

THE CANADIAN
Unitarian 

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Taking the congregational pulse on CUC/UUA changes

CUC LEADERS ARE consulting congregations across the country this spring, probing for members' opinions and questions about the changes that will be debated at the May annual meeting.

And they are finding general support for the CUC motion to gradually shift resources and services from the UUA and its districts to the Canadian denomination. However, they also report scores of questions, concerns and some opposition to the plan.

About 300 people have attended over 20 congregational meetings, to hear presentations from members of the CUC Board and its Commission on Services (summarized in the Special Report that appeared in the last issue of *The Canadian Unitarian*).

Q: Does this proposal mean that we're no longer part of our UUA District?

A: No it doesn't— but the relationship may change.

Keith Jobson of First Unitarian in Victoria says, "I certainly favour moving ahead with the CUC motion. It is prudent and cautious. I would actually prefer a faster approach — the sooner we stand on our own two feet the better." Maureen Cassidy of Ottawa First is similarly supportive. "I think it's a reasonable motion. I like the slogan — evolution not revolution. It's time we took more responsibility for services to Canadians, especially for children's religious education."

Elizabeth McGugan of Victoria First, on the other hand, is opposed to the direction the CUC is taking. "I'm out here on the west coast," she says, "and we have a strong relationship to the Pacific Northwest District of the UUA. We take advantage of their programs and staff. I'm sure we can't have that without belonging to the UUA." McGugan isn't the only one with concerns about what might be lost if the CUC becomes more autonomous. A Halifax member asked straightforwardly: "Does this proposal mean that we are no longer part of the District?" (The CUC leaders' answer was that under the proposal, congregations would remain part of their UUA district, although the relationship would change.) Rev. Nancy Anderson of Fredericton believes that, "If money is taken from the district and put toward CUC operations, the relationships between Canadian and US congregations will suffer — not just because of the bad feeling that comes with having money taken away, but because congregations will automatically be separated from each other." But Keith Baxter of North Hatley, Quebec (and a CUC board member) thinks, "ties to the districts are really a geographic proximity

question." Some congregations are closer to their U.S. counterparts than to other Canadian congregations, while others have very little contact with their UUA district.

For CUC President Kim Turner, there's a tradeoff between having our identities tied to a UUA district, and building a strong Unitarian movement in Canada. She argues that, "If we continue acting as if we are a branch plant to an American religion, significant Canadian growth will elude us." Another common question raised at the meetings was money, specifically, will the CUC proposal end up costing Canadians more than the existing arrangement? It's a difficult question to answer, because the current relationship with the UUA isn't an option. (It was the decision by both organizations to cancel their existing financial relationship that sparked the CUC's internal consultation, producing the current proposal for change.) The meetings this spring used a ballpark figure of \$260,000 as the amount needed to fund the CUC as proposed — which would translate into an increase in annual dues of about \$50 per member if no other sources of funding were available.

A member of Ottawa South ventured the opinion that, "all our problems with the UUA would vanish if the value of the Canadian dollar increased." However, others at the same meeting countered that the issues are much broader than financial, even if that does generate the main push for change. After completing their consultations, the CUC will produce a summary of the meetings, answering the frequent questions and clarifying some of the issues. It will be sent to all congregations and AGM delegates. •



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letters to the editor

TRANSCENDING NATIONAL BOUNDARIES

In the last issue of *The Canadian Unitarian*, CUC President Kim Turner asks us to “take ownership of our uniquely Canadian religious vision and make it a reality” through the reallocation of resources and responsibilities between the CUC and the UUA. This puzzles me. I’ve re-read the Unitarian Universalist Principles and Purposes and I cannot find anything in them that is unique to either Canada or the U.S. I believe that what binds us together as a religious organization transcends national boundaries. It seems that the issues between the two organizations relate more to power and politics than to religion.

– Dorothy Kent, West Vancouver

STICK WITH WORSHIP

When it comes to definitions of the words “devotions” and “worship” (see Letters in the last issue) I vote for the use of “worship.” Like Beverly Carr, I used to object to using the word “worship” in liberal or humanistic services. I felt that it was kow-towing to some Big Daddy in the sky.

However, my wife and I spent nearly a year living at Pendle Hill, a centre for study and contemplation operated by the Quakers in Massachusetts. The Quakers gather in silence for their periods of worship – the idea is to centre down and look to the light that is within each of us. If the spirit moves you, you speak, then you “minister” to all those gathered by sharing your insights or concerns. It is the duty of all present to listen to the speaker with love and tenderness in their hearts.

