

People's Soup

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LIBERAL RELIGIOUS YOUTH WAS AN ORGANIZATION DIFFERENT FROM ITS PREDECESSORS IN STRUCTURE AND STYLE. THE LRY OF TODAY IS ALSO DIFFERENT FROM WHAT IT HAS BEEN BEFORE. CHANGES IN CULTURE CREATE CHANGES IN INSTITUTIONS, AND THE HISTORY OF THE YOUTH MOVEMENT MUST BE EXAMINED IN THIS LIGHT AS WELL.

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A Capsule History of the U-U Youth Movement Wayne Arnason

I am pleased to have the opportunity to write this brief history of LRY and the youth movements before it for *People's Soup*, but it is also an awkward chore for me. As some of you reading this may know, I have completed a detailed 140 page manuscript of the history of our youth movements. It is entitled *Follow the Glean*, and is currently seeking enough financial backing to be formally published. It is not easy to boil 140 pages down to one *Soup*-length article. In spite of that, I wanted to take this opportunity because I think history is terribly important, and most LRYers have no idea why the movement they are a part of is where it is at today, how it got there, and who was involved in its creation and growth. Very few people have any sense of the continuity of our youth movement.

There is continuity, however. Indeed, there are patterns that have remained fairly constant over the years. Most people are aware that many notable leaders within the Unitarian-Universalist movement began their denominational involvement through the youth groups. Gordon McKeeman, one of the candidates for the UUA Presidency this year, is one of them. In spite of this connection, there has always been a high degree of ambivalence and tension between the churches and their youth counterparts.

LRYers at the local and regional levels have in recent years been critical of the continental level of LRY for its alienation from the grass roots, its inefficiency, and its extravagant spending habits. This same complaint echoes all through the movement's history. Tensions and differences between the various structural levels of the movement have always existed. They reflect the same lack of commitment to centralized institutional framework that characterized the adult churches.

The Continental LRY leaders of today grapple with the problem of how to be helpful and relevant to the peo-

ple at the local level. Yet even when the youth organization was centered mainly in New England, the jump from regional to national or continental office has always represented a quantum leap in perspective and in problems for the people involved.

Finally, meeting the needs of college age people within the youth movement has always been a difficult and usually disappointing task.

I do not wish to point out merely the continuities over the eighty-eight years of the youth movement's history. The second goal of my narrative is to indicate the changes as well. How had the LRY of today, a unique, continent-wide youth organization incorporated, staffed and governed exclusively by people from the ages of fourteen to nineteen, evolved out of a young people's movement brought into being by a small group of New England ministers near the turn of the century?

A dominant theme within our youth movement over the years is summarized in the slogan "youth autonomy". At first glance it appears that "youth autonomy" has been a guiding principle in our approach to youth programming right from the beginning. In the 1924 "youth issue" of the *Universalist Leader*, Stanley Manning, Director of Young People's Work within the Universalist Convention for four and one half years, wrote: "The first joy to be found in such a position is the discovery that no one can be a director of young people's work. There is so much of initiative, of willingness to work, of desire to explore and discover on their part that no one can direct their activities. This does not mean that there is not entire willingness to discuss methods and ways of working, or that there is no desire for advice and assistance; the very genius of young people's work lies in its self-direction."

Cont. on Page 8

Ed Inman
1450 Meadowbrook
Jackson MS 39211
277

personals

To anyone who wants to know: my address is: Stacy Bamford, Abbotsholme, Rochester, Uttoxeter Staffs. ST145BS, United Kingdom. I answer all letters!

Glen & Bonnie & Brian & Jim & Deon and all those beautiful people who were at Deffenneville in '73, '74, '75 esp. in '7C write to us. Don't be strangers. After all, didn't you help bring us about? Patti and Allan Rodman 10142 McClemont Ave., Tujunga, Calif. 91042 (213)352-5273

Roger & Zacharian, I love you always, no matter what. Wendy Norman! Trot down that old cow path and come to Ottawa conf. at Easter. Ann P.S. Bring Craig

J.B.C.- Is great to be in contact but I'd like to see you at Easter in Ottawa if your social schedul permits. Bring your friends. I love you lots. Leslie

EXCITED ERIC- perverse things for perverse people!! Aunt Harriet loves you and so do I!! (What a turn on!!)(hee, hee) Love times a million, NATALIE

Kriss, Jimmy, K.C., Mickey, Lauren, and everyone else at Racine for V.D. conference, thanks for making it so great- I love all of you. Mary

Visky, Larry Kay, etc. from cont. write me. I got stuck in the mountains. Bob "Pickles" McCall c/o Staff, Banff Springs Hotel, Banff, Alberta, Canada T0L 0E0

Anyone: LRYer enrolled in (incarcerated at, take your pick) Prep School in smallest, dullest and, above all, unfriendliest town in PA. Any letters recieved will be replied to with love and gratitude. Jonathan, Box #9, Mercersburg Academy, M' burg, PA 17236

DANNY O. in Rockville, MD, where are you?..I'd still like to see you sometime..I love you. Karen

BETH--Miss you lots. That phone call really upset me. Please write. See you in April. ALEX

Dear Dear Deanna, here's one long letter W--double-you. Mr. K

Francine & mom, & David & Dad, I miss you all tons! Boston is big and lonely at times, other times I really enjoy myself here. I miss so. Calif. sun, it's colder here. Love and roses. xxxxxxxx Rachell

I hope all my friends had a beautiful Easter camp. I thought about all of you while here on the East Coast. I'll see y'all sometime in the future. Be happy and well! shanti. love and peace, Rachell

M.H.M.- Be strong for yourself. love, Rachell

Does PSLRY still exist? I'm just curious. Thanks for your beautiful letter Wesley. I recieved it at a time when I really needed the support. I love you! R.C.

CSW people--June 5th draws nigh. yrs. passionately, Paul
Harin Smith--- The Soup wants your graphics!!! I told the exec. comm. of your endless drawing talents. Please reply in care of the Soup. love ya, r.c.

Susan Elizabeth: You're the only one I love the very most. Sometimes my love for you scares me a little. Even the great prairie sky cannot dwarf it. You're in my heart. AVII
Pat- Thanks for being there, you're great! Love, Wendy



By next September, two fantastic things will have happened to me. I) I will have turned sixteen (sweet) and II) I will have graduated from high school. As these things are a peak for me, I don't want to waste the year. If you are interested in hitchhiking through Europe, sailing the Caribbean, going to Africa or houseboating in Amsterdam--WRITE ME!! I'm open for suggestions and new friends. Nancy Scheinok, 2812 Hunterdon Dr., Cinnaminson, NJ 08077 (609) 829-0229

Dear Shannon of Racine: I miss you. From Joel too far away.

Steve Roembeld- I moved and lost your address (sorry) there is much doubt for the music- thanks anyways! love Cheryl

Hey Friends! my new mailing address is: Cheryl Markoff, 15127 Esther, Lakewood, Ohio, 44107, I don't live there though..I love you and miss you. Cheryl

Hey Andrew Neal of Chicago that was (is?) in C. Kid's Choir as the only blond bass w/ braces: Hi! I remember you from when you sang in Princeton, NJ. I'll explain in a letter, what's your address? Maura Roira, 320 Hamilton Ave., Princeton, NJ 08540

Eric: Is life so great you can't even think about writing to us little people--Mainly ME? Betsy

Tym: xmas was weird, started so good, ended strangely. Why weren't you there to say good-bye. I missed you. Don't forget me. I'm alive and feeling strong in jolly old England--Stacey

Anyone remembering Rita and the Royal blue cloak, please Write: Unicorn Cottage, 1960 Victoria, Dayton, OH 45406

Joni- I love you so come see me soon, my love. Bruce Jo

Burchie..Thanks everso muchly for being there when i needed you. It means a lot to me. Lots of love, Karen

DeDe Gill: where are you?? Love Gregory (Ellman, 314 E. 6th St #13, NYC, 10003)

Dear Sweet Toots (uh I mean Ariel)(now how many Ariels are there, huh?) (Weiss, you guessed it). Well, here it is. Now think hard, there must be some absurd in-joke I can put down. oh well. Listen, you want to know something? I really love you a whole lot, (....Uh-oh, Nora's not gonna cry is she?) and I miss you. And, and.... Love, Nora. P.S. Tell Christina I can get Brie for 2.05 a lb. here! How's my bedspread coming?

Friends or somebody who just wants to be in with the latest news "FANG" of HRG. has now moved to: Poseidia att: "Fang" 2334 Green St., Harrisburg, PA 17104. If you wish to write this nut a letter, use your pen to write his House of Wonders; M.D.A. Come visit me or ELSE just write me soon. "Fang"

By the way, I didn't happen to see what natural rebellion against authority I've had until I happened to attend a traffic court trial. All I could say was I'm glad it's not me. I would like to construct a workshop on this but I don't know beams about workshops. And if anybody discovers this something in themselves (natural rebellion against authorities) I would appreciate it very much if he/she would contact me and let me know what they feel about it O.K. Send data to J. Reed Bilgere 7446 Teasdale U, City, Mo. 63130 (314) 862-5624

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Your contributions for this paper are welcome. It is made possible through your energy, both spiritual and physical. Any contributions of news items, short stories, poems, editorials or artwork are welcome and will be returned. Drawings or other artwork must be black ink and photos must be black and white. We cannot pay for contributions due to the budget just couldn't stand the pain. Address all correspondence to: People Soup, 25 Beacon St, Boston, MA 02108

Advertising rates: Personals that are not for individual financial gain are free. Page Fractions: LRY Other 1/6.....\$5.....\$70 1/3.....\$8.....\$35 1/2.....\$13.....\$60 full page.....\$35.....\$100

To M.W. and D.A. happy trails to you, the Third Musketeer

J. Feet Crustworthy is alive and living in the spirit of the kitchens of NERO. Arf Arf-Beep Beep-Wacka Wacka-Feet Feet!

High Eric! Love Hank and Doug(nudge)

Happy Birthday Doug Nebb! May 19th. Kiss a taco today.

Nombat- Where are you? Trayer Turner did not abduct the wombat, Columbus conferees -so where is it? IT badley needs love and repair!

To anyone who lost clothes (underwear, socks included) at Columbus conference, please contact Lisa Adams 1591 Statebrook Lane Columbus, Ohio 43229 (614)8463508 for information leading to their discovery! No collect calls PLEASE!!

