs. the rest of us', dismiss research, evidence-based practice and human rights as 'soft' or worse. We can only hope that it doesn't represent the opinion of every, or even most, Canadians (which I don't suggest it does). But the sentiment deserves unpacking, because it reveals a great deal about how Canadians think about prisons, prisoners and their rights, and it allows us to develop useful arguments for human rights-based approaches to criminal justice policy.

For one, it suggests that some Canadians believe that prisoners should have lower, slower or less access to health care than the general public. This is a highly problematic idea and one that contradicts a number of legal and policy documents.

The universality criteria in the Canadian Health Act mandates that health care insurance cover all insured people, including provincial prisoners. The Corrections and Conditional Release Act states that federal inmates shall be provided with essential health care, non-essential care that contributes to their rehabilitation and reintegration, and health care that conforms to professionally-accepted standards. The Correctional Service of Canada health service principles include that they "will deliver essential health services comparable to provincial and community standards, notwithstanding the constraints inherent in the correctional environment."

This goes hand-in-hand with the principle that people go to prison as punishment, not for punishment; the conditions, treatment and environment of the prison must not be used as a form of punishment in addition to the sentence itself. The equal right to health care of

prisoners is a reflection of the broader retention of human rights despite the legal deprivation of liberty.

Though poorly understood by many Canadians, this is a firmly entrenched principle in international and Canadian law. The Canadian Corrections and Conditional Release Act states that "offenders retain the rights and privileges of all members of society, except those rights and privileges that are necessarily removed or restricted as a consequence of the sentence" (article 4(e)). The Supreme Court has affirmed this principle, noting in the *Sauvé* decision that punishment must fulfill a legitimate penal purpose, in that it must deter crime, rehabilitate criminals or serve purposes of retribution or denunciation. It would be difficult to argue that delayed access to vaccination is a valid punishment under any of these requirements.

This principle is also echoed in international human rights law. With respect to the right to comparable health care, the Universal Declaration of Human Rights states that everyone has the right to life, liberty and security of person (in article 3); that no one shall be subjected to cruel, inhumane or degrading treatment (in article 5); and that everyone has the right to a standard of living adequate for the health and well-being, including medical care (in article 25). The International Covenant on Economic, Social and Cultural Rights, which Canada ratified in 1976 and is thus obligated to implement to its own maximum capacity, recognizes the right of everyone to the enjoyment of the highest attainable standard of physical and mental health (article 12). The International Covenant on Civil and Political Rights, which Canada also ratified in 1976, mandates that the penitentiary system of a state shall comprise treatment of prisoners the essential aim of which shall be their reformation and social rehabilitation (article 10).

The Standard Minimum Rules with the Respect to the Treatment of Prisoners (SMRs) is a practice guideline which defines humane penal policy. On the issue of health care, the SMRs state that the prison "medical services should be organized in close relationship to the general health administration of the community or nation" (article 22). Though it is not legally-binding, Canada endorsed the SMRs in 1975 and governments and institutions at the provincial and federal level have accepted them as basic practice standards. The Correctional Service of Canada writes that the SMRs in essence describe three fundamental human rights of prisoners:

"Firstly, a prisoner's sense of dignity and worth as a human being must be respected and maintained through the entire course of their imprisonment. Secondly, the suffering that results from the loss of liberty and freedom by the fact of incarceration is punishment enough. Finally, prisons should not be punishing places; rather, they should help prisoners rehabilitate themselves."

While the public understanding of and respect for international human rights may not be particularly strong or consistent in this country, these instruments are vitally important.

Another challenge to the proper implementation of these treaties is the slipperiness with which some politicians spin a justification for their dismissal. The promotion of a culture of human rights within prisons is challenged by a political mood that revels in getting 'tough' on crime by undermining the rights of prisoners. Graham Stewart and Michael Jackson, in their tremendous response to the Roadmap to Strengthening Public Safety, countered that "promoting and respecting human rights is not about being soft, it is about being decent. Respect for human rights is a necessary condition for the exercise of correctional authority."

