

# REACHING SIDEWAYS

AN EXCHANGE OF VIEWS AND IDEAS

Compiled by the Joseph Priestley District Women and Religion Committee

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Editorial Board: Sara Best, Jewell McHugh & Jean Zoerheide

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## REPORT ON THE NETWORKING PROJECT OF THE JPD WOMEN & RELIGION COMMITTEE

The Networking Project developed out of the W & R Committee's need to know better who we are and what is going on for, by and about women in our local churches and fellowships. We began with discussions and planning over the summer and began the local society survey in the fall.

In November we completed work on the questionnaire and mailed 600 to women from each of the Joseph Priestley societies. Through January 15, we have received 175 replies. One hundred thirty seven women responded in whole or in part to the questionnaire and 38 declined to respond and told us why.

Many of the respondents took time and care in their answers, even though the space on the questionnaire was limited, and provided us with an interesting look at who we are and where our interests, talents and thoughts lie. Although this first return is preliminary and to some degree self-selected, we are heartened by both the size of the response (nearly one-third) and the diversity of the comments. It was by no means a homogeneous response and women who disagreed with questions, issues or concepts also answered in some detail, giving us a clearer idea of their thinking and the values which underlie their positions. We are grateful to all who responded. And we are especially appreciative of the thoughtful and critical comments, the poems and the good wishes which accompanied the returns. If you were not among the group

who received a questionnaire and you would like to participate,  
please send a large, self-addressed, stamped envelope to Marilyn  
Moors, Rockville MD , for a copy.

The Networking Project is studying the information on programs  
in local societies to gain a clearer sense of what groups are cur-  
rently viable, where we might help and what kinds of resources  
would be useful. The replies to the section on religious issues  
help us to understand where UU women are in their thinking and  
what topics are important in the continuing dialogue among us.

We will present a workshop on the Networking Project at the  
Baltimore JPD W & R Conference on March 31 in the afternoon which  
will include a descriptive summary of the responses and a discussion  
of where we go from here.

- Marilyn Moors, Rockville MD

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MINNIE MOUSE, TOO

It's sobering to learn I'm older than Mickey Mouse!

When I read of his dancing at the White House with the  
President's daughter

To celebrate his 50th birthday,

I thought Wow! You've really arrived, Mickey,

And you don't look a day older than when I met you in the 30's.

Was Minnie There, too?

Most of the fuss I read was about you;

That's the way it is, I guess,

Mouse or human world.

When you see Minnie, give her my best.

She did love you and stayed with you all those years...

Bet she sewed on the buttons and kept you happy!

Tell her we cherish her also.

Tell her, too, you probably wouldn't have made it without her.

- Virginia Bates, Woodbine MD

## THE BALTIMORE CONFERENCE IN MARCH

The Baltimore church was happy to be invited (last November) to arrange for a JPD Women and Religion Conference on March 31, 1984, in Baltimore, on the subject, "The Courage to be Human." Monthly over the past four years, women of the church have met for Saturday breakfast together. Representing a wide range of age, interests, and experiences, we have been considering many of the themes embedded in the Women and Religion Resolution of 1977. Consequently we have a rich and wide network of resources to tap for such a conference. People invited to help have responded with great enthusiasm: "Yes, I'd like to be part of that." We are proud to announce the resulting plans.

The 10:00 AM speaker is Lucile Schuck (Longview), well known UU woman, originator of the W & R Resolution, and personal friend of one of the Baltimore women. For a decade she has been a lay member of a committee enabling the encounter of Harvard Divinity School professors and students with the Greater Boston community. The result has been the Theological Opportunities Program.

Lucile's spirit can be predicted in her description of herself as "change agent without permission, whose authenticity does not come through the credentialing process of Patriarchy nor the organizational hierarchy." "Longview" is her chosen name and suggests her life purpose, as does her title, "Claiming Rage as Part of Courage."

