



The Yearning of the Social Activist

by the Rev. Melora Lynngood

The 'Highs' of social activism

Like many of you, when I was in my teens and 20s, I was very earnest and enthusiastic about working to make the world a better place. Through the church of my childhood in Los Angeles, I served the homeless; I raised money for world hunger through benefit walks and cardboard collection boxes; I visited an orphanage in Tijuana with my youth group, bringing supplies and spending time with the children there. Through Amnesty International, I wrote stacks of letters for human rights around the world. At university, I learned about the dynamics of racism, sexism, homophobia, classism.... I did a stint as an escort at Planned Parenthood and joined busloads of students to attend marches on Washington DC for various causes.

It all felt so invigorating and satisfying. I was riveted by the new insights I learned about systematized and institutionalised oppression. I even liked the self-reflective workshops that helped me see how I, as an upper-middle class white western woman of privilege, un-knowingly supported oppressive systems. It was sometimes difficult work, but always rich work. I thrived on the feeling that I was doing good in the world.

The 'Lows' of social activism

In graduate school, my social justice yearning led me to undertake a study of the Christian right and the possibility of dialogue between people with opposing views. I wrote in my journal about a church history research project I did for which I visited a fundamentalist Baptist church. It was disheartening work—I felt dishonest not revealing my whole self, but, at the same time, I felt afraid to reveal my true self: academic, liberal, Unitarian Universalist, femi-

nist, lesbian. Furthermore, as I sat through the service, I felt beat up by the preacher's rhetoric: he bashed scientists and psychologists, and said the liberals were in league with Hitler and the Nazis. It was all so twisted and hateful. I was glad they couldn't see by looking at me that I was gay.

Dialogue with the right wing may not be your issue. But have you ever felt, in your social or eco activist work, that exhausted, defeated, hopeless feeling? I wonder, for example, how does one effectively advocate for peace and human rights in the Palestinian/Israeli conflict? And, as much as progressives seem to be against all pipeline projects, some people I respect say it is not so simple—which muddies the water for me as I try to sort it all through.

What we yearn for

As Unitarian Universalists, we yearn for a world in which all people care for one another and the planet we share. We yearn for a world free of violence, hatred, and the destruction of natural resources. As people living the reality of 2015, our yearnings have often been trampled, blocked, thwarted.

I wonder how each of you has responded to the barriers you've encountered on your road to fulfill your yearnings for social and ecological justice?

Have you, after years and years of hard work, felt slowly ground down into exhaustion? Has the enormity of the problems made you feel small, helpless, and hopeless? Has the news ever been so upsetting that you have become numb to save your own soul—turned away from the larger world, occupying



Reverend Melora Lynngood

Inside this Issue:

CUSJ AGM reports pp. 8-9
 Myths & facts about CUC . p. 10
 Pros & cons of Chaptersp. 12
 Letters pp. 12-13
 Thwarting rape in Lesotho . p. 14

yourself with the mundane details of daily routines?

If you have experienced any of these reactions, you are not alone. Yearning for a better world in this day and age can be dispiriting work.

Empowerment from grief and despair

Where then, might we find a re-spiriting? A reinvigoration of the zeal we once had to help and heal the world?

It is my assertion that the very yearning that brought us to despair is the same yearning that can rekindle the fire of our passion and the light of hope. Sorrow is not a bad thing—it is a real thing; it is an expression of love. And love is a good thing. So it is with our world. Our grief about our world is painful, yes, but it belies a powerful love.

Environmental Activist, Joanna Macy, has developed practices that unleash the power of that love. Macy writes: “Just as grief work is a process by which bereaved persons unblock their numbed energies by acknowledging and grieving the loss of a loved one, so do we all need to unblock our feelings about our threatened planet and the possible demise of our species. Until we do, our power of creative response will be crippled.”

Macy continues, “The thousands of people with whom I have worked in church basements, community centres, and classrooms, have revealed to me, in ways I had not foreseen, the power, size, and beauty of the human heart. They have demonstrated that pain for our world touches each of us and that this pain is rooted in caring. They have demonstrated that our apparent public apathy is but a fear of experiencing and expressing this pain, and that once it is acknowledged and shared, it opens the way to our power.”

“Pain is morbid only if denied.” Macy states, “Unblocking our pain for the world reconnects us with the larger web of life.”

This is what we do in religious community. We sit with one another through our pain, bear witness to one another’s grief, so that the pain doesn’t fester and kill our souls. Instead we let the pain flow, and in so doing, we open to the

flow of compassion, love, and healing. With the block lifted, we find that we can, once again, go out and do the morning chores.

Rekindling yearning

In graduate school, around the same time I was struggling with despair about the futility of dialogue with the right wing, I was moved by Matthew Fox’s notion of Creation Spirituality. He envisioned the experience of life as a continuous flow between four poles—positive, negative, creative, and transformative.

Life is like that: a mix of joy, despair, creation, and transformation, all feeding into one another. Despair can move you to express sorrow in art; anger can move you to work to fight injustice; the grace and the love of the earth can similarly move you to create,

and to work toward, healing the earth. Creative work can move you from despair to grace, and then into action. Each pole connects you with the wider web of life in a different way. Spending time in each realm can help us renew our spirits and regain the energy to do transformative work in the world...

The role of spirituality

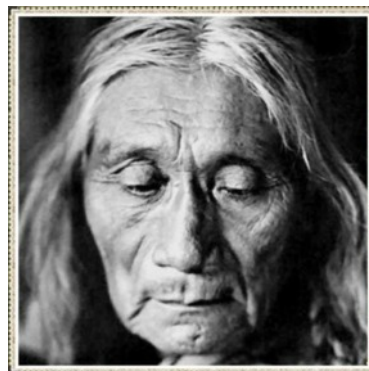
This model lines up well with my notion of our Unitarian Universalist spirituality. I define “spirituality” as a felt connection to something larger than yourself.

You need not believe in anything supernatural to experience this kind of spirituality. It is scientific fact: we are interconnected in this web of life. What you do affects others. What others do affects you. What we all do affects our climate.

When we feel this interconnection in our bones—when we look in awe at the majesty of the ocean and mountains, when we are moved by an act of human kindness, when we feel connected to anything beyond our selves—be it human community or the interdependent web of life—that’s spirituality.

Thus, for me, spirituality and social activism are inextricably linked.

Recall the words oft attributed to Chief Noah Seattle:



Chief Noah Seattle



Environmental activist Joanna Macy

“Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect.”

And the words of the Rev. Dr. Martin Luther King Jr.: “Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”

Spirituality and yearning

So then, I ask, what spiritual practices help you feel the fact of your interconnection and



Reverend Rebecca Parker

thus re-awaken your creative and compassionate powers to heal our planet?