To the point, though: health services for prisoners are not privileges that can be removed or decreased. Prisoners' rights to comprehensive medical care are inalienable and should generally be no different from that of any other Canadian. The Supreme Court has affirmed that prisoner's rights cannot be further removed as a way of enhancing their punishment. In their finding that the denial of prisoner's right to vote was unconstitutional, for example, the Court said that "denial of the right to vote on the basis of attributed moral unworthiness is inconsistent with the respect for the dignity of every person that lies at the heart of Canadian democracy and the Charter."

Finally, at a completely practical level, the vaccination of prisoners makes eminent sense from a public health standpoint (which one would hope would be the basis for a public health policy, right?) In order to minimize cases of serious illness and death of all Canadians, which is the utilitarian goal underlying public health initiatives, and in order to reduce the cost for resource-strapped health systems as much as possible, then vaccinations must be targeted at those who are most vulnerable to serious illness (such as heart, liver, kidney diseases, diabetes, obesity, lung disease and immunosuppression) and, also, at risk of being particularly expensive patients.

They are 'priority patients' – not because they are more important or valuable people but because they are simply more likely to get sick, period. Preschoolers fit in this priority category, as do health care providers, pregnant women and those with chronic health concerns. And so do prisoners, for a few reasons. Prisoners come into the system with disproportionately high rates of a host of serious health concerns, as well as a range of other factors which contribute to poor health: smoking, alcohol and drug addiction.

And, perhaps most importantly for some readers, prisoner health has an impact on and reflects community health. Virtually all

prisoners return to the community, and the most overcrowded settings, detention centres for remanded or pre-trial prisoners, have a constant flow of transient inhabitants. A British Columbia government official noted this in explaining the decision to vaccinate remand prisoners one week earlier than guards in the *Globe and Mail*: “by immunizing inmates who are at higher risk of H1N1, we are better protecting the community at large.” The vaccination of prisoners also has the impact of protecting the range of staff who work with inmates every day, such as correctional officers, court staff and police officers.

BC remand facilities are operating at 200% capacity and thus highly susceptible to the rapid spread of disease. Indeed, most Canadian prison environments are extremely well-suited to disease transmission. They are overcrowded, closed systems, often with poor ventilation, and involve large groups eating together, sleeping in close proximity and sharing limited hygiene facilities; they are incubators of illness. Setting aside for a moment the concerns that these conditions raise about the rights of both inmates and guards to hygienic conditions inside prisons, these factors combine to mean that prisoners are highly vulnerable to illness. Craig Jones noted, to the *Canadian Press*, that democratic countries realized they had to limit the size of their prison populations in the 19th century mainly because there is no way to control the spread of infectious diseases in jails.

So at risk of preaching to the converted, I would argue that Jon from Hamilton is mistaken in his comment in the *Guardian* that the vaccination of prisoners is the state “once again using the rate payers money to mollicoddle the delinquents of society!” Vaccinations are clearly a right and not a privilege to be meted out as a reward for good behaviour. Furthermore, the decision about whom to vaccinate and in what order should be based on the utilitarian principles of public health, not on some positivist comparison of the virtue or value of different groups of Canadians. The state is not in the business of judging the moral worth of its citizens nor denying or granting rights on the basis of deservedness. The Supreme Court wrote in the *Sauvé* decision that by denying federal prisoners the right to vote,

“the government is making a decision that some people, whatever their abilities, are not morally worthy to vote — that they do not “deserve” to be considered members of the community and hence may be deprived of the most basic of their constitutional rights. But this is not the lawmakers’ decision to make. The Charter makes this decision for us ... by expressly placing prisoners under the protective umbrella of the Charter through constitutional limits on punishment. The Charter emphatically says that prisoners are protected citizens, and short of a constitutional amendment, lawmakers cannot change this.”

