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Creating an International Criminal Court

THE TENSION OF two days of closed door meetings and highly creative negotiations and compromises added to the extreme sense of expectation and hope as we entered the Red Room at United Nations headquarters in Rome at 7:00 p.m. last July 17.

Would we be successful in adopting a statute for the creation of an International Criminal Court (ICC) ? Or would the effort end in failure due to the recalcitrance of the United States and others?

I was privileged to represent the Unitarian Universalist Association and the Canadian Unitarian Council at the Diplomatic Conference to establish this Court. The "Bureau" or executive committee -- headed by the skilled Canadian diplomat, Philippe Kirsch -- had prepared a compromise document that we hoped would be adopted that evening.

After five weeks in Rome, this was the midnight hour. If the statute were not adopted on July 17, there would be no Court. All the work of the last five years, and the hopes and dreams spawned by the Nuremberg Tribunal of 50 years ago, would have been for naught.

Motions by India and the United States to make amendments to the statute were each countered by Norwegian motions to leave the document as a package because opening it would create a hornet's nest of new proposals, which would doom it to failure. The Norwegian motions were passed with overwhelming majorities, and the announcements of the results were accompanied by tremendous applause and jubilation in a normally emotionless and formal setting.

Moving then from the Committee of the Whole to the Plenary Session, the ICC Statute was formally accepted by an unrecorded vote of 120 in favour, seven opposed and 21 abstentions. The United States, China and Israel opposed it along with four other countries that have been variously identified as Indonesia, Iraq, Libya, Mexico, Qatar, Sudan, Turkey and Yemen.

Again the jubilation was overwhelming among the supporters. Many American representatives of Non-Governmental Organizations joined in celebrating the nearing reality of the Court, even though their own country had opposed it.

Through the Faith-Based Caucus (including 20 representatives of various churches and religious associations world-wide), I worked hard in support of a Preamble worthy of the international institution we were creating -- one that reflected ethical principles and Unitarian values that are universal in nature.

It's likely that without this effort the Preamble would have contained mainly legalistic clauses. The language we proposed for the Preamble didn't make it directly into the statute, but our concepts did. The Preamble talks about humanity's "common bonds" and our "shared heritage", with reference to past atrocities against "millions of children, women and men."

Several steps remain before the Court comes into being. Sixty states must ratify the statute before the end of the year 2000. A preparatory commission must produce detailed rules of procedure and evidence for the Court, as well as a financing agreement.

So the dream of an International Criminal Court is not yet a reality, but a huge bridge was crossed this summer. We can feel confident that the court will happen, and soon. I'm glad that our denomination played a small part in the effort.

-- by Elaine Harvey, who was a CUC representative and chaired the Faith-Based Caucus for the final two-and-a-half weeks of the Rome conference to establish the ICC.

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LETTERS TO THE EDITOR

HARM IN HUMOUR

I am writing in response to a small caption on the front-page photo of the last issue of the Canadian Unitarian. It read: "These delegates aren't praising the Lord -- they're just doing one of those action songs."

At first this humorous sentence seems harmless enough. But if one is coming from a UU Christian perspective, as I am, it has a different tone. Who are we to make fun of the way other traditions choose to be religious? Is our rational, well-controlled way of conducting ourselves at worship superior?

Since being a UU Christian connects me to my brothers and sisters in many diverse types of Christianity, I am embarrassed to show our publication to my friends in these traditions.

However, I am really pleased with the increasingly professional quality of the Unitarian. It includes relevant articles and presents them in a visually clear and aesthetically beautiful manner.

-- Felicia Urbanski, Thunder Bay

SOCIAL ACTION TURNING POINT?

The last issue of the Canadian Unitarian made only a passing mention of the anti-MAI (multilateral agreement on investment) resolution that was approved at the AGM in May. I'd like to add some details.

The Canadian Unitarians for Social Justice -- an organization of 100 Unitarian individuals, mostly in the Toronto and Victoria areas -- drew up the original resolution. We obtained the support of 15 delegates representing five congregations for the resolution. The Vancouver Social Action Committee proposed a stronger anti-MAI amendment, which we supported.

It was a pleasant surprise when Kim Turner, the CUC board member with responsibility for social action, supported this resolution. After the AGM, CUC president John Hopewell wrote a strong letter to Prime Minister Chrétien, voicing the CUC's objections to the MAI.