At a workshop I attended last June, Rev. Rebecca Parker suggested that, when focusing on a future vision of a better world becomes too discouraging, we might

instead simply ground ourselves in the love we have for this world here and now.

In her book, *Blessing the World*, Parker suggests other practices. One is observing a Sabbath—giving yourself a whole day every week to pull away from the distractions of our consumerist culture and connect with those you love and that which matters most to you.

Another is tithing. Giving a portion of your income, typically 10 percent, to support causes in which you believe, typically a church, though as Unitarian Universalists, we believe in so many causes that, now, a common “Unitarian tithe” has become 5% to the congregation and 5% to other worthy causes. The amount is not the point. I’m interested in how we can view giving as a spiritual practice.

Another spiritual practice, another way to experience the power of our interconnection, is to do social responsibility work in community. We benefit not only from combined action, but also from combined wisdom when the issues get complicated.

Come nourish your soul, and join with others who share your yearning for a better world.

The Reverend Melora Lynngood is co-minister of the First Unitarian Church of Victoria, B.C. This article is excerpted from her sermon in January, 2015.

Editorial

Since the theme of this issue of JUSTnews is social activism and CUSJ (Canadian Unitarians for Social Justice) an appropriate editorial topic is editorial policy. This is particularly appropriate as I was recently told that someone not familiar with JUSTnews picked up a copy, saw the picture of Andrew Coyne on the front, and put the copy down again. This rejection was apparently caused by this person’s disapproval of right-wing journalists or their opinions.

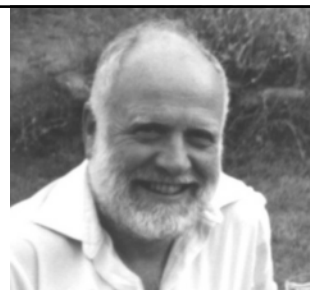
Although appreciation of diversity is not one of our principles, justice, equity and compassion, encouragement to spiritual growth, and a search for truth and meaning are. All three principles flourish in the presence of a diversity of views and opinions. Therefore, I like to publish articles by writers whose views or backgrounds are usually different from ours—those by political or philosophical conservatives, for instance. For one thing, they may present a different viewpoint, or see the subject from a different angle. That can be edifying. Further, if another conservative happens to see a copy of JUSTnews with the picture of a fellow conservative on the front page, they are more likely to pick it up and read it than if all JUSTnews authors were “bleeding-heart” liberals, or worse: democratic socialists.



Paul Bramadat

I would particularly like to publish well-reasoned articles that challenge us to examine our own deeply held views and beliefs. I have twice listened to such sermons by Paul Bramadat, Associate Professor of studies in religion and society at the University of Victoria, but I’ve been unable to convince him to spend the time revising a sermon for publication in this newsletter. It’s our loss.

In the past I’ve asked CUSJ members (or any Unitarian) to write articles for JUSTnews. Several have done so, and their articles were published. Indeed, several articles in this issue are by CUSJ members. I give priority to anything written by Unitarians. Articles should be 700 words or less (though some very good articles may be longer), and brief notes or letters of 200 to 300 words are particularly appreciated. Pictures with a vivid story attached are especially valued. I want to hear from you.



President's Message—June, 2015

Early Summer Greetings CUSJ Members all!

Do you feel a climate for change in the air these days? I know the CUSJ Board members do, and I thank them for their team work at this year's 'Seeking Justice in a Changing Land' theme-based Canadian Unitarian Council Annual Council Meeting in our nation's capital.

CUSJ also delivered a full social justice program along with a full house at our AGM with much food for thought. Our invited speakers, Sophie Harkat, featured in 'The Secret Trial 5' film, and Bruce Campbell, Executive Director of the 'Canadian Centre for Policy Alternatives,' embodied the power of love and resistance to unjust laws and arrogant leaders. By lending our support and standing in solidarity with our fellow justice-seekers we are building a mass movement for positive change in the world, one person and one cause at a time. You can find Bruce's keynote speech, 'The Silencing of Democratic Dissent' at cusj.org.

To quote from the latest 'JobsJusticeClimate' rally and march on July 5th, **'The only way to overcome a small, powerful group who have a lot to lose is to build a massive movement of people with everything to gain.'** I, for one, will be out on the streets holding high the CUSJ banner alongside the brand new Unitarian climate banner signed by members across the Greater Toronto Area. ClimateFast has also recruited volunteers to hold our 12-foot banner, 'Hungry for Climate Leadership.' If you would like to create your own banner with CUSJ's logo we have the funds to assist you. Let this be a banner year for CUSJ and our beleaguered planet! Let's help get out the vote for change in this crucial election year!

With hard work, hope and a healthy sense of humour we will turn this listing planet around. We, the people, will **'be the change we wish to see in the world'** (Mahatma Gandhi).

Standing on the Side of Love & Justice!

Your appreciative President,

Margaret Rao, president@cusj.org



Highlights of the CUC AGM

by Christine Johnston

Networking across Canada and finding out how other societies handle issues was for me the most important aspect of the Canadian Unitarian Council's (CUC's) Annual General Meeting in Ottawa this year.

Second was the Social Justice networking and presentations by leaders in that field living in Ottawa. Speakers included Sophie Harkat, wife of a long-term never-charged political prisoner detained on a Security Certificate; Bruce Campbell, Director of the Centre for Policy Alternatives; and a leading First Nations Anishnabe woman, Claudette Commanda, whose topic was De-colonising Canada. The last event was organised by the CUUW Association, (the women), while the first two by CUSJ.

At CUSJ's annual general meeting, Bruce spoke in depth of the undermining of democracy and also about the latest enforcement of CRA (Canadian Revenue Agency) rules plus the audits. Pros and cons of a CUSJ Chapter was another issue discussed.

Third, and associated with the above, was the latest on the CRA charity rules. Vyda Ng (CUC Exec. Direc-

tor) provided more insights. For instance, educational workshops on social issues are not political. Also, services that are free for a church's members (such as memorials led by the Minister) must be free to all. These regulations have actually been in the rules for years but not enforced.

The CUC business meeting was short. Much of the discussion on resolutions took place in small groups the evening before and they were crammed with creative ideas. Alternative ways of societies contributing to the CUC were discussed. At present it is according to membership, but a better alternative might be by each society's Annual Expenses.

Another powerful experience was at the Canadian UU Historical Society where the Rev. Fred Cappuccino vividly described his experiences at Selma, Alabama, 50 years ago. The UU-UNO and

international UUs and volunteerism were other workshops which interested me. The Sunday Service was creative and fun with a large caste of all ages, and the choir and music were top rate as usual.

Christine Johnston was a delegate from the First Unitarian Church of Victoria, B.C.