Editor’s Note: Prison AS punishment, not FOR punishment – this underlying principle of our law is intended to make prisons themselves non-punitive. Is this sufficient to stem the tide of our instinct for retribution? The following article documents recent public attitudes about prisoner H1N1 vaccination that illustrate how poorly the principle is understood, despite our best laws. Asks CCJC: is the distinction itself just too subtle? Why should we maintain punishment at all as a reason to imprison people? Please tell us what YOU think: [info@ccjc.ca](mailto:info@ccjc.ca)

## Save our Farms: Plowing Ahead

*Susan Haines, Executive Director, National Associations Active in Criminal Justice (NAACJ), Program Associate, Circles of Support and Accountability (CoSA) – Ottawa*

When I first heard about the Correctional Service of Canada's (CSC) 'strategic review' in March of last year, I had no idea that such a public controversy would ensue across the country in the coming months.

As part of a conservative government focus on fiscal accountability, a new Expenditure Management System was implemented in 2007 to improve the management of public spending by the Government of Canada. By 2008, the Correctional Service of Canada (CSC) was one of the 21 government departments asked to take part in the review: to measure program spending and operating costs against effectiveness and federal directions. Programs that didn't measure up, quite simply, would be cut. For CSC, this meant closing prison farms located on six minimum-security institutions across Canada that were reported to be losing \$4 million per year. This money, they maintained, could be put to better use.

Across the country, the Prison Farm program has been putting prisoners back to work for over a century. Producing beef, pork, poultry, eggs, milk and grains, the farms provide significant contributions to local food banks, considerable training and skills development for prisoners, as well as sustainable alternatives for communities and the prisons themselves.

I remember first hearing about the prison farms as a CSC volunteer visiting the Lifers group at Collins Bay Institution (CBI) a number of years ago. I learned that the vast green fields spanning beyond the "the castle" were part of neighbouring Frontenac Institution's prison farm program. But it wasn't until one of the Lifers in our group moved from medium-security CBI to Frontenac that I understood just

how meaningful the prison farm program was. It soon became clear that working in the fields and with the animals gave him a greater sense of purpose and conscientiousness beyond himself and the walls. It was then that I had a powerful realization: the prisoners who worked on these farms could not undo the past or the actions that led them here, but they could cultivate and nurture life now in an attempt to somehow make up for their past and the lives they had harmed.

Fortunately, I wasn't the only one who saw it this way. Leading the charge to Save Our Farms was the Union of the Solicitor General Employees (USGE). In partnership with the National Farmers Union of Ontario (NFUO) and the National Union of Public and General Employees (NUPGE), the Save Our Farms campaign continues to draw attention to the closures and mobilize communities. Citing sound public policy processes, rehabilitation, support for communities, appropriate land use and cost-effectiveness, the campaign has garnered support from individuals, groups, municipalities and politicians.

Now a year after the announcement, the new Minister of Public Safety maintains that the \$4 million for farm operating costs would be better invested in training and employment that is more 'relevant' to the current job market, but just what this means for alternative correctional programming still remains to be seen. Similarly, the budget details surrounding CSC's strategic review process have not been made available.

What the government has identified, however, are plans "to retain the farm lands... for prison constructions" thanks to questions posed in

Parliament by Liberal Public Safety Critic Mark Holland (Ajax-Pickering) in May of 2009.

Suddenly public concern for the farm closures was aggravated by a greater sense of urgency to respond to what was now a much larger issue about Canadian values. It was no longer solely about the removal of effective programming, but about a legislative direction that relied on prisons and punishment.

It's no wonder the public was speaking out. In the wake of a global fiscal crisis - hearing about deficit reductions, tax cuts and salary freezes - the campaigners that were hoping to salvage \$4 million for 6 farms saw CSC's budget increase 43% to \$329 million in the most recent federal budget - for bricks and mortar at that. The only government department to see such an increase was being resourced to accommodate the combined result of 'tackling crime' Bills - now projected by analysts to increase the federal prison population by 70%.

