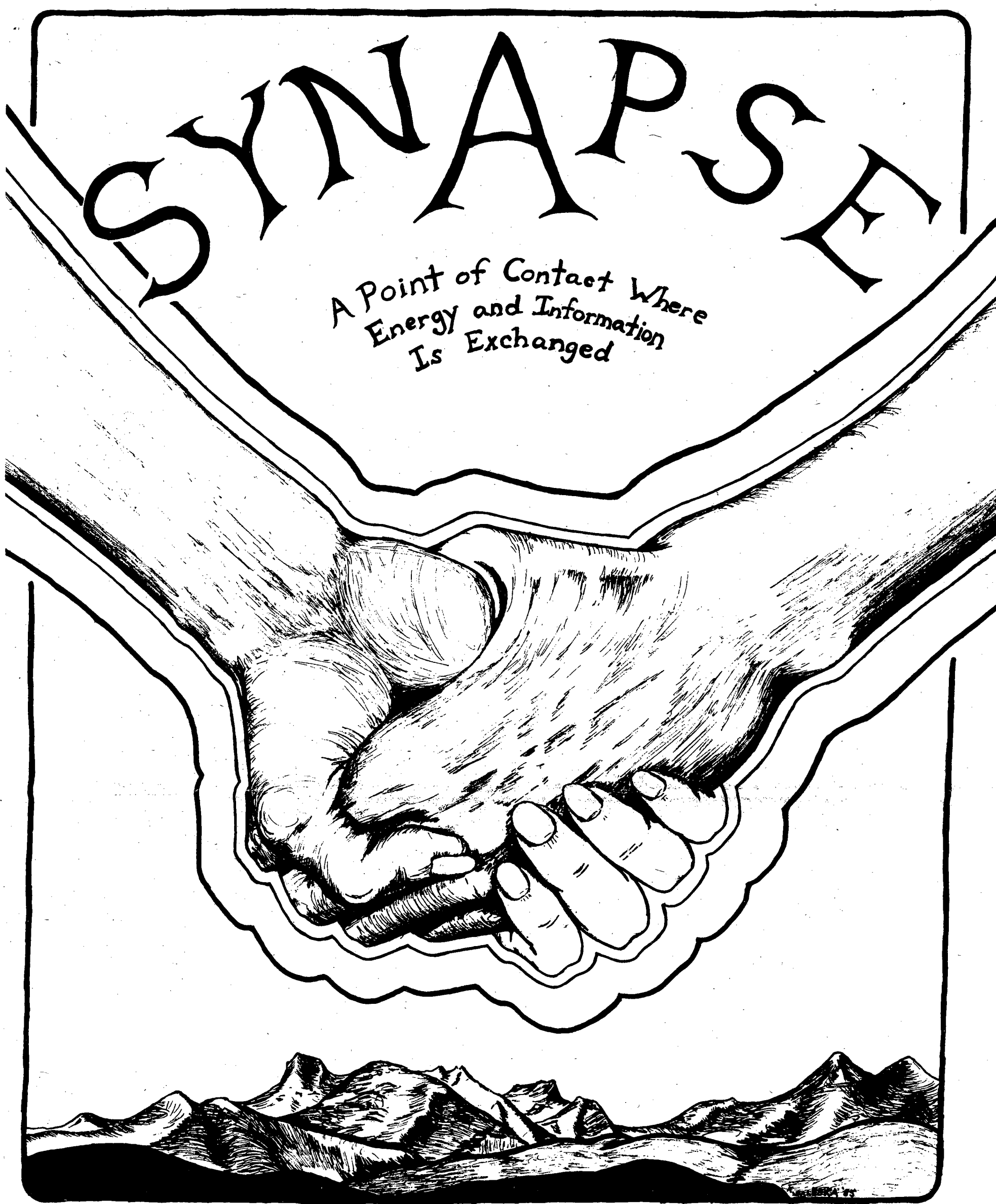


SYNAPSE

*A Point of Contact Where
Energy and Information
Is Exchanged*



Synapse - a publication of Young Religious Unitarian Universalists



**UNITARIAN
UNIVERSALIST
ASSOCIATION**

of Churches and Fellowships in North America
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PRSNLS

Personals may be submitted by any person at no cost. Limit: two personals per person. There is no guarantee that personals will be printed. Submit them to the Youth Office, 25 Beacon St., Boston, MA 02108.

Dear Winnipeg Conference goers:

I wish I could have joined you this year. I ultra-mega-miss you and Karen. You have a pathetic excuse but I still love you, write! When the time is right, we'll shine on a seeking city, we'll dance in the rain again with so many tales to tell. But as the winter rays push their way from the fog, I'll hide in the shadows while the city's action wipes my face, I remain to winter in England.

All My Love,
Andrew (The one that
looks just like a Bug)

STAR '85 a YANKEE conference!
PS That's STAR with one "R," Laila.

Ben:

Thanks for the sweater - love Denise.

Becky: Merry Christmas. (Yes, I know it's late.)
Love, Denise.

To M from M,
We should what? When? Huh?

Caprice

Dear Heidi,
I love you.

Paul

Sarah Meardon,
If you still get this paper - hi! I love you. Hope you are happy and healthy at Evergreen.

Love,
Pablo

Hey Edmonton —
There's a lonely
warm fuzzie
in Toronto that
MISSES y'all!!!
sniffle, sniffle. . .

Paul,
Folk music, hugs, love, peace, joy,
can't wait to see you con-con "85"
Warm Fuzzies,
kisses,
Tracy

P.S. Love ya, lots, have lots of fun with audubon,
I'm going in 87!!

Curt in Fla,
Tried to call Dec. 15, couldn't get ya, oh well,
birthday boy, Happy Birthday (late).
Love ya, Sugar Plums,

Tracy

Black Cat,
Yes, the same woman! See ya on the roofs
when we're 65. What does it feel like to live with a goddess?

Scott

Jonah and Jessa-
Now your names are in SYNAPSE.

Lailie

Dear Andrea,
I'm really glad that we spent the time together
that we did at new year's. That really was neat
and really felt good. I love you.

Paul

Dear Leila M.

Smooch, Smooch. It's time to kiss. Sunglasses
broke, got sat on. Got new ones, look hot. Buy
Let's Active. See you babe.

Love,
Up North

Dear Ef and Paul,

You know what you need. You know what it
will take. If you want it, you can have it. If you
work it will happen. It can be like it used to be. I'm
sorry I blew it. I love you both.

Love,
Someone who cares

Dear World Citizens,
I am really Caprice.

anti-alias, Cappie

Linda Lynda Lotto
It's been too long.
c/o Kathie Wiley, 2322 Olive St., Cedar Falls, IA
50613.

Joseph E. Star Field.

Ritchie

Listen, cocoa puff, don't call me Blanche!
(Doodoo Head!)

Love Good Pessie Jean

To RJH alias Biz, alias Rudy Zion, alias Monty,
alias Margaret, alias etc., etc. etc.

I don't know if you get this paper, but if you do,
please understand that there are 40 billion half
letters sitting around w/out enough to them to be
sent to you . . . but surely you understand this. In
any case, WRITE TO ME or I'll tell everyone that
you Naired off all your chest hair! (So there).
From,

Judi, alias Elizabeth alias
Cordelia alias oh charlie alias
Elaine de Nair alias etc. etc. etc.

To the Inspiration gang - Help Me! Help Me! It's
too cold here in Chicago! Memories of Kindergar-
ten with you will stay with me for a long time
-maybe till I make the Chicago Symphony! I love
you guys - you're special! Write me.
P.S. Scott - how about spring in Hawaii?

