

all things new

FALL 2010

ZINE OF THE STUDENT CHRISTIAN MOVEMENT OF CANADA

FAITH (IN) SECURITY



INSIDE

**Advocating
Security for All**

**Litany for
Trust**

**Walls that
Divide**

**Insecurity in a
Police State**

The Student Christian Movement of Canada is a youth-led grassroots social justice movement. Our mission is to build inclusive ecumenical communities which engage the prophetic teachings of the revolutionary Jesus of Nazareth and act for change in our world.



Local Units

Local communities are our movement's grassroots. Activities include: Potlucks, liturgies/sacred times, radical Bible & book studies, protests & vigils, anti-oppression solidarity, theatre activism, retreats, arts & more. Get involved in the unit nearest you or we'll help you start one: scmcanada.org/units

General Conference

Our movement comes together every spring to share skills & ideas, engage current issues, and plan by consensus for the coming year: scmcanada.org/conference

Pilgrimage of Resistance

Our annual November road-trip for justice takes us to the gates of the School of the Americas (SOA) army base and communities of faith and resistance along the way: scmcanada.org/pilgrimage

Queer & Christian Without Contradiction

Our anti-homophobia campaign supports LGBTQIA youth in and out of the churches: QueerandChristian.org

All Things New

This zine is a forum for discussion amongst our network. We're always looking for submissions (writing, art, poetry, liturgies, news, letters), volunteers & subscribers: scmcanada.org/atn

Resources

We distribute progressive buttons, posters, t-shirts, study guides, worship materials, stickers & more. Our website has podcasts, a blog, forum community, downloads & photos: scmcanada.org/resources

SCM's vision

We are the **Student Christian Movement** because we feel called to engage the prophetic teachings of the revolutionary Jesus of Nazareth. We include people of **many beliefs & faiths seeking to explore and challenge** the Christian tradition.

Locally, nationally and internationally, we strive to be a **healing community**. Through spiritual practice we strengthen and challenge each other on this journey.

Embracing radical ecumenism and interreligious praxis, we celebrate the paradox of **unity in diversity**.

We seek through **reflection, study & action** to discern God's will for the world and to understand our role in it.

Proclaiming God's preferential option for the poor and marginalized, we act in **solidarity with the oppressed** to resist structures of domination and realize justice in this world.

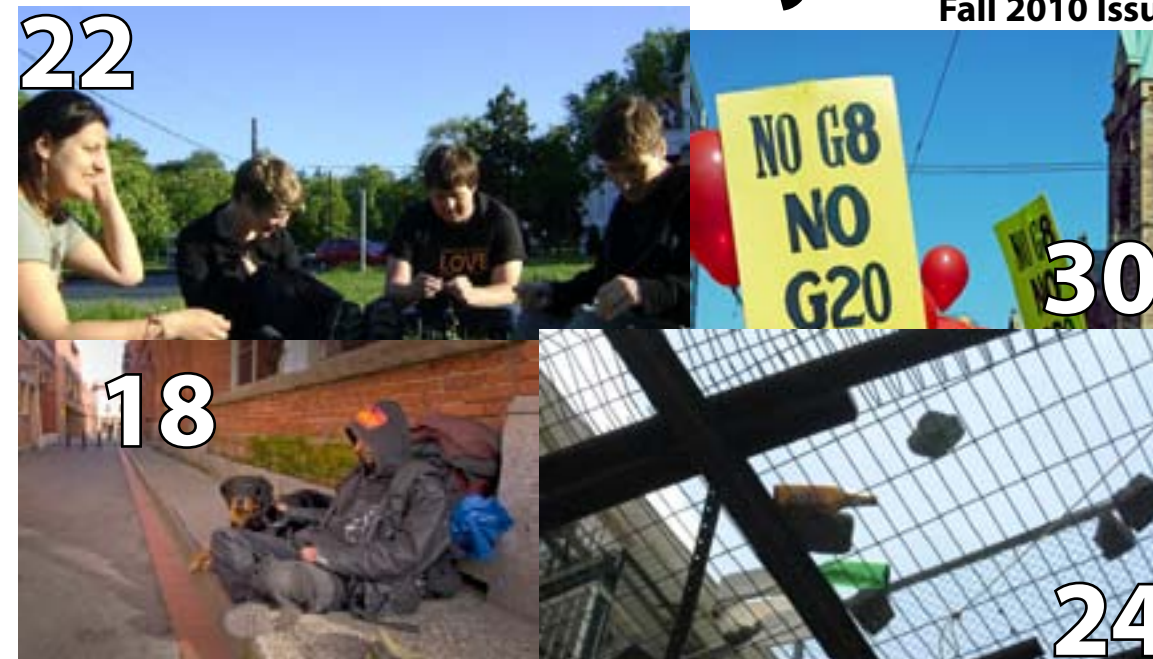
This we offer as a living prayer.

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Faith (in)Security

Fall 2010 Issue



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About the cover - designed by Miriam Spies
 I chose to use photographs illustrating some of the articles and the tension the issues create. Two photographs were taken at June's G20 meeting. You can see the force and boundaries used by the police against protesters. The top right picture comes from Vancouver's Downtown Eastside. The bottom left image is called "Dying Earth", showing the earth in a few decades if we don't change our ways. Across the images is the apartheid wall in Palestine stressing the divides.

All Things New is the magazine of the Student Christian Movement of Canada. It exists to give voice to the thoughts & concerns of students and youth across Canada and globally. It is published twice a year and distributed to members, friends and alumni of SCM Canada. Circulation: 1,600.

Editorial Collective

Gabriella Richichi-Fried, Miriam Spies, Kaitlyn DK, Bre Woligroski, Elyse Brazel

Cover

Miriam Spies

Submissions

Your creativity makes ATN happen. Send us your writing, photos, art, poetry, prayers/liturgies, or offer to join the Editorial Collective. We encourage letters to the editors.

SCM is a justice-seeking movement, therefore we will not accept any racist, sexist, classist, homophobic or otherwise oppressive submissions.

Please send submissions to editor@scmcanada.org or mail:

All Things New, c/o SCM Canada, 310 Danforth Ave, Toronto ON M4K 1N6

The views expressed in ATN are not necessarily those of SCM, its board, membership or staff.

scmcanada.org/atn

From the Editors

Hello Friends,

Since much attention focussed on the G8/G20 meetings held in Toronto this past June, we decided to design this issue around security, what that means in today's world, and how we can react faithfully to it. Many SCMerS, including one of our General Secretaries, participated in peaceful protests at the meetings. While media exaggerated the violence and ignored the reality of a police state, some contributors offer a different perspective on what happened. We hope you find these pieces enlightening and challenging. May SCMerS continue to be a voice for justice, peace and kindness in midst of the empire.

With General Council's (2010) theme of economic justice, we felt like it was important to reflect on the topic, and keep it in our minds and hearts. We wanted to share the experience with a piece exploring our learnings. Along with that, a SCMer shares his travels to Palestine/Israel wondering how aware we are of the oppression happening thousands of miles away and here in our own country. We invite you to use these pieces as a starting point for re-examing your own beliefs about the meaning of home, from the insecurity of state and democracy to the insecurity of homes and homelessness.

We look forward to hearing your thoughts! If you would like to contribute to the next issue, please get in touch with us!

With blessings,
The ATN Editorial Collective

General Secretary Letter

"The sun rises and the sun goes down"

Ecclesiastes 1:4-11
"A generation goes, and a generation comes,
but the earth remains forever.
The sun rises and the sun goes down,
and hurries to the place where it rises.
The wind blows to the south,
and goes around to the north;
round and round goes the wind,
and on its circuits the wind returns.
All streams run to the sea,
but the sea is not full;
to the place where the streams flow,
there they continue to flow.
All things are wearisome;
more than one can express;
the eyes are not satisfied with seeing,
or the ear filled with hearing
What has been is what will be,
and what has been done is what will be done;
there is nothing new under the sun.
Is there a thing of which it is said,
'See, this is new'?
It has already been,
in the ages before us.
The people of long ago are not remembered,
nor will there be any remembrance
of people yet to come
by those who come after them." (NRSV)

This piece of scripture has been sitting in my chest for the past four or five months. It's depressing, but grounded in the reality of human experience, and I've been finding it comforting. Not only are we not the first to experience the heart-breaking reality of humanity, we definitely won't be the last.

I spent six years as a member of a worker co-op selling organic groceries, and as a small business owner I have faced many moments of crises. Gradually, over the course of a few years, I started to learn what was

a crisis and what was merely an irritation, or different outcome than I had expected.

I've been at SCM for about nine months now, and I have to admit that I'm still having a hard time recognizing the true crises from the mere irritations or unexpected outcomes. Sometimes it's hard to have perspective, and to remember that in the grand scheme of things, life is generally pretty comfortable at SCM Canada.

We are choosing hope, a little blind faith, renewed energy and a solid fund-raising strategy.

The truth is, it's been a tough nine months at the SCM Canada national office. With various staffing changes, for various reasons, local unit issues to deal with and a major financial crunch, it's felt a little bit like baptism by fire. I'm happy to say, though, that I've received plenty of phone calls from many senior friends offering their support and words of encouragement.

While the finances are really scary right now, I also know that we are on a much better track now, and working hard to right the SCM ship. There's a lot of business sense needed when working in the national office - everything from day-to-day input into our QuickBooks program, to tracking signatures and identification to bring us in line for government regulations regarding endowment funds, to coming up with fund-raising strategies. In this time when G8/20 leaders are implementing austerity measures, the SCM national office is now fully staffed again, and we even have an intern for the next two semesters. While that is a significant expense to the national budget, and in

continued on next page...

opposition to the collective 'wisdom' of G8/20 leaders, we are choosing hope, a little blind faith, renewed energy and a solid fund-raising strategy. It's kind of like the old saying about how you can pray to God to stop the bus that you're late for, but you also better run like hell to catch up with it.

The fact of the matter is that we are in the midst of a serious global recession, and it makes sense that people are less able to contribute to charities, even to those whose work they believe in and support. I think that we also need to recognize that over the years, we have lost funding and support due to our stance on various issues that have not been in line with what people are comfortable. Most recently, we were denied funding from the Women's Inter-Church Council of Canada (WICC) and were told explicitly that it was due to our inclusion of GLBTQ people in our organization and the work that we have done to fight homophobia and trans-phobia in the church. "Unfortunately, some of our denominational partners are not comfortable with the policies of the Student Christian Movement of Canada with respect to the issue of homosexuality," they wrote. We are extremely grateful to have been recipients of their stewardship,

In SCM, many GLBTQ people have found a spiritual home where they have not found one before...

and after many years of receiving a grant from WICC, we are saddened to see that we will be losing such a vital funding partner. SCM Canada is committed to being a prophetic voice, and we recognize that it, unfortunately, means that sometimes people and organizations will disagree with the choices SCM makes with regard to who we walk side-by-side with in solidarity. We know that in SCM many GLBTQ people have found a spiritual home where they have not found one before. They have found safety where they have found none before, and that they have come

back to Christianity in a way that they never thought possible while facing discrimination of the basis of their sexual orientation and identity. I was inspired to have found recently a pamphlet in the SCM national office dated 1945 talking about how SCM opposed the internment of Japanese Canadians. This, undoubtedly, was a difficult subject to speak so openly and courageously about and I am heartened by the example that our fore-bearers have given us.

I may sound rather cavalier, as though SCM simply 'does the right thing' without regard to what partners, funding bodies, donors, or senior friends think, I assure you that this is not the case. We are inheritors of this great gift that is the Student Christian Movement of Canada and know that there is a history of discernment and difficult discussions and we are a part of that narrative.

As some of you might have noticed, we've skipped our annual trip to the School of the Americas this year. While we see this as a vital program that can be life changing for those involved - both at the protest in Georgia and also while visiting various intentional Christian communities along the way - we've decided to re-focus the idea of a pilgrimage. The concept of

a pilgrimage is certainly not new and not exclusive to Christianity, but we feel that a modern day SCM pilgrimage should stay closer to home for two reasons. The first is that we need to recognize that there are plenty of injustices and acts of oppression in our own communities happening on a daily basis. The second reason is that we're trying to reduce our environmental impact on the earth. As we develop a Canadian-focused pilgrimage, we ask for your support in planning, dreaming, figuring out logistics and for developing programing that will effect the lives of those participating and, hopefully, bring about some change.

