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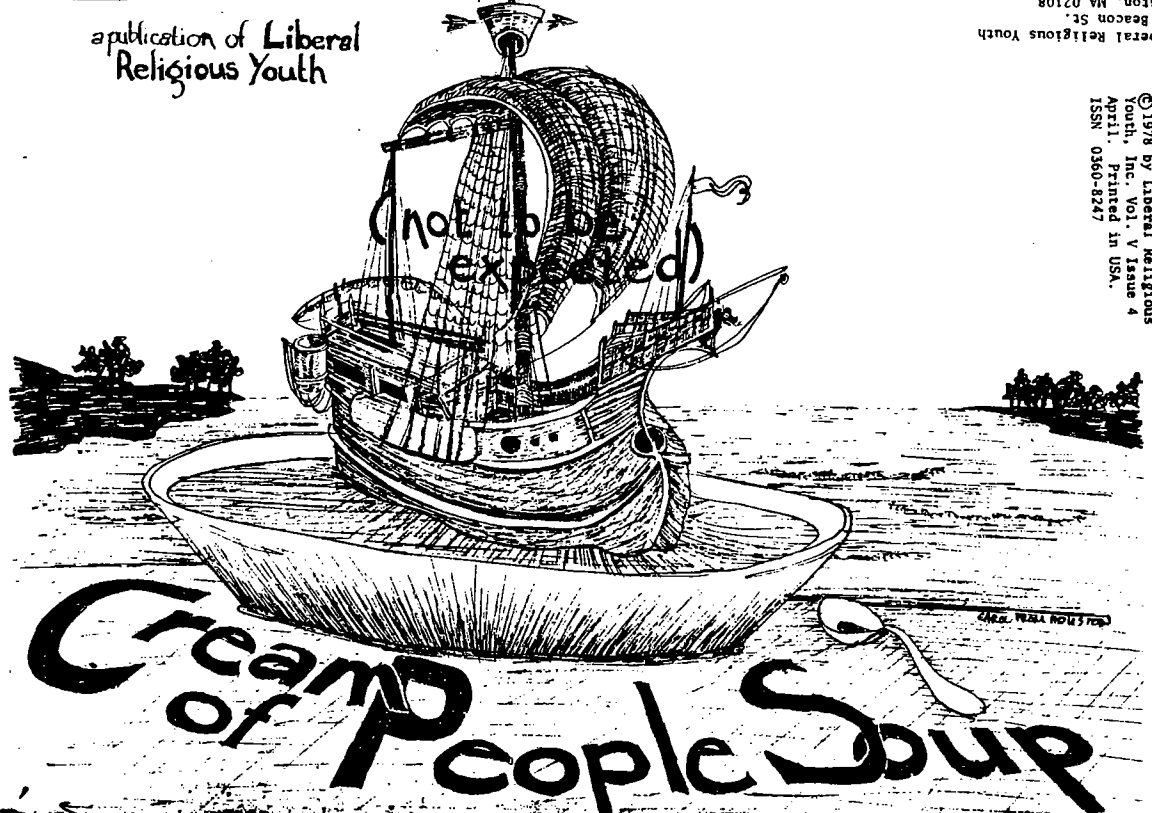
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1950 Headborough
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L. Inman

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Cream of People Soup

BOMBS AWAY by Moira Doyle

(written from the viewpoint of a U.S. citizen)

On February 15-17, over fifty concerned young people, mostly LRYers, got together to attend a seminar on nuclear disarmament. The two-day conference was held in New York City and was sponsored by the Unitarian Universalist-United Nations office. Bob Brown, the office director; Joel Schofield, UU minister; and Osano Kenyariri, conference planner; organized the event. Their hard work helped all who attended become more aware of the vital threat that the nuclear arms race poses on our lives. Through a series of speakers, films, and discussion groups, our consciousness was raised on this issue. It made me more aware that powers beyond my control could determine my fate.

The U.S. government will spend up to 116.4 billion dollars from October 1st, 1977-September 30, 1978 on the military. The world now spends over 350 billion dollars a year on arms. All nations combined spend more on the military than on education! The U.S. spends three times the amount of money for arms than on health care. The U.S. will borrow fourteen billion this year to pay for the defense departments's deficit. We will pay forty-one billion dollars in interest this year due to borrowing in the past for more military purchases and operations. The money spent on one trident submarine could send sixteen million people to school.

There are over twenty five countries who spend over a billion dollars a year on arms. The U.S. government will send some ten billion dollars of arms abroad to Iran, Israel, Saudi Arabia, and other countries, and has given over ten billion dollars worth of non-nuclear arms to third world countries.

The amount of stockpiled nuclear weapons in this country is equivalent to three hundred cartons (fifteen tons) of TNT per person. Imagine having your and your families' amount of TNT in your backyard. Even though it isn't in your backyard, it exists as a threat.

The global nuclear arsenal now includes over twelve thousand strategic weapons (those designed to hit the U.S.S.R. from the U.S. and vice versa), and twenty two thousand tactical weapons, for use at relatively close

range. Seven thousand of these tactical weapons belong to the U.S. and are located in countries throughout western Europe. Most of these weapons have an explosive power of twenty megatons, with the capacity to destroy an area one hundred times larger than the original nuclear bomb. Scientists now feel there are more than enough nuclear weapons to bring about the total destruction of the earth. The U.S. and the U.S.S.R. have at least sixty times as many strategic weapons as they need for defense purposes. Each nuclear reactor produces enough material to build a weapon per week, with the capacity to kill ten times more people than the bomb dropped on Hiroshima. We now have less control over nuclear weapons than before, because of the advanced technology of being able to detonate a bomb without actually having possession of it.

There are now five nuclear weapon states (countries which spend over a billion dollars a year on nuclear weapons), a sixth country with an atomic bomb (India) and two countries which may have the bomb but won't admit it (South Africa and Israel). There are thirty-seven more countries which can be considered "near nuclear" because they have sufficient technological experience to develop nuclear weapons in a short period of time. Countries which might go nuclear in the near future are those in the Middle East. Pakistan fears neighboring India which has a bomb. South Korea is in constant fear of North Korea. Yugoslavia is threatened by the U.S.S.R. and South Africa is worried about their new neighbors. With all of these countries having a bomb, the likelihood of local nuclear war increases. I find it very ironic that in most of these countries the needs of the citizens are not being met.

Along with the threat of our own and other countries having nuclear arms, we must also consider the threat of these weapons getting into the wrong hands. Basic chemistry courses teach the technology needed to make a nuclear bomb. With the availability of missile material, the opportunity of terrorist and crime organizations obtaining these materials grows. Safe guards against these materials can never be effective enough to stop

groups who really want them. When individuals in small groups are able to obtain and make nuclear weapons, I think it's time we took a long look at our viewpoint as to whether or not we want to live in a world where our lives are constantly threatened by nuclear arms.

So how does the arms race affect you? Every time nuclear weapons are made the economy becomes less secure and inflation rises. This is because arms, unlike other goods, do not contribute to the economy. When a car is produced it is purchased and sold again, thus both the economy and the producer benefit. The car can then be sold again, benefitting the over all economy. When arms are built they go nowhere, usually left to rust and become obsolete. Sometimes they are used to kill people. Money used to build arms is inflationary money.

Not only does the production of nuclear weapons hurt the economy, but it raises the price of scarce resources used in their production. Because the arms industry is a highly skilled industry it employs relatively few people per dollar, whereas money spent on other needs would create more employment per dollar spent. Ninety percent of all weapon development and production is centered in five major industries: aircraft, missiles, communications and electronics, ordnance, and ship building. In 1976, twenty-five companies received over fifty percent of all the valued contracts from the Department of Defense. Five percent of the total work force is engaged in military work. America's defense work absorbs over one-half of the scientific engineering talent in the country.

Nuclear build-ups occur when a mood develops to scare one country into preparing for war. If one country has nuclear arms, is it surprising that they all do? It's a form of defense that is made secure by the rationale that everyone has one. The security is false. If one nuclear bomb can level a country, killing everything, how can 22,000 be in any way secure or safe? All these stockpiles of weapons waiting around is an invitation to global nuclear war, not only between the U.S.

continued on pg 4

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Your contributions for this paper
are welcomed. It is made possible
through your energies, both spiri-
tual and physical. Any contribu-
tion of news items, short stories, poems,
editorials, or artwork are welcome
and will be considered. None can be
sent as black and white. We cannot
pay for contributions; the old budget
just couldn't stand the pain.

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uals: \$100 per year
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Sweet, sweet sighing Sue, send
me a postcard, drop me a line, tell
me true darling, you'll always be
mine. True Blue Thomas

True Blue, you are the heart-
throb of my life. Even when I
want to kick you, I do it with a
hug. Cua visit, bro! - Sue

Attention Narwood luners of
1970-72: there is a reunion in the
planning for late August '78. We
need current addresses so we can
send you info. Please contact:
Denise Hartsough
708 Interdrive, Apt. 3-s
University City, MO 63130
314-726-0293 OR
Mary Cole
37220 N. Light Mile
Farmington, MI 48024
313-477-1637

To all our friends, roaming and
undivided co-conspirators: Announ-
cing the birth of the New South
Patrol. We live on a 50 foot Alden
Ketch down here in the Sunny South.
Correspondence and/or visitors wel-
come. Prior notice appreciated.
Twilly Cannon, Tor Smith, Vegetable
Jersey Jeff Lee. c/o Ketch Mond-
civitali, River Bend Marina, S.W.
20th St. Ft. Lauderdale, FL 33316
messages can be left by calling
River Bend

My apologies to everyone for the lack
of information on the nuclear proliferation
situation in Canada, and the general lack of
information on social actions in Canada in
the Soup altogether. I am trying to remedy
this; I have sent out letters to groups and
individuals trying to find info on what's
happening with our Canadian brothers and
sisters (but I haven't gotten anything back
yet). Any help on this would be much appre-
ciated.
In the spirit,
hint, hint
25 Beacon St.
Boston, MA 02108

NEEDED FOR ONE YEAR:

four LRYers who are (or want to be) competent
and/or experienced in the areas of leadership,
local groups, conference planning, program
planning, denominational communications, fi-
nances, social actions, disciplining oneself,
being creative, living in Boston area, com-
mitment to LRY, and just good old manual la-
bor. You must be under 20 years of age.
All those interested may write or call:
LRY
25 Beacon St.
Boston, Mass. 02108
and come to summer Boards in Texas. Only the
committed need apply. More information will
be served in coming issues of People Soup.

Anabel Red, let's get together
with Grandma and Fred and let me
wave to people on the Swan boats.
SOON! All my love, Karen

Arnie - It was
nice fooling
around. New
year's was
great even without you and the dinner was too.
Love, Luzzes

Dear People Soup people, soupers...
First I couldn't believe I was going,
now I can't believe I'm here! My
house is about a 5 min. walk from
the famous Heidelberg Castel. Terry,
Pam, and Jack - you people mean the
most to me-keep in touch. To every-
one else, keep in touch too. Any-
ties with the "old country" will be
much appreciated. My address is:
Val Stapel
c/o Hilli Jager
Klingenteich Strasse 9
69 Heidelberg
West Germany
phone no: 06221/13137

To the future Executive Stage Man-
ager of the NY Philharmonic-spring
is in the air and my thumb. Shall be
in the air soon also. I hope my
thumb winds up in Albany soon...
Love and crayons,
Rickety Rick

Hi! I'm Didiek Sabudi, born and
raised in Indonesia. I'm an open-
minded 18 year old and would love to
share thoughts, ideas, feelings, and
knowledge with others; for example I
have lived in Bali. I know alot of
interesting things about the ancient
culture of Bali and Java-inside
things. Anywa, what I would really
like to have is a pen pal: tell me
about your youth group, your friends,
yourself and I'll share what you
think about me and my life. Want interest-
ing correspondence? Please write!
Didiek Sabudi
Jalan Let. Da. Kinda No 9
Kayumas, Denpasar,
Bali, INDONESIA

Well-where I am in Germany!
To everybody I didn't get to say
good-bye to: "Auf Wiedersehen"
Please write-you will get a letter!
See you in a year & I Love,
Val Mental
c/o Peters
Fosanenweg 10
6903 Neckargemund
Dilsberg, W. Germany

FEDS UPS AND DOWNS

JAF - Plans to get JAF back together are
underway. Ridgewood LRY is having a con-
ference April 28-30 on "Fanfare for the
Common Person". For more info write -
Jay Ten Hove, 79 Park Slope, Ridgewood,
N.J. 02450 or Wizard, 131 Oak St., Ridge-
wood N.J. 02450.

NSF - needs more energy and people. The
people who have been taking care of this
fed are very busy and becoming caffeine
addicts. There will be a L.T.C. confer-
ence in late April. More info will come
later.

Godarful - Big conference time in
Godarful with "Harmony" being planned
for April 28-30 in/at South Hill. It's
election time so COME!!

MAF - The Rock Tavern local is alive and
well (supposedly) in Rock Tavern, N.Y..
Unfortunately, not much can be said for
the rest of MAF. Come on people, get with
it!

GNAF - is hoping to hold Triangle at
Springtree Community but needs help with
publicity and workshops. But things are
going well at GNAF, though closed in by
society and wanting a little more country.
Come visit us in the garden, we'll be
waiting.

NVE - is doing fabulously, but we can't
seem to find it...Anybody got a snowshovel?
Next cosmic conference will be in Cedar
Rapids, Iowa, second weekend in May.

Arnie's friend, we got to
get together first your address and
write Lizzie Feig 58 Seny Dr.
Bernardsville, N.J. 07924

Hey you Lippies in
Huntsville get ready
cause I'm certain
home soon. Aden



Gary Lillis - Let's hear from you
Love, Lizzie
Sarah, my wild woman I love you!
Karen

Holly Sides and Brad Spoth: What
has happened to you? Are you still
alive? RSVP. Love, Karen Lee

Aldo, don't let it get you down.
Linstein flunked high school algebra
and look where he ended up. I won't
promise you roses, but you can camp
out on my floor any ole time. Only
we NEVER have whole milk. But love
prevails, usually. Susu

J.R., the grass is always bluer
on the other side (other being Ft.
Lauderdale). Much more love than is
devent (or legal for that matter).
Tor

Hey Barbara, how's life in the
big city? Did you ever get the X-
mas card I sent you? Anyways, I
have some really good pictures of
you from con-con. Remember Patsy
and I (bow, kneecap, nose) bridge.
I have a really cute one of you
if you want a copy, let me know. I
miss you, love too. Pam

help they have chained to the typing
table until the soup is done this fall

Carolyn, you never even called,
I'm heartbroken. Going to the
Parlin Rose tomorrow but it won't
seer. right without you. Write me!
Susan

MAK: I miss you so much...why
don't cha come back to the Villa
and stay a while? Chocolate Chip
cookies and Fernwood Forever...Abe

Hah!, what's the matter? first
chocolate chip cookies and now lic-
orice. I can't eat licorice. Don't
you like me anymore? Come visit!
Sue Blue

Rosie Ruthford
Only hologna with no edges? (we
still think you're Darktanyon)
love to the little
gear heard
The MVI Marble Star
Club

To GWIA-(including Ronal)- I
miss those B-zar Sunday nights at
J.R.'s with you. Are you meeting at
Godfather's now? Send me a pizza.
Wanda: How's UNI? All of you write
Eric Swigle
8511 Hillford Ct.
Springfield, VA22152
P.S. pink and green

Dear Lisa (alias: Lizbeth) Stal-
lard, it's no use tryin. Give up.
Please write, brother.
Millian T. Mountain
Route #1, Box 301
Harper's Ferry, W.VA. 25425
or call 301-834-9182
Piss: Is Wisconsin still cipse to
Daine? Ken & Kevin

ATLANTA LRY LOCAL STOP EMERGENCY
PLEASE SEND CRITS STOP A STARVING
IACO STOP

Dear People, I'm beginning to
miss human company. PLEASE WRITE or
VISIT me. Barb Moyers, Brake Hill
Rd. Albany, N.H.

Nora, my dear, I was almost a
neighbor of yours. But now (sigh)
(giggle) not even free hrie could
bring me there. SO WRITE: Rife is
Luff.

Paul Woodiel, you sexy thimp...

don't I know you from somewhere?
Weren't you at free fed?
Are you ticklish? (pretend you don't
Are you ticklish there? know me)
hmm... I lost my sleeping bag.
Are you sleeping there?
No, you can sleep there, I'm sleep-
ing with John tonight
for those who care, and know
what I mean (???) I loved all our
escapades... KQ?, MKL, mark ar-
thony, julie, duke, etc. GOOD will
triumph over FVIL..... BSJS

WA & PA, Write me soon, address
in this ish. Sent cheques postcard
but addressed it to 515 instead of
518. Tor

Moira, are you allergic to
boards? We'll meet again someday.
Until then, Pink Chahlis and braces
to us all. Love Gretchen

J.N.R. You, bluegrazz, and Jack
Daniels go together like , like
you, bluegrazz, and J.D.
a secret admirer

Hey, you all! I'm an isolated
16 year old Mexican Unitarian boy.
Does anybody know LRYers living in
Mexico? Who would just like to
write to me? Love, Jaime Lvarista
M. Gonzalo Curiel 94, Col. Independen-
dencia, Guadalajara, Jal. Mexico

In the Spirituality issue of the
Soup, on pages 8 & 10, we printed
drawings by this good buddy of Keith
Larson's, Matt John (I think drew the ban-
jo and the elevated listener) His
name wasn't put on his work, but
thanks to Keith we can give credit
where credit is due!
Thanks Keith and Matt at Mars Hotel
The Editors...

Where have all the NSFers gone? When
I got to Mpls. so few people I used
to know are there, or maybe you have
moved. I would be so happy to hear
from you folks again. Write!
Melissa Barnes
St. Olaf College
Northfield, Mn. 55057

To female arm wrestling champ of
NSF-73 at Rochester, Mn. If you're
out there, I'd like to hear from you
again, also any other old time NSF'r's
please write;
Paul Riemerman
1011 St. Clair Ave
St. Paul, Mn. 55105

Steve H. in Manhattan-Up
against the wall, Redneck Mothers!

Larry S. in Cedarfalls - That's
it, you win 70 Whoopie stickers
and a Popus button.

