

REACHING SIDEWAYS

AN EXCHANGE OF VIEWS AND IDEAS

Compiled by the Joseph Priestley District Women and Religion Committee

Volume III, No. 3

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Jean Zoerheide

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VOICE OF THE CHAIR

There are many opportunities, today, for us to learn about "leadership." Although there are many types of "leadership" it seems to me that group action works best when there is structure.

Different from the lineal structure so often experienced, a preferred model is one with a convenor with everyone who is involved sharing in the leadership function. It is helpful if the convenor prepares the group or committee for discussion by presenting some ideas for reaction. But goals are set and tasks are shared by the whole group.

Our Joseph Priestley District All Women's Retreat at Murray grove, October 26-28 was just such an opportunity for developing such a leadership model.

Some workshops were available for attendees' reaction and edification. But the opportunity for us to share our hopes and dreams, as women, was important in "reweaving the web" of each of our lives.

How can women in our churches and societies, in the districts, and in our every day dealings have power in leadership? We have the potential for power; we need to practice using it. What is the task of Women and Religion that lies before us? Be a part of the mission!

Following Murray Grove, work on the district Women and Religion Committee and share your "Web of Life" weaving experiences in Reaching Sideways, our publication speaking to and for women in our denomination.

Share your "leadership" with us to make things happen in our denomination.

-- Kay Cox, JPD W/R Chair
Springfield, PA

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WOMAN SPIRIT RISING
(The Mini - Minutes)

Editor's Note: The following is a cutting of a summary of the minutes of the UUA Continental Women and Religion Committee meeting in Columbus, Ohio, June 22, 23, & 24, 1984. Items that have to do with planning and programs for the General Assembly, which began on June 25, have been deleted. If you are interested in seeing the full summary, please write to REACHING SIDEWAYS,
Chevy Chase, MD

Present: Jane Bramadat, Tracy DeVol (chair), Corinne LeBovit, Janet Lutz Smith (vice chair), Linnea Pearson, Mary Rosa (staff), Betty Sprague (secretary), Marinel Hartogensis was unable to attend.

Session 2 With Mary Rosa's help, we reviewed the Job Description for the Associate Director for Social Responsibility, (Mary's position).

- 2.1 as a "presence"
 - visibility - interpretive role - gadfly, both active and passive
 - in publications, keep up with new ones, with revisions (e. g. hymnals)
- 2.2 as a channel - to and from committee and various parts of the UUA - e. g. ministers, UUMA, MsUU, MFC (Ministerial Fellowship Committee). Tracey was asked to secure copies of bibliographies and guidelines given to students by the MFC, and after studying their contents, to write the committee about the importance of inclusive language, of going

beyond gender in worship materials, and into a change in attitude as well as usage. Tracey was further asked to request UUMA for a statement on this subject.

- 2.3 as STAFF COORDINATOR and STAFF SUPPORT to the W and R Committee in its efforts to assist districts and the field in general.
- 2.4 as an ORGANIZER and PUBLICIZER of useful materials available in the area of Women and Religion.
- o from the W and R files at HQ, cataloging archives, saving history of W & R, relevant sermons, worship materials.
 - o from contributions sent from district and societies willing to share successful worship services, readings, sermons, essays
 - o by publishing and publicizing this collection of materials with appropriate addresses and prices.
 - o by ASSEMBLING thematic packets of material and making them available:

- Glossary of Terms (such as Feminism, Feminist, Patriarchy, Hierarchy)
- Women's Spirituality
- Feminist Theology (Crane has done this).
- Understanding Patriarchy

- o by adding appropriate material in REACH Packet (3 times a year) in WACH (Worship Arts Clearing House)
- 2.5 Mary can travel ! - has it in her budget ! Will need District calendars of meetings, seminars, etc. to work into her schedule.

- 3.3 RELATIONSHIP WITH UUWF
- liaison - - does it work?
 - ought it to be reciprocal?
 - what would be best "official" structural relationship?
 - our role is that of "gadfly"
 - we attempt to see that every part of UUA works at implementation of 1977 Resolution
 - do we sometimes duplicate the work of the UUWF?
 - ultimate goals the same?
 - approached from a different perspective?
 - can we be a source of strength for each other?