Mick Levine in CMF: Where are you? I haven't seen in so long that I'm starting to forget what you look like! I miss you! Love, Lisa

James Trablisi, Cheryl Gilmar, Are you guys still in LRY? What're you up to these days? I will probably go to the next conference in the area as there haven't been any around lately. I'll also probably go to Continental this year. I want to see both of you there. And at Triangle (even though you don't know each other) (I don't think). Love, Baha.

People wanting to reach me may do so by writing:3536 Harrison, Oakland,CA 94611 (415) 654-1024 Emilie Blattman.

Attn. old Exec. Comm. members (of the Continental type).I am interested in having a conference/gathering in the not so distant future.If you have any ideas along this line,get in touch with me at the above address.Love,Emilie B.

zach and other next of kin All goes well in Beantown. Make someone buy the house. To-ray? Saright! Love, A-Moon
Eat an apple today. Thanks.

Clit- YOU mean so much to me. I love you more than I've loved anyone else. Thanks for being my friend. The stranger in the Effing-ham bus station.

Rachel, kiss Dave for me. Dave, kiss Rachel for me. Have a nice time... Andy

Maggie and Sha! Don't kill me! I will write back! Loved both of ya. I've written, just haven't sent it yet. soory....apple
ndrewandrewandrewandrewan

Rev Hendricks- I need that suitcase back! Write me so we can arrange how to trade suitcases and to tell me how you've been and what you've been doing. Love, Lou Dishi, 64 Oak St., Weston, MA 02193

SOUPER'S PROFILE (PRONOUNCED SOO-PURZ PRO-FYUL)

JOHN G. BEEBE-CENTER III



AGE: Nineteen

HOME: Cherry Hill, New Jersey

PROFESSION: Laborer and part-time masseur

HOBBIES: Basket weaving, fingerpainting, humming

MOST MEMORABLE BOOK: "The Pokey Little Puppy"

LAST ACCOMPLISHMENT: Wrote an excellent cover article for People Soup, "the magazine for discerning youth", on working at Boston City Hall (see People Soup, Volume III, Issue six, "A Massachusetts Hippie in King Kevin's Court")

QUOTE: "I think that contributing to People Soup (you know, the magazine for discerning youth) was the single most valuable thing I have ever done. Once I got started, it was really easy to write, and seeing my name in big letters was really a THRILL, let me tell you! I also gained great confidence in my writing abilities. It's really not as hard as it looks, and knowing that you have made a tangible effort to support the organization that does so much for you (and it does, it really does. Those workers at the Boston Office are absolutely tireless in their energy and dedication) really lets you take pride in yourself. And the fan mail (mine was about 50% money and 50% marriage proposals) is fun, too. Any schmuck can write for this publication, and you should be honored to have the opportunity. I know I was! I would take it as a personal favor if you would sit down right this second, or sometime, and send in some articles, photographs, or even little pictures that you have drawn (they call these "graphics". Cute, huh?), because I'm sick and tired of reading articles about and written by the LRY Executives, and none of them can draw for beans. So send that stuff in today!"

PROFILE: Blond, blue eyes, LRYer, nineteen, writes for People Soup, "the magazine for discerning youth"

SCOTCH: J&B (eat your heart out, Dewars!)

CONTINENTAL CONFERENCE 1977



metamorphosis:



The Social Integration of Self

AT: Camp Kingsmont, West Stockbridge, Massachusetts

August 21-28

Cost: \$65



This year's Continental Conference will be held in the heart of the Berkshires in western Massachusetts. Camp Kingsmont spans several acres of beautiful mountains, fields and woodlands. Cabins are clustered in a central location that provides easy access to the dining hall, two rec halls, lake, swimming pool and sauna. In addition to our own program staff and advisors, the camp will provide a professional cooking staff and a nurse who will be on 24-hour duty at the camp infirmary.

The program, centered around the theme of Metamorphosis: The Social Integration of Self, will examine the effects of our consciousness upon society at large. We will look at the evolution of personal consciousness and social change, not as separate, but intergral parts of the same process.

This conference holds great promise, but it is dependant on what you put into it. So start saving your bucks and please fill out the questionnaire on page 11. Because of our large debts and a tight budget, we must insist upon full payment from every conferee. Registration forms will be sent out with a separate publicity in May. Remember: no illegal drugs, alcohol, firearms, or fireworks.

No MUNCHKINS!



Transportation Co-ordinator
Ben Alexander
375 South Union St.
Burlington, VT 05401

Ben Alexander is the transportation co-ordinator. If you can offer a ride, or need a ride, write to him. Or if you are taking a bus, write him. (maybe he can latch you in with other LRYers on their way.)

Worship Co-ordinator
Hank Hennessy
5608 Kellogg Place
Edina, MN 55424

Hank Hennessy is the worship co-ordinator. If you have ideas about worship or would like to offer your services to help with a worship or two, drop him a line



CRED-

BIOFEEDBACK MONITOR SYSTEM

I guess most of you won't read this, but, for those of you that do, this is from my heart to you. I have only two reasons for writing this. I guess the first one is that I just finished reading my latest issue of People Soup and it certainly needs more material because it took me about five minutes to read. My other reason is that I can see my road, or perhaps, my path of life becoming harder, at least changing so much that I can't see daylight for a long way ahead. So much for my introduction.

The first diversion from my life's path came, I suppose, when I realized that I was in a lot of trouble. I lost my hair then, and many like me got our first baths after a sweaty and harried week. Too many things happened there to write about now, perhaps later I will have the time. Suffice it to say I found myself drunk in a cathouse for the first time with all my worldly possessions being \$1,000 in cash, a bus ticket home, a new suit, a suitcase and an honorable discharge from the Marine Corps.

The second major change came not long ago. I discovered that I was smoking too much and that I was very worried as I was getting married on Jan. 8th. Now. Hoo boy.

Well, I guess that's all I have to say and I do feel better. I love my lady and am praying to whom or what is in charge of receiving prayers that we will be happy. I hope that some of you will see fit to write to me.

Love,

Timothy Brooks

Apt. 3, 2915 E. 5th St.
Knoxville, TN. 37920

or

c/o Mr. & Mrs. C.R. Brooks
Rt. 9 Gov. John Seiver Hwy.
Knoxville, TN. 37920

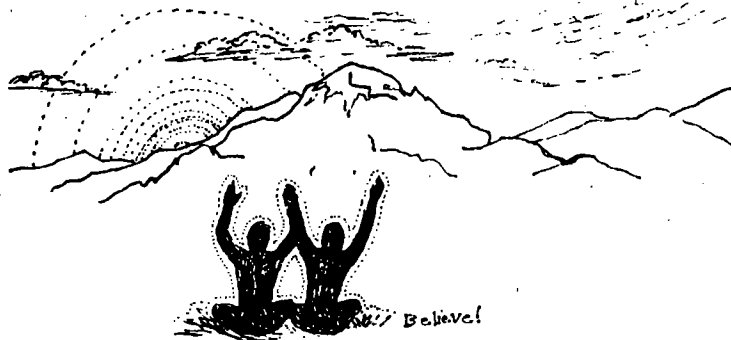
Dear young persons,

Your paper has been delivered to our home to a young man who hasn't lived here for the past three years, but I've read each "People Soup" from front to back each time a publication arrived. I sure don't care for some of the language used, Satan seems to have his toe in the editors pocket, may I suggest you turn your youthfull energies to spreading the saving word of Jesus Christ to the young persons in your organization and elsewhere. We indeed live in a very mixed up world and it is hard not to become bitter and discouraged. It is my hope and prayer our nation will turn from greed to God!

I'm sure young persons feel very free when they leave home for one reason or another, especially while attending your camp-out meetings in the woods, but have you ever had a bible reading or prayer offering for the betterment of our nation at one of your camp-outs? Have your members redeemed a soul? It is more uplifting than trying to improve the nations conditions. Our life on earth compared to the here after is as a blink of the eye-so brief; but think of eternity-will you spend it in darkness, pain and sorrow wishing you had made a better choice or in the bright heavenly light of God, you do have a choice. God doesn't force us to become his servants, he gave us a mind so we can choose which way we want to go. There is a God in heaven, you can be sure of that above all else. You only need to look at all the humans on this earth, no two are a like; we are all individuals, just as all the snowflakes that fall no two are a like.

It's a known fact that several of our astronauts have taken to witnessing to the fact that they believe there is a God, they saw the planet as God

The father of our rocket and space program, God fearing Werner Von Braun states, "Evidences of a Creator are so overwhelming, I can't envision this universe coming into being without something like a divine will; I can not envision the creation without the concept of a creator."



Cathy Carney

Dear People Soup,

Have you heard of the Moonies? I am beginning to dread the word. Many people are frightened by what they hear or read in the newspapers about them. The press makes Rev. Sun Myung Moon's Movement of the Unification Church and divisions thereof out to be the workings of the devil, a true indoctrinating hell hole.

Almost all views publicized are from the outside looking in. The San Francisco Examiner and Chronicle claims that the New Ideal City Ranch is another money making organization for Rev. Moon. They quoted a concerned father of a resident of the ranch as saying: "They (the residents) have no normal emotions, they look blissfully happy" and "Moon brainwashes people".

My sister, Beverly Hoffman, a former member of LRY, SRL and the SRL executive committee, has now joined the Creative Community Project on the New Ideal City Ranch in Boonville, California; which is said to be part of the Moonie cult.

The newspaper reports seem to imply that there is nothing in the Moonie cult but evil. That the people are there only because they don't know better or that they are in need of "deprogramming" i.e. brainwashing.

Beverly, who is in the Moonie cult now, says that it is the views loving and spiritual community that will bring peace and love to the world. At one point she denied that the Creative Community Project had any real ties to Rev. Moon, financially or otherwise. Newspapers had it differently, now she does too.

Many times she has invited us (my family) to come out to California (I live in Florida) to check it out, visit to see if we would like to work with them for a more ideal society. Many times I've been tempted, but now I've read all sorts of articles about

parents who were distraught to find their children in the Moonie Cult in Berkeley or San Francisco. These parents went to great lengths to get their children out of the movement. There is a story in which a girl's parents flew to California after reading numerous bad things about the movement (such as how they are brainwashed and put to work collecting money for Rev. Moon) to get their daughter and bring her to her senses. They were left outside the gate of the New Ideal City Ranch waiting for three hours for their daughter while three other "Moon disciples" made excuses. I exclaim, An "Ideal" community behind barbed wire fences?