Several Liberal and NDP Members of Parliament responded to their constituents by joining the campaign and demanding financial transparency and accountability. Although a motion presented by former Liberal Attorney General Wayne Easter to the House of Commons in November 2009 was defeated, citizens and communities continued to voice

their concerns with legislative proposals that rely on imprisonment - such as additional mandatory minimum sentences for drug crimes (Bill C-15) and limited judicial discretion for time-served (former Bill C-25) - rather than addressing the root causes of crime.

When Parliament resumed this session, the Standing Committee on Public Safety and National Security called on the Minister of Public Safety to disclose background data from CSC's strategic review as well as "refrain from taking any steps to sell, dismantle or reduce operations at any of Canada's prison farms...until independent experts have had an opportunity to fully review the value of the farm program and fully report in writing."

Perhaps too quickly on April 16, Minister Toews' office responded and made it clear that the decision to close the farms would not be reversed; the prison land would be retained "pending their development of a long-term capital strategy."

Now is the time to contact your Member of Parliament and share your views. Let them know how you would like your tax dollars spent. Share your values and vision for Canada. Help create a forgiving, supportive community that allows everyone to flourish.

## Bravo au réseau CEJC-Québec pour : Entrée Libre (1988...)

### Un lieu phare pour ex-détenus qui a su résister au temps

*Jean-Guy Tremblay (aumônier au Centre fédéral de formation, président du Conseil d'administration d'Entrée Libre*

#### **Premières impressions**

Nous étions au printemps 1993. Je venais d'accepter l'invitation de Clément Harvey, l'aumônier du Centre fédéral de formation, à venir célébrer la liturgie de la Semaine Sainte avec les prisonniers. Je ne connaissais absolument rien de la vie carcérale et je n'avais jamais imaginé me retrouver un jour dans un pénitencier. Comme la plupart des gens, je m'étais fabriqué des images de ce milieu et des détenus à partir des stéréotypes caricaturaux véhiculés et entretenus par les médias, mes lectures et les films populaires. Peu à peu, je découvrirai un monde fort différent de celui que je m'étais imaginé : sous l'épaisse carapace de leurs défenses se cachent des êtres fragiles et souffrants; au cœur de tout cœur, de pierre comme de chair, il y a une Source qui chante!

Le jeudi soir, Clément me propose d'assister à une soirée d'Entrée libre. Je n'ai aucune idée de quoi il s'agit. Je lui fait confiance et le suis. Nous voilà donc en route pour une rencontre à l'extérieur des murs au sous-sol d'une église de Montréal. Première surprise: cinq détenus du pénitencier nous accompagnent sous aucune escorte de gardiens de sécurité. L'aumônier est le seul responsable du groupe.

À l'arrivée, quelques personnes nous souhaitent une chaleureuse bienvenue. Du café nous est offert. D'autres gens arrivent. Rapidement nous nous retrouvons une quarantaine de personnes. Rien ne me permet d'identifier qui est qui : détenus, ex-détenus, bénévoles ou aumôniers.

L'animateur amorce la rencontre. Chacun se présente par son prénom. Puis l'assemblée est invitée à échanger les nouvelles des derniers

jours. Pierre est fier de nous dire qu'il est dehors depuis une semaine et qu'il a déjà trouvé un travail. André vient d'emménager dans une maison de transition et nous fait part de ses craintes. Jimmy nous raconte ses envies de consommation et ses peurs de rechuter. Je suis étonné de la spontanéité avec laquelle ces hommes se livrent. Par la suite, l'animateur nous propose comme sujet de discussion en ce Jeudi saint : que signifie l'espérance de la résurrection au-delà de mes morts quotidiennes? Ouf! Quel thème. Personne ne va s'exprimer. Mais à ma plus grande surprise, voilà que ces gars, sans gêne, avec une sincérité désarmante parlent de leur vie, de leurs délits, de leurs souffrances, de leur expérience de mort au quotidien. Les mots, parfois crus, teintés aux couleurs de leur parcours de vie, jaillissent avec une étonnante sincérité. Je suis dérouté, fasciné, questionné. Sans honte et sans réserve, ces hommes livrent leurs sentiments et laissent émerger leurs émotions. Bien plus, plusieurs témoignent franchement de la foi qui les nourrit. Je n'ai jamais vu auparavant un groupe d'hommes rendre compte, sans masque et avec une telle franchise, de ce qui les habite en profondeur. Je resterai marqué à tout jamais par cette première rencontre.