The afternoon speaker is Kate Lindemann, Professor of Theology at Mount St. Mary College, a small progressive liberal arts school in Newburgh, N. Y. Kate came to our attention because one of us heard her address a Baltimore convention of philosophers last year. She is an active member of the Society for Women in Philosophy, but it was membership in the Association for the Philosophy of Liberation that nurtured her feminism first. She said her reflections will "come from my experience as a philosopher and church person." What church? With a laugh she said, "Oh, I am a Roman Catholic nun! To whom atheism makes utter [or did she say 'a lot of?'] sense." She is Dominican. Kate has spoken for the Orange County UU Fellowship and enjoys UU's for their openness. This very lively woman will be speaking on "The Courage to be Human: Feminist Methodology," exploring some feminist ways of thinking and doing, and how one attains courage to use these in patriarchal context. She will begin her presentation with questions for her audience. On your toes!

Both speakers will be available for discussion workshops following their speeches.

Most of the workshops are designed to be equally profitable for women and men, but the Courage to be Male when God is no longer. He - or She will specifically assist men in their search; and Mother/Daughter Relationships will be limited to women. Both Rod Gatzke and Sheila Foster are experienced full-time therapists, although for Rod this is a first experience in an area he hopes to develop for further use. He was for 18 years a Lutheran parish minister. Sheila is a Jungian-oriented psycho-therapist who will use myth, guided imagery and discussion, "hoping to touch the mystery of the powerful dyad whose relationship is a passionate one and supersedes all other relationships. It profoundly affects a woman's self-image, sexuality and feelings about men, children, and the world." Sheila has worked with the Baltimore women through several series of classes.

Karen Mason and Sanford Bienen will be leading together for the first time Fathers and Daughters, although Karen has used this theme with the Baltimore group. She is a family therapist who has just moved to George Washington University's Department of Psychiatry Out-patient Clinic. Sandy will be co-leading as an extension of public service related to his job as Assistant Director of the Southern Region of the Maryland Department of Mental Hygiene.

In his annual report to the UUA, President Eugene Pickett, last June called on us to develop a "theology of peace" and he suggested we might begin by studying the American Catholic Bishops' Peace Pastoral letter. Our workshop, Women Gifted as Peacemakers will make a contribution to that call. It will be led by a Catholic woman who is a member of the Justice and Peace Commission of the Archdiocese of Baltimore (and a volunteer at "My Sister's Place" a daytime shelter for street women in the neighborhood of First Unitarian Church). She will give some information about the Bishops' letter, but she plans for her group to examine their own experiences with peacemaking. Men may find they too have experienced the peacemaking role.

Two UU theologically accredited leaders will be giving workshops designed to make us think of our own faith from a feminist perspective. The Search for God's Grandmother, a slide show prepared by David and Beverly Bumbaugh, will be presented again by Beverly by popular demand; and Norma Veridan, Director of Religious Education at the Arlington, Virginia Unitarian Church, will lead a group, Creating Our Church as We Would Like it to Be. (David and Beverly are co-ministers of the Mt. Vernon, Alexandria church. He will be out of town and not available for this conference).

No one doubts that intentional living requires courage. Mary Francis Wagley is an Episcopalian who will help us choose specific goals for ourselves. Membership in her workshop will be limited to those past forty years of age. The workshop will continue into the afternoon, with one leader supplied for each five enrollees. While agism is recognized as a woman's issue, Mary Francis does not plan these sessions to focus on sexism per se, but on liberation. Her title is Living Beyond Middle Age Intentionally and Fruitfully.

A Walters Art Gallery Tour will examine ways in which artists have portrayed women through the ages and take a look at the work of some women as artists. The Gallery houses a comprehensive history of the work in art - paintings, sculpture, jewelry, utilitarian and religious objects. Helen Szymkowiak, our UU guide is both witty and learned. Comfortable shoes are recommended, cost will be \$2.00, or \$1.00 for students and seniors.

