women and religion grailville '79: beyond this time

A Women and Religion Program Planner based on the first UUA Continental Women and Religion Conference held at Grailville, Loveland, Ohio, on May 25-28, 1979.

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PATHWAYS FOR ENRICHMENT

5 A Series of Adult Programs for Unitarian Universalists

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Seventy-two religious leaders committed to the health and growth of the Unitarian Universalist movement and to the task of erasing sexism within our denomination met at Grailville, a spiritual retreat center outside of Cincinnati, Ohio, over the 1979 Memorial Day Weekend. The conference, called "Beyond this Time", was the first such continental effort sponsored by the UUA Office of the President to explore the religious roots of sexism and to begin to examine the ways men and women in the denomination overlook and undervalue women.

Included in the manual, Women and Religion: Grailville '79, "Beyond this Time", are worship services, workshop ideas, and educational sessions used at the Grailville conference. This is the second program manual resulting from the work of the UUA Women and Religion Committee and the vast network of religious leaders concerned about implementing the Women and Religion resolution.

Leslie A. Westbrook
Minister for Women and Religion

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AGENDA

Friday, May 25, 1979

Happy Hour

6:00 - 6:45	Supper
7:00 - 7:30	Celebration
7:30 - 10:00	Opening Session
10:00 - 10:15	Break
10:15	Closing Music

Saturday, May 26, 1979

8:00 - 8:45	Breakfast
9:00 - 9:30	Sabra Celebration
9:45 - 11:45	Who Are We Religiously?
12:00 - 12:45	Lunch
12:45 - 1:30	Coffee and Conversation with Sandra Caron
1:45 - 4:15	Myers-Briggs Leadership Test
1:45	Rationale
1:55	Taking the Test
2:30	Your Role in Group Problem Solving
4:00 - 5:00	Volunteer Scorers Working
5:00 - 5:30	Yoga with Lilias
5:30	Happy Hour
6:00 - 6:45	Dinner
7:00 - 9:00	Leadership continued
7:00	Looking at M-B Scores
7:20	Making the Most of Your Leadership Style
8:35	Celebration of Individual Differences
9:30	Pajama Parties
9:30	Planning Committee

Sunday, May 27, 1979

8:00 - 8:45	Breakfast
9:00 - 9:30	Sunday Celebration
9:45 - 11:45	Leadership Training
	Maximize Your District Power
	Implementing the Women & Religion Resolution
12:00 - 12:45	Lunch
1:30 - 2:30	"Was Eve a Fertility Goddess Overthrown?" - Slide Show by Mary Schumacher
2:30 - 3:30	Skills Workshops (see separate list)
	BREAK
5:30	Happy Hour
6:00 - 6:45	Dinner
7:30 - 8:30	Skills Workshops
8:45 - 9:45	Skills Workshops

Monday, May 28, 1979

8:00 - 8:45	Breakfast
9:00 - 11:30	Evaluation and Closing Celebration

WHAT BRINGS US TOGETHER:

LOVING OURSELVES AND ONE ANOTHER

Opening Celebration
UUA Continental Woman and Religion Conference
Grailville, Ohio
May 25, 1979

Created by
Leslie Westbrook and Carolyn McDade

Marni

Explanation for Symbol:

A variation on the symbol for woman — astrologically it is also the symbol of Venus — The female figure inside is an ancient symbol of Isis; the moon is, of course, a waxing crescent (symbolic of increasing power of the feminine) the symbol in the cross is one for movement and the sun represents both the yang necessary & the merging of the fem. with the mase.

Opening Celebration

UUA Continental Women and Religion Conference
Grailville, Ohio

Created by Leslie Westbrook and Carolyn McDade

Prelude:
Come Daughter — Words and music by Carolyn McDade

Opening Words:
Sappho's Song — Translated from the Greek by Charoula

Personal Statements:
What Brings Us Together: Loving Ourselves and One Another

Self Blessing Ceremony — Adapted from Z. Budapest

Song:
I Know the Lord Has Laid Her Hands on Me
By Carolyn McDade

Poetry:
It is Time — By Maireen Newell

Let Go — By Ruth Langhindrichs

Song:
Beyond This Time — Words and music by Carolyn McDade

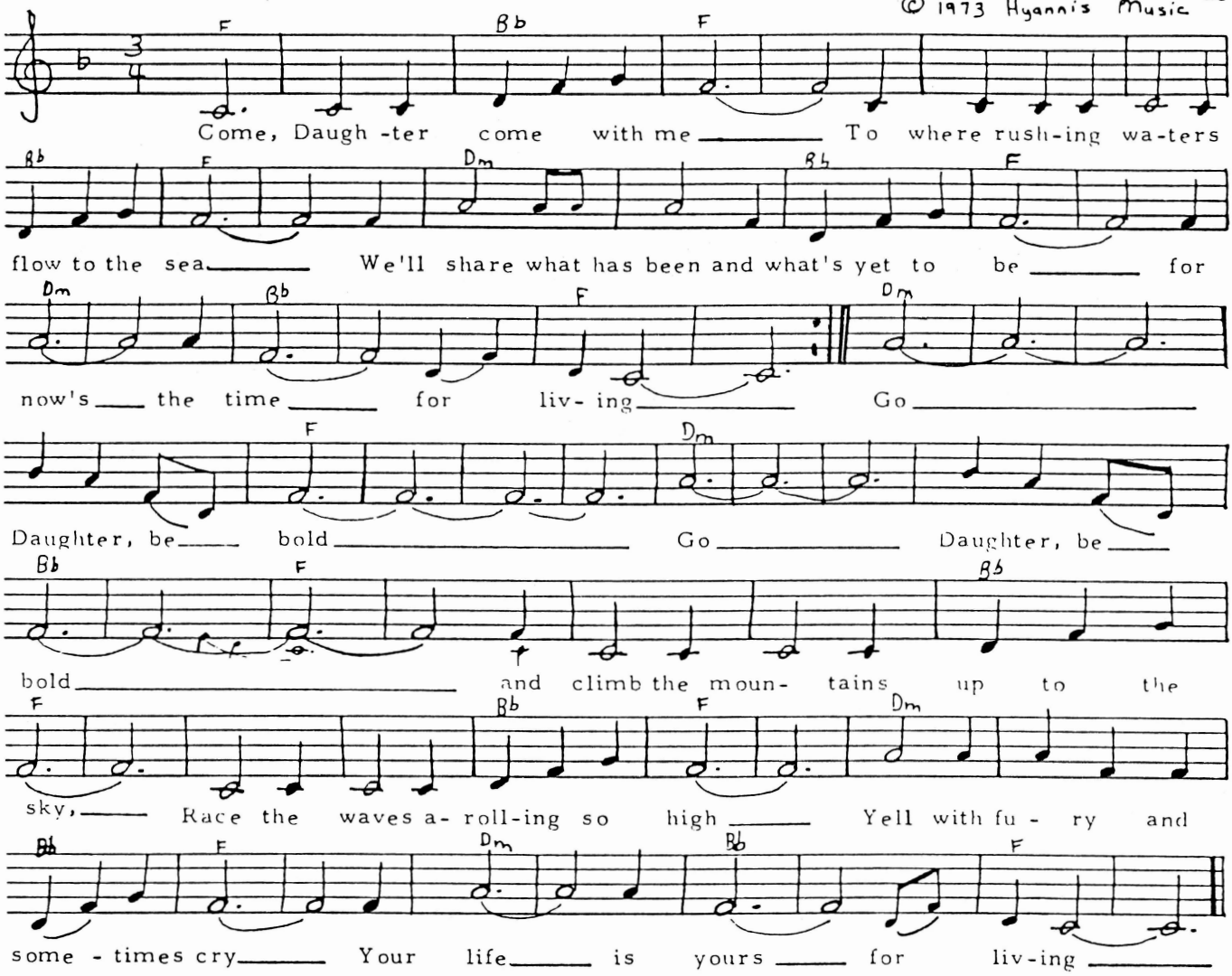
Prelude: Come Daughter Words and music by Carolyn McDade

I want to sing for you a song. I wrote it almost ten years ago for the first Women's Service at the Arlington Street Church. A young woman student minister serving at the church and planning this service asked me to do the music. Her only request was that the music be written by women. I went through music that was available, but I still felt that something that needed to be said was not being expressed. I went home from a meeting with Marni (Politte) one night. The house was quiet, my three daughters asleep upstairs. This still moment in the late night is a thoughtful time for mothers. I sat in the dark and wondered what it is as a woman that I wanted to say to my daughters. There in the early hours of morning this song was born:

"Come, Daughter"

Come Daughter

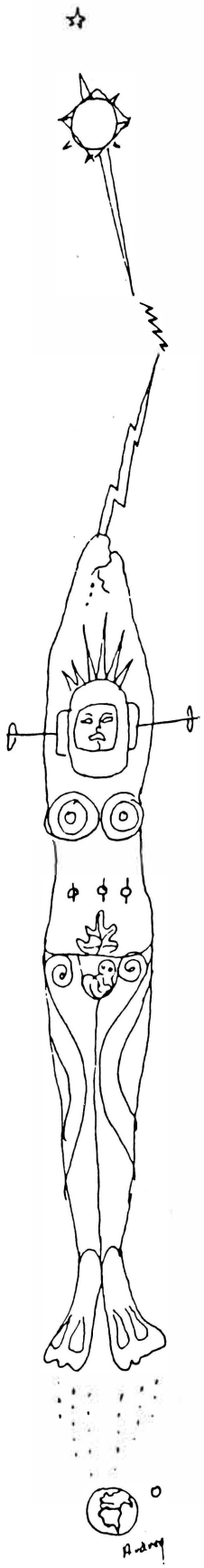
Words + Music Carolyn McDade
© 1973 Hyannis Music



Come, Daughter, come with me
To where rushing waters flow to the sea
We'll share what has been and what's yet to be
For now's the time for living.

Stretch your vision o'er the water so blue;
The big rounded sky speaks to you too;
Pick your own star and to it be true
And let them speak of living.

CHORUS:
Go, Daughter, be bold --
Go, Daughter, be bold --
And climb the mountains up to the sky,
Race the waves a-rolling so high,
Yell with fury and sometimes cry,
Your life is your for living.



Come Daughter

Tell your story and sing your song,
Learn to be gentle, learn to be strong
For living takes a whole life long, and
   Your life's for living.

Learn to give and learn to love,
Nurture all life under heaven above,
Learn of the eagle, learn of the dove
   Your love is yours for giving

Taste the grapes on a far distant vine
Fill your cup with a different fine wine,
Sit at the table with strangers and dine,
   For you must learn of living.

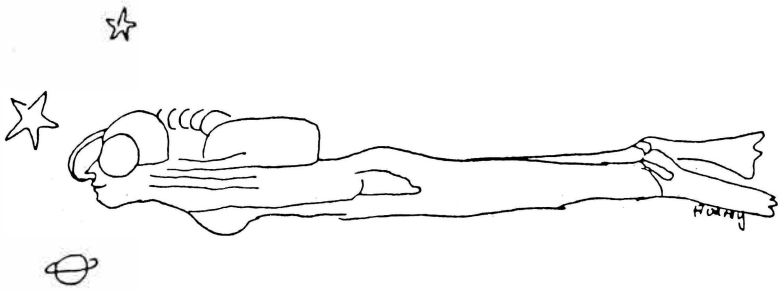
Dance with the milkweed, dance with the rose,
Let the sun burn the sand that drifts
   through your toes,
Let the sweat of your body drench all
   your clothes,
     For you must do your living.

Chorus.

Daughter, dear, you're leaving today
Take my love as you go away,
Pass it out to those on your way --
   What I give is yours for giving.

Daughter, daughter, hold your head high
Laugh and dance, weep and cry
But never whimper, and seldom sigh,
   And boldly do your living.

Chorus.



Personal Statements:

What Brings Us Together: Loving Ourselves and One Another

Leslie Westbrook and
Carolyn McDade

Carolyn and I have known each other for eight years. Our friendship has changed a great deal over those eight years. As we thought about what we wanted to share with you this evening, we decided that we wanted to share something that has deep personal meaning to us and that we thought would be useful to you this weekend as we begin to explore ways to erase sexism within our denomination. We believe that our sense of being religious women comes from our personal experience, not from a theoretical or philosophical or theological perspective. We decided we wanted to share with you some of the important aspects of our developing friendship as a lay woman and a woman minister in this denomination of ours. For you are lay women and professional religious leaders - and you, too, are concerned with how the walls that divide us can be broken down as we begin our task together.

Carolyn and I have each traveled different roads in our spiritual journey. We have crossed paths, gone our separate ways and then, once again, rediscovered one another. We both have a sense that no experience is lost, that we have learned from each encounter, and that we are part of a vast flow or life process. Carolyn and I met at Arlington Street Church . . . where Carolyn had co-founded the Arlington Street Women's Caucus with Marni Politte and where I was a novice assistant minister. I kept a professional distance from Carolyn, admiring her from afar. Roles were important to me then, and structures and political organizations. I was a 'minister' and Carolyn a lay person. There was much we did not share with one another. We held the same dream for our church, but roles kept us from exploring that dream together.

Yet, my religious growth as a woman was stimulated by the Women's Caucus at Arlington Street Church. I watched the Caucus and I began, in small ways, to connect with some of its members. I watched the women of the Caucus take themselves seriously, as women, and I, too, began to take myself seriously. I began to question the automatic and solitary role of women (and ministers) as servant, as caretaker of others, and I began, little by little, to understand that I could minister to others only to the degree that I could minister to myself. The women of the Caucus, through the power of example, helped me to understand that simple truth. It was years later, while planning this conference together, that Carolyn and I could talk about some of the ideas and feelings we had while at Arlington St. Church.

We share this with you this evening in the hope that you will be stimulated to look past the roles you each play in your church or fellowship - past the roles of lay woman, or minister, or director of religious education - to see the common bond and experience we share as women in our denomination. We want to ask you to love yourselves - and one another. For this is the foremost reason we are here this weekend. To love ourselves as religious women. Yes, we have tasks to do within the denomination. We have dreams to dream and to share. We have issues to face. But most important of all, we are here because we love ourselves, we are here to connect with other women, and we are here to become even stronger and more beautiful. We are here because we love ourselves and one another.

Self Blessing Ceremony:

Loving Ourselves (the blessings are alternated between two persons)

-adapted from Z. Budapest

We invite you now, to enjoy the simple self-blessing ritual of Z. Budapest, High Priestess in the Sisterhood of the Wicca.

We invite you to enjoy this self-blessing, a woman's own blessing upon herself, a ritual of self-affirmation which is both private and powerful. This ritual reminds us that we are strong and beautiful in all our totality: our mind, our body, our spirit.

First, we assemble an altar, a sacred spot within our home which symbolizes the Goddess. Our altar has on it:

a white cloth,

two lit candles,

a challice filled with wine and water,

a flower, the symbol of Persephone, and

salt, the symbol of wisdom.

First, salt is strewn upon the floor, and we stand in it, we 'stand on our wisdom.' Then, with the lighting of the candles, we say,

"Blessed be thou creature of fire."

We dip our fingers into the challice, touch our fingers to our forehead, and say,

"Bless me Mother, I am Your child."

We thus acknowledge where we have come from, who we are, the life force which has created us, and our relationship to that life force. There are Powers far greater than we are.

We again dip our fingers in the challice and touch our fingers to our eyes with these words:

"Bless my eyes to see Your Ways."

We ask that we can look at facts and learn from them, that we can clarify our vision of ourselves, that we can look at our life style and determine if it is life oriented, life enhancing.

We touch our nose and say,

"Bless my nose to smell your essence."

Our sense of smell is one of our most primordial senses. It brings us close to nature and to the Goddess.

Dipping our fingers in the challice, we touch our fingers to our lips, and say,

"Bless my lips to speak of You."

Our lips stand for the word, utterance, social consciousness and social conscience. Our ideas are manifested first in words. With speech, we touch each other's minds. We must speak of the Goddess to one another to bring about change in this world.

Then, dipping our fingers in the challice, we touch our breasts, saying,

"Bless my breasts for their strength and beauty."

It was strength and beauty, not weakness, which was valued by the matriarchies. We value our strength.

Dipping our fingers in the challice again, we touch our genitals, saying these words,

"Bless my genitals that bring forth life, as You have brought forth the universe."

It is, after all, our genitals that make us female, and that, in a sense, make us divine, for we issue forth people just as the Goddess has issued forth the Universe. We also issue forth ideas. We are female.

Finally, we dip our fingers in the challice and touch our feet, saying,

"Bless my feet to walk in Your ways."

We are not slaves, we are not powerless. We are capable of living life fully, of walking in the ways of the Goddess. We have the power to speak of freedom and to evoke the Goddess of freedom.

We end with the words,

"Thank you spirits for being with me. Blessed be."

I Know The Lord Has Laid Her Hands on Me

Adaptation of traditional gospel
with new verses by Carolyn McDade

Watch that gull fly o'er the sea -
I know the Lord has laid Her hands on me -
I feel those wings, they set me free -
I know the Lord has laid Her hands on me.