- 3.4 WHAT DOES IT MEAN TO BE A LEADER?
 We need a new model, a new type of leadership
 a convener, not a chair
 all share leadership function, at some time
 equality within the committee
 tasks are shared
 yet this is NOT unstructured
 must be done obviously - explicitly seriously -
 will then utilize our power
 how do we measure up, currently with this
 new way of work?
 (Kay Cox, W and R Chair for the JP District had been
 observing our ways of relating to each other, and
 when asked to comment, found our constant give and
 take very good indeed.)
 LEADERSHIP FOR CHANGE, Bruce Kopeli and George Lakey,
 new society publishers, 4722 Baltimore Ave., Phila.,
 PA 19143, a pamphlet toward a feminist model.
 this whole area went on October 4 agenda
- 3.6 TIME FOR A NEW RESOLUTION
 Lucile Schuck thinks so. Tracey ~~has~~ invited
 her to our October meeting.
 CHALLENGING --- THE --- PATRIARCHAL --- VISION ---
 Lucile Schuck. Include men and women in the
 process aim at 1986 General Assembly
- 3.7 SEXISM AUDIT
 Who would do it?
 Racism audit was done by outside firm.
 Invited women on the Board of Trustees to
 meet with us to discuss ways of educating
 the Board. (did, one came.)
 Linnea would like this on the Oct 4 agenda
- 3.8 CONVOCATION '86
 Betty to make copies of the already received report
 on CONVO '84, and send it with a reminding letter
 to Til and Randy - - they had been chosen to get
 the next one under way.
- 3.9 Janet named as our reporter to the UU WORLD.
- 3.10 FURTHER --- AGENDA --- ITEMS --- Oct. 4,5,6,7
 Boston GA Workshops, 1985
 Discussion of pamphlet on Leadership - Betty Sprague

IMPORTANT: This Women and Religion Committee "Clearing House" is yours to use, to add to, to make suggestions, to NAME. What shall we call it? Write Ms. Mary Rosa, Associate Director for Social Responsibilities, 25 Beacon Street, Boston, MA 02108. NIGHT --- LINE (Your call will be returned the next day.) (617) 742 0210.

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CAKES FOR THE QUEEN OF HEAVEN

A Curriculum in Feminist Theology

The UUA will soon be publishing this feminist theology curriculum. In eleven sessions, with slides, myths, poetry and the wealth of our own personal experience, the course will explore female religious history and its meaning for our lives. Meet Our Lady of the Mammoths from the old stone age, and Enheduanna of Ur, our first woman theologian; hear the world's earliest known music--a hymn to the Goddess; discover the Queen of Heaven to whom Jeremiah's people were loyal; and experience the contemporary re-emergence of Goddess religion in feminist witchcraft. Relate all this and more to personal issues of body image, power, mother-daughter relationships, conflict, and our hopes for the future.

The kit will contain a study guide which gives specific directions for leading each session as well as poetry, music and other resources to be used. There will also be 70 color pictures with scripts to be used for various sessions. Three Beacon Press books will also be included:

Lost Goddesses of Early Greece by Charlene Spretnak

Toward a New Psychology of Women by Jean Baker Miller

Changing of the Gods by Naomi Goldenberg

This curriculum has been prepared by Shirley Ann Ranck, a UU minister and a psychologist in private practice. She provides the following background information:

While I was at the Starr King School, I decided to research women's religious history. I began by attending a

Goddess conference, did a reading of ancient mythology, and took many courses at the Graduate Theological Union of University of California-Berkeley that had to do with women - women in the Bible, Canaanite mythology, archeology, etc. A little later there was a large grant made to the Graduate Theological Union for the study of "new religious movements." I wrote up a proposal and got a small grant to study feminist spirituality and to teach a course on it. That was the beginning of this curriculum. Women were, and are, saying that their spiritual needs were not being met in patriarchal churches full of male symbols and sexist language.