Comments from other ren who went into space are as follows: a trip to the moon "has to make a man truly appreciate the creation of the infinite precision with which God controls the universe" (note here they do not say inhabitants). Another saw "evidence that God lives". Albert Einstein wrote "The most beautiful and profound emotion we can experience is the sensation of the mystical, it is a true source of all science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe is as good as dead. To know that what is impenetrable to us really exists manifesting itself in the highest wisdom and the most radiant beauty which out dulls the faculties can comprehend, only in their most primitive forms, this is the center of true religiousness."

No doubt you and yours have seen the weak, confused Jesus of Godspell or Jesus Christ Superstar, that was the sinful world's view of Him. I hope you and yours really know that Christ's death on the cross, (should you choose Him) means that you are a brother and sister of Jesus Christ. That is an inheritance that even your earthly parents don't have the power to give you.

You may wonder why the God of love can look upon earth and let awful things happen that we experience in this world. Here again He lets people choose between good and evil, but know this: He is still in full control and He alone will destroy this old groaning world in due time. He is giving us all fair warning, as conditions worsen we know that time is running out. You and the young persons of your organization will be truly blessed should you decide to work winning souls away from Satan for Christ. It is a most satisfying vocation. God bless you!

Linda

I really don't know what to think. They seem to think that their way is the only way to achieve the ultimate goal, just like any other indoctrinating, unfree religion. But this is my intelligent, 20 year old sister.

I have a sneaking suspicion that there is a lot of good behind the Moonie Cult that the press refuses to publicize. I'd like to see both sides of the story covered.

Carol Hoffman

Life after LRY OR
How to survive in an English Boarding School

Alive is a word I've been using a lot lately. Sometimes I think I'm just trying to convince myself that I'm alive. This is the first time in three years that I've been on my own (without LRY) and aside from being a mind expanding experience, it's been very hard.

Where to begin? In the middle, of course, which is right where I am sitting alone on my bed in a big room with cracked yellow walls, papers/books/clean clothes/dirty clothes/and photographs covering every available horizontal surface. Then there's the window, an important part of my daily life. My room has one window, a big one, through which I watch the affairs of all these strange people. I can also count how many cars come up the school drive, it's surprising how many people from the outside world come here in one day.

Some of these people leave, which is what my roommate did 9 days ago. Having decided that insanity is no good for your mind unless it is used constructively, for a system which still uses fines and hard labor as punishments for swearing, smoking cigarettes and missing supper or chapel breeds insanity. She packed her bags and walked away during Sunday chapel, creating momentary panic in the staff room. This was dispelled when she called the headmaster Sunday evening from London to tell him that she was staying with the parents of a friend, and that her father was coming to see her from his home in Madrid. The school is still unsatisfied with the situation, but there's nothing they can do. Pauline is free and happy in London, studying for her 'A-level' exams in Spanish, English Lit. and Art History.

That brings us back to the reason that I'm here in this remote little school in the rolling farmlands of rainy Staffordshire - A-levels. When I first heard about Abbotsholme, this was my impression: only three courses, a 'progressive' English school, out in the country, far from the restraints of parents, a year of high school and college credit. Simple, right? "A dream come true!" you cry. Wrong. I forgot to consider three things:

- 1) A-level courses last two years, so that's double the work if I want to finish in one year.
- 2) Abbotsholme has more control over you than your parents, because you are there all the time. There's no reason to go anywhere else, and there's no where else to go.
- 3) 'Progressive' means different things in England and in America.



In England it means that, instead of whipping you, they fine or gate you (the equivalent of your parents grounding you). To be fair to Abbotsholme, it also means that there aren't any grades, just written evaluations of your progress and interests.

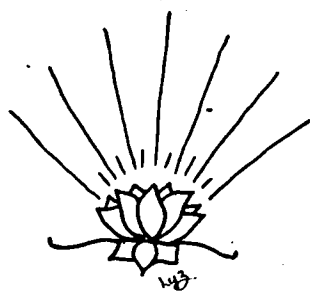
Until I had been at Abbotsholme a month or so, I didn't realize how different the English and Americans are. This difference is not only cultural, but mental as well. The social taboos present in America are much more widespread and deeply ingrained upon the minds of the English people of all ages. One of the hardest things to deal with is the taboo of physical contact. Even people my own age are very withdrawn. If an unattached woman expresses herself physically, she is labeled either as a slut or as a lesbian. Young people are reluctant to speak out, probably because of peer pressure which is very strong. They are content to sit in the common room, drinking coffee and making small talk. These barriers of prejudice and self-enforced non-communication are very difficult to break through in an enclosed community like Abbotsholme.

The school allows the 6th form (junior/senior class) to have a bar once every 2 weeks, at which wine, beer and cider are served. Originally intended as a social occasion, the plan has somewhat backfired, and most of the students have lost sight of this goal.

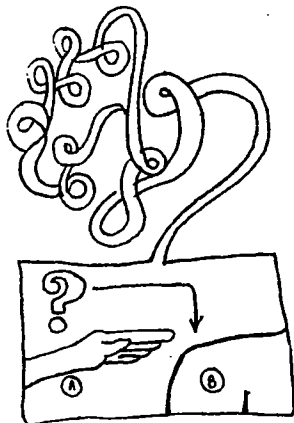
They go to the bar with only one purpose in mind; to drink as much as they can in as short a time as possible, an attitude which tends to mess up both body and mind. It was after one of these bars that I managed to break the barrier temporarily, but it has happened only once and probably won't happen again for a while. The night was clear, cold, and blessed with a full moon, and the narrow confines of the common room were too limiting to contain me. Gathering up two of the more liberal female members of the form, I set out on a walk up the Big Dingle, a long trail through the woods behind the school. Ali and Monica were feeling no pain, and with light hearts free of inhibitions we walked arm in arm up the Dingle. Stopping to sit huddled together for warmth by a rail fence for a cigarette, we talked for hours about life and love and the stars and how this place screws up people's minds. Occasionally we lapsed into long happy silences broken by reflections on the beauty of the leafless trees on a January night when, for once, it wasn't raining. I thought I had achieved something, gotten through to someone, but the next morning I found to my sorrow that it was only the influence of the booze which made Monica and Ali talk. Such is life, and I haven't given up yet. Where there's a will there's a way.

I think that what's made this year so different for me, and helped me see that I'm slowly but surely growing away from LRY, I've been thrust into a society where I stick out, where I'm a relatively unique person. For me, LRY has been a supportive experience. My ideals and thoughts have been questioned at times, but they've ultimately been accepted by the LRYers around me. I've been encouraged to develop my individuality and potential within the structure of a group which believes in most of the things that I do. Now, at Abbotsholme, I'm being challenged. I have to prove to myself and to others that I really believe in the things I say and do, I'm strong enough to stand alone, and supple enough not to break under pressure.

Stacey



Dear People,
I've been in LRY for a long time, it's five or six years by now. I still consider myself an LRYer although since I have been at college I have been averaging one conference a year.
When I was in high school I was very active in LRY, most of my friends were LRYers. I'm sure that a lot of you can relate to that. I was given a lot of support and open acceptance from LRY and LRY rs. I felt that I would find people like that where ever I went.

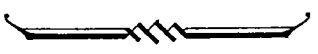


Touching

I received a rude awakening when I first went away to small school that was located in rural Pennsylvania. I felt very cut off from the world and without any support. I decided to transfer to a larger school in the Boston area because I felt that in a larger school I could find the type of people that I was use to. People that I could be open with, people that I could be silly with and basically be accepted for being me.

It took me a long time to find people like that although I have found a few. I guess the point that I am trying to make is that LRY is not the usual community in that it is very supportive. Probably all of you will at one time or another have to fight it out in the normal non-caring society and will feel that no body cares. I want to tell you that you will find together people almost everywhere if you look hard enough and they will also be looking for you.

You are all special people,
take care of yourselves,
Much love,
Kendy Vogl



LRV Directions

SUSAN E. STEPHEN

Long ago, in the ages that came before the Dark Ages, families were different than they are now. Granted, that's real obvious, but let me explain: primitive people were not ruled by property or ownership. If they and their society were ruled by anything, it was the earth. Each person had a necessary place, each was valued as a contributing member toward the survival of the group.

During those times women raised children, built and kept up a central living space, raised crops, constructed tools - were generally physically stable. Men often moved around, hunting, trapping, searching the land for new resources. In that roaming they met others, for the first time becoming aware that other human beings existed. Knowledge was shared; and communication. At some point barter began; and lo and behold private property appeared. Ownership. Possessiveness.

Soon men realized the meaning of wealth - it was possible to have more than another; it was possible to bargain for much of one's possessions. Once wealth, in whatever terms, was accumulated, the desire to pass it on - to be immortalized through one's property - developed, and marriage as an institution began. By taking possession of one woman, a man could tell which were his children and which were not, in order to "legitimize" the father-son relationship. Before this, children were assumed to be the responsibility of the mother: A gynocratic society existed where descent was matrilineal...homes passed from mother to daughter, rather than the patrilineal system still in use today. The move to "legitimize" children essentially created present-day nuclear families (although of course that is not exclusive. Lots of phenomena joined together to create contemporary society, this is real simplified, but nevertheless, it had a lot to do with present day family structures.)

(You'll also have to realize that the whole analysis is a real general one, taken mostly from F. Engels' essay on The Family, Private Property and the State, which is a socialist analysis. I'm being brief and simple because I've got lots of other stuff to say that I think are more important. This is just a warm-up.)

The nuclear family of the late 20th century (that's right now) is a really specialized form of that basic ownership. Western culture has become so technological and mobile that more and more separations within family structures have occurred. Our society has become so specialized that every person chooses and develops only one function within the society and does not vary in that function. Most importantly, this has been a very recent manifestation of technology, and we, as young people, are the first real technological children. Maybe we are already out-dated, for all that.