Janis Boster, Director of Admissions at Goucher College, and Ted Albert, Headmaster at Tome School in northeastern Maryland, are members of Baltimore First Unitarian Church, who have recently adopted Helen, a Korean orphan. They look forward to another adoption. Janis' teen-age son is also part of their family. How do they manage it all? How do You combine your many responsibilities? Their workshop is entitled, The Two-Career Couple With Children. Flexibility in roles requires courage!

Preliminary findings from the newest project of JPD Women and Religion Committee, "Networking," reveal some fascinating things about us. Marilyn Moors, chair of the project, will present a workshop in the afternoon only: Who Are We and Where Are We Going? The thrust of the discussion will be how do we understand ourselves in relation to feminism and religion.

For specific information on registering, please see the enclosed flyer. The Baltimore Church and the Women and Religion Committee of JPD urge you to attend, women and men alike.

- Jean Zoerheide  
Baltimore, MD

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SHOULD OUR DENOMINATION  
ADOPT GENDER-FREE LANGUAGE?

The following letter appeared in the UU WORLD in an edited (and therefore reduced) form. Its author has requested that it be published in its entirety here.

September 20, 1983

Dear Editor:

Regarding the letters by Dean Allen and Katherine Nichols Winslow in the September U-U World, I beg to differ most profoundly I was as "offended" and disappointed" by their attitudes as they were by the suggestion that our denomination adopt gender-free language.

Despite Allen's assertion that "any educated person" would know that both Jefferson and the Bible writers were not "excluding women" by their use of language, the contrary is actually true. A truly knowledgeable person would know that neither Jefferson nor the prophets thought of women as fully equal to men socially, economically, politically, legally or spiritually. Both in Biblical and Colonial times, the language does, alas, accurately reflect women's second-class position.

The "offense" that Allen feels in having to deal with gender-inclusive language is the same offense that generations of women have born in dealing with gender-exclusive language, both secular and sacred. If gender-inclusive language is really as trivial as Allen suggest, perhaps he would be willing to try an experiment: try singing all hymns with gendered words in their feminine form. Sing about "God the Mother of womankind" and "the sisterhood of women" and "the truth that makes women free." If it really does not change the meaning of these hymns for him, then he is a liberated individual indeed.

I do not think it "catering to a small minority" to recognize one-half the human race in one of the most potent modes we have: language. It is a salutary spiritual exercise to use inclusive language, and not until a church which prides itself on its stand regarding human rights can speak in sex-free language are we really coherent with our values.

Language always embodies and sometimes encases, and therefore perpetuates, our unarticulated assumptions. It is true that changing language alone will not necessarily cause all else to follow, but

language change strikes at the very root of three-thousand years of unexamined...and therefore all the more powerful...social and spiritual assumptions. Which is why change here is so threatening.

Nevertheless, language change has one over-riding advantage: it is possible. Singlehandedly, or as a denomination, we cannot overturn the structure of society and admit all citizens to full legal, economic and spiritual equality, but we can, each of us individually, reflect that hoped-for equality in our words and make our language consistent with our actions.

Regarding the awkwardness which concerns Winslow, I sympathize with the fondness she feels for some of our beautiful old hymns, but if these same hymns, having roots in a less aware time, offended against a person's race or social condition or age, I think she, too, might find them difficult to sing, and, aesthetics aside, she might want them altered to inclusive language.

It is begging the issue to cite that particularly unlovely neologism "huperson." Some of our hymns need only minimal alteration to include both sexes. There is nothing wrong with the words "humanity" or humankind," nor with simply saying "men and women," nor with using us, our, ours and my in place of the many him's, his's and he's in our hymns.

Some hymns are indeed so gender-bound that it may not be possible to translate them without violating their artistic integrity...which fact alone should give us pause. They might be used in conjunction with both new and existing hymns in which the gender is exclusively feminine.

The St. Francis prayer might guide us: to change what we can (and there is much we can do), to accept what we cannot, for poetry's sake, change, and to have the wisdom, courage and grace not to underrepresent either sex in our language.