Loot Loot Loot,
Debbie

Brett - we never got a chance to say goodbye. My
love goes with you - whoever you are. Please
write me!

Stars, back rubs & picnic tables,
Debbie

Paul G -

I miss you. Thanks again for the tape.

Love Lara

To 1984 ConCon people
My school address did not make the Mug
Book, For those who want it, it is: Lara Goldberg,
3134 Sunset Hall, Jolly Giant Commons, Arcata.,
California 95521.
My mailbox is very empty - (Hint, HM)

Dear LRY/YRUU,

While traveling around I've really missed being
with you at conferences and individually. BUT
-I'M COMING HOME. I love you and I'm looking
forward to getting back in touch.

Much Love,
Paul Gibson

CREATING DELIRIUM

—Ellen Brandenburg

Looking through youth group hand-
books put out by other denominations
sometimes yields interesting ideas.
Here's a retreat idea that sounds
challenging, and it could even be *fun*.
It's called a "lock-in" and it goes
something like this: You get your group
together and have everyone come to
the church, or some other appropriate
place, before dinner on Friday evening.
Lock the doors. Declare the telephone
off-bounds. Commence your program
which goes until the next morning and
does not include sleep! Instruct parents
or bright-eyed friends to pick up basket
cases at 9 a.m.

Why, you may ask, plan such a dusk
to day extravaganza intentionally calcu-
lated to fatigue each and every partici-
pant? Well, amazing things can happen
when a group of people interact for
fifteen solid hours. The normal defense
mechanisms which people use to insu-
late themselves from one another begin
to break down. The games and
posturing that are a normal part of
one's social life begin to disappear and
the resulting openness and vulnerability
can lead to bonds of friendship that
might not develop otherwise.

There is, however, potential for di-
saster with this kind of thing. Your
group leader could be charged with
brainwashing, for instance. But if you all
plan together and decide to go ahead
with it, here are some tips that can help
your retreat be a success:

1. Decide on a purpose for having a
lock-in. People shouldn't wonder "What
are we supposed to be doing here,
anyway?" Your planning committee
should be able to state clearly what
their goal is.

2. Start planning about 2 months
ahead of time. This will give you plenty
of opportunity to advertise and plan
your program.

3. Plan for a balanced program
which will include playing, eating, wor-
shipping, learning, and socializing.

a) Playing: Have a recreation commit-
tee which will be prepared to lead a

variety of activities—strenuous and
quiet games, skits, songs, and
crafts. Leaders should know what
they're doing and be well prepared
ahead of time with materials,
props, and good directions.

b) Eating: Have plenty of food. Plan
to serve meals and snacks after
recreation times or before, during,
or after a film. Be sure to consider
the limits of your kitchen facilities
when planning meals.

c) Worshipping: Plan some sort of
serious worship experience which
will focus the group's attention on
the spiritual aspect of your commu-
nity. A sunrise service might work
but fatigue may interfere. People
may be more reflective around
midnight. Pay attention to creating
a worshipful space.

d) Learning: Plan several sessions
around the theme of your retreat.
Vary the format using movies,
speakers, discussions, role-plays,
writing, etc. Schedule speakers
early in the evening and don't
expect them to stay all night!

e) Socializing: This will happen re-
gardless, but be sure to structure
in activities, especially at the begin-
ning, that encourage total group
involvement.

4. Be clear about rules. Keep them
few, simple, and enforceable. In addi-
tion to bans on the usual big 3 (illegal
drugs, firearms, and overt sex,) think
about excluding boxes, T.V.s, electron-
ic games, and comic books. They
discourage individual participation
which is critical to the lock-in process.

5. Start with a grabber. The first hour
is crucial to the success of the entire
retreat. Plan activities that will reduce
tension, build community, and above all,
be fun for everyone. Spend some time
checking in on people's feelings and
expectations. Clarify your purpose,
rules, and the schedule. Determine
"family groups" or teams which will
help overcome cliques.

6. Cross your fingers, relax and
proceed.

Tara,
Harmony is unity in diversity. Rub your nose for
me. All I have to do is dream. Lovelovelove
(and more).

Ann the superior mutant beet

Phil Hall,

You don't know me. The letter is in the mail
(unless you've already gotten it.) Weird the way
things work (too true) OOPS!

- Ann

Dirk - we/you/I was right. It wasn't worth all the
pain. I love you.

Cass

To anyone who cares about a letter-starved
LYRer turning Japanese please send me mail.

Cass Kahn c/o
IMD, ICU
3-10-2 Osawa
Mitaka, Tokyo 181
Japan

In Memoriam

Valerye Jane Davey of New York and east
coast LRY, who had been living in Santa Cruz,
CA since spring 1981, was killed this spring in a
tragic homicide attempt, in which she was an
unintended victim. She had been studying envi-
ronmental studies and science writing, and was
very happy in Santa Cruz. Her spirit and zest for
life will be missed by all those who knew her. Rest
in peace, Val. (Friends can write ted altenberg if
they'd like to share feelings or ask more about
Valerye's life and death in Santa Cruz.)

Liisa Marie Bjorklund

There's a place inside of me (I am speaking for
many, I'm sure) that is no longer filled. Your
endless enthusiasm, your laugh and smile, your
ecstatic "Hi" when I called you, the huge but
friendly parties on Carmel Circle, your care and
love for food. These things and other memories
are firmly held in our hearts. You had a love for
food, a devotion to an "art" as you once told me.
Your openness and straightforwardness in mat-
ters gained you much respect from people of all
ages.

Death is a horrible thing at any age. When
Liisa's life was taken away February 6, she was
21. I know that with her generosity she would
want us to remain happy and forgive. Liisa's
death was at the wheel of her car when she was
struck by a drunk driver. This I will never forgive. I
will forever remain happy with the love that she
shared with all of us.

Liisa loved Star Island more than anything else
in the world, I think, and if nothing else, I hope the
Island has remained in her soul.

Thanks, Liisa; we love you.

To All Concerned:

In view of the fact that the U.D.L. is defunct, we
have brought it upon ourselves to create the next
logical step in evolution. Announcing - N.U.D.L.
(Not the UDL) consisting of John Mallot, Prince
Davis, Erin O'Keefe, Diana Cohen and many
others. We have seen the blite and it is trash.

- Prince co-owner of N.U.D.L.

Wendy Leigh - may you always possess the
ability to see between the shadows and the light
and stay illuminated! Love, your jersey friend
forever.

- Prince

Russ - me and my tongue miss you-my lips aren't
numb anymore! (Maybe it wasn't the ice!) I love
ya baby! Love, Peace and You know what!
Debbie - "The girl"

(aren't you glad you're not one?)

To the guy that bought the Con-Con Coffee
House Tape at Con-Con -

I've lost your address so I can't send you the
tape. Please send me your address and I'll send it
to you.

Mark Evans

Box 5232

701 Warren Wilson Rd.

Swamonoa, N.C. 28778

SYNAPSE Volume III Issue I

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EDITORIAL POLICY:

Articles appearing in SYNAPSE are chosen for their social,
spiritual, intellectual, practical or aesthetic value. They may
express opinions and/or values that are not necessarily those of
the editors or of some of our readers, and dissenting opinion will
be given fair exposure in subsequent issues. We recognize the
need to keep from offending the sensibilities of the wide variety
of our readers and also a need to respect the integrity of our
contributors. Where these values conflict we will err on the side
of accurate representation.

Henceforth there shall be a limit of two personals per person
per issue. All personals must be accompanied with a return
address in case for any reason the editors find it impossible to
run the personal.