As our awareness of this situation increases, arguments begin: many who support the direction we all seem to be heading claim that progress cannot be stopped, that we are part of an inevitable moving forward into time; others insist that the tendency is destructive, creating mental, emotional and social problems in the way that people live with each other. I personally feel that the latter argument is more valid; maybe because I have experienced major problems in living, working and playing with other people. I am committed to developing the new community in a total way, not as an alternative, but as a stable society.

This is what I am talking about:

The New Community involves different kinds of change. I will presume that what I've said so far you have accepted as basically true (good for you!!). Society, in its contemporary epitome, is basically fragmented; ages are separated, races are separated, religions are separated, sexes are separated. I content that this fragmentation is culturally conditioned by the larger society, so that we as people are weakened, unable to act to create change. It is part of the course of governance and bureaucracy: that they perpetuate themselves and des-

stroy those who create or try to work within their structures. That's all a sort of tangent. The ways in which we can empower ourselves are in part suggested in the LRV "New Community" packet:

1) Extending the Family: Nuclear families (mom, dad, the kids and the dog) are oppressively limiting, therefore destructive to the human spirit. One of the major bases for social life is the group - a tribe, a commune, or whatever. We learn from living with, working with, and playing with others. Groups give us support, criticism, shape our attitudes and supply an identity of sorts. Close groups allow us to be ourselves freely, without restraint.

Families share experiences...joy, sorrow, pain, ecstasy, celebrations, needs, expectations, dreams. An extended family is that group of people with whom each of us may experience our lives fully. For many of us this may be our LRV group; for some it more diverse and scattered. My nuclear family is only a part of my real family; my real family is defined as such only by me right now. We have not chosen to be a family yet. What is most important is the recognition in each of us that we need such a group, and to develop it for ourselves.

2) The packet calls it "Alternative Education", I'm not sure how I'd define the concept. I feel strongly that public schools in this country do not fulfill the needs of those of us 'growing up' here: we as young people are displaced in this culture, we frighten our elders, we are not allowed into the social structure. More primitive peoples have



"rites of passage" which serve to recognize the adolescent and his/her membership in the tribe or family; his/her personal pride and worth as a contributor to the group.

From a book, The Establishment and All That: "...What fascinates me is that our public schools, designed for adolescents - who seem, as apocalyptic men, to demand this kind of drama, release, and support - educate and "socialize" their students by depriving them of everything the rites bestow. They manipulate them through the repression of energies; they isolate them and close off most parts of the community; they categorically refuse to make use of the individual's private experience. The direction of all these tendencies is toward a cultural schizophrenia in which the student is forced to choose between his own relation to reality or the one demanded by the institution. The schools are organized to weaken the student so that he is forced, in the absence of his own energies, to accept the values and demands of the institution. To this end we deprive the student of mobility and experience; through law and custom we make the only legal place for him the school, and then, to make sure he remains dependent, manipulable, we empty the school of all vivid life." (The Open Truth and Fiery Vehemence of Youth by Peter Marin, printed in The Center Magazine, sub-copyright 1970, The Fund for the Republic, Inc.)

Let's go from there: public schools refuse our right to learn and grow as individuals; refuse our right to the culture we are inevitably a part of.

6

"An act of learning is a meeting, and every meeting is simply the discovery in the world of a part of oneself that had previously been unacknowledged by the self." (Ibid)

I have presumed in my life to experience and meet myself. I have followed my dreams, I have stood alone, I have been on mountains and read many books and performed and preached a sermon or two; I have been insane. I have taken strange food and drugs into my body, I have had incredibly good and incredibly bad sex. I have changed radically. I have worked and played and worshipped. I have allowed 'the system' to manipulate me and have in turn manipulated 'the system'. I have tried to explain to my parents and grandparents why I do such things. I have petted cats and people, written a few things, danced with my spirit alive, danced with my spirit dead. I have hurt people. I have refused to grow. I have violated my own conscience, I have made people glad. I will not be put down, because I have learned. Being free enough to learn, to be alive, is the hardest, most exciting awareness I have; and most of these things were done removed from school systems and other oppressive institutions.

Essentially, with or without all the above emotion, the new community is a political issue; for me, a political ideal:

"...We went on talking in a frank and almost brotherly way, so I tried harder to be candid and scrupulous. Told him about Francine; he wanted to know precisely the nature of my relationship with her, and seemed surprised that it is so tentative, even though it's gone on for three years now. 'It seems contradictory to me,' he said. 'You live in separate apartments, see each other a couple of times a week, spend weeks on end away from each other altogether. At the same time you don't have a group of people to live with, to support you emotionally, to keep your collective life going on actively and strongly while you are apart. I'd think that during one of these absences you'd have split up long ago - one of you would have taken up seriously with someone else, and then there'd be two other little separate worlds, instead of the two you have now. I'd find that very scary.'

"'It is very scary,' I said, 'and once or twice we have gotten involved with someone else. But we have always come back to each other.' 'It still sounds frivolous to me,' he said, frowning. 'It gives too much power to loneliness. Here we try to arrange it so we are not lonely very often. That keeps us from making a lot of emotional mistakes. We don't think commitment is something you go off and do by yourselves, just two of you. It has to have a structure, social surroundings you can rely on. Human beings are tribal animals, you know. They need lots of contact.'"

This is a big part of it. There is also simply the personal power that is gained by having a strong, supportive environment; one that can potentially be a positive situation to act collectively from.

I strongly believe that politics is not separate from personal life; that the choices each of us make for ourselves become political decisions in the context of the larger society: therefore (attention, please; this is my final conclusion) it is our individual responsibility to make those decisions consciously.

'Not as exciting as you thought? You can choose to accept or reject that responsibility, but I don't think you can deny its existence; whether you choose collective or nuclear families, farms or urban homes, labor, industry or an executive profession, that choice affects the political direction, the economic stability, and the social structure of the society you live in. Choosing what is called the New Community is only one of the choices we are all going to have to make.

*Reprinted with permission from Ecotopia by Ernest Callenbach (1975). Copies may be obtained retail, or from Banyan Tree Books 2300 Le Conte Ave., Berkeley, CA. The price is \$2.95

EL ARE Why?... LRY!! ⁷

by DOUG WEBB

Liberal Religious Youth means different things to different people. It is a personal experience that is dependent upon what you bring to it and what you put into it. It includes the joy and the sorrow, the pain and the ecstasy, and the love and the hatred that are a part of our human interactions. It has been expressed in many ways, both verbally and otherwise, by many people. It bares the frustration of adolescence in an ageist society and offers the empowerment of fellowship. It provides the liberation of personal responsibility and the discovery of the self-imposed repression of our own fears and expectations. LRY is the excitement of change for some, and the boredom of stagnation for others. For all it is an experience of growth.

The following is a description of the structures we have created to facilitate the evolutionary process we call LRY. It must be recognized that beyond the purely logistical aspects of any organization are human beings. So when we speak of groups or positions, we are also talking about individuals whose personal qualities have just as much to do with the functioning of the organization as the structure itself.

LOCAL GROUP

The local group is the basis of the LRY structure. Local group programs are as varied as the interests and concerns of group members. They can range from talking over cups of tea to a weekend camp out, to working with a UUA curriculum kit such as "Project Listening". Local groups are structured in several different ways: A local may have the traditional elected positions of President, secretary and treasurer, or it may share responsibilities on a rotating basis. The structure of any particular group is dependent on its size and the commitment of group members. A healthy local group usually has a structure that allows every group member to take some responsibility and be actively involved in the decision-making process.

Most local groups are connected with a Unitarian-Universalist society, although the level of their involvement varies greatly. Some groups communicate with their societies through their Religious Education Director, and others communicate directly with their society's board. Some locals don't communicate with their society at all. It is becoming more and more common for a society board to have an LRY or youth representative, but there are still few societies where a high school aged person has much chance of being elected as a full voting member of the board. For this reason and others, intergenerational relations have received much attention in recent years and deserve examination on every level of LRY, and especially in the local group. Intergenerational programs can add a new dimension to the local group experience and enhance communication between the local and it's society.

The importance of the local group in LRY cannot be overemphasized. Although conferences are considered by many to be the epitome of the LRY experience, the commitment that a weekend or week-long

conference requires makes them a poor means of outreach and their intensity gives them a seemingly inconquerable discontinuity with our daily lives. Local groups allow people an opportunity to experience LRY within a small group on a regular basis. Local groups can foster a receptiveness and responsiveness that can rarely be achieved on other levels of LRY. The respect and concern for individuals that can be developed in the local group provides an atmosphere where day to day feelings can be shared and individual problems and concerns can be worked out. Thus, the local group, by integrating our LRY experiences with our home, school, and work situations, can bridge the infamous LRY/"reality" gap.

FEDERATION

Federations, the regional LRY organizations, are composed of a number of local groups in a common geographical location. The size of a federation will range from a few counties to several states, depending on the LRY population in the area. Federations provide an exchange between local groups in its boundaries and a primary contact for persons in areas without local groups.

Conferences are the major program of a federation, happening three to five times a year. Conferences facilitate a larger fellowship among LRYers with differing, yet in many ways similar experiences.

Beyond the workshops and other conference activities, there is a primary educational process taking place in the formation of interpersonal relationships and in the development of group interactions. This process often leads to a conference an intangible, synergetic effect where the total is greater than the sum of its parts. This aspect of a conference must not be discounted, for it gives us an important perspective on the "Religious" in Liberal Religious Youth.



Conferences are organized by either the federation executive committee, an elected conference chairperson, or in some cases, by the hosting local group.

Other federation programs include newsletters, extension to local groups (field-tripping), intergenerational activities, and leadership development. Federation executive committees are responsible for these programs. Executive committees vary in

structure, but usually attend to specific areas of responsibility, such as Treasurer, Director of Publications, Continental Liaison, etc. The size of executive committees ranges from four to eight members who are elected annually in the spring or fall. In addition to an executive committee, some federations have a Board of Trustees composed of local group representatives. Federations also serve as a necessary link between the local group and other levels of LRY and the UUA. Many federations are represented on and/or receive funding from their district board or Youth/Adult Committee.

Every affiliated federation also has a representative or "continental liaison" on the LRY Board of Directors, and these people facilitate communication between Continental LRY and their federation. The continental liaison is responsible for correspondence with the Continental Executive Committee, and for attending meetings of the LRY Board of Directors.