After checking a good dictionary, I found that “worship” was used way-back — when to mean, “to examine one’s own worth-shapes.” That to me is a great definition. When we gather together in a service, are we not all looking inside ourselves to examine our own worth-shapes? To me it is a better choice than “devotions,” which used to mean, “an act of prayer or private worship.”

However, we must remember that we can use any word or symbol to mean whatever we want it to mean. Meanings are *not* in words or symbols; meanings are in us. The main thing is that we gather together acknowledging our individual uniqueness and agreeing to disagree (sometimes).

– John Evans, Quinte

WTO ASSERTION IS ARGUABLE

The box on the front page of the last issue seems factual, but ends with the allegation that WTO rules “benefit multinational corporations while ignoring the needs of communities, workers and the environment.” The prominence of this statement implies endorsement by the newsletter and the CUC. This is unfortunate. Our national newsletter should be neutral on an issue where Unitarians have different opinions.

This assertion is arguable on many grounds, including the one that the role of the WTO is to regulate trade, not social or environmental concerns. Other international organizations exist to deal with these areas. One of the charges levied at the WTO is that it is too big and powerful. Yet it seems that some of its critics want to make it even more powerful by expanding its mandate.

– John Cox, West Vancouver

LARGER TEXT PLEASE

I like your newsletter very much – it is full of excellent information. But I have trouble seeing all the fine print. Why not change the typesetting and put the text in large letters and the headlines smaller? Also, avoid background design on articles and use black and white, not

grey or purple. It is hard for many of us now in our 70s to see clearly, as many of us have had eye transplants and surgery. What per cent of your readers are in this category?

– Vivian Ching-Ako, Don Mills

HELPING SHAPE OUR FUTURE

I thought the last issue was exceptional. You did a tremendous job in gathering articles that reflected the denomination in Canada. The use of colour, shading and tricky graphics made the issue look jazzy. The clear explanation about the negotiations with the UUA gave us an opportunity to feel we're a part of the growth and development of our denomination. I was a member of the CUC team that negotiated the accord with the UUA in 1977–78. I think the CUC leadership is doing a great job in “shaping our future” (the theme of our 1982 meeting).

– Brian Reid, Hamilton

SMALL IS BEAUTIFUL

I read the Small Group Ministry article in the last Canadian Unitarian and want to add a corrective. Our experience is that groups should be no larger than 10, and preferably no larger than eight, otherwise the intimacy of the small group is lost and it becomes a program. Moreover, any additional people over 10 will result in burnout for group leaders – too many complex personal interactions to be aware of.

– Glenn Turner, North East District letter to the editor

LESS BUSINESS, MORE LEVITY

I read The Canadian Unitarian dutifully. I thought the last issue was full of “business” issues, which are of course important, and felt I should send you a short poem I wrote in November. Please feel free to use it if you feel it would “leaven” the next issue.

– David Bates, Vancouver

MILLENNIAL REVERIE

by David Bates

We were the ones who stayed
Carpenters;
Concentrating on feeding the family;
Worrying about the supply of lumber
And the market;
Not much concerned about the ruckus
Last week in Jerusalem.

Either way they give work.

My sister – whose reports of
Village gossip are not always reliable –
Said a man was through here yesterday
Wanting to be shown the place where
Some man had been born thirty years ago.
A strange endeavour.
He said He was a doctor from Antioch to

My brother works in stone
He's thinking of going north
To Baalbek, where there is talk
Of a great temple being built.
Thousands of slaves will be needed
To manhandle the columns
Which are to be more than six feet
wide.
But the wages are good.
No one knows if these temples
To Jupiter, Venus or Bacchus
Which the Romans build
Are really temples to gods
Or memorials to themselves.

which
He was returning.
We told him what we knew,
Somewhat embroidered,
But he tipped us well.

There's a knock at the door;
It's probably the servant of
The Roman Governor
Come to collect a chair.

I hope he brought silver
With him this time,
Instead of a promissory note.



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president's column

KIM TURNER

OUR VISION IS AUTONOMY, BUT WE WILL GO SLOWLY

WHERE ARE THE CUC's plans leading? Are we talking about Canadian independence? Will our congregations stop being members of the Districts? What will happen to our cross border friendships?