Around the SCM we use the term 'inter-sectionality' quite a bit, which basically means that we recognize that oppression, social justice issues and life circumstances are often the product of an intersection of a lot of different factors. One of the sites of inspiration

and hope that I find in working at SCM is that our mandate doesn't restrict us from addressing any number of issues or require that we separate one issue from another when they are clearly connected. Part of the SCM matrix for inter-sectionality, I believe, is making connections with various organizations and partners. SCM sent a delegation to Vancouver in February of this year to help bring attention to the various issues of injustice, including Indigenous rights and poverty, in light of the winter Olympic machine. SCM was also present during the week long protests and various

I believe that we cannot work against injustice alone, we need to partner with other organizations and communities and bring to the table our collective knowledge, experience, history, expertise and energy.

actions that took place this summer in Toronto during the G8/20 summit. What struck me so profoundly was the level of integration and mobilization that took place across various issues, communities and organizations; the umbrella seemed so large and inclusive. I believe that we can not work against injustice alone; we need to partner with other organizations and communities and bring to the table our collective knowledge, experience, history, expertise and energy. So often I've heard the critique that when people see a crowd of people protesting against something, or trying to bring light to certain issues, there's no cohesive or over-all group message - the complaint that there's too many voices talking about too many things, 'why can't they just be saying the same thing? Why are they all talking about different issues?'. To me, the seeming lack of cohesion or meta-message can be a beautiful thing, especially when G8/20 leaders come to town because they make so many decisions that effect millions of people in many different ways; we have to see

the complexity and breadth of the issues.

Having felt so scared during the G20 summit in Toronto, simply for being on the streets in any capacity, I've been wondering how I claim my sense of calm and security again. Maybe it's time for me to think of calm and security in different ways than I have previously. Far too many parts of the world live in a police state, where their basic rights are denied and simple humanity is non-existent, where those in positions of power, those who have guns and weapons, wage war against their fellow citizens. I feel like I had a glimpse into what a world like that looks like on the streets of Toronto this summer. I think that I got a glimpse, in a physical way, of what it must feel like to live in marginalized communities right here in the city of Toronto where mass arrests, arbitrary search and seizures, and frequent harassment by police and government officials is a daily occurrence, not just a result of the G20 summit being in town.

Perhaps the insecurity of finances and funding cuts at the SCM office, the insecurity of staff change-over and the insecurity of living in a post-G20 state of mind is in some ways educational. Just exactly what is to be learned, and the nature of this education is not entirely clear to me yet, but I'll keep you posted.

It is my hope and prayer that you will continue to fund and support the Student Christian Movement of Canada so that we can walk together through the issues and situations that are multi-dimensional, irritatingly complex, and often subject to the acute apathy and resignation of a society that thinks that certain injustices and oppression are just the way things are.

In the name of the One who called us to be more,

blessings to you all,
Jan Guenther Braun, Co-General Secretary

General Board Update

These past months have been busy ones for the SCM Canada board! Following up from a fantastic conference in Vancouver, new members and new energy have been present as we have moved into fall programming and activity.

The SCM Conference in Vancouver was one of our largest in recent years, thanks in large part to effective student engagement campaigns that SCM is working on and will be expanding in the coming months! Being in Vancouver was great, as we were able to follow up with the local socio-political situation following the Vancouver Olympics, experienced directly by a del-

Kelly Colwell - Finances and Fundraising Coordinator
Chris Miller and Sheryl Johnson - Co-Chairs

Recently, our board make-up has evolved as Chris Miller and Ryan Tristin Chapman have moved into staff roles within SCM! We are very fortunate to have them in these roles, but sad to see them leave the board as we embark on a number of projects and visioning exercises! We are happy to have Anna Sparks join us as the new Western Regional Coordinator.

Two exciting initiatives to note are discerning new directions and focused programming initiatives following the official conclusion of the four-year Queer and Christian Without Contradiction Campaign and celebrating the 90th Anniversary of the SCM in 2011! We are currently establishing a task force to look specifically at 90th Anniversary celebrations - if this is something you (whoever "you" might be - student, chaplain, senior friend, etc.!) might be interested in participating in, please let us know! Or, if you have any suggestions at all for either initiative, please send them to us.

I continue to be amazed by the skills, energy, and capacities of our student board and senior friend representatives. The energy that was evident at our fall board meeting in Toronto and sustained throughout the summer and fall through conference calls and frequent e-mail contact is incredible! The SCM is most certainly alive and well.

Blessings,
Sheryl Johnson, Co-Chair
scmcanada.org/about/board
SCM OTTAWA



Photo by Caitlin Brown

egation of SCMerS who attended some of the protests and advocacy events taking place around this event.

The new board members elected at the 2010 Conference are:

Ryan Tristin Chapman - Western Regional Coordinator
Kaitlyn Duthie-Kannikkatt - Eastern Regional Coordinator
Sean Neil-Barron - Outreach Coordinator
Theo Naven - Anti-Oppression Coordinator
Miriam Spies and Gabby Richichi-Fried - Communications and Resources Coordinators

NEW STAFF!

Ryan Tristin Chapman, Co-General Secretary

Ryan Tristin Chapman did his Bachelor's degree in English Literature at the University of Victoria, minoring in Film Studies, while swimming on the varsity team (for the first half of his degree) and doing community building and activism (in the second half of his degree). He has done work in various combinations of Queer, interfaith, Christian, historical, athletic, Trans* and Gender Variant communities and organizations. He is also very passionate about eco-justice and food sustainability. He dreams of a utopic cowboy/farmhouse existence, loves biking, washing dishes, reading, and listening to folks about their passions, dreams, and aspirations. He has been involved in Presbyterian and United Church communities his whole life and has aspirations of ministry in the United Church of Canada. He has found a home in the SCM amongst other like-minded, radical individuals who live out their faith in social justice and activist work.

He looks forward to continuing in the spirit of SCM's Queer and Christian Without Contradiction campaign



Ryan and Jan engage in a T-Rex competition while Chris looks on.

while looking at how we can better work with and for other marginalized folks who are not often welcomed in many church communities. Drawing from his history courses and museum work, Tristin plans to do a major overhaul of the very full SCM office, and looks forward

to working on the 150+ boxes of unsorted archival material and 90 year anniversary project.

He shared the Anti-Oppression Desk with his partner Theo in 2009-2010 and was the Western Regional Coordinator this past year, has attended and helped plan various NARC and SCM conferences. Having been inspired and challenged by all of his involvement in the SCM and WSCF, he looks forward to becoming more involved in the day to day operations of our Movement. He really looks forward to meeting Senior Friends and hearing their inspiring stories, and being inspired by another generation of students, challenging injustices from a faith-based perspective.

Chris Miller, SCM Canada Director of Administration

Chris Miller is pleased to be joining the staff of SCM Canada as the half-time Director of Administration. Chris has previously been involved in SCM Canada as the Eastern Region Coordinator and Co-Chair of the SCM Canada General Board. A graduate in Theology and Anglican Studies from St. Paul University in Ottawa, Chris is pursuing part-time graduate studies in Trinity College's Faculty of Divinity at the University of Toronto, where he is specializing in political theologies, focusing particularly on ecumenical theologies of liberation, resistance, and eco-justice. He is also interested in community development, popular education and critical pedagogy, effective social movement building, non-profit and para-church organization management and governance, and anti-oppressive organizing. Chris also coordinates a lunch club program two days a week at a French language public elementary school in downtown Toronto, and since arriving in Toronto two and a half years ago, he has been employed as the Local Unit Coordinator by the SCM Unit at York University. In his scarce spare time, Chris enjoys recreational sports with friends, the occasional winter ski trip, playing the guitar (badly), and cooking a healthy meal from local ingredients topped off with a locally brewed beer or wine. Chris is married to Tobi, a post-graduate Social Work Fellow at the Hincks-Dellcrest Treatment Centre, a children and family mental health agency in Toronto.

LOCAL UNIT UPDATES

In September, members of SCM Ottawa opened the doors of Faith House! Faith House is an intentional community bringing young folks together of different faith backgrounds to engage in community social action from a multi-faith perspective.

Radical hospitality, direct action, service projects, and community building are all a part of the vision. It's been a really amazing, energizing start! We decided on a theme for the year - Welcoming the Other - and are hoping that what we do will help us engage with issues around borders we erect in society.

We held a vigil on September 11th entitled "Light a Candle, Not a Qu'ran" to resist Islamophobia in our society by calling for a culture of community in diversity. On September 26th, we had our Open House where we chatted with folks from around town about what our plans were. Everyone contributed to a fabulous community art project around what comes to mind when we think of the word "Faith."



Logo designed by Elyse Brazel

Soon, we'll be starting work with Matthew House - a new community offering transitional housing for refugees in the Ottawa area. Who knows what the rest of the year will bring! If you're ever in the Ottawa area, we love having folks visit and have lots of room!

So please drop us a line at 613-656-9322 or ottawa@scmcanada.org, or multifaihtottawa@gmail.com. Hope to see you soon!

SCM UNIVERSITY OF TORONTO

After a busy and intense summer, it seems that fall is upon us once again. The SCM at U of T has returned to its fall programming, while meeting new students and welcoming returning students back.

This summer, a number of SCMerS from Toronto (U of T, York, and Ryerson) attended the National Conference,

assisted by financial support from donors! It was held in Vancouver on the theme of Homelessness, Poverty, and Economic Justice. The week was a transformative event featuring speakers on Aboriginal justice and anti-racism and also exposure to work taking place in the Downtown East Side community. This year's conference boasted the largest attendance in some time!

At the conference, a new board was elected including several from Toronto: Gabriella Richichi-Fried (Communications), Miriam Spies (Communications), Kelly Colwell (Finance and Fundraising), Chris Miller (Co-Chair), and Sheryl Johnson (Co-Chair). Strong leadership continues to emerge from our local unit!

This summer, SCM U of T also participated in the G20 protests and faith vigil, the Toronto Pride Parade, and a weekend retreat on ecology and spirituality hosted by SCMerS in Guelph called "Up from the Gutter, Onto the Farm!"

This fall SCM U of T held weekly screenings from the NFB documentary, "Examined Life" in partnership with Trinity College. We also held weekly dinner meetings to strengthen and enjoy community, along with our monthly Sunday evening get togethers.



SCM U of T walked together in this year's Toronto Pride Parade (photo courtesy of Kelly Colwell)

SCM York

SCM at York's primary focus for the Fall of 2010 has been recruitment of new students so that we can build up a stronger local unit. Through partnering with other student groups and a number of days of tabling, the number of students connected to the SCM at York continues to grow. SCM at York hosted an open house and meet and greet in October and has joined with three other social justice activist student groups in sponsoring the weekly activist gathering, Justice Cafe. Discussions are also underway with York's Pride Centre (TBLGAY - Trans-Bi-Lesbian-Gay and Allies at York) to host a series of events examining religion and sexuality. A weekly potluck and liturgy is beginning in November, and discussions and studies on topics such as peace and nonviolence and biblical economics are ongoing.

SCM Manitoba

SCM MB is focusing on radical liturgies this year - our last one revolved around the continuing effects of the G20 realities in Toronto. We are also meeting and having discussion circles around a number of topics. We had a presence at the Youth Interfaith Dinner at the 2010 World Religions Summit and the KAIROS annual general meeting.

SCM Vancouver

Vancouver's SCM was excited to help plan and facilitate General Conference this year. This provided a great way to get to know the Downtown East Side and network with local groups. We met fabulous folks and made fast new friends as a result of conference. Since then we have been networking in radical communities in Vancouver, generating interest in our local unit. Some of our members attended our Board meeting, where there were many new learnings. We are currently looking for a new local unit coordinator. There has been interest in the WSCF pen pal program.

Que(e)ry Religion Victoria

A "Que(e)ry Religion" group has started at the University of Victoria as a joint initiative between the Multi-faith Services, the UVic Pride club, and the UVic Positive Space Network. They have participated in a vigil for those who had committed suicide due to homophobic abuses, and have been meeting and discussing these difficult intersections of reconciling queerness and faith. There is currently talk of restarting an SCM unit, though there is some hesitance due in part to a hope of keeping a broader focus than Christianity. The Que(e)ring Religion group have been drawing from SCM resources, and a number of Victoria folks attended General Conference in Vancouver.

Across the country we are blessed with these communities who are working for peace and justice at local, national and global levels.

Go Big AND Go Home!
A national gathering of United Church of Canada youth, young adults, and their leaders
2011 rendez-vous August 11 to 14, 2011 • Toronto

Trey Anthony **Shane Claiborne** **Rodger Nishioka** **Mardi Tindal**
Music leadership: Karla Adolphe rEvoLve Rick Gunn

Online registration: January 10-March 31: \$325; April 1-June 30: \$350
Info and funding sources: www.united-church.ca/getinvolved/events/rendez-vous-2011
www.rendez-vous2011.org

Held in partnership with Emmanuel College and the University of Toronto Multi-faith Centre.
Sponsored by the Mission and Service Fund and TD Friends of the Environment.

SCMers Enjoy Agape Centre

SCMers Kelly Colwell and Sheryl Johnson traveled to Northern Italy to participate in two international gatherings this summer. Kelly shares some reflection



Photo Left:
A group explores
the ecumenical
Agape Centre.

(Photos
courtesy of
Kelly Colwell)

This experience was made possible by funding from the World Student Christian Foundation (WSCF).

Sheryl, Katie, and I were walking along in Torre Pellice, chatting after supper and waiting for the bus that would take us back to Agape, when we heard singing. It was Jenn, another participant, sitting in a cafe, playing a guitar that she had borrowed from another man at the restaurant. Soon, she passed the guitar back to him. He started playing some Beatles songs, which we all knew, even the non English speakers, and so a large crowd began to gather. Thirty, forty, maybe fifty people, standing in the street and singing “Hey Jude” together. We couldn’t have had a conversation—my Italian was certainly even worse than the English of the cafe-goers—but we were certainly part of a community together

The first week at the Agape Centre was on the theme

of fundamentalisms of our era, with discussions and lectures about different types of fundamentalism and how to engage them in dialogue. The second week was theological camp, on the theme of different types of expression of belief. Attendees were from all around the world, although many were from Italy and most from Europe.