CUSJ PRESIDENT'S REPORT 2014-15

A 'Special General Meeting' to approve our amended Bylaws, in accordance with the new Canada Corporations Act, was hosted by the Unitarian Universalist Fellowship of Ottawa on September 15th, 2014. On the same evening, we celebrated the arrival of Joseph Boutilier, 'Unity for the Climate' uni-cyclist from Victoria, B.C., on Parliament Hill with a potluck dinner. We were privileged to have Joseph join ClimateFast's 4th fast and vigil for climate leadership on Parliament Hill following our feast at the Fellowship.

THE ENVIRONMENT

I have been a member of ClimateFast for three years. CUSJ members and congregations are encouraged to sign the individual and organizational pledge for the climate and to take part in our monthly letter-writing campaign to politicians. This year we returned to Ottawa for Earth Week, where we met with Liberal Senators and MPs who agreed to sign the climate pledge for politicians. We now have a total of 130 MPs and 15 Senators who have signed the pledge.



CUSJ demonstrates against tar sands oil production

ClimateFast members and friends in Ottawa also delivered a Joint Statement for Earth Day to the Prime Minister's Office on behalf of 'Step Up Canada' and 35 civil society organizations, including CUSJ. The joint statement berated the government for not living up to promises made under the Copenhagen Agreement committing Canada to a 17% carbon emissions reduction below 2005 levels by 2020. Instead, Canada is expected to reach a mere 1.5% reduction by 2020. We also called on the government to commit to strong national and international climate targets at this year's UN Climate Conference (COP 21) in Paris in December.

FIRST NATIONS ALLIES

Earth Week's ClimateFast vigil began with an opening ceremony by Algonquin elder Annie St. George followed by vocalist/artist Doreen Stevens and her drum band plus the 'Just Voices' community choir. Our closing ceremony took place at Centretown United Church, again led by Annie and a 5-man drum circle, followed by a potluck dinner and a 3-woman panel discussion on the ongoing threats First Nations, Metis and Inuit peoples face in regards to their traditional lands and waters, and their well-being. They

thanked ClimateFast for acting on behalf of Mother Earth and asked us to be responsive allies in the struggle for ecological justice and Indigenous rights.

COALITION BUILDING

CUSJ has endorsed and I have personally been involved in a number of young-adult led networks and campaigns such as 'Step Up Canada,' the Canadian Youth Climate Coalition and the Climate Impact Network—the last of which is calling for a national televised election debate on climate issues.

I also sit on the Board of CAN (Climate Action Network) Canada, (with 100+ climate, church & civil society organizations). CAN has written an open letter to the Prime Minister offering advice on what a comprehensive contribution to the Paris climate negotiations should look like. CAN's national poll indicates 61% of Canadians say protecting the climate is more important than pipelines and tar sands.

CUSJ issued a press release applauding provincial initiatives to put a price on carbon pollution at last month's Quebec City Climate Summit. Many took part in the People's Climate March and in solidarity actions across the country.

CUSJ members also raised our banner and voices in towns and cities across Canada on the National Day of Action on the Climate and in ongoing protests against Enbridge and Kinder Morgan pipeline projects from Burnaby, BC to the First Nations Reserve near Sarnia, Ontario.

GLOBAL CONNECTIONS

In the international arena, CUSJ endorsed the Statement from the People's Climate Movement in the Philippines on the one year anniversary of the Typhoon Haiyan disaster. We were also quick to respond to the call for donations on the CUSJ listserv following the recent devastating earthquake in Nepal. USC (Unitarian Service Committee) Canada and Child Haven International in Nepal were suggested as two Unitarian donor recipients.

DIVESTING FROM FOSSIL FUEL COMPANIES

Last year's General Assembly of the UUA passed a resolution to divest from fossil fuel companies and a similar resolution is being proposed at this year's CUC ACM. The Unitarian Church of Vancouver led the way as the first Canadian Unitarian congregation to pass a motion to divest from fossil fuel companies.

First Unitarian Ottawa passed a similar resolution last fall and other congregations are following suit. On the international front, the Global Invest-Divest Coalition of 160 + institutions and local governments, as well as 500 + individuals, pledged to divest \$50 billion from fossil fuel investments within the next three to five years and reinvest in new clean energy sources. CUSJ also has a resolution in place to put an effective price on carbon, in light of the growing threat to all life on Earth if we fail to act now.

THE ECONOMY

The current head of the Bank of England, (former Bank of Canada Governor) Mark Carney, warned the World Bank that “the vast majority of [fossil fuel] reserves are unburnable if global temperature rises are to be limited to below 2C.” Even the international investment bank HSBC



Divest oil production investments

warned of a growing carbon bubble and the risk of ‘stranded assets’ to fossil fuel investors. The economic argument for acting on climate change is finally sinking in with the financial powers that be, as are the environmental and social costs of the unsustainable ‘business as usual’ model. As Gaylord Nelson, the American founder of Earth Day, pointed out, “the economy is a wholly owned subsidiary of the environment, not the other way around.”

RENAISSANCE OF THE BANK OF CANADA

A little known lawsuit against the Government of Canada has been wending its way through the courts since 2011. I have been a friend of COMER (Committee on Monetary and Economic Reform, www.comer.org) and the main plaintiff, retired schoolteacher Ann Emmett, since at least that time. The good news is that, with renowned constitutional lawyer Rocco Galati pursuing the case, we have a fighting chance of restoring the

public Bank of Canada to its original mandate (1938) to finance all three levels of government in the best interests of the economic life of the nation. “Now that the genie is out of the bottle, we will proceed until we restore the Bank of Canada...and build a kinder, fairer country for all its people” (Ann Emmett). CUSJ has supported COMER with three modest donations and we hope individual members will consider doing the same until our case reaches a happy conclusion.



Rocco Galati, constitutional lawyer challenging Bill C-51 (see below).

PEACE IN THE MIDDLE EAST

Since JUSTnews published its Discussion Paper, ‘A Call for Peace between Israel and Palestine’ in 2013, a number of congregations have developed study groups, perhaps also as a result of last year’s postponement of the CUC Resolution on Human Rights in Palestine and Israel. At Toronto First we have hosted outstanding speakers, who also modelled the way they work with Jewish and Palestinian youth, so that our members could similarly practise deep listening and dialogue in the hopes of being constructive agents of change in the Israeli-Palestinian conflict.

CRIMINALIZING DISSENT IN CANADA

Last month CUSJ issued a joint statement with Independent Jewish Voices Canada and 75 other civil society organizations condemning Bill C-13, an attempt on the part of the current government to criminalize criticism of Israel. CUSJ issued its own press release calling for freedom to criticize with respect. Criticism of Israeli government policy is not anti-Semitic and does not constitute a hate crime. Attempts by the Canadian government to criminalize criticism of or opposition to the actions of any country can only put a chill on Canadian democracy and may lead to the criminalization of dissent.