White Bengal Tiger,
There's a girl
She's looking for love
She has love inside
But it comes out in tears
Love Little girl

Rotimbus McGimbus Kersting,
carpentry eh? Old school, eh?
Write and tell me about it. Bet-
ter still, come down to the boat,
I. Henry.

Anyone wishing to make my life
a little more interesting could
help me out. I live in a small
town where nothing ever happens.
I love to travel and write soups,
and meet different people. If
anyone, I mean anyone, needs a
friend, please write. I promise
to answer all letters received.
Pat Schneider
381 S. Worcester St.
Norton, MA. 02766
I love you all.



Dear People Soup,

Before I present my problem to you, I would like to take this opportunity to thank you for sending me People Soup. I have really enjoyed your paper: it makes me feel closer to LRY as well as being well-informed and informative.

The school that I go to has 4,000 students in it. It takes exactly five minutes to get from one end of the school to the other: our passing periods are exactly five minutes long. If a student is thirty seconds late for a class, she/he gets a ninth period (there are eight periods in a normal day). If the student fails to report to the ninth, she/he receives two more. If they fail to report to those, they get a three day suspension.

If a student is absent from school 18 days or more during the year, they flunk, regardless of their grades, unless they have a note from their doctor, in which case they get a waiver. If a student is tardy, even if only for five minutes, she/he is required to bring a note from home and stay a ninth. If a student is tardy three times to a class, it is counted as one absence.

Students are not permitted to wear their coats unless it's at lunch. If they have a valid reason for this rule, it has never been told to the student body. We are not permitted to go outside unless it is our lunch-shift. When warm weather comes, members of the R.O.T.C. are stationed at the doors to make sure no one leaves. R.O.T.C. members are also used to check the lockers of suspicious looking types, and to guard fire alarms. I can understand why they'd want to guard the alarms.

Every Monday we listen to a member of the R.O.T.C. or the assistant principal recite the Pledge of Allegiance and a historical quote (out of context and by worthy revolutionaries like Tom Paine and Ben Franklin) which don't mean a thing to 8,000 ears. Then we stand through a dramatic recording of the "Star Spangled Banner." It is required that everyone remain inactive during this ceremony.

Now that I have given you a basic idea of the discipline imposed on the 13-18 year olds at my school, I ask, is it repression or is it the right way for a school to be run? It all seems to contradict human nature. I even wonder if it's all constitutional. And what's worse, I'm not sure if the other students are aware of their rights. I hate the feeling of always having to be accounted for, and I know other people do too. After 3 1/2 years at New Bedford High, I'm at the point where I truly want to rebel against the system, for I feel that my school doesn't cover the needs of adolescents, but merely tries to make the individual conform to the institution. I feel the school system must change, but to what? In

what ways can our educational institutions be improved? I wish all the people who share my feelings that the schools are repressive could get together and find a viable alternative. I desperately need to talk to people about this issue because the kids at my school are apathetic. Even the other members of the senior class play the game. It really depresses me to see so many people controlled by a few power hungry adults who think that they are educators, but act like cops.

The school committee in my city is run by a couple of politicians who have a lot of political clout. Recently, the school committee voted on the attendance issue. The question was: Should the waiver system be abolished? A few liberal-minded people on the committee voted against the attendance rule; they felt it was unconstitutional. These people won by a slim margin and word got out to the students that the rule had been abolished. We also got word that it had been imposed on us illegally in the first place; the rule had never been sent to the state. Then something happened, the school committee took an odd little turn, and decided to enforce

the rule after all, and send it to the state to be made legal. This rule states that, out of 180 days in the school year, the student must be present 162 days or they don't get credit for any of the classes. It will be imposed second semester, since it wasn't valid first semester as it was never sent to the state. The rule has been in effect since 1975. At this point, I feel it is the students duty to stick up for their rights. Since many people seem to think that our opinion doesn't count, and the student congress is made up of people who never miss a day of school, the student body should protest, for the majority despise the rule. We should make our opinion count. I also feel that the students should be made aware of the corruption which exists in the school committee. But how can I, one individual, psyche up a bunch of stoned-out apathetic teenagers? A lot of these kids care deep down inside and I would like to bring out their concern.

Therefore, I am appealing to those individuals whose minds I respect and love the most; those of LRY. The spirit hasn't died in us as it has in so many others. I need feedback and advice on this issue which is constantly hanging over me. The institutions which influence the minds of young people have got to change for the better.

Any response to this letter, negative or otherwise, is welcome. Send it to People Soup and I'll look out for feedback. Please, let me hear your opinions.

Love,
Jennifer Nicolet

Hi!

If there is somebody there who would like to spend a summer in Montana, let me know. I have 120 acres of land around my house. Whoever comes will have to have a tent, teepee, or camper, their own transportation, and feed themselves. I cannot give board and room. I hope someday to do better on my small bicycle camp. I now have an overhead (open) shelter, tables and benches, big open fire pit, an outside john, and a creek near by. The lake is within walking distance for swimming.

If you get here early enough, I have garden space to share. There is hiking, hunting, fishing, etc. My home lies within the confines of Flathead National Forest and is well located. It is just a little over an hours drive (by car) to Glacier National Park, the Bison Range, Wildhorse Island, etc. If there is a footloose young person (or older) who would like to come I would welcome any help on improving my bicycle camp. I have bought a second-hand sink--could use some muscle to help me get it in (after all, I'm a young, 69).

Good luck and love to all.
Sincerely,
Mrs. Howard Martin
Swan Lake, Montana - 59911

Dear People Soup:

About a whole issue of People Soup devoted to sexism-I object!

A few years ago in my junior high school, in that mythical city of Los Angeles, we suddenly had 200 kids being bussed in from Watts. School integration was a new thing.

For some time, these Watts kids moved through our (once) all-white school basically unnoticed. What I mean is, no parents objected. Nobody avoided making friends with a fellow student because of his or her race.

Then one day, a politically-minded girl decided to start a Student Forum every Thursday about racial problems. With the best of intentions, it was thrust upon us that WE WERE DIFFERENT FROM ONE ANOTHER. Without any real violence starting, a lot of unrest was born, and a lot of wariness of each other.

Before this, we were all proof of people co-existing happily. But problems of isms-racism, sexism, et cetera, cannot be overcome by pushing them into the limelight, in my opinion. After the basic laws and rules are made, and the framework laid, we can only gradually change our viewpoints by time and acceptance.

About sexism in general- now boys and girls are free to be...whatever. This is the framework. Force the issue and the pioneers of the whole thing are looked at as oddities, no matter how great their number. Simply let it happen and help it by your own lifestyle and it will be self-perpetuating.

Be an individual, and raise your future children to be themselves, and GENTLY foster it in those you contact. And who knows?

Patti Rodman
Tujunga, California

People Soup: Deadlines and Themes

Sexism-Deadline: May 16th
Creative Contributions-Deadline: June 1st
Creme on Ecology-Deadline: July 20

All contributions on any themes are welcome, encouraged, and appreciated at any time. Please take note of our deadlines so we can serve you a thick, hot Soup.

Thanks,
Shell
The Editor

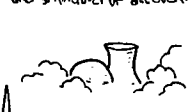
OUR FRIEND THE NUKE

IN THE PAST, PERSONS WERE FORCED TO RELY ON NATURAL SOURCES OF ENERGY



WOOD PROVIDED FEW OF PRESENT-DAY CONFORTS.

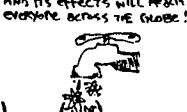
BUT TODAY THINKERS ARE DIFFERENT, BECAUSE THE U.S. GOVT. GRANTE A NUCLEAR REACTORS ARE SPRINGING UP ALL OVER!



UNDISTURBED THE ECO-SYSTEM CARRIES ON.

one's crazy outlook

AND TOMORROW I WILL IF THINGS GO AS PLANNED, BEFORE LONG NUCLEAR POWER AND ITS EFFECTS WILL REACH EVERYONE ACROSS THE GLOBE!



SK



4 Bombs Away continued from pg 1

and the U.S.S.R., but also between smaller nations and third world countries. With no limitations on arms this becomes a real and vital threat to our existence. As the number of weapons increases, so does the problem of keeping them ready for quick response to "enemy moves" and at the same time trying to avoid using them without adequate cause. With the increased surplus of weapons the chances of war by miscalculation or accident increase.

The two super powers are setting a poor example for other countries by increasing their surplus of weapons. Such stockpiles only threaten other nations into developing or obtaining arms for their protection. As more people in these countries try to increase their standard of living they will need more resources. These resources are finite and will soon run out. The decrease of natural resources increases the possibilities of local war for basic needs. If every third world country is equipped with a bomb, the chances of anyone surviving is minimal. If one of the superpowers would show restraint in producing arms, it might give hope to the third world that a "universal superpower" is not inevitable. If the money used for weapons is allocated into more programs aimed at the needs of the people, the social and economic conditions of the world could improve.

The U.S. government spends one dollar for disarmament for every ten thousand spent on nuclear arms. There is no single person in the arms control agency or in the whole government working on a radical arms control and disarmament plan; it's obvious how the U.S. government really feels about arms limit



Professor David Booltjens, from the New York School of Social Research, speaking to the UU-U Youth Seminar about disarmament.

ations. The Strategic Arms Limitations Talks (SALT) have done little so far to stop the production of arms. The interim agreement of May 1972 keeps the number of strategic ballistic missiles at existing levels for the next five years, leaving open the question of strategic bombers, multiple war heads for ballistic missiles, and U.S. "forward based" systems in Europe and the Mediterranean. The Vladivostok Accord of November 1974 raised the ceiling on numbers of strategic missiles and bombers even higher. They failed to limit strategic cruise missiles and allowed the military on both sides to build more atomic bombs than either side had previously planned. These talks have been complicated now by the development of new weapons on both sides. SALT has acted as more of an accelerator than a break on the nuclear arms race. In the past Nixon/Ford administration, full funding for military was accompanied by major cut-backs in vital social programs.

According to a recent poll, American citizens do not support increased spending in the military. Public support increased the government spending for fifteen major domestic programs affecting education, health, environment, transportation, and general social welfare. So, if most Americans do not support military funding, then why are fifty-six percent of the expenditures controlled by Congress allocated to the military? Because the American people are not making themselves heard.

A poll taken by "Fortune" (an American magazine) of U.S. business executives shows their attitude about nuclear war. Eight percent thought that nuclear weapons would be used in a low level war, sometime in the next twenty years. Four percent thought that there would be substantial nuclear exchange. In the United States, there is a period of relative public confidence that nuclear war is not imminent. This, in my mind, is catastrophic in itself, for it means that people are losing touch with how devastating nuclear war can be. It will be absolute total destruction if it happens. No one will benefit.

When a few isolated people have access to nuclear weapons with no restrictions, then the whole world is threatened. It contributes to a global aristocracy in which whoever has the most weapons has power. This whole situation is in direct conflict with the democratic principles that the constitution of the United States is based on. Not only are U.S. citizens deprived of their democratic rights, but they have lost their rights to exist as human beings without the constant threat of destruction held over them. It's a very real threat that does exist and only you can change it.

Now comes the question, "How?". How do we stop it, where do we start? When everyone becomes aware of this death threat, that is when action can start to take place. There can only be social change when people in the society believe and move together. You can start very easily, by reading this, and showing it to your friends. Bring nuclear disarmament into every conversation you have. When you get tired of that, get some friends together, in your church or local group, and discuss with them your ideas about the nuclear arms race. The basic thing is to keep informed. Write to disarmament working groups asking for information and materials on the subject. Spread it around. Write letters to the editors of various newspapers, the President, and your Congressperson. Let them know how you feel about the issue. There is a newly formed L.R.V. Coalition against Nuclear Proliferation. Join it! (write to 25 Beacon St. for details) Whatever you do to raise support against the arms race, do it NOW! Immediate action is imperative. Time is running out-everyday there is another nuclear weapon being made. Groups that can help...

BUDGET REPORT

SUSAN BUIS, FINANCE DIRECTOR

item	budgeted for 1977-1978	spent as of 3/1/78	remaining in budget
Executive Committee			
rent	13,989.00	7,935.89	6,053.11
utilities	3,984.00	1,992.00	1,992.00
house	1,500.00	1,395.70	104.30
food	300.00	220.00	80.00
phone	2,400.00	1,260.00	1,140.00
transportation	780.00	597.79	182.21
stipends	1,200.00	445.40	754.60
	3,825.00	2,025.00	1,800.00
Office			
phone	2,200.00	1,752.00	447.15
supplies	1,000.00	816.39	183.61
postage	600.00	362.14	237.86
misc.	1,500.00	537.56	-37.56
	100.00	36.78	63.24
Board of Directors			
communications	4,600.00	3,785.08	814.92
annual meeting	100.00	29.83	70.17
winter meeting	2,500.00	0.00	2,500.00
	2,000.00	3,755.25	-1,755.25
Programs			
People Soup	7,950.00	2,711.61	5,238.92
extension	4,500.00	1,706.21	2,793.79
lending library	1,150.00	443.93	706.07
resource library	600.00	0.00	600.00
program packets	400.00	125.97	274.03
General Assembly	500.00	144.00	356.00
affiliations & sub.	500.00	0.00	500.00
misc.	200.00	215.50	-15.50
	100.00	76.00	24.00
totals	28,739.00	16,185.43	12,553.57

March 1st is the halfway point of LRY's fiscal year, which means that it's time for a finance report from your friendly neighborhood LRY treasurer. Below is one such report. The first column shows how much money we have for the year 1977-78 and what the LRY Board of Directors allotted it to. It is broken down into budget areas. The second column shows approximately how much has been spent in each area as of March 1st. The amount remaining in the budget to be spent is shown in the third column. In some budget areas we have spent over and in some we haven't spent any thing, but we still have six months to go.

Hmm, what needs explaining? We pay \$332.00 a month for our four bedroom apt. We have almost used up our utilities allotment. We keep our thermostat at 60°, don't use the dishwasher, and keep the house in semi-darkness to save on electricity but it looks like we'll have to turn the heat off early anyway. New England winters! We each have \$10.00 a week to eat for 48 weeks. The phone money gives each of us \$10.00 a month for long-distance calls, helps keep our sanity. Transportation means to and from Boston at the beginning and end of the year. We (when I say we I mean us four executive committee members) each make \$75.00 a month as stipend. The

office expenses seem fairly self-explanatory. We went way over on the winter Board of Directors meeting. We had to fly a lot of people in so that they wouldn't miss Christmas or school. Also, we had more people at this Board meeting than we have had in quite awhile. But it means that we'll all have to walk to the summer Board meeting. \$1,000.00 of the extension money is a special allotment from the Continental Youth/Adult Committee. We are using the money to do outreach work, developing and printing the leadership packet, a little fieldtripping, etc.

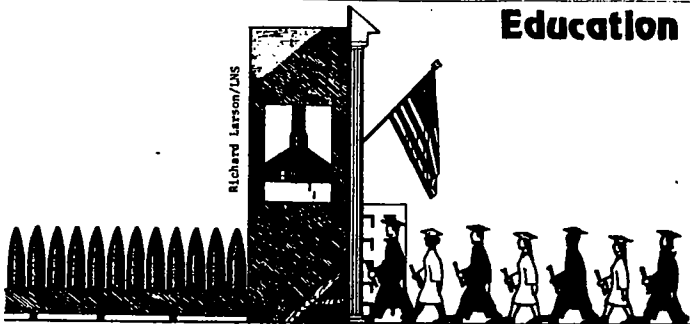
There is reason to be concerned about the financial situation y'all. We have spent \$16,185.43, which leaves us \$12,553.57. But we're only halfway through the year. We don't feel like we've made many unnecessary expenditures. We have written a lot of letters, sent out a lot of packets and mailings, and attended a lot of meetings, trying to strengthen communications within LRY and between LRY and the rest of the denomination. This is a call for help to all LRYers. LRY needs your time, energy, and money. LRY is YOUR organization. You are the ones who will make LRY or break it.

Well, if anyone has any questions, suggestions or constructive criticism concerning LRY's finances, just let me know.

Love & energy,
Susan

- Operation Turning Point
1140 Avenue of the Americas
New York, New York 10036
- United Nations Association
of the U.S.A.
300 East 42nd St.
New York, New York 10017
- D.N.C. of the Coalition
121 Maryland Ave. SE
Washington, D.C. 20002
- Unitarian Universalist-
United Nations Office
Room 7D
777 United Nations Plaza
New York, New York 10017
- Mobilization For Survival
155 West 11th Street
New York, NY 10012





I be sittin' on de Continental Trailways bus and askin' myself where I be goin'?

Boards, man, bores. My name is Jerome Stone III and I'm glad to say that I'm no longer a student at the University of Massachusetts. I'm on my way to Continental Board meetings and after that I'm heading to Prescott, Arizona where I intend to become yet another student of alternative education. The phrase "alternative education" has been overused and stereotyped. Some associate it with a do-your-own-thing, be groovy, learning medium. Others feel that an alternative education program should utilize a work-study environment in which the student learns his or her basic scholastic requirements while at the same time working with the community.

For me it is an alternative to the narrow-minded institutions for learning that presently exist in our country, known as the public school system. It all began some years ago when I, like so many others, entered elementary school. From that time until the point at which I graduated from high school, I was exposed to facts and figures scrawled upon the blackboard, but with absolutely no comprehension as to what was going on in this world around me. Elementary school prepared me for junior high school, junior high school for high school, and high school for college. How was I to be prepared for life, though? I supposed that this would come from college.

However, my first year at the University of Mass. only taught me how hard it is to deal with large scale bureaucracies (a skill needed by all to get along in life.)

After two semesters of college I decided to take a year off and do some good hard work. This, I was sure, would get me into the college spirit. The opportunity arrived for me to work on a farming and dairy kibbutz in Israel. It was through those six months of varied agricultural work that I understood how much more could be "learned by doing" in comparison to the average four-walled classroom. I returned from Israel and was immediately hired for a landscaping job, seven dollars an hour because of my qualifications.

After a summer's work with landscaping I decided that I had better return to college to become an educated man. This semester, September to December, was probably one of the most valuable learning experiences that I have encountered. However, learning and knowledge that I gained was not from the classes themselves, but from watching how the university works and what its true function is in preparing the student. I suddenly became aware that college, in general, prepares the student to enter into the common college job market upon graduation. So, is this how college prepares one for life? Is life a chance to run in the rat race with every other college graduate? For me, no. But for many others life is indeed competing in this limited and overcrowded area. But more important is the way in which the weeding out process takes place in order to lessen the number of students who will be competing for the jobs at the end of each school year.