A group of twelve women and one man took that first course I taught. I tried to connect the historical material with issues in women's lives. After the Women's Convocation in East Lansing, Leslie Westbrook asked me to write a study guide in feminist theology based partly on the convocation. Having taught the course at the Graduate Theological Union, and having accumulated a lot of slides and poetry, I saw the course as much more elaborate than I think anyone else had intended. But Leslie Westbrook liked it, so we went ahead with the work. Here is an outline of the eleven sessions:

Part I: Why Women Need the Goddess

- Session 1. Reclaiming the Female Body
Becoming aware of our personal attitudes toward the female body and of the veneration of the female body in very ancient times.
- Session 2. Reclaiming Our Power as Women
Becoming aware that myths reflect and support social structures; meeting Theodana and hearing her poetry; listening to world's oldest known music; reflecting upon our power as women today.
- Session 3. Reclaiming Mother-Daughter Relationships
Demeter-Persephone myth and our own mother-daughter experiences; celebrating the life stages of woman.
- Session 4. Why Did It Happen? The shift from Goddess to God and our loss of power. Myths of the

loss; how we lose or give away power in our lives today.

Part II: Seeking the Female Presence in Judaism & Christianity

- Session 5: Reclaiming the Female Presence in Judaism
Understanding how our language and symbols work to erase female presence; learning about the Hebrew Goddess; exploring what that means today.
- Session 6: Discovering the Voices of Women in Judaism
Editing the female view back into a biblical story - Abraham, Sarah, and the almost-sacrifice of Isaac -- rewritten from Sarah's point of view.
- Session 7: Jesus and Women
Taking a fresh look at some gospel stories and relating these to our sense of ourselves as women.
- Session 8: Gnostic Christians as Kindred Spirits
Explores the possibility that early varieties of Christianity which were pronounced heresies, might have been more congenial to women. Re-examining our own spiritual journeys.
- Session 9: Mary
Discovering the image of Mary and the effects of that image on women; exploring our images of ourselves as women.

Part III: Contemporary Feminist Spirituality

- Session 10: Witchcraft
Becoming aware of this contemporary religious movement as well as the history of the burning times; exploring some things witches and UU's have in common.
- Session 11: Future Fantasies
Our visions for change in the institutions of family, schools, churches, government, health care, etc.

All sessions are experiential as well as informative.

Visualization, small group discussions, clay, ritual, songs, collage making and so on. Each session opens and closes with the lighting of a candle and sharing of poetry or songs or experiences people bring. The course has now been tested with groups in Cincinnati, Palo Alto, San Francisco, Toronto and at conferences at Lake Geneva, WI, and Asilomar, CA.

- Shirley Ann Ranck, El Cerrito,
California

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LETTER TO AN EDITOR

By coincidence I had the opportunity to read the June edition of REACHING SIDEWAYS. The whole issue is thought provoking and here are my thoughts:

"How sad that middle-aged women are still engrossed in Womens' Liberation ideas of 10-15 years ago. They are still trying to get even for disappointments in their personal relationships."

Yes, there are still some problems, if you want to call unsolved issues from 20 years ago by such a big name. The younger generation, those 20 to 40 years old are sure of themselves and know how to stand up for their rights without constant battles. A young friend of mine, 30 years old, an Assistant State Attorney told me that her boss asked,

"Marion, will you get me a cup of coffee?"

She smiled at him and replied,

"Why don't you ask John to get it?"

John, a colleague of hers, was sitting right next to her. That put the boss in his place and he never asked anything like this again.

Of course there are still inequities in salaries, but it is so much easier to straighten them out peacefully. A big splash creates waves which often cause unnecessary damage. And if a male does make an objectionable remark in a conversation or speech, correct him with a smile, maybe he can be converted into a Very Desirable Companion. I also doubt that there are many members in our congregations who consider our ministers as representatives of God.

As to the language of the Scriptures and the Bible, the question whether God should be He or She -- forget about it. These documents are thousands of years old, and sometime in

the future, whoever lives on this planet then might object to our language. And my philosophy as a Unitarian is:

It does not matter what people worship - a male or female God, the Sun, a mountain, their car, as long as this worship makes them a better person.