Privacy commissioner Daniel Therrien warns against increased police surveillance—Bill C-13

OPPOSITION TO BILL C-51

CUSJ issued a press release on the ill-conceived and hastily written Omnibus Bill C-51, the so-called ‘Anti-Terror’ Bill. The language of the Bill is open to interpretation and thus poses a serious threat to Canadians’

constitutional and charter rights. Pervasive surveillance and expanded powers to intelligence agencies, without corresponding judicial or parliamentary oversight, would move us closer to becoming a police state. The government needs to take heed of the admonitions by four former prime ministers, five former Supreme Court judges, two former federal privacy commissioners and three former Security Intelligence Review Committee members, and indeed the majority of civil society, to amend or outright reject this deeply flawed bill.



DEMOCRACY

Election year 2015 is crucial to voting and acting for positive change. CUSJ is actively promoting Fair Vote Canada's 'Make Every Vote Count' campaign for proportional representation. At our AGM we also voted on a CUSJ motion for Electoral Reform whereby some form of propor-



Fair Vote Canada

tionality in the voting system would more accurately reflect the popular vote and elected politicians would represent a true majority of voters.

Individual members are also involved with young-adult led Leadnow's 'Vote Together' campaign by promoting the best local candidate to defeat the Conservatives in swing ridings across Canada. Democracy is only as strong as its active, informed citizenry. To quote Maude Barlow, the indomitable face of Council of Canadians, "If you want to know who is going to change this country, go home and look in the mirror."



Maude Barlow, Council of Canadians

www.canadians.org

O CANADA...

On a lighter but still serious note, CUSJ issued a press release in April supporting MP Mauril Belanger's private member's bill to amend the National Anthem from 'All our sons command' to 'All of us command.' CUSJ added a further request to return the anthem to its original words 'O Canada, glorious and free' instead of 'God keep our land glorious and free.' To quote our newly elected member of the Board, Andy Blair: 'In a pluralistic, liberal democracy, the state should not favour any gender or religion. Only in a neutral and inclusive state can all citizens feel they truly belong.' In fact, Andy, who until recently worked on Parliament Hill, is the wordsmith behind all of CUSJ's press releases this past year.



Mauril Belanger, Member of Parliament, Ottawa, Liberal

CHILL ON CHARITIES

And finally, because of the perceived 'political bias' on the part of the government in targeting 55+ progressive leaning charities for CRA audits, (the formerly arm's length Canada Revenue Agency) including the CUC, resulting in an 'advocacy chill,' the role of CUSJ in our liberal, religious movement is more vital than ever. As a non-charity, CUSJ has the freedom and the responsibility to challenge government policies that undermine not only the democratic process but the health and safety needs of its citizens and precious natural resources upon which all life depends. Together, we will be the change we wish to see in the world by standing on the side of love and justice.

Your appreciative President

Margaret Rao, president@cusj.org



CUSJ Membership

Are you a member in good standing? Membership fees for 2015 were due April 30. Please check whether you are in good standing and save our over-worked membership person the chore of dunning you for payment! No set fee; instructions on back page.

Press Release: Unitarians Join Movement for Fair Price on Carbon

Canadian Unitarians for Social Justice (CUSJ) votes to promote Fee & Dividend

OTTAWA – “Climate change is the most urgent threat faced by humanity, by the planet’s ecosystems, and by the interdependent web upon which life on Earth depends,” said Margaret Rao, President of CUSJ, in a press release distributed on May 28, 2015.

Canadian Unitarians for Social Justice (CUSJ) members support a new system to reduce carbon dioxide and other greenhouse gas emissions (GHGs). Differing from both ‘cap & trade’ and a carbon tax, the simplest and most effective system proposed to price carbon, called Fee & Dividend, has been promoted by the grassroots nonprofit Citizens’ Climate Lobby.

CUSJ members voted unanimously to advocate for “*a predictable and steadily increasing fee placed on fossil fuels and their production*” at their entry into the economy, and that the pricing scheme disallow “*financial speculation or trading in such a way that provides profits for speculators without actually reducing emissions.*” The system will also “*avoid increasing income inequality in Canada or disproportionately burden those surviving on low income.*”

“Instead of reducing GHGs on the backs of low income families, as a cap and trade system or ordinary carbon tax might do, Fee & Dividend is the only system that reduces emissions fairly...and which takes a bite out of poverty at the same time,” added Rao.



Margaret Rao, CUSJ President

The New CUSJ Board of Directors 2015-2016

Executive Board

President — Margaret Rao, Toronto, ON

president@cusj.org

Vice-President — Bill Woolverton, Nanaimo, BC

vp@cusj.org

Past president — Frances Deverell, Ottawa, ON

web editor webmaster@cusj.org

Secretary — Alastaire Henderson, Ottawa, ON

secretary@cusj.org

Treasurer — Bob Staveley, Ottawa, ON

treasurer@cusj.org

Membership — Joy Silver, Coquitlam, BC

membership@cusj.org, & listserve manager,
listserve@cusj.org

Regional Representative – Maritimes

Andy Blair, Halifax, NS

Regional Representatives – Quebec

Christine Duvander, Montreal, QC

Cym Gomery, Montreal, QC

Regional Representatives – Ontario

Ellen Papenburg, Kitchener, ON

webmaster@cusj.org

Jim Sannes, Kitchener, ON

David Mason, Newcastle, ON

Ahti Tolvanen, Thunder Bay, ON

Regional Representatives – Prairies

None

Regional Representatives – BC

Carol Kergan, Kelowna, BC

Leslie Kemp, Vancouver, BC

Philip Symons, Victoria, BC, JUSTnews editor,
justnews@cusj.org

Retired in 2015: Debra Mair, ON

CUSJ Board of Directors 2015-16, a few brief Biographies

Alastaire Henderson is a retired writer/editor with the federal government. She has acted on several boards, including that of First Unitarian Congregation of Ottawa where she remains a member. She’s interested in local food production and started the Cornucopia Organic Garden, which delivers fresh produce to a seniors’ residence, and a food bank. She has four grown nieces and a nephew.

Andy Blair is a member of the Universalist Unitarian Church of Halifax. He has served on CUSJ’s Board since 2014. He is an entrepreneur who has launched a number of successful small businesses and non-profit societies in Ontario, Quebec and Nova Scotia. His interests include the environment and social justice. Andy lives in Halifax with his wife Claudia and daughters Maya and Sarah.

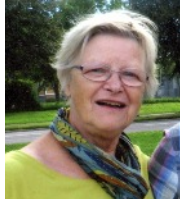


Bob Staveley is a retired statistician, having worked for most of his career with Statistics Canada. He officially joined Ottawa First Church in 1995, spent two years on the Board, coordinated the Men’s Clothing Booth at Fall Fairs for nine years, and was coordinator of the Riverside Park

Neighbourhood Group for 12 years. He is starting his tenth year as treasurer of CUSJ.