Storms can come and storms can go -
I know the Lord has laid Her hands on me -
Yet still do the wildwood roses grow -
I know the Lord has laid Her hands on me.

Rain shall fall and thunder roll -
I know the Lord has laid Her hands on me -
The winds of Earth shall fill my soul -
I know the Lord has laid Her hands on me.

The seed of life was born at sea -
I know the Lord has laid Her hands on me -
And come to rest in you and me -
I know the Lord has laid Her hands on me.

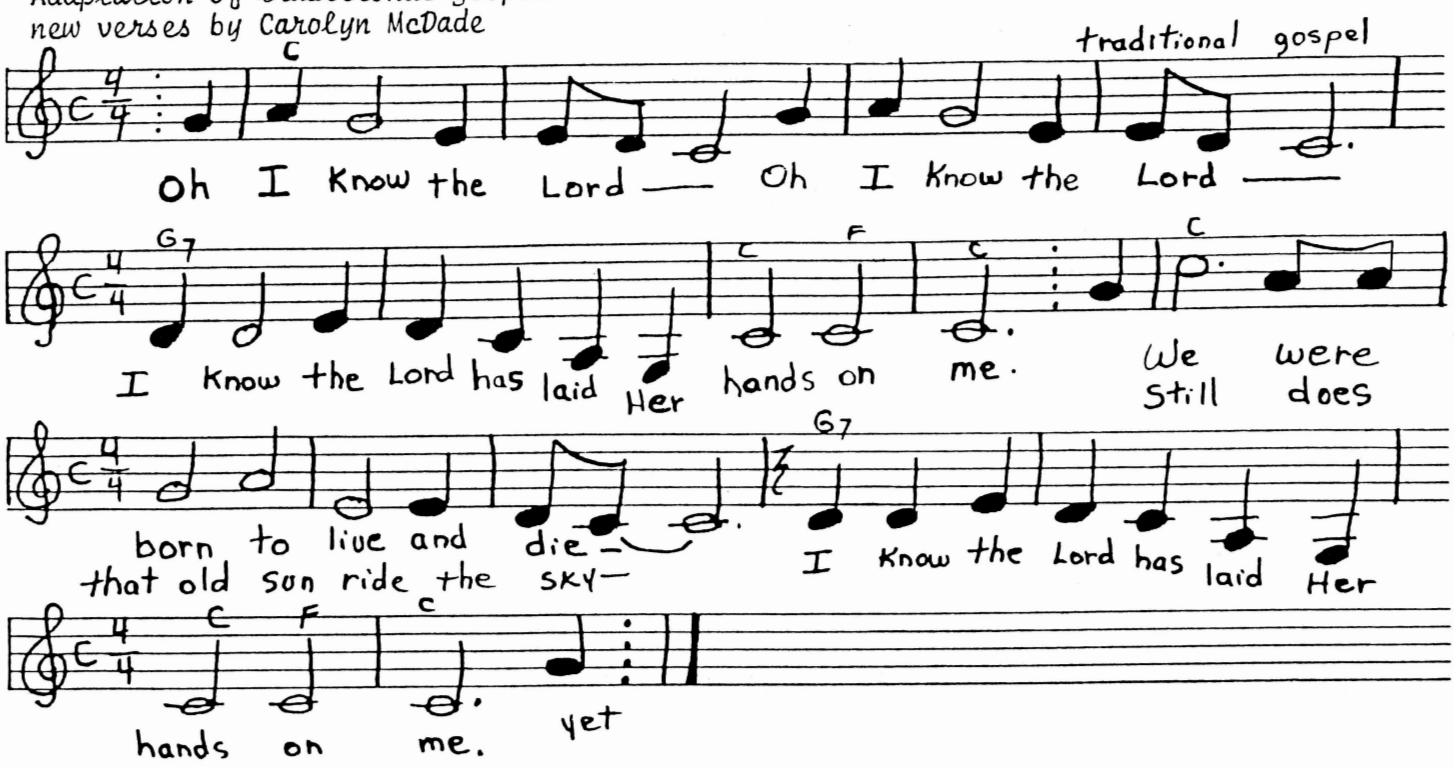
When 'ere my spirits feeling low -
I know the Lord has laid Her hand on me -
I bend to the grass and watch it grow -
I know the Lord has laid Her hand on me.

Brother, Sister, take my hand -
I know the Lord has laid Her hand on me -
Let's journey through this Promised Land -
I know the Lord has laid Her hand on me.

SONG:

I Know The Lord Has Laid Her Hands on Me

Adaptation of traditional gospel with new verses by Carolyn McDade



Poetry:

Two women poets who live thousands of miles apart have both written about the pain of learning to love and value themselves and about the struggle to put energy and effort into learning who they are. They are here with us this evening. We share with you their thoughts.

It is Time

by Maireen Newell

After centuries of self-depreciation
I turn to myself
And smile

After centuries of self-hatred
I turn to myself
And love

After centuries of self-doubt
I turn to myself
And trust

After centuries of silence
I speak

After centuries of powerlessness
I act

It Is Time.

****

Let Go

by Ruth Langhindrichs

Let go.
Let the feelings out.
Take on the changes:
Their sorrows, their fears, their regrets, their pains.
Let go - you can't take everything with you when you
    leave on a journey.
Leave behind the dreams of those inner guardians:
    Mother and Father.
Return the dreams of your husband or lover.
Respect the dream of your child.

Let go.
Dream your own dream.
Follow that dream.
Let go.
Experience the tough, sturdy, genuine exhiliration that
    follows you as you do.
Difficult as it has been and difficult as it will always be,
Discover your own destiny.

There is for each of us, always, the chance to emerge,
Reborn,
Authentically unique,
With the great capacity to love ourselves, and our unique
    gifts,
And embrace the uniqueness of others.

Song: Beyond This Time

Words and music by
Carolyn McDade

We will close our opening celebration by singing together the theme song of this conference, Beyond This Time. Let me tell you how the song was born.

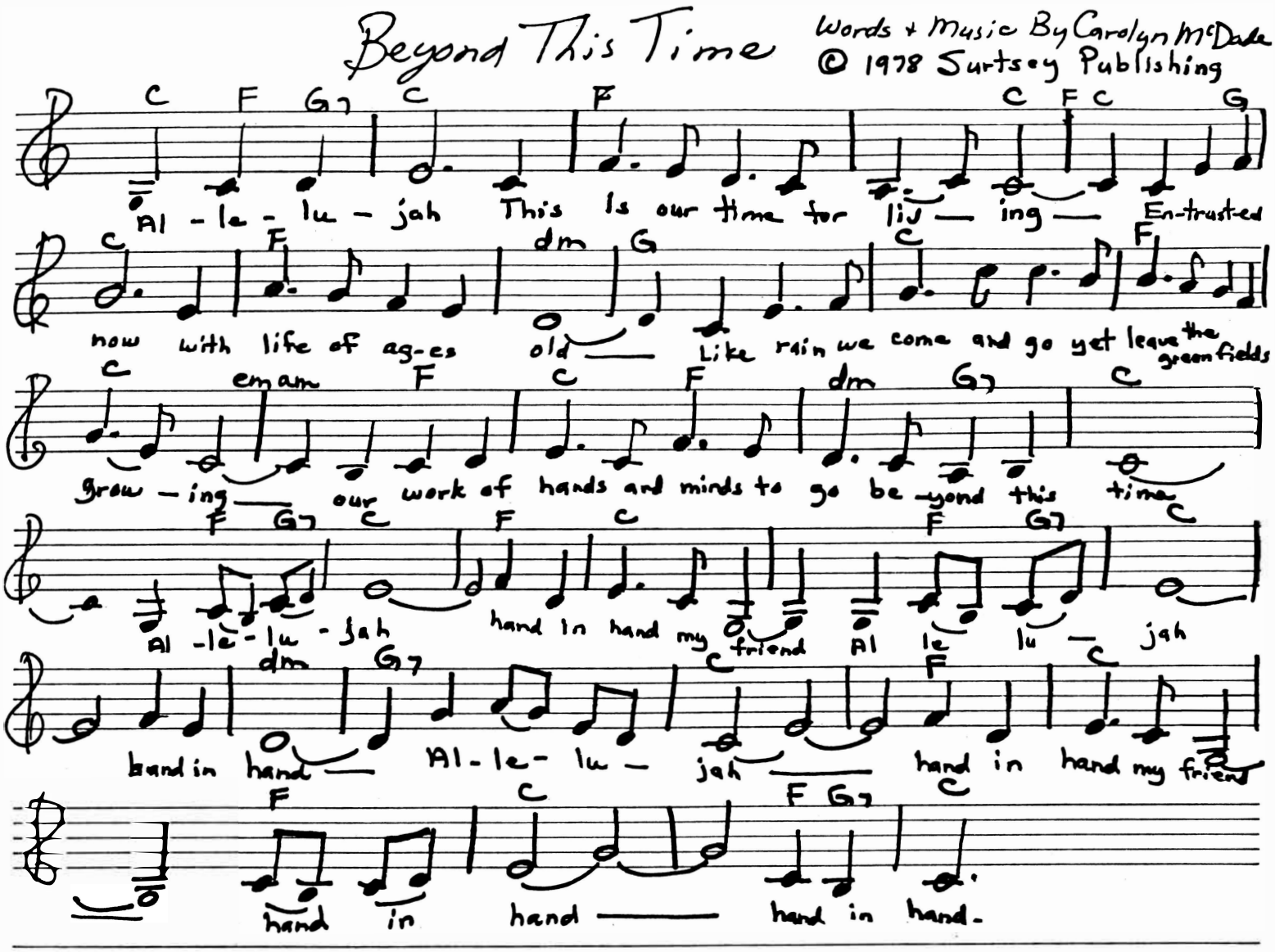
A friend and I went to Cape Cod in late April. We slept under the stars wrapped in coats, wool caps, mittens and sleeping bags -- the night being clear and cold. Rising early, I walked through the scrubby woods to the beach. As always my first sight of the ocean gave me the briefest moment of total hush and then I was filled with a feeling so expansive I would not dare try to name it. It was startling and sweeping. The sand stretched out on either hand to rounding bends in the shore, the high bluff rose at my back and the ocean spread out before me -- more magical, more symphonic, more exciting, personal and universal than any memory I had of her.

I was thrilled with the excitement of a centered peace, my vision felt as clear as the day, and a love swelled inside me like a child racing toward birth. Within weeks I would be going with many others to the peace demonstration at the United Nations, scheduled as the special session on disarmament began. Seabrook, slightly north and washed by these same waters would in June be the site of a possibly illegal occupation by people seeking to call attention to the dangers of nuclear power and the promise of alternative sources of energy. The delays in the ERA were an increasing and inexcusable affront to women. I sorrowed that in our humanness, so magnificent and soaring, we can still risk so divine earth and ignore the rights of her people.

This song was born as I walked there, knowing it is not enough to love -- we must also protect and confront, plan and prepare, stretch our intellect with love, and work. Then only will we be able to leave an earth that is beautiful, accessible, and free of spirit, that is cherished and lovingly tended, in which all people and our children beyond us may live decent lives, granted full dignity and access to fulfillment.

At such times I feel very much a woman -- a universal woman -- close to the earth and to life. I want the freedom to be my most decisive and powerful self, my most spiritually centered, that I might take this trust and tend it with all my imagination and skill and love. The freedom to do this is the meaning of the Women's Movement to me, and why I am here at Grailville.

Let us sing now together, Beyond This Time.



Chorus: Allelujah, this is our time for living
Entrusted now with life of ages old
Like rain, we come and go yet leave
the green fields growing
Our work of hands and minds to go
beyond this time

Allelujah, hand in hand, my friend
Allelujah, hand in hand
Allelujah, hand in hand, my friend
Hand in hand, hand in hand

Allelujah, side by side, my friend . . .

Allelujah, to dance and sing, my friend . . .

Welcome to Grailville

Welcome to the first UUA Continental Conference on Women and Religion. You are here because you are UUA district leadership, committed to implementation of the 1977 UUA General Assembly Women and Religion Resolution. That resolution reads as follows:

WOMEN AND RELIGION

WHEREAS, a principle of the Unitarian Universalist Association is to "affirm, defend, and promote the supreme worth and dignity of every human personality, and the use of the democratic method in human relationships"; and

WHEREAS, great strides have been taken to affirm this principle within our denomination; and

WHEREAS, some models of human relationships arising from religious myths, historical materials, and other teachings still create and perpetuate attitudes that cause women everywhere to be overlooked and undervalued; and

WHEREAS, children, youth and adults internalize and act on these cultural models, thereby tending to limit their sense of self-worth and dignity;

THEREFORE, BE IT RESOLVED: That the 1977 General Assembly of the Unitarian Universalist Association calls upon all Unitarian Universalists to examine carefully their own religious beliefs and the extent to which these beliefs influence sex-role stereotypes within their own families; and

BE IT FURTHER RESOLVED: That the General Assembly urges the Board of Trustees of the Unitarian Universalist Association to encourage the Unitarian Universalist Association administrative officers and staff, the religious leaders within societies, the Unitarian Universalist theological schools, the directors of related organizations, and the planners of seminars and conferences, to make every effort to: (a) put traditional assumptions and language in perspective, and (b) avoid sexist assumptions and language in the future.

BE IT FURTHER RESOLVED: That the General Assembly urges the President of the Unitarian Universalist Association to send copies of this resolution to other denominations examining sexism inherent in religious literature and institutions and to the International Association of Liberal Religious Women and the IARF (International Association for Religious Freedom); and

BE IT FURTHER RESOLVED: That the General Assembly requests the Unitarian Universalist Association (a) to join with those who are encouraging others in the society to examine the relationship between religious and cultural attitudes toward women, and (b) to send a representative and resource materials to associations appropriate to furthering the above goals; and

BE IT FURTHER RESOLVED: That the General Assembly requests the President of the UUA to report annually on progress in implementing this resolution.

The above resolution was passed unanimously.

Ithaca, NY 1977

This conference has been designed to help you, a UUA district leader,

- develop strategies for implementation of the resolution in your discrict,
- explore who you are religiously and share what has meaning and inspiration for you,
- acknowledge myths that we all live by and understand their implications in our lives,
- improve your leadership and other skills
- develop a body of materials that will help to effect change in individual lives, districts and societies,
- provide a vehicle for continued communication, and
- recognize our diversity, our unity and our common goals so that participants will feel stronger and more powerful as a result of being together.

Facilitation of the many sessions this weekend will be provided by the various members of the UUA Women and Religion Committee. They are the people who took the suggestions from the past two years of General Assemblies and planned this conference. Let me introduce them to you.

UNITARIAN UNIVERSALIST ASSOCIATION WOMEN AND RELIGION PLANNING COMMITTEE:

Carol Brody, Columbus, OH; LREDA
Billie H. Drew, Lexington, MA
Lynn Lyle, Jacksonville, FL
Rosemary Matson, Berkeley, CA
Carolyn McDade, Newton, MA
Joan Mendelsohn, Bedford, MA
Jean Zoerheide, Baltimore, MD; UUWF
Denise Tracy, Lansing, MI; MS.UU

The Sabra Celebration
created by
Joan Mendelsohn and Denise Tracy

Prelude and Offering
Prayer to Aphrodite
by Kay Gardner

Opening Words

The Sabra

Song: Bread and Roses

Esther: Woman of the Sabra

Music for Meditation
Inner Mood II
by Kay Gardner

Communion
of the Word
of the Sabra

Song: Sarah's Circle

Closing Words

SABRA CELEBRATION
Created by Joan Mendelsohn & Denise Tracy

Prelude & Offering

Opening Words

THE SABRA -

Sabra is the Hebrew word for a local cactus, a prickly pear, tough on the outside, succulent at the core. It is applied with grudging affection to the native-born Israeli woman or man, who, like the cactus hides the inner sweetness beneath a rough exterior. We speak today of our Israeli sisters, affirm their experience and resilience, and make that power ours.

The Sabra is a new breed of people comprising the contradictions of arrogance and self-sufficiency with gentleness and cordiality; contrasting the soft heart and thorny exterior of the fruit.

Often abrasive outside her natural environment, the Sabra is generally more purposeful, decisive and resourceful than her overseas cousins; quietly self-contained, she is at the same time acutely responsive to the needs of others. The Sabra has little time for ritual niceties; her land is harsh and uncompromising. The Sabra has the virtues as well as the defects of the frontier.