Advertising rates are \$4.00/column inch for UUA related
groups and \$8.00/column inch for others. For UUA related
groups, rates for larger blocks are:

Quarter page \$60.00

Half page \$110.00

Full page \$200.00

For groups other than UU related organizations, the rates are
double those for UU groups.

Announcing... The YRUU Logo Contest!!

**You (or your youth group) can become
immortal by submitting the winning
design for a new YRUU logo to be used
on YRUU publications, T-shirts,
stationery, buttons, and tattoos!**

Help yruu gain instant recognition the world over!!

Send your drawings, done in black ink on white
8 1/2" x 11" paper to:

Deadline for
submissions:
April 10, 1985

YRUU LOGO CONTEST
UUA YOUTH OFFICE
25 BEACON STREET
BOSTON, MA 02108

Your talent
and creativity
will be
justly rewarded!

The Cat has moved to:
John Killeffer
Box 408-CZ, Cashin, Sylvan
U. Mass
Amherst, MA 01003

All LRYers, please write me or else I'll haunt
your dreams.
Jersey folks, I Love You!!

Our Cat is on Valium. I live in Boston, The cat is
always hungry. He is actually bored. I like to laugh
at him doing valium. Friends, drop me a line
sometime.

Lisa Fitzpatrick
28 Welds Hill Street
Jamaica Plain, MA 02130

Yo July - I mean pestigene, I'm back from the evil
empire so come on up to Saratoga Springs and
come trollumpring with me.

Love ya, Sunny

Yodel head - I think it's time you visit too and I'll
stop making sense - Bloop, yuppyupup.

Love Sunny P.S. (I THINK SO!)

Dear Zarkfarts,
Until we speak and sleep together again, be
good or at least be quiet about it.

SMK

Keith G.

How's life and times in the day-long drama of
Keith, when am I going to see you again, and you
can write me a letter if you feel that it's a definite
must.

Love Mara.

E -

I'm running a little low on cash. Do you need
any special services?

Zebra

P.S. I REALLY MISS YOU!

Ted Altenberg is back in New England, and would
love to hear from, correspond with, old LRY
friends. Where have we been and gone? RSVP to
493A Whippoorwill Lane; Kittery, ME 03904. How
special to reconnect with folk we shared special
times with.

Love Ted.



Dear LUUcy BUUth,

Hi. We're starting this new column for people to write in to you and get their problems solved, but, since it has just begun this issue, no one has written to you with their hearts pouring out and dripping all over the page so that you can clean it up. What shall we do?

Signed,

Synapse Editors Seeking Letters

Dear SESL,

Don't worry. it is a myth that every YRUUer is a completely, together, neat, problemless angel. Have no fear. The problems of the continent will soon be arriving in your mailbox.

Signed,
LUUcy BUUth

Dear People With Problems,

Have no fear. I can and will answer any question and solve any conflicts you face in your daily lives. Write me and give me the dirt. Send mail to: LUUcy BUUth c/o YRUU Synapse, 25 Beacon St., Boston, MA 02108.

Signed,
LUUcy BUUth

US OUT OF EL SALVADOR?

—Mike Davis

Blind flower throwing—are the liberals truly looking at the situation? Or, are they just looking for something to protest? I don't know, and nothing that has been said has answered that question.

The question arose for me when I was watching George Bush talk on television about the situation in El Salvador. From the way he was speaking, I got the impression the US belonged in El Salvador to save us from the threat of communism spreading down there. After all, the USSR has publicly made it known that they want to spread communism everywhere. The USA doesn't like Nicaragua because they did away with the Samosa family (although they suppressed the people there unbearably, it was bad for the US economically for them to be overthrown).

A few weeks ago, I heard a talk and a slide show presentation at the UU church in Lincroft, NJ. What I walked into was a slide show on the horrors of what the CIA is doing in Central America. The lights came up and a row of people sat up in front talking about our horrible policies and, "Oh, isn't our government bad and wrong!" I asked the question, "If the CIA were to get out of there, what would stop the KGB from coming in and doing the same

thing?" The only reply I received was a continuation of how our government was horrible down there. Personally, I don't want the USSR secret service occupying territory directly beneath the USA. I'm not saying that what we're doing isn't wrong, but realistically, we all live in the U.S. and if we want our piece of pie, it seems we should face facts. It is contradictory to say, yes, I am part of a nation that uses up a grossly disproportionate amount of the planet's resources (I want that), but at the same time to bite the hand that feeds us.

The response to my question was surprising. Three women from Costa Rica were there. One stood up. She looked right at me and said that it was good that I had an open mind. She said that some of the information was misleading and incomplete. One of the women who were sitting up front leading the discussion asked her for her name!

In my opinion, in a wide scope of view, I see little difference between George Bush and the administration officials who call the liberals "bad and wrong" and the liberals who label the government "bad and wrong." As far as I can see, if *anyone* is made "bad and wrong," nothing will ever be accomplished—except the increase of controversy.

New Youth Takes UUA By Farce

Hello, I'm the new youth staff. (Actually, I'm not so new—I've been here in Boston since January 7.) My name is Caprice Young, but people know me as Cappie (a nickname I'm trying to outgrow). My homeland is Encino, California, but I'm now a Floridian because my family moved to Tampa just before my senior year of high school. So I'm from the sun belt. Right now, I'm taking a year off during my sophomore year of college at Yale.

The Nuclear Arms Race is my main concern, specifically, what issues and problems keep world leaders from communicating with each other and resolving these crises. Talk about complicated stuff! The youth office has information on every cause or issue of major concern to youth. Please call me—if I can't find information for you, I'll put you in touch with someone who can.

During this year, I'd like to see us get involved with the goldmine of UU resources that already exist that we

didn't even know about. The UU Service Committee, the Social Responsibility Section, the UU Women's Fellowship, and the Religious Education Section are only four of the many parts of the UUA with resources we can tap into—and, they have encouraged our participation! What can I do? I'm holding up in the YRUU Youth Office in Boston with all the resources of the UUA at my fingertips just for you! I'll see you soon in your districts, by request, and at summer conferences whether you like it or not. Meanwhile, call or write me. Keep that YRUU spirit of openness and love going. Hi ho.

—Caprice Young
Boston, MA

From One of the Editors

Whenever the subject of adult support for youth activities comes up, the energy level of any conversation undergoes a mega-leap in intensity that is fascinating to ponder. I've been analyzing this occurrence in hopes it might give us all a clue as to ways we can be together in comfortable, caring and productive ways. I've come to the conclusion that, except for the most self-actualized among us, many adults avoid teenagers out of *fear*. Admittedly, I was an LRY advisor back in the days when "youth autonomy" was in full flower, and things are supposed to have changed. . . Still, old myths (and realities) die hard, and patches of this autonomy do flourish yet today.

So, what was I afraid of? Here's a list:

1. I was afraid the kids would break into the steeple, smoke, burn the church down, and I would be held responsible;
2. I was afraid they would make me play "Wink" and I would get bruises all over my legs;
3. I was afraid they'd think I was a bad sport if I refused to play "Wink";
4. I was afraid that other adults would hold me accountable for "allowing" the young people to come to church in bare feet and ripped blue jeans;
5. I was afraid to suggest they clean up for fear of stifling their individuality and self-expression;
6. I was afraid that I would encounter group members on a retreat a) smoking pot, b) drinking alcohol, c)

defacing property, d) and/or engaging in overt sex, and I would have to hassel the whole issue of "consequences" without violating anybody's principles;

7. I was afraid they'd catch me doing (some of) the same things and call me a hypocrite;

8. I was afraid they would ignore me;

9. I was afraid to be the adult I was;

10. I was afraid they wouldn't like me.

I think it boiled down to just this: *I was afraid they wouldn't like me.*

I'm convinced there are many wise and caring adults among our UU ranks who would love to give more of themselves to youth work if young people would reassure them that they are indeed wanted, and would help them understand how to really listen and respond in non-judgemental and non-patronizing ways. I heard someone say the other day that we'll continue to have problems as long as young people define freedom as where the adults aren't. Well, none of us will be free until we can learn to trust each other and learn to see that in our common humanity we are all less than perfect. Adults as well as young people need approval and affirmation of who they are—as learning, growing, caring, and imperfect individuals. I think if adults and young people can find ways to share their fears, as well as their hopes and dreams and loves, we can be free—together.