This "weeding out" is accomplished by a complex and, surprisingly, well-planned process. College is designed to more efficiently increase the knowledge of the student who is somewhat above average. But for the average student, college is a grind of endless tedium and memorization. The average student usually achieves below his or her capabilities. For those who can stand it without breaking, college is a never-ending battle. But for those who can't or aren't willing to accept all the "rigor maroles" of the system, college is a never-ending "Blitz kreig" in which the student finds his or herself hopelessly swamped with material which holds less and less meaning as each day progresses. From this process stems the fact that college tends to suppress too many people who would otherwise be, or who still manage to be through other means, innovative, energetic, and incredibly creative. Perhaps the least surprising fact is

that most students accept this blatant "anti-innovation". The most dangerous fact is that the students who do fail to do well in such a system tend to blame themselves rather than to question the system in which they fail. The student begins to feel that perhaps he or she is stupid, lazy, or inferior to those around him or her. In the most extreme cases suicide can occur (I know of three such cases). After reading this one may ask, is there hope for the person that can't cope with regular college? Is every such person destined to become an unskilled laborer? The answer is "no" to both of these questions, if some alternative is available. Unfortunately, many times this is not the case. It is hard to introduce a large number of alternative educational institutions into a society that is unaware that such a problem exists. The main reason for this unawareness is that people have been exposed to and have grown accustomed to the present system so much that to them there exists no problem. Most people don't understand that there are alternatives and that "learning by doing" can be more educational than a traditional classroom environment.

By becoming a student in an alternative school I hope to get involved and perhaps aid in changing, or start changing some of our school systems. This change can only occur through recognition of the truly sad state in many of our high schools, elementary schools, and throughout our institutions of higher education. The college campus is a powerful tool which, if utilized correctly, can be a center of development, both educationally and politically. Views, ideas, and inspirations spread quickly from campus to campus. (Long live our brothers and sisters at Kent and Jackson State.) One of the best mediums to pass information is the college campus. If we want better schools and learning centers for ourselves and our children, we must begin now. Check out the alternatives in your school or area. Got some interesting info? Send it to me. Want to know more about alternative education? Come to Continental Conference '78 (in Texas). Dig it! Take care...

Jerome Stone III

UU-UN YOUTH SEMINAR

Youth Seminar Declaration on Disarmament

We, the Unitarian Universalist youth at the UU-UN Youth Seminar on Disarmament in New York City (February 15-17) have spent three days investigating the implications of the arms race and the need for disarmament. At this seminar, we heard speakers from various world reform and disarmament organizations. After analyzing and discussing the information provided by the speakers and other sources we have come to the conclusion that: now is the time to take action against proliferation and conventional stockpiling before it is too late.



We are faced with a very serious situation; military expenditures around the world are increasing steadily from the present figure of \$370 billion per year. In developing countries, whose situations demand the most attention to human needs, military spending increased 200% in the past ten years. Sixteen million illiterates in the developing countries could go to school for one year with the money spent on one Trident submarine. By the year 2000, enough plutonium may be extracted from civilian nuclear reactors to provide the raw materials for 10,000 Hiroshima-sized bombs.

Now more weapons are being invented, more money given to arms, and more scientists work for the military. We are neglecting the actual needs of humankind, such as education, agriculture, health, a clean environment, and social equality.

We see the arms race as being an effect of those problems since these problems have caused the strife and injustice that make us aggressive and defensive towards each other. We also see the arms race as a cause of these problems since the military draws funds and energy from the real solutions.

The maintenance of nuclear stockpiles is not only a doomsday threat, but also parasitic of the world economy and degrading to the self-respect of humankind. We believe the best security is not arms, but justice. If we were to use our resources to correct the social injustice in the world, we could eliminate the misunderstanding and hatred between countries and peoples. We would no longer feel the need for nuclear or conventional arms stockpiles.



Therefore, we believe the following step could be taken. First, that an immediate agreement to end the production and spread of nuclear weapons should be instituted, with the ultimate objective of total nuclear disarmament. Secondly, this agreement be structured in such a way that it will result in conventional disarmament as well. Thirdly, the basic social, economic, and political problems must be dealt with. We therefore propose that the resources presently allocated to arms manufacture and purchase be used instead on programs that deal with job creation. Lastly, we propose an international forum for the arbitration of disputes be created with the power to enforce its decisions.

As we leave this conference, we leave in the spirit of hope. We have an increased awareness of the difficulty involved in dealing with such a precarious situation. Our goal is to transform this awareness into action. By informing our congregations, youth groups, and communities, we hope to add to the momentum of the movement towards disarmament.

URY COALITION AGAINST NUCLEAR PROLIFERATION

A group of URYers attending the recent UU-UN Seminar on Disarmament decided to get involved in the movement against nuclear weaponry and nuclear energy. They formed a coalition, open to all URYers and other UU youth, to work on consciousness raising and action in their locals, societies, and communities. The chairperson of the Coalition is Genie Meyer and the coordinator is Susan Buis.

Things are still in the planning stages right now. We're making an information packet to be sent to all Coalition members which will also have specific suggestions of programs to do. For more information contact:

Genie Meyer
E. Mombasha Rd
Monroe, N.Y. 10950

Susan Buis
25 Beacon St
Boston, MA
02108

HOW TO MAKE AN UNDERGROUND NEWSPAPER

Youth Liberation is a collective of people working for young people's and students rights. The following article is a condensation of a 33 page pamphlet called "How to Start a High School Underground Newspaper" by Cory Greenberg and the Youth Liberation Staff.

It's not easy to piece together a history of the high school underground newspaper. Many papers existed for only a short time and disappeared without a trace. Others, that were around for years, did not keep records and now exist only in people's memories. Still, it's generally agreed on that high school underground papers first appeared in the early 1960's, soon after the advent of adult alternative community papers. By 1965, high schools on both coasts had alternative papers in their high schools. The political issues that prompted the formation of the alternative papers in the larger community also influenced the high school papers: the civil rights struggles, the Vietnam war, and Biafra. Also important to the school papers were issues like dress codes, freedom of expression, administration authority, racism and sexism in the classroom. New developments in printing techniques, (electro-stenciling and photo-offset) made it easier and cheaper to produce a newspaper around this time. By 1968, there were thousands of high school underground papers across the continent. In 1970, an estimated 4.5 million high school, junior high and elementary school students read underground school papers. Around 1971, the movement started on a decline. Many of the immediate changes that students demanded had been granted, dress and hair codes had been abolished, open campus and alternative schools established, censorship of students had been relaxed, etc.

The high school underground newspaper movement was, and still is, a multi-faceted one. Alternative papers in neighboring schools sometimes didn't even know of each others' existence. The issues considered important to the papers varied greatly, depending on what was happening in the school and surrounding community. Some papers belonged to groups like CHIPS (Cooperative High School Independent Press Service) which helped editors of high school papers exchange info and publications with each other. CHIPS is still around today (see the Youth Liberation address at beginning of this article). But the number of papers that belonged to CHIPS and similar groups were a minority. There are still underground papers thriving in high schools all over the continent, and in some places the movement is experiencing a come back, as school administrators forget the lessons of the sixties and begin instituting more repressive policies.



Youth Liberation - 2007 Woolterrow Av
Ann Arbor, MI 48104

The key to running a successful underground paper is experimentation, adapting methods and suggestions to fit your own particular situation. Just because a tactic works in Atlanta doesn't mean it will have the same effect elsewhere. The size of your paper staff depends on the length of the paper, how often it comes out, and how many copies you produce and distribute. It's often good to start out with a small group of people and expand as you become more experienced. The problem of staff turnover is particularly relevant in a high school community. It is the responsibility of the older staff members to train a younger person to do their job before they graduate. More underground papers have folded because seniors graduated and took with them all the knowledge and experience, than for any other reason. Experience is too precious a resource to keep, pass it on.

The structure of the staff can be a hierarchy, an open collective, or something in between. In a hierarchy, someone, usually the editor, has the final say on what goes in the paper, sets the deadlines, appoints assistant editors, and has veto power over the whole paper. In a collective, all the major decisions are made by the group, and the editor, if there is one, acts as coordinator. S/he makes sure details get taken care of and that all deadlines are met. (The editor of People Soup acts as coordinator and all major decisions are made by the whole exec. committee.) When people are involved in the decision making process they feel more a part of the group and their involvement and dedication will be higher. This is a good point to remember when working with any group, including LRY locals.

Ditto, mimeograph, and photo-offset are the three main ways that underground papers are produced. Ditto is the easiest and cheapest, but the quality and quantity are not as good as with other methods. 500 is about the maximum number of copies that can be produced from a ditto master. Ditto machines can be found in almost any library or school. Ditto ink comes in five colors but purple is most often used because it's the most readable. A special, very smooth paper is needed for ditto printing. Ditto sheets sometimes turn students off on sight, since ditto is what most

class handouts are. The use of different colors and some good graphics can solve the problem.

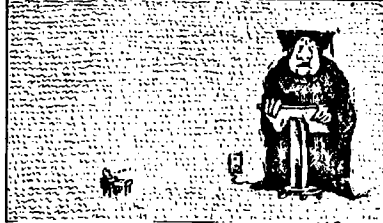
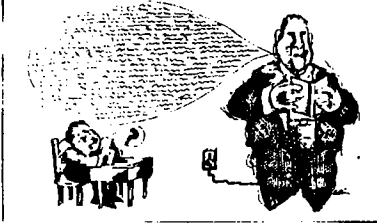
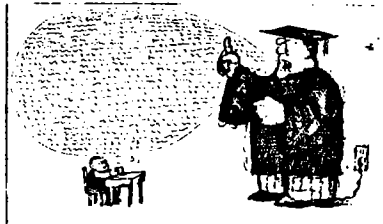
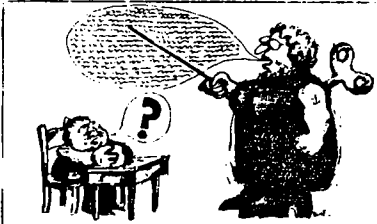
A mimeograph machine uses stencils that can be drawn and typed on. Electric typewriters work the best as they produce more even printing. Drawing on stencils is difficult and takes practice. A rough explanation of how a mimeo works is this: a stencil is typed or drawn on and then fixed to the ink pad on the machine, the pad rolls over the sheets of paper and the ink is forced out through the cuts in the stencil and onto the paper. Voila- printing. Sixteen or twenty weight is the best for most mimeo work. Stencils are fairly cheap and you can produce up to 1,000 copies from just one. We've gotten up to 6,700 copies off one before. Another way to make stencils is with an electro-stencil machine. This is an easier method, the machine makes the cuts on the stencil, but it's also more expensive.

Photo-offset, or lithography, produces a cleaner, clearer copy and so naturally, costs more. It does save you a bit of hassle. The most important factor in offset printing is the printer's price, which can vary considerably. After you've found a printer, discuss the paper with her/him. Some important things to bring up are: what sheet size you want, how many pages, how many copies, how long it will take, do they want it camera ready, how much it costs to screen photos or reduce graphics, and how much advance notice do they want.

School policies towards underground papers vary alot. Some policies are legal; most are illegal, or enforced illegally, or both. The First Amendment in the United States Bill of Rights (I'm sorry we have no info on Canadian rights, can someone provide this info?) guarantees all citizens, even high school students, the right to freedom of expression. It's still illegal to yell "theatre" at a crowded fire, but in 1969, the U.S. Supreme Court said, in Tinker vs. Des Moines, that students do not "shed their constitutional rights to freedom of speech or expression at the schoolhouse gate." The case concerned students who were forbidden to wear black armbands to school in protest of the Vietnam War. The Supreme Court said, "There are only three permissible reasons for administration censorship of student publications." One is if the expression would cause material interference or disruption of school activities. The other two are if the expression is legally obscene or legally defamatory. In all cases, the burden of proof has been placed upon the school administration. Also, when rules do exist about distribution of underground or regular school publications, the Court said that they must be published pre-existing rules and they must be constitutional.

The underground, or free press plays a an important part in student and young people's liberation. It has the potential to play the same role that America's free press is supposed to play in the larger society, that of a watch dog, to insure that justice prevails. Many LRYers in the sixties were a part of the underground movement. Educational institutions have not changed that much in ten years; many young people are still trapped in schools that have lost all meaning and relevance to them. If you care, if you want to spend your high school years doing something real, you can have an effect on your school. Contact LRY or Youth Liberation.

-Susan Buis



LNS

Youth Liberation

FPS: a magazine of young peoples' liberation, published by Youth Liberation. Average issue 36-48 pages. illus., pg. size 7x10. Subscriptions: \$10 for 12 issues, \$18 for 24 issues; \$24 for 36 issues. Rate for people under 18: \$6 for 12 issues.

FPS covers all aspects of youth liberation. Regular features include: FPScope, a collection of short news items about kids; the CHIPS page, with reprints from high school underground papers, legal information, and book reviews. Each issue also provides in-depth coverage of problems, strategies and ideas about youth liberation. A 12-issue subscription to FPS means you'll get our next 12 publications--some of them being FPS, others being pamphlets.

Student and Youth Organizing, by Youth Liberation, saddle-stitched, 92 pages, illus., pg. size 5 1/2 x 8 1/2. \$1.50.

A practical discussion of organizing at the high school level. It has chapters about issues to organize around, tactics to use, skills to know, problems that come up, and a bibliography. Actual incidents illustrating the points being discussed are described throughout the pamphlet.

Young People and the Law: What the Courts Had to Say, compiled by Youth Liberation, saddle-stitched, 32 pages, illus., page size 5 1/2 x 8 1/2. \$.75.

Actual decisions, mostly by the Supreme Court, regarding students and young people. Carefully edited for easier reading. Valuable for kids, who often never hear about these court rulings that affect them. Includes Tinker vs. Des Moines case on student rights.

Teaching and Rebellion at Union Springs, by Patricia Michaels, saddle-stitched, 24 pages, illus., pg. size 5 1/2 x 8 1/2. \$.50.

"A young teacher, tired of the political hassles at her ghetto school, takes a job in a small, industrial town to 'get away from it all'". She soon discovers that even Wonder Bread children don't like school or their prospects after graduation. Though trying to be non-political, she finds that playing rock music in class and listening to students' concerns are political enough to get her fired. Her account is valuable to both students and teachers.

How to Research the Power Structure of Your Secondary School, by Bert Marian, David Rosen, and David Osborne, paperback 114 pages, illus., pg. size 8 1/2 x 11. \$1.00

A step-by-step approach to determining how the decisions are made in public schools. Written in textbook form, with worksheets and questions, the book can help students trace lines of authority so they can quickly determine who is responsible for decisions that affect them.

"Sample Packet of High School Underground Newspapers, 12 different papers from around the U.S." \$2.00

A variety of styles, political view views, and geographical areas are represented. The packet includes everything from fancy mass-circulation tabloids to innocuous-looking dittoed sheets that had whole towns up in arms. Especially valuable for people who would like to start their own paper.

Youth Liberation Poster, two colors on heavy poster stock, 19 x 25. \$2.00 for on one, \$1.50 each additional

The poster says "Power To Young People" and has a picture of militant-looking elementary school students.

Buttons, three colors, safety pin backing, 1" diameter. \$.25 each.

One says "Youth Liberation," and the other says "Power to Young People."

T-Shirts, high quality shirts, sizes small, medium, large, or x-large. \$3.00.

Silk-screened to resemble the "School Zone-Watch Out for Children" road signs. But instead of two little darlings looking both ways, there's a silhouette of a young woman aiming a rifle.

"Growing Up Gay", edited by Youth Liberation, saddle-stitched, illus., pg. size 7x10. \$.75.

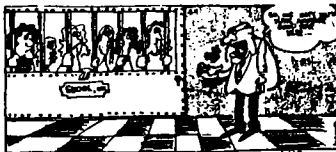
A dozen articles by sensitive young men and women about the experience of being young and gay. Included are articles about accepting one's gayness, coming out, and talking with your parents. There is an extensive list of resources.

"How to Start a High School Underground Newspaper", by Jon Schaller, saddle-stitched, 16 pages, illus., pg. size 5 1/2 x 8 1/2. \$1.50.

The basic primer for media-oriented high school organizers. It discusses printing methods, finances, school policies, legal implications, and many other details that go into publishing an effective newspaper. Editors of school-sanctioned papers also find it useful.

"Schoolstoppers' Textbook", saddle-stitched, 22 pages, illus. pg. size 5 1/2 x 8 1/2. \$.35 or 5 for \$1.00.

Eighty-seven ways to send your principal to the funny farm. Some of the most imaginative tactics ever discovered by day-dreaming students are collected in this volume. Hundreds of testimonials have been received from satisfied organizers.



Unfair to Young People! How the Public Schools Got the Way They Are, by Bob Peterson, saddle-stitched, 48 pages, illus., pg. size 7x10. \$1.00.

The only book around that examines public schools from the perspective of students. The author did extensive research on this subject while he was a member of the Wisconsin Youth for Democratic Education. First, Peterson discusses how the school system evolved. Seemingly innocuous reforms like junior high schools, ability grouping, student council, and even recess, were all started to control students, says the author. Then, he looks at what schools do to kids today and how it can be changed.

Youth Liberation News, Politics and Survival Information, by Youth Liberation, paperback, 64 pages, illus., pg. size 5 1/2 x 7. \$1.75.

Some of the best articles from the early issues of FPS are collected in this book, which was published by the Times Press in 1972. It contains the original Youth Liberation platform and personal statements from young people about their discovery of ageism and the need to struggle for liberation.

To help young people who are involved in organizing, we've put some of our material together in a Youth Liberation organizing kit. It contains four of our pamphlets, five sample underground student newspapers, two sample copies of FPS: a magazine of young people's liberation. It's available from us for \$4.00.

Note: if you are young, or on a limited income, send what you can; if you are employed, we hope you can send extra.

Make checks payable to:

Youth Liberation
2007 Washtenaw Ave.
Ann Arbor, Michigan 48104

NO NUKES

direct-action groups

Greenpeace
c/o Fred Easton
2108 W. 4th
Vancouver, B.C.

