

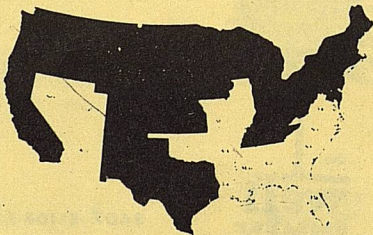
Prime Time For Women II

The second annual conference emphasizing "Prime Time for Women," will be held October 25 at the University Center, Texas Tech University. The keynote speaker will be Sissy Parenthold, Houston attorney and Texas gubernatorial candidate. The conference fee is \$15.00. To register and to obtain information about the conference call: Laurel Phipps, Division of Continuing Education, Texas Tech, 742-2404.

For November: ERA WE MUST ACT NOW

"ERA -- We Must Act Now" will be the topic of the November program meeting. With only 21 months left until ratification deadline, new tactics are becoming an important issue. Please join us on Tuesday, November 4 at 7:30 in the Lubbock Room of the Texas Tech Student Center.

We're All From An
Unratified Country



Developing Lands: Roles for Women

On November 10 and 11 Texas Tech University will host the conference, "Developing Nations: Challenges Involving Women." The conference will focus on: Theoretical dimensions of women in development; women's work in developing countries; agricultural development planning and programs of the U.S. Agency for International Development and of other agencies.



The role of women in developing nations certainly is one which deserves attention. In most developing nations women perform 60 to 80 percent of all agricultural work
(continued on Page 2)

NOVEMBER CALENDAR

- | | |
|---------------------------|---|
| 4 Tues. | Program Meeting
7:30-9:00 pm, Lubbock
Room, Texas Tech Uni-
versity Center |
| 4 Tues. | Election Day |
| 10 and 11
Mon. & Tues. | Conference: Developing
Nations: Challenges
Involving Women. Texas
Tech University Center |
| 13 Thurs. | Action Meeting. 7:00-
9:00 pm, 5015 45th St. |
| 20 Thurs. | Dinner. 6:30, J. Pa-
trick O'Malley's, 1211
University |

New Member

The following correction on a new member's name should be noted. The Editor apologizes for the mistake.

Ann Lellmergen should be:
Ann Kollmorgen
2315 39th St.
Lubbock 79412
799-3594 (h)

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Deadline for Next Month's

LUBBOCK NOW TIMES

November 5

LUBBOCK NOW TIMES

is published monthly by the Lubbock chapter of the National Organization for Women.

Editor	Marie Tedesco
Editorial Staff	Pam Brink Melinda Hoffman Dick Jaspers Marietta Morrissey Elizabeth Orem Briggs Twyman

Art Staff

Business Manager Briggs Twyman

Advertising Staff Amy Fiel

Circulation	Marge Blackburn Bob Sappington Susie Sappington
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Articles, poetry, etc., should be submitted to the editor, 2405 27th, Lubbock 79411, typed, double-spaced on a 35 character line. Articles are subject to rewrite.

Roles for Women

(Continued from Page 1)

and market selling and trading. International development agencies have realized that to help raise a society's food production level, the vital role of women no longer can be ignored. Increased involvement of women in development planning therefore has become a priority for a number of these organizations.

The conference is funded by the Board for International Food and Agricultural Development of the U.S. Department of State under the Title XII program of the International Development and Food Assistance Act of 1975. It is sponsored by Texas Tech University through the International Center for Arid and Semi-Arid Land Studies and Texas A & M University.

Registration

Registration for the conference cost \$12.50 (students, \$6.50). Meal tickets for Monday and Tuesday luncheons and banquets are available at additional cost. Deadline for buying meal tickets is October 31.

Conference activities will take place at the Texas Tech Student Center. Conference format includes speakers from various agencies and universities; films; and workshops. Information about these activities, and registration forms, can be obtained from Dr. Barbara Stoecker, Department of Food and Nutrition, Texas Tech University, Box 4170, Lubbock, Texas. 79409.



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Abortion: Cases and Principles

Prior to the 1973 Supreme Court decisions in the cases of Roe vs. Wade and Doe vs. Bolton, two basic statutory schemes for the regulation of abortion existed in the United States. One scheme prohibited abortion, except when it was necessary to save the life of the mother. The second was more liberal than the first, and allowed abortion when the physical and emotional health of the woman was in jeopardy, or when rape, incest or fetal deformity had occurred. The 1973 decisions effectively voided statutes based on these designs.