CONTINENTAL

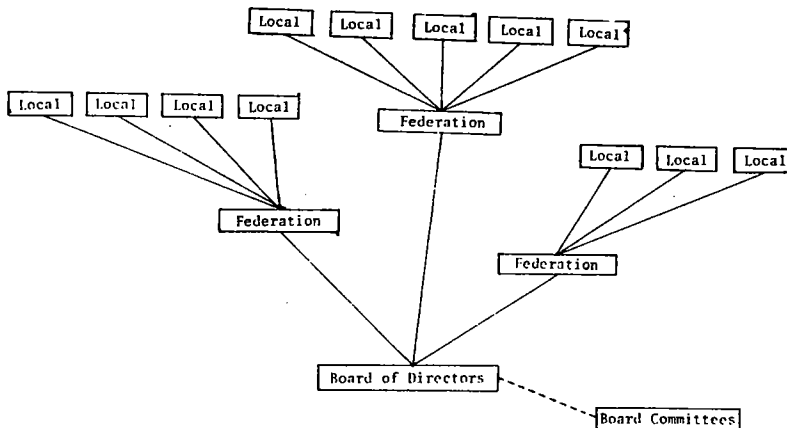
The Board of Directors is the central organ of that part of the LRY structure known as "Continental". Its components are the committees of the Board: The Judiciary Committee, The Continental Conference Committee, The Regional Committees and The Executive Committee. The Board is responsible to the LRY membership and the aforementioned committees are in turn responsible to the Board. The Board formulates the continental programs for the following year at the annual meeting, which is held in July or August. The business transacted at the Annual meeting includes: reports from Continental Liaisons on their federations, reports from every committee of the Board, defining the Directorships of the Executive Committee, electing the Executive and Judiciary Committees, setting the budget for the coming year, and making directives to the committees of the Board. The Board can meet as many times a year as it wishes but must meet at least once a year for the Annual meeting. This year the Board has met only once, but in past years a winter Board meeting has also been held.

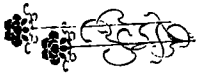
The Committees of the Board are responsible for the implementation and development of the Board's programs. Every committee consists of at least one-third Board members and must have an ex-officio member of the Executive Committee serving on it.

The Judiciary Committee coordinates the affiliation process and serves as the credentials committee at meetings of the Board. Rulings are made by the committee on interpretations of the by-laws and procedural questions. The Judiciary Committee is also responsible for researching any proposed by-law revisions. The size of the Committee is designated by the Board at its annual meeting, and currently stands at three regular members plus the Executive Committee ex-officio member. The Committee usually meets twice a year.

There are six Regional Committees composed of the continental liaisons from each federation in the six regional areas designated by the Board. These committees serve as task forces of the Board in implementing the continental programs. They provide an exchange between the federations within each region, and may initiate programs for their areas. Regional Committees are presently an undeveloped part of the continental structure, and most meet only once a year at the annual meeting.

(Continued on page 10)





Almost forty years later, in 1963, LRY President Maria Fleming writes: "LRY is not autonomous of adults: we depend on adults for their counsel in the functioning of our organizations; we need their experience and knowledge as we set up programs, conduct workshops, and write pamphlets; we depend on advisors to chaperone our functions so that we then can hold these functions; we depend on the financial support of the denomination for the very existence of Continental Liberal Religious Youth. And yet, we do have some meaning in mind when we talk about "youth autonomy".

"When we talk about youth autonomy now, we mean basically the right for youth to determine their own programs. This means that we think no one knows better what things young people are interested in than young people themselves. This is not to say that young people can carry out all of their ideas most effectively, however. In youth-determined programs, young people decide what they want and carry out these programs with the help and most effective ideas of adults who have the background to help them."

The ideas and ideals sound the same, but in actuality, they have meant very different things, over the years. The phrase "youth autonomy" was not even widely used until after 1947, and it institutionally meant something quite different than it does today. Manning is describing the capability of young people to utilize programs of their own. Fleming is arguing for a right to self-determination, above and beyond the ability of youth to carry out programs entirely on their own.

One reason for changes in the youth movement over the years has been that the age of its participants has been dropping steadily ever since the 1920's, to the point where the LRY leaders of today are now rarely older than eighteen. Each drop in the age level of the movement has moved it into a new phase and a new self-understanding.

The expansion of the program from its New England base into a truly continental one took over fifty years to accomplish and that greatly altered the character of the movement as well.

Finally, the merger into Liberal Religious Youth represented a journey into uncharted waters. Many of the differences which would later be argued out in the final Unitarian-Universalist merger process were encountered in the creation of LRY. Liberal Religious Youth was an organization different from its predecessors in structure and style. The LRY of today is also different from what it has been before. Changes in culture create changes in institutions, and the history of the youth movement must be examined in this light as well.

So, having touched upon those themes, those patterns and changes, let me continue with a chronology of the growth of the youth movement, touching briefly on a few important periods.

The first youth organizations beyond the local church level were established within the Universalist and Unitarian denominations in the late 19th century. The Universalists were first with the Young People's Christian Union (YPCU), organized in 1889 in Lynn, Massachusetts. They were the first self-initiated specifically denominational youth organization in America. The Young People's Religious Union (YPRU) of the Unitarian Church did not come into being until 1896. There were fifty-six groups represented at the founding convention of the YPCU, and eighty-six at that of YPRU.

From the beginning, both the YPCU and the YPRU were essentially self-governing. However, it would be deceiving to assign that fact the same weight it has today. At that time, young people in the church were considered to be those under the age of thirty-five. The average age of the leadership in both groups in those early days was well over thirty, and much of the early initiative and leadership came from young ministers. In the other hand, this is not to say that the tone and style of the youth organizations was completely identical to that of their parent bodies. YPCU and YPRU were created to fill a need. There were things that the young people thought they could do differently working from a self-governing institutional base within the church.

The first twenty years of the two groups were ones of increasing growth and strength, particularly for the YPCU. They involved themselves in a considerable amount of missionary activity, founding and raising funds for churches in Harriman, TN; Atlanta, GA; Little Rock, AR, and St. Paul, MN. YPCU even put \$13,000 into the sponsorship of an itinerant Universalist preacher in Texas, for "the fires of hell were literal and lurid in Texas theology".

The most important weeks of the year for the YPRU groups were Young People's Week, and the summer conference held at the Shoals (Star Island). Young Peoples Week was begun by the Universalists in 1892 and picked up by the Unitarians in 1921. The center of Young People's Week was always Boston, of course, but a campaign was conducted urging churches everywhere to observe the celebration. The week in Boston would include parties, fund-raising events, a dance, and a play with a YPRU cast that would be presented both downtown and in the suburbs.

In those early days, there was already talk of merging the two youth organizations. Joint conferences and rallies were a regular feature, and the two organizations exchanged delegates to conferences and business meetings.

Conferences and conventions were important parts of the YPRU and YPCU experiences right from the beginning. They did not replace local group activities and organization, however. The conventions and the summer camps provided the same unusual opportunities for young people to travel, just as they do today. A convention was an occasion for long-term thrift climaxed by an exciting train trip, since the state delegations would often gather together and take one train. The long expensive trips to conventions and the usual infractions of rules stirred up some controversy then as now. Harry Adams Hersey had some sharp replies to such criticism in his fiftieth anniversary memoir of the Young People's Christian Union in 1939: "Hundreds of thousands of dollars for travelling expenses and joy riding! Why this waste? Might they not better have stayed home, and given the money to the church or to missions? The answer is, that first, the money would not have been given, and second, it is that our young people knew a good investment when they saw one. No money ever spent by our young people produced higher returns. Before travel was possible for most of our youth, in the ordinary course of life, the conventions made it possible; opened up new worlds, broadened the mind, quickened the sympathies, enlarged the interests, benefited the whole man, and blessed ultimately the whole denomination."

I suspect that the experiences undergone by individual local group members in YPRU and YPCU are not all that dissimilar from the experiences of today's local group members. The style of local group programming, its degree of formality, and the nature of its content has changed considerably over the years, however. It is the change in programming styles that is most evident in reading over the archives of the two groups.

The program efforts of YPCU tended to be more devotional than those of YPRU in the early days. By the 20's, however, the program prompters published by the YPCU national headquarters reflect a move towards more varied and secular topics. One program booklet had program suggestions listed under the categories of Work, Play, Thought, and Worship, among others. Worship-oriented material was predominant right through until the 40's, though. The head office would also include material on YPCU mission work, Biblical themes, and the odd social topic.

A local group meeting which was largely devotional might include some novel innovations to make the service less deadly serious. For example, one group's records indicate they used a "Train Service" where the order of service was done up like a train journey stopping at various stations.

Topic-oriented local meetings might have a single speaker, or perhaps a variety of group members contributing to discussion around a topic. To offer two examples chosen from a YPCU local's program notes as much for the topic titles

as for their exemplary nature:
 "May 25. Leader: Miss Mildred Barrah
 Topic: The Coming Summer
 "What I Want To Do And Why" - Mr. Jas. Walters
 "What I Should Do If I Could - Mr. Allen Carpenter
 "Lessons Of The Ball Park" - Mr. George Kennedy
 "A Trip With The Socialists" - Mr. Watson Davis
 SOLO
 June 8. Leader - Miss Ruth Ashley
 Topic: My Summer in a Garden
 "My Maryland Farm" - The President of the Union
 "Weeds" - Dr. Small
 "The Inspiration of Yellow Clay" - Mr. Van Schank
 Symposium: City Gardens - The Members
 SOLO

The printed programs sound a little dry, but the spirit within the locals doesn't seem too far removed from more recent times.

Youth movement leaders from the 30's remember the relationship between the denominations and the youth groups being one of basic trust in each other's good intentions. Of course, the age of the participants was still as much as ten years older than the age of some of the youth leaders today, but the general trend as far as age remained downward. Edna Greeley was twenty-two when he was elected President of YPRU in 1931, and his counterpart in YPCU, Max Kapp, was five years older.

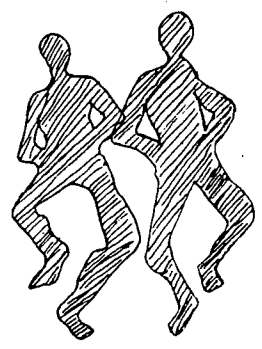
The two movements remained strong within the limits of their finances and their geographic boundaries, which had remained basically the same over the previous twenty years. Much of the youth endowment funds were accumulated before the beginning of the Second World War, but they did not lessen the blow of the Depression on the financial situation of the youth organizations or the Unitarian and Universalist churches.

