



Unitarians join Seattle protest against the WTO

DOROTHY GORESKY, 74, of Vancouver rose early on the morning of Tuesday, Nov. 29, 1999. She had a 7 a.m. bus to catch, headed for a rally and march outside the meetings of the World Trade Organization in Seattle.

It was the violence between some protesters and the Seattle police that collected headlines around the world later that night. But Goresky was probably more typical of the protesters than the few who smashed windows or blockaded the entrances to the WTO meetings.

She says the Battle of Seattle has put “a small nick in the armour of the transnational corporations.” Prior to the WTO meetings in Seattle, people on the street knew next to nothing about the international organization. But now, Goresky says, “they’re asking, ‘What was all that fuss about?’”

Goresky believes the violence and window-breaking was regrettable. But likewise, she thinks the Seattle police overreacted. “The use of violence in both directions was wrong,” she says.

In any case, she wasn’t involved in the downtown confrontations. The 41 buses from

Vancouver arrived at the Seattle stadium around 11 a.m., joining the rally in progress. “I wish we’d got there earlier,” says Goresky, “because there were some great speakers.” Shortly after, the crowd of about 50,000 left the stadium on a two-hour march that took them downtown to the WTO conference centre and back again.

“It was totally peaceful, with people chanting and singing,” says Goresky. “I was holding a Canadian flag, and nothing horrendous was going on when we reached downtown.” She got separated from her Vancouver friends and ended up walking with a couple from Nova Scotia. In all the confusion and noise, they weren’t even sure which building housed the WTO conference!

After the march, the Vancouver contingent got back on their buses and headed home, arriving in the early evening. Goresky

says, “there has to be a follow-up.” She is involved in the Peace and Economic Justice Committee at Vancouver Unitarian Church. They held three separate workshops leading up to the WTO meetings, attracting 45 people. So they’re well poised to continue working on the issue in



WHAT IS THE WORLD TRADE ORGANIZATION?

- ▶ the WTO was founded in 1995 by the member countries of the General Agreement on Trade and Tariffs (GATT, first negotiated in 1947), with that treaty forming its essential platform
- ▶ it is located in Geneva, Switzerland, where it is run by a secretariat of about 500 trade bureaucrats and officials
- ▶ the WTO writes, enacts and adjudicates the enforcement of world trade through multinational negotiation among the member countries
- ▶ its rules are based on the GATT and a dozen other international trade agreements
- ▶ 135 countries currently belong to the WTO, including Canada; another 33 nations hold observer status; as yet, China does not belong
- ▶ the WTO is essentially GATT under a new name, with much greater clout because of its larger membership
- ▶ in its four years of existence, the WTO has established a set of global trade and commerce rules that benefit multinational corporations while ignoring the needs of communities, workers and the environment

— *For more information see: Steven Shrybman, A Citizen’s Guide to The World Trade Organization, 1999, Canadian Centre for Policy Alternatives / James Lorimer & Co. (the first chapter can be read on-line at www.policyalternatives.ca)*

the new year, in conjunction with the Vancouver coalition, Trading Strategies.

“I’m either cursed or blessed with needing to be involved in social issues,” says Goresky. A retired doctor, she served as president of Physicians for Social Responsibility (now Physicians for Global Survival), first in B.C. and then nationally. ♦

letters to the editor

IN PRAISE OF DEVOTIONS

I had to write regarding the statement in the last Canadian Unitarian regarding the IARF meeting, which said: "The mornings began with 'devotions' – like worships, but using a more faith-neutral term."

Is there something wrong when a UU group is asked to use a more "faith-neutral" term? Should we be the leaders of inclusiveness? I have long been against the use of the word "worship," because it wasn't faith-neutral, and finally someone else agrees. (I'm assuming here that the UUs would have wanted to use the word worship – I'd be thrilled to be wrong.)

Could you tell me, who prompted the change of the use of the word "worship" to "devotions"?