Four Principles

Subsequent court decisions which refined the 1973 rulings resulted in the development of four major principles. The first principle stated that the fundamental nature of the woman's interest in abortion derived from the right to privacy founded in the due process clause of the Fifth Amendment of the Constitution. Second, distinctions based on stage of gestation have been upheld. These distinctions originated in the Roe decision. The Supreme Court then held that for the period of pregnancy prior to the first trimester, the attending physician, in consultation with the patient, was free to determine, without regulation by the state, that a patient's pregnancy could be terminated. Third,

courts in the wake of the Roe and Doe decisions, stipulated that abortion could not be treated differently from other medical or surgical procedures of comparable risk. Thus, a legislature, could not, for example, impose stringent regulations which were out of line with those imposed on other medical facilities. Last, a state could not favor a woman's decision to carry pregnancy to term over a decision to terminate a pregnancy. This principle, though, has been compromised for low-income women by the Hyde Amendment to the Social Security Act.

Viability

But, the question of viability, upon which the 1973 decisions hinge, continue to cause controversy. From both a medical and legal standpoint, viability poses problems. Medically, it is often difficult to determine when a particular fetus can survive outside the uterus. Criminal penalties may be imposed for performing post-viability abortions.

(Continued on Page 4)

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Abortion: Cases and Principles

(continued from page 3)

The manslaughter prosecution of the Boston obstetrician-gynecologist Kenneth Edlin resulted from his performing what was deemed a post-viability operation.

Artificial gestation and ectogenesis, processes by which a fetus experiences part of its prenatal development outside the uterus, add a new dimension to the legal problem of viability. Artificial placentas and test-tube development (witness the 1978 Louise Brown case in England) have highlighted medical advances in these areas. No doubt continued refinement of medical technology will allow fetal survival outside the uterus at earlier points in pregnancy. As a consequence, the state's interest in protecting the life of the fetus could occur at a very early stage of pregnancy.

Another medical procedure which could cause legal difficulty is

fetal transference to another womb. Some observers see the utilization of fetal transference as an alternative to abortion, and as a means of reconciling the state's interest in protecting the potential life of a viable fetus with the woman's right to terminate her pregnancy. But then the question will remain: if there were available a post-viability method of pregnancy termination which did not involve feticide, would a woman have the right to authorize feticide?

Dannie Botros



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Feminism in a Lansing UU Church

When I moved from Lubbock, Texas to Lansing, Michigan two years ago, the distance was greater than two thousand miles, crossing the plains, entering a new time zone, or pledging allegiance and taxes to a new part of the country. Sure, I noticed the obvious differences: some semblance of vegetation, the trimmings of a small college town, the summertime street fairs, and even feminist and lesbian symbols spray-painted on university buildings and walkways. Little did I know, however, the extent of the differences between Lubbock and Lansing until I started attending the Unitarian-Universalist Church of Greater Lansing.

Modest Church

I remember walking into the church on a bright December morning. Something was different. Also taking up residence in the building were the All Kids Daycare Center, a Jewish congregation on the second floor, and a tenants' resource group on the third floor. The church was modest, at least by the standards I had come to recognize on Broadway in Lubbock -- no sanctuaries the size of football fields, and no ornate or ultra-contemporary decor. The only thing that the UU church boasted was a small piece of stained glass over the fireplace in the main assembly hall. But this church offered its members something more important than physical trappings: it displayed, with no pretension or embarrassment, a church philosophy that embraced

a feminist perspective the likes of which I never had encountered in Texas or in any church I ever had attended across the country.

(Let me say, however, that to say this is not to slight Lubbock's UU church. The times I attended the UU church, led by Rev. Al Judd, I felt a sense of egalitarianism and humanitarianism equal to what I have discovered in Lansing's church. I suspect that such an attitude within organized religion is rare no matter what theology the church may espouse).