The mid-thirties saw a sense of stagnation within the liberal church, and the Unitarians appointed a Commission of Appraisal to evaluate and make recommendations regarding the denomination's youth programs resulted in the appointment of Rev. Stephen Fritchman as advisor to the Young People's Religious Union. Fritchman was the first outside "professional" who had ever been associated with YPRU, and the first staff person they ever had who had not been hired by the organization itself. Fritchman soon won the trust of the youth leadership and the administration of the American Unitarian Association (AUA).

There were real problems within YPRU's whole organization at that time which were recognized both by the denomination and by the youth themselves. The old structure was quite inadequate to the present or to any future needs and programs.

The YPRU Board had 47 members, and since those outside of New England could rarely attend meetings because of the costs and distances involved, the Board usually met at one-third strength. The result was that the older New England-based college students ran the organization.

YPCU had similar structural problems, and was also under pressure from the Universalist Church to change their structure and come under the church's umbrella. So over the years 1941-42, a major re-organization took place in both groups. A change of names, to American Unitarian Youth (AUU), and the Universalist Youth Fellowship (UYF), was only the surface manifestation of the changes. The age limits of the groups were lowered to twenty-five. AUU Board members



had their travel expenses to meetings paid, ending the New England domination of the Board. Especially for the Unitarian group, the re-organization meant the beginning of a truly continental youth organization.

The two youth organizations continued to function under these names for eleven years, until their merger into Liberal Religious Youth in 1953-54. Over the forties, minutes and publications from the youth movement begin to have a more familiar sound to them. You read about political radicalism among the members, and controversies both internally and with the denominations resulting from this radicalism. There was a new international consciousness arising out of the Second World War, and AYers and UYFers became more involved in International Religious Fellowship, their international counterpart. The first AYU convention west of the Mississippi River was held in Stillwater, Oklahoma in 1948, where the conferees were forced to confront America's racism head on, for state laws at that time made it illegal for blacks and whites to share the same sleeping quarters.

The Unitarian and Universalist youth groups had considered merger almost since the very beginning of their separate existences. A couple of tries had previously been made, but it was not until 1949 that the two groups formally voted to plan for a joint Continental Convention, to be held in 1951, for the purpose of considering an organic merger.

It is interesting to compare the size and structure of the two youth organizations in 1950, just before the merger process began. According to the Joint Relations Committee, the statistics on the two groups were as follows: (see chart)

The fact that their joint publication only had a circulation of 1600 suggests that the membership figures above might have been a high estimate.

The Joint Convention of 1951 was held at Camp Idlewild on an island in Lake Winnepesaukee, New Hampshire. The registration fee was \$5.00, and far-away delegates benefitted from a travel equalization fee. Both groups printed up program material and information on each other and on their respective denominations. Both the American Unitarian Assoc. and the Universalist Church of America were represented by their top leadership.

Each organization met in a separate business session to discuss and vote on the report of the Joint Relations Committee. The JRC Report came in the form of a very well-balanced pro and con statement. They did not recommend any rapid moves towards a merger. Although they favoured a fully organic union, they recommend it happen only by a slow process taking at least three years. The report made recommendations for local and regional interactions as well as executive level joint decision-making and co-operation. The JRC also expressed some concern for continuity, and supported the continuation of an adult professional staff and a youth-adult committee on the denominational level. They argued that all appointments to these positions be made by a Personnel Committee composed of equal youth and adult representation.

Both groups endorsed a two year plan for merger, to culminate in 1953, with the Joint Relations Committee and the two Executive Boards handling the transition. The two groups voted to meet again in joint conventions in 1952 and 1953.



In 1952 AYU and AUA announced the appointment of Sam Wright as Executive Director of AYU. Wright held the job for three years through-out the merger period, becoming the first LRY Executive Director. He authored the words to what became known as the "LRY Hymn". (For words to "The LRY Hymn", see below, right.)

The 1953 AYU-UYF Joint Convention was held at Hanover College, Hanover, Indiana. The by-laws were reviewed and revised, and further discussions were held. The final formal merger votes were held in separate business sessions. Both voted to merge into an organization to be called Liberal Religious Youth. The votes were nearly unanimous with those who had voted in the negative agreeing to change their votes to make the vote formally unanimous.

The new Board structure incorporated features of both AYU and UYF. There were four officers elected by the convention, and four trustees, also elected by the convention, but they were elected to staggered two-year terms. Filling out the governing Board were seventeen regional representatives sent by their respective regions. Clara Mayo was elected first President of LRY. She had been the last AYU President in 1953-54.

The first continental convention of Liberal Religious Youth was held in 1954 at Chesire Academy, Chesire, Connecticut.

The creation of LRY was not only a significant event in the history of the liberal youth movement; it is important in the history of Unitarian-Universalism as a whole, for it showed the Unitarian and Universalist churches that had been dancing about the maypole of merger for years and years that a merger could be successfully done, and perhaps more important, that it was inevitable.

For the youth, it was the beginning of a new era. As Leon Hopper observed: "With the completion of a successful merger, and augmented by an independent staff (responsible to the LRY Council) the theme of 'youth autonomy' and independence became even stronger."

The first two adult LRY Executive Directors, Sam Wright and Bill Gold, worked at the job for only a couple of years each. Both had their difficulties in settling on an appropriate role for themselves as "leaders-advisors" in this strange "youth-run" institution. Then as 1958 began, a Joint personnel Committee with representatives of the two denominations and LRY announced the appointment of Leon Hopper to the position of Executive Director. He was twenty-nine years old at the time, and only six years away from his own experiences as an LRYer-AYUer.

Hopper's first report to the LRY Council was a strong statement that set the tone for his six years with LRY. He noted that LRY was responsible for services to high school and college age youth of two denominations in six hundred churches, with a full-time staff of one Director and one secretary, and a \$27,000 budget. (Not much different from today, is it?) He proposed a four-point

policy on program production which established the pattern LRY followed in its printed programs through the Sixties. The kind of continuity and vision that Leon Hopper provided was badly needed at the time, and it showed results in the growth spurt LRY went through in the late fifties and early sixties. That was partly a reflection of growth in the adult denomination, but it also represented better organization and communication between Boston and the local and regional groups.

During this period, the number of active federations grew from twenty-one to thirty-three, and a system of regional committees to co-ordinate activities in geographic areas where there were a number of federations came into being.

A grant of money in the late fifties sparked new special programming for college age people within the Unitarian denomination. It was becoming apparent that LRY could not adequately program for both high school and college age people. So when the Unitarian and Universalist denominations merged in 1961, LRY was re-structured again, to become an exclusively high-school age (14-19) group. Student Religious Liberals was created on the same autonomous lines as LRY to serve the college age.

The quality of the youth leadership in LRY was particularly high and particularly important in the transition years following the U-U merger. Leon Hopper resigned to take a church, and Peter Baldwin was eased into the Executive Director's job over a period of a year. LRY was a high school organization for the first time, and there was a great deal of excitement about that. There was an equal amount of fear about the degree of control that the UUA would try to exert on LRY through the Division of Education, of which LRY was a part.

The LRY Executive Committees of the early Sixties had a clear perspective on what LRY was and could be. They understood and practised an institutional discipline which firmly established LRY's own unique space within the denomination. The slogan "youth autonomy" was not only developed as a theoretical ideology during that time. It was practised responsibly and thoroughly.

There was a great deal of exciting energy just being tapped within LRY in 1964-66. The human potential movement was growing up and out in small experiments all over the country, and LRY was one of the testing grounds for such experiments. There were rumors from the west coast of a growing drug scene among young white people, which some LRY leaders worried would spell the doom of their organization. LRYers became more open about their sexuality, and more adamant in acting out the differences they perceived between their culture and world and that of the adults.

Older LRYers and many SRLers and SRL groups were deeply involved in the beginnings of the anti-war movement and movement politics in general on college campuses. Insofar as all the cultural changes of the 1960's were concerned, LRY was in the right place at the right time, for it represented then, and to some extent represents today, a most unique institution within the high-school age community. In many parts of the continent, LRY was (and is) the only peer group institution unrelated to the all-pervasive social reality of high school that is not organizationally and psychologically dominated by adults. The communications network that LRY represented, its regional and continental conferences, were all vehicles that led people out of their high school and home town cocoons at an earlier age. So when "the lid blew off the culture" (Peter Baldwin's words), LRY was one of the pressure points where the steam first began to break through.

Comparison Chart of AYU and UYF

	AYU	UYF
Membership	2,432 approx.	4,000 approx.
No. of groups affiliated	221	246
Age Range	14-25 (av. 17)	12-25
Regional Distribution	New England 47% Mid Atlantic 13% Midwest 20% Other 20%	New England & NY 55% Mid Atlantic 3% Midwest 22% Other 20%
Organization	Council of 20 w/ 4 elected officers, 14 Regional Representatives, 1 Past President, 1 UYF Representative	Board of 9 w/ 4 elected officers, 4 Trustees representing Task-oriented Depts. 1 AYU Representative

LRY Hymn

(sung to the tune of "Finlandia" by Sibelius)

We would be one, as now we join in singing
Our hymn of youth, to pledge ourselves anew
To that high cause of greater understanding
Of who we are, and what in us is true.
We would be one in living for each other
To show mankind a new community.

We would be one, in building for tomorrow
A greater world than we have known today.
We would be one, in searching for that meaning
Which binds our hearts, and points us on our way.
As one we pledge ourselves to greater service,
With love and justice to make men free.

In the midst of this "youth culture" social revolution, LRY hired its new (and last) adult Executive Director, Richard Kossow. Kossow was a strong personality in the Boston office, but he had a tremendous amount of faith in the chaotic process of the LRY leadership experience. He soon saw that his role was that of a midwife to something different which was being born.

Early in 1969, it was apparent that Richard wouldn't stay in the job much longer. Larry Ladd, LRY president for 1968-69, really came into his own as a political organizer and administrator in the latter part of that year.