Greenpeace Toronto
c/o Douglas Saunders
803 Gerrard St. East
Toronto, Ontario M4M 1Y5

Catfish Alliance
P.O. Box 6306
Dothan, AL 36361

Abalone Alliance
c/o People Against Nuclear Power
2160 Lake
San Francisco, CA 94121

Eastern Federation
317 Pennsylvania Ave. SE
Washington, DC 20003
202-547-6500

Potomac Alliance
1746 Swann St.
Washington, DC 20036
703-548-3341, 202-332-4250

Catfish Alliance-Tallahassee
c/o ProTechCo
Box 20049
Tallahassee, FL 32304

Bailey Alliance
c/o Mark Sherman
6105 N. Winthrop
Chicago, Ill. 60660

Citizen's Energy Coalition
3620 North Meridian St.
Indianapolis, Ind. 46208

Paddlewheel Alliance
Box 194
New Albany, Ind.

Oystershell Alliance
c/o John Maxwell/Whole Food Co.
7700 Cohn
New Orleans, LA 70113
504-861-1626

Detroit Safe Energy Coalition
c/o Al Lubowitz
691 Seward, 4B-1
Detroit, MI 48202
313-872-4024

Clamshell Alliance
62 Congress St.
Portsmouth, NH 03801
603-436-5414

Citizen's Against Nuclear Threats
106 Girard SE, Room 1210
Albuquerque, NM 87106
505-268-9557

UPSET
c/o Ellen Reece
Rt. 1, Box 121
Richville, N.Y. 13681
315-355-2512

Long Island Safe Energy Coalition
Box 972
Smithtown, L.I., NY 11787
526-979-7392

MESPAC
100 Mamaroneck Ave.
White Plains, NY

Ad Hoc Committee vs. Columbia Reactor
410 West 118 St.
New York, NY

People's Alliance
Box 998
Peter Stuyvesant Station
New York, NY 10009

Ohio-ans for Utility Reform
Box 10006
Columbus, Ohio 43201
614-461-0136

Movement for a New Society
4722 Baltimore Ave.
Philadelphia, PA 19143

Susquehanna Alliance
RD 1
Stillwater, PA

Palmetto Alliance
c/o Brett Bursey
18 Bluff Rd.
Columbia, SC 29201

Armadillo Coalition of Texas
4525 Bisbee
Fort Worth, TX

Crabshell Alliance
1114 34th Ave.
Seattle WA 98122

Crabshell-Olympia
Box 7027
Olympia, WA

League Against Nuclear Dangers
c/o Naomi Jacobsen
Rt. 1
Rudolph, Wisc. 54475
715-344-6158

Northern Sun Alliance
c/o Northern Thunder
Paul Wiegner
22 S. Barstow
Eau Claire, Wis. 54701

Also, some groups have local chapters, like Clamshell and Movement for a New Society. Contact the group nearest you, they can direct you to the closest chapter or help you start a new one. Better active today than radioactive tomorrow!

love & solidarity,

Joan



Youth Programming

-Introduction-

The report of the special committee on youth programs (SCOYP) was released December 19, 1977. This committee's lengthy study and list of recommendations were discussed for three and a half days at the LRY Board of Directors' meeting in late December. The LRY Board formulated resolutions in response to each recommendation. The continental LRY executive committee created the LRY position paper which was delivered to the UUA Board of Trustees after unanimous approval of the paper by the LRY Board. Soon after the release of the LRY position paper the administrative and financial recommendations on the youth programs was released. At this time the UUA Board also received a minority report from a member of SCOYP.

At the January meeting of the UUA Board the SCOYP minority report, LRY position paper, the SCOYP report itself, and the administration's recommendations were presented to be voted upon. Because the Board had not had time to get input from their constituents, any decision had to be delayed until the April meeting of the UUA Board. Packets containing these four papers have been sent out by the UUA (between the board meetings) to all societies, district boards, and all continental LRY fed liaisons in the hope of soliciting responses on the various recommended changes in the direction for youth programming within the denomination. Summaries of these papers can be found in the mailings sent by the LRY executive committee to all the non-LRY high school groups, LRY locals, and in a mailing to all persons on the LRY continental mailing list. Responses to these four papers are being collected and compiled into a report to be presented at the April meeting of the UUA Board of Trustees.

The following article is composed of excerpts from the condensed version of the LRY position paper. Copies of the LRY position paper are available from your church office, your federation continental liaison, and the LRY continental office at

LRY
25 Beacon St.
Boston, Massachusetts
02108

LRY's Position

A need has been voiced in our denomination for new dimensions in youth programming. This need was first expressed by Liberal Religious Youth (LRY) in 1976; the result of that expression was the formation of the Special Committee on Youth Programs. Through the eighteen months of its existence, SCOYP has touched on some of the problems facing the denomination. However, this committee has not found effective alternatives for youth programming.

LRY maintains that a serious problem has existed and will continue to exist as long as

there is a lack of community, knowledge, involvement, and trust between youth and adults. This is apparent from the continental to the local level of the denomination. Many things have contributed to this problem: LRY history, the irresponsibility of some LRYers, and the lack of effective adult interest and communication in LRY.

LRY history is long remembered in the minds of some adults, although usually short-lived in LRY. The nature of the constituency of LRY dictates constant change for the organization. The youth of today are not responsible for mistakes made by youth five and ten years ago.

Sometimes the freedom of our organization has given way to serious abuse and irresponsibility on the part of some LRYers. LRY does not condone this type of behavior but recognizes that mistakes will be made in a learning process. The majority of LRYers, however, respect their freedom in LRY and the UUA, and act with responsibility accordingly. LRY offers leadership opportunities for youth and initiates us into the liberal religious movement.

For a great variety of reasons, the UUA and LRY have had little communication in the past few years. Both Unitarian Universalism and the LRY experience share immense spiritual value and offer an opportunity for growth and leadership to the individual. The UUA and LRY need to cooperate, sharing resources and knowledge with one another. In the areas of programming, social action, and communication, there is much potential for the UUA and LRY to cooperate more. Youth need representation as an integral part of the denomination-- in Boston, and on District and Society Boards. The UUA and LRY need to redefine their relationship to one another. It is LRY's firm belief that the more respect and energy we put into one another, the more we will receive in return.

IMPLICATIONS

One very disconcerting aspect of the SCOYP report is the prejudice directed towards LRY on the part of the committee. Under recommendations on page 10, the committee states:

Proposals ranged from recommendations for the continuation of the status quo in funding and programs to the total discontinuation of funding for LRY and the establishment of UUA programming for youth.

Why was increased funding and support for LRY, the only existing UUA youth program, not even considered? The utilization and improvement of the existing youth programs seems the first logical step in recommendations for actions.

Many other blanket prejudicial statements are directed at LRY in the report. With the exception of two or three sentences, all that was said concerning LRY was negative. The report does not give a fair and honest representation of LRY's current situation.

Major changes in the denomination's youth programming should not be made on the basis of a report including prejudiced statements and hidden implications about Liberal Religious Youth, the UUA's only present youth pro-

gram.

RESPONSE TO RECOMMENDATIONS

A. Office of Youth Programs

What role should young people and adults play in youth programming? If SCOYP's proposal for the Office of Youth Programs is adopted, what role will youth play in determining their own needs and in designing their own programs? The main drawback with this office is that one adult would run it. No youth decision making has been provided for in this office and precious little youth input. If the administration proposal passes, there will be no youth input into the Office of Youth Programs at all. The administration says "LRY would be funded as it fit into the overall youth program." However, only \$3,600 is allotted for programming in the administration's proposal. That amount is \$1,000 less than what LRY spends on its two continental Board of Directors' meetings alone.

Another serious problem of this office is its lack of output for young UUs. According to the description in the SCOYP report, this office would provide many and varied learning experiences for adults working with youth. This is a very real need in our denomination and this need should be met. But nowhere in this proposal is the need for youth leadership or youth programs stressed. Who will train the youth to help themselves? Young people need leadership and counselor training as much or more than adults. Where will this come from? LRY does not believe that an office such as this proposal describes can adequately fill this important need.

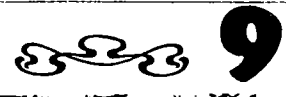
B. Youth/Adult Advisory Committee

The 1977-78 LRY winter meeting of the Board of Directors recommends that the UUA Board of Trustees reject this SCOYP proposal on the following grounds:

1. The previous continental youth/adult committee was not consulted about their views on the most effective way to work with youth through the committee.
2. If funding for the LRY continental office were to be discontinued, continental Youth/Adult Advisory Committee would be the only place where youth would have some limited input to the continental level of the UUA. A minimum of three meetings a year is not anywhere near the amount of youth input necessary for youth programs and the denomination as a whole.
3. The proposal recommends that the college age person be taken off the committee. Presently, the Youth/Adult Committee is the only place where the needs of college age people have continental representation as a group unique to the rest of the denomination.
4. In the membership section, SCOYP also leaves out the LRY Continental Executive Committee member! If only LRY local and federation members were present, the state of LRY as a continental organization would be extremely difficult to access.

cont.

LRY PROGRAMS!



Packets available from LRY

The How to...Leadership Packet: a seventy-two page packet geared toward use on the local and federation level. This packet contains information on programs for leadership training conferences, how to run business meetings, constitutional structure, finances, decision making, field tripping, newsletters, and more. 50¢



LRY Pamphlet: a short brochure describing LRY purposes, structure, intergenerational relations, and leadership and programming. Designed to familiarize people with LRY. -Free

A Packet of LRY Programs: is a packet that contains programs ideal for local groups and conferences. The programs are designed to help develop a higher level of openness and trust among the participants, while other programs range from games to guided fantasies. It is an excellent resource for all local groups to have. 50¢



The Dyadic Encounter: is a small booklet that was prepared for the needs of any two people who want to know each other a little better. Though not created by or for LRY, it can help nurture the kinds of open and honest relationships that we pursue in the LRY community. 25¢

The Advisors Handbook: is a packet written to help explain most facets of the relationship between the LRY advisor and the LRYers. It includes how to find an advisor, an explanation of the advisor's role, and role plays to aid in the Advisor/LRYer relationship. 25¢



The New Community: "The primary goal of this program is to rediscover, recreate, and supply those aspects of human experience which are either missing altogether from our lives or present only in feeble imitation of their real quality." Geared towards the local group. 50¢

The Denomination Game: a game to give the player first hand experience in the political ladder of the Unitarian Universalist Association. Includes Theological School, Candidacy, Selectioneering, and entrance into the Cosmos. 50¢

Recycled Programs: a small packet of standard games and programs of local LRY groups and conferences. A compilation of games to stimulate energy and bring people together. (Included in the Packet of LRY Programs). 25¢

Theatre Workshop Packet: Theatre games for people who are interested in exploring alternative forms of expression. (Included in the Packet of LRY Programs) 25¢



Liberal Religious Youth Continental Bylaws: LRY purposes, and policy concerning federations and local groups, membership, the Board of Directors, committees of the Board, continental conference, elections, finances and affiliations. FREE

Local Group and Conference Planning: Everything that you need to conduct a successful local group and conference including programs, structure, group process, social actions, advisors, intergenerational activities, and lots more. Our latest...\$1.00

Continental Conference 1977 Yearbook: Creative contributions of the attendees to the 1977 LRY Continental Conference in W. Stockbridge, MA. \$1.50

Continental Conference 1977 Group Photo: a picture of all of your Con Con friends. \$2.00

Back Issues of People Soup (if available): FREE



ONGOING PROGRAMS OF LRY

Youth Caucus is a Caucus at Unitarian Universalist General Assembly. The Caucus meets daily to discuss and participate in the business and activities of the GA. Youth Caucus is open to all LRYers and UU youth age 12-20.

UU-United Nations Youth Seminar: Conducted by the UU-UN office, the Youth Seminar is an annual event where UU youth and LRYers explore world issues. In the past the seminar themes have been: Political Prisoners around the World, the Politics of sharing the World's Resources, the Balance of Power, the World Energy Crisis, and Disarmament.

LRY Coalition Against Nuclear Proliferation: The Coalition formed at the 1978 UU-UN Youth Seminar on Disarmament. We are a Coalition of LRYers concerned with Nuclear Proliferation through arms and power plants. The purpose of the coalition is to spread information on Nuclear Proliferation to other LRYers, UU societies, and communities.

ONGOING PUBLICATIONS

People Soup is the newspaper of Liberal Religious Youth. It contains timely information, creativity, and artwork by, from, and for LRYers. It is free to everyone who requests it. Just send your name and address....comes out every six weeks.

Forward Together is the International Religious Fellowship's publication. IRF is an autonomous international youth organization of religious liberals, affiliated with the IARF. The IRF holds an annual conference each summer. LRY is a member organization of the IRF with seven seats on its General Meeting.

TO OBTAIN ANY PUBLICATIONS OR ADDITIONAL INFORMATION ON ANY OF THESE PROGRAMS PLEASE WRITE:

Liberal Religious Youth
25 Beacon St.
Boston, MA 02108
617-742-2105 extension 370



10 Parallels



Parallels between Liberal Religious Youth and the Unitarian Universalist Association in Programs and Philosophy

The following parallels were defined by the L.R.Y. Board of Directors at its Winter 1977 meeting in Evanston Illinois. Underlined are those characteristics of L.R.Y. that the Board saw as also being characteristics of the U.U. denomination. Below them are listed the ways that L.R.Y. implements them and puts its beliefs into action.

- Philosophies on personal growth and fellowships in communities
- Articles in People Soup
- Program packets, worship materials
- Intergenerational activities
- Sensitivity programs
- Emphasis on social actions, full-time
- L.R.Y. Director of Social Concerns
- Structure requiring group participation
- Leadership opportunities

- Conferences
- Involvement in religious education
- Worship services
- Guest speakers at conferences and local meetings
- Member organization of International Religious Fellowship

- Interest in social awareness and action
- Subject of the Unitarian Universalist Service Committee
- Director of Social Concerns
- Programs for local meeting, education, fund raising, pickets, rallies, etc.
- Intergenerational activities concerning World Hunger Sunday
- Consideration of General Assembly resolutions
- amendment (passed by UUA GA 1976, 1977)
- Correspondence with social action groups (unqualified)
- L.R.Y. is a social action by being a self-governed youth group

- Belief in religious freedom
- Expression of non-traditional religious beliefs
- No doctrines
- Involvement of youth of different faiths
- Exploration of various religious beliefs through worship and programming
- Support of I.R.F. and indirectly of I.A.R.F.
- Involvement in U.U. religious education programs including "Church Across the Street"

- Fostering personal responsibility for actions
- Being a youth-run, self-managed organization with a democratic structure
- Self-policing of conferences and other activities

- Leadership training (packets, workshops, and conferences)

- Trust relationships
- Role of advisors
- Sensitivity and trust programs
- Democratic structure
- Church-local relationship
- Concept of Youth/Adult Committees
- Trust in our leadership abilities and group decision-making

- Accepting others' values
- Belief in religious freedom
- Participation of youth of other faiths

- Individual empowerment
- Leadership training
- Self-governed organization
- Supporting ideas of and being a representative democracy

- Safe environment for creative growth for all ages
- Local meetings
- Conferences
- Sensitivity exercises
- Intergenerational activities
- Advisors

- Humanistic values
- Programs
- Sensitivity
- Effective communications
- Free and questing minds
- Involvement in the society we live in
- Organizational structure



BOOK REVIEWS



Summerhill by A.S. Neill

Summerhill School, which operated in England in the thirties, was the start of most of the work being done on alternative education today.

The basic philosophy behind the school was one of "let it be", in the sense that no student from kindergarten to high school was ever forced to do anything. The school was a boarding school which helped facilitate the philosophy because it cut off a lot of conflict from parents and formed a small intensive community among the students and the staff.

A.S. Neill, who was headmaster of the school, shows a rare insight into education and expresses himself in very human terms. His book gives an excellent view of an idea that worked and also includes the personal emotional aspects of his work.

The Soft Revolution By Neil Postman & Charles Weinhardt A Student Handbook For Turning Schools Around, copyright 1971; Dell Publishing Co. \$1.95 paperback.

The Soft Revolution is a book for students who want to change their schools in a non-violent way. It is not for people satisfied with the status quo, nor is it for people who want to burn the campus and have

the town up in arms. A soft revolution is "the renewal and reconstruction of educational institutions without the use of violence." (p.3) The underlying metaphor of the concept of a soft revolution is judo. Judo is a Japanese form of self-defense in which you do not oppose your adversary's strength. You use your opponent's strength against her/him. If you are stronger than your adversary, you do not need judo. But the bureaucracies that run schools and the governments behind them, are more powerful than students. This is why the metaphor of judo is appropriate. Students can use the system's values against itself.

The authors of the book compare it to a cookbook, with recipes for different situations. There are some good concrete suggestions here. This is a book for people who are willing to work within the system though it's interesting reading for almost anyone.

Teaching Human Beings: 101 Subversive Activities for the Classroom by Jeffery Schrank Beacon Press copyright 1972 \$3.45 25 Beacon St.; Boston, MA 02108

This is not another book about how destructive schools are. This book is about ways to get some real learning accomplished in the classroom. The notes in this book have all been used by a teacher; the author. Some of the areas covered affect the body, death

in our society, how violence affects people, and subversive activities- experiences to promote unlearning. This book is not about education. It is about people learning from and with other people. This is one of the most useful books on learning that I know of; the resources could be used in a local LRY group as well as in a school setting.

Doing Your Own School: A Practical Guide to School by the Great Atlantic and Pacific School Conspiracy, Beacon Press, 25 Beacon St., Boston, MA 02108 Copyright 1972, \$3.95 paperback

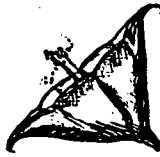
A step by step handbook to starting a school, in or outside the public school system. Explores educational goals, decision-making, parent/teacher/student relationships, school membership, curriculum evaluation methods, fund-raising, technical problems (taxes etc.) and resources, in other words, everything. The people who wrote the book were all active in several different alternative schools. This book is an excellent resource for anyone who wants to know about starting/schools or evaluating existing ones.

The School Book by Postman & Weingartner copyright 1973 Dell Publishing Co. Inc.; for people who want to know what all the hollering is about, \$3.25 paperback

The School Book attempts to explain what some of the controversy surrounding schools is about and what some of the alternatives are. It also gives concrete examples of ways that destructive situations can be changed. The aspect of the book I found the most useful was the question the authors raised about school conventions and the assumptions they are based on. The chapter on evaluating schools is a good consciousness-raiser. Also included are sections on language and people, mini-essays on some of the pertinent figures and concepts in education, for people who want to be informed hollers. The section on resources is also good, though understandably somewhat outdated.