— *Beverley Carr, Toronto, Ontario*

EDITOR REPLIES

We couldn't get a definitive response to the question of where the term "devotions" originated. Rev. Harold Rosen, who was the CUC's chief organizer for last year's IARF congress in Vancouver, had this to say: "The term 'devotions' is much more inclusive of

the spiritual practices of non-Western faith groups. No doubt, some Hindus and Buddhists brought this to the IARF Council's and Secretariat's attention, but I don't know any more particulars about this."

WATER CEREMONY IS ABOUT SHARING

I wish to address myself directly to George Merrifield, whose viewpoint on the water ceremony appeared in the last issue of the newsletter.

I don't feel the same about this ceremony as you do. When we were poor, growing up in Amsterdam, I loved hearing stories of travel from others. I come from a blue collar family who didn't have any money, but who took any chance to educate themselves and were very interested in what was going on in the rest of the world.

In my view, the water ceremony is about sharing. And I would encourage everyone to share the water of their summer, be it from the faucet of your room, the water from the ditch or river nearby.

Last summer I went to Holland to visit my frail, ageing parents. I shared some North Sea water with my fellowship last September. The sharing of my trip to my old country, my parents and my youth had great

significance for me. I'm glad I could.

Life is richer than just distances and exotic places. Life in the here and now is important. It is up to us to share and show our fondness or connectedness to the places we've been, be it right next door or on the moon.

— *Ellen Papenburg, Drayton, Ontario*

I CAN'T GIVE ANY WATER YET

I was glad to read George Merrifield's story criticizing the water ritual service in the last Canadian Unitarian. This ceremony should celebrate water and should be shifted to some theme not based on how little or far a Unitarian travelled in the past few months.

Suppose I came forward at the next water ritual at my church and said, "I can't give any water yet. I can only afford to travel after Labour Day. I'm a handicapped person living on a very small disability allowance. It only allows me to travel to vacation spots 300 kilometres or so east of Vancouver."

Perhaps one day I will say something like this. Then I hope a new water ceremony will happen, one that will be based on the planet's and people's real needs and wants, and not on their summer travels.

— *Dave Jaffe, Vancouver, B.C.*

CUC EXECUTIVE DIRECTOR WANTED

The Board of the *Canadian Unitarian Council* is seeking applications for the position of Executive Director. This is a unique opportunity for a Unitarian to exercise leadership at a critical point in the history of the CUC.

Applicants must be knowledgeable about the Canadian Unitarian movement and able to demonstrate the ability to handle a national leadership position.

A job description, list of qualifications and the salary range may be obtained by phoning the CUC office at 416-489-4121 or by email to cuc@web.net.

The preferred start date for the position is **June 1, 2000**. The closing date for applications is **Feb. 15, 2000**.

Applications should be addressed to:
Barbara Bowmar, Vice-President, CUC,
55 Eglinton Ave. E., #705, Toronto, ON, M4P 1G8



Charting New Directions
on a Changing Map

Annual Meeting of the
Canadian Unitarian Council

May 19–22, 2000

Campus of the University of Calgary
Calgary, Alberta

Keynote Speaker: Christopher Levan, Principal of
St. Stephen's Theological College, Edmonton, Alberta

Further details will be sent to your congregation shortly

CUC reps meet with Axworthy on plight of Afghan women

IN EARLY DECEMBER, a group of Canadian women met with Foreign Affairs Minister Lloyd Axworthy to discuss the oppression of women in Afghanistan and what they could do about it. Bev LeFrancois of South Peel Unitarian, CUC administrator Carol Dalquist and CUC Board member Elizabeth Bowen were part of the group (which also included Sally Armstrong of Chatelaine Magazine, Margot Fransen of the Body Shop and Sharifa Sharif of Afghan Women's Solidarity Organization of Ontario).

LeFrancois reports that the meeting was a 45-minute "strategy session" with Axworthy, who has been very supportive on this issue. "We were asking for three things," she says. "We want the Canadian government to do everything in its power to restore women's human rights in Afghanistan, for it to speak against allowing the Taliban fundamentalists who control much of the country access to a seat at the UN, and to pressure Pakistan and Saudi Arabia to stop supporting the regime."

