

Introducing Waseskun House

Waseskun Healing Lodge
November 2001 as our
had the pleasure of
Charlie Commando
shared his Waseskun
Charlie Commando
First Nations people
at Waseskun House
as their Cultural,
Traditional Awareness



joined St. Leonard's
newest associate member. I
spending some time with
this past week as he
experience with me.
is from the Algonquin
and has been working
for the last three years
Spiritual and
Leader.

CK: Who founded Waseskun and when?

CC: Waseskun House was founded in 1988 by a group of volunteers led by Stan Cudek. Waseskun House is a charitable, non-profit and non-political organization that operates the first and only totally Native community residential centre (CRC) in the province of Quebec for First Nations men. The founders of Waseskun saw a need for such a facility and voluntarily operated the CRC during its first year of existence.

CK: Why was there a need for such a facility?

CC: There was no help for the Native people coming out of the prison system. Stan Cudek (now Executive Director of Waseskun) was among a number of concerned individuals who recognized the need to establish a place where Native offenders could come and heal through their culture. Before Waseskun House there was no agency in Quebec that aimed at reinforcing a sense of cultural

identity, a sense of belonging, a sense of self-awareness or self-esteem of Aboriginal people.

CK: What is the Purpose of Waseskun?

CC: Our purpose is to provide an opportunity for Native people to heal themselves.

Our approach recognizes that "healing" is not a simple process but rather multifaceted and complex. This approach has been developed based on our understanding of the problems affecting aboriginal people. For aboriginal people the European methods of corrections and rehabilitation do not work and we at Waseskun are committed to creating a method that will work for our people. We build our programs from the founding principles of our aboriginal culture: forgiveness and love. Our programs are designed so that a safe space is created where people can begin their own paths. It is on these personal paths people will hopefully identify obstacles they need to overcome so they can have truth and forgiveness. Our teaching show us that you cannot have peace in your life unless you can forgive and love yourself. Waseskun House has a holistic philosophy that addresses all aspects of the individual, putting the emphasis on healing and restoration to balance with the total environment.



AERIAL VIEW OF WASESKUN FACILITIES. This and other Waseskun images reproduced with permission. More Waseskun images and info on Waseskun's website: www.waseskun.net

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News and Views

After the Year of the Volunteer . . .

Throughout 2001, focus on volunteers and volunteerism produced celebrations of, and commitments to support, the exceptional contributions of the voluntary sector to our quality of life. Examination revealed the infinite means in which voluntary acts enhance every aspect of our society. And the numbers were staggering. The voluntary sector accord was created and government and the sector agreed to continue the work of strengthening volunteerism. What did it all mean to SLSC?

Continued on p. 3

CK: What is the philosophy behind the programming at Waseskun?

CC: The Waseskun House program is rooted in an inclusive approach to Native cultural tradition, a here-and-now awareness of current global realities, and a pro-active view of responsible reintegration of individuals into societal harmony. Using the symbolism of the Medicine Wheel as a model for the developmental process, and the balance of the emotional, physical, mental, and spiritual aspects of human nature as a tool for individual integration, clients are encouraged to examine their personal life experience in the context of the natural principles fundamental to a traditional Native understanding of reality.

This uniquely structured program, especially sensitive to individuals with a history of drug and alcohol abuse, includes: individual counselling, group counselling, Native family systems, awareness, human sexuality, men's issues, conflict resolution, life skills, First Nations addictions awareness, anger management, physical balance, healing circles, cleansing ceremonies, sweatlodges, traditional teachings from Elders and traditional feasts. During the summer months, clients and, where appropriate, their families are given the opportunity to participate in intensive therapy camp sessions in a secluded environment.

CK: What is the Waseya program?

CC: Our Waseya program is a nationally recognized model for Aboriginal offenders, for addressing the problems of both the offender and victim, and for seeing the family and the community as a critical and interconnected part of the whole process. The program seeks to repair harm done by the offence, and to address the underlying causes of the offence, including the impact of residential schools, family and community dysfunction. It seeks to restore physical, mental, emotional and spiritual balance in a person's relationship with his world.