Does this indicate a change in CUC policy towards social action? In the past there seemed to be a fear of saying or doing anything that might offend anyone. Only time will tell whether the resolution was a turning point or just an aberration.

May I also commend you on the excellent job you're doing in making our newsletter more interesting and appealing to Unitarians across Canada.

-- *Morry Smith, Willowdale*

FRONT BURNER PRAISE

I want to congratulate you on the excellent last issue of your newsletter. It's the best yet, and especially in the extensive coverage you gave to social action issues. All we can hope for is that the delegates to the AGM spoke for their absent majority Unitarians on social justice issues. I hope this will move from the CUC front burner to every stove in our homes.

-- *Diane McLaren, Victoria*

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President's Column -- John Hopewell

INTERNATIONAL CONNECTIONS

CANADIAN Unitarians and Universalists are active internationally through both the International Council of Unitarians and Universalists (ICUU) and the International Association for Religious Freedom (IARF). The ICUU is a council of national Unitarian and UU bodies that was founded in 1995 to strengthen the worldwide Unitarian and Universalist faith and facilitate support among member organizations.

Among other things, the Council is working to provide support in leadership development, communication and publications to member organizations. A collection of worship material from around the world is being developed. There are over 20 members or affiliates around the world. The

third biennial meeting of ICUU will be held in Hungary in 1999 and two delegates will represent the CUC.

The IARF is a multi-faith organization set up in 1900 to promote religious tolerance. Canadians have a long and active history as members of IARF, and in 1999 will be hosting its Triennial Congress in Vancouver. This past summer I attended a preparatory conference in Vancouver, organized to test logistics for next year's event. The highlight was a multi-faith service that included contributions from Moslems, Hindus Buddhists, Unitarians, Christians and others.

Next year's Congress will be held July 29 -- August 4, 1999 at UBC. The multi-faith organizing committee is led by Rev. Harold Rosen of the North Shore Unitarian Church. The Congress promises to be both educational and inspirational, with members of liberal religious communities from around the world in attendance.

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Ottawa raises money for jailed US activist

OTTAWA'S TWO Unitarian congregations held a fundraising dinner last August and raised \$6,500 for the jailed U.S. Unitarian minister, Rev. Nick Cardell of Syracuse, N.Y. He is currently serving a six-month sentence for trespassing at the School of the Americas at Fort Benning, Georgia.

The next day on Parliament Hill, in front of the U.S. embassy, Cathy Cardell received the funds and accepted an award on Nick's behalf from the Unitarians of Ottawa.

In presenting the award, Ottawa Unitarian minister Fred Cappuccino said, "Nick Cardell and the other 2,000 demonstrators who staged a non-violent protest at Fort Benning are solidly in the tradition of Martin Luther King. Many Canadians of Latin American origin have suffered at the hands of graduates of the School of the Americas. It is infamous for its training of Latin American police and soldiers in methods of torture and terrorism.

"We are deeply moved by the example of Nick and the other Unitarians who put their lives on the line in the growing effort to close the School," said Cappuccino.

Marilyn Kuhn of the Ottawa Unitarian Fellowship said, "We believe that Nick and those who were arrested with him are on the cutting edge of an urgent issue of our time -- promoting democracy and respect for human rights in Latin America.

"We praise their courage and present this award to Nick in full expectation that it will help in the campaign to bring about the early closure of this school."

For more information about the campaign to support Nick Cardell, contact:

- Fred Cappuccino, fred@childhaven.ca, 613-527-2829
- Marilyn Kuhn, mkuhn@web.ca, 613-747-9772

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Across the country

WATER RITUAL ORIGINS

Many Unitarian congregations now incorporate a "water ceremony" into the first service of their fall season. Congregation members collect a vial of water during their summer wanderings -- to symbolize a special experience or "that part of our summer that has most enriched or transformed us (Unitarian Fellowship of London)."

At the fall ceremony each member pours their water into a common vessel and recounts a brief story about its origins. The service is variously called an "ingathering," a "ceremony" and even a "communion" (the collective water is sometimes distributed back to members).

According to Rev. Anne Orfald of Peterborough, the water ceremony is fast-becoming a UU ritual. She says it began at a women's retreat in Lansing, MI in 1980 and she credits Carolyn McDade (composer of the hymn, "Spirit of Life") as one of the lay people who hatched the idea. After that, says Anne, "the ceremony spread like a grass fire."

In a twist on the theme, members at the UU Fellowship of Ottawa contribute an "artifact" from their summer -- flowers, tomatoes, frogs, golf balls, paintings and photos -- with an accompanying anecdote or story.