For his part, Axworthy promised to help. He has appointed a permanent contact in his office for the issue. He will assist in organizing an Ottawa public meeting. And he'll be gaining some clout at the UN when he takes his turn as President of the Security Council in the spring.

So why were three Unitarians present at the Ottawa meeting? Because of the extraordinary activism of Bev LeFrancois and others across the country around the plight of Afghan women.

Like many others, LeFrancois first learned about what she calls the "gender apartheid" practised in Afghanistan by reading a 1997 article in *Homemaker's Magazine* by Sally Armstrong. "Veiled Threat" produced an outpouring of concern among readers – the magazine received over 9,000 letters.

The article described how a fundamentalist militia gradually took



over most of Afghanistan from 1994 to 1996, then exiled women from education, employment and personal freedom. They decreed that all women wear a *burka* (a head-to-toe garment covering the entire body, with mesh over the face), that they not appear in public without a close male relative, and that they not work or attend school. The penalty for breaking the Taliban's rules is stoning, battery or death.

Before the Taliban took over, women accounted for 70 per cent of teachers, 40 per cent of doctors and 50 per cent of government workers. They attended universities, wore jeans and moved freely. The Taliban's decree has altered everything for women in the country, sending them into domestic exile.

In response, LeFrancois formed a group called Canadians in Support of Afghan Women in Oakville, Ontario. They gathered signatures on a petition, which they presented to Axworthy last year. Many other groups are doing the same, in every part of the country.

The Oakville group has a unique fundraising project, in addition to its lobbying and education around the issue. They're giving away postcards with a piece of *burka*-like mesh pinned to them, and asking for a donation in return. So far, they've raised \$2,000, which they've sent directly to a children's orphanage in Afghanistan.

For more information contact: Canadians in Support of Afghan Women, 905-825-3622 or email to hrc@cgocable.net. For up-to-date news about Afghan women, go to www.feminist.org/afghan/intro.html. ♦

WINNIPEG SPONSORS SAY GOODBYE TO KOSOVAR FAMILY

VOLUNTEERS AT the Unitarian Church of Winnipeg bid farewell last fall to the Kosovo family they'd sponsored since the early summer.

The Konjufcas were an extended family of 13 (it grew by one during their stay) who arrived in Winnipeg on July 1. Their intention was to settle for some length of time. The sponsors' role was to set them up with a place to live, orient them to the community and connect them with schools, doctors and English classes.



The Konjufca family of Kosovo spent several months in Winnipeg last year, sponsored by the city's Unitarian Church.

The sponsors were active in various ways: some coordinated apartment repairs, others provided transportation or arranged social

events. The initial focus was on helping the family become self-sufficient, but that shifted when the family announced their wish to return home at the earliest chance. The sponsors' energies shifted to helping them create a sustainable living situation, and preparing for their return to Kosovo.

Saying goodbye to the Konjufcas evoked mixed feelings in the sponsors:

- sadness, because they were leaving,
- happiness, because they were returning to the home they longed for,
- apprehension over the uncertain situation that awaits them,
- and relief that the intense activity leading up to their departure was over. ♦

PETS IN PEWS

At its Thanksgiving Service last October, the Unitarian Fellowship of London conducted an Animal Blessing for congregational pets. In their newsletter the fellowship explained that the Blessing, “was an opportunity to show respect and appreciation for the other species that share our lives and make us happier,” in keeping with the seventh Unitarian principle (respect for the interdependent web of existence). However, pets weren’t allowed to stay for the sermon; owners were encouraged to take them to a more relaxing place after the Blessing (“in the car, outside”).

APPROPRIATE ATTIRE

Bruce MacDonald shared his views on “church decorum” in the Halifax congregation’s newsletter last fall. On the subject of dress he said, “Personally, I dress comfortably, and take into account what I will be doing after church. My only comment is about the member who was told that she dressed much too well, and should dress *down*, like a Unitarian!” MacDonald felt he should “show solidarity” with the member, “by wearing a jacket and tie more often.”