We run two different streams for the Waseya program, phase one and phase two. Phase one is geared towards the general group and phase two is more intensive and designed for the denial group. When a guy

comes to Waseskun he undergoes the usual process of inventorying their belongings but that's where the similarities to other CRC's end. The real work at Waseskun begins with a gathering of the community and the client is welcomed into his new family by a healing circle. He is then assigned a mentor; this person will act as a guide and source of strength for the client throughout his stay at Waseskun. The client immediately begins a four day reflection where the only outside contact is his mentor. The purpose of the reflection is to allow the individual

time to gather themselves and reflect on the directions; east, west, south and north.

After the isolated reflection the client begins a process of learning what community is and how you must be to live in a community. To help this process the mentor assigns chores to the client and helps him if he doesn't understand the task. The week is structured so that everyday challenges the client to continuously grow and evaluate who they are and why they are there. The program incorporates the following activities: sweatlodges, Warrior Spirit Program*, counselling, healing circles, physical activities and a variety of weekend activities that often incorporate the surrounding communities.

CK: Are some of the clients resistant to the programs?

CC: Like all things, some people are receptive and some are not. We are sensitive to the varying backgrounds of our clients and we ensure their needs are respected. For example, during cultural teaching we have Bible teachings or for some of our Inuit clients we ensure we offer services specific to their culture. It's very important that all of the areas, the four directions of life, are nourished. There are some clients that aren't ready... The Waseya program is not an easy one, it takes a great deal of strength to examine your inner self. Most of us never do this and we underestimate the difficulties of healing from the inside out.

CK: How does your work affect you personally?

CC: It's hard to turn this type of job off at the end of a day, separating the work from your home life. But I do—I have to. I take time to step back, meditate on my experiences and process the day. During my meditation I draw great strength from the medicine wheel. It's a draining job because you are helping people change. Nothing's surprising to me any more... but you have to have compassion. Compassion without judgement. We need to walk the talk: we have to be the living example of non-judgement. My purpose of working at Waseskun is to help the guys break the cycle of physical, emotional and sexual abuse. I have seen the first-hand effects of residential schools in my family and I am committed to helping my people heal so that we can become a healthy and whole community.

Cathy Ann Kelly, Research Assistant, SLSC

For a complete list of services offered at Waseskun please see their website, www.waseskun.net

** The Warrior Spirit Program is about learning what is a real warrior. This program shows that being a warrior is not about violence and aggression but about being true to yourself and having the strength to look within.*

Opportunity

Societies such as ours have often been considered to be not really part of the voluntary sector. We have staff, we make contracts, we are not the one-on-one volunteer who gives of time and talent to a cause.

The past year has provided us with the chance to publicly explain the voluntary nature of our agencies and the importance of volunteers as governors of organizations whose mandate, while charitable, is such that it cannot be accomplished without professional staff.

By publicizing the vast array of volunteer activity, we have all been encouraged to look more closely at the connections that can be made among different types of volunteers, to learn more about each other's approach and how we can combine forces to broaden the impact of our efforts. I found the meeting "Citizens in Action" last December to be a particularly positive experience. For this occasion, the Correctional Service of Canada and the International Association of Justice Volunteers brought together hundreds of volunteers and society representatives to talk, learn and plan for better volunteer involvement in corrections. Judging by the buzz in the hallways and the workshops, all present took advantage of the occasion.

We can also be motivated to consider the role of volunteers in our organizations, to work with them to ensure that their experience as volunteers is both positive and fulfilling. This is an area which we can certainly spend more time on as we move into the new year.

Openings

The influence of the Year of the Volunteer promoted new approaches to old problems. Creative thinkers were stimulated to seek the inclusion of voluntary sector partners in areas where participation has been quite limited. Two examples come to mind.

In Ontario, the Ministry of Correctional Service began a review of its contracts for residential services for young offenders. They not only reformed their previous (internal) contract management committee, but they also included representatives of the voluntary sector agencies in the discussions. Documentation and views were freely exchanged and an effort was made to find solutions to some long-standing irritants in the process. Input at the front end is an opening that many have called for over the years and this process was a good start.

The second example is the formation of the Citizen Engagement sector of the Correctional Service of Canada. When a new sector is created in a government department, there is a window when anything and everything is possible in visioning its future. In the past, the approach typically used would have seen plans developed internally and then discussion of the draft model extended to others. While such communications are always welcomed, there is a certain amount of ownership already present when a "draft" plan goes out for discussion. What is written does tend to take on a life of its own.