As for the point regarding the breadth of meaning possible within some (not all!) of the offending words, Winslow is technically correct. Nevertheless, it is asking a lot for us to continually put mental quotation marks around these male-gendered words as we sing them. Part of the charm and the efficacy of singing is that we use our "right brains," our holistic, gestaltic minds, and those words, innocuous as they seem and as capable of broader meanings as they may be, do indeed carry a subtle and powerful message to our hearts...and to those of our children and visitors.

I want to be able to sing and speak whole-heartedly and single-mindedly both my deepest yearnings and my highest aspirations, and in order to do so, I must bring to my worship my whole person. Part of my being, indeed, one of the most consequential aspects of my identity, is my sex. I need that to be recognized.

Speaking from almost fifty years of singing "masculine hymns," using a male-oriented liturgy, and reading a sexist Bible, to speak nothing of libraries' secular material, I (an unpsychotic I, Mr. Allen) do indeed feel unacknowledged and unrecognized.

Again, for those who find they are offended by the proposed changes, I suggest the Native American rule: Walk a mile in a person's moccasins before judging. Try six months of singing all hymns with only the feminine gender used. Try six months of speaking to and about and for the female half of humanity and the feminine face of God.

Men may find they do indeed mind being erased and ignored and unmentioned in our songs and sermons...and they may gain an insight into how we women have felt for lo, these many years. And women may find a deeper meaning in our hymns and homilies, find themselves enfranchised, recognized, validated, confirmed and nourished. Both sexes may find themselves casting a more level glance, and worshipping more inclusively.

I wish both Allen and Winslow well should they choose to try the experiment. I understand their affection for tradition, but traditions are to be honored not worshipped. Traditions are not, per se, ultimate values, and it is perhaps time we had new traditions for a new age and new values.

Sincerely,

Barbara Hebner

Newark, DE



A LETTER TO THE EDITOR

Dear Editor:

The Denominational Affairs Committee of the Alliance of Cedar Lane Church recently learned of the January 27th UUWF Board letter to Dr. Pickett in which the Board stated they had learned of the UUA plan to hire a half-time staff person to work on women's issues, racism and aging. This means that each of these issues is worth less than one day per week of a staff person's time. Along with the UUWF Board, we also are outraged that the UUA is exhibiting this kind of tokenism. Year after year resolutions on these major social issues are passed at General assembly. This proposed action of the UUA shows a complete lack of commitment to, respect for, and understanding of the concerns of a majority of UUs.

The Denomination Affairs Committee of the Cedar Lane Alliance, a group of 175 members, has sent a letter to the UUWF Board commending their stand and urging a continued push for a better solution - one which will not delude us into thinking that we are doing something about the problems of women, racism and aging when we really are not.

We urge the women involved in Women and Religion to join us in commendation and support of the actions of the UUWF Board in condemning the trivialization of the important issues of women, racism and aging. No staff person can possibly do justice to these three issues under these circumstances.

Sincerely Yours,  
Ellen Thompson, Chair  
Denominational Affairs Committee of  
Cedar Lane Alliance

\* \* \* \* \* Bethesda, Md. \* \* \* \* \*  
The 20th Annual Joseph Priestley District Conference, beginning April 13 and continuing Saturday, April 14, features the appearance of both candidates for the presidency of the UUA, Sandra Caron, the present Moderator of our denomination and the Rev. Wm. Schulz. Watch for announcements of the event in newsletter and flyers and plan to attend.

A CHOICE OF HEROES The Changing Faces of American Manhood  
by Mark Gerzon  
Houghton Mifflin Company, Boston, 1982

A Book Review by Tom McHugh,

Potomac, MD

The book's jacket has a helpful diagram that looks like this:

THE MYTHS THAT CONTROL AMERICAN MANHOOD TODAY

Our Inherited Male Archetypes:

The Frontiersman  
The Soldier  
The Breadwinner  
The Expert  
The Lord

Our Emerging Masculinities:

The Healer  
The Mediator  
The Companion  
The Colleague  
The Nurturer

In our predominantly Western culture of today men seem to have a need for heroism. They also, it seems, have the imagination to shape their world so that they ensure a good supply of servants, as become heroes. All the traditional male archetypes picture women as destined to fill servants' roles.