These are some of the questions being posed to the Board and Commission representatives as we visit Canadian congregations. Let us be clear. The vote in Calgary is not a push for Canadian independence. It is, however, a call to endorse the CUC's coming of age and acceptance of greater responsibility for the vitality of Canadian Unitarianism and Universalism. It is a vote for necessary growth and change.

In Calgary, we will be asking for an endorsement of the recommendations found in the Stage II report of the Commission on Services to Congregations. That report recommends: "...first that the CUC continue to speak with a clear voice for Canadian Unitarianism. Second, we recommend the *start* of a process whereby the CUC begins to assume responsibility for the provision of those direct services currently supplied by the districts as these transfers become logical and feasible" (my emphasis).

The more specific proposals in the Stage II report include the assumption of greater responsibility in the areas of growth and outreach, religious education, ministerial student support, communications and extension ministry.

The CUC Board has been asked consistently about its long term vision of our relationship with the UUA and its Districts. Our immediate answer is that it is the Canadian congregations, not the Board, who will decide the future of this relationship. A long range vision for Unitarianism and Universalism in Canada must be established in conjunction with our next long range plan.

The current Board has reflected upon its vision for the future of our relationship with the UUA. *The Board envisions a CUC that will one day be an autonomous Canadian service organization, sharing in ministry with the UUA.* We envision our cross border relationships growing and flourishing as we become equal partners in voluntary association. We envision interdependence and cooperation between our two national religious bodies.

Are Canadian Unitarians and Universalists ready to take this step? The Commission's report tells us not yet. The Commission tells us that Canadians want evolution not revolution. They want to take it slowly, one step at a time. It is our Canadian tradition. The proposals that are being voted upon in Calgary reflect this evolutionary tradition. We ask for your support. •



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Providing support for ministry students

THE UUA IS implementing a new system to support and counsel students preparing for Unitarian ministry. Formerly, a candidate might go all the way through divinity school and internship, only to be told at the credentialing body that they

Q: HOW MANY UNITARIANS DOES IT TAKE TO CHANGE A LIGHT BULB?

A: We choose not to make

weren't suited to ministry. Under the new policy each ministerial aspirant meets with a Regional Sub-Committee on Candidacy (RSCC) starting in the first year of divinity school.

All candidates must complete a career assessment, submit written materials and references. After an interview with the RSCC, they will be given a green, red or orange light on their suitability for ministry. The committee will help students identify their strengths and weaknesses, learn where they can find support and develop realistic financial plans.

The first retreat for Canadians studying or thinking about studying for the ministry was held in early March, near Toronto. A second meeting will take place in Calgary during the CUC annual meeting and a third is planned for Vancouver in the fall.

The RSCC for Canada is composed of: Doug Campbell (chair), Rev. Ray Drennan, Rev. Vann Knight, Sara MacEwan, Rev. Donna Morrison-Reed, Elaine Roberts and Rev. Susan Van Dreser. Carol Dahlquist of the CUC is the committee administrator. The RSCC holds its first meeting with ministerial students, in early March near Toronto. •

a statement either in favour of or against the need for a light bulb. However, if, in your own journey, you have found that a light bulb works for you, this is fine. You are invited to write a poem or compose a modern dance about your personal relationship with your light bulb (or light source, or non-dark resource) and present it next month at our annual light bulb Sunday service, in which we will explore a number of light bulb traditions, including incandescent, florescent, three-way, long-life, energy-saving and tinted – all of which are equally valid paths to luminescence.

– from the Anchorage and Fairbanks, Alaska UU Fellowships newsletter



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CUC supports same-sex bill

This is the text of a news release sent by the CUC to religion editors at daily newspapers across the country in February.

UNITARIAN MINISTERS and chaplains have been performing marriages for lesbian and gay couples in Canada for 30 years, even though these unions are not legally recognized. (About 40 such ceremonies were performed last year.) So it's no surprise that

Unitarians are in full support of the federal government's Bill C-23 to extend benefits to same-sex partners, which is currently before the House of Commons Committee on Justice and Human Rights.

"We have performed services for gays and lesbians, knowing full well that they're not legally sanctioned," says Kim Turner, President of the Canadian Unitarian Council, which represents 5,000 Unitarians in Canada. "This legislation doesn't go as far as we might like – it doesn't recognize homosexual unions. But it's a step in the right CUC supports same-sex bill direction, because it will equate gay and lesbian couples to heterosexual couples as far as employee benefits are concerned."