The most meaningful part of the events were the connections made between participants...

The main objectives and purposes seemed to me to be forming community and engaging in dialogue across various types of boundaries, geographical and political and ideo-

logical. During political camp, the main goals were to engage the topic of fundamentalism and practice meaningful critique of various types of fundamentalism. During theological camp, the main goals were to examine and compare various ways of expressing belief and ask questions about both the reasons for the differences and the ways they inform our interactions in an international and ecumenical setting. My role was simply as a participant for the two-week period. I participated in discussions, played games, engaged in activities, listened to lectures, offered my own ideas and critique, and made a point to hear and investigate as many different perspectives as I could. I brought a U.S. perspective to some discussions and also tried to make sure that the voices of participants from the U.S. and other Western countries weren’t overpowering the voices of people from other places with other perspectives.

For me, the highlight was meeting some of the participants at political camp, particularly those people who were brought in as speakers. I met and learned from

Being at Agape gave me a strong sense of being part of a global movement, a sense that I belonged to the world and all its people instead of belonging primarily to my country.

a feminist economist from the Philippines, a theology professor from Pakistan who teaches in Minnesota, a queer activist from Uganda, a Muslim community organizer from the U.K., and many others. Making these connections and being inspired by the amazing work that is going on in so many parts of the world was definitely the highlight of my time at the Agape Centre. As far as I could tell, the most meaningful part of the events were the connections made between participants, which definitely broadened the perspectives of everyone involved, myself very much included. Being

at Agape gave me a strong sense of being part of a global movement, a sense that I belonged to the world and all its people instead of belonging primarily to my country, my city, my school, or my community. I believe that all the people who were present at Agape left with a stronger sense of this global community, which I believe is necessary as we all work towards peace and communication amongst nations.

For me, the biggest challenge of being at Agape was simply that there was so much going on, and as an introvert, I find that I need to take time to be alone and rest in order to engage intentionally with the group activities!

So I often found myself skipping evening activities because I was just too tired to really be present. I ended up feeling a little bit removed from the general community because I simply do not have the ability to go for days on end without enough sleep. I struggle with this often at conferences and events such as the programming at Agape. I want to find a balance where I am a part of the group and connected without losing too much sleep in the process.

I think my most important learning from my time at Agape was that I shouldn’t be discouraged! Even though during political camp, we were talking about very difficult and pervasive systems, I was so inspired by the amazing work people are doing around the world in their various contexts. It inspired me to take another look at my own context and look at ways I can continue to engage in the struggle for justice. It was a very important reminder for me to take heart and to look around for inspiration.

I had an amazing experience at the Agape Centre and am excited to be back in Canada, spreading the word and examining my life through some new lenses I learned on my trip.



Sheryl Johnson connects with Kasha Jacqueline from Uganda

Powerful Prayer Vigil in Midst of Empire

Kaitlyn DK shares her experience standing against oppression at June's G20 meeting

On the Sunday afternoon of the G20 weekend – amidst thousands of police officers, mob-like media, a fence stretching on for miles, the leaders of the 20 most affluent countries in the world, and a city gone completely awry – hundreds of peace-loving, spirit-sounding, song-singing activists gathered at the corner of King and Bay to speak to God.

This peace vigil, hosted by the SCM and Christian Peacemaker Teams, took place within a city on edge. Tension and anxiety filled the streets as the heavy police presence, intended to create an atmosphere of safety and security, instead wreaked of dominance and fear.

But for a short time, this prayer vigil was a sanctuary in a broken world.

We marched – singing Kyrie Elision, chanting Alleluia, holding signs and banners with messages of peace and support.

We marched – families, young and old, people of all faiths, religious and lay people, queers and allies – all committed, prayerfully present and all learning from each other.

We marched – one united, peaceful force, bent on restoring hope and love to a city ravaged by despair and violence.

We sat – faced with no other choice as a line of police blocked our movement towards the fence.

We sat – in solidarity with the oppressed.

We sat – praying for justice for all those that are persecuted.

We sat – in spite of the riot police and their efforts to create fear and seclusion.

We sat – and sang to the music of our brothers' and sisters' struggles for justice. ¡Presente!

We sat – and vowed to “keep on marching forward, never turning back”.

And as the tension rose between police and demonstrators, we sang until the fear and hatred had subsided and we could once again recognize and celebrate our common humanity.

The Spirit is alive and it flows through those with a hunger for justice and a thirst for peace.

I am honored to live among a devoted community of friends who refuse to surrender to the propagation of fear and the seduction of apathy.

To all those who work for, who play for, who sing for, who long for, who create for, who pray for peace – blessed are you.

May this vigil serve as a lasting reminder of the importance and power of peace in a world that often dismisses it.

Moving From Fear to Trust

Kelly Colwell wrote a litany to create a security and trust within community

Moving from fear to trust: a litany for five voices plus group. Assign voices A through E, distribute words to all in group so that all can join on lines marked “all.”

A: God, we are lost in our fear and frustration. Help us find a way to trust.

B: We want to trust you.

C: We want to trust each other.

D: We want to trust others.

E: We want to trust in structures and safety.

A+B: We know we cannot trust fully.

A+C: We cannot even decide who to trust, and how.

D: We have been hurt before.

All: We have been hurt many times. We have trusted and regretted our trust.

B: We have misplaced our trust.

E: We have depended on things that did not hold us.

All: And we have been untrustworthy ourselves.

B+D: We have let each other down.

A+E: We have let ourselves down.

All: We have let you down, God.

C: Help us to learn to trust again.

B: Help us to dare to trust again.

All: Help us, please, to try to trust again.

E: Heal our hearts.

D: Hold our fears gently.

A: Help us know where to place our trust, and in whom.

C+D: We are secure in love.

A+B+E: We are secure in love.

All: We are secure in love.

All: Amen.

Desire for Community

Kelly Colwell dreams of having intentional SCM communities

SCMers in Toronto are watching with no small amount of envy the formation of an intentional community of SCMers and friends in Ottawa this year (see the Ottawa local unit update for more details!). In Toronto, between the local units at U of T/Ryerson and York, there is a committed core of students with energy and enthusiasm for building community together and looking for ways to radically shift the way we live.

The common vision has coalesced around the idea of a house, preferably one with some space, where lots of exciting activism would take place. The building would be home to a group of students who would live there in intentional community with rules of nonviolent communication and cooperation, food- and chore-sharing, shared spiritual life and practices, and



Photo credit: F. Cecconi, Wikimedia

and outreach to the wider community. Live-in students would provide hospitality for groups seeking meeting space as well as visitors and activists looking for a place to stay while in Toronto. SCMers living in the house would take care of the building and strive to continually find more ways to offer the resources and learning of the group to the wider Toronto activism community.

The house would also, ideally, have space for a couple of rooms to house the SCM national office. We, the potential members of the intentional community, feel that a lot of valuable help and cross-pollination would happen with the greater interaction between staff at the national office and students: both those who live at the

house and those who would come and spend time there for meetings or events.

We dream of the house hosting parties and planning meetings, learning circles and debriefing sessions. We dream of cabinets full of mugs and tea, and a kettle which is always ready for whoever comes in the door. We dream of our little community coming together to respond to community events, to support each other in difficult times, to help each other learn and

The building would be home to a group of students who would live there in intentional community with rules of nonviolent communication and cooperation, food- and chore-sharing, shared spiritual life and practices, and outreach to the wider community.

grow through our intentional interactions, and to build one small hopeful piece of God's kin(g)dom on earth!

To do this, we need a place! As dreamers and visioners, we are keeping ourselves ready for an opportunity to come for us to have a place together. Perhaps this vision will strike a chord in a senior friend's heart, or perhaps God will find some other creative way of bringing us together. In any case, we're glad to share our vision with you and ask for your prayers and support as we look for ways to make our dream of an SCM space in Toronto a reality.

Take

This piece is sort of a snapshot of a moment in time; a revelation of an emotional struggle regarding a specific violation. I continue to wrestle with my reaction in that moment. Should I have responded differently? What resistance could I have given which wouldn't have put me in danger? Why do I feel so guilty for feeling like I let him take something from me? What can I do right now to feel satisfied and secure?

do you want to get raped? he asked me, he in an oversized bunnyhug, black, with the hood pulled over his small head but not over his beady eyes I remember his hand was in his pocket and I wondered if he was holding onto something something shiny perhaps maybe sharp or rounded there was really no way to know and it was dark outside and I was alone on this street in this village walking home I thought I was safe I felt pretty ok but then all sense of security and safety on this route was stolen from me in one short breath in the time it took for him to ask me his violence and to shine a toothy grin behind his shaggy emo hair he turned to face me he looked me dead in the eye and I wondered if he really expected some sort of answer and I wanted to give him an answer a very clear one in a very particular way and I wanted to yell and hurt him for taking away my safety and for doing that to me in this neighborhood that I love at this time when I have spent so many hours convincing my mother that she doesn't need to worry about me in the depths of this dark city and I felt so enraged violent even but also frightened and unsafe the feminist in me wanted to put him in his place and the warrior in me wanted to rip out his testosterone and the fear in me wanted to protect myself and fear won out I guess like it so often does for better or for worse bound by the unknown and also incoherent rationality sticks and stones you know and all that and I just walked away towards crowds fumbling for my cell phone and periodically glancing backwards, just often enough to make sure he was gone but not enough for him to

realize he was still exerting his power over me that his words affected me so then and still affect me now that was about three years ago and I want to use survivor words like overcome and triumph and I want to avoid words like he stole and he took because that gives him even more power but my truth is that I still feel him on this street and I feel like he took something from me that night this stranger in black and I hate that he stole my sense of safety and also my ability to feel strong in that moment I can't say that I defended myself or stood up for my personhood or even told him to fuck off because I was afraid that he would follow me down that street but here it is now better late than never fuck off (though I recognize the inherent contradiction in this emotional response) fuck off bunnyhug I am a woman I am strong and I will not walk in fear any longer I am tired of this bullshit and I am taking back this part of me that you claimed as your own, this sense of myself of being me of not being owned by you or anybody else of being at home in my home on my street in my city in my body I am taking back this night we are taking back this night that night and every night because we are organizing and we are misbehaving activating and celebrating and these streets are my home in the proverbial sense and your sexist patriarchal violent rhetoric is not welcome here rebELLEs

Bre Woligroski is a Christian, a Feminist, and an Activist, though not necessarily in that order. She likes to hang out with people from Saskatchewan.

Let there be life?

Ryan Tristin Chapman reports on an eco-justice conference

The WSCF North American Regional Conference on Eco-Justice challenged me to be more aware of my ecological footprint. Multiple speakers spoke about Global Citizenship from different perspectives and experiences, providing interesting and engaging opportunities for dialogue. Marta Benavides, who was visiting us from El Salvador, talked to us about being a citizen of Mother Earth, and emphasized the global picture. Dr. Heather Eaton presented a key-note on water and spoke about how anthropocentric all of our environmental initiatives are. Eaton highlighted the need for considering all living creatures of the earth by increasing our awareness of our own impact in relation to the rest of the planet and its inhabitants. I was struck by the need to really step up in order to consider myself environmentally aware and a burgeoning environmental activist.

Marta's presentation was very inspiring and charismatic. I found myself challenged to keep up with this active, defiant grandmother. She founded the "Aha" museum with her family - in the "Aha" museum, folks can learn about global citizenship, movements and social and environmental problems. Entrance to the museum is free, and it is a place meant to inspire "Aha" moments in people. She told us that when a company sponsors and provides tents at events she is involved in, she refuses to stand under the tent, because the company did not do the work behind the event. She gets sunburned, but she'll stand under the sun all day getting signatures for petitions. I had

an opportunity to speak to Marta personally about mining campaigns, human rights issues, and the differences between universities in El Salvador and in Canada. She and Gabriel Marcano Aguiar, also from El Salvador, were shocked to see Coca-Cola's sponsorship of the university that was hosting us. Bre Woligroski, an SCM-er from Manitoba, mentioned that



Photo of the SCM Canada community present at the North American Regional Committee Conference. Photo courtesy of Bre Woligroski

Coca-Cola is often cheaper than bottled water in our supermarkets. Gabriel said gasoline is cheaper than water in El Salvador, and joked that when the water runs out, they'll have to drink gasoline.

continued on next page...

Eco-Justice Reflections

Prayer for Creation Offered by Miriam Spies

Loving Creator,

We see you creating today.

We are surrounded by much beauty and wonder in our world.

From the sunrises to the stars in the sky, we are blessed.

Forgive us when we treat the earth as ours to keep,

when we forget the generations that have passed,

or the generations that are to come.

Teach us to live in respect, to walk humbly upon creation.

Teach us to consider our impacts and change our ways of living

Teach us to see people living across the world as neighbours to one another.