Mark Gerzon, in A Choice of Heroes, makes a good case for the proposition that our inherited male archetypes--The Frontiersman, The Soldier, The Breadwinner, The Expert, and The Lord--are now so outmoded that they threaten to destroy our public and private selves.

For example, consider how the Soldier archetype has long influenced decision-making in the public realm. Military enterprises have been set up to rip the feminine qualities out of every soldier and retrain him to unconsciously equate manliness with violence, femininity with cowardice. This is nonsense, but it has been practiced for a thousand years.

As we've moved into the nuclear age, the Soldier's weapons have become more threatening for all of us. The warriors that women were taught to revere for their "super-masculine" traits now have become suspect. But the bellicose men of action who sent increasing numbers of men into the Viet Nam quagmire--all the time talking tough about air strikes, fire power, landing craft--still deceived themselves into thinking that their only alternative was to overpower the enemy. The archetypes continue to rule at the highest levels of government.

Political scientists are showing us how the inherited male archetypes make it easy for men to bring their own personal doubts and

insecurities into their decision-making. This influence may be unconscious, but it is real, raising the chilling possibility that the personality determinants of presidents and foreign policy decision-makers may make wars more likely. Such is the present power of these archetypes in the public realm.

Gerzon's description of the development and impact of the Breadwinner archetype helps us understand how outmoded models of manhood bring pain into individual lives. For example, as industrialization spread in the 19th century, men came to believe that they did not need to show great interest in household chores or in nurturing children. They believed their wives would find fulfillment in helping them advance their careers and in supporting them emotionally in their struggle for success. A good wife, they thought, would gladly place herself in her husband's hands. Women increasingly question the fairness of this unwritten patriarchal contract.

To the question whether there is likelihood that human beings can escape from the deeply painful effects of the outmoded archetypes, Gerzon answers, "Yes!" He believes that men, if they will, can find the heroism needed to change themselves by tapping into their own firsthand experiences. He cites many of his own, and most of these are very touching. He tells us of many other men who have changed as well.

His description of his experience in the delivery room at the birth of his son is the best illustration of the power of personal experience in the book. He tells how he prepared himself to comfort his wife, respond to the cues of her body, and focus on her needs and fears. One seems to see him discover for himself how great can be the strength and courage of a woman. In such situations where the mother's and the newborn's needs come first, a man cannot keep from knowing that there are times when the husband should serve the wife and child. Gerzon pictures clearly how one father (himself) found the joy to be had in responding to and caring for infants.

My conclusion is that men must stop sleepwalking and accepting their conditioning by our society. They must welcome the challenge to change; to transform themselves. They must listen to other voices, particularly to women who are brave enough to say how they are hurting and to join these women in a campaign to turn the world upside down.

A LETTER SENT BY THE WOMEN AND  
RELIGION COMMITTEE OF THE JPD

Mary Ann Kelley, President  
Marilyn Moors, Vice-President  
Grace Davis, Secretary  
Sara Best, Editor, "Reaching Sideways"  
Kay Cox  
Barbara Hebner  
Shirley Josephson  
Jewell McHugh  
Helen Popenoe  
Jean Zoerheide

Wilmington, DE, Jan 28, 1984

To: The Planning Committee for "A Coalition Convocation:  
Women and Religion in the 80's"  
Randy Lehman-Becker, Miriam Campobasso, Marilyn Cusick,  
Tracy de Vol, Til Evans, Betty Sprague, Marinel Hartogenesisis

At our meeting on January 28, 1984, the Joseph Priestley District Women and Religion Committee reconsidered the question of our attendance and participation in the Coalition Convocation at Albuquerque. The committee began planning last year for its participation in these meetings because we understood that the issues to be addressed there were of major importance to Unitarian Universalist women.