Hey people, how many books on education are there in your high school libraries? What kinds of periodicals does your high school subscribe to? Offer your librarian a free subscription to People Soup. Do students have any say in what books are bought for the library (or multi-media resource center as it was called in my high school). After all, you are the one who reads the stuff.

YOUTH-ADULT COMMITTEE RESPONSE



- Chuck Rosene
Oakland, CA (1971-72)
- Claudia Nalven
New Brunswick, N.J. (1972-73)
- David Field
Berkeley, CA (1969-70)
- Andy Hanson
Lincoln, Nebraska (1976-77)
- Marsh Agobert
Berkeley, CA (1968-69)
- Carlotta Woolcock
Madison, WI (1975-76)
- Greg Davies
Berkeley, CA (1969-70)
- Robert Isaacs
Whittier, CA (1969-70)
- Heborah Mendelsohn Jenkin
San Francisco, CA (1968-69)
- Kim Yasutake
Oakland, CA (1971-72)
- Wayne Arnsion
Hayward, CA (1969-70)
- Gale Pingel Zumwinkel
Boulder, CO (1973-73)
- Holly Horn
Cotati, CA (1972-73)
- Rick Reiser
Louisville, KY (1971-72)
- Peter Nalven
New Brunswick, N.J. (1973-74)
- Emilie Blattman
Oakland, CA (1976-77)

Dear Friends,

Each of us signing this letter has, at some time in the past ten years, been a member of the Executive Committee of Liberal Religious Youth. We have watched with concern the debate over recommendations by the UUA Special Committee on Youth Programs (SCOYP) and the UUA Administration, concerning the continued existence of the Continental LRY program; and we feel obliged to share with you our feelings on this matter.

We feel in some ways that we are the 'identified patients', the 'bad guys' in this whole debate. The Administration does not feel that the Continental LRY program has met the needs of U-U youth in the past decade, and we are the people who must take a large part of the responsibility for that.

All of us can acknowledge that we have contributed to the climate of suspicion and paranoia that has plagued our Continental youth program since the Sixties. In the struggle to stay whole and growing through our years in office with LRY, we often sacrificed institutional tidiness and efficiency to our own process. We share your frustration at being unable to reach and serve many more local U-U youth groups than we did.

Nevertheless, we are writing now to suggest that a solution to these failures will not be found in eliminating the Continental level of LRY, or even worse, in making it an impotent paper structure within the UUA.

We wish to address ourselves to four aspects of the Continental LRY program:

1) Has the LRY Office served, and can the LRY Office serve, the needs of a majority of U-U youth?

The main grievance that the SCOYP and the UUA Administration seem to have with the Continental LRY program, is that apparently the program does not serve the needs of a majority of U-U youth. SCOYP points to the figures it has compiled indicating that there are more unaffiliated youth groups than LRY groups in our churches. Our experience as Continental LRY leaders was that the biggest obstacle we faced in contacting, organizing, and/or starting local LRY groups was the churches themselves, not any dissatisfaction felt by the high schoolers.

The LRY Executive Committee is in the same boat as any other UUA staff responsible for programs operating out of 25 Beacon Street. The program material is as effective, and only as effective, as the church people who receive it in the mail allow it to be. For an LRY leader-be it a Federation or a Continental level LRY leader-to help start a new local group or connect an existing group with LRY programs, she/he must work through the lay and professional leaders of that church. They have the mailing lists, the local knowledge, and ultimately the power over whether that group happens or not. We feel that apathy or outright hostility or old grudges, has been one major stumbling block.

The decline in the size and strength of LRY has certainly been as distressing to us as it has been to you- and yet we do not interpret this decline as a result of inadequacies in the structure or program approach that LRY Executives have taken. The adolescents of the 'baby boom' wave are now in their twenties and thirties, and there are fewer high school age people in our churches than there used to be. Our movement itself has been in demographic decline during the 1970's. We fail to see how these problems will be solved by an adult youth worker and a totally decentralized and impotent LRY Executive Committee.

2) Would the LRY program continue to exist without a Continental Executive and Board invested with real power?

Would the adoption of the Administration recommendation for action on SCOYP kill or cripple the LRY program? President Carnes attempts to minimize the consequences of his proposal by suggesting that LRY programs would continue to be funded out of the total budget for an Office of Youth Programs: all that would be cut is the funding that allows for an LRY central office. We can see that it might be possible to continue to fund LRY and hire an adult staff person at a modest salary, to work in the area of youth programs within the budget limitations of \$36,700. However, the crucial question for us when we were in LRY leadership roles, and the crucial question for today's LRY'ers as well, has to be: What lines of responsibility, accountability, authority, and power are you proposing to set up between an adult staff person, the elected LRY leaders and the UUA? The Administration recommendation offers no detailed proposal concerning the accountability and power relationships between an Office of Youth Programs and LRY.

Without clarification on this point, LRY can only fear the worst: ~~that much of the youth program budget would be eaten up in salary and expenses for the staff person and secretary;~~

--that completely decentralizing the LRY office would mean that an adult would act as sole mediator between the LRY'ers, and the UUA administration and staff;

--that the LRY Board and Executive Committee would become something like a model legislature, all form and no real power.

We suggest that such an approach to youth programming would, in effect kill LRY for the unique and essential ingredient of the LRY experience has been: Being a part of a religiously committed peer group which exercises genuine self-determination. The Federation and Continental levels of LRY exist to sustain and inspire this approach to youth programming, and to work directly with the UUA to foster its growth. For the UUA to renounce this philosophy and destroy this structure, instead of working together to make it more effective, seems to us foolish indeed.

3) The importance of the LRY super-structure to service and leadership development within our denomination:

Youth leadership implies a commitment by youth to the principles of liberal religion- a commitment so strong that appointing a 'deputy' simply will not suffice. We did not go to 25 Beacon Street to represent U-U youth seeking a religious community, we were U-U youths seeking a religious community. Likewise, the local LRY'ers who supported and guided their peers in Boston were making a personal commitment to the denomination and its ideals. Through a central office at 25, we all attempted to take direct responsibility for our actions within the UUA.

This living commitment has created a unique and on-going "leadership training workshop" for many U-U's, youth and adult alike. Certainly, we learned and grew immensely from our experiences at 25 Beacon Street; but more importantly, so did the local and Federation LRY'ers who tapped into the larger church through Continental LRY. So, too, did those U-U adults who shared in the LRY Continental program, and received even as they gave.



4) Are LRY programs "religious" within a U-U context?

Finally, the SCOYP report maintains that "many locals have little programmatic or guiding philosophy that can be called U-U in intent...." Yet LRY groups around the continent provide a forum for a wide range of religious, philosophical and political discussions. Many struggle actively, through deeds as well as words, to create a more just society: Vietnam, women's rights, black self-determination, and gay rights are but a few of the burning issues grappled with in recent years. Other locals provide a setting for increasing self-awareness and self-actualization- and were doing so well before "human-potential movement" became a catchword. LRY groups have presented youth services to their congregations and to others; have participated on all levels of church functioning, from the loftiest to the most menial; and have provided U-U teens with an intentional community of their peers.

In short, what better way to "examine, espouse and live the ideals of our religion" (again quoting SCOYP)-? We perceive at least as much overt U-U philosophy being actualized here, as with many U-U singles groups, book forums, discussion groups, and the like. And we believe that a youth-led Continental LRY office has been instrumental in providing much of the philosophical groundwork for these religious endeavors.

Some suggestions for a way to go from here:

We appreciate the difficulty you face in trying to foster an effective youth program within the budgetary limits of \$36,700. The central idea we would like to convey in this regard, is that none of us saw the autonomous youth program of which we were part, as incompatible with adult staff support and co-leadership. The Executive Director position was eliminated in 1969 because we felt confident that we could do the same job ourselves, thus freeing that staff person's salary for program development. Economic realities, the size of the LRY Executives, and the magnitude and nature of the problems today are very different than they were in '69.

WE SUGGEST THEREFORE:

- 1) That you seek out a process by which an adult staff person can be hired by both LRY and the UUA, with appropriate accountability in both directions.
- 2) That the LRY Executive Committee and Continental Office be retained, perhaps with modified terms of office, responsibilities, and job descriptions.
- 3) That you encourage the implementation of SCOYP's Dialogue Proposal, especially on the local and District levels, as soon as possible.

In closing, we wish to applaud the SCOYP for much of its report. Its analysis of the status and needs of youth adult programming shows considerable insight, love, and plain old hard work. Because we share SCOYP's concern and commend a number of its observations, we feel impelled to protest its recommendations all the more vigorously. If all of us- you, the local churches and LRY groups, the SCOYP, and ourselves- truly share the goal of a sustaining, nurturing youth-adult dialogue; then can we afford to sever the tongue of LRY?

12 ASK BARBARA

Hello!

Well, this time around I'm not going to write a column about how to do this or that. Because nobody bothered to send me a question.

I give my time for a year to this job. That job is to help you and give guidance. I have experience with being a leader for local, federation, and conferences. After talking to many people about LRY leadership, I have some ideas in my head about effective and efficient means of being an LRY leader. My function here is to use my experience to help other people so that LRY, an organization I consider to have immense value, can continue to live and grow. I don't claim to know it all, I just really want to help you and other people with problems that occur, if I can.

In order for me to help you through this column, people have to send in questions. The SCOYP report says that the Continental LRY office does not reach the local level, but that doesn't mean we don't try. You have to reach out to us too, we are here to serve you. This is your office, it doesn't belong to us. It's here to help facilitate growth in the organization, to serve the needs of youth in the UU denomination. People Soup is your newspaper, a communication channel for LRYers to exchange ideas from all over the continent. If you don't like it, you can have input into changing it. The LRY office is capable of performing all kinds of functions in LRY; but it's not a one-way street. This office is only as strong as the energy that is put into it. Right now, that energy is centered in a handful of people.

LRY organizational structure can work really well, if the energy input happens from the right places. There is energy input needed from LRY leaders, from LRY advisors, from the UU denomination, but most of all, energy is needed from LRYers, the people that this organization is for. If we want to hang on to this group, (which is a question we should all ask ourselves) energy must be focused into the structure in the local, the federation, the region, and continentally.

I know that lots of people have a lot of questions about LRY locals, conferences, federations, continental, etc. I want to help you. Do you want to be helped? (This is not meant as an attack on anyone.)

GROUP DYNAMICS

In every LRY local group (or any group for that matter) certain process and communication patterns occur. Group dynamics can make or break a group, or at the very least make it interesting. In your local group be aware of such things as:

Who if anyone tends to dominate discussion?

Who does and who doesn't contribute to discussion?

How many people are listening?

How quickly business gets done?

What (if anything) holds the group back from communicating efficiently and effectively?

What keeps the group interested?

What bores the group?

Are there many interruptions?

Does the group use a democratic process?

Who takes on most responsibility for group projects etc.?

and finally,

How can we change as a group to have a better group process?

Many problems that occur in a group come out of a particular group process that doesn't suit some people's needs. It is a good idea to review group process every once in a while, just to see where the group is at, and find ways to improve it.

youth programming cont. from pg. 8

C. Liberal Religious Youth, Inc.

It was LRY's concern with the problems of youth programming in our denomination that brought about the formation of the Special Committee on Youth Programs. However, SCOYP's recommendations to LRY will not solve any of the problems they have recognized in their report. SCOYP suggests that LRY change its name and recommends that funding for our continental office be cut. We do not feel that these are constructive alternatives to our present structure; nor are they effective solutions to our problems. A continental office and continental coordinators are necessary for a continental-wide corporation. SCOYP's idea that LRY maintain its executives in the field is impractical; it would be a very inefficient and expensive way to run a corporation.

Without continental executives, LRY would lose its continental-wide communication vehicle, People Soup, program packets and hand books, a coordinator for Board meetings, a liaison to the Continental Conference Committee, a coordinator for Youth Caucus, a place for LRYers to turn to for help and support, a communications clearinghouse for all LRYers, a model for youth leaders, and the knowledge, experience of the "25" staff, the UUMF, the UUSC, and more. If the Unitarian Universalist denomination recognizes young people as an integral part of the liberal religious movement, as we do, then the discontinuance of the funding for LRY executives in Boston means that the representation on the continental level of a large and vital part of this movement will be lost.

D. LRY endorses and supports SCOYP's proposals for:

- IV. Recommendation to all UUA District Boards;
- V. Youth Program Field Work Teams;
- VI. Proposal for Dialogue; and,
- VII. General Recommendations (A-G).

We would like to emphasize our support for the Dialogue proposal. We agree with SCOYP that "these more philosophical questions, or ethical questions, should be discussed broadly within the denomination by the largest number possible." (pg. 17) We do not feel that one month is long enough.

The LRY Board of Directors urges that the amendments to the SCOYP recommendations passed at LRY's Winter 1977 Board of Directors meeting be adopted to help insure youth input and participation in the decision-making process.

LRY's Proposal

LRY proposes the following:

- That: recommendations IV, V, VI, and VII (A-G) of the SCOYP report be adopted and put into effect immediately, with amendments as passed by the LRY Board of Directors to insure youth participation;
- That: the \$20,000 for this dialogue not be taken out of the already limited budget allocated for youth programs; that one-half (\$10,000) of the funding for the dialogues come from the 1978-79 budget and one-half come from the 1979-80 budget;
- That: recommendations I, II, and III of the SCOYP report not be considered until after the dialogue has taken place and the results are made public. SCOYP itself says that "until we have entered this conversation or dialogue, it is doubtful if anything we fund will be really satisfying." (pg. 17) LRY suggests that no changes in the structure of youth programming in our denomination be made until this dialogue shows us what the denomination wants. (We do not feel that the one month provided here is adequate time to discuss the future of the denomination.)
- That: the proposal from the LRY Board of Directors be passed and that all societies be urged to overcome past prejudices against LRY and to work with their young people to solve the problem of youth programming in the UU denomination.

Proposal from the LRY Board of Directors

- Whereas: the Special Committee on Youth Programs implied that the LRY Executive Committee's workload is too heavy for the present office and structure, and,
- Whereas: much of the time in the office is spent doing clerical work (i.e. typing, filing, correspondence, etc.), and,
- Whereas: a professional office worker would accomplish these tasks much more efficiently, freeing the Executive Committee to develop and implement programming, to strengthen communications with federations and locals, and to promote closer ties between LRY and the UUA,

Therefore be it resolved: that LRY request the UUA Board of Trustees to allocate funds equalling \$9,000.00 to the Youth/Adult Committee specifically earmarked to provide a full-time professional office worker (salary and benefits) for the LRY Continental Executive Office at 6 Mt. Vernon Place, and

Be it further resolved: that LRY request the UUA Board of Trustees to further allocate funds equalling \$5,000.00 on a one-time basis for the fiscal year 1978-79 to the Youth/Adult Committee specifically earmarked for renovation of the LRY office space at 6 Mt. Vernon Place, Boston, MA (and to provide equipment and supplies for a full-time office worker).

Passed unanimously by LRY Board of Directors Winter 1977 meeting Evanston, Illinois December 29, 1977



Exercises

- 1) Identifying the problems in group process.
 - One way is to have each person share:
 - A) ways in which they feel good about the group
 - B) problems they see
 - C) suggestions for improvement
 - List these things in three big columns that the whole group can see at once. Be as specific as possible.
 - Brainstorm additional possible solutions for column three.
- 2) Listening exercises can help people focus on what has just been said. Repeat what you heard another person say to make sure that s/he is heard correctly, before you go on to make your own point.
- 3) To help the group become more aware of the amount of participation from the group members; give each member an equal number of cards or matches. Each time that a member of the group speaks during a discussion, s/he throws a card or match into the center of the room. A person cannot contribute anything more to the discussion after s/he uses up all his/her cards or matches.
- 4) Role plays can also help. Act out a particular problem and keep incorporating different solutions. WARNING: It's essential that the role plays don't make examples of people in the group.

What is Youth Caucus?

The Unitarian Universalist Board of Trustees and the UU General Assembly are the two governing bodies of the Unitarian Universalist Association. The General Assembly meets annually for one week of business sessions (including budget), workshops, exhibits, and many Unitarian Universalist events. The Youth Caucus is the lobbying vehicle for youth to express their political stand as a unit to the General Assembly, as well as participate in GA as part of the denomination.

The Youth Caucus was started in 1974, to unite UU youth in a common effort to voice their needs and concerns. Before the YC was started, youth delegates at GAs found that they had little or no representation. There was no organization which included all the differing factions of this age group. There were youth who considered themselves LRYers and there were those who were not involved with LRY. The Youth Caucus represents all Unitarian Universalist youth regardless of their affiliation or lack thereof.

In the past few years, the Youth Caucus has become a significant group at the GA. The YC supported a change made in 1976 and 1977 that added "age" to the non-discrimination section of the UUA bylaws, along with sex, race, color, affectional orientation, and by-law changes passed by the GA, concerning such important issues as women, abortion, nuclear proliferation, marijuana, and poverty; When addressing the GA in Plenary (business) sessions and at other GA events, the Youth Caucus has been listened to and respected.

Through the Youth Caucus, you can learn a lot about what the UU denomination is and how you are, and can be, a part of it.

What is General Assembly?

At General Assembly you will have an opportunity to participate in the decision-making of the denomination. There will be an open discussion for youth and adults of youth programs within the denomination. The UUA budget, including youth appropriation, for 1978-79 must be voted upon by the Assembly.

At GA Unitarian Universalists articulate our contemporary social concerns. The agenda items before the GA 1978 include by-law and rule amendments, business resolutions, and general resolutions. There have been twenty three resolutions submitted by UUA districts and societies this year, and this number will be whittled down through parish polls before the GA. Some of them are: Development of Hospices, Sanctions against South Africa, Peace now in the Middle East, End of Tobacco Subsidy, Decriminalization and Regulation of Marijuana, Preservation of Whales, Infant Nutrition in Developing Nations, and Establishment of Hiking and Biking trails, and Hostels.

GA encompasses worship, discussion, workshops (more than 100), lectures, resource displays, and discovering or renewing friendships on a continental scale. There are so many opportunities for participation, that making choices is the most difficult task!