In Jesus' name, we pray. Amen.

At SCM and WSCF events the combination of spirituality and activism is always refreshing, and this conference was no exception. I was grateful for the opportunities to meet some really amazing folks from Latin America and the USA who were doing difficult, challenging, and inspiring work. A number of folks who are actively involved in Mexico/USA border solidarity work inspired me, as I have personally experienced challenges crossing the Canadian border into the USA before. I was struck by how brave these activists were to put themselves in danger for the freedom of others.

Since the conference, when I've found myself exhausted, or unwilling to take my activism "to the next level," I think of Marta, still fighting, even though many of her peers are too tired, too cynical, too worn out, or have given up being radical for many reasons. I will continue to be inspired by her, and am excited to have such a radical a role model for my activism. She told us an Indigenous saying from her community:

We are working

for the grandchildren

of your grandchildren

We have to consider how our actions will affect the next 7 generations. I have found this reminder to be very grounding - to always consider the lives of actual individuals, families and children, and how my daily decisions affect them. We need to recognize that we are not only local citizens but global citizens, and that our actions need to reflect this global community that we are living in.

Advocating Security for All

Emma Prestwich writes about the complexities of homelessness in Victoria and Toronto

On the grassy median of Pandora Avenue across the street from the Our Place community centre, clusters of people sleep, smoke, or simply share some laughs and stories. People gather here in part because of the limited hours of Our Place, which is only open from 9am-5pm on weekdays. This burgeoning street community has come under fire for disrupting the public peace, defacing the space and drawing people away from the businesses on the 900-block of Pandora.

Victoria is a common destination for those who are transient or live outdoors because of the mild climate. According to a 2005 study by the Victoria Cool Aid Society, more than 700 people without homes called Victoria theirs, and the number has likely grown since then.

Because those who live on the street are often very visible, local politicians have always been under pressure to address the issue, and have put their energy into several projects, such as the 2009 decriminalization of camping in Victoria parks and providing funding for Our Place, which recently opened a community housing building. There are also several community-based initiatives like the Victoria Coalition to End Homelessness, which is working to find homes for individuals based on their own situations and needs.

But the issue of homelessness in Victoria, in Toronto, or anywhere in Canada, will never be solved until the local public stops thinking of people belonging to the street community as a discrete unit that is a threat to public safety and an eyesore. I wonder whether the attitude that many people who choose to live on the street have towards shelters or community centers

stems from a distrust of organizations and bureaucracy.

Our Place's housing program has been very successful and all the units are currently full, with a waiting list. But the prevailing attitude among the powers that be is that if we house everyone, then the "problem of homelessness" will be solved. It is unfair and illogical to assume that peoples' needs can be met so easily, and it is insulting to the layers of issues that affect those who live on the street. Camping in parks may



have been decriminalized, but the people who were affected by this change are still seen as dangerous to the public. It's almost as if this were a war on homelessness. We are approaching the situation as if it's a shifty force to fight...war on terror, anyone?

As the Vancouver 2010 Olympics caused hundreds of public service disruptions, there were rumours that the homeless population living on Victoria's streets

would be forced to move to local parks so that tourists spilling over from the mainland wouldn't have their view of the city spoiled by panhandlers and to avoid drawing international attention to the city's "problems".

As a young person growing up in Victoria, a city with one of the highest rates of homelessness in Canada, my attitude towards folks without homes has shifted several times as I've grown older and become more aware of my own privilege and the diverse stories that people other than myself have to share.

By chatting with people living on the street, hearing those stories, meeting someone's eye,

My attitude towards folks without homes has shifted several times as I've grown older and become more aware of my own privilege...

sharing a conversation, or helping another out with a few dollars, I learned that many of these people have had previous lives in which they were traditionally successful, highly educated, and were able to ensure all of their primary needs were being met. The street folk that I've met are as anxious as anyone else to build community with those around them, but a lot of their social interaction takes place out-of-doors. And is the street not more genuine than the sterile, gentrified spaces where so many people spend most of their lives?

Let's be inclusive of our friends on the street, hear their stories, and stop thinking of them as a threat. Maybe then we can envision together an alternative to the current system that continues to exploit.

Lloyd Mangal is a Toronto poet who writes about his experience as a person 'on the fringe'. Here is an excerpt from his poem, 'From the Eyes of An Observer'.

Even in my restricted scope, the prospect lacks appeal

A sleazy room infested with hordes of roaches

Which retreat, scuttle for cover

When the light switch offers illumination.

Its no restraints for the conscienceless, propertied class

The deprived shunted around are now pushed to the edge

Will the wheel come full-circle, history repeat itself

With sheer gut-level grit and determination

Repeat the cataclysmic event of 18th century France.

Or will there be a new awakened awareness

Harmonious relationships all around

Resources shared rather than selfishly appropriated

People come to grips with their mortality

Develop their image and assume a universal conscience.

In this world, I'll settle for little, less or nothing

Because all doors would be open.

Reflections on Home

Gabriella Richichi-Fried shares thoughts on the meaning of home

What is home? I found myself asking this question a lot during my week in Vancouver. SCM Canada's general conference, "HOME: Homelessness, Poverty and Economic Justice," was a week of redefining and rethinking for me.

Home seems to be such a complex concept and defined in so many different ways. It is puzzling to me that discussions around home are so often mediated by a home/homeless dichotomy. Home seems to exist in a realm that is far more intricate and changing than these polarities. Sometimes, it is in the place I consider home that I feel most homeless. The residents of the Downtown East Side of Vancouver affirmed it as their home despite the realities of homelessness. The week challenged me in many ways to think about home as a process that is changing as I am; a simultaneously scary and comforting idea.

No One Is Illegal led a workshop where we reflected on how we define home and where we consider home to be. It was difficult for me to articulate my thoughts around this. On a personal level, I find myself unsure of what or where home is a lot of the time. I struggle to find home in my church, in my house, in my school. I do not always feel like I have a home, at least not in the proverbial sense. There are communities, people, friends that make me feel at home and I am grateful for the comfort and safety I feel in these communities. There is something though, about not having the stability of a consistent, unmoving home that leaves me feeling like I am constantly wandering, either in between homes or searching for one.

Later in the workshop, we shared stories of how we ended up where we are geographically. There were many stories of our ancestors leaving their homes to make new ones, stories of migration, stories of "back home," stories of lost homes. I was very aware in this conversation of my complicity in the colonial process. How can I call the colonially-constructed country of Canada my home when it was at the cost of so many

lives, so many homes? These challenging questions stayed with me throughout the week.

Almost seven months later, I still struggle to describe my experience in the Downtown East Side of Vancouver. It was short and intense and challenging and transformative. I was struck by the poverty and homelessness. It is real and happening and being ignored. I have never been so uncomfortable and aware of my privilege as in those few hours. That time of discomfort was made significant by the people who taught me more about home than I realized at

I struggle to find home in my church, in my house, in my school. I do not always feel like I have a home, at least not in the proverbial sense.

the time. The very people who are considered homeless had a much clearer understanding of home than I did: home is the sidewalk that you sleep on; home is knowing everyone's name as you make your way through another day; home is organizing and claiming space; home is a community of womyn demanding justice for their murdered sisters; home is being in solidarity with your neighbours and fighting for justice when your struggle is not heard.

This process of rethinking home continues for me. Leaving Vancouver, I did feel like I was leaving my SCM home. This radical community that is called to work for justice, to live Jesus' message of compassion and peace is a place of empowerment, safety and change for many. Maybe that is home?

SCM Celebrations

On June 18, 2010, Chris Miller, former SCM Board member, new SCM Canada staff, and local unit coordinator at York University, and Tobi Baker, his partner of five and a half years, were married at Ottawa's City Hall. The following day, June 19th, they celebrated with family and many close friends the liturgy of the Blessing of a Civil Marriage. Tobi and Chris chose to separate the civil ceremony from the liturgical rite for a couple of reasons: to oppose the idea of religious ministers functioning as public servants in conducting legal marriages, an antiquated practice left-over from the days of a state and government established church; and, more importantly, to stand in solidarity with LGBTQ* Anglicans for whom the Blessing of a Civil Marriage is the only commitment ceremony offered to them by the Anglican Diocese of Ottawa, of which Chris and Tobi are members. SCM was well represented in the ceremony as Bre Woligroski and Jan Braun led a prayer of blessing on behalf of the SCM Canada community.

"Poisoning the Student Mind Since 1921"
Stay tuned for our 90th anniversary celebration!

SCM TURNS 90!!



HOME! General Conference

In May, youth from across Canada gathered in Vancouver to witness the impacts of homelessness and economic injustice at **SCM General Conference**.



*Photos courtesy of Sheryl Johnson,
Kelly Colwell, Bre Woligrosi,
and Gabriella Richichi-Fried*

Walls That Divide

Sean Neil-Barron travelled to Palestine/Israel and shares some stories of oppression he witnessed

It's 5 am in a village outside of Bethlehem. The sun has yet to rise as a group of men leave their houses and head out to the fields. September is the start of the olive harvest in Palestine, a practice that extends back centuries. Harvesting the fresh olives, people press them into the smooth oil that is a staple in most Middle Eastern cooking. The men reach the edge of the village, passing the boulders that block the entrance from vehicle traffic, and turn in the direction of their fields. It takes up to five years for the first olive to grow from an olive tree sapling, with each successive year producing more and higher quality olives. As the men approach their orchards, tension grows. The men are but fifty feet from their ancestral lands and yet they cannot see them. Fumbling in bags and pockets they retrieve their green Palestinian ID cards. Ten years ago these men would have been able to walk freely to their trees, trees whose twisted & gnarled trunks have been standing for hundreds and thousands of years, decorating the rock outcroppings that make up the Holy Land. Today, they enter the chain link fence holding area, under the looming presence of the 8 meter high, grey, concrete, wall that has been constructed within the West Bank by the Israeli government. The "Security Fence" as it is called by the Israeli government, winds 400 km, separating the Palestinians from their land, Palestinians from Israelis and Palestinians from Palestinians. Ruled illegal by the international court of justice the wall is still being constructed today. The checkpoints that allow passage through the wall forces Palestinians to be subject to the whims of the Israeli occupation forces. Some days they are ushered in without many problems, while on



Photo Courtesy of Miriam Spies

other days the checkpoints are locked down and the farmers have to return home.

The men are tired and nervous as they stand under the eyes of a watchtower and a dozen 19 year old Israeli Defence Force (IDF) soldiers. While they had been tending their trees the day before, a group of settlers (Israelis living inside the West Bank) entered the fields under the protection of the army and begun setting fire to their trees, an all too common experience for farmers in Palestine. When Palestinians try to approach the settlers, the army intervenes, arresting some and forcing the rest to return home early. The men stay in line waiting to see if they can start their day or will be forced to return home. They await, not knowing the damage that was caused yesterday.

This summer I traveled to Palestine/Israel. While I was there, I was blessed with the opportunity to listen to many stories. Stories of loss, stories of suffering, stories of hope and stories of how they live each day. After years of reading, listening and trying to understand the dynamics of the region I arrived on the tarmac of Ben Gurion International Airport, with little sleep, ready to see if my mental pictures created through the history I read were accurate. Yet this notion seemed to fade as we drove into Jerusalem. Jerusalem is an odd experience of unintentional juxtaposition. The ancient walls of the old city rise above modern shopping malls still scarred from the bullets of the 1967 war. Israelis with semi automatic weapons

strapped to their back as they walk their families to synagogue pass Palestinian women sitting on the dirty street curbs selling countless arrays of herbs and trinkets. This feeling of collision between two very different worlds did not go away as we walked from our hotel to the Arab village of Sheik Jarrak. Passing out of the Old City, we entered occupied East Jerusalem and we gathered with a group of Israeli's/Palestinians. Every Friday they gather and protest the colonization of this small Arab village. Anarchists, communists, mothers, students, people from all walks of life gather to defend against homes being demolished and eviction notices that litter the streets. The lines of riot cops blocked off the entrances to the village, corralling the peaceful protestors with the threat of force.

It didn't all really sink in at that moment. It wasn't

until the second day, when we looked out over East Jerusalem and noticed the grey concrete wall that snakes its way through the population, that the reality started to hit home. Among one of the wall's attributes is that it separates the E. J. Village of Abu Dis in two. Why? It happens that the wall on the Israeli side has the best strategic positions, the best farm land and the majority of the water resources. Yet for the people of Abu Dis they live a reality of being cut in two.



Photo from Palestinian protest in Silwan (Taken by Sean Neil-Barron)

It inflicts heavy damage on people's lives. Standing there looking at a wall that prevents families from seeing each other, that prevents a people from being able to have the ability to govern themselves, forbids people from exercising their freedom of movement, free-

dom to work, freedom to live, all of which is grossly inhumane the concept of sin floated to my mind. This is sinful.

Liberal Christians tend to look at sin as separation/breaking of a relationship with God. Rather, sin is the structures that oppress, the hold us back from flourishing. This sin is big. This is societal. This is a structure that perpetrates violence onto the lives of a population. Walls keep the marginalized down, the poor without material wealth; people yearning for freedom under a thick embrace of despair.