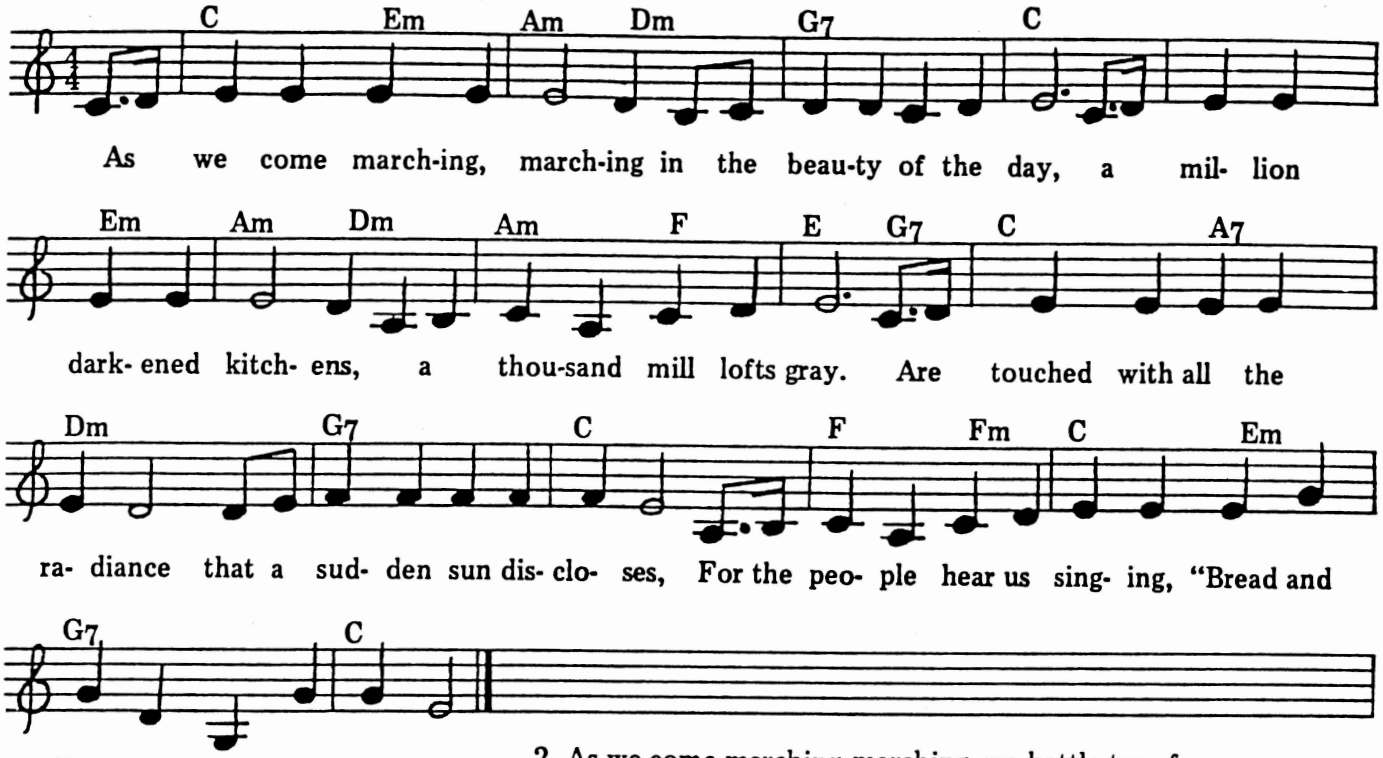
The Sabra is not a violent person (only surface prickly). Because she lives close to fundamental truth, she is an extremely gentle parent, deeply engaged in family relationships, a loyal friend, a woman sensitive to song, story and sorrow. She has an essential humility that makes her uncomfortable in the role of conquerer.

Encouraged since childhood to be a free and equal individual, rather than part of a minority, she is prepared to demand and enforce that right. She and her sisters and brothers are bound together, not only by the knowledge of a shared past, but more importantly, by the conviction of a future entirely in their own hands.

Bread and Roses

Words by James Oppenheim
Music by Caroline Kohlsaat

The Massachusetts state legislature, in its closing session of 1911, passed a law limiting hours of children under eighteen to 54 hours a week. The textile corporations, in retaliation for this worker victory, cut all employee hours to 54 per week, with wages cut correspondingly. The workers in the Lawrence, Mass. textile mills began a nine week strike, January 1, 1912. Women workers carried banners: "Bread and Roses" in their walkout marches. Just as in the family, where women had the role of keeper of morals and upholder of beauty, the women fought not only for workers' rights but for the quality of life.



2. As we come marching, marching, we battle too, for men,
For they are women's children and we mother them again.
Our lives shall not be sweated from birth until life closes,
Hearts starve as well as bodies:
Give us bread but give us roses.

3. As we come marching, marching, unnumbered women dead
Go crying through our singing their ancient songs of bread.
Small art and love and beauty their drudging spirits knew.
Yest, it is bread that we fight for,
But we fight for roses, too.

4. As we come marching, marching, we bring the Greater Days,
The rising of the women means the rising of the race.
No more the drudge and idler, ten that toil where one reposes,
But a sharing of life's glories,
Bread and Roses, Bread and Roses.

Reprinted from *Songs of Work and Freedom* by Edith Fowke and Joe Glazer Used by Permission

Source: *Songs of Work and Freedom* (91). Also: *The Liberated Woman's Songbook*, p. 60 (93), *Honor Thy Womanself* LP, Rounder 4006 (48).

Esther: Woman of the Sabra

For this story a small bench, a bowl of luscious, ripe pears, and a knife are necessary. The bowl may be picked up at the appropriate time and held out to the court and to the congregation. However, do not pass it until the time of communion. For dramatic effect you may want to sit on the bench as Esther does in the story.

There grew a garden in the center of a very great palace in Israel. In this garden grew luscious flowering plants, trees dripping with figs, almonds and other fruits. Intricate walkways and paths meandered carefully in the garden's midst. On these walkways one could wander and ponder the ways of the Universe or the course of one's life.

On a particular day, many years ago, a woman who was both beautiful and wise walked these garden paths midst the flowers and figs. But, on this day, her walk was not relaxed and peaceful -- instead her walk possessed a studied air. Her shoulders were stooped as though she carried a very great weight upon them. There were concentration lines around her eyes and worry lines about her mouth and on her forehead. Esther was in the midst of weighing a great decision.

On this day she had discovered that Haman had received permission to build gallows upon which her people would be hung.

Esther had received word from her uncle, Mordecai, that since she was the Queen she must take action to save her people.

Esther was torn by many desires: On the one hand, she had a comfortable life. Her dreams and desires were at her fingertips.

Yet, on the other hand, her life was filled with the blessings of opulance. To speak meant risking her life and becoming an outcast, for her people's sake.

Yet, on the other hand, silence would mean death and destruction for her people.

On the one hand, she was a woman of great privilege, with long sought after status and rights. To speak might mean loss of what few privileges she had gained. Was she willing to risk all she had sought after with no recognition or appreciation?

Esther walked and thought... and thought and walked... amidst the beautiful garden.

Esther sat down on a bench, hoping for a sign that would clear her mind.

She spied a luscious fruit, on the branch of a tree. It was irresistable she picked it.

The fruit was a sabra, a pear. She felt its coarse, hard, tough skin and knew it represented her people. The sabra represented the Jews' struggle to survive. The sabra symbolized a people who lived close to the earth by necessity, not necessarily choice.

Esther knew if she cracked open the pear she would find a luscious sweetness, delicious in taste. The inner core, also, represented her people. They were sweet, gentle, loving... and like the sabra they lived out the contradictions of their lives, often only a miracle tipping the scales of balance for their survival.

As she sat in the garden and felt the skin of the sabra she thought, "I, too, am like this pear -- privilege, wealth, and comfort have only masked my Jewish heritage. By not speaking, I deny my Jewish heritage... of living in the balance."

Esther, quickly picked more fruit, arranged it in a beautiful bowl -- and approached the King and Court, to ask for an audience with the King.

The King received her, reaching his sceptre to her, welcoming her to his court. (Pick up the bowl of fruit). Now Esther was a wise woman and had many political skills as well as charm and beauty in her possession.

When the King asked her "What is your request?", she replied "I wish to share this luscious fruit with you, Haman and your court." She then gave freely of the sabra. While they ate she bowed low and invited Haman and the King to dine with her that evening. The King honored her request.

That evening, after a dinner of many delicious courses of rich and elegant foods, to remind herself of her people, Esther once again served the sabra to the King and Haman. As the King ate, he said to Esther, "Your hospitality and food was most gracious. I am grateful you are my Queen."

Esther then replied, "Why is it then that you wish to kill me?"

"I wish you no harm," gasped the King.

"But you are building gallows throughout the land to hang my people. Since I am a Jew, you will have to kill me, also."

The King realized his grave error.

To this day at the time of Purim, the Jews celebrate Esther the Queen who was a woman of risk -- a woman of essence -- a woman of the sabra.

She risked wealth, privilege, comfort to save her people.

Each year a carnival is held in her honor and her praises are sung throughout the lands.

The ways of the Sabra (hold out bowl) are the ways of great caring and risk.

Music for Meditation (Inner Mood II by Kay Gardner)

Communion of the word
of the sabra

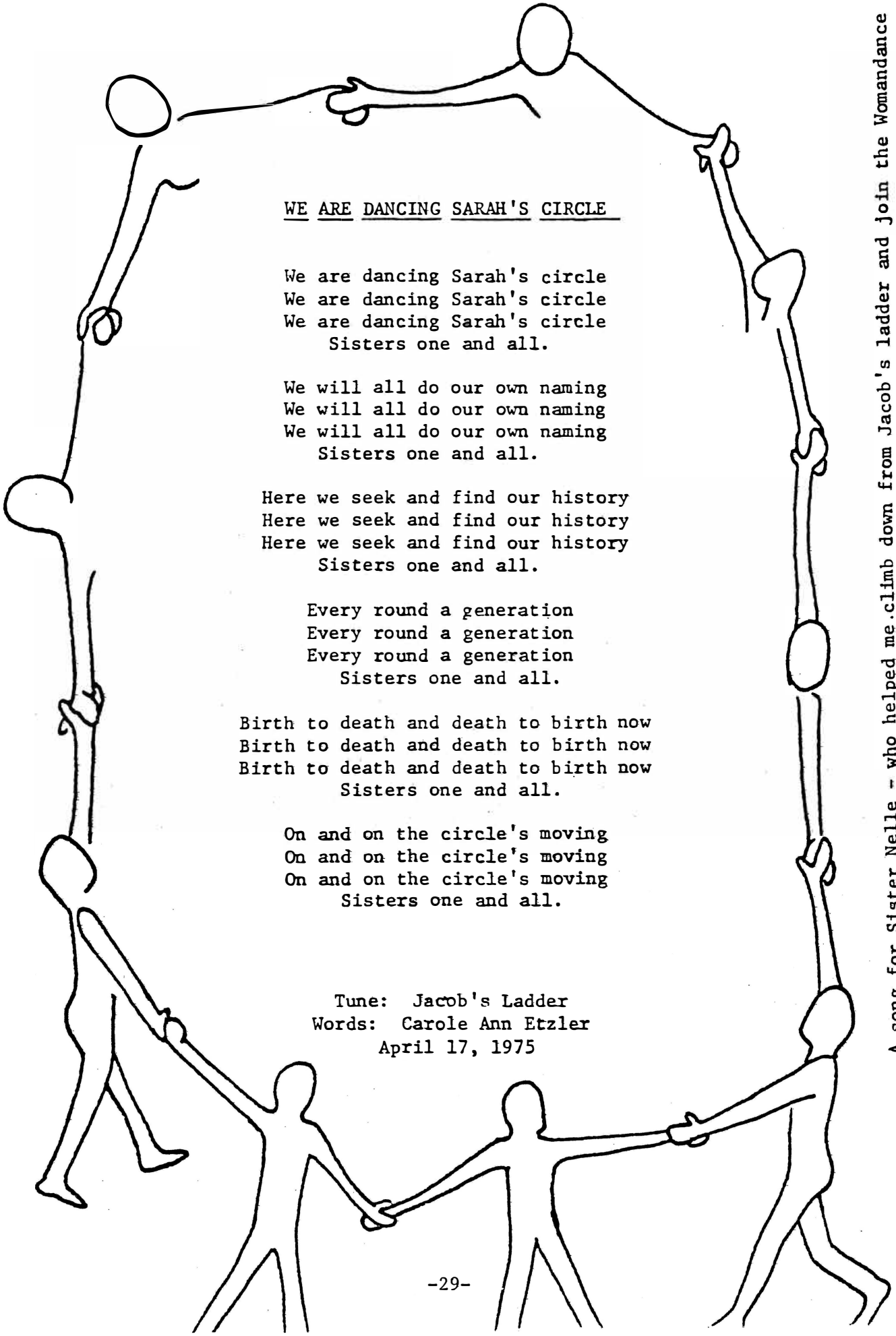
Song: Sara's Circle (see next page)

Closing words:

On this day, may we, like Esther, find words to enable us to take the risks that we need to take.

On this day, may we question our privilege, our wealth, our comfort.

On this day, may we become women of the sabra.



WE ARE DANCING SARAH'S CIRCLE

We are dancing Sarah's circle
We are dancing Sarah's circle
We are dancing Sarah's circle
Sisters one and all.

We will all do our own naming
We will all do our own naming
We will all do our own naming
Sisters one and all.

Here we seek and find our history
Here we seek and find our history
Here we seek and find our history
Sisters one and all.

Every round a generation
Every round a generation
Every round a generation
Sisters one and all.

Birth to death and death to birth now
Birth to death and death to birth now
Birth to death and death to birth now
Sisters one and all.

On and on the circle's moving
On and on the circle's moving
On and on the circle's moving
Sisters one and all.

Tune: Jacob's Ladder
Words: Carole Ann Etzler
April 17, 1975

A song for Sister Nelle - who helped me climb down from Jacob's ladder and join the Womandance

UUA WOMEN & RELIGION CONFERENCE - Grailville, Ohio - May 1979 - 9:45-11:45

Saturday Morning Session: "Who Are We Religiously?" - leader: Rosemary Matson

In Dyads: (1) WHO ARE YOU? (How we perceive ourselves)

Who are you? Who are you? Who are you? Who are you?
..question to be asked 8 - 10 - 12 times; then reverse and the answerer asks the question.

(2) WHO ARE YOU AS A WOMAN?

When did you first think of yourself as a woman?
What were your feelings?
Did you ever wish you were a man?

In Groups of 6 - 8: (3) WHO ARE YOU RELIGIOUSLY?

What was your religious experience as a child?
How did the religious beliefs in your family influence sex-role stereotypes?
What childhood messages did you receive about your place in religion?
How did the religious language affect your feeling of self-worth and dignity?

(4) IF YOU COULD CHOOSE, WHAT WOULD YOU WANT FROM YOUR RELIGIOUS COMMUNITY?

(Fantasize your ideal religious community.)

(5) HOW DO OUR UU CHURCHES/FELLOWSHIPS MEASURE UP TO YOUR IDEAL RELIGIOUS COMMUNITY?

How does it impower you? compromise you?
What are some of our UU traditional assumptions that are sexist?
Does it live up to its principles of promoting supreme worth and dignity of everyone?

Saturday 1:45-4:00 and
7:00-9:00 p.m.

MYERS-BRIGGS TYPE INVENTORY

by Lynn Lyle

Rationale for Leadership Training

(Note: Because of lack of time the workshop as described below was not offered in its entirety at Grail ville.)

Implementation of the Women and Religion Resolution is a complex and monumental task requiring great commitment and use of the abilities and talents of every individual involved. Successful implemention of the Resolution depends upon the full use of our leadership skills and upon teamwork and intermeshing of our different complementary leadership styles.

One of the goals of the Conference is to improve leadership skills. This particular session was designed to give each individual more information on their own leadership style and on the styles of others. It provides participants with the opportunity to observe and analyze these different leadership styles in group problem solving.

I. Introduction to the Myers-Briggs Type Indicator - 5 minutes

The Myers-Briggs is a personality inventory designed by two women, Isabel Briggs Myers and her late mother, Mrs. Myers. On opposite sides of the Atlantic Ocean and unknown to each other Jung and Briggs and Myers were developing very similar theories of personality. At a later date they met and corresponded about their theories. The inventory is based on this Jungian theory of personality. Isabel Myers Briggs has devoted her life to perfecting it.

II. Administration of the Myers-Briggs Type Indicator - One hour

The Myers-Briggs is a personality test and can be administered and interpreted only by trained professionals. For information on individuals in an area who are knowledgeable about the instrument and on test scoring procedures contact Dr. Mary McCaulley, Center for the Application of Psychological Type, 1441 N.W. 6th Street, Suite B-400, Gainesville, Fla. 32601, (904) 375-0160. For information on ordering test materials contact Consulting Psychologists Press, 577 College Ave, Palo Alto, CA 94306, (415) 326-4448. You will need to order a copy of the Myers-Briggs test, plus a copy of the sheet "Understanding the Type Table", for every person attending your conference.

The Myers Briggs Type Indicator is used by professionals in many settings for purposes as varied as career counseling, managment and leadership training, team building, personal counseling and marriage counseling.

"Your Role in Group Problem Solving"

III Observation of Leadership Styles in Problem Solving Groups- 1½ hours

A. The entire group is divided into five or more smaller groups of 5-10 people heterogeneously and homogeneously according to leadership styles. Included are at least one group of each: Catylst, Visionary, Troubleshooter/Negotiator,Traditional/Judicial and one evenly mixed group.

Provide each group with a description of the problem to be solved, "Project: Faculty Cutback Description Sheet" (Attachment I) or some other complex problem relevant to the group. Give all the groups the following tasks:

1. Read and discuss the problem.
2. Brainstorm solutions to the problem.
3. By consensus decide on a solution to the problem.
4. Prepare a group report on your decision and your process.