Canadian Unitarians have long supported equal treatment of gay men, lesbians, bisexuals and transgendered persons. One of the seven Unitarian principles proclaims the "inherent worth and dignity of every person," and another supports "justice, equity and compassion in human relations." Over the last decade 55 per cent of Unitarian members have officially declared their congregations as "welcoming" towards non-heterosexual members and clergy. CUC members and congregations have also supported Gay Pride activities in communities like Toronto, Sarnia, and Kitchener-Waterloo.

The CUC is supportive of the federal government and the Supreme Court for removing the anachronism of inequality based on sexual orientation from our political and legal system. •



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uua trustee's report

HERMAN BOERMA

THE BEST TIME TO SETTLE OUR UUA DILEMMA IS NOW

WE CANNOT go back 15 years and redirect the enormous amount of time that the CUC has spent since then negotiating with the UUA the delivery and funding of services to Canadian congregations. Yet, if we had spent that time on things like growth, extension, and religious education instead, how many more members and new congregations would we have today? My guess is that the numbers could be significant.

Over the past two years, a team of key UUA Trustees has been “in conversation” with a team from the CUC Board to lay the foundation for negotiating a new and different kind of Accord. In October 1998, we agreed that the foundation had to be a healthy relationship. We defined the qualities of this relationship as follows: equal partners, less dependency, equity/ fairness, congregation-centred (the congregations are our ultimate constituency), and permanence/stability. We agreed that the new relationship would be cooperative, mutually supportive and include associations between people and groups in both directions across the border. We also noted several fundamental issues that affect the relationship. Two of these stand out.

First, the UUA sometimes functions as a continental movement, but more often as a national one. Most often, it is unaware when it is functioning as which. This inevitably leaves Canadians annoyed and frustrated.

Second, and most confusing, Canadian congregations get their services delivered by three levels of organization: UUA central in Boston, six UUA districts (five of them cross-border), and nationally, across Canada, the CUC. The delivery of services by the cross border districts cripples the CUC’s ability to become a strong national organization – in my opinion. On the other hand, some people in these districts perceive shifting this service delivery to the CUC as fatal to highly valued north-south relationships. They fear that “separation” will lead to isolation.

If we want to build a strong religious organization in Canada, then our most urgent task is to resolve this dilemma. The time to put serious thought and effort into this is now, while influential UUA Trustees are familiar with and supportive of the CUC’s plans. If we do not resolve this in the coming year, we will be back to square one with a new UUA administration. •



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exploring our faith

REV. LINDA SMITH STOWELL

Everyone has the right to do their own naming

WE ARE A FAITH of heretics – from the Greek *hairesis*, meaning, “to choose.” We are among those who, past and present, have chosen their own theology. We have done “our own naming,” as the song “Dancing Sarah’s Circle” puts it. Most of us are

clear that we have the right to do our own naming — to define what has been most transformative, most inspirational, on our individual journey.

Are we equally clear about the right of others in our faith communities to do *their* own naming? Some choose to name themselves Christian. Are we tempted to say, “you’re not a ‘real’ Christian – you don’t believe that Jesus is ‘Lord and savior’ and ‘takes away the sins of the world’?” Or how about ‘mystical Humanist’? “You can’t be *both!*” A Theist? “You must think you have a personal relationship with a ‘being’ that is omnipotent, eternal, and unchanging.” Maybe. More likely not.

Language is fluid. It exists to serve us, not the other way around. It is a symbol system, not a concrete reality. Being able to be playful and creative with language is, I believe, essential to our heretical faith.

If I respond negatively to a word, it tells me more about myself than about the word, or even the concept the speaker may be expressing. It is an opportunity to reflect: “This is interesting. I wonder why this matters to me? What can I learn about myself from my reaction? What are my resonances, my resistances, my assumptions that have been triggered by the language used, the story told by my companion?”

Today I’m a Buddhist-inspired, mystical, process-relational theist who is a covenanted Unitarian Universalist — but ask me again tomorrow!

“Might I deepen my wisdom and understanding by listening carefully to what his or her life has taught? Why am I tempted to dig in my heels and defend my current convictions as if ‘I have found it’ — as if the truth I hold at this moment is the definitive answer that I must defend and promote?”