And I think many Unitarians feel the same.

I was in the Baltimore church when the women burnt the pieces of paper. Since I considered them intelligent women I thought they were making fun of those wild, wide eyed feminists. When I finally realized they were serious, I was sad that our congregation got that kind of publicity. We have always been highly respected by the community, no matter which denomination. Anyway, why bring all this up again? It did not attract new members at that time, to the contrary.

I suggest let the younger people take over the leadership, there is so much important work to be done for us as Unitarians - to stop the growing power of the Fundamentalists, to keep Peace in the World and make this a better World for everybody, women and men.

- Marianne M. Doctor,
Baltimore, MD

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THE LANGUAGE OF FEMINISM

Sermon delivered June 3, 1984

West Shore Unitarian Universalist Church
by

The Reverend Mr. David H. Cole

Ed. Note: At the meeting of the Continental Women and Religion Committee in Columbus, Ohio, June 22, 23, 24, 1984, Betty Sprague reported that at a service auction held at West Shore UU Church, three women had bought the Rev. David Cole's offer of a sermon, "on your choice of topic." They chose THE LANGUAGE OF FEMINISM. The congregation, which up to that time had taken a dim view of all this fiddling around with the old wording, was stimulated by their enthusiasm to support

the purchase of the new degenderized hymn books!

With permission of the author, the Rev. Mr. David H. Cole, we are including several paragraphs from his sermon. Copies of the full sermon are available and can be requested from West Shore Unitarian Universalist Church, 20401 Hilliard Blvd., Rocky River, OH 44116. \$ 1.00 will cover postage and handling.

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There is no more significant criteria of the way in which our culture has maintained the second class status of women than in the use of religious language, for nothing has been a more powerful influence in shaping society and culture than religious language.

* * * * *

You may ask "Are words that important -- do they really have that much effect on a person's status?" There are those who say that this tampering with the language is silly. What we don't realize is that the language was tampered with to begin with. The deliberate use of man and mankind as if it were to include females, was the beginning of the tampering. Man as a generic term including women is not something that just happened naturally. Dale Spender in his book "Man Made Language" (or maybe Dale Spender is a woman), points out that not until 1553 did Thomas Wilson, writing for an almost exclusively male audience, argue that it was more natural to place man before woman and husband before wife, rather than wife and husband. What he was saying was that the male takes precedence because of the belief that males come first in the natural order and therefore are superior. Females in Wilson's time had no opportunity to protest, thus the marriage service, in most minister's handbooks has the minister pronouncing the couple "man and wife." This always bothered me because I always felt that if a person wasn't a man already, nothing I could say could make him a man. So I've always trans-literated that phrase to "husband and wife."

The concept of male superiority was furthered again in language in 1746 when George Kirkby composed his 88 grammatical rules. Rule 21 said the male gender is more comprehensive than the female gender. "Male," he said, "is the universal category; therefore male is the norm." This gained acceptance among male grammarians, and was gradually forced

on others. Again, women had no share in shaping the rule. They were simply expected to follow it, even though it meant enhancing the male image, and diminishing the female image.

This rule was finally encoded by an Act of Parliament (of all things) in 1850 when it was decreed that "he" legally stood for "she." "HE" included all "shes" in the British Empire.

Interesting enough, in spite of vigorous attempts to enforce this grammatical rule, resistance sprang up. Something was wrong with the grammarian's rule so that it simply could not be accepted by many people because it didn't make sense. So today no less an authority than the Oxford English Dictionary says that the use of "man" as a generic term is obsolete. Not that man is obsolete, that "man" as a generic term is obsolete.

So, if changing words is tampering with language, we do have to conclude that males tampered with it first, and that females and liberationists have a right to tamper with it today.

Linguists point out that it is crucial to do this work of changing language because our language, through its rules, promotes the symbol male at the expense of women, and it unjustifiably emphasizes the visibility and the primacy of male. We are given the message consciously and unconsciously that males are worthier than females.