It is with great regret that we must now inform you that we will not participate. As of this date, and with the convocation's deadline set at February 4th, we have found it extremely difficult to obtain adequate information about the program, the speakers or the issues to be fully discussed. Moreover, it appears from the one flyer received that this convocation is simply a women's conference, similar in organization and content to the seven or so which we have organized in this district over the last four years. Attached is a flyer for the conferences which we have planned for this spring.

We feel strongly that there are major women's issues for us to discuss as Unitarian Universalist women, including our role(s) and status within the denomination, the direction and coordination of women's programs within the denomination, the implementation of the 1977 General Assembly resolution, and the continuing sexism

within the UUA and its member societies. We are disappointed that these issues do not appear on the flyer, nor, it would seem, in the program. It was our understanding that the discussion of these issues was the reason for the convocation, and we had expected to see a program which included position papers and/or plenary sessions at which these concerns could be examined.

We regret that the convocation does not meet our expectations of it. Perhaps these expectations were unfounded, but it appears that the larger issue of the role and status of women within our denomination will remain unaddressed by this convocation.

The Joseph Priestley District  
Women and Religion Committee

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#### THE WILMINGTON CONVERENCE IN MARCH

THE COURAGE TO BE is the theme of the JPD Women and Religion Committee sponsored conference to be held March 17, 1984 at the First Unitarian Church of Wilmington, from 8 AM to 4 PM.

Keynote speaker will be Madonna Kolbenschlag, Senior Fellow at Woodstock Theological Center. Ms Kolbenschlag holds a Master's and a Doctoral degree from Notre Dame University. She is the author of KISS SLEEPING BEAUTY GOOD-BY, a book which is now out in Bantam paperback and which has passed 71,000 in print. An interpreter of the cultural aspects of literature, she was in 1981/2 the recipient of the UUAW Chair in Humanist Studies in Marquette University.

After morning and after noon workshops, the Rev. Judith Walker-Riggs, formerly Judith Urquart, will give a talk entitled, "Moving On," which will tell us where women in UU societies are now and where we may be going in the struggle against sexism. Rev. Walker-Riggs has been a UU minister for the past 20 years. She was educated in Oxford, England. Recently married, she has moved to Washington, D. C. and is currently seeking a new position.

Following her talk, Rev. Walker-Riggs will lead a brief worship service. At 4 PM, those who wish may stay a little longer for "re-entry," coffee and farewells.

Price of admission, \$15, includes the cost of continental break-

fast, lunch and coffee during "re-entry. Checks should be made out to JPD Women and Religion Conference and sent with registration information (name, address, phone, society or organization) to Kathie Thomas, 240 Chandler Ave., Centreville, DE 19807.

The Wilmington conference will also offer the following workshops:

1. "Women in Religious Art," - slides and discussion with Lisa Lyons.
2. "TRUSTING YOUR INNER WISDOM," Alice Adelman helps us to explore ways for finding inner resources of strength and wisdom through dreams.
3. "Images of Self Concepts of Women and Men," -two film strips. Mary Ann Kelley will facilitate a discussion of images and expectations of male and female behavior and the social consequences.
4. "Healing After Rape." Barbara Thompson and Mia Noren lead this workshop aimed at those who are close to rape victims, and, by extension, at all those who live in a society where rape is still a major problem.
5. "Seeing and Evaluating People," a discussion on research which shows how cultural conditioning affects sexual stereotyping, led by Mae Carter, Chair of the Women's Studies Department of the University of Delaware.
6. "Women and the UUA." Sandra Caron, Moderator of the Unitarian Universalist Association for the past six years, is presently a candidate for UUA President.
7. "Men and Women in Equal Relationships." Ann H. and Donald E. Tuites have Masters' degrees in counseling and are certified clinical mental health counselors. They are partners with two other individuals in a private counseling service called Adlerian Counseling Associates.
8. "Pack Your Own Chute," a film, followed by discussion, facilitated by Iran Mohsenin, Coordinator of the UU Fellowship of Centre County, Pa. She is a teacher and lecturer. The workshop will deal with our unrealistic fears and faulty assumptions as our biggest obstacles.
9. "Women In Politics." Mary Purcell, National President of the American Association of University Women, will suggest ideas for women's participation in politics. She has been a member of the school board in her own school district in Delaware County, and is a member of the Coalition of Presidents of Women's Organizations.