—Ellen Brandenburg
Interim Youth Consultant

Next Issue:

Exploring Our Roots—What are the foundations of our youth movement? Do you have any stories from LRY, AUY, UYF, YRUU or YPCU that you would like to share in *Synapse*?

Please contribute pictures, stories, poems, doodles, etc. Call or write the Youth Office, 25 Beacon St., Boston, MA 02108, (617) 742-2100, ext. 246. DEADLINE FOR SUBMISSIONS: APRIL 15, 1985.

Application for the Youth Staff position commencing September 1, 1985 and ending August 31, 1986.

Qualifications:

Must be between the ages of 12 and 22 at the time work begins. Must have administrative office skills, freedom to live in the Boston area and to travel, and demonstrated leadership and communications skills.

in meetings of and implementing the recommendations of the YRUU Steering Committee and Youth Council, and managing the Continental YRUU office.

Responsibilities:

Work with the UUA Consultant on Youth programs, in conjunction with the other youth staff person, to carry out the administration of Young Religious Unitarian Universalists. Duties will include but not be limited to: preparing a youth newspaper, travelling to district and local youth organizations as outreach; planning and administering conferences and other youth gatherings; participating

Stipend:

8000.00 dollars per year, room and board to be paid therefrom. Assistance will be provided in finding living quarters.

Applicants for the Youth Staff Internship position are invited to submit their applications printed or typed on 8½" by 11" pages. Applications should be sent to the Youth Programs Office of the Unitarian Universalist Association, 25 Beacon Street, Boston, MA 02108, by March 15, 1985.

Applications are being sought for the position of Consultant on Youth Programs in the UUA Section of Religious Education.

Responsibilities: To work with the UUA Religious Education Section and Young Religious Unitarian Universalists in conducting a ministry to young persons (ages 12-22) by developing and implementing new programs, providing leadership workshops for youth and adult leaders and teachers working with youth; consult with the UUA curriculum coordinators on new youth curriculum; in association with the YRUU youth staff and in consultation with the YRUU Steering Committee and Coun-





cil, administer the YRUU program; work with youth programs and religious education for youth at the local, district and continental levels.

Qualifications: Graduate degree or equivalent; knowledge of religious education, religious development and UU philosophy; expertise and experience with youth ages 12 to 22; leadership ability with both youth and adults; willingness to travel.

For information and applications contact Joyce H. Smith, 25 Beacon St., Boston, Ma 02108.

Deadline for receiving applications is April 15, 1985. Interviews will be held in Boston at dates to be announced.

Social Action...

Conflict  Education  Action  Solution  Resolution

UU PEACE NETWORK BRINGS PEOPLE TOGETHER TO BRING NATIONS TOGETHER

—by Stephen M. Shick, Director
Unitarian Universalist Peace Network

A miracle has taken place and there are more to come. six Unitarian Universalist organizations have joined forces to pursue a common goal—the goal of nuclear disarmament and peace. This unprecedented union has taken place among the UUA, UU SC, UU UN Office, UUWF, UU Peace Fellowship and the IARF.

We ask you to be part of our Network by working for peace through our sponsoring agencies and by lending your hands, hearts and minds to new projects.

The extent to which our economy and foreign policy have been militarized needs to be understood and opposed. When outlined, the task before us is overwhelming. Where to begin? I must confess that question is too much for me to handle sometimes.

I woke up this morning, for example, feeling depressed. For the past twenty years I have heard our government talk of peace while fighting or preparing to fight wars. And now, as I write this, the headlines herald the US/Soviet arms talks. Under my breath, I mutter "What's new?" I recall the 1969 headlines announcing the new Strategic Arms Limitation Talks (SALT). Then, as now, the promise was nuclear arms reduction. For the next ten years, the negotiations continued and so, too, did the lock-step US/Soviet development and deployment of nuclear weapons. The only control reached was the Anti-Ballistic Missile Treaty which is now threatened.

I could have continued for hours this morning cynically reciting a litany of government offenses against peace. But I stopped. I knew that for me to continue would lead only to demobilizing depression. The result would have only been to add one more item, my depression, to a long list of already troublesome enough problems.

To avoid the downward spiral to immobility, I had to force myself to focus on the positive and to reaffirm my religious belief that we have a free will. We can choose depression or action. Our Unitarian Universalist heritage teaches us to use our minds to critically examine issues and, at the same time, actively defend the delicate web of life on this planet.

Yes, the new arms negotiations may become another smoke screen for further escalation. But it is also true, I believe, that the Reagan Administration would never have been moved to negotiate had it not been for the peace

and nuclear freeze movements.

This spring, our representatives in Washington will vote on the Reagan Administration's Star Wars program, the MX and the size of the military budget. Whether you are old enough to vote or not, your voice counts in the legislative process.

We would like you to join our Rapid Action Alert system and agree to contact your Representative or Senator three or four times a year. We have also established a Funds for Peace program to encourage both local peace networking among UUs and UU interfaith peace work. We are here to provide you with resources on the issues and program ideas. Also, let us know of your efforts so we can share them with others. Join us, won't you? Write to us at: UU Peace Network, 5808 Greene St., Philadelphia, PA 19144.

If you would like to be a part of the UU Peace Network, please complete the coupon below and return it to us.

Alternative to West Point Study Peace

—by Bob Alpern, Director
UUA Washington Office

There was much jubilation when the 98th Congress, in its final hours, passed the U.S. Institute of Peace Act (PL 98-525). A government institution dedicated to peace had been a dream of many since Colonial times. At last, on October 19, 1984, the President signed into law the Act mandating the establishment of an independent, non-profit national institution that would serve the people and the government through the widest possible range of education and training, basic and applied research and peace information services on the means to promote international peace and the resolution of conflicts among the nations and peoples of the world without recourse to violence.