Youth Caucus Scholarships

If you need financial help to attend the 1978 General Assembly, the Unitarian Universalist Youth Adult Committee has set up a Youth Caucus Scholarship Fund, subsisting on donations from districts, churches, and individuals (has your district contributed?). Any youth (12-20) may apply by sending the following information to the Youth Caucus, 25 Beacon St., Boston, MA 02108

- 1) Name and address
- 2) What UUA district are you in?
- 3) Why do you want to attend GA?
- 4) What forms of travel are available to you?
- 5) Describe your present financial situation and how much you think you will need.
- 6) Are you a delegate or alternate from a UU society?
- 7) If so, how much can you get from your society?

Applications must be in by May 15th, 1978. Applications submitted after the deadline will not be considered unless reasonable cause for missing it has been demonstrated.

SPREAD THE WORD TO DISTRICT AND LOCAL YOUTH!

Join the Youth Caucus!

General Assembly/1978 is at Boston University, June 18th-25th, 1978

Each UU church or fellowship may send delegates to represent them at the GA. Delegates may vote in business sessions. Non-delegates may attend GA as Observers, with full participation but without a vote in the business sessions. All delegates and others planning to attend GA should pre-register. To register you can obtain forms from your church or fellowship or from the UUA, 25 Beacon St., Boston, MA 02108.

To become a Delegate at the GA you must be a member of an active society and be selected in accordance to its bylaws. Since each society has a different set of bylaws, you should check with a minister or Board member from your society to find out the proper procedure. Each church will also select at least one alternate delegate, who will go to GA and vote in the Plenary sessions when all of the church's delegates are not present.

The Youth registration fee (age 12-20) is \$25.00. The Youth one-day registration fee is \$15.00. The registration fee covers the entire convention week for one person and serves to offset the expenses of providing the materials and facilities required by the Assembly. It entitles one to receive an identification badge and Delegates handbook, to participate in or observe (non-delegates) business sessions, and to attend the Ware Lecture and most of the programs of the Assembly.

The Delegates travel fund (all delegates must pay) is \$25.00 and the alternate Delegate travel fund is \$1.00. The purpose of the travel fund is to help those who are coming from long distances to have some of their expenses

paid. If you don't pre-register there is an on-site registration surcharge of \$10.00.

At Boston University there will be dorm rooms and cafeteria meals available. The room rates are: single occupancy (per night)--\$12.00, double occupancy (per person per night)--\$8.00. Meals are \$53.00 for twenty meals (beginning the night of the 18th) and \$45.00 for seventeen meals (beginning the night of the 19th). Hopefully there will be special youth accommodations available for less (off of the campus), but it's best to get a dorm room if you can afford it, since GA events tend to happen 24 hours a day, and commuting to and from can be a hassle.

The Youth Caucus will meet daily at GA to hear guest speakers, discuss the activities of the week, and come to a consensus about which issues we would like to be involved with as a group. Committees within the Caucus are responsible for putting out a newsletter and other P.R. information about the YC, exploring the issues and gathering information for presentation to the YC, checking out possible coalitions with other groups, writing speeches and developing tactics on the GA business floor, reserving seats on the floor for YC members, and evaluating the workings of the Caucus.

In order for us to have a together operation, we must communicate prior to GA, and go to GA with some idea of what will be happening there. For more information about GA and the YC, the latest on special youth accommodations, scholarship information, etc., write: YOUTH CAUCUS, 25 Beacon St., Boston, MA 02108. If you have not yet received the first mailing, and thought that you were on the mailing list (sorry!) please write in and you'll get it at once!

"The schools have therefore never been places for the stimulation of young minds. If all through school the young were provoked to question the Ten Commandments, the sanctity of revealed religion, the foundation of patriotism, the profit motive, the two party system, monogamy, the laws of incest, and so on, we would have more creativity than we could handle."

Jules Henry from the "Golden Rule Days: American Schoolrooms"
Culture Against Man pp 283-305

LRY is an organization that provides the opportunity to freely question fundamentals of social relationships and religious and political beliefs. The creativity is not left for adults to "handle". LRY is totally youth run and therefore allows individual youth to realistically develop their skills, or as the case may be, to make their own mistakes.



INTERNATIONAL RELIGIOUS



FELLOWSHIP

The International Religious Fellowship is composed of liberal religious youth around the world, including LRY as a member organization. IRF is the youth organization of the IARF; The International Association of Religious Freedom, of which the Unitarian Universalist Association is a member. The IARF and the IRF will hold a week-long conference together this summer in Oxford, England; July 24-August 4, 1978. The theme of the conference is "The Limits of Toleration Today", and there will be presentations, discussion groups, workshops, and lectures exploring this theme. IARF and IRF events will both be offered to participants, and there will be a lot of interesting people there of all ages and from all over the world.

After the conference, the IRF will conduct a two-week tour of Europe; August 4-19, 1978. The tour will travel through Holland, Germany, France, and Switzerland by boat, bus and perhaps train. The theme of the tour is "Lifestyles". To enable participants to get to know the people in each country and keep costs low, accommodations will be private hospitality from IRFers and parishoners. The tour is planned to include cultural events as well as appreciation of the natural beauty in these countries. The cost of the conference is \$87 and the tour is \$145. If you are interested in attending the IRF conference or the tour please write to:

Abbe Bjorklund
c/o LRY
25 Beacon St.
Boston, MA 02108

SCHOLARSHIPS

The Unitarian Universalist Y.A.C. awarded \$1200 in scholarship money to UU youth to attend the conference in Oxford, England this summer. The lucky recipients are: Renee Baird of Feniscola, FL; Moira Doyle of Guilford, CT; Aoi Duncanson of Alton, Illinois; Lynne Lovell of Tampa, FL; Wendy Lucas of Woodbury, NJ; Buzz Pennington of Orange, NJ; Roger Smart of Dayton, Ohio; Linda Turnipseed of Temple Terrace, FL; Nancy Warsaw of Evanston, IL; and Eric Wiseman of Alton, IL.

The Status Quo in UU Youth Programs: No Quick Solutions

by Adam Auster

Dear Youth Adult Committee:

At this point, you may feel that the last thing you need is another expository paper about youth programs. But that is exactly what I have given you.

The issues articulated in the material you sent out are so far reaching that I couldn't address them in the context of the questionnaire you provided for that purpose. I hope you will think that my response, though lengthy, makes good use of the space it consumes.

I am the current Program Vice President of Rowe Camp, and as such have been closely involved in the evaluation and design of Rowe's Junior High and Senior High camps, which together make up seven weeks of Rowe's ten-week summer program. I am also a former LRY executive. I am responding individually to your questionnaire because I want to share some of the things I've come to realize about youth programs in the past few years.

Since I did not deal directly with budgetary questions in my response, I would like to add one final note.

If the comprehensive evaluation of youth programs that I think is called for should come to pass, it will need a budget for such things as travel, consulting fees, postage and printing. I hope that the money for such an evaluation would be budgeted from some category separate from the \$37,000 youth programs allocation. Siphoning money away from actual program support at this point would only worsen the very situation that an evaluation would be inquiring into--however bad that situation may already be.

Sincerely yours,
Adam Auster



The concern about denominational youth programs that has followed the criticism of the "status quo" by the Special Committee on Youth Programs is certainly justified. However, there is a note of crisis that comes across in the material I have read that does not seem to be called for.

At the same time, the different criticisms of the "status quo" put forth in the material sent out by the UUA Board do not agree with one another very much. I am concerned that in this climate of urgency and confusion, the Board could make decisions with irreversible consequences that are ultimately not in the interests of the UUA.

Why do I suggest that such decisions might be made? To begin with, the material distributed by the Board expresses many conflicting accounts of what exactly is wrong with denominational youth programs and what the UUA's objectives for youth programming ought to be. There are many such conflicts between the different reports and statements that profess to "explain" the current situation, and some within individual papers themselves. Then, none of the material I have

read implies that anyone working on the problem is very concerned about this lack of agreement. Yet it seems to me that the absence of a shared understanding of the basic problem or of overall goals is a very serious deficiency in the thinking that the UUA Board is supposed to base its solutions on.

Finally, it is disconcerting to note that the climate in which these decisions are being discussed appears to be unnaturally politicized and emotionally charged. Though the problem that the Board is trying to deal with is indeed a serious one, I can see little to warrant the air of crisis and pressure that accompanies some of the material I have read.

As we will see, one consequence of taking this position is to oppose any hasty changes in the status that Liberal Religious Youth presently enjoys. I do not, however, claim to know enough about LRY's day-to-day programs to defend them, and I must note in advance that the sort of in-depth, critical evaluation of denominational youth programming that I advocate in place of premature action could very well uncover new criticisms of LRY so serious that they would justify major changes. Without this evaluation, however, making irreversible decisions about LRY could prove to be a serious mistake.

I want to make three points in this paper. First, despite all the hard thinking that has already gone into the SCOYP and other reports, the various evaluations and plans developed so far are inadequate. Second, the concept of a democratic youth organization, such as LRY is modeled after, sounds like a valuable one which may have a special role to play in the process of nurturing Unitarian Universalist values in young people. Such an idea, if fully developed, could even provide the basis for new criticisms of the existing LRY program. Finally, many of the proposals that are advanced in the material would make changes so fundamental that they would take years to remedy if they ever turned out to be errors. For this reason it is wisest not to take a "trial and error" approach to solving the youth program problems. Rather, the problem calls for careful, rational assessment of what is wrong, what our objectives are, and what strategy can best achieve our goals.

There are three reasons why I think the work that has been done so far to understand the problem is insufficient (however valuable it may be as a first step).

In the first place, we do not really understand the problem we are dealing with. Every one (including the LRY), seems to agree with SCOYP's observation that something called the "status quo" is a "disservice to youth." (SCOYP, p. 1) Beyond this common recognition that a problem exists, however, there is virtually no consensus on what the nature of the "status quo" really is. We are told that it is everything from "a general feeling of aloneness, separation, removal" (SCOYP, p. 9), to insufficient funding for youth programs, to the institution of the LRY executive committee. The reports give us the impression that all these things might be connected to each other in some way, but they do not tell us how.

In fact, many of the questions we ought to have about the "status quo" are still unanswered. How can we understand it? How could we go about distinguishing it from those exceptions to the "status quo" that might serve as the beginnings of a better direction in youth programming? What factors caused the "status quo" in the first place and-given these factors-what alternatives exist to it?

The assorted cures that are proposed in the material are, if anything, more at variance with one another than the differing diagnoses of the disease. Indeed, some of the solutions contained within the SCOYP report seem incompatible with each other, let alone with the conclusions of the other papers (or can someone explain the logic of conducting a massive, evaluative "dialogue" on youth programs while right in the middle of implementing a brand new program?). And at the risk of appearing foolish or slow, I must confess to you that I have read Paul Carnes' letter several times over without once understanding explicitly what his recommendation is.

In the second place, most of the work that has been done so far seems to be based on some assumptions about the mission of a youth program and the nature of young people that ought to be subject to question. The first of these assumptions is that the function of a good youth program is to deliver on its program goals as efficiently as possible while at the same time respecting the feelings and opinions of the young people themselves. Thus, the assumption goes, a good religious educator will balance "goal-efficiency" with personal freedom and autonomy in such a way as to strike a happy medium between the extremes of (on the one hand) an "authoritarian" leadership style and on the other a "laissez-faire" style.

While I agree that both extremes are regrettable, I must object that this whole formulation misses the point by failing to see values of freedom, community, self-worth, and democracy as intrinsic to and not merely instrumental in the accomplishment of program goals. We have to reject the notion of a dichotomy between "freedom" and "efficiency" before a really different alternative-self management within a lovingly critical context can be available to us.

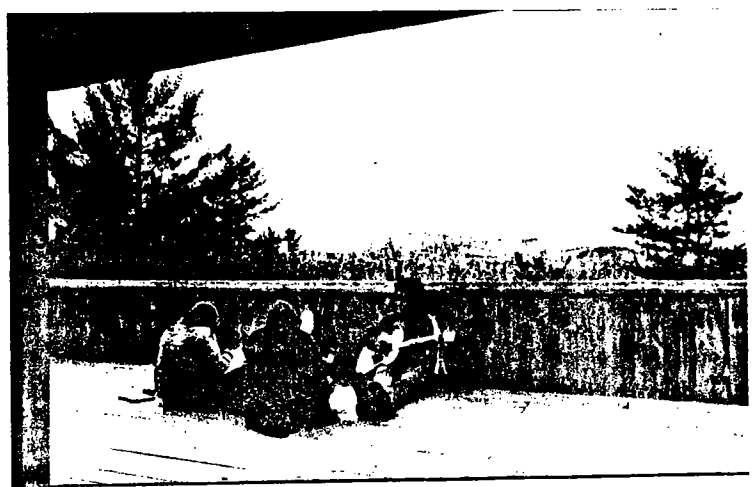
The other major assumption I found in the SCOYP report is that high school aged people can, for all practical purposes, be thought of as bright junior highers, in that all the needs and capacities of 14 to 19 year olds are more like those of children than those of adults. I would argue, to the contrary, that young people in that age group have some very adult needs that they are just learning to fill, and that it is in the process of that learning that they develop adult capacities as well.

The basic assumptions we rest our thinking on have direct implications for the kinds of solutions we will find to a particular problem. The set of assumptions I found in the SCOYP report, for instance, lead in some very different directions than the set of counter assumptions I have posed as a contrast. I hope the UUA Board will take whatever time it needs to clarify its basic assumptions before it acts on the problems.

My final criticism of the work done so far is that, for all the powerful language about "aloneness" and "removal", not one report begins to address the "hidden issues" buried beneath the very apparent symptoms of the problem. I refer to such things as parental concern over inappropriate sexuality and use of drugs, anxiety about the ability of UU societies to attract young people, and certain repressed resentments towards LRY that were incurred by some people years ago.

Though I can understand why there might be some reluctance to confront these very sensitive issues, I am still amazed to note that we seem to have skirted them entirely. Yet if we were to delve into any of them, I have no doubt that they would show us many important things. I only hope the Board will do so before final decisions are made.

Now that I have expressed my reservations about the thinking reflected in the material I have read, I would like to sketch out my own thoughts concerning what sorts of things might characterize a youth program appropriate to Unitarian Universalism. Some of these ideas grew out of the work of the UU Rowe Camp program committee during its 1976 evaluation of Rowe's senior high program. I must admit,



NO QUICK SOLUTIONS

cont. from pg. 4

however, that my thinking about these issues has not been as complete as I have already insisted the deliberation on this question ought to be, in that it does not comprehensively explain the "status quo" in youth programs or the alternatives that exist to it.

My hope, then, is not that I will persuade anyone to my particular viewpoint, but only that I will raise enough questions to help show what looks to me like a rush towards a quick solution.

Earlier, I objected to "authoritarian" and "laissez-faire" approaches to youth programming. The chief defect of the first of these approaches is its lack of democracy; of the second, its lack of organization. For this reason, I think that an important ingredient in any program capable of solving the current difficulties would have to be a democratic organization that operates along lines similar to those that groups like the UU Womens Federation or LRY is supposed to follow. I say "supposed to" simply because I do not know whether these organizations in fact operate the way they are theoretically designed to or not. My point is that this approach seems so uniquely suited for a liberal church that if it does eventually prove necessary to dismantle LRY because it is not fulfilling its role as a democratic organization working in the context of the UU movement, it might almost be necessary to build such an organization from scratch.

Why is the idea of a self-managed youth group so appropriate for Unitarian Universalists? To answer this we should consider approaches other churches take toward youth programs.

Some other denominations are characterized by a church hierarchy and a belief in the infallibility of religious knowledge "handed down" by a superior authority. The content and the style of their youth programs reflects this orientation.

Unitarian Universalism, on the other hand, discovers religious knowledge among a community of equals, and is organized around principles of democracy and congregational polity. The purpose of a Unitarian Universalist youth program, I suggest, is nothing less than to nurture these values and the capacities and attitudes that young people need in order to live them, such as self-respect, self-confidence, and the ability to participate actively and creatively in community life.

These vital qualities must be affirmed by both the content and the process of whatever program is established to engender them in young people. Religious education is one area, at least, where the formal distinctions between process and content, means and ends, must ultimately break down.

That is why I am convinced that the future of Unitarian Universalist youth programs should include a democratic organization of young people as a principle feature. Such an organization has the potential capacity to embody values of community, democracy, and personal worth more completely than any other type of program that does not include such an organization- no matter how well funded or creatively staffed that program may be.

In case I am accused, at this point, of rushing to LRY's defense with the same lack of considered judgment that I attribute to others, let me point out that this perspective opens the way for a whole new type of criticism that could (if we only knew) be made of LRY. Is LRY really internally democratic? Does LRY promote the values I have listed above? I don't mean to imply that LRY is not democratic, or that it fails to live up to values such as respect for the individual. I don't know. I am, however, somewhat surprised to note that no one seems to have bothered to evaluate LRY on these terms at all.

Finally, I want to substantiate a claim I made at the beginning of this writing: that the UUA Board should make its decisions with great care, if only because some of the changes that are being proposed will be much harder to reverse than to put into effect, should that prove necessary. A good example of such a change is the establishment of the position of the Associate Director of Youth Programs, a position that will be difficult to evaluate and harder to eliminate once it becomes an established part of the UUA staff. I am most concerned, however, about the potential damage to LRY, which may prove to be the most difficult to repair. This is worthy of our consideration because LRY may have an important role to play in the resolution of our current difficulties.



If LRY has any special value to the UUA, it is only insofar as LRY really is a democratic, self-managed community. Yet it is precisely this quality in LRY that would be most jeopardized by the proposed changes. Those proposed changes would evaluate and re-order LRY as though it were another department within the service agencies that exists at 25 Beacon Street. But if LRY is a democratic organization, as it claims to be, then a youth program "agency" is precisely what LRY is not. I will try to draw the distinction as clearly as I can.

A good bureaucracy is rationally ordered and designed so as to effect the most efficient delivery of services to some "constituent" that is separate from it. The goals of the bureaucracy may be determined democratically (e.g., by the UUA Board or General Assembly), but the bureaucracy itself is not a democratic organization.

A democratic organization, on the other hand, is not designed rationally at all, but is organically constituted from its members. It bears the same resemblance to a bureaucracy that a tree does to a building.