B. Optional: If defensiveness is low in your groups, station a trained process observer with each group. Using criteria from the Group Process Observer's Guide (Att. II) or the Participation Style Observation Guide (Att. III) and background material on Functional Roles of Group Members and Group Leaders (Att. IV), the process observers can determine leadership and participation styles.

After the problem-solving groups have completed their tasks, process observers give feedback to their groups. (10-15 minutes)

C. Each group reports back to the larger group the results of their deliberations. A comparison of the varying process or participation styles of each group is discussed.

"Making The Most of Your Leadership Style"

IV. Group Interpretation of the Myers-Briggs Results - 1¼ hours

Results of the inventory are distributed. Using the form, 'Understanding the Type Table' (available for order with the test, itself) and the handout, Leadership Styles (Att V), a trained professional gives an explanation of the results of the inventory. She or he refers back to the varying processes exhibited in the problem-solving groups. The large group is divided into smaller homogeneous groups according to leadership style and given the following instructions:

1. Read and discuss the handout, Leadership Styles, concentrating on your group's leadership style.

2. Prepare a group report explaining the strengths and possible weaknesses of your leadership style. In your report make an attempt to persuade the other groups of the importance of including someone of your leadership style on the managment team.

Each group makes a presentation. A general discussion of leadership styles ensues.

Celebration of Individual Differences

End the evening by singing some of the feminist songs from the Arlington Street Women's Caucus Songbook, available for $3.00, by sending a check to P.O. Box 297, Arlington, Mass. 02174

Attachment I

PROJECT: FACULTY CUTBACK DESCRIPTION SHEET

Overstaffed Community College located in No Growth, Pennsylvania is a ten-year old community college of approximately 5,000 full-time students. Enrollment three years ago was up 3,200 but has stabilized during the last two years at 2,500.

Of these 2,500 students enrollment trends have shifted from a heavy enrollment in the humanities and social sciences to an increase in the business and occupational fields.

As chairperson of the Humanities Division of the college, you have been faced with decreasing enrollments in your division. This is especially true in the more advanced elective courses.

Additionally, you had to face a minor budget cut last year but managed to hold on to all your staff. However, this year the state has again failed to appropriate new monies to the community colleges and you are faced with a drastic cut. Since you have been operating the division marginally for the last two years,it is obvious to you that the only area in which a savings can be realized is in a faculty cutback. You have been told that all current staff can be retained for the coming year but that those who will be terminated the following year will have to be notified this coming spring.

The Humanities Division has fifteen faculty members, ten of whom are tenured. Realizing you have been overstaffed for the past two years and looking at enrollment projections for the next three years, you have determined that a staff of eleven should be able to handle the student load in your division.

Your task in this decision process it to determine which four of the five untenured faculty will be terminated. And in the outside event that additional funds or increased student enrollment should occur, rank the five faculty members in terms of priority for retention.

Briefs from each faculty member's personnel file are attached. The only guideline you have from the academic dean's office is that all affirmative action policies and procedures should be adhered to in the decision and notification processes and assume that your division is primarily responsible for interdisciplinary course offerings in humanities and that all faculty are generalists.

Edna - white female, American, single, age 31. Edna teaches reading and has done extensive work with the developmental studies program. She is outspoken and a co-chairperson of the faculty women's organization. She has let it be known that she expects a promotion this year since she was passed over last year and is prepared to file a grievance in the event her promotion is denied again this year. While concentrating heavily on the developmental studies program with which she has had remarkable success, Edna has had little time to pursue a doctorate or to publish. She has consulted two or three times with other community colleges on their developmental programs. She is also a soloist in a local church choir.

ADDITIONAL CONFIDENTIAL INFORMATION FROM LAST YEAR'S EVALUATION REPORT FROM THE CHAIRPERSON

Alfred - is presently distraught about the heart condition and this has interfered with his teaching. Even though he has been considered a scholar within the division, relations have been strained because of his concentration on his outside interests of publishing, serving the national advisory board and speaking engagements. However, student ratings have continued to be very high.

Bill - an extremely well-liked individual by peers and students, he has not aligned himself with the current equal rights movement on campus. He is easy-going and devoted to his job and family. The division feels he has made first-rate contributions to local theatre and could contribute much more, although Bill is showing signs of "leveling off" and spending more time with his growing family. Some doubt that he will continue graduate work.

Cora - preoccupied most often with her religion and with problems regarding her family. Her mother-in-law has moved in with the family to help take care of Cora's husband but Cora puts all faith in her religion and will not send him to a medical residence where he could get continuous help. Cora has discontinued instructional development, but is working with several publishers on possible publication of her material. She has been with the college one year less than the other untenured faculty in the division.

David - a very bright, dynamic young faculty member, David seems confused about his future and demonstrates a penchant for jeopardizing it by involving himself in various "causes." He is sometimes regarded as an individual who will "demonstrate for anything." He is currently bitter about the staffing at the college and is a leader in advocating a stronger, more active affirmative action program. He has put his name on the ballot as an officer of the faculty collective bargaining unit and appears to have strong support for his election.

UNTENURED FACULTY BIOGRAPHICAL SHEET

All of the following faculty members have joined the institution within the last four years.

Alfred- white male, American, has completed all doctoral work except his dissertation. He is 47, married and has 2 children (boy 17, girl 15, both in high school). He came to OCC from another community college. He is a good lecturer and publishes occasionally. Currently he is working on a biography of a local dignitary and several publishers have shown interest. Somewhat overweight, he has a recently diagnosed heart condition. Alfred speaks at regional and national conventions,and is a member of the national advisory board of which he is expected to become president in the next year.

Bill - black male, age 27, is active in theatre. He is a veteran who was wounded. He has been married 5 years, has 1 daughter and is expecting his second child. He attends the state university two nights a week, is active in the county arts league and is noted in the college for being good at bringing talent and the public to the college.

Cora- white female, American, age 41, 3 children (2 daughters in college and son in high school). Cora's husband is seriously ill and incapacitated from a stroke five years ago. Cora has devoted a great amount of time to instructional development since joining the college and has just completed her Ph.D. She and husband just started remodeling their house. She is active on the governing council at the college and has recently become a devout religious woman.

David - male, American Indian, age 28, single but recently announced his engagement and plans to marry in late summer. He is presently enrolled nights in Ph. D. studies at a nearby university. Actively advises student governing council on campus and is involved in local political scene. He has been an outspoken critic of the college "administration" and was once called an "agitator" by the president. He has published native American poetry in various literary magazines in the New York and San Francisco areas and has inspired students to enter their writing in state and national contests with some success. His father is self-supporting and living on a reservation in the midwest and his mother is deceased. He has two younger sisters.

Edna - a self-contained, inner-directed woman and a model of the "career woman." It is clear to the staff that her natural agressiveness and combative tendencies militated against any sort of marital attachment, and it is not impossible that she has Lesbian tendencies. However, the division regards her as indispensible. Her work record is superb and she seems to have a strong desire to become an administrator.

Attachment II

Group Process Observer's Guide

Did you find yourself:

_____ clarifying the problem?

_____ keeping track of fact and detail?

_____ asking for or suggesting solutions?

_____ pushing for decisions based on logic?

_____ encouraging others in the group, harmonizing and being concerned with feelings?

_____ keeping the group to the task?

Rate yourself:

1	2	3	4	5
greatest talker		average talker		least talker

Who emerged as leader of this group?

PARTICIPATION STYLE OBSERVATION GUIDE

Please make notes on the following types of behavior:

TALLEY # OF RESPONSES	TYPE OF RESPONSE	EXAMPLES
_____	1. Asking for information and/or opinions Examples: _____	__ None __ Once __ 2-3 __ More
_____	2. Giving information, opinion. Examples: _____	__ None __ Once __ 2-3 __ More
_____	3. Elaborating or clarifying. Examples: _____	__ None __ Once __ 2-3 __ More
_____	4. Coordinating- pulling together. Examples: _____	__ None __ Once __ 2-3 __ More
_____	5. Summarizing. Examples: _____	__ None __ Once __ 2-3 __ More
_____	6. Testing feasibility. Examples: _____	__ None __ Once __ 2-3 __ More
_____	7. Evaluating progress of group. Examples: _____	__ None __ Once __ 2-3 __ More
_____	8. Encouraging or agreeing. Examples: _____	__ None __ Once __ 2-3 __ More
_____	9 Gatekeeping: involving all. Examples: _____	__ None __ Once __ 2-3 __ More
_____	10. Setting or referring to guidelines. Examples: _____	__ None __ Once __ 2-3 __ More
_____	11. Harmonizer or Compromiser. Examples: _____	__ None __ Once __ 2-3 __ More
_____	12. Relieving tension. Examples: _____	__ None __ Once __ 2-3 __ More
_____	13. Regulate direction, agenda, pace. Examples:	__ None __ Once __ 2-3 __ More

Please rate:

GREATEST TALKER — AVERAGE TALKER — LEAST TALKER

1 2 3 4 5

Please respond to the next two questions on the reverse side of this paper.

What effect did her participation have on the group?

2. Describe non-verbal behavior (eye contact, facial expressions, gestures, posture, etc.).

FUNCTIONAL ROLES OF GROUP MEMBERS AND GROUP LEADERS

Task Roles

1. Initiating activity: Proposing solutions; suggesting new ideas, new definitions of the problem, new attack on problem or new organization of material.

2. Seeking information: asking for clarification of suggestions, requesting additional information or facts.

3. Seeking opinions: Looking for an expression of feeling about something from the members, seeking clarification of values, of suggestions or ideas.

4. Giving information: Offering facts or generalizations, relating one's own experience to group problem to illustrate point.

5. Giving opinion: Stating an opinion or belief concerning a suggestion or one of several suggestions, particularly concerning its value rather than its factual basis.

6. Elaborating: Clarifying, giving examples or developing meanings, trying to envision how a proposal might work out if adopted.

7. Coordinating: Showing relationships among various ideas or suggestions, trying to pull ideas and suggestions together, trying to draw together activities of various subgroups or members.

Group Building and Maintenance Roles

1. Encouraging: Being friendly, warm, responsive to others, praising others and their ideas, agreeing with and accepting contributions of others.

2. Gate keeping: Trying to make it possible for another member to make a contribution to the group by saying "We haven't heard anything from Jim yet," or suggesting limited talking time for everyone so that all will have a chance to be heard.

3. Standard setting: Expressing standards for group to use in choosing its content or procedures or in evaluating its decisions, reminding group to avoid decisions which conflict with group standards.

4. Following: Going along with decisions of the group, somewhat passively accepting ideas of others, serving as audience during group discussion and decision making.

5. Expressing group feelings: Summarizing what group feeling is sensed to be, describing reactions of the group to ideas or solutions.

6. Mediating: Harmonizing, conciliating differences in points of view, making compromise solutions.

8. Summarizing: Pulling together related ideas or suggestions, restating suggestions after the group has discussed them.

9. Testing feasibility: Making applications of suggestions to real situations, examining practicality and workability of ideas, pre-evaluating decisions.

10. Testing consensus: Tentatively asking for group opinions in order to find out if the group is nearing consensus on a decision, sending up trial balloons to test group opinions.

7. Relieving tension: Drawing off negative feeling by jesting or pouring oil on troubled waters, putting a tense situation in wider context.

(SEE 11 and 12)

Both Group Tasks and Maintenance Roles

11. Evaluating: Submitting group decisions or accomplishments to comparison with group standards, measuring accomplishments against goals.

12. Diagnosing: Determine sources of difficulties, appropriate steps to take next, the main blocks to progress.

OTHER LEADER FUNCTIONS

13. Controls Direction: Brings group back to the issue or topic, attempts to steer wanderers.

14. Sets pace: Calls attention to time, energizes, attempts to control tempo.

15. Attends to agenda: Provides continuity, keeps track of business to be covered, tells where we were at last meeting, acts as "Keeper of Agenda."

16. Accepts blame: Becomes the scapegoat, accepts blame for any defection of group from its level of aspiration, allows group to proceed, reduces group feelings of guilt.

17. Performs chores: Opens windows, passes sugar for coffee, suggests chairs be arranged for better visibility, goes to blackboard as recorder, does housekeeping chores.

Leadership Styles

MANAGER STYLE: TROUBLESHOOTER/NEGOTIATOR

MYERS-BRIGGS TYPES:

ESTPs are the natural leaders of this type. ESFPs, ISFPs, and ISTPs have to work harder in their leadership roles.

VALUES:

Freedom, spontaneity, action.

STRENGTHS OF MANAGERIAL STYLE:

Troubleshooters are pragmatists who can deal with concrete problems in a methodical fashion. They can analyze a system, find breakdowns and errors, and determine the corrections needed. Under this type of leader, change will be easy and welcomed, since they can adapt easily to new situations. More than any other type, these leaders know what is going on in an organization, for they have acute powers of observation regarding the environment. Under a Troubleshooter/Negotiator's leadership, things happen--apparently effortlessly--with an economy of motion by the leader. They do not fight the "system" but use what is available to solve problems rather than to try and change the reality of the situation. Assets, personnel, procedures, and policies are all negotiable in the crisis.

POSSIBLE WEAKNESSES:

Troubleshooters/Negotiators may be reluctant to accept radically new theory and may be impatient with abstractions. They tend to dislike the unfamiliar and can react negatively to extreme change. They are adaptable <u>until</u> the system is violated. They see goals and philosophy statements as mere academic exercises with no relevance to the real world. Trouble shooters live so fully in the immediate moment that they have difficulty honoring commitments and decisions of the past--yesterday is gone and forgotten and current demands pre-empt anything else. This belief causes Troubleshooters to seem somewhat unpredictable to colleagues who may, in time, turn away from them because they seem unreliable and their friendships expendable. When there is nothing to troubleshoot, they tend to become rigid.

CHARACTERISTIC WAYS OF DEALING WITH COLLEAGUES:

Troubleshooters easily respond to others' ideas if they are concrete. They are flexible, patient, open-minded, and adaptable with colleagues who find them easy to get along with. They are not threatened by the possibility of failure in themselves or in others and, therefore, can take risks and encourage others to do so. They can change position easily as facts and new situations arise. Willing to take orders from superiors, they do not fight the leader, although they may not always carry out orders as promised. Troubleshooters are realistic--dealing with what is and not chafing over what might have been. They are nonjudgmental and accept the behavior of colleagues matter-of-factly rather than seeking underlying motives and meanings.

STROKING PATTERNS:

Troubleshooters give strokes to motivate others. They are the true "stroke economists" who issue strokes before the fact of accomplishment to encourage followers.

TEAM WITH FOR EFFECTIVE MANAGEMENT:

Troubleshooters can be teamed with a Visionary who furnishes new ideas and technology and supplies ingenuity to problems. They need a Visionary, but the Visionary may have trouble working with them. They need a secre- who can (1) write reports and record decisions as they are made, (2) provide reminders of appointments and unpleasant jobs, and (3) see to it that long-term issues reach closure.

USE OF ORGANIZATIONAL TIME:

Troubleshooters/Negotiators live very much in the moment and respond to immediate demands as they arise.

INSTITUTIONAL DEFICITS IF THIS TYPE IS NOT PRESENT:

If the management does not include this type, small problems may go unattended until they become large ones. Operations may not run smoothly because the early signs of developing problems go unnoticed. Productivity may lag because of breakdowns. Employees may become irritable over trivialities and grumble about comfort, working conditions, and easily correctable situations.

MANAGER STYLE: TRADITIONALIST/JUDICIAL

MYERS-BRIGGS TYPES:

ESTJs are the natural leaders of this type. ISFJs, ISTJs, and ESFJs have to work harder in their leadership roles.

VALUES:

Relatedness, social solidarity, belonging.

STRENGTHS OF MANAGERIAL STYLE:

Traditional/Judicial leaders establish effective managerial routines, create a stabilized system, and are excellent in the decision-making process. They understand and conserve the value of the organization; they understand and honor policy. Persevering and patient, they have a realistic idea of how long a task will take, seldom make errors of fact, tend to be outstanding at precision work, and can be counted on to follow through on commitments. Before taking action, they weigh the consequences and try to determine the practical effects of the decision. They possess and admire common sense and orderliness (they are usually on schedule). Traditionalists are best when they can plan and then follow through on that plan. They like to get things clear, settled, and wrapped up, and may be restless until a decision is reached. Others with whom they work will know where they stand on issues.

Traditionalists are applied thinkers and want an organization to be run on facts. They are able to absorb, remember, manipulate, and manage a great amount of detail within a system. They are super-dependable leaders and extraordinarily steady, hard workers. A good day's work for a good day's pay makes sense to the Traditionalist. Their superiors can count on them and their subordinates to know, respect, and follow the rules. They run efficient meetings and are most comfortable with a well-ordered and well-planned agenda. They initially establish a formal, impersonal style of relating with colleagues until they are well acquainted. Traditionalist/Judicial leaders are thorough about the business of the organization and are briefed to the last detail.