As originally conceived, the idea was to create a Peace Academy that would eventually rival the three U.S. military academies. Political realities and compromises forced the scaling down of that grand design and hence the name change. Congress appropriated a paltry \$4 million to launch the Institute with no capital funds provided for a facility to

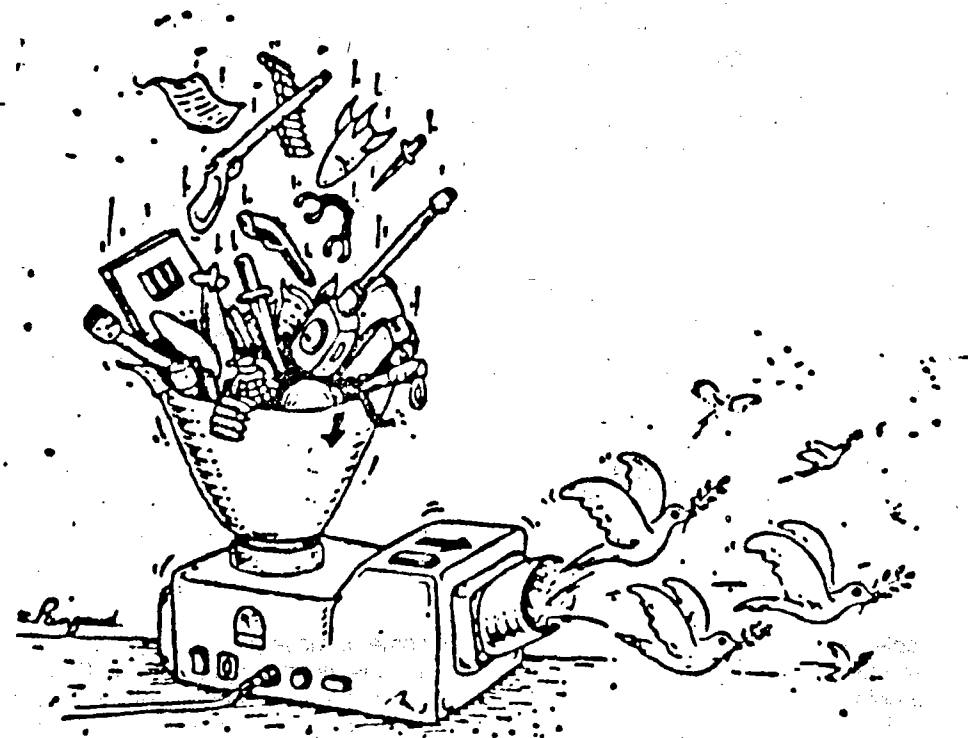
continued on page 10

UU - United Nations Sponsors Youth Peace Talks

Jim Olson U.U. Office

Twenty-six UU young people, ages 15-17, from British Columbia and thirteen states, converged on United Nations Headquarters for the Fifth Annual UU Youth Conference on Disarmament, November 8-11. UU-UNO and YRUU sponsored the conference, with travel subsidies provided by the UUA Grants Panel and YRUU.

The program consisted of presentations by resource people, small group discussions, review of audio-visual resources, a tour of the U.N. and an opportunity to sit in on a meeting of the U.N. General Assembly's First Committee, and worship. Activities were held at the Community Church of New York and the Church Center for the United



Nations (the home of UU-UNO).

Many participants were extremely interested in the United Nations. UU-UNO Executive Director Jim Olson described the U.N.'s role in voicing world opinion on the arms race, disseminating information through studies and the World Disarmament Campaign, and providing a forum for disarmament

deliberations and negotiations. The glimpse of the First Committee was both intriguing and bewildering, due to the diplomatic jargon and references to resolution numbers and little-known U.N. bodies.

During the conference a group of youth met to create a statement about their beliefs. It reads as follows:

UU Youth Conference on Disarmament Statement

We, the participants of the 1984 Unitarian Universalist Youth Conference on Disarmament in view of the catastrophic consequences of nuclear conflict and in order to provide ourselves and future generations with a safer world, believe that a unilateral freeze is an important step toward ceasing the senseless buildup of nuclear weapons. A unilateral freeze would help in acknowledging that any further buildup of nuclear weapons is unnecessary.

We also feel that a pledge not to use nuclear weapons first would help to set an even base for open negotiations toward disarmament.

We condemn leaders who justify the

escalation of the arms race by leaning on the theory that a limited nuclear war is both possible and survivable, a view we find unrealistic, inhumane, and unacceptable.

We have concluded that the USSR is not a dark, forbidding alien land—but a country of color, warmth, and humanity where the people are just as concerned about the nuclear arms race as we.

In order to avoid a nuclear catastrophe, we urge the nations of the world to increase communication and understanding among each other.

We can no longer wait for someone else to do something—to make it go away. We must work and fight for peace.

Yes, I would like to be a part of the UU Peace Network.

Name: _____

Phone: _____

Address: _____
City State Zip

Church Affiliation: _____

_____ Please Send the sign-up form for the RAPID ACTION ALERT NETWORK

_____ Please send GUIDELINES FOR FUNDS FOR PEACE

Return this coupon to: UU PEACE NETWORK, 5808 Greene St.
Philadelphia, PA 19144 IRUU



CONSCIENTIOUS OBJECTORS:

Those who believe war is wrong

—information for this article
was supplied by the UU Section for Social Responsibility

"BE IT RESOLVED: That the 1980 General Assembly of the Unitarian Universalist Association call upon its societies to establish, support, and encourage educational and counseling programs, so that all men and women may make informed decisions regarding registration for the draft and the option of conscientious objection or non-violent civil disobedience, with particular concern for those forced to consider military service by pressures of economic or racial discrimination."

This statement by the 1980 General Assembly reaffirmed the Unitarian Universalist commitment to encourage young adults to deeply consider their own beliefs about war before signing anything that would forfeit their right to make their own life decisions. The resumption of draft registration, in 1980, and the passage of the Solomon Amendment, require men and women to sign a statement attesting to the fact that they have registered, or are not required to register, before they can receive federal financial aid. The decision to register, or not to register can have a major impact on young adults' lives.

As the laws stand now, every young man must register for the draft within 30 days of his eighteenth birthday. Non-registration is illegal and subject to a penalty of up to five years in prison and/or a \$10,000 fine. No one can request conscientious objector's status until receipt of an induction notice, at which time one will have 10 days to file

a CO claim with the Selective Service system. Unfortunately, it's not as simple as it sounds... CO status can be granted only to those who object to participation in war in any form on the basis of religious or other deeply held beliefs. If you believe you are a CO, you will need to be able to prove that to the draft board in the event that you are called upon to serve.

Before you register, talk to the draft counselor; if you have already registered, talk to a draft counselor. Draft counselors are volunteers in your community who have up to date information on the laws currently governing registration and the draft.

Establishing a history of objection is crucial. Filing a card with CCCO (the Central Committee for Conscientious Objectors) and writing "I am a conscientious objector" on your Selective Service registration form are helpful only in the sense that they are ways to prove your beliefs date back to an early point. These symbolic gestures must not be thought to establish CO status in and of themselves. You must begin to keep a file NOW! Keep copies of your file for yourself, your counselor, and your family:

- Copy everything you receive in the mail from the Selective Service, and all your correspondence to them. Use certified mail, return receipt requested, in each instance.
- Write down your own beliefs about war, how you acquired these beliefs,

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Human Rights

UU Imprisoned In Nigeria

—Caprice Young

It's a question of human rights. It's a problem of national sovereignty—does one country have to justify its actions to another country? What if one country believes a citizen, from another country, doing business within their country, is endangering their country's economic security? Does that country have the right to try that person for economic crimes and, if she is found guilty, kill her?

Marie McBroom is a Unitarian Universalist in trouble in Nigeria. The

Metro-New York District Youth Board brought their concern for Mrs. McBroom, a concern which has been felt throughout the denomination, to the attention of the YRUU Steering Committee. Based on information from Ritchie Dawkins, the Metro-New York Youth President, as well as articles from the *UU WORLD* and the *New York Times* chronicling Marie McBroom's crisis, the Steering Committee wrote two letters on her behalf. The following letter was sent to President Ronald Reagan:

January 15, 1985

President of the United States
The Honorable Ronald Reagan
White House Office
1600 Pennsylvania Avenue NW
Washington, D.C. 20500

To President Ronald Reagan:

We are writing to you in concern for Marie McBroom, a United States citizen, who was held under inhumane conditions for more than nine months without charges in a Nigerian prison. She will be tried by a Nigerian military tribunal for crimes falling under a decree issued five months after her arrest and applied retroactively.