Remember that old dictum that "sticks and stones may break my bones, but names will never hurt me." Such adages, I am convinced, developed as a defense against the real truth that names do hurt, and hurt very deeply.

Remember also the Bible story in which Adam and Eve were given the right to name the animals. The implication of that is, by naming them, they had power over them. Names give power, and when language enhances the male image at the expense of the female image, it confers power on one-half of the population and denies the validity of the other half of the population.

- The Rev. David H. Cole, West Shore UU Church,
20401 Hilliard Blvd., Rocky River, OH 44116

THE LEGEND OF BARBARA

There were three women named Barbara at one of our monthly Women's Breakfasts at First Church in Baltimore some time ago. Since they were all wearing blue, in a fit of whimsicality they were dubbed the "Blue Barbaras." As a then new volunteer guide at the Walters Art Gallery, I had learned a little about our Barbaras' namesake, since we have a number of representations of St. Barbara at the Gallery. Red is the color of St. Barbara's garb since she died a martyr's death at the hands of her father.

He had locked her in a tower in a beautiful garden to keep her from the influences of the Christians. She became a Christian anyway, converted by tracts smuggled to her via the basket on a rope which was her only contact with the world. When she refused to recant, her father beheaded her himself, whereupon he was struck by a lightning bolt.

Barbara became the patron saint of people in thunderstorms, of churches built on high places, of gunners and miners, and of people who handle explosives. Since she is often shown in Medieval and Renaissance art supervising the construction of her tower, she might have been the patron saint also of builders and masons.

"Might have been," is the proper phrase for Barbara, since there is no solid evidence that she indeed ever existed. Nevertheless, veneration for Barbara reached cult-like proportions in Germany around the 9th century, and it is believed that she was the inspiration for the Grimm Brothers' tale of Rapunzel. Barbara's long hair, by which her father held her to behead her, became the ladder for the witch and the prince in the fairy tale.

Still afflicted with the whimsy attack, I wrote these verses about Barbara/ Rapunzel:

Alas, poor maiden

In the tower;

No telephone

No john, no shower.

Sealed in by Daddy,

A man to avoid,

A walking casebook

For Poe or Freud.

- 3 Grooming your hair
In the lonely dark,
Your view only Heaven,
and a manicured park.
- 4 Who said no one
Was ever brought low
By only a book?
Doomed kid, I just know
- 5 If you start reading,
Stop combing the tresses,
You're going to be
In the mess of all messes
- 6 Never mind he's a prince,
Cleric or laic;
If you want to live long
Opt for the prosaic.
- 7 To say you're forgotten
Would be quite absurd,
But I hope we're not waiting
For a prince or the Word.

I pursued my new interest in Barbara and found her predecessor in Greek mythology in the person of Danae, whose father locked her away in a bronze tower because an oracle had predicted that a son born to Danae would be the cause of her father's death. I believe that all of Barbara's successors in folklore and literature are all the secluded maidens victimized by their families, all the heroines waiting to be rescued - Jane Eyre and Rebecca and all those girl-women featured in modern Gothic novels. There are no more single-occupancy towers and hair is often punk-short, but perhaps many of us see Barbara/Rapunzel as a part of us.

N. B. The oracle was right.

- Helen Szymkowiak,
Baltimore, MD

CHANNING'S SISTERS (AND BROTHERS)

In an article in the last edition of REACHING SIDEWAYS, Lucile Schuck Longview asked us to begin a column where our ideas and actions could be published. Lucile wrote,

"Each of us needs to know that we are not alone, that there are others around this continent who, as UU women, are reaching for the new vision. So we need to communicate."

And that's exactly what you, our readers have done. From different parts of the country, you have told us about yourselves. Here are some of the communications we have received:

Rev. Billie Rose Wright wrote us of "one aspect of UU women's involvement, and my own ministry." Rev. Wright is the USA Coordinator of "Women to End War in the World." WEEW is a non-profit corporation, incorporated and based in Arizona. She writes:

TO UNITARIAN UNIVERSALISTS

Some information about the UU-WEEW Connection

Founded and led by Unitarian Universalist women - and men - WOMEN TO END WAR IN THE WORLD (WEEW) Inc. is a global network working toward and for global peace through communication, cooperation, shared actions and efforts and support with individuals and organizations throughout the USA and in countries all over the world.