POSSIBLE WEAKNESSES:

The Traditionalists may be impatient with projects delayed by complications. Inclined to decide issues too quickly at times, they may not notice new things which need to be done. Excellent at preserving the effective procedures of an organization, they also may preserve less successful rules and regulations. They may not be as responsive as necessary to the changing needs of the organization, especially in times of rapid change.

POSSIBLE WEAKNESSES (Continued):

Traditionalists are likely to believe that some people are good, some are bad, and the latter should be punished. From this position, they can fall into relationships which create tensions, since they are sometimes blaming, denigrating, and negative. They may respond to the negative elements in people under pressure or as they become overtired. If they do not make a conscious effort, they may slip without awareness from "this is a bad act" to "this is a bad act and therefore this is a bad person."

Another possible pressure point is a tendency to be overly concerned about the chance of dire happenings. They may exaggerate the probability of things going wrong and use energies to deal with crises which never occur. An additional element in the Traditionalist's belief system is the notion that people can make something of themselves if they work hard and long enough. This can pressure Traditionalists into being highly competitive and using energies in pursuit of the perfect organizational system.

CHARACTERISTIC WAYS OF DEALING WITH COLLEAGUES

The Traditionalist leaders want colleagues to get to the point and stick to it. They want the facts and like stable, sensible people. They believe they are realists which, in fact, they are--when dealing with data systems. With human systems, however, they may not always accurately perceive interpersonal transactions. They will be clear-cut in dealing with colleagues; if they feel others are not observing the agreed-upon procedures and policies, they will call attention to it. They verbalize their weaknesses and others' while taking strengths for granted--obvious and expected and, therefore, not needing comment.

STROKING PATTERNS:

Traditionalist managers use strokes as an organizational tool and may withhold strokes unless they seem fully deserved. They may find the giving of symbolic strokes, such as honors, trophies, appointments to coveted positions, more comfortable than the giving of verbal or contact strokes. They may have difficulty accepting strokes from others.

TEAM WITH FOR EFFECTIVE MANAGEMENT:

They are well teamed with a Catalyst who can bring strong focus on people as people, while the Traditionalist supplied an effective, smoothly running system.

MOST EFFECTIVE WHEN PLACED IN AN ORGANIZATION AS:

The Traditionalist/Judicial leaders are excellent at organization and in keeping the system running. They can maintain an excellent data flow and can supply stability to the flow of people systems. They will be a steadying influence when teamed with a Catalyst.

USE OF ORGANIZATIONAL TIME:

Traditionalists understand and respect time as a commodity to be used efficiently and wisely. They are realistic about time requirements and usually work evenly and smoothly.

INSTITUTIONAL DEFICITS IF THIS TYPE IS NOT PRESENT:

Without a Traditionalist on the management team, the environment may not be used effectively and efficiently. Plant utilization may be poor. Waste of time and material may be present, and stability may be lacking. A system without a Traditionalist may find itself in a constant state of change without a base of "tried and true" policies and regulations from which to work.

MANAGER STYLE: CATALYST

MYERS-BRIGGS TYPES:

ENFJs are the natural leaders of the Catalytic type. INFJs, INFPs, and ENFPs have to work harder in their leadership roles.

VALUES:

Integrity, authenticity, meaning, worth.

STRENGTHS OF MANAGERIAL STYLE:

The management style of Catalysts is marked by personal charisma and commitment to the people they lead. They have a gift of language and can communicate their caring and enthusiasm. They seem to focus intuitively on the strengths of people, and can see the possibilities of both the institution and of the people with whom they work. Catalytic leaders excel in working with and through people, and are happy in a democratically-run organization. They are comfortable in unstructured, group-centered administrative and decision-making meetings and are usually in touch with the climate of their institution. Since they are patient with complicated situations, they can wait for the right time to move forward. Catalysts are excellent in positions where they can "sell" the organization and the people in it.

POSSIBLE WEAKNESSES:

Catalysts may make administrative decisions on the basis of personal likes and wishes rather than on the basis of criteria. They will work with great bursts of energy, powered by enthusiasm, but may need inconvenient "rest periods." They need the approval of subordinates and superiors which, at times, can be incompatible. They may be seen as champion of two opposing groups because they have sympathetically listened to both and have understood each side's point of view, especially the feelings involved.

They are so in tune with the emotions of others they are vulnerable to them and may want to "please all of the people all of the time," which inevitably gets them in difficulty as managers. If their organization is under public criticism or if things do not go well internally, they may lose self-confidence--internalizing what may be the failures of others as their failures because of their superior powers of empathy. They provide freedom to others and, therefore, may have some difficulty carrying out rules and regulations.

POSSIBLE WEAKNESSES (Continued)

The pressures which may "get to" Catalysts and which may render them ineffective are likely to stem from their belief system which states that it is absolutely necessary for every person in the organization they manage to approve of and love them. This is especially true of "significant others". Because of this belief, they may spend time seeking approval and constantly checking that it is retained. Gradually, they may get out of touch with their own feelings and become "reactors" rather than "actors." They may lose their ability to love creatively because of an inordinate need for approval and love--i.e., waiting constantly to be convinced that they are loved for themselves and not for their accomplishments, which they devalue. They may become so responsive to the will of others that they lose sight of their own values, belief systems, and goals.

Another pressure point is that Catalysts may avoid unpleasantness and difficulties, shirking disagreeable responsibilities in the mistaken hope that they will somehow disappear. They may take the temporarily easy way out, only to find larger problems developing--either institutional or interpersonal problems or both.

An additional dynamic which can cause catalytic managers to be less than effective is the idea that, if they are to be "sensitive" administrators, they must be upset continually over other people's problems. They may not have thought through that, by taking over others' troubles, they are implying that they have the power to change others. From the base of this mistaken belief, such managers may overwhelm themselves trying to solve the problems of the world and, in the process, may try to "improve" others according to their perceptions of what "should" be--with or without the others' permission.

CHARACTERISTIC WAYS OF DEALING WITH COLLEAGUES:

Catalytic leaders relate well with colleagues. They hunger for personal contacts and enjoy being where people are gathered. They touch base frequently with their staff, know a great deal about their problems and feelings, and listen long and frequently to their woes. They seek close relationships with their colleagues and find work a source of social satisfaction as well as a place to toil. They may become "rescuer" to various "victims" of the system, which may lead them into difficulties with superiors. They often assist colleagues in various ways, and, thus, tend to create a dependant relationship--a condition which they claim to abhor.

STROKING PATTERNS:

Catalysts tend to be the most abundant givers of strokes, and they also are the most needing of strokes. If they receive sufficient strokes, they are super-catalysts; if they are insufficiently stroked or if they meet with too much disapproval, they will be ineffective, discouraged, uninvolved, and will look outside the organization

for priorities. They are not discriminating as to the source of the strokes they receive (unlike the Visionaries)--valuing all strokes regardless of the giver's qualifications to judge. They tend to respond verbally to the positive rather than the negative when they are at their best. They respond well to praise.

TEAM WITH FOR EFFECTIVE MANAGEMENT:

Catalysts need to be teamed with Traditionalists who provide stability and help Catalysts consistently hold to policy. Traditionalists can contribute significantly to the implementation of rules and regulations, while Troubleshooters can provide environmental control.

Catalytic leaders need the support of a secretary who can (1) keep track of details and schedules, (2) protect their time from OPPs (Other People's Priorities), (3) follow through on nonpeople facets of projects, and (4) complete routine paper work.

MOST EFFECTIVE WHEN PLACED IN AN ORGANIZATION AS:

Catalysts are excellent in public relations and shine as organizational spokespersons since they work well with all types of people. They can "sell" the organization to its consumers and can make employees feel good about themselves and the organization.

They are excellent in the top position if given free reign to manage, but they may rebel and become disloyal if they perceive themselves as having too many constraints. They can easily nurture a following which is loyal to them personally rather than to the organization. They may have authority-figure problems and thus may intentionally undermine the organization if they see authorities as being in conflict with their personal values and belief systems.

USE OF ORGANIZATIONAL TIME:

These leaders may find that OPPS eat up much of their time because they are responsive to interpersonal transactions and seek them out. They are generous with their time but may have difficulty using it effectively.

INSTITUTIONAL DEFECTS IF THIS TYPE IS NOT PRESENT:

Without a Catalyst, members of the organization may find the environment cold, sterile, joyless, and dull, and they may complain about the absence of companionship. Esprit de corps and enthusiasm may be low. While there may be an excellent data flow system, people may not be used effectively.

MANAGER STYLE: VISIONARY

MYERS-BRIGGS TYPES:

ENTJs are the natural Visionary leaders. INTJs, INTPs, and ENTPs have to work harder in their leadership roles.

VALUES:

Competency, ability, knowledge, capabilities.

STRENGTHS OF MANAGERIAL STYLE:

Visionary managers are the architects of progress and ideas. They are interested in the principles on which the organization is built and seek answers to the "whys" of events and elements. They can see relationships among components of the organizational system, and between it and other systems; they understand the system both in its actuality and in the meanings behind the events and elements.

They focus on the possibilities and approach them with impersonal analysis. For example, when they move into an organization, they are likely to analyze immediately the power base and structure from an impersonal point of view. This managerial type is intellectually ingenious and an excellent pioneer in technical or administrative areas.

POSSIBLE WEAKNESSES:

When visionary managers are involved in creative processes, they have enormous drive but once the "castle" is designed, they are more than willing to allow someone else to take over. Because of a focus on principles and thinking, they may at times be unaware of the feelings of others and oblivious to their pains and joys. Their intellectual orientation may cause them to devalue subordinates or superiors who are not as intellectually competent.

Visionaries may have difficulty in interpersonal transactions because of a belief that they and others should be thoroughly competent in all respects. Thus, they tend to expect a great deal of themselves and others, often more than can be delivered. They need to remind themselves that people with great strengths also have great weaknesses. They characteristically feel restless and unfulfilled, tending to escalate standards for themselves and others; they often demonstrate an intolerance of miscues and snarls, and an impatience with going over the same ground once a decision has been made.

CHARACTERISTIC WAYS OF DEALING WITH COLLEAGUES:

Visionaries typically track the thought processes and ideas of others rather easily and enjoy doing so. They are responsive and enthusiastic about the new ideas of others as well as their own. They enjoy solving problems, and are stimulated by them rather than weighted down. They have the courage of their convictions and are willing to stand alone against the crowd.

They like to make decisions, but colleagues will know where Visionaries stand only if they ask--Visionaries believe their position is quite obvious and to verbalize it is unnecessary. They can be counted on to give frank opinions when solicited. They admire logic, reason, and intelligence in colleagues. At times, they may be too nonconforming and ahead of the crowd to have public acceptance. Since they typically have "self-power awareness," they tend not to become competitive nor do they demonstrate a need to minimize the contributions of others.

Visionary leaders are excellent decision makers and will remember and honor decisions even under great pressure. In any organization, Visionaries are the "portrait painters of ideas." Because Visionary managers can so easily conceptualize the outcomes of staff members' suggestions, they are comfortable in a system which focuses on results rather than procedures.

The Visionary type, either manager or producer, may quickly leave an organization (either physically or psychologically) if their talents are not used.

STROKING PATTERNS:

Visionaries may need to make a conscious effort to remember appropriate social rituals which other types find important and to offer strokes. While they may be most appreciative of the ideas and contributions of others, they may fail to verbalize it; when they do so, they will probably appreciate others' conceptions rather than their sentiments. Visionaries are most likely to respond to strokes which recognize their accomplishments and the influence their work has had on others.

Visionary leaders are likely to be in a constant state of "stroke deficit," as their high level of achievement results in a strong need for strokes. They mainly will value strokes from other Visionary types who are their intellectual equals or superiors.

TEAM WITH FOR EFFECTIVE MANAGEMENT:

Although they may prefer to work with other Visionaries, they need a Troubleshooter who can persuade, conciliate, and negotiate cooperation on troubled units. The presence of a Catalyst is advantageous--someone who can interpret the Visionary to others so they will not reject ideas because of the style or rhetoric of presentation.

TEAM WITH (Continued):

Visionary leaders should be supported by a staff who can carry out the details of projects and ideas. They need an administrative assistant and secretarial support who can read over contracts, keep track of details, check records, score tests, etc.--people who have the patience to do and redo and who will monitor the physical environment for health and comfort.

USE OF ORGANIZATIONAL TIME:

Visionaries are excellent judges of alternatives and see time as a commodity which can be used or misused. Time is a tool through which commitments, both past and future, are made and honored. They may use too much time planning rather than executing the plans if left on their own.

INSTITUTIONAL DEFICITS IF THIS TYPE IS NOT PRESENT:

Without a Visionary on the management team, change may be minimal and, sooner or later, deterioration will occur. The status quo will be supreme in the Zeitgeist of the organizational climate. The intellectually superior employees will drift or will form quiet pockets of passive resistance, being inclined to sabotage out of sheer boredom.

SISTERS OF "DIVINE DISCONTENT"
WORSHIP SERVICE - GRAILVILLE 1979
CAROLYN MCDADE

SONG: The Raven

(This is one of my oldest songs. I first sang it years ago as I sat at my sewing machine. A noisy black bird sat in the tree outside my window, which was open to the warmth of spring. It was years later that I saw its prophecy of change and promise.)

The first verse sounds the prophecy.
The second recognizes the loss in change.
The third speaks of the irreversible quality of this revolution, and the fourth ends with the hopefulness of the prophecy.

I dreamt that a raven flew to my tree
yea - a - evermore
sitting still as the night, she called
down to me
yea - a - evermore

I dreamt that the wind blew fierce
round my head
yea - a - evermore
and made me to think of my lost
featherbed
yea - a - evermore

I dreamt that the sun rose red
over yon hill
yea - a - evermore
and birds hushed their song
and all waters were still
yea - a - evermore

I dreamt that green leaves grew
on every dead limb
yea - a - evermore
and gardens went wild
and were tame n'ere again
yea - a - evermore

May I describe us in borrowed words as sisters of "divine discontent". As religious women we are described by Dorothee Soelle as seeking to be whole and to make things whole, and hungering for justice and an authentic life. In doing so we move between the inward and the outward with a rhythm like breathing. We move from our essential self-affirmation and spiritual seeking to touch the world outside us. For the inward is not enough - it is the living it out that makes us the revelation, for we disclose our dialogue with God in living acts. We are the living temple.

Yet much of what has been given to me as a religious tradition violates or ignores me as a woman, as a sister in the universe, as one held blessed in the eyes of God, as one who seeks fervently to live with authority and definitivene s, yet without dominion, as one feeling united with Earth's people.

(The following section can be read by two speakers alternating. At Grailville, Maireen Newell and I alternated in reading the following.)

I feel strongly about our being here. Political equality and economic equality are not enough--we must seek them as religious people guided by a rooted sense of "What must be".

We can make equality that of the least common denominator and equate our goal of power with power as it is so commonly defined, used, and even respected in the world today. This is co-optation. It is not enough for me as a religious woman. I want no part of power that oppresses and exploits others, that establishes itself and rests comfortably in a class system, that pits people against one another instead of building community, that sets up a hierarchy, and that accepts and even fosters such an outrageously inequitable distribution of our world resources. My prayer is that we will always identify ourselves with and assist those who struggle toward liberation and self-fulfillment.

It is not enough to enter the circle of decision making, nor is it enough to have the right to help shape our destiny. We must bring with us our long history of nurturing, our love of our earth and our young, our intense identity with that which has gone before us and that which goes beyond. Then perhaps we can help to bring our human community away from warring and destruction to dealing with our fear, anger and coveting in peaceful ways.

It is not enough to be heard and acknowledged. Our words and actions must carry a devotion, a connectedness, a sense of shared destiny with our Earth--her air, her streams and sea, her grasslands and deserts and mountains and cities, and all life with whom we share this earthly home.

It is not enough to come in struggling in small groups for divided issues. We cannot as religious women come in as middle class and lower class, as working women or homemakers, singles or married, young or old, gay or straight, lay or professional, educated or uneducated, citizens of one country or another. Rather we must come in as one with all, stretching our identity and our understanding and our love to include one another--knowing we are one sisterhood in one human family. For community is not homogeneity and we must not fear the stranger in our midst. Our conflicts must not be petty ones, but substantial ones that challenge one another to reach further, to think more deeply and thoughtfully, to act more decisively and with conviction.

It is not enough to say the old words, the old myths, if they cast us down--the purpose of religion is to uplift, to enable one to experience the divine in the human spirit and to see that spirit embodied in a human act. Therefore we must examine, weed out, enliven, recreate, seek out, challenge, perfect and ennoble our religion and the institutions which reflect us. We must remember the oldest of memories and hear new voices affirming our womanness, and then breathe new faith and integrity into our lives and that of our churches.

So we have our day-to-day tasks, the singular small acts which are the force of change, but beyond the tasks we have a mission. We must not be satisfied until we fully and joyfully struggle through our liberation to affirm it for all others--our sisters and brothers now, our children and the generations of life beyond.