10. "Positive Parenting, Whatever Your Status." Facilitator is Holly Grafton, a children's therapist connected with the Family Violence Shelter and Child, Inc. of Wilmington.
11. "Sports and Society." Joseph Duffy will lead this workshop on the ways that sports affect the American psyche and what sexist elements are involved in this phenomenon.

Arrangements Chair for the conference is Grace Davis. In charge of registration will be Pat Winkelmayer and Kathie Thomas. May Hatchard and Jane Maynard will serve lunch. Morning breakfast is in the hands of Pauline Luskin. Other members of the Conference Planning Committee include Barbara Hebner, Peg Orner, Kay Cox, Margaret Kazan, S L Schwartz, Jean Spenjamin, Phyllis Hartzler, Pat Green, Shirley Josephson. Conference Planning Committee Chair is Mary Ann Kelley.

See your UU society's newsletter for more information and registration forms or call Grace Davis,

Shirley Josephson

Hatboro, Pa.

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AT OUR TEA PARTY

We are so very happy that so many of you could respond to our invitation to, " A FANTASY MAD HATTER'S TEA PARTY "

It was truly a vote of confidence and a contribution for the many endeavors of the Women and Religion Committee of the Joseph Priestley District - and we need all the confidence and resources we can muster. There is so much to do and our goals are so directly important to the full implementation throughout our denomination of the Women and Religion Resolution passed by the Unitarian Universalists in 1977 at the General Assembly. The "Implementation of the Women and Religion Resolution" was passed by the UUA GA in 1980.

We are proud and grateful to have your continuing support.

- Mary Ann Kelley, Chair JPD W & R Committee  
Adelphi, MD

## TOGETHER WE CAN

In the past the roles and expectations for women and men were clearly defined. Now that those roles are changing, it is important that we look at some ways to prepare ourselves and our children for the future. One way we might begin is through experiencing a workshop called "together we can" which is designed to help us to identify and understand changes in male and female roles in today's society.

A brief description of this workshop follows:

In the time provided, we will explore, identify and seek to understand:

- o changes in male and female roles in society.
- o stereotypes that we unconsciously convey through our actions, our policies, our words.
- o effects that our unconscious behaviors and attitudes have on self-esteem, growth and productivity.
- o behaviors and plan strategies to minimize stereotyping and maximize individual growth.

The type of materials used:

COMING TO TERMS - Finding a definition of sex-role stereotyping and sex discrimination that we can adopt as a group.

IMAGES/SELF CONCEPT - Use of a filmstrip with cassette to compare with your own knowledge and experiences of male/female myths and images.

CHANGING ROLES - Use of filmstrip and cassette to introduce the origins of traditional sex roles from sociological, legal, technological and economic factors.

GENDER COMMANDMENTS - The "should" for male/female.

WORD POWER - The power of language in forming attitudes and self-concepts.

STOP, LOOK AND LISTEN - Use of filmstrip and cassette to view sex-role expectations and pressures.

RELATIONSHIPS - Effects on relationships when inequality of the genders is present.

RECOLLECTIONS - The power of encouragement.

If you are interested in bringing this workshop to your society, please write or call Mary Ann Kelley, Chair, Adelphi, Md.



All day workshops consist of 7 hours - 6 hours of exercises and 1 hour for lunch. \$10 per person. (lunch not included)  
One half day workshops consist of 3 hours of exercises.  
\$5.00 per person.