We believe that the aims and purposes expressed in the concerns and work of WEEW are a reflection of the liberal religious values of our Unitarian Universalist tradition.

WEEW believes that the individual CAN and DOES make a difference.

We invite Unitarian Universalist women and men to join the WEEW global network and to lend your individual strength and commitment to the mission of an end to the nuclear nightmare and a beginning to the wide possibility and dream of peace.

WOMEN TO END WAR IN THE WORLD (WEEW)
First Unitarian Church
807 Beryl Drive
San Antonio, TX 78213

CHANNINGS SISTERS AND BROTHERS (continued)

From another part of the country we received a letter from a woman who, for obvious reasons, wishes to remain anonymous. She has given us permission to quote from part of her letter as follows:

"Most of us were alienated from the church in some way because our minister was not ready to embrace feminism. Before East Lansing, ('80), one might say our minister was the "maypole" with several of the women of the church gaily circling him. After East Lansing, these same women reluctantly but certainly dropped their streamers. Each could see that he was not going to move as fast as we wished. Several feminists "tried" our church during that time and did not find sustenance for coping with reality of their recognized needs. That saddens me. On the other hand, now when I visit other churches, I realize that our minister has come a long way."

From California comes a letter from Louis W. Jones, 511 Verano Court, San Mateo, California, 94402. Lou has been an earlier contributor to REACHING SIDEWAYS. This time he writes to tell us of a new book by Dale Spender called "WOMEN OF IDEAS (AND WHAT MEN HAVE DONE TO THEM)" published by Routledge & Kegan Paul; 531 pp.; \$ 9.95 (paperback).

Lou continues as follows:

"The subtitle should be not only "What Men Have Done to them," but also, "How and Why They Did It." As I have said many times, to know one's subject, one must first know its history. I found this to be more than true during the sixties in connection with the so-called civil rights movement. (I tried to remedy the deficiency).

Spender asks the question, "Why Didn't I Know," and then proceeds to dig. We learn, for instance, about Aphra Behn, who wrote thirteen novels (plus poems and translations) thirty years before Daniel Defoe wrote ROBINSON CRUSOE, which is generally considered to be the first novel. Aphra Behn also had seventeen plays produced in seventeen years in London, which, at that time, boasted only two theaters. Buried in Westminster

CHANNING'S SISTERS AND BROTHERS (continued)

Abbey, she also became buried in history.

I am at last beginning to see how and why Matilda Gage, who, along with Susan B. Anthony and Elizabeth Stanton, was once prominent in women's rights matters, has been blacked out of history. It reminds me of the saying, "You shall know the truth and the truth shall set you free." - or something like that."

From Doris S. Johannessen of the W & R Committee in Eugene, Oregon, comes news about their very active group. Their W & R Committee has 20 members and they sponsor three on-going Women and Theology study groups (with a total of 43 women involved.) Ten women attend two groups in addition to being active in the W & R C. A fourth study group will begin in January!

I think that any W & R group contemplating a study group in the area of Women and Theology might do well to contact Doris S. Johannessen, Eugene, OR

The always active Pacific Central District W & R Task Force has issued a list of suggestions for Holiday Gifts for Women in the form of four publications. They are:

READINGS FOR WOMEN'S PROGRAMS - a collection of readings and poems for consciousness raising to open and close your meetings and programs. \$ 5.95 plus \$ 1.00 p/h.

MEMORIAL SERVICES FOR WOMEN - readings, poems, and ideas for feminists, non-believers, friends and relatives. For a wide spectrum of convictions. \$ 5.95 plus \$ 1.00 p/h.

WHY WE BURN: SEXISM EXORCISED - dramatic reading exposing sexism in religions. \$ 4.95 plus \$ 1.00 p/h.

OUR STUNNING HARVEST: DRAMATIC READING - adaptation of Ellen Bass' powerful anti-war, anti-violence, anti-rape poem. \$ 4.95 plus \$ 1.00 p/h.