1968-1969 was an intense political year in the UUA, particularly around the issue of racism and LRY was in the thick of it. Executive Committee members were part of the "FULLBAC" coalition of white supporters of the Black Affairs Council, which was defending a huge grant of money that it had been voted at the 1969 G.A.. It was clear that the BAC funding would be challenged at the Boston General Assembly. It was a UUA presidential election year, and most of the candidates were paying attention to the youth presence in the movement.

While all this was going on, the LRY leadership was formulating political plans of its own. LRY's institutional situation at the time was at a crossroads. Kossow would be leaving at the year's end. LRY had grown in size even beyond the big growth spurt during Leon Hopper's years. Yet there had been no funding increase from the UUA virtually since LRY was formed in 1954. The LRY Board directly controlled about \$10,000 of its own budget, which it obtained in endowment interest and Federation dues. The rest of the LRY's money was held by the Department of Education and paid out in professional staff salaries, travel, and office needs. The LRY-SRL endowment fund was held in the UUA's General Investment Fund, and was involved in a number of war-related and racist stocks. The 1968-69 Committee had more full-time LRYers than ever before, and they felt much closer to the program needs of the LRY they knew. It seemed worth the risk to try to gain full control of LRY's financial resources and build a totally youth-run program.

LRY's youth leadership decided to mount a major campaign to get delegates to the 1969 General Assembly, and put forward the outrageous demand that the UUA fund youth programs in the future to the tune of \$100,000, as well as turn over complete control of the youth endowment moneys to the youth themselves.

The reaction in the church to this development ranged all the way from disbelief and hostility, to cautious support, to boredom. In the end a compromise was reached before the issue got to the GA floor. The UUA did a cost accounting study of LRY and SRL, pointing out that there was nearly \$100,000 being spent on the two programs annually, already, counting in all staff salaries and expenses, office costs and the Billings lecture fund which SRL controlled. The UUA offered to remove LRY and SRL from the Department of Education budget, grant them their money directly, and release the endowment from the General Investment Fund, if both organizations would pay the UUA directly for all the services they used. The LRYers agreed, and SRL went along with it too, but it was done cautiously.

This is how LRY began its present style of relationship with the UUA. The salad days of big budgets lasted until approximately four months after Robert West's election as UUA president. He undertook an unavoidable process of massive budget cutting, and LRY's budget was cut along with everyone else's, by nearly one-third. The LRY Executive Committee was faced with a strong "States' Rights" board of trustees, who all wanted a share of the big pie. Then the big pie became a cupcake, and the LRYers had to make do with what was possible.

LRY since 1977 has been going through a trial and error process of

finding the best way to function under its own leadership, and achieving a stabilization of relationship with the UUA. Sizable steps have been made toward both goals. The change in 1969 was a major one, and it was a full three years before organizational roles and patterns were established that could provide some degree of stability and efficiency within the organization. Substantial chaos had to be endured over that three years.

What came out of that chaos by 1973-74 was an LRY with a rewritten set of by-laws, a new communications system through the newspaper People Soup, and a new four-person Executive Committee structured in a nonhierarchical fashion according to job descriptions rather than roles. A new denominational Youth-Adult Committee helped stabilize both relationships with the UUA and the budget.

The LRY of the seventies has had to deal with a shrinking base of local groups, and a sizable influx of members who were not brought up in UU families. The politics of conferences have been influenced by the unavoidable reality of the drug culture, and issues concerning sexism and sexuality have become a significant new programming focus for LRY.

I personally see LRY as an educational process consistent with the Unitarian Universalist approach to religious education. It particularly offers young people the opportunity to explore for themselves the dynamics between freedom and responsibility in institutional and personal life. Freedom and responsibility cannot be understood as abstractions. They can only be grasped in living situations where real freedom and its consequential responsibilities are present. This is the primary educational process that is going on within the chaos of local group meetings and conferences. Beyond that, LRY can also be one of the most impressive communities of love and caring concern that it has ever been my privilege to be a part of. The fact that an institutional history such as the one I have been compiling could be justified and pursued within a denomination of our size is testimony itself to the influence our youth organizations have had on their members.

ANNOUNCING A TOTALLY NEW CONCEPT IN YOUTH PROGRAMMING

"What if they gave a conference and nobody came?"

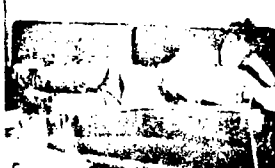
Featuring workshops on:

- *Apathy in LRY
- *Developing your individuality
- *Loneliness
- *Cooking for small groups
- *Masturbation
- *How to be your own best friend
- *The silent and invisible majority in LRY
- *Alternative groups to LRY
- *Monologues
- *The Hermaphroditic Self
- *Suicide

Where
Unitarian Church of the Pacific in
American Samoa
When
2nd Tuesday of next week at 12:00
Advisors
Spiro T. Agnew
Richard Nixon
Hunter S. Thompson

See you there...

Send registrations to:
Hank Hennessy
5608 Kellogg Place
Edina, MN 55424



(Continued from page 7)

The Continental Conference Committee is unique as a committee of the Board, in that it is not elected by the Board, but by those present at Continental Conference. This Committee is responsible for the planning of the annual Continental Conference. It meets several times a year, and is financially independent of the Board. The Committee must have at least six members including the Executive Committee ex-officio.

The Executive Committee runs the Continental office in Boston and has major responsibility for the implementation of programs of the Board. The Executive Committee consists of four directorships, defined by the Board at the annual meeting. Currently, there is a Director of Leadership Development, a Director of Denominational Communications, a Director of Finances and Publications, and a Director of Program Development.

The Director of Leadership Development is responsible for running four area Leadership Development Conferences (LDC's), as well as coordinating Board communications, facilitating Continental/local group extension programs, and working as an ex-officio with the Judiciary Committee in coordinating affiliations efforts.

The Director of Denominational Communications represents LRY on the UUA Youth/Adult Committee and is responsible for developing UUA/LRY relations. S/he is also responsible for coordinating the efforts of the Youth Caucus at General Assembly (the annual meeting of the Unitarian-Universalist Association).

The Director of Finances and Publications has the dual responsibilities of keeping the books and serving as editor-in-chief of People Soup, the LRY newspaper. These duties include researching investments and fund-raising programs, collecting material for People Soup, and organizing lay-out and mailing of the newspaper.

The Director of Program Development is charged with maintaining previously developed LRY programs and publishing new program materials both in packet form and in People Soup. The Program Director is also responsible for social actions programs and LRY programs at the General Assembly.

Every member of the Executive Committee shares in the general tasks of running the Continental office, such as handling correspondence, working on People Soup, etc. The Directors each receive a \$75 stipend each month, as well as room, board, travel expenses and a small allotment for personal phone calls.

Although the Executive Committee plays the major role in the running of the Continental office, there are other persons whose efforts are invaluable to office operations. Among these people are interns who work in the office for one-month periods. Interns have the opportunity to work with the Executive Committee in developing program, and they provide new input in the office. Interns receive room and board, but use their own funds for transportation and spending money. Besides interns, there are also writers in the field, who write a specified amount of material for People Soup and are paid ten dollars per month. There are many other people who contribute their time and energy to the Continental office, including a variety of volunteers (whom we could not do without), and of course, all you beautiful people who write for this newspaper.

A structural evaluation such as this can only hint at the efforts which give LRY life. As I stated at the beginning of the article, what each individual gets out of LRY depends on what they bring to it, and what they put into it. This also applies to the organization as a whole. One might expect an appropriate cliché at this point, such as, "Ask not what your organization can do for you...", but we must question the viability of our LRY experience, for this is a necessary part of our growth. We must also, however, recognize the interdependent nature of the individual energies within the organization and their cumulative, qualitative effects upon our LRY experiences. This cumulative or synergetic effect is the true structure of Liberal Religious Youth; it is our life-force.



Fed's Ups & Downs

Suncoast Federation: Had a Mil-winter conf. held in Gainesville, Fla. Easter conf. coming up April 7-11. Everyone is invited. Publications are coming out soon.

Lower Southern District: They are having an Easter conf. in Atlanta April 7-10. This will be at the Northwest Atlanta Unitarian Church. For more info., contact- The Chief Marmalado, 455 Brentwood Dr., Atlanta, GA 30305

Jersey Area Federation: Having a conf. in Ridgewood, NJ April 15-17. The theme is Fantasy. For more information, write: Whitebird, 18 Warren Place, Glen Rock, NJ

PSLRY: They are having an Easter conf. at deBenneville Pines April 4-9. For more info, call-Norm Randall, 714-545-3820 or deBenneville Pines 714-794-2928. They had a Mini-conference in West L.A. March 11-13

GWAF: They are sorry to say that there will be no Triangle conf. this year due to a lack of site. Sorry...BUT...GWAF is having a spring conf. It will be Memorial Day weekend and will be called: Jacksons Hollow: A Festival of Springtime. Further details will be sent to the Soup as soon as they are worked out. Any ideas for workshops or anything of that sort can be sent to: Thom O'Dell, Crown Prince, 4600 Tara Dr., Fairfax, VA 22030

Mass. Bay Federation: Had a conf. April 1-3 in No. Andover, MA.

North Star Federation: North Star is starry-eyed over the success of its' Death conference. N.S.F. is alive and is planning a conference for April around the theme of: "L.R.Y. the organization for discerning youth."

Ohio Valley Federation: Had a conf. in Dayton Ohio, April 1-3. The theme is "What is LRY?"

GODARFUL: Conf. in Pittsburgh April 15-17 at the South Hills Church. The theme is "How close can we come without touching?"

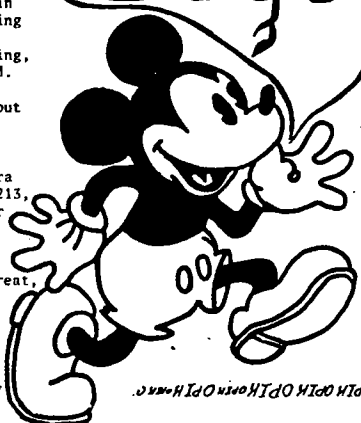
Central Mid-west Federation: Spring Leadership Training conf. April 15-17 in M. Lafayette, Ind. The theme is "Living out LRY ideals", and will cost \$7.00 at the door. For more info, write: Martha Gipson, Box #3 Montmorenci, IN 47962.