We traveled to Hebron the next day and toured the city with a former member of the IDF. The experience

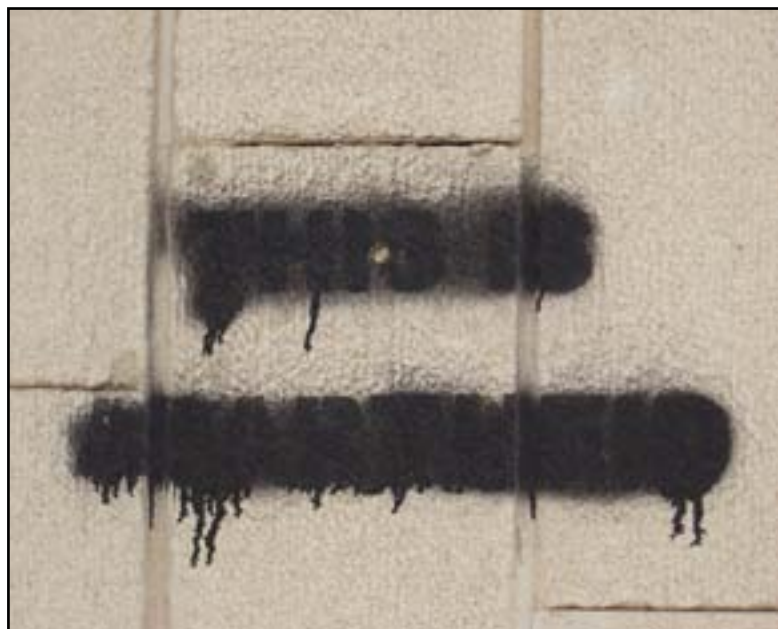
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is burned into my mind. The Israeli government has instated a self named policy of sterilization of the city. About 400 Isarelis have illegally settled in Hebron. They are protected by about 1000 IDF soldiers. The settlers primarily live on the second level of the city. In order to create a barrier between the two populations the IDF has closed major streets.

Families are forced to move, businesses forced to close. It's a ghost town. Metal screens had to be erected over the heads of the Palestinians as they walk in the market because of the objects thrown from settlers above. On the Palestinian side the words "this is apartheid" are written. I couldn't agree more.

As Canadians, we are not above creating barriers: Japanese internment, the reserve system, ghettoization of immigrant and lower class populations, the response to the peaceful protests at the G20. These



Spray painted on the wall, "This is Apartheid". Photo courtesy of Miriam Spies

sinful societal structures permeate the world. We even get caught in their logic: "We have to protect national security," "It's the way it has always been," and we fail to

listen to our humanity screaming at us. Sometimes it takes the voices of those among us to sound the call, to challenge these systems and these values, to be the person standing on the side of love and not of fear.

This May I was lucky to be able to attend the Student Christian Movement's General Conference in Vancouver. We had an opportunity to visit the Downtown Eastside and take a tour from a resident. We were split into groups and introduced to our guides. CeeDee(cee) was our main guide, her friend tagged along. CeeDee took us all over the streets that in my mind were only inhabited by drug addicts, with violence, and criminal organization. As we moved from CeeDee's favourite pool hall, shelter, and resource center, I am struck by one incontrovertible fact: there is community here. Everywhere we went, CeeDee was giving and receiving hugs and greetings from the people of the Downtown Eastside. In a place where one is considered to be a senior citizen at the community centre at 40, where drugs and violence plague the streets, people care for each other. Community.

We continued our tour, being shown the different shops in the open-air drug market. As we passed the various dealers CeeDee told us not to worry. We walk eddown a side street towards Oppenheimer park, and saw a middle aged woman who looks to be of First Nations heritage holding onto the chain link fence shaking from the effects of what looks to be cocaine. I think something told CeeDee that this was a new sight for most of us. In response she stepped in front of us to shield us from this suffering women, and again she told us not to worry. She would protect us.

It was then I realized the power of this woman's love. We had met her not an hour before and she had taken us in as one of her own.

continued on page 33...

i saw

an anonymous poem

i saw

the short fuse
on the long arm of justice

i saw
sticks and stones
piled high enough to bury
all of our disenfranchised bone

the blunt end of a metal asp
the sharp riot shield of democracy

i saw
your tax dollars
come marching with their riders
the hungry horses a hundred dollars an hour
"A quart of wheat for a day's pay,
but do not damage the olive oil and the wine!"
the rich getting richer and the poor
getting
the red rider and his bloodied hands
rubber bullets shots and baton strikes
but don't worry
just brush that provincial parliament dirt off your
shoulder
the white, the pale green
colours to cover up what you don't want seen
a tiny strip of tape
over the tiny embroidered thread
name
rank
and badge number
just a few of the things gone missing

i saw the black rider
rental dodge grand caravan mini van
"Come!" I look, and there was a black horse! Its rider

held a pair of scales in his hand, a riot baton in the
other,
flack jacket over plain clothes
and they came for us
at the corner of spadina and queen
in front of the island of patmos detention centre at
the corner of eastern and pape
they came for us
and waited
exactly the amount of time it takes
for words to go from speaker to ear
before firing tear gas and rubber bullets
they came for us
between kumba
and ya
with eight greyhound buses filled with riot cops in
riot gear
as our one hundred bodies sat on the pavement
our disbelief
our words
your words
as the camera rolled

cue the handshakes
expensive ties
cue the group photo
the motorcade, and the eerily deserted highway
cue the clean up and the wall comes down
like it was never there
like our city was never divided, like it's not divided
now
pretend you never saw the barbed wire fence,
the helicopters hovering low, the mounted police,
armored cars in our streets,
forget you ever saw illegal search and seizure

"This calls for wisdom:
let anyone with understanding calculate the num-
ber of the beast,
for it is the number of a person.
Its number is six hundred and sixty six"
Emperor Nero
group of 8
group of 20

Up From the Gutter, Onto the Farm

Michelle Drew reflects on an activist skill-sharing retreat

"This weekend is a summer camp, a laboratory, a rehearsal, a library, a playground, a concert hall; For what is possible, for active problem solving, for a future we aren't afraid of, a future we wake up excited and ready for each morning, a new union and body, all amidst catastrophe: our moment of opportunity." (from <http://beansproutcollective.org/festival>)

I spent a large portion of my youth attending large concerts, festivals and events dedicated to convincing my peers and I that Jesus was not only our savior, but also pop-culture savvy. While my sixteen year old self would defend their effectiveness and amusement, I do remember feeling uneasy about the fact that the budget for just one of these events could feed an

entire African village for a year. On top of this, the primary model of these conferences and festivals, whether the topic be social justice or a genre of music, enforces attendees and presenters to remain in their unfortunate western roles: one group as spectator and the other as celebrity.

Collective, worked together to plan the Up From the Gutter, On to the Farm Festival. Nestled on a quiet organic farm just north of Guelph Ontario, roughly seventy people gathered for a weekend in mid-July. The intention for the festival was to gather people to participate rather than spectate; to uplift and collaborate rather than burden and compete. It was to be an opportunity for artists, activists and musicians from across Ontario to gather, share skills, relax and learn with and from one another. Organized with many anti-oppressive principles, our efforts were to create a loving alternative egalitarian community.

Our efforts were to create a loving alternative egalitarian community.

Workshops on how to keep chickens, worm composting, DIY solar dehydration, DIY silkcreening, hula-hooping and more were led by attendees. Camp fires, group games, storytelling and music making commenced in the evenings. Food was provided from grocery store donations, fresh farm food, and dumpstered delights. Optional prayer and devotions were offered in the morning, and a screening of the Christian anarchist documentary film *Our House* was held.

The festival was attended by a wide variety of people from across southern Ontario; most interested in activism, some interested in faith. Since Christianity is but another symbol of capitalism, oppression and patriarchy for many activists, one of the Beansprout Collective's hopes for this festival was to promote dialogue on topics of connecting faith and activism, and understanding the radical gospel through the lens of the oppressed rather than of empire.



Photo taken by Michelle Drew

For these among other reasons, the Christian-activism group Beansprout Collective (of which I am apart), and Toronto's green venture AboutFace

Meet Ryan Tristin

New Co-General Secretary

For those of you whom I haven't met yet, my name is Ryan Tristin Chapman and I'm the new Co-General Secretary. Having been involved in SCM Canada and some aspects of the North American WSCF regional programming over the last few years, I am truly excited and eager to be working with the SCM in a new capacity!

It has been very exciting to be in the SCM office these past few weeks. I was a bit shocked by just how much stuff had accumulated in the office over the years, and, I'll admit, nerdily excited at all the treasures I've found and will find, going through old boxes of files. I've been in contact with the United Church of Canada's Archives where a great deal of our records are found, and am

folks organizing within SCM in Western Canada. More frequent conference calls have helped encourage board members to check in with one another, bringing us into stronger community with each other, even across the separations of cross-Canada organizing. I've already made some great connections, and look forward to meeting more rad, inspiring people.

We've been developing exciting workshops to offer as part of our staff travels. We are planning to use staff trips to help build local unit members' facilitation skills and anti-oppressive knowledge base, offer resources and suggestions for how to build bigger, stronger local units. Again, senior friends' advisory boards are a great way to do this. If you would be willing to be on one, please let us know!

I'm looking forward to the new skills and strategies Chris and Jan will bring back from the awesome leadership training they are attending in Philadelphia in December, as well as seeking out opportunities for spiritual and professional development that will inspire myself and my work with-

I am hoping to engage in anti-racism and indigenous solidarity education development, as that is a priority that's been named by many within the SCM.

hoping to put something beautiful together for the 90th Anniversary that is as unique, prophetic, and diverse as our movement has been all these years.

And you can help! Have photos of your time in the SCM? Send us a copy, along with any written memories of your SCM experience. Other ways to help keep the SCM going for 90 more years are helping to form senior friend advisory boards, and of course, your much appreciated and needed donations. We have found that senior friend advisory boards help with continuity and local fundraising, as well as inspiring a new generation of prophetic voices by providing them with history, knowledge, and encouragement.

It has been amazing to meet so many people who are passionate about the SCM. I felt a bit isolated at times out West, working on the board and trying to stir up local unit action in both Vancouver and Victoria. I hope to be able to work on Western regional building and provide structures and resources that will support

in our Movement.

I am hoping to engage in anti-racism and indigenous solidarity education development, as that is a priority that's been named by many within the SCM.

I am so blessed to be employed amongst such a radical, grounded group of people. I have found faith-based activism to be some of the most sustainable and rewarding activities I have been involved in, and I am really looking forward to opportunities to challenge systems of injustice and be challenged by our Movement as we grow. Having already travelled around Ontario a bit to visit local and upcoming units, I have met people doing awesome work and inspired to do more, and I am excited to visit other provinces. I predict growth and prosperity in the near future, for I have a great deal of faith in our current staff and board's abilities to help propel us in to an even richer future, prepared with resources, thoughtful prayer and action, and radical community building.

Insecurity in a Police State

Jan Braun describes moments of fear and intimidation during June's G20 meeting

*"They came first for the Communists,
and I didn't speak up because I wasn't a Communist.*

*Then they came for the trade unionists,
and I didn't speak up because I wasn't a trade unionist.*

*Then they came for the Jews, and I didn't speak up
because I wasn't a Jew.*

*Then they came for me, and by that time no one was left
to speak up."*

-- Pastor Martin Niemoller

It's June, 2010, Toronto, Ontario. A week of protests have started before G20 leaders have even arrived in Toronto and as the days progress, the aggression of the police is raked up a notch, and the only question every single media outlet asks is, "When will there be violence?" They've been asking this question for weeks, and they're salivating at the opportunity to capture the chaos and destruction that they're anticipating protestors will bring to the streets of Toronto. None of the media who are asking this question seem to realize that the violence started long ago, that the violence is behind closed doors perpetrated by the people in suits and ties, eating lavish meals, sleeping soundly in hotel rooms, costing citizens thousands of dollars every hour. No one in the mainstream media seemed capable of asking the question about how much violence and destruction these 20 leaders of the world's richest countries cause on a daily basis. How much devastation and oppression, how much blood and death is on the hands of each and every one of those people gathered for the G20 meetings is not reported or considered. Everyone seems focused on how many windows the Black Block is going to smash and how many police cars will be set on fire.

I wonder if anyone will remember the violence from the G20 summit protests this past June? Will it fade from the public memory leaving the citizens of

Toronto with a memory of traffic interruptions and some young people that got upset about something.

It's hard to say what the lasting memories in our collective history will create, if any, but I know that I've been changed by my experience. I definitely hesitate to say that I'm a changed person, but rather, I've been affected by my experience on the streets of Toronto during the week leading up to, and during the G20 summit; it has left an impression on me and I will not forget.

Even before the summit started many so-called 'ring leaders' were rounded up by the police in 4 a.m. raids in what the police called 'pre-emptive' arrests. I heard reports from people that those arrested were, in some cases, driven around for hours, denied timely access to council, and their friends and family didn't know where they were for up to 48 hours. I couldn't sleep until after 5 a.m. during the summit and for weeks after, afraid that I would be rounded up at night. This level of paranoia for someone who had nothing to do with the planning of any of the protests, and certainly hadn't broken the law doesn't make sense. Even while using every ounce of my rational brain in reasoning with myself, I couldn't fall asleep. I think that it speaks to how police state tactics feed on fear and the threat of violence.