“Is there not greater truth to come out of dialogue with people whose lives, whose Everyone has the right to do their own naming ideas, whose experiences of transformation are different than my own?”

I believe that nothing is more central to Unitarian or Unitarian Universalist identity than celebrating ourselves as a heretical, dialogical, covenanted community — a heterodox community where we celebrate the creative diversity among us, knowing that wisdom comes from the midst of dialogue. It is among us, as much as it is within us. If we must each do our own naming because our spiritual path is “within” us, how do we name what is “among” us? That is not an easy challenge! For instance — is it “Unitarian” or “Unitarian Universalist”? I know that there were only two surviving Universalist churches in Canada at the time of merger. But to me, personally, that is not a reason to drop the name.

For one thing, though I was raised Unitarian, several core Universalist ideas resonate deeply. For another, I consider the name more adaptable to the needs of our times, since it can be understood as validating the universality of core truths and also a

commitment to protesting “hells” wherever we find them.

As for me, I was “pickled” in childhood in the brine of Humanistic values. They are in my bones — so they are not my “fighting” or “growing” edges — not what I find most personally transformative.

Today I am a Buddhist — inspired, mystical, process-relational theist who is a covenanted Unitarian Universalist (Unitarian, the adjective, modifies Universalist, the noun). That is how I do my own naming in the present moment. But ask me again tomorrow! •

— Linda Smith Stowell is the minister of the Unitarian Congregation of Saskatoon



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across the country

TURNING POINTS SPREADS *Turning Points*, the radio drama first presented at the 1999 CUC annual meeting, has developed a life of its own with renditions in Kelowna and Windsor. It was produced again by members of Northwest Unitarian in Toronto on a Sunday morning earlier this year. French-speaking member David Pressé directed it and 11 other members performed the various parts.

NEW CONGREGATION BORN Over 200 people attended the recent Charter Sunday for Neighbourhood Unitarian in eastern Toronto. Their 80-minute service was filled with music: choirs, a quintet, a folk group, a hymn written by a member and a piper. The new congregation has 55 members and holds its services in a community centre in the Beaches area of Toronto.

300 YEAR OLD CHURCH The Unitarian Meeting House in Ipswich, UK is celebrating its 300th anniversary throughout this year. It was opened on April 26, 1700. As part of their celebration they are inviting UU congregations from around the world to send a photo or postcard of their church, chapel or meeting house (a word of greeting would be nice too!). Send those cards and letters to: Ipswich Unitarian Meeting House, Friars Street, Ipswich, Suffolk, IP4 2SY, UK.



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Preaching for Peanuts: why Charlie Brown is like Job

IN THE GOSPEL according to the late Charles Schulz, long-suffering Charlie Brown could play Job, philosophizing Linus might be King Solomon. And the ever-crabby Lucy? How about Jezebel?

When Rev. Stefan Jonasson talks about Peanuts, he isn't entirely kidding. He recently delivered a sermon about the collective spiritual wisdom of Schulz's beloved cartoon children. "There's a real power in the utter simplicity and modesty of these characters," says the Winnipeg minister. He recalls being more moved as a child by Linus's retelling of the Christmas story than by the "dull droning" he heard in church.

Jonasson has been a fan of the Peanuts strips ever since he was a child – even before his mum won him a stuffed Snoopy at the Red River Exhibition. But as he grew older and raised two children of his own, he began to see the world of Linus, Schroeder and Peppermint Patty in a new light.

"After 50 years, this cartoon has been etched on people's souls," says Jonasson, who sees the characters of Charlie Brown, Linus, and Lucy as archetypes. Each illustrates a human trait similar to characters in the Bible. Linus is the sage who quotes scriptures and once wrote to the Apostle Paul. Lucy is the negative, self-serving foil, who is also outspoken and forthright.

And Charlie Brown? He's a Job-like figure, who can never get a Valentine or kick a football, but never stops trying in a world that seems weighted against him. "He has a calmness in the face of difficulties and keeps coming back," says Jonasson, who equates these qualities to faithfulness.

"There are people like Lucy in all our lives who keep yanking the ball away," he says. But by remaining faithful to an ideal, Jonasson believes we can all become as Preaching for Peanuts: why Charlie Brown is like Job stalwart as Charlie Brown. "He is faithful to the basic ideal of loving his neighbours," says Jonasson. As a result, the round-headed kid in the zigzag sweater is more successful than he thinks. He's the glue that holds the Peanuts gang together.