ISLAND GET-TOGETHER

Following a long-standing tradition, members from the four Unitarian fellowships and two churches on Vancouver Island camped together for a weekend in August at the United Church's Camp Pringle on Shawnigan Lake.

The weather was warm, so everyone made the best of a well-equipped waterfront -- swimming, sailing and canoeing. A workshop on "Let the Spirit Move You" had us listening to our bodies as we experienced a variety of movement techniques. Some of the group choreographed "Spirit of Life" for the Sunday worship service. Cecile and Robert Godel from Campbell River ran a creative program for the children. Art Lionel from Nanaimo continued his stint as MC for the popular Saturday Talent Night.

-- Joy Johnston, Comox Valley

WOMEN'S LIST

There's a new electronic Internet mailing list (or "listserve") for Canadian Unitarian women -- that's technospeak for a way of discussing things through e-mail. The idea is to let UU women "talk" about

spirituality and women's issues in a frequent, informal way.

You can join by sending an e-mail to listproc@uuu.org with nothing in the subject line and this line in the text of the message (include the spaces):

subscribe uuwomencan (your e-mail address)

If that sounds a bit too complicated, just send an e-mail to the list manager, Rev. Katie Stein Sather: ksather@thezone.net.

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THE FUTURE OF RELIGION

There will always be what we do not know

-- BY DAVID HELWIG --

The future of religion? Well, we have heard about the falling away of church attendance, how those who do go are mostly old -- though we are told that the church is growing in Russia, and evangelical and Pentecostal groups are increasing their roles in many parts of the world. Islam is resurgent, perhaps as the expression of resurgent cultures.

Will there be a religious revival in the next century? Somehow, somewhere. There is a hunger in human beings to be part of something larger, and this isn't likely to end unless electronic addictions replace the outside world with a simulacrum, perhaps not even then.

Aliens, angels and Elvis sightings

As things are, materialism and atheism -- the fundamentalism of science -- remain powerful. Many contemporary philosophers are convinced that a material explanation of consciousness is both possible and necessary. Biologists affirm that Darwin's doctrine of natural selection is a mechanism that can explain the development of every living form and even perhaps every social form.

In the face of these arguments, and the increasing sense that nature -- at least on this planet -- is dying under the assault of human numbers and technology, we find ever more wishful sets of beliefs arising - - aliens, angels, Elvis sightings, channelling to other levels of being, a spirituality that appears to be characterized by a lack of any sort of rigour, intellectual or moral. The person who has leafed through *The Celestine Prophecy* is accepted as having insights as important as the scholar who has spent a lifetime contemplating the Talmud or the New Testament.

Religion has always been the contemplation of the inexplicable, the acts of Yahweh, the sayings of

Jesus, but traditionally such contemplation was hard and dangerous work, one prepared by frugality, austerity, and silence. Modern individualism suggests there is no need to discipline belief or desire. What matters is what you feel, or think you feel.

There is an idea abroad that we can all pursue some kind of personal and individual spirituality; it's all as easy as a trip to the mall. This is questionable, since religion is presumably the confrontation, at the highest possible level, with something beyond the self, the abandonment, that is, of the personal. Yet the self is all we have to work with. Science will not set us free from paradox.

Religion is a language for mystery

In the coming century there is every chance the world will grow darker, and if so, ever more whimsical fantasies of escape are likely to pop up; still, prophecy is a mug's game, especially if you expect your forecasts to enact themselves in the days of history. Though there may be another conception of prophecy, as a kind of metaphor, a statement about the spiritual future is a statement about the spiritual present. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Religion, presumably, uses a symbolic vocabulary, being the attempt to speak of states of being, or states of mind, that are not conditioned by time. Words that have been spoken for two thousand years may be merely out of date, or they may be timeless. Not all the past will die, even after the millennium.

Do we need religion? Does it make us better? I am not convinced that we are morally improved by religion or need it for that purpose. Morality, as I wrote somewhere else, is the most secular of endeavours, but a life without a language for mystery is a life without music.

It's beyond debate: the universe created us

One thing that is beyond debate is that the universe created us; we did not bring it into being. "It is he that hath made us and not we ourselves." And the universe will go on when there is no human mind to perceive it.