Everyday that I went to the streets I became more and more fearful. The police were arresting lawyers and legal observers, they tried to raid the space where the Toronto Community Mobilization Network (TCMN) had temporary headquarters, and there were rumours of a raid on the alternative media space for independent journalists. We also heard that the police were planning on seizing the children being taken care of in the TCMN daycare and handing them over to Child and Family Services because their parents were deemed 'unfit' due to the fact that they were attending protests.

On Thursday, when the "Justice for Our Communities" march was held, people were stopped before entering the park where we gathered before the march and told that they couldn't enter a public space without submitting to a search of their bags and belongings. People were stopped for carrying protest signs and because they were riding a bike or looked like a punk. As the march approached the police headquarters, we were kettled in (a police tactic of completely surrounding groups of people and not allowing them to go anywhere) by bike cops and stopped at the corner of Carlton and Yonge. It was there that a young man who is deaf was roughed up and arrested by police officers for not obeying their commands while he tried to get a bottle

leave the area. From the west, I could see rows and rows of charter passenger buses coming towards the group; we found out later that they were filled with riot cops and groups of protestors were usually followed by about eight of those buses. The next day, I heard that the reason the crowd of protestors was kettled in was because there was a bomb threat outside the police station. Later on I heard that the police announced that there was no bomb - it turned out to be someone's forgotten purse - and therefore, somehow, it made sense to trap thousands of people within a one block range of this bomb threat and not allow them to move.

There were so many rumours throughout the course of the week. We heard that the police had infiltrated many of the community organizing groups, had phones wiretapped, were monitoring websites like Facebook, intercepting text messages and were collecting names, faces and personal information of people just for attending rallies and protests in an effort to intimidate people. I saw many police officers not wearing name tags or identifying numbers, or who had tape over those places on their uniform where the information is, which basically means that if one of those officers assaults someone or breaks the law, there is no way of finding out who they are in order to press charges or make a complaint.

As I've shared my experiences from that week with friends I've noticed a couple of different responses. The first being disbelief and a reaction that if the police are doing it, there must be a really good reason for it, we just need to trust them. Another reaction is that protestors deserve anything that the police give them, and that they would rather live a week in a police state than allow people to smash things. Unfortunately, I don't think that either of those responses allow for the complexity of the situation, and some people are

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Photo taken by Michelle Drew

of water. When friends tried to intervene to explain that he is hearing impaired they were told that they too were going to get arrested. As the young man was detained and asked questions, his hands were zip tied behind his back so that he couldn't sign answers to friends who might have been able to interpret for him.

As I escaped out of a side street and away from the kettle, I saw marching riot cops coming from the north beating their riot shields and uniformed officers telling everyone to

THEME: FAITH (IN)SECURITY

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not prepared to engage in multi-faceted discussions around the topic; it's easier to believe that bad things don't happen in Canada.

On Sunday morning, as the summit was coming to its conclusion, I went to the detention centre where people who were arrested in association with the summit were being held. There was a small group of about two hundred people, if that, who met in a nearby park where a discussion (that was filmed) with the police took place. The police gave us assurances that if we were peaceful and followed all of their commands we could wait outside the detention centre without fear of harassment, or of being arrested ourselves. We wanted to wait outside the detention centre for people being released, in order to offer them support.

When we got to the detention centre we chanted various things and then, for some reason, started singing "Kumbaya". Everyone was peaceful and we followed the instructions of the police exactly as they were given. That's when the first mini van arrived.

I had heard about the mini vans of plain clothed police snatching people from the street but I hadn't really witnessed it happening. I will never forget the make and model of the vans that came, nor the faces of the people who jumped out of them. It was like some sort of horrible nightmare. The officers standing in front of us shuffled quickly as the speeding van approached and in the blink of an eye the van's doors slid open and out came four or five officers with flack jackets on, wielding thin batons with balls at the end of them ('asps', I later found out). They ran into the crowd of peaceful protestors and grabbed, at random, a person, throwing them to the ground, put a foot to the back of their neck and beat them with their batons. The person quickly had their hands zip-tied behind their back and was dragged into the mini van which then sped away to god knows where.

I felt incredibly helpless to intervene, I watched, frozen with fear and terror feeling like it could be me when the next mini van rolled up. This scene occurred several times until the crowd of people sat on the



Photo taken by Michelle Drew

ground and started chanting, "We are peaceful, how about you?"

The mini van came again.

I stood up as the madness ensued and I saw the buses filled with riot cops coming down the street and when I looked behind me saw some sort of armoured car with a turret on top coming towards us from the back. I heard, only because I was close to the front of the crowd, one police officer say, without shouting or the use of a loudspeaker, "You all have to leave now." From the time it took for me to hear these words and the millisecond in which I reacted by turning around to start to leave I could hear the distinct sound of tear gas canisters being shot. Soon the effect of the gas hit the crowd. As we started rushing away from the detention centre I heard more popping sounds and I saw the man next to me react as he got hit in the neck with a rubber bullet.

When we started dispersing, there were cop cars everywhere, court vans parked and an unmarked mini van trolling the streets with a video camera on top. I was terrified to keep walking, afraid that I would be arrested. I was terrified to get on public transit, afraid

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that the driver would call the police. I decided to call a friend to pick me up. When my friends arrived, I literally jumped into the back seat and hid my head from view. The tear gas wasn't affecting me very badly but the state of shock I was in caused my hands to tremble uncontrollably. I could barely breath and I felt pinpricks all over my body.

When I got home, a friend offered that I could stay at her house for the night. I begged her to come and get me; I was too terrified to walk the streets alone and I wouldn't leave my house until after the sun went down, despite the fact that I was far away from protests. I was shaken to the core, fully terrorized by the actions of the police.

That night, I started getting first hand reports about the detention centre. The conditions were completely deplorable and a disgrace to the concept of justice.

At least \$675 million was spent on security, and in this time of government austerity measures, it seems insane to me that millions would be spent on 72 hours of meetings where voices of the general public are

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Her compassion and acceptance inspires me to this day. She is a prophet. In her life, with all of it's hurt and pain, she still is open to caring for us, inviting us into her home to see it with our own eyes. That this we are called to do. To love kindness.

The wall that has taken thousands of Palestinian's farm land is built and funded by companies such as Motorola. Ahava Beauty Products are made illegally in the West Bank stealing Palestinian resources. They profit from exploitation. As Christians, we cannot invest in these companies as they work contrary to our message of justice for all.

For it is all within our hands. I went to Palestine without much hope in my heart. And I returned energized. I know peace is possible. I know that love will win out. I know that we have a light that can break down the darkest of barriers and love that can soften

not heard. The very people who are most affected are expected each and every day to give up government services for health care, education, community projects, affordable housing and infrastructure, just to name a few. Was it worth it? I would say no. The violence and the threat of violence from the police state tactics that were used produced the effect of making me, and many others, feel decidedly insecure. It became clear to me that because I'm queer, have a backpack, ride my bike, attend rallies and protests, am young and don't look like a Bay Street lawyer, deserved to be a candidate for detention and arrest. I count myself as lucky for not having been a victim of a random snatch and grab, or detained and subjected to an illegal search and seizure.

While none of those things happened to me, and while most of Toronto, and Canada, has stopped thinking about these events, I'm left with an insecurity beyond description.

"Walls keep the marginalized down, the poor without material wealth; people yearning for freedom under a thick embrace of despair."

even the toughest of hearts. It's going to be a long road, but it is a journey that is underway, and we all have a part to play. Let our lives be filled with love and compassion. And let our world be a reflection of our best selves though the work we do everyday. May it be so. Amen.

ANTI-RACISM AND ANTI-COLONIALISM

General Council passed this statement by consensus at the Home Conference in May 2010.

WHEREAS we in the Student Christian Movement of Canada (SCM Canada) believe that all people are created in the image of God, therefore:

colonialism, classism, assimilationism, appropriation, xenophobia, or white supremacy are violent, oppressive, exploitative and divisive in our relationships with each other and with the Divine;

racism, ethnocentrism, colonialism, and other forms of racial, ethnic and cultural oppression are assaults on the physical and emotional well-being of people, particularly marginalized peoples, and when one is alienated and broken, all are alienated and broken;

all forms of racial, ethnic and cultural oppression occur in both overt and subtle ways, and these forms of oppression pervade our personal, interpersonal, economic, social, cultural, political, and religious systems;

historical and current white privilege permeate these systems, and our systems continue to perpetuate white supremacy;

our understandings of race, ethnicity, culture and multiple forms of oppression come through a lens of many social factors, including but not limited to identity, ability, gender, and class privilege;

our communities seek wholeness when we commit to reconciliation and justice in our relationships;

and Christian churches have been, and continue to be, complicit in creating multiple and complex forms of racial, ethnic and cultural oppression, but that the revolutionary Jesus of Nazareth sought to end racial, ethnic and cultural oppression.

THUS AS A MOVEMENT WE COMMIT to struggle to overcome and resist racism, ethnocentrism, colonialism, and other forms of racial, ethnic and cultural oppression in all aspects of society and work as allies in solidarity with others who work to end these forms of oppression;

to express with creativity and passion our conviction that people of all cultures, identities, experiences, and histories are fully equal;

to affirm the holiness found in diversity, and that within each of our selves, our bodies, our souls - our whole person - resides this holiness.

to challenge each other within SCM Canada to be in just relationships and solidarity with all marginalized people, with each other, with ourselves, and with the Divine – seeking always to live in an anti-oppressive, mutually supportive, celebratory, healing and open-minded fashion;

to engage through action, creation of resources, inclusion of voices, and building relationships to become an anti-racist and anti-colonial movement.

We offer this as a living prayer.

SCM KEYWORD WORKING DEFINITIONS

Ally is an individual who supports marginalized, silenced, or less privileged groups without necessarily being a member of those groups. This individual will often directly confront and challenge systems of oppression in collaboration with those who are experiencing oppression. Individuals who do not identify within a particular group may have access to resources and spaces that are closed to marginalized individuals.

Anti-Racism involves more than an intellectual opposition to the principles of racial supremacy, it is the recognition of racism as part of institutional structures. Anti-racism is the struggle to stop power and gain based on racism and/or race bigotry.

Assimilation is the social process by which individuals and groups are absorbed into another, usually dominant, cultural group, which often leads to the loss of distinctive cultural traits, such as language or religion.

Cultural Appropriation is the theft of icons, rituals, aesthetic standards, and behavior from one culture or subculture by another, generally by a culture seen as "modern" from a culture deemed "primitive." This theft often occurs without any real understanding of why the original culture took part in these activities or the meanings behind these activities, coverting religion and spirituality into "meaningless" pop-culture.

Classism is prejudice and/or discrimination, either personally or institutionally, against people because of their real or perceived economic status or background. Those in lower class positions often experience a lack of access to various essential needs (including adequate housing, nutrition, health care, etc.), social systems of classism denote that this is the fault of the individuals themselves rather than systemic barriers and prejudices.

Colonialism is the extension of a nation's sovereignty over territory beyond its borders by the establishment of either settler or exploitation colonies in which Indigenous populations are directly ruled, displaced, or exterminated. Colonizing nations generally dominate the resources, labour, and markets of the colonial territory, and may also impose socio-cultural, religious, and linguistic structures on the Indigenous population. It is essentially a system of

direct political, economic, and cultural intervention and hegemony by a powerful country in a weaker one. The term colonialism may also be used to refer to an ideology or a set of beliefs used to legitimize or promote this system.

Ethnocentrism is an attitude that one's own culture, society, or group is inherently superior to all others. Judging other cultures by one's own cultural standards and believing that because other cultures are different, they are therefore inferior. Ethnocentrism refers to an inability to appreciate others whose culture may include a different racial group, ethnic group, religion, morality, language, political system, economic system, etc. It also refers to an inability to see a common humanity and human condition facing all individuals in all cultures and societies beneath real or perceived variations in social and cultural traditions.

Oppression refers to systems of prejudice and power in which those in power express ideological domination and institutional control over those with less power. Oppression involved the establishment of the oppressor group's ideology, logic system and culture over the oppressed group(s). The result is the exploitation of one social group by another for its own benefit, real or imagined.

Power is the ability to exercise control, achieve goals and/or influence one's own status or the status of others. Power involves having access to systems and resources as supported by individuals and societal institutions. Individuals or institutions with power are able to exert power over those in "lower" positions.

Racism is racial and cultural prejudice and discrimination based on historical and current constructions of skin colour and group difference(s). Racism is supported intentionally or unintentionally by institutional power and authority, which is used to the advantage of one race and the disadvantage of other races to support prejudices and enforce discriminatory behaviors in systemic ways.

INDIGENOUS RIGHTS

General Council passed this statement by consensus at the Home Conference in May 2010.