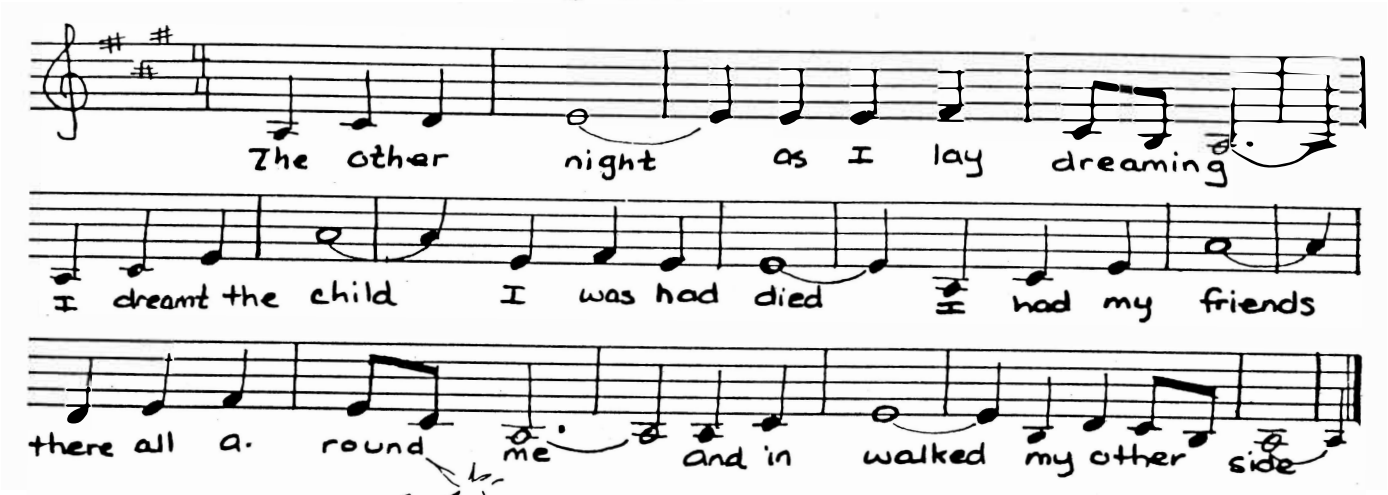
We must be prophets with a vision, bringing our people "home", to the religious values we feel are our most divine human destiny--truth, joy. love and justice, the supreme worth and dignity of every human personality.

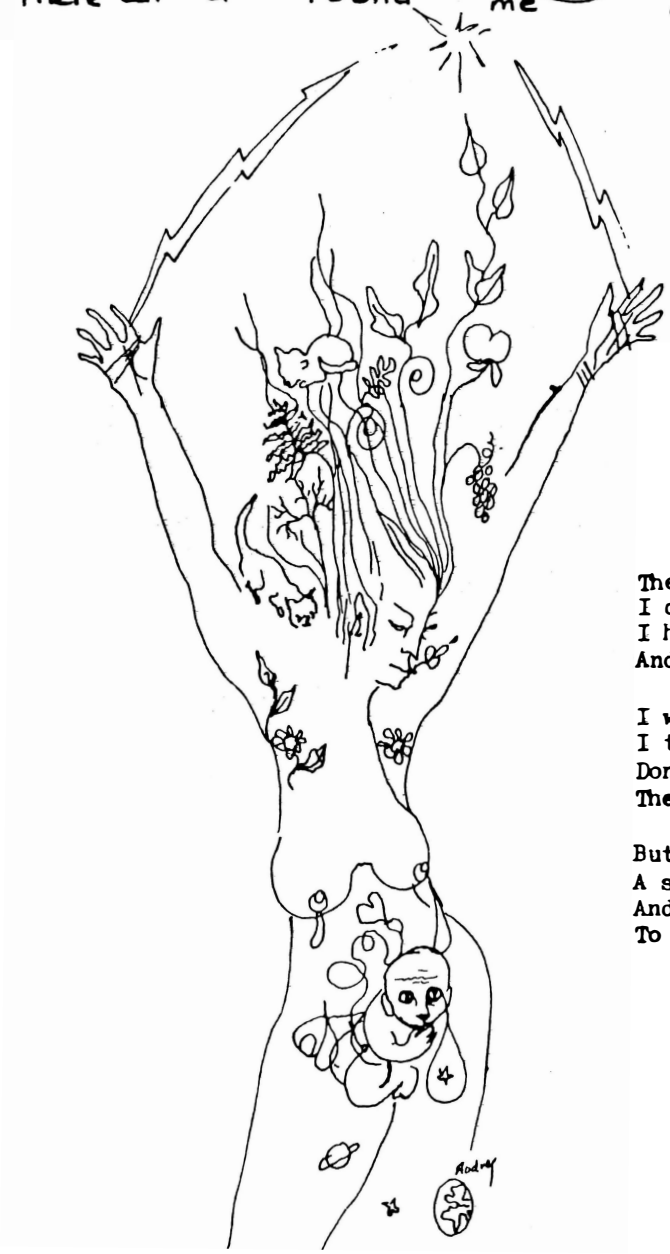
SONG: No One Can Answer For Me (By Carolyn McDade)

SONG: New Soul (By Maireen Newell)

New Soul

©1975 Maureen Newell





The other night as I lay dreaming
I dreamt the child I was had died
I had my friends there all around me
And in walked my other side

I was so scared I sat there sweating
I tried to warn my new strong soul
Don't dare to show your own true strength love
They'll surely get you if you do

But my new soul simply stood there
A steady glow upon her face
And I woke up scarcely daring
To step up there and take my place

What is the hope of renewing ourselves as spiritual women? What do we bring to ourselves and to our communities and to our world? What is the vision that we have of ourselves as affirmed, empowered religious women? What is it that has compelled our coming together? Some of us have agreed to share our vision today. We welcome these voices:

(Seven women made brief statements as to the vision they had about our coming together at Grailville. This is easily adaptable. I have only two of the seven statements made, but I will share these with you to give you an idea of what women said in their statements. They simply stood from their place in the chapel and spoke.)

Statement #1: I've come here today knowing very few people, only three from my very large district, and those three I've only seen twice before this conference. I now know eight or ten of you and I have such a feeling of connectedness now to all of you. I live in Arizona. I am here today and working in my church because of the support given me by women within my church. I'm here to give back to them the excitement I'm absorbing here about our spiritual nature as women. I want our denomination to feel and recognize the presence of women and our spirituality within our denomination.

Statement #2: On Friday morning when I left home I was alone. But on my way here I met up with some companions. And we have come here together. In this place I am transformed and you too are transformed. Here together we have power. (Betty Sikes)

(Other statements)

More and more women are recognizing that sexism is the root of a more extensive oppression of people. One woman here, Pat, with a friend, wrote a feminist statement on New Directions which was read at the Disarmament Convocation at the Arlington Street Church on May 20, 1979. She and Frederica will share it with us. (The two women read, alternately.)

NEW DIRECTIONS
Statement given at the Convocation to Reverse the Arms Race

HOW DID WE GET HERE?

We have lived by values which foster alienation and dehumanization:
hierarchy rather than shared decision-making
competition rather than cooperation
private property rather than the common good.

We have been socialized into roles which relegate women to the private sphere of home and family, and men to the public, political arena.

We're socialized to a lack of respect, even lack of recognition of each others' lives.

We've accepted a violent technology because we are out of touch with ourselves, with one another and with the earth.

Our lives are shaped by psychic numbing.

WHAT HAVE WE LEARNED?

We have created a death-by-bread-alone society.

Dorothee Soelle, German theologian at Union Seminary has said: "Death is what takes place within us when we look upon others not as gift, blessing, or stimulus, but as threat, danger, competition. It is that purposeless, empty existence devoid of human relationships and filled with anxiety, silence, and loneliness."

We have learned that essential human qualities are denied to our society. These have been assigned to women and excluded from our public institutions qualities of caring, helping others to grow, emotional expression. "Humanity has been held to a limited, disfigured view of itself"--thus its growth and development have been distorted.

HOW CAN WE CREATE NEW DIRECTIONS?

We will affirm as strengths those qualities traditionally considered weaknesses.

We will transcend present values which emphasize aggression, competition, and power over others, and develop instead a value system based on affiliation, mutuality, creativity and the sharing of resources.

BUT WHAT CAN HELP US?

Well, for instance, religion that creates bonds among us which are free of patriarchy.

Religion that reflects women's experience and liberates us from a theology defined solely by men?

Yes, and institutions--especially churches-- that change the way women and men relate to one another.

We need politics that develop women and men as whole human beings --this is the promise of feminism.

Feminism moves us beyond racism, classism, and imperialism; beyond ageism, heterosexualism, false religion, and an arms race--holding out the possibility of real systemic change.

Feminism invites us into new space--which is life-giving and life-sustaining.

Feminism unites us with ourselves, with one another, and with the earth.

Barbara Zanottie and Pat Simon

CLOSING SONG: Am I My Sister's Keeper (By Carolyn McDade)

May we continue forth in our mission as sisters of the "divine discontent." In parting I leave you with the words of a native American:

Let the winds come singing here
Let the clouds with rainbows greet
and comfortably embrace
the people of my life, the ones
who own my heart
And let us, each one, wish one another well.

Maximize Your District Power

For Implementing the Women & Religion Resolution

Reports on the Strategy Sessions according to UUA Interdistricts

-- Responsive Reading of the 1977 Women & Religion Resolution
(Alternate between participants and conference staff or Planning Committee)

-- Strategy Session--Interdistrict Groups
+ Introductions - name, district, Myers Briggs test, type and leadership style.
+ Tasks
  -Share what your district has already done,
  -Brainstorm goals,
  -Prioritize,
  -List resources available & needed by District,
  -Determine plan for attendance at Skills Workshops,
  -Develop 3-5 minute report.
-- Interdistricts report progress and plans

Group Ideas From The Pacific Areas
Pacific Southwest District, Pacific Central District
Pacific Northwest District

(A Vast Geographical Area--A Vigorous UUA Area)

1. Need for more visibility (i.e. see the letter to Kairos)
2. Need for more consciousness-raising (many UU women are not aware of the Women and Religion resolution)
3. Communication is important:
   a. At local level
   b. At district level
      1. Space is given in each district paper
      2. A Women & Religion newsletter (PSWD and PCD already have this)
      3. Make use of the UUWF as a communication vehicle
   c. Have hopes for an interdistrict newspaper
4. Interdistrict aspirations
   a. The newsletter listed above
   b. A "West Coast clearing house" (dates and resources)
   c. Possible caravan thru districts
   d. Willingness of "Suitcase will travel and work" individuals
   e. A possible inter-district "event" in the future
5. Need to pass resolution in the districts (PSWD and PCD have already passed it) and work on the local churches and fellowships passing it. Attempt to acquire and continue funding from district funding.
6. How to get men involved?
   a. Husbands
   b. Ministers
   c. Sympathetic laymen
   Involve them in programs (caution!--Be sure you know their attitudes)
7. Get involved with women of other denominations
   (They have done it in San Diego)
8. Establish a core of people of good relationship, identifying as UU women (and interested supportive men) for "esprit de corps"
9. Support the Benson Report (including signing a letter here at Grailville) to facilitate "opening up the ministry" to R.E. Directors and Counsellor ministries.
10. Funding: Pacific Central received in 1977-8 $1200 from PCD Board for Women's retreat, conference and communications; $1200 for 78/79 for same; Pacific Southwest $1500 to attend this conference; Pacific Northwest

$200 to attend this conference. Pacific Central also received $400 in 78 from UUA.

Report from Ohio Valley UU District
Ohio-Meadville UU District and St. Lawrence District

Goals -

- To examine the budget and the bylaws of the District and be sure there is a Women and Religion chairperson on the Board.
- To submit a report of this conference to the Church and District newsletter.
- To include a copy of the Resolution in the Order of Service and make a report at a Church Service.
- To develop a column, "Women and Religion" for the District newsletter.
- To send copies of the conference report to societies not represented.
- To affirm publicly those ministers in the District who have been active in removing sexist language and materials from services.
- To develop a network through RE and Women's groups of the District.
- Setting up a team to service other churches (mini conference workshop?).
- To formulate a program for the Fall Conference (District)--on the agenda in OVUUD

Brainstorming -

- examine RE curriculum (League of Women Voters' monitor system?)
- need for support system for dedicated conference attendees
- inclusion of older women (40+)
- women representatives on local ministerial advisory committees
- celebrating UU heroines
- reaching out beyond church (minorities and other denominations)
- assessment of strengths and weaknesses as women
- working with and relating to men (dialogue)
- role reversal in worship services
- examine female anger (energy ?)
- understand androgyny

Note: one member established an over-40 social concerns group which meets at the church, is confidential, and operates only in the present. Group so successful, younger women are establishing a similar group.

UUDOM (U-U District of Michigan)
Plan for Women and Religion Team

Our priority is to convert every society in Michigan to an understanding and acceptance of the importance of the UUA Women and Religion resolution by the following means:

I) in the first 2 years visit every church or fellowship doing a
   a) workshop, b) worship service, c) program of their choosing.

II) on the District level
   a) do workshop at every district conference
   b) at annual meeting have district convention reaffirm the resolution as part of its agenda
   c) at annual meeting have passed a specified date as UUDOM/UUA Women's Sunday

III) on the local level
   a) have each society pass the resolution
   b) have each society do a Women's Sunday-to accomplish the above (2) goals we will find 2-3 women in each religious society to enact the (2) goals developing a network of support and action.

IV) Develop program resources
   a) newsletter to mailing (4) times a year
   b) resource list, books, records, nonsexist children's materials
   c) create travelling display with above materials for sale
V) Publicity
   a) have black & white glossy press pictures taken of team & individual members for use in newspaper
   b) have press releases prepared & sent to society newsletter editors and local papers for every event we work on
   c) develop brochure to send out to members
VI) Develop or collect
   a) worship services for use by women in local congregations
   b) workshop materials
   c) 5 radio shows on women and religion for continental use
VII) The larger women's community
   a) at every local conference for women that we hear about ask if we can do a feminist worship service

We have divided the above work according to our interest and style.
We will meet every 2 months and as well as working on these goals, we will put aside time for personal support and nurturing.

UUDOM WOMEN AND RELIGION TEAM
Billie McCants, LaVelle Gipson, Janet Gabrion,
Misty Yohe, Denise Tracy (member, UUA
Continental Women & Religion Committee)

Report from North Atlantic District Council

Because conferences require effort, time, and money, the energy engendered by them should not be lost.

a. Follow-up groups, future workers, etc., should be lined up before dispersal of conferees.
b. A clearinghouse for conference material (from all the denomination) should be available
c. Some programs should be repeated in several areas--a kind of circuit riding

We should remember that the UUA is committed to funding Women and Religion implementation only until GA 1981. We need a process for extending it.

a) We can add other resolutions to it, such as one on battered women.
b) **We should gather support for Leslie's office, perhaps a lay committee.**

At District level -

a) Leslie can ask for more money in the fall, remembering that all districts are structured differently.
b) There could be a kind of wash for money contributed by women to their districts back to the women for conferences, etc.
c) Trustee should be approached regularly and spoken to concerning implication of UUA agenda items for women. Agenda items can be learned from Leslie 2 days after they are sent to Board (about 3 weeks before their meeting). Women's power must be noted and named.
d) Women from various churches should be discussing issues together.
e) It was moved that Martha Prinsen, as Interdistrict president, appoint a woman to coordinate information for the Women and Religion chairperson from each district.

Networks are necessary and some already exist, such as LREDA, MsUU, Minister's Mates, UUWF.

Clarification of the role of the denomination with respect to its only women's organization. With a constituency of over 9000 women the UUWF has been and is active in women's concerns nationally, internationally, within and outside of the denomination. We would like the UUA to become and remain aware of the Federation's program and activities and to remain sensitive to it - and to all UU women's needs - in its programs and in its planning for events such as General Assembly, especially in 1980.

Implementation of the Women and Religion Resolution - UUA 1977

Florida, Mid-South and Thomas Jefferson Districts

Goals: Prepare and publicize throughout the three districts
- An affirmative action resolution with guide lines for local groups
- A list of speakers on Women and Religion for workshops or Sunday services
- A walk for womankind
  "One small walk for Womankind,
  One giant leap for ERA" to celebrate the tenth anniversary of the first step on the moon, 20 July 1969
- A mechanism for monitoring worship services and meetings (as in League of Women Voters)

Gather material for speakers - statistics on women in UUA, etc.
Consult with local UUA board members on funds in the continental budget.
Express displeasure on the choice of non-ratified North Carolina for Discovery Week.
Prepare for the 1980 Summer Institute with theme: "Into New Space".

Connie Burgess
Anne Olson
Nina Frink
Mary Nelson
Bertha Mather
Lynn Lyle

Grailville, OH
27 May 1979

Prairie Star, W. Canada, Central Midwest

Make small changes that are relatively non-threatening yet have enormous significance within your church, i.e. have family listings in your church directory in other than"man's name first" order. Change all non-inclusive language in church's bylaws.

Be individually responsible for being (becoming) attuned to sexist language, i.e., if he really means he/she -- change it! if he really means he -- don't change it! Be discriminating--we don't want to be included in everything! And most important be aware if there is a split between women's groups in your church. Particularly between younger and older--between the former volunteers, who deeply supported the church, and the group they now expect to support (volunteer) the church in some way.