We, Young Religious Unitarian Universalists, are especially concerned for Mrs. McBroom's welfare because the *New York Times*, December 9, stated that she is in danger of being put to death by a firing squad—murdered—if she is found guilty. The Nigerian government is particularly extreme right now, being led by General Mohammed Buhari, who overthrew the legal civilian government in a military coup in 1983.

The United States government has the responsibility to take care of its citizens both at home and abroad. The arbitrary and inhumane treatment of Mrs. Marie McBroom is completely intolerable. We urge you to exercise your authority as President of the United States to diplomatically intervene for the safe release of Mrs. McBroom before it's too late.

Respectfully and for justice,

Ms. July Siebecker, Spokesperson
Young Religious Unitarian Universalist
Continental Steering Committee

Direct Action Will Block MX

—by Bob Alpern, Director,
UUA Washington Office

In late March, House and Senate votes are expected that will decide the fate of the controversial and costly, first strike capable, MX missile. After March 1, the President can ask Congress to release \$1.5 billion for the production of 21 new MXs. Each House must then vote twice, within 72 hours, to authorize and appropriate the funds. If any one of the four votes fails, then President Reagan's pet missile, which he calls "peacekeeper," would be dealt a fatal blow.

However, for tactical reasons, the Administration, may decide to delay its request, and launch a major lobbying effort to beef up sagging support for MX in Congress. In light of the recent agreement between the U.S. and Soviet Union to resume arms negotiations in Geneva, at about the same time as the votes, the Administration is likely to warn Congress, that any unilateral action to

block MX could seriously undermine the U.S. bargaining position, on the eve of negotiations. This kind of approach could win over some votes and affect the outcome, which at the moment does not appear too good for MX.

A few other factors may also affect the outcome of these pivotal votes.

There is mounting pressure on Congress to reduce soaring budget deficits by cutting Federal spending. Since the MX is viewed as a white elephant it is a prime target for pruning the enormous military budget.

Even if the MX loses on this round of votes, the Administration plans to ask Congress for \$3.4 billion, in fiscal year '86, to build 40 new MXs. Such a request coming on the heels of a defeat would face strong Congressional and public opposition.

RECOMMENDED ACTION

Write your Senators and Representatives **immediately** and urge them to vote against any further funds for MX.

Besides production money, several billion dollars are being spent each year for MX research and development. The spigot needs to be turned off.

Then, organize a delegation visit to your members' of Congress home district offices to discuss MX. Most members come home on weekends and appointments can be arranged by calling their local office listed in the telephone directory. Before Congress really gets going they are particularly interested in hearing from their constituents. Do not forget newly elected members who are most accessible and want to know what people at home are thinking and concerned about.

If you want to affect the MX vote use the letters to the editor column of your local newspaper to express your views and raise questions about a Senator's or Representative's position. This can have tremendous impact on your legislators.

For latest information on MX contact the UUA Washington Office, 100 Maryland Avenue, N.E., Washington, D.C. 20002, (202) 547-0254.

A nearly identical letter was sent to the Nigerian Ambassador to the United States of America, Ambassador I. C. Olesimeka. The Nigerian Embassy responded with a statement saying that McBroom supporters have "wrongly portrayed her case as that of violations of human rights, as if American nationals, let alone foreign nationals resident in the United States, would ever be conceded the right to violate the laws of the United States."

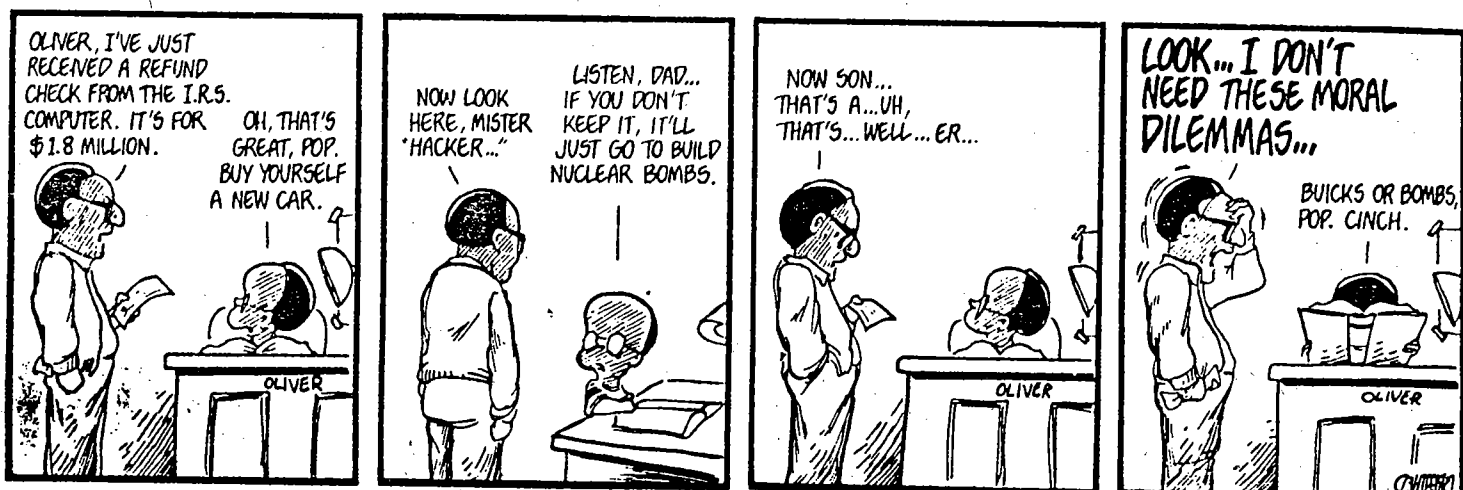
The law the Nigerian government accuses Mrs. McBroom of is export-petroleum products without a license. According to the Nigerian statement, Mrs. McBroom is charged with exporting "more than a million gallons of crude oil and twenty thousand metric tons of automobile fuel worth millions of dollars." In light of the unstable economic conditions in Nigeria, the new government considers this a very serious

"...a very serious crime, punishable by death..."

crime, punishable by death, although the last government punished similar crimes with small fines.

"The American businesswoman was duly arrested by the law enforcement agents of the Nigerian government; the American Embassy promptly informed; consular access granted her; and medical facilities made available in accordance with international practice," the Nigerian statement said. However, Richard Weeks, a State Department spokesman, was quoted in the *New York Times* as saying, "The Nigerian Government has not complied with its duties under the Geneva Convention." He said that the United States embassy was not informed of Mrs. McBroom's arrest in February, 1984, and that, until the end of September, officials were

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SPIRITUALITY...

Spirituality is a hard word to define in one neat sentence, or even in a paragraph, because it deals in ideas and feelings that are outside our ordinary experience. We can talk about ways to "catch the spirit" but each person's experience of it is intensely personal and unique. Still, it has something to do with allowing ourselves to become aware of our relationship to the universe, in knowing with our mind and soul that we are one with all that is. Some people find it helpful to express

these ideas in terms of their relationship with God. For others, a sense of the spiritual comes from their experience of the natural world or from their relationships with other people. However we find it, and however we put words to it, an awakening of the spirit reveals a little of the mystery, majesty, and meaning of our lives. In reading the following essays you will get a sense of the rich diversity in our understanding of spirituality.