“Where one would be overcome, two will put up resistance. And a three-braid cord is not quickly broken” (Ecclesiastes 4:12, New Jerusalem Version)

Whereas the Student Christian Movement of Canada (SCM) is a youth movement operating within traditional Indigenous territories, as well as within the global movement of SCMs, we believe:

that the Indigenous Peoples of this land, the First Nations, Inuit, and Métis have tremendous diversity, with unique languages, cultures, ways of living and seeing the world. The narratives of the First Nations, Inuit and Metis are rich expressions of this diversity and need to be celebrated.

that since Contact, Canada, its governments, its institutions and its individuals have subjected the First Nations, Inuit and Metis to numerous crimes, including but not limited to occupation, genocide, ethnic cleansing, and apartheid. We recognise that this legacy of colonialism continues to create broken relationships, broken communities, and broken trust. We are all harmed by this evil.

that sacred agreements were made between nations of equal value and importance, and that these agreements have not been and are not being honoured by Canada. We recognise that many of these agreements were signed under duress in the context of a colonial structure and as part of the colonial project of Canada. Canada has the duty to live up to its promises. We also recognise that most of British Columbia has been built in the absence of agreements between First Nations and Canada.

that we need to struggle to transform all systems that continue Canada’s tragic legacy of racism and perpetuate the oppression of Indigenous peoples. The systems of oppression in which we exist have deep

intersections, including but not limited to discrimination, economic injustice, poverty, gender oppression, environmental destruction, police brutality, and cultural appropriation;

that the federal government’s 2008 apology for residential schools did not address colonialism in a substantive or meaningful way, and stands in glaring contrast to Canada’s refusal to sign the 2007 UN Declaration on the Rights of Indigenous Peoples;

that many Christians and many Indigenous peoples share an understanding that the relationship between the Creator, humanity and the land is a sacred one. Therefore, the peoples of Canada have a duty to protect, and heal the Earth and live together on the land, to challenge the exploitation of the land, and to build a culture of mutual respect, reconciliation and peace;

that Indigenous peoples form whole societies in which a change at a cultural level can disrupt all other institutional patterns that society has, and in which all actions have a spiritual component;

that, as people of radical faith and spirituality we must challenge the traditional paradigm of domination over marginalized peoples and the earth, which has been and is often justified through Biblical texts and implemented in the name of Christian mission;

that colonial Christian proselytising of Indigenous peoples especially in light of the use of the Bible and Christian beliefs, has created a divide within many communities;

that the Churches have only partially responded to the call to repentance for their complicity and active participation in the residential schools and assimilation projects;

that interfaith dialogue and spiritual diversity are vital to our mission as a radically ecumenical and

multi-faith youth movement with a long history of seeking to act “in solidarity with the oppressed to resist structures of domination and realise justice in this world” (from the SCM Living Prayer Mission Statement). The prophetic life and message of the revolutionary Jesus of Nazareth teaches us to respect and celebrate the right of all peoples to live out their culture, beliefs and spirituality;

THUS AS THE STUDENT CHRISTIAN MOVEMENT WE COMMIT:

to strive to act in solidarity with the Indigenous peoples of Canada and this world in an ongoing way. This may take many forms, and it is not easy to all agree on what solidarity looks like. We will strive to participate in days of action and demonstrations for Indigenous rights; to build respectful relationships with Indigenous communities and individuals; to acknowledge that we are building our ecumenical movement on Indigenous land; to welcome the unique gifts, skills, and cultures of Indigenous youth in our movement; and to commit to partner with Indigenous youth organizations.

to challenge ourselves, our local units, our churches, faith communities and societies to strive to build right relationships between Indigenous and non-Indigenous peoples, as a journey of beauty, celebration and holiness deeply rooted in sacred teachings;

to push the Churches to work in solidarity and accompaniment, rather than actively proselytising Indigenous peoples. We recognise the right of all people to practice their spirituality;

to support the Indigenous peoples in

their struggles for human rights and inherent rights;

to call on Canada to live up to its treaty obligations, and to fairly negotiate any new treaties;

to remember and continue to seek justice for the hundreds of missing and murdered Indigenous women;

to support and uphold all international conventions on issues impacting Indigenous peoples, especially the United Nations Declaration on the Rights of Indigenous Peoples, regardless of whether the Canadian state is a signatory or not;

to pray for a peaceful unfolding of justice for the Indigenous peoples so deeply hurt and wronged by past and present colonization;

to pray for repentance (“a turning around,” in Biblical terms) and the courage to resist and oppose pervasive systems of racism, and to challenge understandings of racialization and marginalization, as allies with Indigenous peoples, communities, and individuals; to also pray for healing, hope and strength for those scarred through the generations;

to continue our Living Prayer Mission as we walk in solidarity, and to acknowledge the Indigenous nations’ territories upon which we work together at every gathering of the Student Christian Movement;

May our first steps of solidarity move us from the isolation of one to the resilient strength of a “three-braid cord” (Ecclesiastes 4:12) standing together. This we offer as a living prayer.

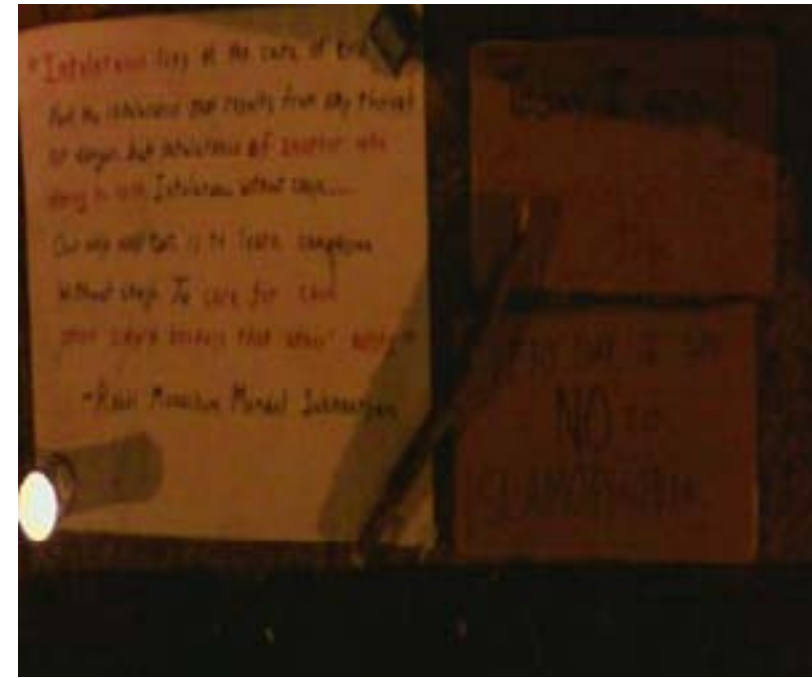
It is better to burn a candle than to curse the dark

Elyse Brazel reflects on a peace vigil held by SCM Ottawa

People say that one person can change the world. When these changes are for the good, they can be inspiring, but sadly I have seen in the last short while that one person can also change the world for the worse. The world watched one man set tempers aflame globally by threatening to burn the Quran, Islam's holy text.



With the wave of vocal discrimination that has seemed to crescendo because of the Ground Zero mosque controversy, my mind has been on the welfare of my good friends who are Muslim living south of the border. I am a member of Faith House, an interfaith intentional community in Ottawa, Canada, composed of young people from different religious backgrounds living and learning together. We strive to respect and accept our diversity as we seek justice and serve the community. Sharing a concern with the intolerance splattered across the American media and in response to Rev. Jones' call for an "International Burn a Quran Day", we sprang to action. Our "Burn a Candle, Not a Quran Vigil" was held on September 11th in memory of the suffering caused throughout the world by religious extremism, discrimination and Islamophobia.



As the darkness enveloped us, we finished the vigil by sharing an old story from the First Nations tradition that emphasized that change, for the good or bad, is within our control:



In each of us there are two wolves fighting: one that is hatred, envy, jealousy, greed and disharmony. The other is love, compassion, mercy, and understanding. The question is which one will win? The answer is the one you feed.

A small group of us gathered outside the Ottawa University library, lit candles at sundown and together walked to the Human Rights Monument at City Hall a few blocks away. One of the participants said that he was reminded of a quote from Rabbi Heschel. Heschel, who walked with the Rev. King in Selma during the struggle for civil rights, said that as they marched "it felt like (his) feet were praying." Along the way strangers joined us. One said he was Muslim, the Quran is so close to his heart and he was touched that we did this. He wanted to show his appreciation by joining us the rest of the way.



Remembering the Martyrs

Challenging the Powers; a Good Friday Sermon

This is an abridged version of the Good Friday Homily preached by Chris Miller in the Trinity College Chapel at the University of Toronto on Good Friday, April 2, 2010

It is finished. Then he bowed his head and gave up his spirit. Hope, life, love, all finished. The possibility for something new is finished. All entombed by a massive stone. Violence and death win out over peace and life.

Jesus' arrest at the beginning of the passion narrative is a scene not all that unfamiliar to anyone who has stood up for principles of justice or peace, and has challenged the powers or the status quo. The officers of the Empire and the temple police collaborate to shut down the voice, the movement, the life emerging amongst the people, that had become a thorn in their side

But Jesus and his followers were more than an annoyance to the temple authorities and to the Romans – they were a direct threat. Not because they were going to rise up an army and engage in armed revolt, but because they offered an alternative society, a different way of living. Through transforming symbols and meaning, they stripped the unjust powers of their authority. They helped people see the oppression they were living under at the hands of both a corrupt religious elite who turned the temple into an exclusionary community and a way to extort money, and an occupying military force, belonging to one of the most brutal regimes ever known to have existed.

Jesus challenged the religious authorities – he picked grain and healed on the Sabbath, he challenged traditional religious understandings by constantly presenting new interpretations and new ideas, he broke purity codes by touching those considered impure. He also challenged societal norms by eating with outcasts and tax-collectors, and he converted people to justice, peace, and the Reign of God. As he went travelling with a wayward band, he proclaimed blessed are the poor, the meek, the mourning, the hungry, the insulted, the peacemakers, and the pure in heart. Through teaching

creative disobedience, he challenged the Roman Empire and all its might. The title given to Jesus, 'son of God,' was itself subversive as it was a title used by the emperor. Jesus instructed Pilate that, unlike the Roman Empire, the proclamation of a new Kingdom and a new reign, a new beloved community, is not of this world. This overturns the political order and provides a stark contrast to Empire. It is a place and an existence where the first shall be last, where all shall be fed, and where those marks

The very idea of a new community and different way of being are such a challenge to the powers that the most violent means of an ancient security state are used to maintain the status quo.

of the Empire - war, bloodshed, division, domination, and oppression are no more. It is a community where gender, culture, race, ethnicity, status and citizenship are not dividing lines or sources of power, where the poor are lifted up, a place where love reigns and justice is realized. It is this new world emerging out of the old, that so challenges Roman authority. The very idea of a new community and different way of being are such a challenge to the powers that the most violent means of an ancient security state are used to maintain the status quo: imprisonment, arrest, torture, whipping, flogging, and crucifixion. Jesus was killed upon the cross for showing and living out God's preferential option for the poor and marginalized, for living out Mary's prophecy that the mighty have been cast down from their thrones and the lowly have been lifted up, that the rich have been sent empty away and the poor filled with good things.

This year, Holy Week is bracketed by the commemoration of three martyrs of the 20th Century who followed Jesus' vocation explained to Pilate, "To testify to the truth," who took up their crosses and followed to death.

A week ago was the 30th anniversary Archbishop Oscar Romero's assassination. Romero transformed the church structures in El Salvador from a conservative organization serving the oligarchy into a strong voice for the poor and the dispossessed who, when organized, were met with violent repression. On March 23rd, 1980, Romero preached a sermon, directed at rank and file soldiers, broadcast throughout the country in which he said:

"Brothers, you came from our own people. You are killing your own brothers. Any human order to kill must be subordinate to the law of God, which says, 'Thou shalt not kill!' No soldier is obliged to obey an order contrary to the law of God. No one has to obey an immoral law. It is high time you obeyed your consciences rather than sinful orders. The church cannot remain silent before such an abomination. ...In the name of God, in the name of this suffering people whose cry rises to heaven more loudly each day, I implore you, I beg you, I order you: stop the repression"

The next day, as he elevated the wine while celebrating mass in a hospital, Romero was taken by a bullet through the heart.

April 4th marks the anniversary of the death of the Rev. Martin Luther King, Jr. – assassinated in Memphis for reminding the world 'that all people are born equal,' for opposing America's imperial project in the Vietnam war, and for proclaiming "I have a dream" and "I have seen the mountain top."

Lastly, one week from now marks the sixty-fifth anniversary of the execution of Dietrich Bonhoeffer by the Nazis. Bonhoeffer would not let the evil empire of National Socialism, fascism and totalitarianism, corrupt his faith. A leader of Germany's Confessing Church, he lived an underground life in an alternative community, and eventually joined the resistance. He writes "My calling is quite clear to me. What God will make of it I do not know... I must follow the path. Perhaps it will not be such a long one... I believe that the nobility of this calling will become plain to us only in times and events to come... Wherever Christ calls us, his call leads us to death." For Bonhoeffer, that call, the prompting of Christ, took him to the gallows where he was hanged just days

before the fall of the Nazis.