FOUR-LETTER WORDS FOR GOD

To many people around the world, God is a four-letter word. In French, it’s *Dieu*. In Spanish, *Dios*. In German, *Gott*. And in Latin, *Deus*. The ancient Jews had three ways of referring to their god: *Elohim* and *Adonai* were for everyday use. The third word, however, was four sacred letters that were never spoken: *Yhwh* (an approximation of the ancient Hebrew, which does not show vowels). Nowadays, it’s okay to say “Yahweh” out loud, but back then it would have been a serious offence. To get around the problem, Greek-speaking theologians came to call *Yhwh*, the *tetragrammaton* – meaning literally, four-letter word!

— Stephen Collington,
Hamilton Unitarian

Why the wild goose is a good Unitarian role model

THERE ARE three aspects of the behaviour of wild geese that make them good role models for leaders in the Unitarian church.

1. SHARED LEADERSHIP

Wild geese fly in a V-formation, as most people know. But the amazing thing is that the role of lead goose is rotated among the flock. The leader has to work harder, breaking the air currents and setting the course. The others have it a little easier, flying in behind. So, for the good of the flock, the lead position is rotated.

Geese don’t have to fight for the lead spot. They don’t earn it. They’re not born to it. They take turns, regardless of their age or status. When the leader gets tired, others move up and take the lead, while the former leader moves back where the flying is a little easier.

That’s a good image for church leadership. It’s hard work out there in front. It makes sense to rotate after awhile – for the leader to settle back into the flock, knowing they’ve done their share and have earned the right to some rest.

Wild geese show us the way to shared leadership.

2. SUPPORT FOR THE FALLEN

If one of the flock gets sick, hurt or is too tired and has to land, some of the flock will stop and stay with the one in need. They’ll help, comfort, support and protect the weaker goose. When they’re ready, they’ll rejoin the flock, together.

This is a function of church leadership as well. Helping someone in need sometimes takes precedence over the primary goal of the group, which is to move ahead. It’s not the role of the leaders to stop – they’re still

exploring our faith

ROD THOMPSON

needed with the main flock. But other supporters can make the sacrifice to help a straggler renew their faith and vigour.

The wild geese show us the way to community leadership.

3. HONKING FROM BEHIND

When you see a flock of geese go by, it’s usually because you heard them first. That’s the third character of leadership they demonstrate – honking from behind.

Those noisy geese are not criticizing their leader. They’re not back seat driving. (“Turn south you bird brain” – “Watch out for that thunder storm” – “Don’t land there; those aren’t real ducks!”)

Remember, they all take turns out in front, so they’re honking encouragement. They’re honking support. They’re honking loyalty. They’re helping the

leader,
who is
doing
the hard

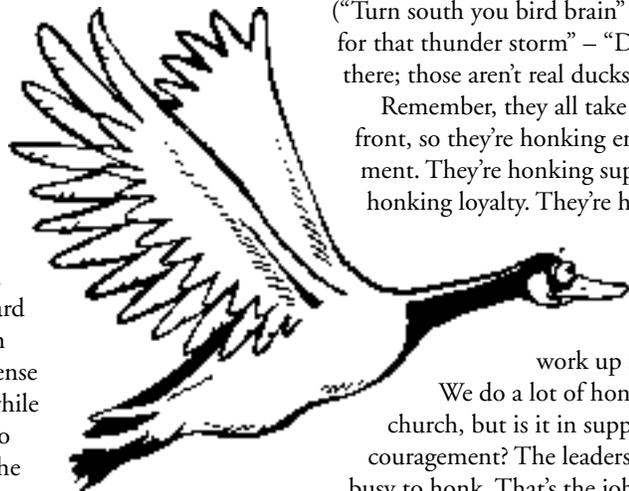
work up front.