Un an plus tard, je deviendrai aumônier au Service correctionnel et depuis ce temps serai un fidèle membre d'Entrée libre.

#### **Un peu d'histoire**

Les avis sont partagés et une certaine confusion s'installe quand il s'agit de préciser comment est né Entrée libre. Qui en a eu l'idée en

premier et qui est son véritable fondateur? Mais est-ce si important de le savoir?

Il me semble que des idées provenant de plusieurs milieux ont convergé pour aboutir à ce projet. Des résidents (détenus) qui participaient aux activités pastorales à l'intérieur des murs s'inquiétaient de constater qu'à leur sortie ils ne trouvaient rien pour continuer leur cheminement spirituel. Habités aux contacts chaleureux et personnels, ils ne se retrouvaient pas dans l'anonymat des paroisses traditionnelles. C'est alors qu'a surgi l'idée de créer un lieu où les ex-détenus pourraient se retrouver pour partager leurs questions, leurs inquiétudes, leurs difficultés et leurs projets; un espace pour fêter et célébrer leurs réussites; une famille où ils pourraient continuer à cheminer humainement et spirituellement. C'est ainsi qu'Entrée libre a vu le jour en septembre 1988.

Le projet initial visant à fournir un lieu d'hébergement pour des ex-détenus ne s'est jamais concrétisé, toutefois plusieurs services ont vu le jour et ont pris diverses formes au cours des ans. Mentionnons les activités de formation, les célébrations de fêtes (ex: Pâques, Noël), les journées de retraite et soirées de prière et principalement l'ouverture d'une maison d'accueil de jour qui a permis

pendant plusieurs années à des ex-détenus de se rencontrer, d'obtenir support et information. Un permanent entouré d'une équipe de bénévoles en assurait le bon fonctionnement. Des difficultés diverses ont mis fin à ce dernier service. Toutefois, une activité s'est toujours maintenue à travers les ans : celle des rencontres du jeudi soir tel que décrite au début de cet article. Année après année, trente, quarante voire cinquante personnes, détenus, ex-détenus et bénévoles, se rencontrent chaque semaine pour partager un bout de vie, se soutenir dans les difficultés, fortifier leurs acquis, célébrer leurs réussites et leurs « bons coups », renouveler leur espérance.

Si plusieurs n'ont fait que passer, d'autres, ex-détenus comme bénévoles, sont demeurés fidèles à travers les ans. Nous voyons même à l'occasion certains se présenter à une rencontre après cinq, dix ans d'absence, voire plus.

En cette époque où tout est éphémère, où tout est sans cesse questionné, où le changement à tout prix semble être un impératif catégorique, Entrée libre demeure une valeur sûre, un lieu phare, une expérience humaine qui a su résister au temps.

Longue vie à Entrée libre!

## The Value of Social Responsibility in Crime Prevention, Circles of Support and Accountability

*Maristela Carrara, CCJC*

I am often asked how, in practice, CCJC promotes community responsibility in justice. Like many organizations trying to promote the idea of social responsibility, we have primarily done it through education and community development initiatives that foster crime prevention. Although we have given prominence to the educational component of our mandate, lack of political support for community development being a major factor in the last years, we have recently taken on a task that will likely prove the value of our social responsibility when it comes to crime prevention.