Three suggestions for bridging:

1. All womens'retreat
2. New "Alliance" groups
3. Book discussion groups--focussing on women writers (only)

Joseph Priestly District

The JPD Board appointed Alice Wesley, Chair of the Women and Religion Committee in February, 1978. Since that time we have recruited twenty seven members of the Committee.

One of our members, Jean Zoerheide, prepared a book display and banner--to attract attention--to the annual meeting of the District in April. Alice invited anyone interested in the Women and Religion Resolution to meet together one evening. About 15 members came and made suggestions for some future conferences. We hoped the fall Conference of the District would be based on Women and Religion.

In May,Alice called a meeting in Harrisburg and a second a week later in Silver Spring, MD, so committee members could get together nearer their own homes. The two meetings generated ideas for programs. Meantime, the District Board decided to continue its own emphasis on Extension for the fall District meeting.

The Women and Religion Committee decided to offer 5 workshops to the District program committee based on the resolution butrelated to church extension! They then began plans for a separate Women & Religion Conference in the spring; arriving at a conference of excellent content, with good speakers, good advance programming and the high goal of 200 attending. We want to attract men and women because equal human relationships are important.

Workshops - Grailville Women and Religion Conference

Exploring Androgyny	Mary Nelson & Nina Frink
UU Principles, Do They Fit Us As Women?	Lucile Schuck
Exploring UU Women's History	Mary Lou Thompson
UU Women - An Historical Perspective	Karen Snow
Aging Awareness	Martha Prinsen
Developing Women's Worship Services	Anne Olson
Facilitating Meetings	Bette Sikes
(The Goddess Throughout History)	Mary Schumacher
(The Evolution of the Mother Goddess)	
(Revoking Eve's Curse - The Song of Songs)	
A Theology of Culture	Alice Wesley
Women and Religion Resolution and Beyond	Lucile Schuck
Proposal for a Women and Religion Curriculum	Maireen Newell
Non-Sexist Education - Literature	LaVelle Gipson
How to Organize Around an Issue (UUWF)	Jean Zoerheide
Women and Religion, Where Do We want To Be In Five Years	Tine Jas

1979 UUA WOMEN AND RELIGION CONFERENCE

Evaluation Form

1. What went well for you this weekend? What did you find useful, educational, helpful?

2. What would you have liked to see changed? Why?

3. Would you like to participate in another WOMEN AND RELIGION Conference?

_____ no
_____ yes
_____ for district leadership
_____ for all men and women
_____ for all women
_____ back to back with the 1980 General Assembly in Albuquerque
_____ another time when _____

If so, what would you like to see as its focus?

_____

_____

_____

Please fill out and give to Leslie Westbrook or a member of the UUA Women and Religion Committee.

Note: We want this information to remain anonymous - please do not sign.

1. How did you travel to Grailville?

2. How much was your transportation cost to Grailville?

3. Did you receive any financial assistance to come to Grailville?

	amount	
UUA	_____	
church	_____	
district	_____	
other	_____	specify _____

4. What is your annual family income?

$5-$10,000	_____
$10-$15,000	_____
$15-$20,000	_____
$20-$25,000	_____
$25-$30,000	_____

5. What is your annual personal income?

$5-$10,000	_____
$10-$15,000	_____
$15-$20,000	_____
$20-$25,000	_____
$25-$30,000	_____

Women & Religion UPDATE

18th ANNUAL GENERAL ASSEMBLY Tuesday, June 26, 1979 #1

This newsletter will be issued daily during this UUA General Assembly and is devoted to items of interest to women. Our purpose is:

TO EXTEND SUPPORT TO ALL WOMEN OF THE CHURCH

OUR SYMBOL - WHAT DOES IT MEAN?

The above is a variation on the symbol for woman. Astrologically it is also the symbol of Venus. The female figure inside is an ancient symbol of Isis; the moon is, of course, a waxing crescent, symbolic of increasing power of the feminine. The symbol in the cross is one for movement and the sun represents both the yang necessary and the merging of the feminine with the masculine. It was created by Marianne Politte, minister of the Fellowship of Center County, in State College, Penn.

GRAILVILLE CONFERENCE ISSUES RECOMMENDATIONS

The first UUA Continental Women & Religion Conference was held in May, 1979, at the Grailville Conference Center in Loveland, Ohio. Participants at this Conference issued specific recommendations for ways the 1977 General Assembly Women and Religion resolution can be implemented. Their suggestions for the way we can extend support to all women of the church included:

1. Women's Caucus to meet during the General Assembly (Women and Religion Idea Generating Caucuses will meet every evening from 10 - 11:00 p.m. in The Women's Room, Bailey Second Floor Lounge. These caucuses will brainstorm ideas for the 1980 UU Women & Religion Convocation to be held in Albuquerque next June).

(continued on page 2)

CALENDAR EVENTS CONCERNING WOMEN

TUESDAY - JUNE 26

12:00 Noon - UUA Women & Religion Committee- a report: "Telling it like it is . . ." The outcome of the Grailville Conference the ongoing process and future plans.

4:00 pm - 5:30 pm - WORKSHOPS
Focus: The Spirituality of UU Women/I (K 104 A&B)

Maxi R.E. Programs for Mini Groups (To be repeated Friday) (K 107)

R. E. Leader-shop - (To be repeated Friday) (K 105 A)

6:30 pm - Ministerial Sisterhood (MS.UU) Annual Business Meeting for members and perspective members only. (K 102)

8:00 - 9:15 pm - Laile E. Bartlett speaks on "What Every UU Should Know About Psi" UU Psi Symposium - Brody Auditorium Charge: $1.00 at door.

8:00 - 9:15 pm - LREDA Sophia Lyon Fahs Lecture - Jean Houston, PhD., speaks on "Theology and the Metamorphosis of Mind." Kellogg - Centennial Room

9:30 pm - Worship Service "What Do You Do With A Ghost?", by The Aurelia Henry Reinhardt Professorship Core Committee Thomas Starr King School for Religious Leadership. Kellogg - Lincoln A&B

10:00 pm - Women and Religion Idea Generating Caucus on Theologizing and Worship The Women's Room - Bailey Second Floor Lounge.

GRAILVILLE CONFERENCE CONTINUED

2.Development of a non-threatening monitoring system that local churches and fellowships can use to assess the impact of sexism within their own institutional structure.
3. Continuing continental communication as an understanding of the issue begins to develop in the districts.
4. Commendation of the Commission on Common Worship for its sensitivity to the issue of women and religion, coupled with a call for more women on the Commission. (At present two of the nine members are women.)
5. A revision of the UUA Principles so that sexist attitudes are deleted and an appreciation of feminine theology is reflected in our Association's religious identity.
6. Support the Aurelia Henry Rinehart Chair at Starr King School for Professional Religious Leadership.
7. Continued funding by the UUA of the Office of the Minister for Women and Religion.
8. A request for curriculum materials to be developed for adults in the area of Women and Religion, and an updating of present religious education materials for children, so that sexist attitudes are deleted from the materials; included in this request was the concept of a Women and Religion Clearinghouse to be known as WARM, Women and Religion Materials.
9. Wholehearted and enthusiastic endorsement of the 1980 Continental Convocation on Women and Religion, to occur immediately prior to the 1980 General Assembly in Albuquerque, New Mexico.

FREE BOOKS FOR NEW UUWF MEMBERS

Anyone joining the Unitarian Universalist Women's Federation with any class of membership at their booth during GA '79 will receive a special receipt to cash in at the Beacon Bress book booth. Both booths are in the South Wing Dining Hall of Brody. Buy any clothbound book, get a second*free. Buy any softcover book, get a second*free.
*at same price

THE WOMEN'S ROOM

A Women and Religion Caucus Room will be open in Bailey 2nd Floor Lounge fron 2:00 to 11:00 pm daily for coffee, conversation, sharing, and discussion of the issues. There will be displays of books, posters, copies of worship services and papers on women and religion.

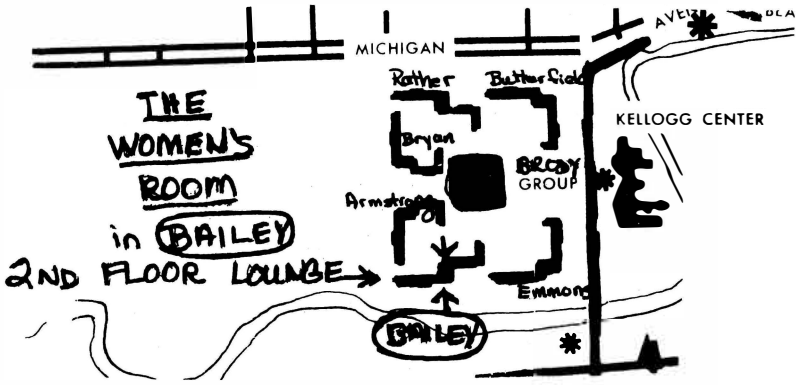
IDEA GENERATING SESSIONS will be held each night from 10:00 to 11:00 pm:

Tues. Theologizing and Worship
Wed. Scholarship and History
Thurs. Education and Curriculum
Fri. Communications

Any woman is welcome to schedule additional sessions on other related topics of interest. See the posted schedule in the WOMEN'S ROOM.

Tee-shirts with our logo, printed worship materials, and other items will be on sale. Profit from the sale of these items will be used to cover the cost of this daily newsletter.

Volunteers are needed to work shifts in the WOMEN'S ROOM. Please see a Planning Committee member if you are willing to help.



SUPPORT PASSAGE OF THE BUSINESS RESOLUTION - BATTERED WOMEN

A conservative estimate of the number of wives battered in the U.S. every year is well over a million. The resolution asks us to do what we can for victims and for offenders. It asks whether there is a connection between religiously authenticated male dominance in human relationships and the physical abuse of women. We need to know the answer.

Women + Religion UPDATE

18th ANNUAL GENERAL ASSEMBLY WEDNESDAY, JUNE 27, 1979 #2

This newsletter will be issued daily during this UUA General Assembly and is devoted to items of interest to women. Our purpose is:

TO EXTEND SUPPORT TO ALL WOMEN OF THE CHURCH

FACTS AND FIGURES ABOUT THE STATUS OF WOMEN IN OUR DENOMINATION

Very little information has been collected. What little is available shows support for the Women and Religion Resolution:
We know that in 1978 there were over 141,000 members in the denomination. We do not know how many of those are women. We suspect that well over half are women.

____We do not know how many lay leaders and board members in the local churches are women.

____We know that there are over 9,000 members of the Women's Federation.

____We know that there are over 38,000 children enrolled in RE programs. We do not know how many of those are female.

____We know that of 154 certified RE Directors, 135 are women. We do not know how many other women are working as RE Directors.

____From the Department of Ministry we know that there are 82 women ministers in fellowship, only 9% of the total. 49 of the 82 are parish ministers, only 9.5% of the total. 11 are seeking their first settlement and 13 are in associate fellowship. Seven are retired.

____50% of the students at the two UU Seminaries are women. There are NO women on the faculty at Meadville and

(continued on page 2)

CALENDAR

4:00 - 5:30 pm - Women & Religion Workshop (for women and men) (K 106)

6:30 pm - UUWF Focus: The Spirituality of UU Women/II - "Spiritual Journeys" Elinor Artman, Lucile Schuck, and Drusilla Cummins are three UU women who will share a person testimony toward a richer understanding of the Women & Religion Issue. Brody - Auditorium

8:00 pm - Women, Ritual & Religion, a video documentary by Gloria Kaufman, featuring Naomi Goldenberg, Carol Christ, Z. Budapest, and Marge Piercy. (See article for further information.) Kellogg - Room 104 A-B

10:00 pm - Laurie James as Margaret Fuller in "Still Beat Noble Hearts" (See article for more information.) Brody Auditorium #129

BENSON REPORT COMES UP FOR VOTE THURSDAY MORNING - Excellent and through information can be obtained at the MORE (Ministry of Religious Education) table on the second floor of Brody, by the dining hall.

FACTS AND FIGURES (continued)

only a one-third time position on the faculty at Starr King is held by a woman. Where are our role models?

Moderator Sandy Caron has stu-died women in leadership positions in the UUA. Statistics are availa-ble for 1975 and 1977 on trustees, committees, commissions, and staff.

In 1979 there are only five of 26 trustees. The moderator is a woman.

There is a minister of Women and Religion, Leslie Westbrook. Her budget information was dis-tributed at the Women and Religion Hearing today at noon.

Even though sufficient statistics on the status of women in our denomi-nation are not availab le, it is clear that women in the societies across the continent are overlooked and undervalued by our religious traditions and practices.

VIDEO DOCUMENTARY ON NEW FEMINIST THEOLOGIES TO BE SHOWN

"Women, Ritual and Religion," a video documentary by Gloria Kaufman will be shown from 8:00 to 9:00 pm tonight, Wed., in room 104 A-B, in Kellogg. The film will feature Naomi Goldenberg speaking on new feminist theologies, on Judaism and Christiani-ty, and on witchcraft. Liberation theology, literature and religion is discussed by Carol Christ. Z. Budapest demonstrates a self-blessing ritual and speaks on creativity and worship. DON'T MISS THIS POWERFUL FILM!

MARGARET FULLER TO BE PORTRAYED

The life of Margaret Fuller will be portrayed in a live dramatic presenta-tion at 10:30 pm tonight, Wed., in room 129, Brody Auditorium. The presenta-tion is entitled "Still Beat Noble Hearts." Using Margaret Fuller's words and photographs of people and

MARGARET FULLER (continued)

connected with her, Ms. James will recreate the writer's life. The program is sponsored by the North Shore Unitarian Women's Group of Plandome, N.Y.

Words from Women (Courtesy of WIT)

Margaret Fuller -

"My history presents much superficial, temporary tragedy. The Woman in me kneels and weeps in tender rapture; the Man in me rushes forth, but only to be baffled. Yet the time will come when, from the union of this tragic king and queen shall be born a radiant sovereign self."

Elizabeth Cady Stanton:

"Night after night by an old-fashioned fireplace, we plotted and planned the coming agitation - how, when, and where each enter-ing wedge could be driven, by which women might be recognized and their rights secured."

Carolyn Owen-Towle:

"We all identified ourselves as fem-inists and overwhelmingly that meant to us Human Liberation. Feminism has been women's discovery and women's name, but its very essence has to do with the correcting of inequalities and the struggle for human wholeness. The more understanding one has of the revolution, the more profoundly in-clusive one feels of the whole human race. That is what I mean when I say I am a human-ist and a feminist in that order. That means my feminism does not end with my femaleness, but moves beyond, towards wholeness of the human family."

"The Feminist movement has demonstrated that the study of women is more than a compensatory project. Instead, feminism has the potential fundamentally to reshape the way we view the world. We wish not just to interpret women's experiences but to change women's condition. For us, feminist thought represents a transforma-tion of consciousness, social forms, and modes of action."

FEMINIST STUDIES STATEMENT OF PURPOSE:

Women + Religion UPDATE

18th ANNUAL GENERAL ASSEMBLY Thursday, June 28, 1979

This newsletter will be issued daily during this UUA General Assembly and is devoted to items of interest to women. Our purpose is:

TO EXTEND SUPPORT TO ALL WOMEN OF THE CHURCH

BEACON PRESS OFFERS BOOKS OF INTEREST TO WOMEN

New and forthcoming:

Diving Deep and Surfacing
Women Writers on Spiritual Quest
By Carol P. Christ
December
Cloth: $9.95

New and Forthcoming Paperbacks:

Self-Portrait of a Family, Letters by Jessie, Dorothy Lee, Claude and Davis Bernard, with commentary by Jessie Bernard
December, $6.95

Recently Published:

Gyn/Ecology
The Metaethics of Radical Feminism
By Mary Daly cloth: $14.95

Dreams & Dealers
An Intimate Appraisal of the Women's Movement
By Leah Fritz cloth: $12.95

Changing of the Gods
Feminism and the End of Traditional Religions
By Naomi R. Goldenberg
Cloth: $9.95

Life After Youth
Female, Forty - What Next?
By Ruth Harriet Jacobs
cloth: $9.95

CALENDAR

5:00 pm - UUWF "Ministry to Women" award ceremony and reception. Accepting for the recepient, "Religious Coalition for Abortion Rights," will be its national director, Patricia Gavett.
Kellogg - Lincoln A & B

5:30 pm - LREDA Dinner and Annual Meeting (reservations in advance) The Pretzel Bell 1020 Trowbridge, E.Lansing

9:00 - 10:00 pm - The UUA Affirmative Action Program Advisory Committee will hold an open discussion on its written preliminary report. All interested delegates are invited to attend. Copies of the Report will be available for $1.
The Women's Room
Bailey 2nd Floor Lounge

10:00 pm - Third Idea Generating Caucus on Women and Religion - Topic: Education & Curriculum
The Women's Room
Bailey 2nd Floor Lounge

10:00 pm - LREDA and the Canadian Unitarian Council are co-sponsoring a reception for Heather McDonald, recipient of the Angus McLain Award, and all newly accredited Directors of Religious Education. (See posted notices for place)

contined

Beacon Press Books, continued:

Sunday's Women
A Report on Lesbian Life Today
By Sasha Gregory Lewis
cloth: $10.95

The Transsexual Empire
The Making of the She-Male
By Janice G. Raymond
cloth:$12.95

Urban Survival
The World of Working-Class Women By Ruth Sidel
cloth: $9.95

Be Sure to Visit Beacon Press Booth, Brody South Wing Dining Room

MINISTERS' MATES GATHER

During the one-hour session arranged as a mates' meeting on Monday, June 26, forty-eight women shared their identification with their churches and their experiences as preachers' families. Over 13 women represented partnerships of more than 20 years; 7 women, less than 5 years in primary relationships.