CSC's Citizen Engagement sector is in that phase now. Its leaders invited the participation of volunteers and voluntary

sector agencies from the very beginning. The resulting three-day session was an energizing and productive experience. Even more impressive was the commitment to continue the dialogue and collaboration into the next stages. This opening is one that we think will have merit as an example of just what is possible when a spirit of inclusion drives a process.

Outcomes

By valuing volunteers and voluntary sector work, some difficult challenges were resolved. For St. Leonard's Societies and others, adequate compensation for residential and counseling services contracted to the federal government has been a long standing concern. The recognition of the need to find a better way to calculate appropriate compensation and the commitment to achieving a new approach was a very tangible result during the Year of the Volunteer. The path to the new arrangement had many obstacles. These were surmounted because there was recognition that community-based agencies, by virtue of their voluntary nature, have an intrinsic value that contributes to the mandate of the government partner.

One result of the new funding is an appreciation that the work done by and with volunteers does not need to be second class in any way. The fact that volunteers govern the process does not mean that it is substandard, nor are people who choose to work in the voluntary sector less accomplished than their counterparts in the public and private for-profit arenas. When adequate compensation is provided for services rendered, the capacity of the voluntary sector to perform at the highest level is clear. In fact, in those circumstances the sector can do some jobs more responsively than the other sectors, since it is grounded in the very communities it serves and functions under the direct control of those communities.

A Challenge and a Caution

The challenge is to build on these opportunities, openings and outcomes. The focus must remain on promoting the involvement of volunteers in ways which respect the unique contributions that each brings to the table. The voluntary sector must continue to engage with other stakeholders, constructively advancing the mandates its organizations have.

The caution is that the sector will have to be creative and persistent to maintain the positive results of the recent past. Creative because the number of volunteers in Canada is shrinking and, like our society as a whole, they are aging. Reaching out to younger people will be key to the continued strength of the voluntary sector. Persistent because gains not sustained are easily lost. There have been excellent advances and the sector must build on those and use the examples to continue to move forward.

The Year of the Volunteer may be over, but St. Leonard's must always remain focused on the voluntary sector, volunteers and volunteerism because that is who we are.

Elizabeth White, Executive Director, SLSC

Why You Should Care About the Work of the Immigration and Refugee Board

Since moving from the area of criminal law to refugee protection, I have learned much about Canada as a country and about our place in the international community. Our reputation amongst countries providing asylum is lauded. As a nation, we have much of which to be proud. However, some problems continue to hound us.

1. Our treatment of women, aboriginals and detainees has been criticized in US Department of State (DOS) reports.

We at the IRB are familiar with the DOS reports as we use them daily in our work. The report for 1999 had this to say about Canada:

Toronto police continued a review of procedures following public complaints about the use of strip searches and body cavity searches in several routine arrests. The review determined that there were isolated incidents of unnecessary searches. Toronto police authorities determined that the policy was still appropriate, but that officers required additional training in determining when such searches are appropriate.

An official investigation continued concerning the use by police of pepper spray to break up demonstrations that blocked the access road to the November 1997 Asia Pacific Economic Cooperation (APEC) conference in Vancouver, (see Section 2.a.).

At year's end, a Public Complaints Commission inquiry continued to explore potential responsibility for the police action, including the role of senior government officials.

Prison conditions meet minimum international standards, and the Government permits visits by human rights monitors. During the year, Ontario made changes to the facilities of the Don jail and improved inmate services, including its units for religious foods, special needs, health care, and psychological problems. Inquiries from the Ontario human rights ombudsman about jail conditions declined from 1998.

d. Arbitrary Arrest, Detention, or Exile

The law prohibits arbitrary arrest, detention, or exile, and the Government observes these prohibitions.

Non-governmental organizations such as SLSC can benefit from the research done by the Department of State on issues that are so relevant to their work. SLSC may want to look for mechanisms to have some input into the DOS process. Understanding that minimum international standards for prisons are just as they are described—in other words they reflect the *least* that is required—will help SLSC to decide if it should create avenues to tell what it knows about prison problems that may exist.

2. The Immigration and Refugee Board (IRB) has been criticized for letting asylum seekers “hop the queue” by coming into Canada ahead of those sponsored by families or entrepreneurs.

This is a misconception. There is no queue for refugees who often flee persecution in their home countries under cover of darkness, with only the clothes on their backs. To suggest that these people have somehow jumped a queue, is insensitive in the extreme.