Carol Kergan is a member of the Unitarian Fellowship of Kelowna where she has spent two years on the Board. Her interests are healthy accessible local food—and everything else, too!

Christina Duvander was born in Sweden and became a Canadian citizen in 1976. She is a retired nurse. Her main interests are human rights and environmental issues. Her hobbies are gardening, films and reading. She is a member of the Unitarian Church of Montreal.



Cym Gomery is a member of the Unitarian Church of Montreal, and, in addition to CUSJ duties, has served on the Fair Vote Canada board since 2014. She believes that proportional representation has the potential to create a functional government that would enact sorely-needed reforms to animal rights legislation, foreign policy and environmental regulations. Cym is married to Alain Pierre, and has a grown-up stepson, Patrick, and a daughter Sarah (in picture).



Dave Mason has been a professor of computer science at Ryerson University for over 30 years, where he spent 4-5 years as President of the Ryerson Faculty Association, and two years as Treasurer. He is a Maritimer who has accidentally lived “away” for 41 years. He lives with his life-partner, two young children and two cats, and is a UU member of the larger fellowship.



Ellen Papenburg was an activist as early as in her teenage years in her old country, The Netherlands, for Greenpeace, WWF, and Vegetariese Jongeren (Vegetarian Youth). Later, in Canada, she worked with with Toronto Vegetarians, Action Volunteers for Animals, and, with Jim Sannes, the Unitarian Bean Project and Democracy Watch. She was also a cog-wheel in the Stop the Mega Quarry. In 2011 she ran as a Federal and Provincial NDP candidate in Perth Wellington. She recently moved to Kitchener. She is the webmaster for our CUSJ site, and with



Frances Deverell is looking for more editors to assist with content.

Frances Deverell is active in ClimateFast, Climate Action Network, Ecology Ottawa, Fair Vote Canada, Acorn Canada, Amnesty International, Council of Canadians, and her home congregation, First Unitarian Church of Ottawa. In the summer she paints at her cottage.



Jim Sannes has been a social activist since the 1960s when he spearheaded an initiative, at First Unitarian Church in Toronto, to help draft dodgers from the U.S. during the Vietnamese war. Since then he moved to Drayton and continued the Bean Project for the Elora-Fergus UU Church supplying dried beans to food banks in Ontario. He is the Canadian representative for the UU Animal Ministry, and is currently a member of Elora-Fergus Unitarian Universalist Church. He is married to Ellen Papenburg.



Margaret Rao is an active member of the Canadian Sanctuary Network, COMER (Committee on Monetary & Economic Reform), ClimateFast, Climate Action Network Canada and the Canadian Voice of Women for Peace. She sings in the Toronto First choir, dances Sacred Circle dance, and enjoys walks in the park with her husband Mario, new grandchild and family pets.



Philip Symons is a member of First Unitarian Church of Victoria. He is a past board member and president of CUSJ, and is currently the editor of JUSTnews. His passions are writing, singing, sailing, and of course his wife, Marya Nijland.



CUSJ Financial Status

The financial status of CUSJ continues healthy despite a disappointing 10.3% dip in revenues in the 2014-15 fiscal year. This decline, combined with a 3.1% increase in expenditures, results in a modest operating deficit of \$789 for the year.

Bob Staveley is our long-time treasurer, retiring next year.

Myths and Facts about the Canadian Unitarian Council, Canadian Unitarians for Social Justice, and the Canada Revenue Agency

by Vyda Ng

Confusion and questions exist about the Canadian Unitarian Council (CUC) and the Canadian Unitarians for Social Justice (CUSJ), not just in public, but among Canadian Unitarians. This article, written in consultation with CUSJ, aims to provide some answers and clarity about the relationship between CUC and CUSJ, suggesting how UUs can relate to CUSJ, and conform with the guidelines of the Income Tax Act and Canada Revenue Agency that govern all Canadian charities.

MYTH: The CUC and CUSJ are the same organization / CUC runs CUSJ.

FACT: The CUC and CUSJ are completely separate organizations. Each has its own governance process, board of directors, financial systems, activities and resources. The CUC is not responsible for CUSJ and vice versa. Membership in the CUC is made up of congregations—there are no individual members (it is an association of congregations), while CUSJ welcomes groups and individuals. What the two organizations have in common is a belief in Unitarian-Universalist (UU) principles, and a passion for social justice.

MYTH: The CUC can issue tax receipts for donations made to CUSJ.

FACT: The CUC is a registered Canadian charity, and as such is governed by the rules of the Income Tax Act and Canada Revenue Agency (CRA) for charities. CUSJ is not a charity. No charity can issue tax receipts to any organization that is not a charity; CRA guidelines specify that tax receipts can only be issued by charities to other registered Canadian charities (qualified donees). Donations made to organizations that are not charities (non-qualified donees), but which might be non-profits, do not qualify for tax receipts. Congregations should re-examine their practices of issuing tax receipts, and ensure that their practices are in line with CRA guidelines at <http://www.cra-arc.gc.ca/chrts-gvng/chrts/prtng/gftng-rcptng-eng.html>.

MYTH: CUC/ charities cannot engage in political activity.

FACT: Charities can engage in non-partisan political activity up to 10% of their total resources, as long as the majority of their resources are devoted to fulfilling their charitable purpose, and the political activity is connected or subordinate to the charity's purpose. Since the CUC and Canadian UU congregations were incorporated as religious charities, this means that most of their activities and resources also need to be directed to fulfilling their religious purposes.

Some of the activities which congregations participate in to effect social change, such as letter writing to politicians, marches, and advocacy, will probably be considered to be political activity. In the following specific circumstances, CRA policy provides that communication with the public or a public official is a **charitable**, rather than a political, activity:

- When it is a public awareness campaign about the work of a charity or an issue related to that work, so long as the activity is connected and subordinate to the charity's purpose;
- When communicating with an elected representative or public official, even if the charity advocates that the law, policy or decision of any level of government in Canada or abroad be retained, opposed, or changed, *provided that* such activity is subordinate to the charity's purpose and all representations:
 - relate to an issue that is connected to the charity's purpose,
 - are well reasoned, and
 - do not contain information that is false, inaccurate or misleading.
- When releasing the text of a representation before or after delivering it to the elected representative or public official, provided that the entire text is released and there is no explicit call to political action. "Call to political action" means encouraging the public to contact an elected representative or public official to urge them to retain, oppose, or change a law, policy or decision.

If you are not sure of the charitable purposes of your congregation, track down your incorporation papers or charitable purpose when you were originally registered as a charity.



Any political activity has to be *non-partisan*; partisan political activity is not allowed, for example, where only the opinions of a specific political party are espoused or criticised. For a thorough description of what is permissible and what is not, see the article on “*Political Activity: What Churches and Charities Can and Cannot Do*” by charity lawyer Jennifer Leddy at <http://bit.ly/1Lv66lf>.