He's their baseball team captain and director of their Christmas play. His dog shows him grudging affection and his little sister Sally constantly asks him for advice. And unbeknownst to Charlie Brown – who's set his romantic sights on the unattainable Little Red Headed Girl, Peppermint Patty – Marcy and even Lucy have crushes on him, says Jonasson. "She thinks she likes Schroeder, but she's really enmeshed with Charlie Brown," he laughs.

Of all the major characters, however, only Snoopy doesn't seem to have a Biblical equivalent, which Jonasson contends is because the Bible isn't a playful book, "which is part of its problem." The older he gets the more Jonasson tries to be like Snoopy, who doesn't take life too seriously and never stops using his imagination. •

– reprinted from the Red Deer Advocate, with permission



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book review

BY PHILLIP HEWITT

The Unitarian who fathered Canadian psychiatry

DO CANADIANS HAVE national heroes? Do Unitarians look back to outstanding forerunners? In both cases, the answer is often no, though not through lack of suitable candidates. Too often we see the past through a haze of ignorance. Yet, when I wrote *Unitarians in Canada* one historian commented that the Montreal Unitarians of the 19th century read like a "Who's Who" of the social, political and economic leaders of the era.

It is a major contribution when new light is shed on such pioneers in our tradition, so we have every reason to be grateful to Christine Johnston for her recently-published book *The Father of Canadian Psychiatry*, a well-researched and fascinatingly written biography of Joseph Workman (1805-1894).

Workman contributed outstandingly not only to early developments in the mental health field, but also to the evolution of the The Unitarian who fathered Canadian psychiatry educational system and to progressive changes in many other fields. He was, as Christine Johnston points out, "a 19th century 'Renaissance man,' an intellectual with numerous and varied interests. He was also ahead of his time, and with the right kind of personality to establish new ideas ..."

Widely read, and with an impressive command of a number of languages, Workman was able to reach out of the isolation first of his native Ireland and then of Canada (both culturally marginal countries in his day) and establish an international reputation.

His lifelong Unitarianism was by no means incidental. He devoted much time and

leadership to the Toronto congregation during its formative years; at a later period his continuing involvement was lighter as the heavy demands of his professional life increased. As a strong and assertive personality he often found himself in conflicts at professional, political and religious levels, but he never lost his openness to others and readiness to learn. Christine Johnston is to be commended for her graphic depiction both of the strengths and the weaknesses of a man to whom we can look back with gratitude as an exemplar of our faith. •

The Father of Canadian Psychiatry: Joseph Workman, by Christine I.M. Johnston, Ogden Press, Victoria, 2000, \$19.95 paperback, ISBN 0-9686558-0-7.



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unitarian people

SUING FOR DEFAMATION

Kristine Barr of Winnipeg First Unitarian is suing a local radio station and its announcers for public statements they made during her successful campaign for school trustee in October 1998. The hosts referred to her as a “diesel dyke” and “homo-fascist,” and implied that she wanted to sexually abuse children. “What CHUM 1290 did was reprehensible, and wouldn’t have gone as far as it did if it was any other sort of harassment,” says Barr. To help fund her case, donations made out to the *Manitoba Gay and Lesbian Legal Defence Fund* can be sent to: Box 1661, Winnipeg, MB, R3C 2Z6. For more info: wglrc@escape.ca.

NEW WEB WEAVER

The CUC has a new web weaver (the person that looks after the CUC web site). He is [Charlie Walker](#), a teacher in eastern Ontario. We look forward to the site being more up to date and interesting. He can be contacted, by e-mail of course, at webweaver@cuc.ca or by phone at 613-530-2438.

EDITORIAL WRITER

Rev. Anne Treadwell of Waterloo and Elora-Fergus was one of 24 people chosen by the Kitchener-Waterloo *Record* daily newspaper to be on their community editorial board. Beginning last January, the newspaper began running editorials written by the board members, which appear three times per week.

UNITARIAN LIEUTENANT

Lois Hole, the dynamo Unitarian from Edmonton, who last year was awarded the Order of Canada, was installed as the Lieutenant Governor of Alberta earlier this year. She was joined by several Edmonton members, plus Rev. Brian Kiely, at the Legislature for her installation ceremony. (Hole has also published a new book on Herbs and Edible Flowers this year, a by-product of the family greenhouse business.)