We do a lot of honking in the church, but is it in support and encouragement? The leaders are often too busy to honk. That’s the job of the geese in behind.

The wild geese show us the way to be good followers, encouraging our leaders in their sacrifice and hard work by honking from behind.

Whether you’re currently out in front – as a board member, committee chair or RE teacher – or somewhere else in our flock, remember the wild geese and their model of leadership.

— *This story circulates in many versions among Unitarians. This one came from Rod Thompson of Ohio-Meadville, who used it at the EAGLES Leadership Training (St. Lawrence District), held in St. Catharines last July.*



Canadians visit Eastern European partner churches

LAST SEPTEMBER, 21 Canadian Unitarians travelled to Prague, Czech Republic for a 10-day bus tour, learning about Unitarians in Eastern Europe and visiting partner churches in Hungary. The tour was led by Gretchen Thomas, the Canadian partner church networker.

They began with three nights in Prague, mostly acting as tourists in love with the city and its music. They met Norbert Capek's granddaughter, Dr. Livia Dvorakov-Haspl, a lay minister following in her father and grandfather's footsteps (he is famous, among other accomplishments, for devising the Unitarian flower communion). And

they learned about Jan Hus, the Unitarian who was burned at the stake for his beliefs and for whom there is a striking statue in the middle of the main square in Prague.

Each Canadian received a pin with the Czech Unitarian symbol – a U on a sunflower (see photo).

Then it was on to Győr, Hungary to start the tour of the partner churches. Tour members from Ottawa Unitarian, which is partnered with Győr, were thrilled to meet the minister and his wife, and the group was welcomed with wine, refreshments and a service in English and Hungarian.

The next day they drove into Budapest to stay at a hotel on the Danube River. They visited the two Budapest Unitarian churches. In particular they enjoyed the Budapest II church, a lovely place with Transylvanian hand-painted motifs on the pews and pulpit. It is partnered with Toronto First Unitarian.

Leaving the capital, they spent four nights in successive smaller cities. They arrived in Pécs in the middle of a street party, with bands playing and stalls with

food and drink for sale. They enjoyed the party with their host families, then returned to their homes for the night.

Next stop was Hódmezővásárhely, whose Unitarian congregation was founded in 1876, with buildings erected in 1906 and 1910. They had to sell their organ to pay for



Part of the Canadian delegation to Hungary and the Czech Republic, with Dr. Livia Dvorakov-Haspl, left.

fixing their roof in the 1970s, but are now buying the organ back! Their church is partnered with West Vancouver. Supper was a delicious Hungarian goulash cooked over an open fire. A three-piece band and folk singers entertained, with the chef doubling as a zither player.

The Unitarians in Fuzesgyarmat announced their greeting by ringing their church bells. Hearing the bells and seeing all the people there was an emotional moment for the Canadians. The Fuzesgyarmat partner church is in Olinda, Ontario.

In Kocsord, the group had a question and answer session with the minister, then sang "Spirit of Life" in Hungarian and English. They drank *polinka*, the beverage from grapes that is downed at any time of day, and ate bread and cheese.

The Canadians returned to Budapest and then home with wonderful memories, and full of admiration for the Hungarian Unitarians and what they have endured over the centuries. ♦

— thanks to Beverley Carr of Neighbourhood Church in Toronto for this article

unitarian people

BLUE CHRISTMAS

As is their annual custom, the Unitarian Church of Edmonton offered their wider community the gift of a Blue Christmas service last December. **Rev. Brian Kiely** led this special service of readings, meditations and music. It was designed for those having a hard time with Christmas because of unhappiness or loss. Following the service, church members led by **Shona Wehm** prepared and served a simple supper of home-made soups, breads and pies.

FORMER CUC TREASURER DIES

Charles Poole, former treasurer of the CUC, died in November. He served the organization from 1985 to 1990, the period when the CUC was making the transition from a volunteer organization with limited administrative assistance to having an executive director. His focus was on insuring that the CUC's investments were handled in a professional manner. Charles Poole will be missed by many friends, especially at his home congregation, Don Heights.