Eligible for participation in these events are all those who are in primary association with ministers - either male or female, married or unmarried. The next event is a luncheon on Saturday, June 30 at 12:00. It will be held in Kellogg Red Cedar A&B. Tickets can be purchased in advance for $5.00. Lave a note on the Message Center board for Sharon Clark or Dottie Hopper if you are interested in attending.

--Avis Parke

Women Delegates Attend Idea-Generating Caucus on Theologizing and Worship

Over forty women delegates gathered Tuesday evening in the Women's Room for an idea-generating cause. The first of a series of four nightly meetings, this one centered on the on-going process of theologizing and worship. Women spoke informally about their feelings and personal experiences in religion, what actually is happening in their own lives. -Marjorie Horton

Calendar, continued

FRIDAY

8:00 - 8:45 am - Worship: The Rev. Judith Urquhart speaks on "Who on Earth was Andrew Wiszowaty?"

1:30 - 3:00 pm - Workshops

Focus: The Spirituality of UU Women/111 (B Auditorium) (Sponsored by UUWF)

From the Writings of Carol Christ:

We must understand the importance of religious symbols and rituals in human life. Religion is a system of symbols which act to produce powerful pervasive, and long-lasting moods and motivations in the people of a given culture. Symbols have both psychological and political effects because they create the inner conditions which lead people to feel comfortable with or to accept social and political arrangements that correspond to the symbol system. The reason for the continuing effect of religious symbols is that the mind is uncomfortable with vacuum. Symbol systems cannot simply be rejected; they must be replaced.

Religions centered on the worship of a male God keep women in a childish state of psychological dependence on men and male authority, and at the same time legitimate the political and social authority of fathers and sons in the institutions of society. The damage done to women by exclusively male symbolism in religion and culture is both psychological and political; women feel their own power is inferior or dangerous and they therefore give over their will to male authority figures in family and society.

Religious symbol systems focused on exclusively male images of divinity are psychologically devastating to women because they create the impression that female power can never be fully legitimate or wholly beneficient. This message need never be explicitly stated (as for example it is in the story of Eve) for its effect to be felt." (This quote courtesy of WIT. Note that in Beacon Press listing of new and forthcoming books, Carol Christ has a book, Diving Deep and Surfacing, which will come out in December.

Women + Religion UPDATE

18th ANNUAL GENERAL ASSEMBLY Friday, June 29, 1979 #4

This newsletter will be issued daily during this UUA General Assembly and is devoted to items of interest to women. Our purpose is:

TO EXTEND SUPPORT TO ALL WOMEN OF THE CHURCH

Do You Question

THE INVISIBILITY OF WOMEN

in the UUA?

Delegates experienced a sense of confusion and frustration at the Budget Hearing on Thursday as they tried to understand the UUA Annual Budgets appearing in our handbooks. The budgets are presented in overly general terms with no inkling of the order of priority given any one item or program.

The Finance Committee of the Board, conducting the Hearing, was repeatedly pushed to reveal their prioritizing, i.e. how, when and on what basis they do prioritize; why this information isn't shared with delegates; and why the delegates are not involved in the prioritizing process. (with no success.)

Women delegates were trying to understand where WOMEN AND RELIGION appears in the budgets and how much has been allocated for programming (continental conference, newsletter, materials, mailings, etc. etc.) As far as we can determine, it reads like this:

Page 5 in the Handbook in Budget Section:

under EDUCATION

included in SALARIES, TRAVEL & EXPENSES: ($82,400)

is our Minister for Women & Religion: ($27,000)

one-half of her work is allocated to Women and Religion: ($13,500)

under ADULT PROGRAMMING:

	1978-79	1979-80	1980-81
these amounts	$4,000	$8,000	$8,600

are for the entire ADULT PROGRAM PACKAGE which includes Pathways to Enrichment, Odessey Four and Women and Religion.

NOTE: The Affirmative Action Program for Women Parish Ministers was put into motion this year by taking $3,000 out of ADULT PROGRAM's already fragmented, miniscule budget! Affirmative Action is not in the UUA Budget as a separate item until 1980-81 - where it is called Women and Religion and put in at $8,000. However, it is so low on the Board's priority list that it is in jeopardy and may be eliminated entirely along with the other cuts the Board will make

CALENDAR EVENTS CONCERNING WOMEN

FRIDAY, JUNE 29

1:30 p.m. - 3 p.m. - Focus: The Spirituality of UU Women/ III - sponsored by UUWF - "How to Articulate Our Spirituality". A skills workshop for all of us who have trouble speaking about our spiritual nature. Leader: Mary Ann Moore. Brody auditorium.

1:30 p.m. - 3 p.m. - New pre-school curriculum workshop - Kellogg 105A

1:30 p.m. - 3 p.m. - Religious education-Family Style workshop - Kellogg 104A

3 p.m. to 4:30 p.m.-I,The Religious Educator -workshop- Kellogg 108

3 p.m.- 4:30 p.m. - R.E. Leader workshop Kellogg 105A

5 p.m. Worship Service "The Goddess Within You". sponsored by the Women & Religion Committee, UUA Office of the President. Worship leaders: The Rev. Leslie Westbrook and the Rev. Denise Tracy. (for men and women)

6:30 p.m. - Focus: The Spirituality of UU Women/IV - sponsored by UUWF -- The Linkage between spirituality and the rights of women. Leader: The Rev. Barbara Wuensch Merritt. Brody- Aud.

10:00 p.m. - Fourth Idea Generating Caucus preparing for the 1980 Women & Religion Convocation in Albuquerque. Topic: Communication & Networking.

9 - 10 p.m. Special Meeting in the Women's Room to talk about the LOW PRIORITY and INVISIBILITY of WOMEN in the UUA Budgeting Process - and what we can do about it! We need everyone!

Getting Ready for Albuquerque
WOMEN AND RELIGION CONVOCATION 1980
....see page 2

WHAT ARE WE WOMEN GOING TO DO ABOUT THIS INVISIBILITY AND UNDERVALUING?

Come to the Women's Room in Bailey
Friday 9 to 10 pm

Looking Ahead to Albuquerque 1980 and Ways of Getting Involved in Women & Religion Activities

Women in the denomination, realizing the significance of the 1980 - Albuquerque Women and Religion Convocation, are giving serious thought to the organization and programming that will most effectively further implementation of the 1977 Women & Religion Resolution. To help facilitate participation and to assure the variety of thought and number of women involved in the convocation, which will be held prior to the 1980 General Assembly, the Women & Religion Planning Committee, asks women to sign up for various areas of responsibility.

Sign-up sheets are posted in the Women's Room, Bailey, second floor lounge.

The areas needing help: site choice,
- funding
- program
- transportation
- registration
- workshops (ideas for planning and/or leading)

If you have areas of concern which are not covered, speak with someone on the Planning Committee.

We have been making contact this week. Many of us are identifiable through established women's groups, such as:

UUWF, whose membership is open to all UU women, has been involved and speaking of women's issues since its inception.

MSUU is open to all UU women ministers and LREDA is the organization for directors of R.E.

Ministers' Mates is open to mates (female or male- married or single) who are in primary relationships with ministers.

These organizations offer ways for women to make contact with and get involved with other UU women.

Women can find significant and much needed activity going on in their regional districts.

Get in touch with your:

UUA WOMEN AND RELIGION
DISTRICT CHAIRPERSONS:

Florida:
Constance Burgess (813) 697-1471
Box 5061, Grove City, FL 33533

Metro NY (212) 834-3856
Miriam Campobasso
70 Remsen St., Brooklyn NY 11201

Mass Bay
Billie Drew (617) 862-5062
549 Marrett Rd., Lexington MA 02173

Thos Jef
Nina Frink (804) 723-3473
230 Raleigh Ave., Hampton VA 23661

Ohio Valley
Nancy Getzin (219) 485-7140
3201 Marias Dr., Ft. Wayne IN 46815

St. Lawrence
Marn Hogan (716) 649-4196
58 Lombardy Lane, Hamburg NY 14075

W. Canada
Beth Hone 485-3132
Lumsden, Sask. S0G3C0, Canada

Cen Mass
Marjorie Horton (617) 485-4632
159 Dudley St., Malboro MA 01752

Pacific SW
Mary Maschal (714) 273-2804
3601 Conrad Ave., San Diego CA 92117

Pacific Central
Rosemary Matson (408) 659-3758
Valle Vista, Carmel Valley CA 93924

Mid South
Anne Olson (404) 634-2919
1221 Poinset Place, Decatur, GA 30033

Pacific NW
Margery Pease (208) 344-3320
4608 Shasta St., Boise, ID 83703

NH-VT
Martha Prinsen (802) 484-7404
Star Route, Reading, VT 05062

Northeast
Barbara Reidman (207) 774-8629
46 Wellington Rd., Portland ME 04103

Cen MW
Bette Sikes (312) 363-3039 60615
5050 S. Lake Shore Dr. #3404, Chicago IL

Michigan
Denise Tracy (517) 489-4539
1716 N. Genessee, Lansing MI 48823

Ohio Mead
Judith Valley (217) 221-5652
2133 Lakeland Ave., Lakewood OH 44107

JPD
Rev. Alice Wesley (301) 434-1552
5 Hunters Circle, Newark DE 19711

Mass Bay
Virginia Wheelwright (617) 997-2652 02740
15 Arnold Place, New Bedford, MA

Mt. Desert
Denna Wright (801) 272-1177
3033 E. 5800 So., Salt Lake City Utah 84121

Prairie Star
Sharon Bishop (616) 922-1467 55410
4147 Abbot Ave., So., Minneapolis MN

A concerned group of women are putting this resolution on the floor:

"The delegates of the 1979 General Assembly of the Unitarian Universalist Association urge the UUA Board of Trustees to allocate $5000 to the "Women and Religion" Continental Committee for a communications network and dissemination of materials; and that the contingency fund be reduced by this amount."

SUPPORT IT!

Women + Religion UPDATE

18th ANNUAL GENERAL ASSEMBLY Saturday, June 30, 1979

This newsletter will be issued daily during this UUA General Assembly and is devoted to items of interest to women. Our purpose is:

TO EXTEND SUPPORT TO ALL WOMEN OF THE CHURCH

WOMEN & RELIGION - OUR HEARING, OUR WOMEN'S ROOM, OUR DAILY NEWSLETTER, OUR WORSHIP SERVICE, OUR WORKSHOP, OUR OWN T-SHIRT, OUR NIGHTLY CAUCUSES, OUR BEING AND DOING TOGETHER
caring, supporting, nurturing, birthing

WE WILL MAKE A DIFFERENCE!

THE WOMEN'S ROOM

The Women's Room in the second floor Lounge of Bailey has been a beehive of activity all week. More than a hundred women and men signed the Guest Book -- and there were many more who found the Room a place to come to. Folks browsed the literature table, purchased a Women and Religion T-Shirt, drank coffee or tea, looked at the display of pictures taken at Grailville, posters of our foremothers, and just visited, getting to know each other.

Each night between 40 and 50 women gathered for Idea Generating sessions that began at 10 PM and went on...and on.. and on... Many ideas on theology, worship, history, scholarship, education, communications etc. were developed that will be helpful in planning the Women & Religion Convocation in Albuquerque in 1980.

If you want to make sure you're on the mailing list for Women and Religion activities, give your name and address to The Rev. Leslie Westbrook, UUA Minister to Women and Religion, or send it to her at 25 Beacon Street, Boston, MA 02108.

WOMEN AND RELIGION WORKSHOP

A workshop focusing on the Women and Religion resolutions had 52 men and women in attendance. The participants reflected the various styles of family life, i.e. nuclear, single parent, couple without intention to have children, couples having completed child-rearing years, etc. Discussion centered around the variety of decisions and institutions affecting their lives. The group was asked to take their new awareness of this Women and Religion resolution to their societies for discussion.

Leaders: Carol Brody and Sylvia Ford

AURELIA HENRY REINHARDT PROFESSORSHIP REACHES $100,000

The $100,000 mark has been reached by the committee raising funds to endow the Aurelia Henry Reinhardt Professorship at Starr King School for the Ministry. A total of $350,000 is needed to achieve their goal, which will bring a full-time woman professor to the faculty of this school.

This effort has been run by volunteers and most of the contributions have been small donations by hundreds of concerned people, representing a broad support and response to the obviously critical need for more women teachers and role models in our divinity schools.

CONGRATULATIONS! If you can contribute to this fund, to help speed it on to its final goal, send your contribution to:

Aurelia Reinhardt Professorship
2441 LeConte Avenue
Berkeley, CA 94709

UUA PRINCIPLES REVISION

A group of women at the Grailville Conference put together a revision of the UUA principles to be more responsive to women's experiences today. A working draft was distributed at the Saturday GA session and is available through the Office of the Minister to Women and Religion, the Rev. Leslie Westbrook, UUA Headquarters, 25 Beacon St., Boston, MA 02108.

Names and addresses of the contact people for this Grailville Committee are:

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BEYOND THIS TIME...FROM GRAILVILLE TO ALBUQUERQUE....AND THAT TIME IN BETWEEN.....

Reading the notes, lists, ideas, brainstorming, process, etc. etc. on the newsprint on the walls of the WOMEN'S ROOM, 2nd floor lounge of Bailey, you know that we women are on the move! Below are what we gleamed from these wall-scribblings....start with them when you get back home....send us your results, reactions, results....and we'll keep trying to refine the process.....

THEOLOGIZING AND WORSHIP

On Tuesday evening, at the first Idea Generating session in the Women's Room, women began talking about their theology. Asking: what compels us to "do" theology? (to theologize, which means a process rather than just a systematic study.) Has theology in your past oppressed you? If so, how? How do our experiences as women affect our theology? What is our promise? Where will the new theology come from? What strengths does the UUA have that we can build this new theology from?

Lots of ideas for Albuquerque '80!

Leaders: Carolyn McDade/Denise Tracy

COMMUNICATIONS & NETWORKING

The Idea Generating session on Friday night dealt with the problems and process of communications, asking questions of Why? What? and How?

1) Why communicate?
- .need to feel related to other women
- .give support to one another
- .develop a network of sisterhood
- .increases enthusiasm
- .increases commitment
- .generates ideas

2) What do we want to communicate?
- .share and echange of ideas for education - for action
- .sermons, talks, programs, plays, reading lists
- .how-to's
- .how we did it
- .program development
- .conference planning
- .leadership training
- .what other women/districts/churches are doing
- .who our Resource people are?
- .who our UU women ministers are?
- .all names and addresses so that we can communicate with each other.

How can we communicate effectively?
- .mailings:
  - Women & Religion newsletter
  - WARM - Women And Religion Materials
- .district conferences
- .inter-district conferences

Leader: Rosemary Matson

W & R NEWSLETTER CREW: Carolyn McDade, Rosemary Matson and Marjorie Horton

EDUCATION AND CURRICULUM

Introduce those phrases from the Women and Religion resolution that speak to education and curriculum development. The focus is on family and church interaction with the goal of implementation of the resolution in the family and church setting. The following questions were used for discussion:

1. What message/tapes did your childhood family play for the development of your woman journey?
2. What message/tapes did your childhood church play for the development of your woman journey?
3. In what ways do the basic religious assumptions feed the family and church message/tapes?
4. What study materials do you want from the church to aid you in creating a family environment free of sex role sterotypes?

Follow-up would include prioritizing local needs. Define curriculia available to answer the needs. Define changes and/or new materials needed. Action needed: research and the development of new materials.

Leader: Carol Brody

HISTORY AND SCHOLARSHIP

A group of women met in the Women's Room on Wednesday evening to generate ideas from history and scholarship related to the Women and Religion Resolution. The questions were: 1) What history are we talking about - Judo Christian history? UUism and American Democracy? The left wing radical Reformation movement of the 16th century? Women's lost religious history? Inventing a mythical history? Revising a history to alter memory? Claiming the German mysticism of the 16th and 17th century - for its interior warmth and universalism? Queen Ann and de Benneville? How can we find the woman in all the male scholarship?

2) In a conference at the 1980 GA, what would you like to see happen? Suggestions were: Have Z. Budapest or Carol Christ (some of us had just experienced the video tape, "Women, Ritual and Religion"), Women's art, celebrate Indian women and Albuquerque sacred ground outside at a midnight service show the arts of our UU women, pay attention to our women in ministry by examining Meadville/Lombard theses and Starr King degree projects.

Leaders: Jean Zorheide and Carol Brody