All of the above are distributed by HOT FLASH PRESS, P, O. Box 21506, San Jose, CA 95151

CHANNING'S SISTERS AND BROTHERS (continued)

From Cedar Lane Unitarian Church, Bethesda, MD, comes news about the current activities of the Women's Issues Task Force. This group is sponsoring a Fall Conference with the theme: "WHAT DO WOMEN REALLY WANT?"

Keynoter will be Delegate Marilyn Goldwater, a longtime supporter of women's rights. She is past Chairperson of the Women Legislators of Maryland. She will address the "want" of "Political Power: Women's Status in the Political Arena and What Issues Still Need to be Faced."

Workshops will include one on the "want" of Legal Rights, another on the "want" of Child Care, a third on the "want" of Adequate Health Care, and a fourth on the "want" of Economic Equity.

In addition, this group is running a Fall Adult Program entitled, "Inside the Feminist Mind," at which the group will explore topics for which there exist pervasive biases that reflect male dominated thinking, research and writing.

To those of you who have communicated with us, and helped us to know that there are others around the continent who are also reaching for the new vision, we offer our thanks. We also continue our invitation to become contributors of articles to be printed in REACHING SIDEWAYS.

YOU AND THIS JOURNAL

This edition of REACHING SIDEWAYS marks the beginning of our fourth year of publication. We began our Volume 1 No. 1 in October, 1981 with this statement of purpose:

"REACHING SIDEWAYS will challenge sexism because we seek in the words of our UUA Bylaws,

'to affirm, defend and promote the supreme worth and dignity of every human personality and the supreme worth of the democratic method in human relationships.'

Toward this end, REACHING SIDEWAYS welcomes contributions about how the women and men in our societies are helping to implement the Women and Religion Resolution passed unanimously by the 1977 General Assembly of the Unitarian Universalist Association. For example, contributions that call attention to articles, sermons, discussions, conferences, and other materials that explore the relationship between religious myths and sexism; between religious and cultural attitudes toward women, and the deleterious effects of sexist language."

And now three years have passed. This is the tenth edition of our journal of "views and ideas." What if anything, is different?

Certainly one major difference between October 1981 and October 1984 is the language in the Purposes and Principles of our UUA Bylaws. The General Assembly of June 1984 gave the first vote of approval to change the language. If the June 1985 General Assembly votes to accept these changes, we have to change the words in the Purpose of REACHING SIDEWAYS. And we will be delighted because we know that we have been part of the work to remove the non-inclusive language from our UUA Bylaws.

But there is so much more to be done! The work of all of us is needed to make any kind of dent in that hard shell of sexism which has surrounded the attitudes and actions of so many in the denomination.

What also is required is a means of communicating with each other on a continent-wide basis. This is the kind of candid communication which REACHING SIDEWAYS does provide. The journal has developed a truly continental readership, especially during the past year. We receive articles from and send our journal to most of the states.

Now may we discuss ways and means? Through the labors of diligent volunteers, we manage to deliver each year's issues for about a dollar an issue. Direct costs of publication such as paper, printing, stapling, folding and postage are no longer defrayed in any part by the district program funds. Our journal must operate on contributions from others who wish to see it continue. What this means is that we now

rely on you, our readers for the support to continue the publication of REACHING SIDEWAYS. You will make the ultimate decision of whether or not this journal is of value to the spiritual life of our denomination.

We ask that you make your contribution for the calendar year 1985 if you have not already done so. We will no longer be able to mail your copy of REACHING SIDEWAYS unless we can count you as a contributor.

Our suggestion for amount of contribution is:

\$ 4.00 covers the direct expenses of getting three issues to you with all-volunteer workers.

\$10.00 enables copies to be sent to Unitarian Universalist officials who may not subscribe, but to whom you think it would be well to send our message.

Please send the information listed below with your contribution:

Joseph Priestley District, UUA
Women and Religion Committee
9601 Cedar Lane
Bethesda MD 20814

Address Correction Requested