Mathematics, astronomy, and physics will offer us creation narratives of increasing complexity, symbolic scriptures, but there will exist, beyond all symbols and observations, what we do not know. There is a metaphor for this in the power and mystery of art, the uncountable loveliness of things. Or perhaps those are only my metaphors; others await the UFOs.

Far out in space, the past is coming toward us; in the deep interior of the cells, the future breeds.

So be it, as the fella says.

*-- David Helwig is a Canadian
essayist and short story anthologist.
This essay is reprinted with the author's
permission from a special edition of **Books
in Canada** (Feb. 1998) on "Religion
and its Prospects." Extra copies
of the issue are available from*

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EXPLORING OUR FAITH -- *Scott Donovan* **Creating a ministry for people with AIDS**

MANY PEOPLE who live with AIDS or HIV don't feel comfortable talking to ministers or priests in their own churches because there's still a great stigma surrounding the disease.

So there's a huge spiritual need here, and we're doing something about it in Halifax. We've just created a new, full-time ministry position -- an interfaith chaplain for persons with HIV/AIDS, their families and friends. It is funded by the AIDS Link project and many generous contributors.

I joined the AIDS Link Steering Committee by invitation of the chair, Rev. Louis Cassie. I had known Louis from my boyhood days in the Catholic Church. He was the only inspirational church leader I had ever known from my former Catholic years, so when I met up with him at a UU church function, I was happy to accept his invitation.

At that time I didn't know anyone living with HIV/AIDS, nor did I have any experience with the issue. I had to trust that those who instituted the project recognized the specialized need to bring pastoral care to persons with HIV/AIDS.

As head of the Pastoral Care department of Halifax's largest hospital, Rev. Cassie sees the need frequently. He and his staff provide ministry to those afflicted with the disease while they are confined to the hospital, but are unable to tend to their needs once they are released.

The AIDS Link project spoke to me because it recognized the importance of ministry, something that I value, and it affirms the necessity of interfaith practice, especially in relation to social action. The AIDS Link committee is well-represented across a wide faith spectrum. This means that we are communicating the need to many through a multitude of faiths and congregations, and that we have a broad base for fundraising.

Last January, after only one year of organizing, we had raised \$55,000 -- no small feat considering we approached individuals and church organizations only. My own UU congregation in Halifax has shown tremendous support for the project, and so has the wider church, including the Veatch Program at Shelter Rock, NY.

Our search committee recently recommended Roy Ellis for the position of interfaith chaplain. He will start work this month. We are hoping our fundraising will be easier now that we have a chaplain in place. People will be able to put a face to the project, and they will see that we meant what we were about.

It has been an exciting 18 months watching an idea and a dream become a reality. It seems to me that people living with this disease are facing some tough questions about life, fate and hope. They need someone to talk freely and non-judgementally with, about the issues surrounding life with HIV/AIDS - and someone who is conversant on any theological level. And now, thanks to a caring community and the generosity of many, that will be so.

-- CARAS is a not-for-profit interfaith organization established to respond to the spiritual needs of persons with HIV / AIDS. AIDS Link is an initiative of CARAS. Scott Donovan has been a member of the Universalist Unitarian Church of Halifax since 1995. He is one of three reps on the AIDS Link Steering committee.

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book review

THE PAST AND THE FUTURE OF B.C.'S MIGHTY RIVER

THE FRASER RIVER describes a great "S" on the map of British Columbia as it flows 1,370 kilometres from the Rockies to the Pacific. It drains 234,000 square kilometres, or about one quarter of the province, taking a week for a drip from a mountain glacier to reach the ocean at Vancouver. But the river is more than a geographic feature. It is central to the province's history, economy, culture -- and it's future.

Victoria Unitarian Richard Bocking has compiled a detailed portrait of the Fraser in his recent book, *Mighty River*. The text is equal parts history, science, travelogue and environmental call to action. And although Bocking takes a rational, scientific approach in his writing, he clearly appreciates the spiritual aspects of his subject. (He calls salmon the "soul" of the river and their annual return, "evidence of a natural continuity that offers a profound reassurance to the human psyche.")

Bocking follows the river from its source to the sea, organizing his chapters along these lines, with frequent stops and diversions up tributaries. This sometimes makes for choppy reading (his narrative of Simon Fraser's first journey gets broken into many small pieces scattered over the whole book). But it does serve to bring the river alive, in all its moods and regional variety. The most cohesive part of the book is its two concluding chapters, where he sketches the future possibilities for the river and the Fraser Valley.