These three are but a drop in the ocean of those people, who followed Christ's command and call, who testified truth, who laid down their life that others may live. Following them and following Christ as we preach and live a Kingdom that contrasts and challenges today's empires. We hear the call that comes to us as we meditate on Christ's arrest, trial, torture, and execution.

How far are we willing to go? Will we speak out for the poor, will we say blessed are the meek, do we risk a life cut short by the gallows, by the rifle, by the cross?

In a few moments we will be invited to meditate upon the cross. We often have a tendency to domesticate the cross, to remove from it the horror it represents. It is one more tool of death that has been used to instill fear throughout populations. The stones, axes, guillotines, gallows, and firing squads' and assassins' rifles, are reflections of the cross. They serve the same

purpose in other times and places. They reflect the violence used against the innocent, against voices of prophecy, against those who have chosen to follow Christ. They, like the cross are violent weapons of power. How far are we willing to go? Will we speak out for the poor, will we say blessed are the meek, do we risk a life cut short by the gallows, by the rifle, by the cross? Or, do we join Simon Peter and say "I do not know this man," or the crowds that shout "Crucify Him! Crucify Him! We have no king but Casar!" The cross of Christ calls us to death.

It is upon the cross, at the hands of power, that Christ took on death, entered that most vulnerable experience, felt pain and sorrow, saw the tears of Mother Mary, of Mary Magdalene his companion, of neighbours, and of the beloved disciple. It is from the cross that Christ proclaims "forgive them, they know not what they do", that he calls out for wine in thirst, and that he echoes Psalm 22's cry of anguish, "My God, my God, why have you forsaken me."

In fear, the disciples already having denied Jesus went on the run afraid for their own lives, their hopes dashed, their movement, their community come to an end. Mary cried, and Joseph, the secret disciple lays Jesus in a tomb. They went away in fear not knowing what was next for they saw that:

This is the wood of the cross on which hung the saviour of the world. Amen.

IN MEMORIAM
John Coleman, 1918-2010

from the Eulogy by Patrick Taylor, Math Dept. Queen's University, Kingston, October, 2010

I first encountered John Coleman as a student in his freshman calculus course in 1961. His lectures roamed chaotically over life, over art, over the nature of the universe and periodically touched down upon the technical aspects of the subject. If his lectures contradicted all standard treatises on good teaching, they were true to the Aims of Education, an extraordinary collection of essays written in the 1920's by his great mentor Alfred North Whitehead. For Whitehead the lecture is process, not product. Of critical importance are the false starts and the tentative guesses as the professor thinks aloud and uses his small share of knowledge to grapple with ideas. That was John exactly.

Perhaps John's real greatness as a teacher lay in the way he opened himself up to his students, still always keeping that essential measure of distance.

For many years he ran a seminar for 12 students in their second year. The summer before, we had the task of reading a number of books: Dostoyevsky's Crime and Punishment, J B Phillips' Letters to Young Churches, Dietrich Bonhoeffer's Letters and Papers from Prison, and others, and during the year we met every second week at his home to take turns presenting papers on the books. The highlight of the evening was around 9 o'clock when Marie-Jeanne would excuse herself and return bearing trays of steaming cocoa and cookies.

I have been trying to grasp what made those evenings so magical. Most of all it was that extraordinary couple, John and Marie-Jeanne. And the idea that they had invited us to come together to be with them. Beyond that, there was the theology and I remember being struck for the first time by what an amazing story it was, that whole Christian thing. There was more than theology of course, science and history and literature, and perhaps religion too, I'm not sure.

Except that simply being there in that room was such a religious experience. John was a deeply religious man whether in his basement study, writing his papers and reports, crafting his letters, and polemics, or worshipping in this great cathedral of St. George which he loved so much. Of course the real theologian of the family was Marie Jeanne and from time to time he would look at her sitting quietly in the corner, "Cheri, you might like to comment on that."

He married her in 1953, having met her in Geneva during his four-year tenure as University Secretary of the World Student Christian Federation. He was cautious about this formidable undertaking and wrote her a letter asking that she not expect too much, that he didn't even know if he could provide a normal marriage but he felt it was right that they be together. In fact it was by any measure an extraordinary marriage. Marie-Jeanne wrote in 1980 of the confusion in their lives as John prepared to do battle with Flora MacDonald for the local federal seat. She spoke of "her own deep need not to become politically involved but to function independently in an altogether different sphere." "What would be our lot if he succeeded? Where would we live? And what if he didn't? What would he do, a human dynamo

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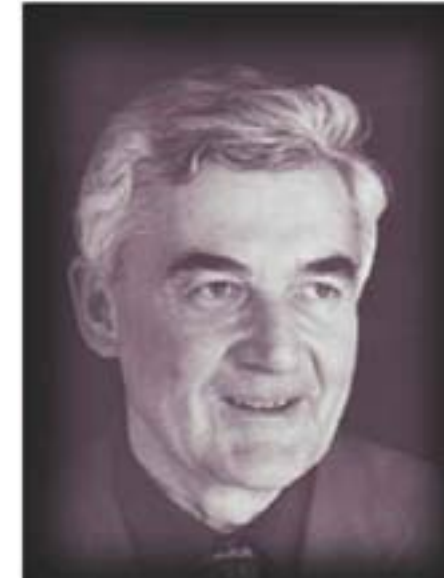
IN MEMORIAM

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such as him so eager to serve. So confusion reigned," she continued, "except for the straightforward constant in our minds that we belonged together and would stay together come what may." And then, in parentheses, "Looking around us, we realized what a huge privilege it is to feel so strongly that way."

John's political gambit was in fact quite exciting. One of the beautiful things about John was that he was child-like in so many ways. In fact, at 9 pm on voting day, with half the votes counted, he was 600 ahead of Flora and one of the national networks announced that their computer had predicted a Coleman win. It was not to be but it was close and she edged him by only 1000 votes.

His father was a worker on the Canadian Pacific Railway and with the help of a scholarship John gained admission to the University of Toronto. In 1938 he was a member of the 3-man team that won for Toronto the very first Putnam exam, now the premier North American undergraduate mathematics competition. After a time at Princeton and a Toronto PhD in Relativistic Quantum Mechanics, he worked



John's political gambit was in fact quite exciting. One of the beautiful things about John was that he was child-like in so many ways.

to see how Hawking would argue the matter, but of course it was of only academic interest. Neither of us had much interest in a God that was only needed to start things off.

with the WSCF visiting 100 universities in 20 countries and writing a book on The Task of the Christian in the University. He spent 10 years as a prof at the University of Toronto, and in 1960 began his 20-year tenure as Head of the Department of Mathematics and Statistics at Queen's University. In the 1970's, he served as Chair of the Citizen's advisory committee to Millhaven Penitentiary and in that role, developed much sympathy for the prisoners but also espoused the cause of the prison staff who he felt were under-appreciated.

I think he knew his time was short. But I never once heard him complain, ever. There was always a great world to explore and wonderful friends and colleagues, even when he could hardly see them. During his last days I read from Stephen Hawking's new book in which he argues that the laws of physics are powerful enough to deliver the Big Bang and that God is not needed. John was fascinated

Senior Friends Update

If you have news of SCM friends, celebrations of life and deaths, that you wish to pass along to the community, please email communications@scmcanada.org

New WSCF General Secretary: Christine Housel

What's new from the SCM, our global federation and allies

Dear students and friends of the World Student Christian Federation:

Greetings from Mount Lebanon, Lebanon, where the Executive Committee has been together sharing in witnessing from our six regions, community-building, and visioning from October 28th to November 6th, 2010.

On behalf of the Executive Committee (ExCo), we bear the good news that Ms. Christine Housel has been elected as the new General Secretary of the World Student Christian Federation!

An Episcopalian Christian with an ecumenical background, Ms. Christine Housel is a native of the United States. She has spent a total of 12 years living in Germany, China, France, and Switzerland. She studied philosophy at Wheaton College and did her Masters of Divinity (MDiv) at Yale Divinity School. Ms. Housel brings many years of experience in youth and student ministry to her new position, as well as a strong grounding in community reconciliation and human rights advocacy work.

Ms. Housel has served as Project Manager at the Federation's international office in Geneva since 2008 and has a strong vision for the future of the WSCF. She believes students around the world can learn from each other and achieve a greater impact by strategically developing and coordinating joint work. She has been instrumental in developing new initiatives to draw out the potential of the Federation's global community of 106 national student movements. Strong examples include her work to establish and move forward our global Advocacy and Solidarity Committee (ASC), which is building the Federation's justice work, and our Development Team (DT), which is working to do leadership training and skill-building at all levels of the Federation.

The ExCo has been working hard to protect, support, and strengthen the global witness of the Student Christian Movements in a time of worldwide economic and ecumenical crises. We will communicate these plans in more detail to our students and friends in the coming days. During these challenging times, we believe that it is more imperative than ever to equip our students and youth with adequate tools to be active and inspired agents of God's transformative love and justice in the world.

As Ms. Housel transitions to her new position as

Please join us in welcoming her, accompanying her, and praying for her as she steps into the work God has called her to do.

General Secretary, she carries with her the confidence and support of the ExCo to lead our Federation in this work.

Please join us in welcoming her, accompanying her, and praying for her as she steps into the work God has called her to do,

Horacio Mesones, Janejinda Pawadee, Youhanna Kamal, Shantha Ready Alonso, Officers of the World Student Christian Federation

In other news SCM USA had its reopening this past fall, October 10, 2010! We wish them many blessings and look forward to working with them as well as the global community.

FRIENDS OF THE SCM NETWORK

Ways you can support SCM

Our alumni ('Senior Friends') and Allied Friends form a network of supporters who share their gifts, time, money and prayers to keep SCM strong and growing.



"The SCM, though small, is certainly a visionary and growing voice across Canada, and one that is urgently needed. SCM definitely makes a huge impact in people's lives as it has in mine – especially since there are so few progressive faith voices on campus. We humbly ask that you consider financially supporting the movement. There is still much work to be done, and many

students to mobilize. We are in need of funds in order to keep moving forward with building units up in new cities and increasing our national presence. We ask that you prayerfully consider making a donation to the SCM. Your sacrifice will ensure that the important work of the SCM continues long into the future!"

-Bre Woligroski, student, former National Rep

MONTHLY GIVING

More SCM friends are now giving a monthly gift to sustain our movement. It's convenient for you & dependable for us. We process Credit Card and Direct Deposit donations (please include a void cheque with the latter).

"Generation after generation, SCM manages to recreate a radical space for transformation... (Monthly giving) is a really easy way for me to give the money I intend to be giving."

- Joelle Morgan

(Senior Friend & WSCF representative 2004-8)

DONATE ONLINE

Did you know you can donate online, through CanadaHelps? It's convenient, and they accept Credit Card and gifts of securities. Call us, or see our website below for more information.

LEGACY BEQUESTS

One of the greatest ways you can strengthen SCM's future is to leave a legacy gift to SCM in your will. Please contact us for more info.

"Bequests are important because the continuity of the SCM is important."

- Audrey Tobias

(Senior Friend & founder of SCM Project Phoenix)

scmcanada.org/support

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Students at SCM's 2009 General Conference in Toronto - "Shine! Radiating a Dream of Inclusion & Liberation" (Photo: David Ball)

Movement Radio podcasts

Music, interviews & great ideas.



Epistle Journal

Published in Spring 2009, SCM's occasional publication of arts, theology and theory features original art, a sermon, essay, play and photography.



Somewhere Else study

This book discussion resource from the Queer & Christian Without Contradiction campaign accompanies Jan Guenther Braun's 2009 novel *Somewhere Else*, about the journey home of a queer Mennonite. (Book included)



T-shirts

- 'Where Would Jesus Poop?' trans activist
- 'Who Would Jesus Bomb?'



Fish on Fridays (Design may vary)

"Liberation!"

in a cross with words 'radical,' 'anti-imperialist,' 'feminist,' 'activist'

Revolutionary Jesus

(Che Guevara style)

Gay Pride Jesus

on a rainbow flag background.

Queer & Christian

logo (rainbow fish circle)

'Who would Jesus bomb?'

With picket sign.

In Christ

there is no male or female

Rainbow heart Christ

Jesus Resisted Occupation



Revolutionary Devotionals

2 radical daily prayer-books, featuring diverse voices on liberation theologies with scripture & meditation tips (Issue 1: Radical Prayer. Issue 2: Nonviolence)

ZINES

System Error: De-boot

Eco- and social collapse - is there hope?

Unbinding the Yoke of Oppression

A primer on anti-oppression & privilege.



ABC's of Jesus poster

This poster has Jesus glowing, kicking-ass & going to the bathroom (\$15)

Rainbow Christ sticker

Jesus, anti-oppression organizer!

support the movement!

Yes, I want to support the mission and work of the Student Christian Movement!

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\$ _____ per month \$500 \$250 \$100 \$50 Other: \$ _____

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Donors over \$100 will be thanked on our website. Please **DO NOT** list me.

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