Move the Spirit

With all the changes going on in YRUU—the politics, the people, the attitudes—I think it is important to make sure that a vital part of our organization doesn't become lost. This part, if extracted from YRUU would take the life's blood right out of it. That part, of course, is the spirituality. Spirituality in this organization is essential as it provides personal growth as well as stabilization for the group as a whole. Spirituality need not be always "deep" and "heavy," as some might have come to believe. Looking misty-eyed and singing "Dear Friends" doesn't always spell out a surefire dose of spirituality. A lit candle, a dark room and "OM" ringing out doesn't always mean spiritual discovery. The problem is that in the changeover of the faces of the UU youth group, some portions haven't been dealt with sufficiently. Spirituality is something that moves the spirit, whatever that may be. Singing "Dear Friend" *may be* a very moving experience, and a dark room with "OM" may mean much personal discovery. However, if it don't mean nothin', if you don't learn nothin', I don't think it's "spirituality."

Spirituality is movement; it's more like a verb than a stationary thing or noun.

When we start looking at spirituality as though it were a thing (i.e., table, lamp, car, spirituality, chair . . .), we have lost the meaning of it. It is forever evolving, changing, or subject to changes. If we put a lock on it, never talk about it, try and stay decided and unwilling to question it, I don't think that's what it is. A secret I learned about spirituality is, share it and it's alive. Just think about it, keep it all to yourself, bottle it up, and it's not. The only way my views of spirituality in this article have any substance is by you, the reader, reading them. Just sitting here on the pages it does nothing.

If spirituality isn't real for *you*, it's not. If on the other hand it is, it is, whatever the form of it may be. Share it, bring it alive. After all, a candle is not there to illuminate itself. Bring light forth not only in YRUU, but everywhere.

—Prince



Photo by Bruce Fiene

Body and Soul

"Body I am, and soul"—thus speaks the child. And why should one not speak like children? But the awakened and knowing say: body am I entirely, and nothing else; and soul is only a word for something about the body . . . 'I' you say and are proud of the word. But greater is that in which you do not wish to have faith—your body and its great reason: that does not say 'I' but does 'I.' "

—Nietzsche

Certain schools of "spiritualism" would have us believe that the body is unnecessary: a flaw with which the perfect soul is marred. It is not best for these thinkers to be proved wrong. Perhaps they should only leave their bodies and so leave the world. That way the rest of us could decide the body's usefulness without their verbal interference.

The spirit is inexorably entwined with the body. Form without spirit cannot function. Yet spirit without form may find difficulty itself in our neatly packaged world of "reality."

A virtuous person is not necessarily the possessor of a virtuous spirit. Segments of society pass moral judgments on a person's actions; labeling one as praiseworthy, the other as undesirable. It is this predisposition of social groups to desire *certain* acts that makes diagnosing integrity so difficult. A truly good person follows his/her own feelings, whether these feelings are considered socially acceptable or not. The darker spirit often suppresses its nature, fearing the condemnation of undesirable expression.

There is no such thing as an inherently good or bad spirit. All spirits contain capabilities for both. A spirit striving for a goal is "good." A spirit that does not strive for a goal is not bad, merely unmoved. "Bad" spirits can only be considered those which struggle against all goals. To quote again from Nietzsche: "What is done out of love always occurs beyond good and evil."

—Ann Wilkinson
Greeley, CO



Memoirs of an aging LYRer

by Rev. Judith Walker-Riggs

It is beginning to snow, the first snow of the winter for the Washington, D.C. area where I now live. I am flooded with memories.

Snow. My first LRY conference ever (was it still AUY then?) in Springfield, Mass. Riding home in my new friend's convertible, it snowed. The car top was frozen open. We huddled together. People warm, but feet cold!

Snow. At Phillips Exeter Academy one winter weekend in the 1950s, our Federation of LRY groups from the Boston area got together for a conference. I remember intense discussion (about what I no longer know) until 4 a.m. in the Advisor's room; meeting and enjoying new people; and most of all, the sense of being supported and challenged by a movement which was something much, much bigger than my own home church.

Snow. We took an LRY camping trip to Mt. Washington. May 30, and it snowed again! Meanwhile, one of us had come down with the 24-hour dreaded heaves. We *all* caught it that first night, in the snow. The truly ill (I was one) were allowed to seek shelter in the cars, stretched out on the seats. All you could hear that night was the erratic opening and slamming of car doors as people got up, got sick, and crawled back in a car. Needless to say, we left early the next morning. About halfway home, the tents, heavy with snow, collapsed the car roof. And on we travelled with one arm up holding up

the roof of the car, and one hand holding the bowl in our lap.

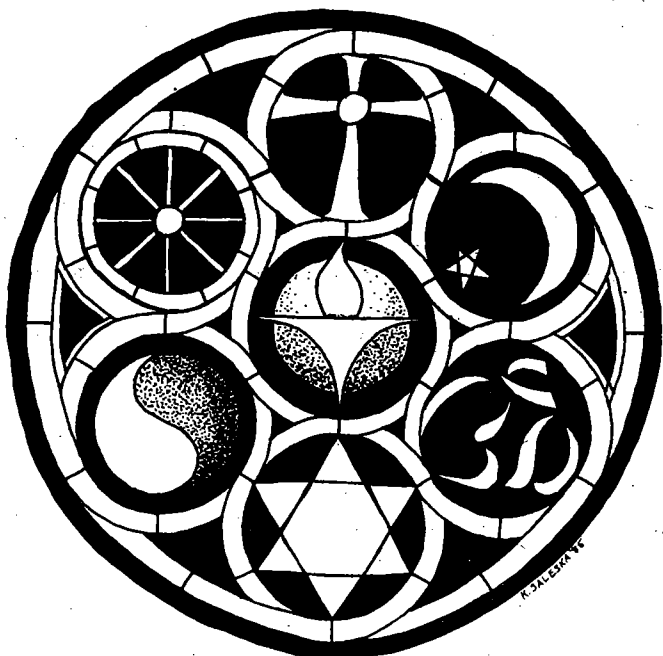
Believe it or not, without these events, I would probably never have become a UU minister, much less risen to my "exalted" position as a member of the UU Board of Trustees. That youth group at church was a vital and important part of my life, whose influence has not faded, and will remain with me forever. Why?

I didn't know it would be anything special at the time. I mean, I just joined because that's what was expected when you got to high school. Yet how central it proved to be. It taught me that a church should be a supportive and caring place. And it taught me that by being that.

People can say the youth are important, but my church, the Melrose Unitarian Church in Massachusetts, proved it by their actions.

First of all, they actually spent real money on us! They paid for a Youth Director or whatever the title was. Indeed, they paid quite a lot for someone to work with us Sunday mornings and evenings week in and week out, to plan outings like the camp-out, to help and encourage us to get to conferences, local, federation, national, even international! They even spent money on us *after* the church dinner where, as an LRY "server" I poured hot coffee down the Church Treasurer's neck!

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it was over

and I was mad, so mad, but sad, too. God! was I confused. I wanted to cry and yell at the same time but I couldn't do that; most of all I wanted to run away from it all, so I was going to walk down to the lake and try to figure it all out alone

but you were there asking was I okay? because I guess I didn't hide my hurt as much as I thought, and I couldn't say yes because I can't lie about that so I just said I was going for a walk, and you said can I come with you? and I said I'd rather be alone but you persisted and said you wouldn't say anything you'd just walk, and what could I say to that? so we walked away from it all, the mile or so down to the lake, and I wanted to tell you so bad but knew I couldn't control my tears if I started, so I didn't and then finally when we were almost there, standing on top of the hill looking over the valley through the fog with the lake behind us, only I wasn't really looking at the valley, more at the fog, I couldn't keep it in anymore, and it all came out, and I cried and cried and you didn't say anything until I was finished, just held me tighter, and then a few comforting words but most of all just held me, and when my crying had slowed enough for me to see, we walked silently back to camp holding hands together.