Despite all the environmental threats to the river that Bocking examines, he isn't completely pessimistic about its future. He thinks British Columbians have the means to protect and restore the river's health, though not necessarily the will. And he believes the key is for them to give up trying to "manage" the river and instead control their use of it, "in conscious partnership with all other life."

-- *Mighty River: a portrait of the Fraser*
by Richard C. Bocking, Douglas &
McIntyre, Vancouver, \$35 hardcover

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CUC hires new growth project coordinator

WENDY LUELLA PERKINS is the CUC's new *Growth Project Co-ordinator*. She was hired over the summer and started work in September.

Wendy's projects include developing training programs on growth, creating an adult program on the Unitarian and Universalist experience in Canada, working with congregations in Quebec to prepare French materials and developing fund-raising materials appropriate for Canadian congregations.

Wendy comes with a wealth of experience in developing training programs in the health field, membership and activity in several congregations, and specific work on membership development and retention. She will be ordained as a Unitarian minister this winter.

The *Growth Project* won't replace or duplicate the work of District Executives or committees working on growth. Wendy will be working on national initiatives, not providing services to individual congregations. The work she does will support and extend the work of local and District people.

The *Growth Project Coordinator* is a contract position, and is funded through the UU Veatch Program at Shelter Rock.

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HOW'S YOUR SOUL?

IT'S A WEIRD question for a religion that has no official doctrine concerning the soul -- no stated certainties or clear explanations for words like soul, spirit, afterlife or even God. Yet it's a question I often ask people when I want to get to the heart of how they're feeling. "How's your soul -- how are you doing, really?"

The funny thing is, it's a question that people seem to understand intuitively. Even among UUs, who generally love to define and discuss, no one has ever asked me what I mean! They just answer the question.

Sometimes they know right away what the state of their soul is; other times they need some time to

think about it. "My soul is troubled" -- "I think it's okay" -- "It has a crack in it" -- "Slowly recovering."

The answers are often followed by a longer explanation that helps me understand why and how their soul got to the place they feel it's in. An exhausting illness, a new love, a life-changing tragedy, an unexpected blessing, a shaken faith or a new insight -- everything we live through of any depth has a profound effect on how we feel in the universe, on how we feel, "in our soul."

-- Rev. Allison Barrett, Hamilton

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international briefs

HAMILTONIANS AT THE UN

Margaret and Brian Reid of Hamilton, Ont. visited the UU office at the United Nations last spring. Margaret reports that they had an "intense" time listening to inspiring speakers and meeting other committed people.

She says that non-government organizations (NGOs), like the UU-UN office, "are often the catalysts for international action. The ending of apartheid and the treaty to ban land mines were due largely to the action of civil movements."

Margaret believes that, "Although you may feel important and unable to effect change at times, it is possible for ordinary individuals to have an impact on world events, through the actions of the NGOs."

HUNGARY IN 1999

Planning is already underway for next fall's tour of Unitarian Partner Churches in Hungary. The ten-day trip is scheduled for Sept. 13-24, with opportunities to extend individual stays. The main tour will be guided by Gretchen Thomas of Canada and Jozsef Kaszoni of Budapest.

The itinerary includes Prague, Győr, Budapest, Pécs, Budapest and other cities. It includes homestays, special events and Unitarian church visits.

For more information contact Beverly Carr, 416-214-0384, bgcarr@interlog.com.

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ANNUAL GENERAL MEETING REPORT

Because of space constraints we're sorry that the following news items about the CUC's annual

general meeting did not make it into the last issue.

EXACTLY HOW DOES CHRISTIANITY FIT INTO UU-ISM?

ONE OF THE sub-groups that had a chance to meet and share stories at last May's AGM was the UU Christians. The group shared a spaghetti supper together followed by singing and an informal communion service. So how does Christianity fit into UUism? Sally Braswell Murphy of Victoria offered these observations:

- Christianity is part of our heritage. Many people we hold up as model Unitarians from history were Christian.
- Some people today want the experience of a free Christianity within the context of the larger Unitarian movement. They don't want to have to follow creeds or dogmas.
- Christianity is one of the major faith positions in the world. If we embrace Buddhism, Paganism, Judaism, Humanism and many others, then we must also embrace Christianity.
- We shouldn't let extreme expressions of Christianity define our faith position. Jesus was a radical Jewish peasant whose teachings were based on justice and love. These are important values to Unitarians.