As CUSJ is not a charity, it is not subject to these same guidelines, and may engage in activities that charities cannot.

MYTH: Canadian UU congregations can form CUSJ chapters within their congregations.

FACT: Charities should provide supports and resources only to other registered charities.

The CUC strongly encourages those who want to form CUSJ chapters to do so independently as individuals, without allotting resources from the charity. Individuals are free to support organizations and activities of their choice; charities are subject to CRA sanctions and any decision to act outside of these guidelines must be made with full awareness of the consequences. See “Engaging in Allowable Activities” on the CRA website at <http://bit.ly/1SLq5gE>.

MYTH: Canadian UU congregations can provide free/discounted rental space to CUSJ or other non-charities.

FACT: Rental space should be rented at fair market value to outside groups, members and the public. CRA guidelines are specific about

undue benefits (<http://bit.ly/1fCrA2l>). Congrega-



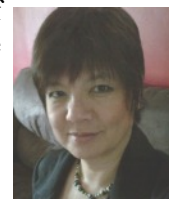
tions may choose to purchase products (e.g., JUSTnews) at fair market value. However, weddings and memorials for congregational members are considered to be rites of passage offered to members of a

religious community and part of the charitable purpose, and therefore would not be subject to the fair market rental rates.

Going forward: So where does this leave the relationship between CUC and CUSJ? Margaret Rao, CUSJ President, and Vyda Ng, CUC Executive Director, are in conversation about a covenant that both respects the realities of the CUC operating as a charity, and supporting Canadian UUs in living our faith. Canadian Unitarians have blazed the way for same-sex marriage and physician assisted dying legislation, and that same passion continues to drive us to act for equity and justice.

Starting in August 2015, look for a series of articles in the CUC eNews about charities and best practices. Take a look at the article for charities in the 2015 April eNews, found at <http://cuc.ca/cuc-enews/>, titled “If CRA Comes Calling, Will You Be Ready?”

Vyda Ng is Executive Director, Canadian Unitarian Council, vyda@cuc.ca



Are any Religions Sympathetic towards Sex Workers?

Richard Young, editor of Humanist Perspectives, asks sex-worker Emily Symons

Richard Young: I have a keen interest in the effects of religions on society, and vice versa, so I must ask: have you noticed that certain religions have been particularly helpful with your cause [castigating the federal government’s Bill C-36], or particularly unhelpful? ...I’d guess that all were unsympathetic to your cause, some much more so than others.

Emily Symons: The Evangelical Fellowship of Canada intervened in the Bedford case, arguing that prostitution should be illegal because it is contrary to the morals of Canadians. Many sex workers found it disturbing that they placed a strong emphasis on imposing their morality on others at the expense of the lives and safety of sex workers.

By contrast, dozens of clergy in the Anglican Church have condemned Bill C-36 as immoral because it endangers sex workers.

Religious organizations that take a stand against sex work only serve to further marginalize sex workers. It is our hope that other religious organizations will follow the example of the many Anglican clergy in Canada who support sex worker rights.



Emily Symons

Emily Symons is currently Chair of the Board of POWER (Prostitutes of Ottawa-Gatineau Work, Educate, and Resist). These paragraphs are excerpted from Sex Workers’ Rights and Bill C-36, an interview with Caroline Newcastle and Emily Symons, published by Richard Young in Human Perspectives Winter 2014-15, Issue 191.

Pros and Cons of CUSJ Chapters discussed at the CUSJ AGM

by Margaret Rao

What role can a CUSJ Chapter play within a congregation or a region? (To expand or disband, that is the question!) At the CUSJ Annual General Meeting, Monday, May 18th, 2015, table groups held discussions to list pros and cons of being/becoming a CUSJ chapter, then reported to the whole.

Table one: Pros – When chapters organize events, they protect the local congregation from CRA audits. Congregations are free to say what needs to be said through the CUSJ; free to criticize political parties and policies.

Cons – Chapters must keep separate chapter notes; they can't use church space unless they pay for it; there may be no integration of services with congregations.

Table two: Pros – Some church boards have encouraged social responsibility committees to form a chapter; our SRC can still contribute to the CUSJ as an invoiced payment.

Cons – Congregations cannot contribute to social justice projects—no more access to free photocopying!

Table three: Pros – A chapter separate from the congregation can do more political work without constraint; it can raise money for a political activity; partisan involvement is acceptable; it's a way to invite people into a UU community; minimum requirements to join a chapter.

Cons – It's usually the same people but different meetings, different meeting spaces; this duplication might lessen the energy for congregational social action.

Table four: Pros– Alignment with other coalitions; improve inter-congregational connections, e.g., among Toronto's several fellowships.

Cons – Regional Chapters need clearer, arms' length relationship with congregations.

Table five: Pros – If congregations are not enthusiastic, social activists can act to prompt activities. Regional Chapters are a good idea.

Cons – Congregations are not visible, which is frustrating—they could have a banner but if so its use would have to be vetted by the congregation.

What (vital) role does CUSJ play within the larger denomination?

CUSJ is a 'voice of conscience', educating the church body and raising consciousness. CUSJ represents a united front for action on the issues that matter.

CUSJ can focus on public policies without fear of government interference.

CUSJ can focus on social justice matters while the CUC can focus on charitable activities.

CUSJ can work with other eco/social justice organizations for the 'common good.'

CUSJ can donate to non-charities working for social and ecological justice.

CUSJ can be more outspoken, more visible and more political. Gandhi stated religion and politics are intertwined. Both sides need to be free to criticize each other.

CUSJ stands up for UU principles, especially #6 - 'the goal of world community with peace, liberty and justice for all.'



Letter: reply to Chris Clugston's "Too Late to Stop Humanity's Collapse?" Faiths, not democracy, the answer

Chris Clugston presented the problems clearly (Discussion Paper No. 29). The UN, David Suzuki, and Naomi Klein have also urged the need for deep societal changes. But it is difficult to develop globally effective political processes towards solutions.

'Humanity' is a jungle of different interest groups, primarily serving themselves, often in open conflict and war. Evolution teaches us that instead of humanity collapsing, some groups or individuals will continue to survive and evolve. The survivors will have the highest degree of environmental adaptability.

Democracy not a means to survival

There would appear to be no democratic means of adapting to the foreseen drastic reduction in living standards and living within our limited non-renewable resources. If a political party were to suggest a reduction in our GDP it would have no support. As an 'average Canadian,' my ecological footprint is about 6. What can I do, and what significant steps can I expect from my government, to reduce my footprint to a globally sustainable level of about 1-2? Essentially, not much; my society would collapse if we were to try that.