Minister Responsible

Largely responsible for such an atmosphere is the minister of Lansing's UU church, the Rev. Denise Tracy. A woman minister? A feminist pastor? A spiritual all of thirty years old? I wasn't sure whether I had moved to Lansing or had fallen for some heaven-like trick my friends in Lubbock had arranged for me. When I returned

(Continued on Page 7)

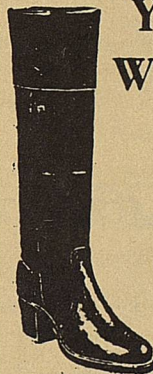
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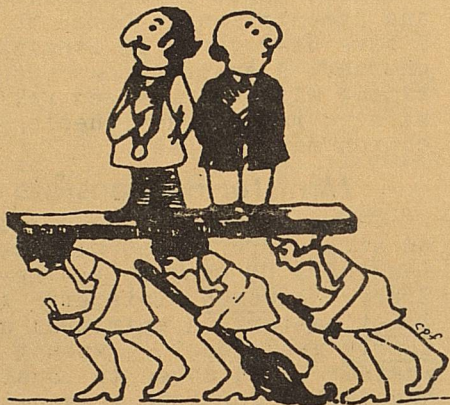
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Feminism in a Lansing UU Church

(continued from page 5)

to earth from my orbit, I discovered that Denise was all of these things -- and more.

Having earned her Bachelor's Degree from the University of Hartford and her Master's of Divinity from the Andover Newton Theological School in 1974, Denise had been a campus minister and a hospital chaplain before taking over the ministerial leadership of the UU church in Lansing. By informally talking with her and by hearing her sermons, it becomes very evident that social, political, ethical, and moral beliefs extend from her personal life into her professional world. It is not uncommon, for instance, to hear Denise begin a sermon by saying, "I have an announcement to make: sex role stereotyping is harmful to your health, whether you are a baby, a school child, middle-aged, or eighty years old." Her sermons address the very problems that we -- and I include women, men, and children -- face every day. Recent sermons have included an inquiry into hypocrisy and sexism in the church and a look at contemporary religious and social issues.

Doesn't Stop

This attitude doesn't stop at the church's door. Denise is actively involved in the community, where she holds advisory positions on boards and speaks on such issues as sexism, rape, domestic abuse,

etc.. By bringing these issues into the church, she is creating a community that addresses itself to the "real world," and one that reaches beyond Sunday morning services into the texture of our lives. Just as importantly, Denise serves as a remarkable role model for all members of the church -- male and female, young and old -- as she charges the parishioners to reflect on social issues, incorporate them into their daily repertoires, and to act on them.

Humor

The church is not without humor. I recall one Sunday when the congregation was singing a hymn and, upon approaching a particular lyric, began to giggle. I later was told that Denise prefers that church members change all masculine pronouns to the plural to avoid sexism. When God is referred to as "He," we simply insert "We in its stead." The incident is amusing, but its implication clear: the UU church respects and upholds a feminist perspective in the small issues as well as the large ones. The church committees are equally represented by both sexes; church offerings frequently go to the Council Against Domestic Abuse or to like agencies which address themselves to feminist and humanist concerns.

What is of special significance (continued on page 9)

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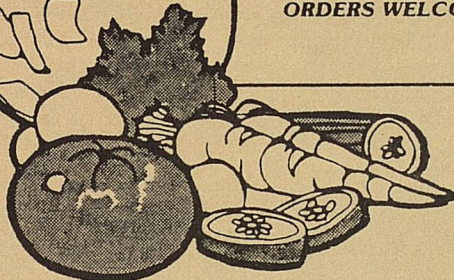


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Feminism in a Lansing UU Church

(continued from page 7)
 is that the church seems to have grown beyond the typical kneejerk reactions to feminism. In a sermon entitled, "Beyond Orgasm: Toward a New Intimacy," the message was directed to all people. It reached beyond the "Make sure you get yours, women," attitude so prevalent in many people's repertoires these days. Rather we heard of mutual respect, of caring for all people--perhaps the bottom line of feminism. While I have heard many churches and just as many denominations profess such a theology, the UU church of Lansing demonstrates it.

A Place for Feminism

In numerous ways, the UU church has shown how feminism can have a place in organized religion, not in a token service or as its sole interest, but as an essential and integrated part of the church's philosophy. Perhaps such an idea is best expressed by the church's overriding philosophy: "Unitarian-Universalism is faith in people, hope for tomorrow's child, confidence in a continuity that spans all time. It looks not to a perfect heaven but toward a good earth.

It is respectful of the past, but not limited to it. It is trust in growing and conspiracy with change. It is spiritual responsibility for a moral tomorrow." I can't think of a better home for feminism.

Janet Samuelson
 East Lansing, Michigan

The Equal Rights Amendment

SECTION 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

SECTION 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

SECTION 3. This amendment shall take effect two years after the date of ratification.