THE NAVY, ARCHAEOLOGY, NOW MINISTRY

Frances Dearman will join the Unitarian Church of Edmonton and the Westwood Unitarian Congregation as a shared Intern Minister later this year. She is a member of the Unitarian Church of Victoria and a student at the Vancouver School of Theology. After a career in the Navy and the merchant marine she returned to school for a degree in Classics. She then travelled extensively, including some stints working in Middle Eastern archaeological digs, before starting divinity school.

WESTERN IARF CO-CHAIRS

The new co-chairs of the Canadian chapter of the International Association of Religious Freedom are **Jim Logan** of Edmonton and **Satyen Banerjee** of Vancouver.

FAIR TRADE COFFEE

It's Sunday morning. Do you know where your coffee comes from?

Tim Horton's and Starbucks may be the best-known coffee shop chains in the country. But the movement towards "Fair Trade Coffee" is growing in Canada, with retail outlets, coffee importers and roasters in all parts of the country (although concentrated in B.C., Ontario and Quebec). And many Unitarian churches are catching on as well, ordering their coffee from fair trade suppliers.

The emerging group at Fergus, Ontario, for example, buys coffee from Planet Bean, which operates out of a vegetarian restaurant in nearby Guelph. It's a typical enough restaurant, except for the large machine with a stainless steel chimney running up through the ceiling. Beside it, the wall is lined with plexiglass bins of whole, roasted beans and blends. Planet Bean roasts its own fairly traded organic coffee here every week or so, creating super-fresh coffee that's sold on the spot, either as beans or brew.

WHAT 'FAIR TRADE' MEANS

The bulk price, at \$12 a pound, is more than you'd pay for packaged coffee at the supermarket, but it's equivalent to the gourmet coffees sold at Starbucks and Second Cup. And there's a difference, of course. Planet Bean gets their unroasted beans from the Just Us! Coffee Roasters Co-op in New Minas, Nova Scotia, which in turn buys them directly from a farmer's cooperative in Chiapas, one Mexico's poorest states.

Fair Trade refers to the practice of caring about the working conditions and economic well being of the producers. It recognizes the value of a product and the value of the work it takes to produce it. "Fair Trade is an alternative to the kind of thinking behind globalization – using money to make money," says Bill Barrett, a member of the co-op that runs Planet Bean. "Fair Trade benefits the people who are involved in the production, and by processing the beans here, we add value to them and create jobs within our community."

THE BOTTOM LINE

Here's the bottom line for coffee that's sold in Canada under the Fair TradeMark label. Last year, world prices for unroasted coffee beans fluctuated between US \$0.80 and \$1.40 per pound. Fair Trade coffee importers agree to pay a minimum price of \$1.26 per pound. They agree to buy from Fair TradeMark's registry of over 200 democratically run coffee co-ops. And they agree to credit advances of up to 60 per cent to the farmers who grow the coffee.

Even the head of the mainstream coffee industry in Canada is catching on. "Fair Trade gives retailers an opportunity to differentiate themselves from other retailers," says David Wilkes, President of the Coffee Association of Canada, a national trade association representing the coffee industry.

STILL A TINY DROP

Still, fair trade coffee is just a tiny drop in the ocean of coffee consumed in Canada every year (see *The Daily Grind*, below). Since the movement began almost 20 years ago, with the Bridgehead brand established by Oxfam, it has grown slowly but steadily. The aim of Fair TradeMark Canada is to supply one per cent of the coffee drunk in this country – about a million kilos of beans. "It's an ambitious goal," says Bob Thomson, managing director of the organization. "We need to convince the mainstream coffee companies and supermarkets to carry Fair Trade coffee. The extra cost of selling it in the average café situation is only about one-half cent per cup."

Jeff Moore of Just Us! says, "You can always buy cheaper coffee, but ours is competitively priced and is the best value for your money – plus it respects the people who produce it."