An ethical life-boat psychology is required

Democracy is a handicap in a world that requires major changes. It takes into account everybody's current needs and wishes and prevents ground-breaking actions with long-term benefits. Democracy discourages action on behalf of a larger community or goals beyond the community.

1. The distortion of the social structure encourages the influence of strong lobbying groups.

2. We would need a stronger system of international justice to direct our decisions. We lack sufficient international rules, laws and authority.

3. We should not allow financial support of unhealthy developments by small interest groups for short-term profits.

4. We need to re-examine the concept of 'success' and achievement where these are based on materialistic status. To what extent is our success based on exploiting somebody else?

5. We need to develop a concept of hope for the future which is independent of materialistic gains.

6. Our spiritual leaders need to demonstrate how to live sustainably.

Faiths need to redefine themselves

Faiths need to be of more comfort to the uncomfortable, and less a social club for the comfortable. Remember, one faith makes a martyr of its leader on behalf of its followers. This concept is disappearing because it does not fit the aggressive evolutionary urge.

1. We need to develop food sources which can grow better under unfavourable conditions—saline water, dry environments, and higher temperatures.

2. We need to reduce population growth in high-energy consuming geographical areas.

3. We need to develop an award system that supports long-term humanitarian activities including long-term material savings.

4. We need to develop transportation concepts which remove the need for cars.

5. We need to include the environmental cost of products and the long-term replacement costs of materials in the pricing of products. We need an appropriate taxation strategy.

We are captives of being human

Our minds can have lofty ideals, but our nature is more powerful and holds us back. Human psychology is split between the intuitive and the intellectual. The former is the elephant, the second is the rider, who desperately tries to give directions. But the power of the elephant is such that it can do what it wants. The rider then follows it and justifies the path, however illogical.

Fred Lautenschlaeger is a member of First Unitarian Church of Toronto.

Letter: reply to “Too late to Stop Humanity’s Collapse?” Stop population growth!

The most urgent response to today’s crisis is to level off and reduce our human population.

We should stop our efforts to preserve and prolong at all costs the lives of our retirees, those who can no longer support others, but who instead need to be supported. Compassionate assistance and palliative care should be available and extended to all elderly folk past our productive years (yes, that’s me, I’m 87 years old), but the medical and scientific people should cease their efforts to maintain and extend life beyond its natural course.

This will involve a profound philosophical shift (that perhaps more people are ready for than is generally assumed) from viewing death as a disaster, to viewing it as an eternal gift. Death is not suffering; death is release from suffering. This means we should concentrate our attention and resources on relieving the suffering of the young who have not yet had their chance at life by letting death move in naturally for those who have already had their chance.

There also needs to be recognition of the fact of nature that those living creatures who produce the most offspring tend to be those whose lives are most precarious and apt to be short. Those with few, long-cared-for offspring are those whose young are in less danger of early death. This no doubt is true of the human animal as well, but recent dramatic advances in medical science, sanitation, and the philosophy that human life is totally and uniquely sacred, have resulted in the preservation of many who in earlier generations would have perished young.

How to counter this? Giving women the resources and letting them control their reproduction is already showing results in lowered birth rates. This trend should not be countered by encouraging and supporting artificial means of making babies; considering the number of unwanted and/or unintended children in the world, the role of adoption for those unable to conceive, but desperate for families of their own, should be greatly enhanced and encouraged.

Related to this is the necessity for the more comfortable people of the world to recognize and accept that they are going to be joined by ever more refugees from the hard-struck places, and their choice is to welcome and find ways to accommodate these newcomers, who bring many talents along with their tragedies. The alternative is to descend into ill will, terror and bloodshed.

Meanwhile, the mad rush for technical innovation, with new versions of everything making yesterday’s toys obsolete, should be redirected toward using such resources as we do still have for the provision of durable, sustainable objects necessary for modest living. This requires a mammoth shift in advertising and corporate control of our lives and desires. This redirection and simplification could be our salvation, or, if unachievable, a primary cause of our civilization’s demise.

Most particularly, the banishment of war and redirection of all those non-renewable resources consumed by the armaments industry and its destructive purposes, if left in the ground, would be a hopeful sign for the preservation of civilization. This, however, is perhaps the least likely to be achieved, despite the hopes and desires of most of humanity.

While our world-wide society’s response to the decades of warnings has been meagre compared to the urgency, there are signs that people are starting to listen and to act. Perhaps there is a critical mass of opinion, which we are approaching, that is needed to provide the wisdom and the energy to move society toward more simplified, responsible and compassionate ways of living.

But we have to have hope, even if hope proves futile. It may already seem futile for those who are crushed by natural or unnatural catastrophe, but as long as there are human beings remaining on Earth, there will be hope that, somehow, they (we), as part of nature’s creation, will survive.

The alternative is chaos.

Mary Toynbee, Salt Spring Island, B.C.

Learning to thwart rape in Lesotho

by Naida D. Hyde

Waking up from a nap in Lesotho, I wondered what was my best memory of my trip to date.

What came to mind was the day I went to a remote village to meet with young unmarried mothers and their children. It was soon after I arrived in Lesotho. When we got to the village, I was pleased to meet two village chiefs, a man and a woman, and gave them each a gift from Canada. Then we went to see where the young women, kiddies and I were meeting. The young man, Moses, who had orchestrated the event, is a sweetheart, and he said, "We can meet here," and spread his arms in a wide arc. "Here" was an open sunny space of flat ground with some plastic garbage flying around in the breeze.

People in Lesotho don't keep to time so the young women wandered up over the next half hour or so. I threw my purse and extra sweater on the ground, oh yes, shawl and rain jacket too (I have learned to come prepared for anything here)! Also my water bottle (can't drink, though, because then I'd have to pee and where would I do that?).



Naida talking to women of Lesotho



Guess what age the baby is. Then double it to get the approximate correct answer.

So the morning began. I could see that the young mothers were caved in, hopeless. I asked them to tell me about their lives. They described lives of boredom, no work, no money, guys from the village preying on them, rape, assault, even rape of the children, food in return for sex. It was awful. I had to find a way to get them to feel some empowerment in their bodies, they were so dejected. So we talked about what they say when a guy comes by. They were quiet and ineffectual, girls here are so disempowered in relation to the men—even how I write that says it all—they are young and small and the guys are big and strong. No contest. I did some being-in-their-body things with them, grounding, conscious breathing, which they were interested in, but they still didn't have the fire, the spark they needed. Then in my head I kept hearing the words, "Get the fuck off," over and over again. As a therapist I know to pay attention to what comes to me. And to use it.

The Basotho people love to laugh, and so I said, "You cannot imagine what is going through my head now," and I laughed, because it was funny to me, a real surprise. They, of course, got very interested and wanted to know. "Well, you might be shocked," said I. Then they were more interested. Tell us, tell us! So I stood in all that heat and sun and baked earth, planted my feet, put my hands on my hips and said, very loudly, "Get the fuck off!" They loved it.