A minimum of ten people are required before we can bring this workshop to you. This is an excellent workshop for both men and women.

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#### AN INVITATION TO WRITE

We have regularly invited you, our readers, to make your views known in REACHING SIDEWAYS and many of you have contributed articles of such high quality that our reputation for good writing, for pertinency and intelligibility, is known throughout the denomination. We are sure, however, that there are many more of you who should be writing for us but are, for one reason or another, hesitant. We have been told by some of you that you fear your writing might not be up to the high quality of REACHING SIDEWAYS. Please allow us to be the judge! So far we have been able to print at least part of every article sent to us. We have sometimes had to edit or cut some material, but that has been because of space limitations. We have also, on occasion, worked with an author's material, (always with permission) to enhance the point of view in the article. But the material that you see in REACHING SIDEWAYS is the work of a number of people, very much like yourself, whose writing is eloquent because they have something to say.

And now about you. What should you write? Well, perhaps we should make a list here of the kind of material we want.

1. A sermon or talk by your minister or a lay speaker about women's issues. We are certain that many good sermons and talks are not known to us. If you hear such a talk, please get a copy of the material, along with permission of the author, and send it to a member of the editorial Board listed at the end of this article.
2. Original poetry on the subject of women's issues.
3. Book reviews or magazine article reviews of material you have found inspiring.
4. Your views on the actions of our denomination or the actions of your own individual society in regard to women's issues.
5. Letters to the Editor or To Whom It May Concern

6. Anecdotes or "fillers" - two or three line items
7. Your original essay, parable or short story (very short) on issues affecting UU women.

Did we miss anything? We hope not. But if you have written or are about to write something that does not seem to fit into one of these categories, please send your material anyway. At the very worst we will write to you and tell you why we can't use your material. But that probably won't happen. It is more likely that we will write to you and thank you for your material. We will also tell you when you can expect to see your article in REACHING SIDEWAYS.

All of this brings us to another excuse we have heard from those who say that they would write "if only." This excuse has to do with deadlines. Some of our would-be writers claim that they don't know when our deadlines occur. May we say that it is sometimes difficult for us to give an exact date, hour or minute when we are ready to take our material to the printers. But we can give you some exact facts known to us. For the past three years, (this is the third) we have published REACHING SIDEWAYS three times a year--in the fall, in the winter, and in the spring. It takes us about a week to get our material ready for printing and usually another week or ten days to have REACHING SIDEWAYS printed and prepared for mailing. It's highly likely that you can judge our deadline yourself. If you really feel unsure and want to make certain that your material goes in a particular issue, please call or write as soon as your material is ready. We'll be able to tell you about our publication date. We may even be able to hold the presses.

An invitation usually ends with an RSVP. And that's exactly what we would like to have you do. Respond if you please. We would like to have your material in our next issue.

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A THANK YOU NOTE

The cost of this issue has been met by the contributions which we have received from friends of REACHING SIDEWAYS. All of the diligent labor of the publishing crew does save money, but the cost of printing and postage must still be met

To every one of you who have contributed to REACHING SIDEWAYS, the Circulation Manager, Tom McHugh has sent a Thank You note via first class mail. We did receive your check, and we deeply appreciate your interest in our continuing to publish this journal of opinion.

We still need contributions from each reader who now receives REACHING SIDEWAYS. There is no other source of revenue or assistance which enables us to continue to send our journal to all who receive this issue. We will certainly fulfill our commitment to those who contribute.

Our suggestions for amount of contribution are:

\$4.00 covers the direct cost of three issues

\$10.00 enables copies to be sent to Unitarian Universalist officials who may not subscribe, but to whom we wish to send our messages.

Please notify us by check in the mail of your wishes.

Payee: REACHING SIDEWAYS, JOSEPH PRIESTLEY DISTRICT

% Tom McHugh, Treasurer

Potomac, Md.

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