Canadian law provides for the grant of asylum and refugee status in accordance with the standards of the 1951 U.N. Convention Relating to the Status of Refugees and its 1967 Protocol. What this means is that the asylum seeker must establish a well-founded fear of persecution in their home country on the basis of one of five grounds: their religion, race, political opinion, nationality or social group, which in Canada, includes sexual orientation and gender.

The Government cooperates with the U.N. High Commissioner for Refugees and other humanitarian organizations in assisting refugees and extends first asylum. There were no reports in the DOS report of the forced expulsion of persons with a valid claim to refugee status. Canada is a resettlement country, and as of September the Government projected granting 40,600 to 41,800 claims for refugee status during the year.

While Canada does what it can to protect bona fide refugees, it has been criticized for some failures in its process. Vancouver was in the news recently when 600 Chinese migrants washed up to its shores in dilapidated boats, claiming to be refugees in need of protection. The DOS had this to say:

During the summer [of 1999], approximately 600 Chinese arrived illegally by boat off the coast of British Columbia and sought refugee status. While most of the persons from the first such boat were released pending their refugee hearings, only a few of those released appeared for their hearings. Because the majority of the early refugee claimants who were released failed to appear for their hearings, a much larger percentage of refugee claimants from subsequent boats were regarded as risks for flight and remanded into custody pending their refugee claim hearings. Many of those in custody have protested their detention, and legal groups are attempting to force the Government to release all refugee claimants pending their hearings. Detained refugee claimants have pressed their demands through civil disobedience and hunger strikes. During one such event in December, a refugee claimant refused to move when directed to do so, and eventually guards forcibly removed him. Law enforcement authorities state that he suffered minor bruises during the incident; the refugee claimant stated that prison officials beat him for no reason, and he has initiated a lawsuit. At year's end, the matter was subject to a formal inquiry. It is not usual for refugee claimants to be detained unless they pose a risk of flight or cannot identify themselves. But it does happen that they will be in a prison, detained, for only this reason. Sometimes their detention runs into the months and years, while they await a determination as to their status, and the judicial reviews and various appeals. The new Immigration Act gives new powers to the Refugee Protection Division which will include a risk assessment, which may shorten potential detention periods.

What does this mean to you?

The point here is that Canada has a good human rights record to protect. And refugees are sometimes detained. Both of these areas touch on the work of SLSC. It is the IRB's mandate to ensure that Canada's record as a signatory to the Geneva Convention is preserved and that we do not make a mockery of the Convention. There is really no difference between international and domestic human rights. The issues are the same. This is why you should care about the work we do.

Paulah Dauns

SLSC Past President Paulah Dauns is a lawyer who is presently serving as a Board member of the Immigration and Refugee Board of Canada.



Bolton Day 2002...

la journée Bolton 2002...

T a k i n g
Responsibility
for Community
S a f e t y



La Sécurité de nos
communautés—
Assumer nos
responsabilités

Friday, May 31, 2002 at the Delta Montréal
475 President Kennedy Ave., Montreal, Quebec

Le vendredi 31 mai 2002 au Delta Montréal
475, avenue Président Kennedy, Montréal, Québec

St. Leonard's Society of Canada exists to prevent crime and promote responsible community living and safer communities. On May 31, 2002, together with colleagues in social justice, we will sponsor a day of active learning that will provide tools and understandings of creative, effective responses to key safety issues that affect us all. Together we will make a difference.

La Société St.-Léonard du Canada a pour mission de favoriser la prévention du crime et à promouvoir l'engagement de nos communautés dans leur propre sécurité. Avec nos collègues impliquer dans le domaine de la justice sociale, nous vous convions le 31 mai 2002, à une journée de discussion qui proposera des outils et une compréhension innové des façons de répondre à nos préoccupations liées à notre sécurité. Ensemble nous pouvons faire la différence.