I do not object to bureaucracy, but I have tried to suggest that it is not an appropriate approach to youth programs- or at any rate, not to Unitarian Universalist youth programs. I cannot help but think that one reason why LRY is currently held in such ill-favor is that it is unable to behave as though it were a division of the UUA's bureaucracy. Thus, it is evaluated solely in terms of its efficiency at meeting the program needs of the UUA, and thus its lack of direct lines of accountability to the UUA administration is perceived as nothing more than juvenile sloppiness and irresponsibility. (In fact, there are accountability mechanisms other than that of bureaucratic "chain of command" responsibility which are better suited and more effective for democratic organizations, such as formal and informal "contracts" and agreements.)

This attitude- of treating LRY as though it were, or ought to be, a bureaucratic component of the UUA staff- is also manifest in many of the solutions that are proposed for Board action. These solutions would reorder or restructure the internal workings of LRY in order to increase its accountability to the UUA administration. In the process, they would destroy something very unusual and of great potential value to Unitarian Universalism: an (allegedly) self-organizing, democratic youth organization that professes a strong desire to work with the UUA Board for common ends. As I have suggested, this ap-

proach to youth programs offers a special quality that no "agency" program can duplicate, no matter how skillfully it may be designed or administered.

Democratic organizations are not efficient, rational mechanisms to be repaired and rebuilt at will, but living, breathing organisms, remarkably endowed with a spark of vitality that is uniquely precious and often, extremely fragile. Damage done to such an organization cannot be repaired, only healed, and replacements cannot be quickly assembled, but must be carefully grown. In this context, even the proposal to replace the LRY's Boston office with a \$20,000-a-year Associate Director (a proposal that is being touted under the banner of "decentralization" for reasons which wholly escape me) could prove as damaging to LRY- and possibly to the Unitarian Universalist movement- as the proposals to eliminate LRY completely.

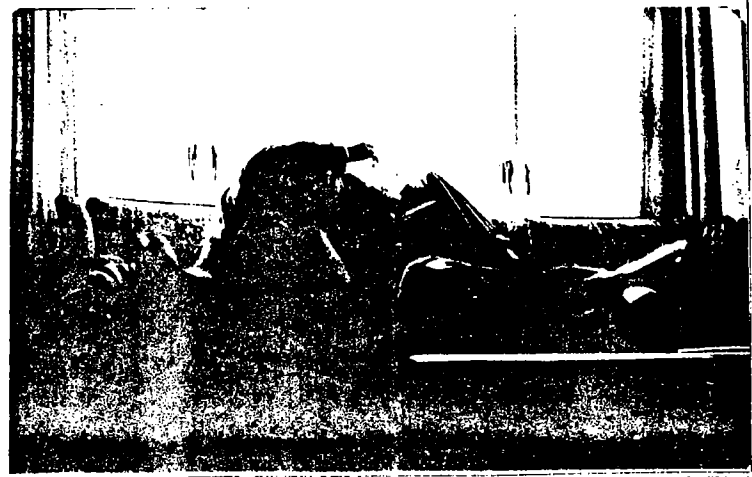
I would like to conclude by expressing my hopes for a careful and reasoned evaluation of the "status quo" that definitively addresses the problems, the goals, and the underlying assumptions about young people and youth programs, that confronts the "hidden issues" that underly youth-adult relationships, and that takes into account those needs for democracy, self-worth, and community peculiar to Unitarian Universalism. Such an evaluation might well conclude that sweeping changes are in fact in order, including the partial or total elimination of LRY. But such a course can only be justified by a thorough process which considers all the aspects of the problem, if only because LRY may have unique contributions to make to future Unitarian Universalist youth programs.

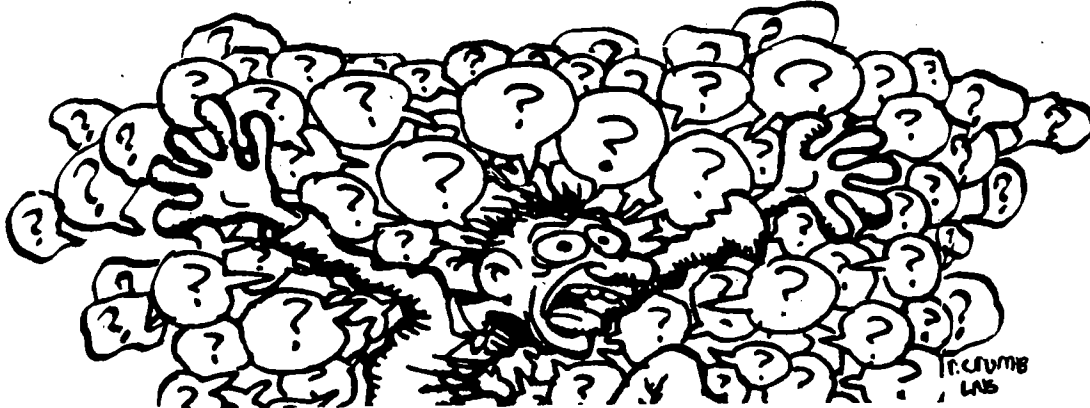
Such a process takes time. If all the work that has already been done were to be considered as the first and not the last step in a careful evaluative process, then we could say that it has not been wasted.

Adam Auster
March, 1978



Black and white photos would be especially appreciated, esp. conference photos!!! A reminder to artists - please sign all your graphics so we can note your contribution with its due respect. Thanks all.





RESOURCES



One definition of a resource is "something that can be turned to for support or help." (Illustrated Heritage Dictionary, 1977) Hopefully, that is what this listing will be, a place where you can get information and ideas. Lots of resources, ideas, addresses of organizations, books, magazines, directories, etc. go in and out of the LRY office. This listing is one way we hope to make these resources available to you. In every issue of *People Soup* we will list resources we think you might be interested in. If you know of a publication or group that you would like to share with other LRYers, just let me know. And, if you have a question about something, need a resource that we haven't listed, etc, write me at 25 Beacon St., Boston, MA 02108.

Love and Energy,
Susan

Liberal Religious Youth, Inc.
25 Beacon St.
Boston, MA 02108
617-742-2105 ext. 370

We might just be one of your most valuable resources. We have program packets, advisors handbooks, *People Soups*, and years of LRY experience at this office, as well as access to lots of other resources. Want to find out about youth liberation, alternative schools, nuclear energy, running conferences, dealing with your church board, or teenage sexuality? If we don't have the information here, we can help you find it.

Vocations for Social Change
353 Broadway
Cambridge, MA 02139
617-661-1570

VSC is a project of the American Friends Service Committee. They are dedicated to helping people explore creative alternatives to traditional jobs. VSC has resource info. and rap groups on work and workplace organizing. If you are having problems with your post high school plans, get in touch with these folks.

Big Rock Candy Mountain: Resources For Our Education, edited by Sam Yates & Cia Holdorf copyright 1971 Portola Institute \$4.00 Dell Publishing Co., Inc.
750 Third Ave.
NY, NY 10017

This catalog lists books, films, games, and tools to help children and other people explore and learn about the world around them. To give you an idea of the information this book contains, the section headings are Process Learning, Classroom Materials, Home Learning, Self Discovery, and Education and Learning.

Great Atlantic Radio Conspiracy
2743 Maryland Ave.
Baltimore, MD 21218
(301) 243-6987

Alternative America: A Directory of 5000 Alternative Lifestyle Groups and Organizations, by Richard Gardner
Box 134
Harvard Square
Cambridge, MA 02138
(617) 354-1216

Richard Gardner offers a wealth of information and ideas. Besides his incredible directory, he also puts out a newsletter called "Resources", maintains mailing lists for organizations, and has produced a People's Encyclopedia and a Movement Directory. Alternative America has organizations listed by geographical area, by name, and by description. 5000 groups are a lot; you're bound to find what you're looking for here.

International Directory for Youth Internships 1977-78 edition
Headquarters NGO Youth Caucus
c/o Centre for Social Development and Humanitarian Affairs
Room DC-976
United Nations
New York, NY 10017

This lists internships with the United Nations, non-governmental organizations and university programs related to the U.N. and its specialized agencies. Available for \$2.00.

Poets and Writers
2270 West 54th St.
New York, NY 10019
(212) 757-1766

These folks publish a newsletter for writers and poets, maintain an address list, run workshops, and can get you in touch with writers and poets across the country. They also have a free telephone service providing information. (Call collect).

Rain Magazine
2270 N.W. Irving
Portland, OR 97210

This is a monthly information access journal and reference service for people who want to increase their self-reliance and decrease their impact on the environment. Students and other poor folk: \$5.00 a year. Also available: Rainbook: Resources for Appropriate Technology, \$7.95. A compilation of past issues of Rain Magazine through Spring 1977.

Men's Resource Center
3534 S.E. Main
Portland, OR 97214
(503) 345-3435

The MRC has a newsletter, resource material, slide shows for rent on sexism, a lending library, and a bookstore. They could probably put you in touch with men's groups in your area or help you start one. MRC was set up so men could get together in a supportive atmosphere and work together to eliminate sexism in their lives and in society.

Project Jonah
Bldg. 240
Fort Mason
San Francisco, CA 94123
(415) 775-3472

This is an international, non-profit organization devoted to understanding and protecting all species of Cetacea: whales, dolphins, and porpoises. They have info on the slaughtering of porpoises by the tuna fishing industry and what you can do about it.

New School Exchange
2840 Hidden Valley Ln.
Santa Barbara, CA 93103

A central resource and clearinghouse for people involved in alternatives in education. They have a newsletter, a continuing directory of schools, periodic position papers, also. Subscriptions are \$10.00; free to those in need. These folks have been in the forefront of education reform for years, definitely worth checking into.

Task Force on the Legal Status of Students
105 Dorthea Dr.
Ottawa, Ontario
Canada K1V 7C6

High school students, lawyers, and community people make up this organization that works on all aspects of students' rights. They have a handbook on students' rights and can help you get legal defense, if needed.

SUMMER WILDERNESS SCHOOL

The Cloverdale project is for students, ages 15-19. It's held in Nevada's Shoshone Mountains. It offers anthropology, ecology, psychology, literature, art, self-sufficiency crafts, backpacking, and camping. 16 students and 5 staff. Coed. July 11-Aug. 22. Write or call:

David Joralemon
376 St. Roman St.
New Haven, CT 06511
(203) 777-1612

POETRY

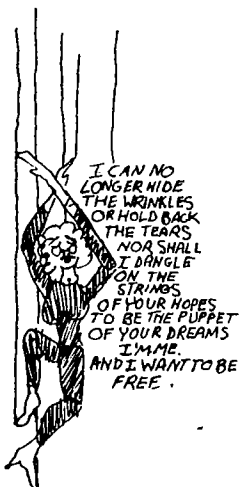
The cries of children
 echo through the playground's mind
 the bars tower stately
 their shadows silhouetting
 the blackness of the ground
 A lonely gum wrapper
 silently blows by
 a stab to the playground's heart
 with it memories of times
 when the children
 tossed their wrappers
 to the wind
 the eyes of the playground
 grow dim with sadness
 cracks that used to be for games
 "step on a crack break your mother's back"
 are now wrinkled gullies
 which tears run down
 and leave hollow puddles
 filling the emptiness of
 the playground's sadness
 even the sun hides
 seeing no one to shine its warmth on
 long ago the children
 dreamed and screamed
 their fantasies on
 the coolness of the bars
 but since
 time
 and
 age
 have appeared on the children
 scraped knees turned to knicked faces
 the children no longer come
 the tarred playground waits
 waits for hopscotch and four square
 but the sun goes down
 and with it another day
 Paul and Anne no
 longer sing
 they find no time
 it has become dark
 no one plays in the dark
 -Connie Maschan

With the river
 flows time- as fast
 and one is never the same
 after a year
 as the wanderer
 returns to the same river
 and finds it has changed.

it has deepened, widened
 in places
 been through a winter...

and this is the
 passing of time.

-Alice Hughes



LNS

Modern Incongruities- by Walter Miller

Patchwork quilts with crazy stitching;
 Images of Faulkner alongside John Lennon;
 The TV blares as I slip into reflection.

A big gray battleship sets its sail with
 Project Hope.
 Roth are spreading democracy
 The erudite tycoon drives in his Cadillac and
 whizzes past the blind beggar
 who holds out his empty tin can.
 Roth are making a living.
 The well-paid secretary ponders over which
 dress to wear that day while
 the free world debates global hunger.
 Both are solving problems.
 A baby scalds his hand on a stove and
 screams which disturbs the
 older student reading his English Lit.
 Both are learning.

Our world is not a simple yes or no
 But a spectrum of crystal images and
 wavy lines.
 Our spectrum is not viewed with one eye
 or two
 But is seen as if we were inside a
 diamond and could peer through
 each of its thousand facets.

And Hitlers shall always live alongside
 Martin Luther Kings.

"WE INTERRUPT THIS PROGRAM" by Wendell ?

"David...David!"
 The sound of his name caused him to jump
 from his daydream.
 "Humm...yes?"
 "Number seven, please."
 "??...what page?...what book?...aaahh, yes
 he is in algebra - deep breath.
 "I don't know the answer and-and I
 don't care what it is!"
 Silence.
 The deep words still rang in everyone's
 ears. Loudest in David's. The teacher's
 thick glasses brought twin searchlights,
 accusing fluorescent reflections, upon his
 eyes.

"I beg your pardon?"
 Calmer this time. "I do not know the
 answer. I do not care to know the answer.
 It is irrelevant."

"I do not like your attitude young
 man."
 He looks at the wall. No help there. The
 blank blue bricks are in some world of
 their own. The metal ceiling frame meet-
 ing the wall is rigid. Like his spine.
 The pressure inside his head grows. He's
 trapped now. If only she'll understand.
 "Your formulas, your theorems, they're
 not part of life. They are just prisons
 for our minds."
 No luck. She steps forward, slowly...her
 lips so compressed they're almost invisible.
 He looks wildly around him. She stands,
 tanklike, between him and the door. The
 other students are dead-pan, but there is
 laughter in their eyes (the fool). Nowhere
 to go... Ahah! The window- blue sky,
 fluffy clouds, open space! He rises from
 his seat, three short steps. The classroom
 is a garden of gargoyles, tonsils every-
 where. He leaps. His nose parts the glass
 in a great musical shriek before he can
 even say

Goodbye.

This prose was written by Mary Ella Zippel,
 the ex-chairperson of the Unitarian Universa-
 list Youth Adult Committee, and was read by
 Sandra Caron, the UUA moderator, at the begin-
 ning of the January 27th UUA Board of Trustees
 meeting.

Our children are wondrous images
 who reflect us
 as we forget we were and, as they see, we
 still are.

The children act out our unconscious fantasies
 and the young sing the dreams
 we gave away.

It is hard to love our own lost courage.
 To free love requires the recapture of courage
 everyday.

The young have an unerring sense
 of who will and who won't
 and the days when we can
 and the days when we can not.

Today, if I can be who I am
 without apology
 what dazzling courage
 the young will see and
 what possibility there is for
 love.

Gallop while you can
 Sprint, and be free
 Let the wind rush through your mane
 For once feel - as you have not felt before
 - the beat of your hooves against the earth
 Dance,

Prance,
 Take a chance, Soul

For soon the gate again
 will be shut behind you.
 And for all your bucking
 the stable shall remain,
 The gate latched still.

-Chris Tetzloff

I sit behind a desk
 writing a message
 to whomever.
 The sound
 of a voice
 floats in...and out.
 Bored
 i know
 i am not learning.
 Then, at a bell
 i am free:
 life...hope
 greet me.
 Just walking
 thinking...dreaming...being
 improving.
 The lore of nature
 transcends the book-learning.
 -jennifer brett



Youth Groups that are of high-school age, but are not LRY for some reason (Listed by Fed. area c/o church, except where noted otherwise)

UU High School Groups not affiliated with LRY

BAY SHORE FED. AREA

First Parish
25N. Main St.
Cohasset, MA 02025

1st Church of Christ
P.O. Box 336
Sandwich, MA 02563

1st U U Soc. of Cape Cod
c/o Dr. David B. Parke
P.O. Box NN
Brewster, MA 02631

Unitarian Parish
Hopedale St
Hopedale, MA 01747

CENTRAL MIDWEST FED AREA

U U Fellowship
Grandview Building
1707 Main St.
La Crosse, WI 54601

1st Unitarian Soc.
1009 E. Ogden Ave.
Milwaukee, WI 53202

3rd Unitarian Church
301 N. Mayfield Ave.
Chicago, IL 60644

No. Shore Unit. Ch.
2100 Half Day Rd.
Deerfield, IL 60015

The Federated Church
State & Greeley Sts.
Sycamore, IL 60178

CONNECTICUT RIVER VALLEY FED. AREA

U U Church
148 Broadway
Norwich, CT 06360

The Universalist Ch.
433 Fern St.
W. Hartford, CT 06170

Community Ch.
Park & Townsend Sts.
Pepperell, MA 01463

Grafton-Upton
U U Parish
P.O. Box 167
W. Upton, MA 01587

1st Church of Christ, Unit.
Town Common
Lancaster, MA 01523

U U Church
90 Holden St.
Worcester, MA 01606

1st Parish, Unit.
535 Canton Ave.
Milton, MA 02186

1st Parish - Old
Ship Church
107 Main St.
Hingham, MA 02043

1st Parish Church
Box 73
Berlin, MA 01503

2nd Parish
90 Main St.
Worcester, MA 01608

DELAWARE VALLEY FED. AREA

Unitarian Fellowship
2 Gable Way
Willingboro, NJ 08046

1st Unit. Society
730 Halstead Rd.
Sharply
Wilmington, DE 19803

Unit. Ch. of Lancaster
538 W. Chestnut St.
Lancaster, PA 17603

1st Unit. Ch.
2125 Chestnut St.
Phila., PA 19103

The following is a list of UU youth groups not affiliated with LRY. We put this listing in as an information resource, specifically geared toward federation executive committees and LRY local groups. We hope that field trippers can go to these groups and introduce them to LRY and its concepts. Bring some LRY program materials and a friend. We realize that some of the groups are not affiliated with LRY by choice, but many more of them do not know enough about LRY to join. EDUCATE THEM!! Let's bring an upswing in membership to LRY.