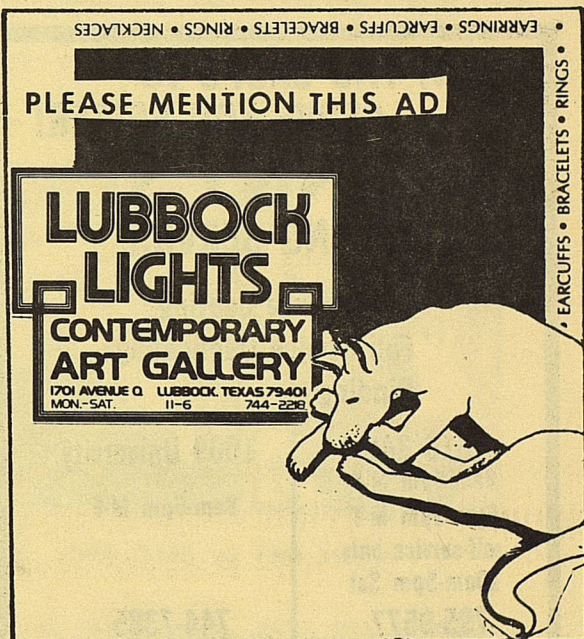


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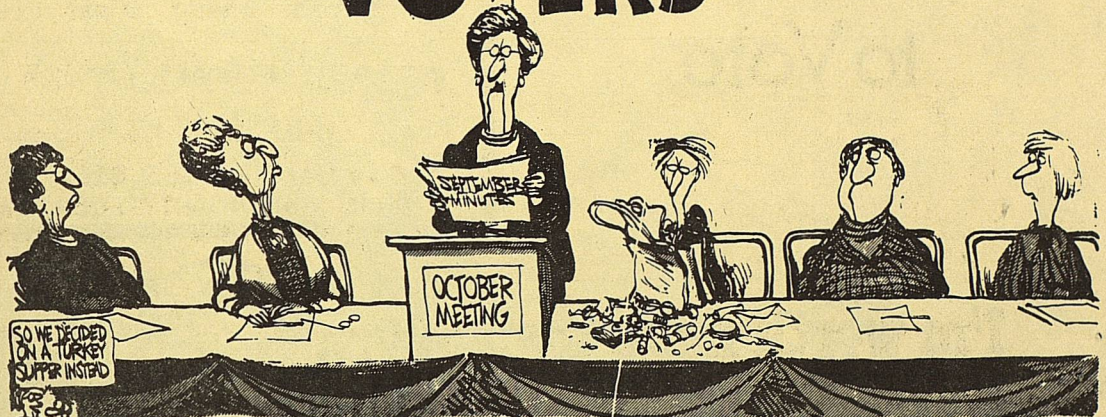
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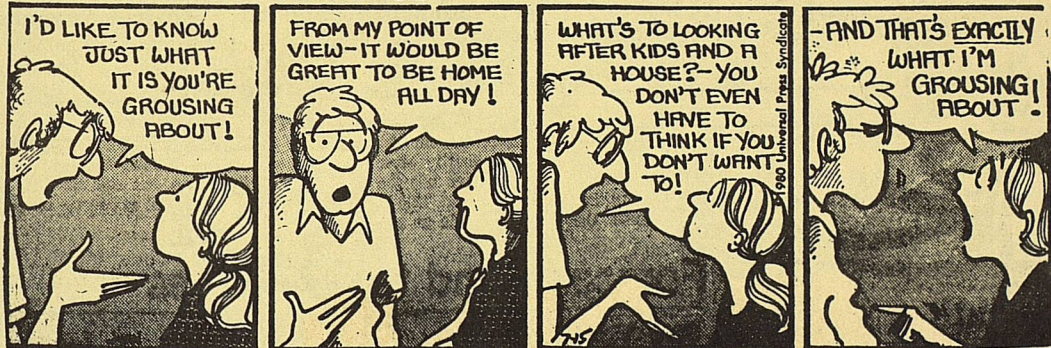
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... THEN MR. CARTER SAID OK WITH REAGAN BUT NOT WITH ANDERSON. THEN MR. REAGAN SAID ALL THREE OR NOTHING. THEN WE HAD ANOTHER DEBATE PROPOSAL, BUT FLORENCE HERE FORGOT TO MAIL OUT THE INVITATIONS.

From The University Daily, October 2, 1980. Submitted by Richmond Flowers

FOR BETTER OR FOR WORSE



From The Chicago Tribune, June 15, 1980. Submitted by Pam Brink

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