Bolton Day 2002 Events:

Morning Plenary: *Transitional Housing: Safety and Security for Staff and Clients*

Morning Workshops (choice of one of the following):

(a) *Sex Offender Reintegration & Waseskun House's Waseya Program*

or (b) *Safety Awareness for Children*

Afternoon Workshops (choice of one of the following):

(a) *Reintegration of People in Conflict with the Law*

or (b) *Conflict Resolution for Youth*

Afternoon Plenary: *Public Awareness: "Adjusting to a Changing World"*

Événements de la journée Bolton 2002 :

Plénier du matin : *La sécurité du personnel et de la clientèle des maisons de transition*

Ateliers du matin (choix entre les deux suivants) :

(a) *La réinsertion des délinquants sexuels et le programme Waseya à Waseskun House*

ou (b) *La sensibilisation sur les aspects de la sécurité des enfants*

Atelier de l'après-midi (choix entre les deux suivants) :

(a) *La réinsertion sociale des délinquants*

ou (b) *La résolution des conflits chez les jeunes*

Plénier de l'après-midi : *La sensibilisation du public : s'adapter aux changements de notre époque*

Confirmed speakers / présentateurs confirmés:

Lucie McClung, Commissioner, Correctional Service of Canada / Commissaire, Service correctionnel du Canada

Peter Yeomans, City of Montreal Councillor and member of the Executive Committee responsible for public safety / conseiller de la ville de Montréal et membre du comité exécutif responsable pour la sécurité publique et civile

Nathalie Duhamel, Executive Director / Directrice générale, Société Élisabeth Fry du Québec

Jean Bigras, Project Manager, Reintegration Programs, Correctional Service of Canada / gestionnaire de projets, Réinsertion sociale et programmes, Service correctionnel du Canada

The Reverend Father Emmett Johns

Marcel Veilleux, Executive Director / directeur général, Société Emmanuel-Grégoire

Dave Farthing, Executive Director / directeur général, YouCAN!

Denis Méthé, Metropolitan Montreal District Director, Correctional Service of Canada / directeur de district Montréal-métropolitain, Service correctionnel du Canada



For more information / Pour obtenir de plus amples renseignements:

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la journée Bolton 2002...

Bolton Day 2002...

La Sécurité de nos
communautés—
Assumer nos
responsabilités



T a k i n g
Responsibility
for Community
S a f e t y

Le vendredi 31 mai 2002
Delta Montréal, salle Opus II
475, avenue Président Kennedy
Montréal, Québec
8 h 30 - 17 h 00

Friday, May 31, 2002
Delta Montréal, salle Opus II
475 President Kennedy Ave.
Montreal, Quebec
8:30 am - 5:00 pm

Formulaire d'inscription / Registration form


S.V.P. Écrire en lettres moulées / Please Print:

Nom/Name _____
Titre/Title _____
Affiliation _____
Adresse/Address (Rue/Street) _____
(Ville/City) _____ (Province) _____ (Code Postal/Postal Code) _____


Allergies ou régime alimentaires/Food allergies or dietary restrictions: _____

Frais d'inscription (comprend dîner et pauses) : Régulier (\$150) Avant le 19 avril (\$125) Étudiant(e) (\$75)
Fee (includes lunch & breaks): Standard (\$150) Before April 19th (\$125) Student (\$75)

Ce formulaire doit être envoyé **avec les frais d'inscription** à l'adresse suivante :

 Incriptions – journée Bolton
SSLC – Bureau de Kingston
C.P. 35003, Kingston, ON, K7L 5S5

Please send this registration form **and applicable fee** to:

 Bolton Day Registration
SLSC – Kingston Office
P.O. Box 35003, Kingston, ON, K7L 5S5

Pour obtenir de plus amples **renseignements au sujet des inscriptions**, veuillez nous joindre aux coordonnées suivantes :

? Joanne Knox : ☎ (613) 545-0253 | 📠 (613) 545-9241 | 📧 KnoxJE@CSC-SCC.GC.CA | www.stleonards.ca

N.B. Les inscriptions seront enregistrées dans l'ordre que nous les recevrons. Aucune inscription ne peut être enregistrée sans paiement.

N.B. Registrations are on a first come first served basis and cannot be processed until payment is received.



Society Info

Maison « Cross Roads » (Montreal):

Presenting Le Service Oxygène

Respectful of everyone's right to live in dignity, Le service Oxygène offers its help to elderly inmates who have received life or long term sentences. It seeks to find answers to the various needs of these individuals. The needs to which Le service Oxygène attempts to find answers are:

- Needs for orientation and support towards the next stage of their lives,
- Needs related to their physical and mental health,
- Needs related to their reintegration in the community.

The workers from Le service Oxygène meet with the individuals faced with one or more of these needs and intercede on their behalf with the correctional and community networks.