Circles of Support and Accountability (CoSA) is one of the best examples I know of community engagement in the prevention of victimization. Fourteen years ago, when the program was just two years old, we included it in our publication "Satisfying Justice – Safe Community Options that attempt to repair harm from crime and reduce the use or length of imprisonment". CoSA is a community-based reintegration program, based on restorative justice principles, for federally-sentenced, high-risk, high-needs sex offenders who have been held to the end of their sentence. When released into the community, these offenders are no longer accountable to Correctional Services of Canada or to the police. They are also not desirable neighbours. Lack of meaningful support and resources to reintegrate, combined with little accountability upon release, occasionally leads to recidivism. What is more important, the inevitable outcome of this cycle is more victimization. CoSA is a Canadian initiative that began in 1994 to fill that gap.

Currently working with over 400 volunteers across Canada, CoSA's goal is to substantially

reduce the risk of future victimization of community members by assisting, supporting and holding released sex offenders (also referred to as core members) accountable in their task of integrating with the community and leading responsible and productive lives. There are 16 CoSA programs across Canada (see map on our website), serving about 250 released offenders. Previous peer reviewed research shows that men who participate in CoSA are 80% less likely to reoffend than those who do not. These are outstanding results considering that most CoSA sites in Canada were severely underfunded, with a few at risk of shutting down, until the formal beginning of our partnership in November 2009.

CCJC's active involvement with these agencies started with the coordination of their first national gathering in Calgary in 2008 (see report on our website). This meeting provided an opportunity for dialogue between all CoSA sites to consider collaborating on a proposal for funding to Public Safety Canada's National Crime Prevention Centre (NCPC) to conduct a national demonstration project. Since CoSA is not formally incorporated as a national group, CCJC was chosen as the umbrella organization to manage the successful contract with the NCPC. The goals are: 1. to increase CoSA's capacity aiming at adding 50 core members per year and; 2. to conduct an independent research into CoSA's effectiveness in reducing sexual recidivism. As a result, sites will now be able to function at their full capacity with proper funding for the next five years. More importantly, they will be able to use the results of this evaluation to secure sustainable funding once the project is completed and their value becomes more evident. With this new initiative, we expect to add to the existing

evidence that community engagement in crime prevention is a valuable investment.

CCJC's role in supporting and equipping nationally relevant and social responsible projects is central to the success of the CoSA research project so far. Other national projects we are supporting include the Canadian Restorative Justice Consortium National Founding Meeting and the Pastoral Care for the Victims of Crime initiative. CCJC's role in

nurturing meaningful, healing and community centered projects allows us to carry out our vision and goals with partners from across Canada. We are thankful for Public Safety Canada's wise decision to invest in this cost-effective community initiative to prevent further victimization. We are also thankful for the support received from community partners, media, members of parliament, and NCPC officers in moving this project ahead.

## Book Review

*The Hour I First Believed*, Wally Lamb, New York: Harper Collins Publishers, 2008.

By Meredith Egan

Great fiction: it inspires, challenges and illuminates. Recently there have been great novels written that evoke questions about justice through the beautiful telling of difficult stories.

Wally Lamb has established himself as a gifted writer who takes time to craft stories that are a delight to enjoy. They also can challenge the reader's perspectives on what is right, true, or wise. His previous two novels, *She's Come Undone* and *I Know This Much is True*, were well received by audiences because they recounted human experiences that resonated so deeply. He tells of the journeys of imperfect humans wanting to become kinder, wiser, and more compassionate. The novels acknowledge the power of forgiveness, relationship and heartache, and struck a chord with many readers.

More than ten years after the publication of *I Know This Much is True*, Wally Lamb offered us his newest masterpiece, *The Hour I First Believed*. In those intervening years, Wally edited two volumes of writing by women prisoners from York Correctional Institution in Connecticut. First came *I Couldn't Keep it To Myself: Testimonies from our Imprisoned*

*Sisters* in 2004, followed in 2008 by *I'll Fly Away*. Wally has facilitated writing workshops as a volunteer in that prison since 1999. He speaks clearly and passionately about the power and hopefulness of writing one's story, and how he has been changed by this experience of volunteering.