To take part in the UU Christian circle of sharing, write to Felicia Urbanski, 736 South Marks Street, Thunder Bay, ON, P7E 1N2, or phone 807-622-7724. Copies of Rev. Vann Knight's sermon, *Unitarian Christianity* are available.

-- Felicia Urbanski

FULL LISTING OF CUC SOCIAL RESPONSIBILITY CONTACTS

OVER THE PAST year or two the CUC has formalized the way it handles social issues at the national level. It does so through several "social responsibility monitors" who are active and assist the Council in speaking out or coordinating action. There are now five such monitors:

- **Choice in Dying**
Rev. Brian Kiely, 403-455-9797
briki@aol.com
- **Economic Justice**
Joop Schuyff, 250-388-4748
ur966@freenet.victoria.bc.ca
- **Gay and Lesbian Issues**
Stan Calder, 403-426-2106
- **Justice for First Nations**
Harold Koehler, 519-453-5452
hkoehler@execulink.com
- **Representative at the UN**

Elaine Harvey, 613-544-1392
meharvey@sympatico.ca

As well, two UU members are coordinating the CUC's in-depth studies of globalization and the environment. They are both looking for input from UU members and congregations across the country.

- **Globalization**
Joop Schuyff, 250-388-4748
ur966@freenet.victoria.bc.ca
- **Environment**
Richard Bocking, 250-658-2993
rbocking@coastworks.com

MINISTERS MEET IN VICTORIA TO DISCUSS 'SEX IN THE SNOW'

SOME 30 MINISTERS and students met in Victoria for the 1998 meeting of the Unitarian and Universalists Ministers of Canada (UUMOC). Our focus for most of the three-day meeting was Canadian contextual theology and the growth of our CUC congregations.

Vann Knight was a gracious host. Brian Kiely presented a stimulating workshop called "Visibility 101." Phillip Hewett, Linda Stowell and Celia Midgley (visiting from England) gave thoughtful talks on Canadian Unitarianism from various cultural and theological perspectives.

Ray Drennan led a discussion about the provocative book, *Sex in the Snow*. Ellen Campbell offered an update on CUC developments. We worshipped and sang together, heard "growth stories," laughed and commiserated, explored professional issues in focus groups, and explored old growth forests.
-- *Rev. Harold Rosen*

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Executive Director

-- Ellen Campbell

UPDATES, AND SOME MISSING MONEY

SOMETIMES my columns are opportunities for reflective thought, and sometimes I just want to share some news with you, like this month.

- Celeste Erendrea (who is the CUC's Administrator during Carol's maternity leave) and I have had a very chaotic spring and summer: new job for her, the Annual Meeting in Victoria, followed pretty quickly by General Assembly, the office move and my vacation. The fall looks rather calm in comparison! We have settled into our new premises. Most of the boxes are unpacked, and we seem to be able to find things, if we give ourselves a bit of time to think.
- We have been supporting growth during the past three years through "Sharing Our Faith" Sunday. An increasing number of congregations have been holding Canadian-themed services including a special offering. The funds raised are used for grants to local congregations' growth projects. This year the Sharing Our Faith awards went to Neighbourhood UU Congregation in Toronto, The Unitarian Fellowships of Fredericton and Saint John, New Brunswick, and Kamloops, B.C.
- It has been a wrench to say good-bye to Rev. Gretchen Thomas, as she and her partner leave Toronto and set off for several months in Norway. Gretchen has been a tremendous asset to the CUC. Her most significant national contribution has been to encourage and support the growth of Partner Churches in Canada. The connections between Canadian congregations and those in Hungary and Transylvania enrich both partners. Canadians grow in their understanding of the roots and breadth of our religious community, and the Hungarians and Transylvanians are supported by the knowledge that they are not forgotten. Angus Bramadat will be carrying on with the work Gretchen has done in this area. He can be reached at (519) 659-9367 and AJKBramadat@isp.on.ca.
- Finally, I'm sorry to announce that Jack Loadman, who served for 13 years as the minister in Calgary and the Western District Consultant, died this summer. Jack left many friends, who remember his sense of humour, exuberance and warmth.
- Did you write a cheque to the CUC (for registration, or any other purchase) while you were at the Annual General Meeting in Victoria last May? Well, we lost an envelope full of cheques in the mail and we're trying to track them down. If you're one of those who did write a cheque, and it has gone uncashed, could you please ask your bank to stop payment on the original, and send us a replacement? We apologize for this inconvenience and thank you for your help.

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