Now you say it, I instructed. The response was desultory. I repeated it again, and again and again until they were all standing, all imitating how I was standing, and we were all yelling it, with real feeling. So, they had found some real energy inside themselves and they all said they would support each other in saying that to guys who wanted sex—no birth control of course, the guys won't wear condoms.

But the real high point came for me when I had to say it was time to leave. This was after I had provided lunch for each of them and their children—food, and protein especially, are so scarce. One old woman came by, pushed her way in and wanted food. She said she hadn't eaten yet that day. They found her a lunch, mine or Moses'. I was feeling bad that I had to leave when we had really just begun what could have been days of productive learning about childcare,



Young mothers and babies in Lesotho.

Continued on page 15, "Lesotho"

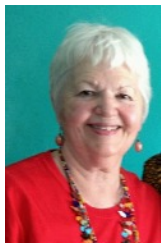
nutrition, safety, lots of things. But one young woman stood up at the back of the group and said to me, “But, ‘m’e Naida, we know you love us.”

I was very moved by that simple statement of truth. “I love you too,” I answered. What is healing work without love? Nothing.

So then the long trip back. But not before feeding the young man who was my taxi driver. I had bought him a bag of nuts and a big bottle of water in the morning while he waited in the car for Moses and me. It didn’t occur to me he hadn’t eaten that morning or brought his lunch because he at least had a job as a taxi driver. So buy his lunch? I did, and he sat and ate.

He had been totally quiet all the way there and for a while also on the way back as I sat beside him. Suddenly he said, “You inspire me.” I was startled. “I sat and I watched you with those girls,” he said, “helping them, coming all this way from Canada, when no one else helps them.” It is so bad in Lesotho for a girl to be unmarried with a child. It is not immaculate conception, but the guys can keep on seducing young girls who are looking for love, no problem.

Since returning to Canada I am delighted to hear that the young women have formed a solid bond and call their group “the Young Passionate Mothers.”



Naida D. Hyde, Ph.D., is a member of First Unitarian Church of Victoria. This was her sixth visit to Lesotho, southern Africa, as a volunteer working to educate and empower girls and women, and to improve nutrition of malnourished preschool children.

Global totalitarianism and Julian Assange

by John Pilger

The Assange case amplifies many truths: one is the growing, global totalitarianism of Washington, regardless of who is elected president.

By June 19, 2015, Julian Assange, founder and editor, of WikiLeaks was a refugee in the Ecuadorean embassy in London for three years. The key issue in his extraordinary incarceration is justice.



Julian Assange

He has been charged with no crime.

The first Swedish prosecutor dismissed the misconduct allegations regarding two women in

Stockholm in 2010. The second Swedish prosecutor’s actions were and are demonstrably political. Until recently, she refused to come to London to interview Assange—then she said she was coming; then she cancelled her appointment. It is a farce, but one with grim consequences for Assange should he dare step outside the Ecuadorean embassy. The U.S. criminal investigation against him and WikiLeaks—for the “crime” of exercising a right enshrined in the U.S. constitution, to tell unpalatable truths—is “unprecedented in scale and nature,” according to U.S. documents. For this, he faces much of a lifetime in the hell-hole of a U.S. supermax [prison] should he leave the protection of Ecuador in London.

The Swedish allegations are no more than a sideshow to this—the SMS messages between the women involved, read by lawyers, alone would exonerate him. They refer to the accusations as “made up” by the police. In the police report one of the women says she was “railroaded” by the Swedish police. What a disgrace this is for Sweden’s justice system.

Julian Assange is a refugee under international law and he should be given right of passage by the British government out of the UK, to Ecuador. The nonsense about him “jumping bail” is just that—nonsense. If his extradition case went through the British courts today, the European Arrest Warrant would be thrown out and he would be a free man. So what is the British government trying to prove by its absurd police cordon around an embassy whose refuge Assange has no intention of giving up? Why don’t they let him go? Why must a man charged with no crime spend three years in one room, without light, in the heart of London?

The Assange case amplifies many truths, and one is the growing, global totalitarianism of Washington, regardless of who is elected president.

I am often asked if I think Assange has been “forgotten.” It’s my experience that countless people all over the world, especially in Australia, his homeland, understand perfectly well the injustice being meted out to Julian Assange. They credit him and WikiLeaks with having performed an epic public service by informing millions about the powerful plan being made for them behind their backs, the lies governments and their vested interests tell, the violence they initiate. The powerful and the corrupt loathe this public disclosure, because it is true democracy in action.

John Pilger is an Australian journalist based in London. This article was posted on 22 June, 2015.



JUSTnews is published by
Canadian Unitarians for Social Justice

www.cusj.org

President
Margaret Rao

Editorial Committee
Philip Symons, Editor, Don Vipond,
and Leslie Gillett.

Production Team
Bert MacBain, Debra Mair,
Joy Silver, Philip Symons

Submissions to or enquiries regarding
JUSTnews should be addressed to:

Philip Symons, Editor JUSTnews
1394 Vista Hts.
Victoria, BC, V8T 2J3

Phone 250 592-6484
philmar@islandnet.com

The views published herein do not necessarily reflect views and opinions of the Canadian Unitarian Council, Canadian Unitarians for Social Justice or all Canadian Unitarian Universalists.

STATEMENT OF PURPOSE

The CUSJ purposes are:

- to develop and maintain a vibrant network of Unitarian social action in Canada and elsewhere and to proactively represent Unitarian principles and values in matters of social justice and in particular
- to provide opportunities, including through publication of newsletters, for Unitarians and friends to apply their religious, humanistic and spiritual values to social action aimed at the relief of (1) poverty and economic injustice, (2) discrimination based on religious, racial or other grounds, (3) abuses of human rights whether of individuals or peoples, (4) abuses of democratic process, and
- to promote peace and security, environmental protection, education, and literacy in keeping with the spirit of Unitarian values.

These purposes are an integral part of the Constitution of CUSJ, adopted at the CUSJ Annual Meeting in Mississauga, ON, May 19, 1999, and amended at the 2003 AGM.

I agree with the above Statement of Purpose, and wish to

☐ join or ☐ renew membership in CUSJ.

Enclosed please find my donation of \$_____

Name_____

Address_____

Tel () _____ Postal Code_____

Email_____

Add me to the CUSJ ListServ: ☐ yes ☐ no

I would like to receive my JUSTnews Newsletter by:

☐ Post ☐ e-mail

Name of Congregation (if a UU member):

Date:_____

Please mail to: CUSJ Membership, c/o Bob Staveley,
P.O. Box 40011, Ottawa, ON K1V 0W8

Publications mail agreement No. 40037866



Return address:
52-3190 Tahsis Ave.
Coquitlam, B.C.
V3B 6G1

Printed on recycled paper