For more information about Fair Trade coffee retailers and other Fair TradeMark products, go to www.web.net/fairtrade or call 1-888-663-3247. ♦



THE DAILY GRIND

- ▶ Canadians drink 15 billion cups of coffee per year
- ▶ that represents 100 million kilograms of imported coffee beans
- ▶ coffee accounts for 18 per cent of all beverages consumed in Canada (second only to tap water)
- ▶ farmers receive a 10 per cent share of the retail coffee price, exporters get 10 per cent, shippers another 25 per cent, roasters receive 30 per cent, and retailers about 25 per cent
- ▶ coffee trees take up to five years to mature; their fruit, which is harvested by hand, is bright red cherries, each containing two beans
- ▶ one coffee plant produces a pound of coffee per year, or about 3,500 beans
- ▶ the economies of about 70 countries are dependent on coffee production
- ▶ coffee pickers make less in a day than a North American spends on a latté at Starbucks
- ▶ fair trade coffee is served in the European, Swiss, Dutch, British, German and Belgian parliaments, as well as in the B.C. legislature

Growing a congregation with 'small group ministry'

THE MANDATE of the CUC's Growth Project, which is staffed part-time by Rev. Wendy Luella Perkins of Quinte, Ontario, is to help expand Unitarianism in Canada. The eight-person team that oversees the Project has been discussing a model that can be used to help established congregations grow. They call it "small group ministry."

It's a simple idea, designed to integrate new members into the congregation through small group discussions held during the week. The groups meet monthly (or more frequently) and include up to 14 people. Each small group has a leader (trained or mentored by the minister of the sponsoring church) and an assistant leader, who meet regularly with the minister.

A typical two-hour evening session includes an opening (a reading or a song), a check-in (each person has a chance to share where they're at), a theme discussion

(around a spiritual topic, introduced by the leader), a check-out, closing and short lingering time. To a degree, the session resembles a worship, but it's smaller, less formal and encourages participation.

Small group ministry is aimed at making an established congregation more intimate for a newcomer, and at helping the congregation retain newcomers and turn them into members. The concept was pioneered by some U.S. Christian churches, and is being adapted by UU congregations in the U.S. and Canada, including Fredericton, London and Quinte. Wendy Luella Perkins also led a workshop on small group ministry at a recent cluster meeting in Eastern Ontario.

For more information about this growth idea, contact Wendy at 613-549-3102, email to ik0407@kingston.net, or see the Growth Project web site at www.web.net/canugrow. ♦

CUC TASK FORCE ON CHAPLAINCY BEGINS A ONE-YEAR REVIEW

THE NEW CUC Chaplaincy Task Force met in Toronto in early October. Its mandate is to review the role of the Chaplaincy program and make recommendations for changes to the CUC Board of Trustees.

The Task Force discussed and agreed on the main priorities of the program:

- serving the wider community (non-Unitarians)
- providing Unitarian rites for UUs

- connecting new people to our community
- augmenting minister's services
- showcasing our values to the community
- providing opportunities for personal growth

Sources of income for individuals and congregations and spiritual leadership in congregations were *not* considered to be appropriate purposes of the program.

The Task Force also agreed on the issues they will review over the next year, which they broke down into four categories:

- program ownership
- implementation and application
- role and identity
- training

They will present a draft report to congregations for feedback in March 2000, and some Task Force members will be available to discuss it at next May's annual meeting. A final report will be complete by January 2001. The Task Force members are: Ray Drennan, Carolyn Humphreys, Elizabeth McGugan, Ken McLachlan, Ruth Patrick, Doreen Peever, Ellen Campbell (staff) and John Hopewell (chair). ♦



cuc news

CUC EXECUTIVE DIRECTOR ANNOUNCES RETIREMENT

Ellen Campbell, Executive Director of the CUC since 1990, has announced she plans to retire on June 30, 2000. CUC Vice-President Barbara Bowmar said that during her tenure, Ellen served as spokesperson for Unitarianism in Canada. "Many of us have admired her ability to think on her feet and her ability to deal with an immense amount of detail," says Bowmar. "All of us involved in Unitarianism in Canada are most appreciative of Ellen's contribution and she will be truly missed. We wish her good health and happiness in her retirement."