The workers from Le service Oxygène have an excellent knowledge of these networks and can offer, to some, alternatives to long term incarceration. To those individuals already in the community, Le service Oxygène helps prevent disorganization.

Le service Oxygène is the product of a joint initiative of Maison Cross Roads de la Société St-Léonard (Mtl) and the Aumônerie communautaire de Montréal Inc.

Le Service Oxygène is Offered To

This service is made available to elderly inmates who have received life or long-term sentences and who may be experiencing difficulties in coming out of detention because of their apprehension about coming out or because various health and mental issues make their release in the community problematic.

This service is also made available to elderly inmates who have received life or long-term sentences that have already been released in the community and who may be experiencing difficulties as a result of their long-term incarceration, as a result of emerging physical and/or mental issues or as a result of any other crisis situation.

This service is also made available to elderly inmates who have received life or long-term sentences that have already been released in the community and that are, for one reason or another, destitute.

The Primary Objectives of Le Service Oxygène

Le service Oxygène intercedes with the Canadian Correctional Service and the community at large with the hope that the elderly inmates who have received life or long-term

sentences have their needs met and live in the best possible living arrangement.

Le service Oxygène supports the community reintegration of the people under its care by promoting an increase sense of autonomy and the desire to take on new challenges, create and maintain a network of community supporters (halfway house and home for senior citizens, counsellors, volunteers, etc.) and correctional workers (penitentiaries, area offices, CCC's, etc.) with the purpose of supporting the community reintegration of the people under its care.

What the Workers from Le Service Oxygène Do

- Maintain a regular interview and contact schedule with the elderly inmates, and the other clients, with the view of providing them with support and direction through the process of reintegrating the community.
- Actively motivate the elderly inmates, and the other clients, to take part in the management of their reintegration in the community by informing them of the services and programs available in the penitentiaries and in the community.
- Maintain ongoing liaison with the case management officers (in the institutions and in the community) and keep abreast of Correctional Canada Service (CSC) and the National Parole Board (NPB) policies relevant to their work.
- Assist the elderly inmates, and the other clients, in preparing the next stage of their lives: parole, cascading, self-reliance in the community, transfer to new resources, etc.

How to Contact Us

Write to us c/o Maison « Cross Roads »
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Montreal (Que) H4C 1T5.

Telephone number: (514) 932-7188

Fax number: (514) 932-6668

E-mail address: Maisoncrossroads@qc.aibn.com

About the Collaborators:

Maison « Cross Roads » de la Société St-Léonard (Mtl) is a not-for-profit agency that was created in 1986 and affiliated to St. Leonard Society of Canada.

L'Aumônerie communautaire de Montréal Inc. is a not-for-profit agency that was created in 1985.

Option Vie (LifeLine) is a service for Lifers that was created in 1997.

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NOTICE OF ANNUAL GENERAL MEETING

St. Leonard's Society of Canada will be holding its AGM in Montreal, Quebec on June 1st, 2002, at the Delta Montréal. Agenda items include: approval of agenda, minutes of previous AGM, actions of Board of Directors, and membership fees; receipt of reports of Board of Directors and Auditor; appointment of Auditor; disposition of policy resolutions; election of Directors of the Society and a resolution relating to the amendment of the Society's Bylaws.

A copy of proposed Bylaw amendments, proxy forms, and detailed information on AGM agenda items are all available from the Ottawa Office on request.

ABOUT US . . .

St. Leonard's Society of Canada is a national voluntary organization whose mission is to prevent crime and promote responsible community living and safer communities. The opinions expressed in this newsletter are not necessarily shared by the editors or the Society. Submissions, inquiries and comments are welcomed. Please contact us at:

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Your support helps us to do more. All donations will receive a tax receipt. Thank you. Registered Charitable Organization #12894 6829 RR0001.

**Thanks to Adobe for donating software used to create this newsletter.
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Comings and Goings

The Board of Directors of SLSC accepted with regret the resignation of Treasurer Rod Caldwell at our Board of Directors meeting of February 24th. Thank you Rod for your service to the Board.

Mike Rutherford, SLS North Vancouver's delegate to the Board, has graciously accepted to stand as Interim Treasurer for the remainder of the year. We are thrilled that Mike, who only joined the Board this past summer, is willing to take on this added responsibility.

**St. Leonard's Society
of Canada**



**Société St.-Léonard
du Canada**