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executive director

ELLEN CAMPBELL

SHOULD WE SAY UU, U AND U, OR JUST PLAIN UNITARIAN?

I WAS ASKED recently why I use the phrase “Unitarian and Universalist” in describing our denomination, rather than the shorter term “Unitarian” (as in *Canadian Unitarian Council*.) Here’s the complete answer to that question.

After the CUC drafted its first long-range plan (just after I started, in 1990) we sent it to congregations for response. There wasn’t a lot, but by far the most numerous comment was about my use of the word “Unitarian” in the report. Several Universalists wrote to remind me that they, too, were part of the organization.

I checked our history and found that the CUC was founded just before the merger of the American Unitarian Association and the Universalist Church of America in 1961. There were only three Universalist congregations in Canada at the time, with a combined membership of 68. The name Unitarian was becoming familiar to Canadians through the Unitarian Service Committee. Internationally, world-wide usage was “Unitarian,” and the United States was alone in departing from that practice. So the decision at that time was to name the new organization “Canadian Unitarian Council.” In using the single word, I was consistent with our history.

But 30 years had gone by. Many people in our congregations were reclaiming the Universalist heritage, and some congregations were considering name changes to be consistent with District and UUA usage. As a new staff member, I took the easy way out. I looked for synonyms to substitute for our name: our religious community, liberal religion, religious liberals, our congregations, our religious movement.

In 1994, we revised our by-laws. One of the proposals for change was to add “Universalist” to our name. After a lively argument the delegates opted to stay with our present name. It was proposed, however, that as often as possible we use “Universalist” in appropriate contexts. So we began to use “Unitarian and Universalist” fairly consistently when speaking about our community.

This was underscored in 1995, when John Slattery and I attended the founding meeting of an international UU organization. The decision there was to call the organization the International Council of Unitarians and Universalists – the ICUU.

The supplement in the last issue of *The Canadian Unitarian* used the term “Unitarians and Universalists,” and a couple of people complained about our using that term instead of Unitarian Universalist – which precipitated the question I referred to at the start of this column. What comes around goes around, as they say! •



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Here’s the social agenda for Calgary AGM

THIS YEAR’S CUC annual meeting takes place at the University of Calgary, from May 19 to 22. Calgary sits in the foothills, between the Badlands and the Rocky Mountains. The university campus is less than a mile north of the Trans Canada Highway, and includes a major information centre, a performing arts centre and a small arts museum. It also sits adjacent to 184 acres of undeveloped prairie grassland. (You can preview it all at www.ucalgary.ca.)

Details about the business meetings, workshops and pre-conference events are detailed in the conference brochure. Every day provides time for thoughtful reflection and discussion, but also fun and friendship.

Here are some of the other events and opportunities that didn’t make the brochure:

- On Friday, join a guided walking tour of the Inglewood Bird Sanctuary.
- Calgary’s choir director, Brian Dorscht, will lead all willing singers in a Saturday afternoon practice for the Sunday worship service (watch your CUC mailings for music).

- On Saturday evening, join a dinner group, or explore Calgary's restaurants on your own. You can find seafood, French, Fusion and just about every variety of ethnic food. Or you can try Calgary's steakhouses, which are second to none (Hy's started in Calgary).
- Entertainment at the Sunday evening banquet will be provided by talented members of the Unitarian Church of Calgary, including minister Rod Brown, who will perform music from his new CD, *Through All the Changes*. We'll also present a musical comedy, *Are You My Mother?*, by Calgary Unitarian Jennie Paine.

If you choose to arrive early or stay on after the CUC meetings, you can choose from many local attractions:

- Several museums, including the Glenbow Museum, the Naval Museum, the Museum of Regiments and the Grain Museum.
- The Calgary Science Centre and the Calgary Zoo, with its Prehistoric Park.
- Heritage Park, a recreated pioneer village.
- Canada Olympic Park, with its ski jumps, bobsled run, speed skating oval and Olympic Museum. Within one to two hour's drive you can also visit:
- Banff, with Canada's first national park and the Banff Centre for the Arts.
- The Royal Tyrell Museum near Drumheller, Canada's world renowned dinosaur museum.
- Lake Louise, the glacial lake and resort you've already seen on postcards.

The CUC may be the attraction that brings you to Calgary and helps you build lasting friendships, but southern Alberta may tempt you to stay an extra day or two. •

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