SOCIAL RESPONSIBILITY RECOGNITION

Every spring the CUC recognizes members who have been involved in successful social responsibility projects over the past year. The candidates are nominated by individual congregations, and are recognized at the CUC annual meeting. To nominate a recipient, congregations should send their name, a project description (500 words or less), plus a photo, before May 1 to: Margaret Brown, 357 Montgomery St., Fredericton, NB, B9B 2X2.

WANT TO BE A CUC FRIEND?

The *Friends of the CUC* annual fundraising campaign is well on its way to achieving its objective, after the first mailing last fall. This year's campaign aims to raise \$22,000 for the operating budget. Since October about \$16,000 has been raised, almost three-quarters of the objective. But here's the catch. Only previous donors to the CUC's campaigns were mailed a fundraising letter. That's a small proportion (less than 10 per cent) of the total Unitarian membership in Canada. If you didn't hear about the campaign, and would like to contribute, please contact the CUC using the numbers or addresses listed on the back page.

executive director

ELLEN CAMPBELL



WHY I'VE DECIDED TO RETIRE AS CUC EXECUTIVE DIRECTOR

TEN YEARS AGO this past December I was exploring the world of independent consultancy, and learning that I really wasn't an entrepreneur. One of my clients was the Canadian Unitarian Council Board, which had hired me to coordinate their first long-range planning process.

During the week between Christmas and New Years, I got a call from CUC President Herman Boerma. Kathleen Hunter, their Executive Director, was leaving. Would I take a part-time position as interim ED, with the option to apply for the permanent job if I chose to? I

agreed, and I did apply. The rest, as they say, is history.

I expected that I would work for the CUC about five years, and then it would be time for a new person. This fall I realized that, come January, I've been here a decade. That's a long time for one person to hold this kind of position. And as I began looking at the likelihood of major change, two things were clear to me. One of the great advantages I had as a new Executive Director was that I had participated in that first long-range planning exercise. I had an investment in seeing that the goals we set in that plan were achieved.

Now, as the CUC moves further into a process of change, its staff leadership should be involved in charting that direction and then bringing it into being. At the age of 63, I knew that my time at the CUC would end before those new developments could take place. And I knew as well that at this stage in my life I'm not ready to "re-invent" this organization again.

So I'm getting ready to leave what has been a wonderful and satisfying position. I've had the opportunity here, for the second time in my life, to have a job which is totally congruent with my own deepest values, and to work with people who share those values. It has truly been a gift.

What does the future hold? Well, my husband Doug has retired, and we look forward to a much less structured life than we've ever had before. My 89-year-old mother, and his, at 92, are still healthy and active – but we know that they will need our support in the next few years. We have two lively grandchildren to love.

I will continue as Vice-President of the Council of the International Association for Religious Freedom, which is itself moving into a new era. Other than that, I've promised myself a year in which I enjoy a fairly empty calendar, while I decide where to put my time as a volunteer. But, as my many retired friends tell me, I'm sure things will turn up to keep me busy. I may even get involved in my local congregation! ♦

INSIDE SPECIAL REPORT INSERT ON THE CUC & UUA ♦ AFGHAN WOMEN

THE CANADIAN
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EDITORIAL POLICY – The Canadian *Unitarian* is the quarterly newsletter of the Canadian Unitarian Council. It is mailed to all Canadian members for whom the CUC has a current address. The *Unitarian* reports on newsworthy events in the denomination, including the annual meeting each spring. It attempts to reflect all segments of Unitarianism and

Universalism in Canada. We welcome submissions of articles, photos and news releases to the *Unitarian*, however, publication is at the editors' discretion based on the criteria of newsworthiness, relevance to readers, length and balance. The *Unitarian* attempts to publish all letters to the editor, although they may be edited for brevity and clarity.

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