Metropolitan Area Fed.: They have a new Cont. Liason. Had a conf. in Stamford, CT Feb 25-27 They are having yearly elections in June. We don't know the details yet, so stay tuned. There has been some talk about merging with LAF, but we don't know how that will happen, or even if it will.

Starr King Federation: Easter conf. was April 3-8 in San Jose, CA. Elections were held. The third annual Mendocino Conf. will be held June 18-25. For more info, write: Mike Johnson, 77 Central Ave., San Francisco, CA 94117 There was a new Constitution Adopted.

O.P.I.K. ? O.P.I.K. !!

Hey You Guys



OPIK is located approximately fifty miles south of Columbus, OH., in Tar Hollow State Park. OPIK has been an active part of LRY, meeting in Tar Hollow consistently for 15 years. OPIK usually consists of about 50-60 people, lasts one week, and costs \$50. The fee includes workshops, a lot of nice scenery, food, friends, parties, fun, swimming, wink, football, and a general whoopee-doo before school and/or work starts in September. OPIK is from August 21-28. OPIK stands for Odd People in Karnation, or Ohio, Pennsylvania, Indiana and Kentucky, for short. OPIK welcomes anyone from anywhere, any fed, and so on, except the FBI, CIA, and those guys, as they would probably sit in the watch tower with the rangers, watching through binoculars, hoping to catch a glimpse of some hippy chick skinny dipping, and then busting her after she's dressed. (The rangers just watch.) Now, don't say nobody never told you about OPIK. If your fancy is now struck, and your common sense is telling you to find out more about such a wonder, write to: Laura Wilkins, 4769 Wallingford, Pgh., PA. 15213, and you will get a nifty little computer print-out sheet with information on it, the next time we send them out, which should be soon. Or send me a self-addressed, stamped, envelope, (we may be great, but we sure ain't rich...) and I will write you all about it, and answer your questions. Oh, by the way, scholarships are available.

Planning Food for a Conference

At some of the conferences that I have been to I have noticed that the food has been absolutely terrible or virtually nonexistent. Organizing food for a conference is a responsibility, for the food may have an effect on whether or not people enjoy the conference.

Some important things to do are to plan ahead, calculate how much food is needed, the cost, and to find out where the food can be bought. If one does not organize and plan ahead, there may be hidden problems.

The first thing that must be planned is the menu. Is it to be vegetarian, which is cheaper, or omniverous? Whatever you do, please consider the vegetarians! Make sure that the dishes planned will be liked. Some people do not like exotic or spicy food.

Be sure to plan a menu that can be prepared with the kitchen facilities available. It is also essential to plan extra food for snacks.

If you are working with a limited budget, do not plan a menu with expensive ingredients. Calculating the cost and quantities of food before it is purchased is necessary.

If the recipes that are going to be used are for a small number of people, multiply the recipes on your menu and figure out how much of each ingredient

is necessary. It is often a good idea to write down a bit more for extra servings. To find the cost of the ingredients, check out various stores before buying, because prices vary.

The next question is: At which stores should you buy? Since large quantities of food are going to be needed, it is a good idea to call the store ahead of time and ask if they sell food in bulk. Farmer's markets and co-ops are good for fruits, vegetables and cheeses. It is more economical to buy institutional size cans of food, which some supermarkets will carry. Some stores will charge less for food if one purchases large quantities or if you say that the food is for a church gathering.

It is a good idea to buy the food at different times because all the food may not fit in one carload. For example, buy all items that do not need to be refrigerated first, if you have a place to store them. Purchase all the other ingredients on the day before or the day of the conference. If you run out of food, because more people came than expected, buy more later on.

A good, well planned menu helps make a conference more enjoyable. Remember, when planning food for a conference, to plan ahead and to plan enough food for the conference.

Sue Treadwell



Continental Conference Interest Survey



This survey is for all LRYers who have attended a Continental Conference before OR are thinking about treating yourself to it this year OR both.

Purpose: to create the most incredible Continental Conference you can imagine.

- 1) Which Continental Conference(s) have you attended?
- 2) Conference reactions: to workshops, atmosphere, general environment.
- 3) What would you have changed at the conference(s) and how.
- 4) List any suggested ideas for workshops, programs, workshops, speakers, or social action groups related to the theme, Metamorphosis: the Social Integration of Self.

- 5) What have you gotten out of a Continental Conference?
- 6) What does LRY mean to you?
- 7) What are your general interests?
- 8) What would you like to gain out of a Continental Conference?
- 9) What are your vocational possibilities?

The Continental Conference Committee--Where your interest does make a difference.

All responses should be forwarded to:
Shelley Cantril
6841 Linden
Prairie Village, KS 66208

AT LAST...

a decent summer program

A UNIQUE SIX WEEK
SUMMER EDUCATIONAL,
VOLUNTEER-WORK PROGRAM
AND
A COOPERATIVE URBAN
LIVING EXPERIENCE
FOR
INDIVIDUALISTIC
HIGH SCHOOL AGE PEOPLE.

THE URBAN ACTION EXPERIENCE
IS AN
OPPORTUNITY TO
LEARN MORE ABOUT
URBAN PROBLEMS,
COMMUNITY ORGANIZATIONS,
SOCIAL CHANGE
AND
SELF GROWTH.



The Urban Action Experience is not for everyone. It is geared for high school age folks who are self motivating, enjoy being part of something which is anything but ho-hum and who want to spend six weeks expanding their minds, who feel challenged from honest stimulation and who want to do something really different this summer.

One of the important questions for us all is how we can stimulate ourselves, as humans, to become actively involved with the struggles of various groups - to see social action in the raw, to learn from it, to grow with it and to help effect solid change in our world. We can all change the world...if we would only get our act together and start. Urban Action Experience gives high school people this chance.

The emphasis for UAE is social change and social action and to allow participants to explore areas in which social change and action can affect the lives of people.

This flyer tells the UAE story. It is not intended to answer all questions but rather gives you sufficient information to let you take the responsibility to act on what you read.

The Urban Action Experience is based on the belief that by the time folks reach high school age they can be sufficiently independent to be able to spend six weeks living in an intense situation, coping with a variety of challenging situations and learning while doing it.

High school age people probably are among the most powerless segment of our society, too old to be ripped-off with \$1.00 an hour wages but not yet given (by society) permission to be an adult...to assume responsibility, to act with intelligent authority based from within their own being. Caught between being just a kid and a "head" adult...knowing much but not being allowed to do anything about it.

This is part of the reason for the Urban Action Experience. But there is more.

Read on...we think you will find that the concepts in this flyer stimulating. You may even want to apply. It takes guts, if you feel a tinge within you as you read, you are ready to be a participant with the Urban Action Experience.

WHO :

Individually motivated high school students who have the maturity to be exposed to life in an urban setting and who can handle the unique challenges offered. A racially and culturally mixed group of no more than 20-25 persons for each site. For the program to work, the groups must be small.

WHERE :

Boston or San Francisco

WHEN :

July 2, 1977 - August 13, 1977

GOALS :

To take time and concentrate on learning about social action; about people of different cultures, races and backgrounds...to work 30 hours weekly, as a volunteer, in a social change agency to learn by assuming responsible jobs...to share in a cooperative living arrangement...to learn about the Unitarian Universalist Service Committee...to acquire new skills that are applicable in future community or career work...to explore your own being and to get in touch with the person within you...to enjoy living in and knowing San Francisco or Boston.

AGENCIES :

Where you work is vitally important to the success of the experience for you. Several social change/action agencies have agreed to use UAE participants. Examples of last year's placements:

San Francisco

Consumer Action .. ENERGY (peer counseling) .. Prisoner's Union .. Earth Work

Boston:

Juvenile Court Advocacy Center .. Boston Bail Project .. MORAL (organization to repeal abortion laws) .. United Farm Workers

If you have other social change interest, we can try to arrange a placement with an appropriate agency.

Details of agencies will be sent to participants.

LIVING :

In Boston "home" is Bethany Union, a student residence near the Boston Public Garden. In San Francisco it is the second floor of a private alternative school (no long hall with lockers but large open spaces). Life living together consist of synergy and consensus - daily tasks like cooking, buying food, cleaning etc. are shared by everyone. Most meals are meatless.

Week days, you get your breakfast, pack a lunch and go off to work. Evenings are spent in family meetings (one covering administration of the house, the other is a group/rap session). Twice a week, guests are invited for dinner after which they share a program on various subjects related to social action and change. For example: Farm Workers; Gay Concerns; rape crisis; vegetarian cooking; prisoner's rights.

Most week-ends are yours .. to explore the city, take trips, meet people and have time for your own exploration.

Two well-qualified counselors live with the group. They offer their experiences in effective group living, share their familiarity with the city and are available to help you gain everything possible from your participation in UAE.

EXPENSES :

The experience is self sufficient. Things have been carefully calculated and the cost per participant is \$420.00. Out of this is paid everything: food, rent, counselor's stipend, bus passes, entertainment. This amount does not cover your transportation to San Francisco or Boston but does cover all other expenses. UAE is a not-for-profit experience; we really try to keep things to basic needs and this year's cost of \$420.00 we feel will just do it.

SCHOLARSHIPS :

The best source of scholarship help is your local church or fellowship. We can provide suggestions for fund-raising. There may be a modest amount of help available from us. If you are eager to come, apply - worry about the coins later.

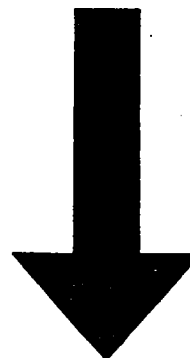
PARTICIPANTS' COMMENTS :

"I learned more than I can ever hope to relate .. A house full of loving is priceless and even in our most turbulent days we always were full of loving."

"Well the program was FANTASTIC! It helped me learn about people in SF, the people in our group and especially about myself. I grew up a lot and made many decisions that had to be made. The independence I felt in SF, away from home and in an open group helped a lot."

"I learned a lot about the variety of social change work that needs to be done. It was such a worthwhile experience because of the many organizations I was exposed to."

"I know that there will be lots of things I will learn throughout my life, but to date, the six weeks spent with UAE is, without exception, the most significant of my life. Thanks for everything."



IF YOU WANT TO APPLY, WRITE TO THE
URBAN ACTION EXPERIENCE
UNITARIAN UNIVERSALIST SERVICE COMMITTEE
76 BEACON STREET