Below the high school groups are some corrections made from the listing of LRY locals in the Spirituality issue of People Soup. If you would like a copy of the LRY locals listing and did not receive the last issue of the Soup, well... just write to us! at... LRY, 25 Reacon St., Boston, MA 02108.

Unit. Fellowship
401 N. Franklin St.
W. Chester, PA 19380

Unitarian Soc.
P.O. Box 423
Media, PA 19063

GREATER WASHINGTON AREA FED. AREA

Unit. Fellowship
325 Snow Hill Rd.
Salisbury, MD 21801

Unit. Fellowship
P.C. Box 1268
Hagerstown, MD 21741

Paint Branch Unit. Ch.
3215 Powder Mill Rd.
Adelphi, MD 20783

LONG ISLAND AREA FED. AREA

UU Fellowship
109 Brown's Road
Huntington, NY 11743

No. Shore Unit. Soc.
Plandome Rd. at W. Gate Blvd.
Plandome, NY 11030

1st Universalist Ch.
P.O. Box 221
Southold, NY 11971

UU Church
Stewart Ave & Nassau Blvd.
Garden City, NY 11530

LOWER SOUTHERN DISTRICT AREA

Our Home U U Church
c/o Orvillette Johnson
Rt. 1 Box 339
Ellisville, MS 39437

Unitarian Ch.
P.O. Box 2965
Augusta, GA 30904

METROPOLITAN AREA FED. AREA

Unit. Ch. - All Souls
1157 Lexington Ave.
at E. 80th St.
N.Y.C., NY 10021

Unitarian Ch.
312 Fillmore St.
Staten I., NY 10301

Community Church of NYC
40 E 35th St
New York, New York 10016

MASS. BAY FED. AREA

1st Parish of Sudbury
Concord & Hudson Rds.
Sudbury, MA 01776

The United Church
Nahatan & Washington Sts.
Norwood, MA 02062

1st Parish of Westwood
United Church
340 Claphboardtree St.
Westwood, MA 02030

1st Parish Ch., Unit.
6 Meetinghouse Hill Rd.
Sterling, MA 01564

1st Universalist Soc.
6 Manning St.
Salem, MA 01970

W. Suburban U U Ch.
at 1st Parish
P.O. Box 158
Sherborn, MA 01770

United Church
P.O. Box 457
Shirley, MA 01464

1st Parish
2 Elm St.
Malden, MA 02148

1st Parish Unit. Ch.
225 Cahot St.
Beverly, MA 01915

1st Parish UU
630 Mass Ave.
Arlington, MA 02174

1st Parish
Box 363
Weston, MA 02193

1st Church
14 Norfolk Rd.
Chestnut Hill, MA
02167

1st Cong. Unit. Ch.
Box 217
Harvard, MA 01451

1st Parish
P.O. Box 397
Wayland, MA 01778

U U Church
239 Mobern St.
Reading, MA 01876

1st Parish United
Main St. P.O.Box 403
Westford, MA 01886



MOHAWK FED. AREA

1st Unit. Society
1221 Wendell Ave.
Schenectady, NY 12308

1st Unit. Society
405 Washington Ave.
Albany, NY 12206

Unit. Fellowship
of 3 Villages
Box 241
E. Setaukut, NY 11733

1st Unit. Society
220 Winton Rd. So.
Rochester, NY 14610

1st Universalist Soc.
250 Karing Rd
Syracuse, NY 13224

UU Fellowship
4 Palmer St.
Plattsburg, NY 12901

UU Church
12 Lord Ave.
Oneonta, NY 13820

MISSOURI VALLEY FED. AREA

U U Church
2615 Shepard Blvd.
Columbia, MO 65201

Unitarian Ch.
3707 Eastern Ave.
Davenport, IA 52807

1st Unit. Ch.
Bell Ave & Casady Dr.
Des Moines, IA 50315

1st Unit. Ch.
2508 Jackson St.
Sioux City, IA 51104

NEW HAMPSHIRE FED. AREA

1st Unit. Society
10 Elm St.
Milford, NH 03055

Unitarian Ch.
Main St.
Peterborough, NH 03458

2nd Cong. Soc. Unit.
274 Pleasant St.
Concord, NH 03301

U U Church
69 Washington St.
Keene, NH 03431
1st Unit. Soc.
Rev. J. Bradbury
Mitchell Jr.
23 Oak St.
Laconia, NH 03246

NIAGARA FRONTIER FED. AREA

U U Church of Buffalo
695 Elmwood Ave.
Buffalo, NY 14222

U U Church of Amherst
6320 Main St.
Williamsville, NY 14221

U U Church
Douglas Ln. & Grey St.
E. Aurora, NY 14052

NORTH STAR FED. AREA

1st Univ. Church
304 Grant St.
Wausau, WI 54401

Unity Church
732 Holly Ave.
St. Paul, MN 55104

Nora Ch. of U U
Rt. 2
Hanska, MN 56041

1st U U Church
1727 Walden Ln. SW
Rochester, MN 55901

OHIO VALLEY FED. GODARFUL AREA

U U Fell. of Canton
c/o Dick Weber
1425 Westfield SW
N. Canton, OH 44720

1st Unit. Ch.
536 Linton St.
Cincinnati, OH 45219

1st Unit. Church
21600 Shaker Blvd.
Cleveland, OH 44122

All Soul's Ch.
Box 384
Bellville, OH 44813

U U Church
3300 Morewood Rd.
Akron, OH 44313

Olmstead U U Fell.
3050 Porter Rd.
N. Olmstead, OH 44070

W. Shore Unit. Ch.
2040 Hilliard Rd.
Cleveland, OH 44116

high school groups, continued

1st Unit Church
322 York St.
Louisville, KY 40203

Birmingham Unit. Ch.
651 Woodward Ave.
Bloomfield Mis., MI 48013

All Souls Unit. Ch.
730 N. Tejon St.
Colorado Springs, CO 80902

Unit. Church
9010 Monterey
Greensboro, N.C. 27406

U U Fellowship
P.O. Box 584
Elkhart, IN 46514

U U Fellowship
P.O. Box 292
Traverse City, MI 49684
PACIFIC SOUTHWEST
LRY FED. AREA

SAHILI FED. AREA

Unit. Fell.
1474 Franklin St.
Bellingham, WA 98225

UU Fellowship
201 N. 5th St.
Wilmington, N.C. 28401

All Souls Unit. Ch.
5805 E. 56th St.
Indianapolis, IN 46226

1st Unit. Church
4190 Front St.
San Diego, CA 92103

East Shore Unit. Ch.
12700 SE 32nd
Bellevue, WA 98005

Unit. Fellowship
2873 Robin Hood Rd
Winston-Salem, N.C. 27106

PHOENIX FED. AREA

1st Unit. Church
1917 Washtenan Ave.
Ann Arbor, MI 48104

Unit. Soc. of Pomona
Valley
P.O. Box 288
Claremont, CA 91711

University Unit. Ch.
6556 35th Ave. NE
Seattle, Wash. 98115

UU Church
1 Edwin Place
Asheville, N.C. 28801

1st Univ. Church
E. Liberty
2231 Jefferson Rd.
Clark Lake, MI 49234

Unit. Church
12355 Moore Pk.
Studio City, CA 91604

SOUTHERN APPALACHIAN
MOUNTAINS FED AREA

Tem. Valley Unitarian Ch.
P.O. Box 10507
Knoxville, Tenn. 37919

Unit. Church
234 N. Sharon-Amity RD
Charlotte, N.C. 28211

U U Fellowship
P.O. Box 1101
Midland, MI 48640

Neighborhood Church
301 N. Orangegrove Blvd.
Pasadena, CA 91103

UU Church
3224 Navajo Dr.
Chattanooga, Tenn. 37411

Roanoke Valley Unit. Ch.
P.O. Box 1484
Roanoke, VA 24007

U U Church
25301 Halstead Rd.
Farmington Hills, MI
48018

ROCKY MNTN. FED. AREA

1st Unit. Church
3701 Carlisle Blvd. NE
Albuquerque, NM 87110

Oak Ridge Unit. Ch
P.O. Box 485
Oak Ridge, Tenn. 37830

Thomas Jefferson Mem.
Unit. Church
Rugby RD at Edgewood Ln
Charlotteville, VA 22903

Unit. Church
17150 Mausee Ave.
Grosse Pt., MI 48230

Unit. Fell.
1505 E. Calif. St.
Las Cruces, NM 88001

1st UU Ch.
1808 Woddmont Blvd.
Nashville, Tenn. 37215

TOAK FED. AREA

UU Fellowship of Ft. Smith
c/o 1444 N. 50th
Ft. Smith, Ark. 72404

UU Fellowship
3839 W Kiest
Dallas, Texas 75233

UU Fellowship North
c/o Hank Murphey
1432 Dumont Dr.
Richardson, Texas 75080

corrections from LRY local group

listing

Unaffiliated LRY Locals

SOUTHERN APPALACHIAN
MOUNTAINS FEDERATION

Richmond Local
Walter Miller
207 Oxford Cir. E
Richmond, VA 23221

Norfolk Local
Unitarian Ch.
739 Yarmouth St.
Norfolk, VA 23510

Charlottesville Local
c/o Thomas Jefferson Mem.
Unitarian Ch.
Rugby RD at Edgewood Ln
Charlottesville, VA 22903

JERSEY AREA FED.

Morristown Local
Lane V. Betz
1044 Sussex Tpk.
Morristown, N.J. 07960

Affiliated LRY Locals

HOSEA BALLOU FED

Burlington Local
Carl Lind
RD #1
Essex Junction, VT 05452

GREAT NORTHERN LAKES
FEDERATION (formerly
ECF, NFF, Phoenix feds)

executive committee

Facilitator & Liaison
Andre Masson
550 Church St.
Beaconsfield, Quebec
H9W 3T9

Treasurer
Chuck Damov
56 Major St
Toronto, Ontario
M5S 2L1

Publications

Karen Rue
3460 Durocher
Montreal, Quebec

St. Lawrence UU
District Liaison
Mimi Leighton
4271 Dickersonville RD
Ransomville, NY 14131

Local Group Contacts

Toronto Local
Jane King
56 Major St
Toronto, Ont. M5S 2L1

Montreal Local
Andre Masson
550 Church St.
Beaconsfield, Quebec
H9W 3T4

Niagara Falls Local
Mimi Leighton
4271 Dickersonville RD
Ransomville, NY 14131

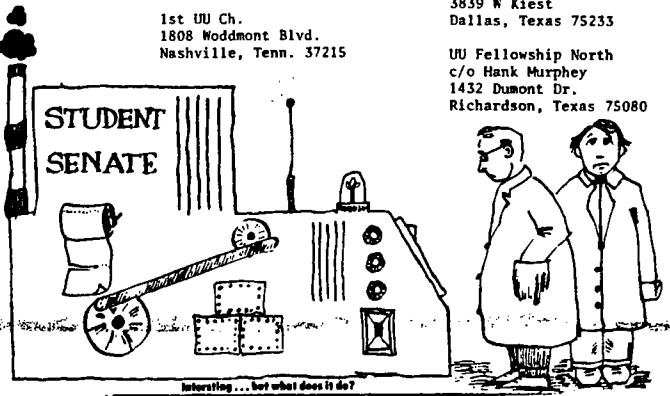
NEWLY AFFILIATED LRY
LOCALS

LOWER SOUTHERN DISTRICT
FEDERATION

Jackson, Miss. Local
LRY group
Unitarian Ch. of Jackson
4872 N. State St.
Jackson, Miss. 39206

MASS BAY FEDERATION

Belmont Local
LRY Group
c/o 1st Church Unitarian
P.O. Box 113
Belmont, MA 02178



liberating... but what does it do?

SELF MANAGEMENT



YOU CAN:

You can read summaries of the situation
outlook to your local. Get copies
of the four papers from your church
or fellowship and pass them around
in your local. After everyone has
read them, discuss them and figure
how your group feels about youth pro-
gramming. Then do something about it.

Write to your District trustee and the
trustees-at-large, the UUA president,
the continental Youth/Adult Committee.
they'd be swamped with mail.

Get your church or fellowship to have a
congregational discussion on youth
programming. Then make sure your lo-
cal is there and makes themselves
heard.

Go to church and District board meetings
to discuss it with them. Get in
touch with other locals and churches
in your area to make sure that they
know about it and are doing something
about it.

Do a Youth Sunday on the place of youth in
the liberal religious movement. Have
a discussion period afterwards.

Discuss youth programming at conferences
and business meetings. Pass reso-
lutions on it to be sent to the UUA
Board of Trustees.

COME TO LRY CONTINENTAL CONFERENCE IN TEXAS
THIS SUMMER!!!! (FOR MORE DETAILS, SEE
ADVERTISEMENT IN THIS ISSUE OF PEOPLE
SOUP...)

*Liberal Religious Youth, Inc. is a youth
group functioning under the management of its
participants. Few outlets exist in our soci-
ety for youth to develop communication and
leadership skills independent of adult leader-
ship. LRY offers a unique opportunity which
is not available to youth in most educational,
home, or denominational environments. Often,
LRYers become involved in UU societies be-
cause they are intrigued by a denomination
which allows them greater freedom and respon-
sibility. LRY can be the most effective
means of meeting youth needs, since LRYers
play the governing roles in programming.*

*Youth are productive and responsible when
given the opportunity to exercise democratic
self-government. LRY, with its self-managing
structure, gives youth the chance to learn
the skills of dealing with group dynamics and
leadership first-hand.*

*The role of adults as advisors and re-
source people in our organization is a vital
one. Advisors provide adult support and faith
in the potential of youth to govern them-
selves. Trust relationships, such as those
existing between LRYers and their advisors,
open previously unexplored channels of commu-
nication between youth and adults without the
usual role restraints of society. This uni-
que youth/adult experience is an important
relationship to preserve in the UU denomina-
tion.*

*Denominational support of a youth-governed
organization is not an example of neglect.
Both LRY and the denomination have fallen
short of interest and concern for each other
in many areas. Value must be placed on the
input of both youth and adults in each other's
programs. We must strive to support one
another.*

*Liberal Religious Youth is an invaluable
facet of the UU denomination. LRY's self-
government effectively develops communi-
cations and leadership skills in UU youth and
provides a unique opportunity for growth as
an individual and a member of the community.
LRY's structure encourages and lives the i-
deals of the liberal religious tradition in
Unitarian Universalism.*

20

friend

LRY & Friend buttons are available from LRY
25 Beacon St
Boston, MA 02108
Prices are:
25¢ ea., 5/\$1.00
100/\$15.00

Buy Some!

L.R.Y.

WANTED

35 mm Slides of LRYers

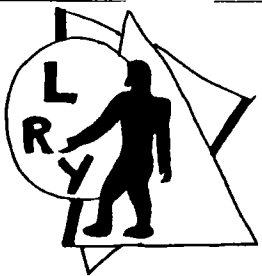
Slides must be: In Color Nonobjectionable
Slides will be used in a presentation at
continental '78

In the Texas Hill Country at Rimrock Ranch, Wimberly, Texas (between Austin and San Antonio)

It will be entitled
LRY: A KALEIDOSCOPE OF PERSONS (or: A Year Book in Color)

Send slides or notice that you have slides you are willing to share in a show (and bring them to continental yourself) to:
Peter Kelley
295 Glenmoor Dr.
Long Lake, MN 55356

If you have your name written on them; slides will be returned at Continental.



This here is the old LRY symbol, abandoned in 1974 because of it's sexist implications. At that point there were attempts to create a new symbol but no conclusion was ever met. Therefore, at the 1977 Summer Boards a directive was made to find a new symbol. This directive hopes to provide an expression of the spirit of LRY in one specific art form we can all relate to.

The symbol will be printed in our Creative Contributions issue. Contributions are welcome anytime up till our deadline June 1. At that point you will be free to vote on the symbol of your choice. Results will be presented at the Summer Board meetings 1978 where a final decision shall be made. Please send symbols to:
LRY-People Soup
25 Beacon Street
Boston, MA 02108

WRITER IN THE FIELD

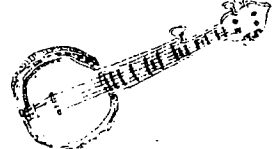
People Soup needs articles of pertinence to the themes of our issues. Therefore, in order to encourage some solid vegetables we are giving a \$10.00 prize for the writer of each cover story article. Therefore, anyone can make a little cash and be an all around greater person by researching or taking action in one of the following issues:

Sexism- Deadline: May 16th
Creative Contributions- Deadline: June 1st
Crenc on Ecology- Deadline: July 20

ATTENTION ARTISTS!!!!!!!!!!!!
Artist in the Field

This is your opportunity to get a nibble from the Soup. People Soup needs graphics!!! We need an artist who is wanting more exposure for his/her work. This artist would be paid a Soup's portion of \$10.00 per issue (6 issues, 6 week intervals) in return for their concentrated artistic efforts. Graphics relating to themes of upcoming Soups would be most appreciated. We ask that portfolios be sent to:
People Soup
25 Beacon Street
Boston, Massachusetts 02108

Unfortunately we cannot afford postage for the return of all graphics. Therefore, it would be swell if you considered them a contribution to OUR Soup. Please make all graphics 9"x 12" black and white ink originals...



The 1977-78 Executive Committee is interested in compiling a new songbook of LRY songs, chants, responsive readings, etc. Your contributions are essential to make this songbook truly representative of LRY. So folks, if you've got some new tunes or old favorites you'd like to see preserved in a continental songbook, please send them to LRY Songbook 25 Beacon St. Boston, MA. 02108
Remember: The more you put into LRY (or anything else), the more you get out of it!

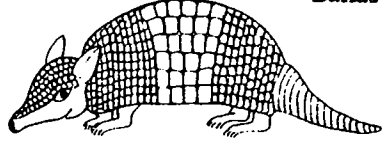
CONTINENTAL CONFERENCE

Cell Group Contact:
nina martin
1503 monte clair
arlington, texas
76015

1978

august 19-26

• Dallas



• Austin

• San Antonio

workshops:
leadership
history of LRY
group dynamics
...and more!

THEME:

LRY: A KALEIDOSCOPE
pre. reg. \$50 at door \$60
REGISTRAR:
peter kelley
295 glenn moor dr.
long lake, mn.
55356

place:
Wimberly, TX
Rimrock Ranch
between Austin
& San Antonio in
Beautiful Texas
Hill Country!!!!

[this aint the desert]