*The Hour I First Believed* chronicles the lives of a family in the aftermath of crime and tragedy. The protagonist and his wife work at Columbine High School during the horrible shooting in April of 1999. Caelum Quirk is a high school teacher, away from the school on that fateful day. His wife, Maureen is the school nurse, and is deeply affected personally and professionally by the trauma.

This rich, introspective novel explores what it means to be affected by trauma, both directly and vicariously. The reader is led back generations into Caelum's family life, and forward through this family's heartache and triumph. It explores family secrets and the complexity of events that lead to preventable tragedies. One of the aspects of this book that resonated deeply is Mr. Lamb's masterful weaving of our shared stories. The Columbine shooting, the Civil War, the tragedy of 9/11, and

Hurricane Katrina, are all important in the telling of these stories.

Caelum Quirk's family farm in the Northeastern US is literally surrounded by a woman's prison. Wally Lamb's lived experience of volunteering in prison serves him well; the authenticity of the stories surrounding the prison lead the reader to trust Mr. Lamb and his perspectives. He doesn't present any pat answers to the reader, instead he chooses to question what is, and leaves the reader to think deeply.

I commend this book to anyone interested in justice. The story resonates deeply, and speaks to the central importance of compassion and truth. In his own words Mr. Lamb says, (interview on line) "I invite readers to take away whatever they want or need to find in this novel, whether I intended it or not. But I do

hope that my story advances the ideas that power must be used responsibly, that we are all responsible for one another, and that love is stronger than hatred."

For those who wish to explore these themes I would also highly recommend "Broken for You," by Stephanie Kallos (Grove / Atlantic, 2004). This is another beautiful, introspective work that explores themes of justice, art, and relationship. It chronicles the weaving of a new relationship between an elderly woman who is dying and a young artist who is finding her way. It reminds us that, while human tragedy is complicated and hard, there is beauty to be found in our stories, and there is beauty in how we honour them and live them out together supporting one another in compassion. Perhaps it is in our broken places that we are most beautiful, and where healing can be found.

## Get in touch with CCJC / Pour nous rejoindre au CEJC

Your comments and suggestions are most welcome! Please send us news and articles you would like to see shared in this newsletter. To get in touch with the CCJC, please contact Marion Houle at [mhoule@ccjc.ca](mailto:mhoule@ccjc.ca) or 613-563-1688 x103.

We are now located at 303-200 Isabella Street, Ottawa, ON K1S 1V7.

CCJC welcomes donations and new memberships, and we can issue you a charitable tax receipt. To make a donation online, please use [CanadaHelps.org](http://CanadaHelps.org). If you prefer to send your donation by mail or to become a member, please contact Maristela Carrara at [mcarrara@ccjc.ca](mailto:mcarrara@ccjc.ca).

P.S. We are looking for volunteer translators!

Nous vous invitons à nous faire part de vos commentaires et suggestions. Veuillez nous envoyer les articles d'actualité et les textes que vous aimeriez partager par le biais de notre bulletin. Afin d'entrer en contact avec le CEJC, veuillez communiquer avec Marion Houle à l'adresse [mhoule@ccjc.ca](mailto:mhoule@ccjc.ca), ou par téléphone au 613-563-1688 x 103.

Nous sommes situés au 303-200 rue Isabella, Ottawa, ON K1S 1V7.

Le CEJC accueille les dons, de même que des nouveaux membres. Nous pouvons émettre des reçus d'impôts pour activités de charité. Pour faire un don en ligne, veuillez utiliser [CanaDon.org](http://CanaDon.org). Si vous préférez nous envoyer un don par courrier, veuillez communiquer avec Maristela Carrara à l'adresse [mcarrara@ccjc.ca](mailto:mcarrara@ccjc.ca)

**N.B. Nous sommes à la recherche de bénévoles pour la traduction!**