—Ben Ford
St. Paul, Minnesota

Reflections on the Death of a Friend



"Last night my dearest Helen flew ever so dramatically to her death from the 12th floor of her hotel. Marcus said it was like someone had tipped over a Monopoly game just when we thought we might win. No—I'm still playing!"

"Spirituality," a word I've learned to substitute for "religion," but as this penetrated my thoughts of our finite nature as human beings, all I could think of was our fear of all things truly spiritual.

Divine, ethereal, religious, holy, ghostly, supernatural, unearthly, unworldly; all these and more describe the spiritual realm yet all these "words" seem out of reach and to so many people they're so unreal.

Someone asked me if I was religious. What they wanted to know was if I went to church every Sunday and prayed to God (their God). How could I tell them my "church" has no walls, or that I can pray to a blade of grass just by thanking it for being there or that the spiritual power they called "God" has no name in my personal religion because I choose not to limit it by labeling it. How could I tell them this so they'd understand? I told them (with just a touch of sarcasm) that I am a spiritual entity, but that they would probably not consider me "religious." Unfortunately, they began to tell me that I could be saved from purgatory if I planned now for the afterlife; I left for the other side of the bus station.

"My friend Helen died a week ago tonight and I will miss her love and her laughter and all the seemingly insignificant wonders that endeared her to me, but I wish her spirit strong winds and fair weather because along with our love for each other is the knowledge that we've a long way to go—both of us—and to both of us I wish a safe journey."

So many people claim to know where we go from here but who are we to be so sure. I only know "the afterlife" is a curiosity, a new adventure for me so that when my time comes I'll try and be ready to move on.

For so many people death is something to be feared not so much for its unknown results but from the knowledge that we're losing a life that we've not used to our full advantage. We can only hope then to live every day to its fullest and not regret a single moment well-lived; then we can die in peace.

Spirit

Join me dancin'
I'm taking Mama Nature by the hand
And we is gonna waltz
Through the ocean breezes,
Jitterbug 'cross the highest hills,
Tango through teams of sunlight,
And slide on down through
The puffiest clouds we can find.
Then spirit
Join me laughing
In my little house
With the fence fallin' down
While Mama Nature waits outside
Cause I ain't ready to go back just yet
I'm too busy
Living my life.

—Susan Aubrey
Santa Cruz, CA



Photo by John Mallett

Essay on Spirituality

—Bill Schulz

When I was in high school, I ran track for a season or two to meet my athletic obligation. I did not do this because I liked running. Even in high school I was greatly enamored of Queen Victoria's famous advice to "never stand when you can sit; never run when you can walk; and never pass up a chance to go to the bathroom." No, I ran track because it required less skill than basketball and less ferocity than wrestling. And I made sure that, if I could not avoid running altogether, I would at least specialize in that event which required the least of it and got it over the quickest. I would, in other words, specialize in the 100-yard dash!

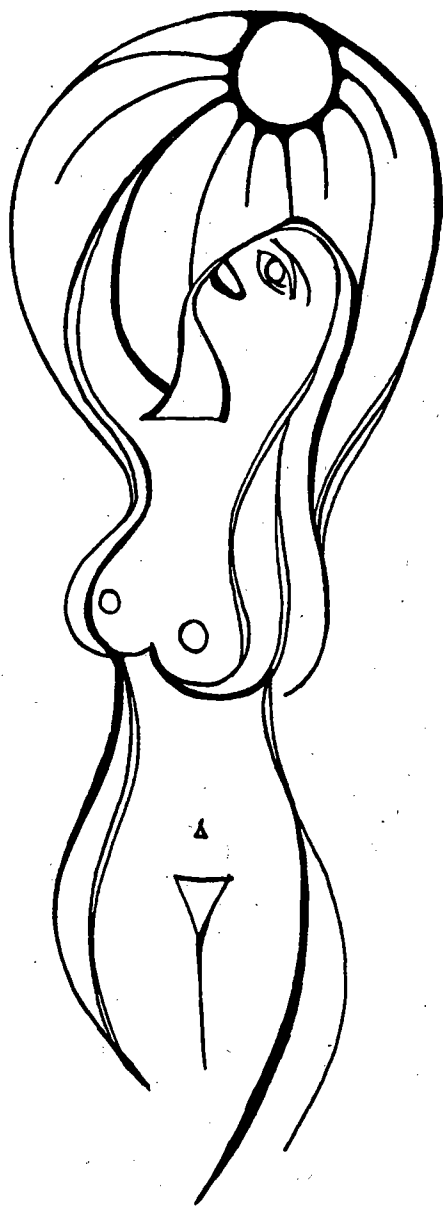
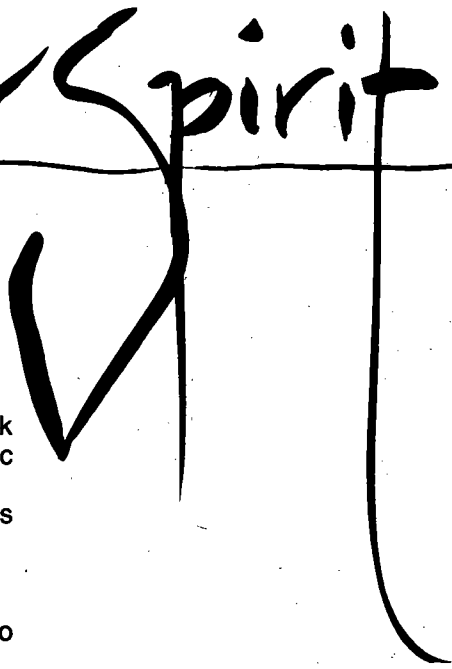
Now frankly I remember virtually nothing about my track career and neither does anyone else. But what I do recall most vividly is what I liked best about the sport. Whereas the coach and all the stars of the team would wax poetic about the "thrill of the run," what I liked best about running was that, once you were finished, you had to take at least 10 minutes to catch your breath. It was during those 10 minutes of breath-catching that the most remarkable insights would come to me—insights like, "What am I doing running like a maniac when no one's even chasing me?"

I cite all this in an essay about spirituality because in a very real sense spirituality is not unlike catching one's breath. Indeed, in Hebrew the word "Spirit" originally meant "breath" or "wind." What is most exciting to me about Unitarian Universalism today is that I sense across our movement a renewed interest in matters of the Spirit, something like a collective "catching of breath." It is as if we have all been running, running, and are finally taking a break from the dash.

For decade after decade we Unitarian Universalists have thought that religion had primarily to do with questions of Truth, with right and wrong beliefs. Was Jesus God or was he not? Is the Bible true or is it not? Has life a meaning or has it not? For decade after decade we have described ourselves as "seekers after truth." We have been caught up in the thrill of the run.

Now whether something is true or false is of course very important. But what we have come more recently to

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ADRIAN 85

Teenage Spirituality

Sandra Mitchell Caron

On the surface, idealism is far more characteristic of the years from thirteen through nineteen than is spirituality. But I would suggest that spirituality bears a relationship to idealism that is similar to the relationship of theology to religion.

Theology (or thealogy, as it is often written by women today to make clear that deity is female as well as male) is the study of the nature of God and religious truth. Religion is the expression of our beliefs about God and the universe in liturgy, art and action—that is, "walking around theology."

Spirituality is for me a deeply-felt oneness with all being, a long contemplation of eternal truth. It is the essence of spirituality that Rupert Brooke described when he spoke of "... this heart, all evil shed away, a pulse in the eternal mind, no less ..." There is a sense of withdrawal in spirituality, but there is also a sense in which the spirituality that young people share with all humanity is the root of their active and connected idealism.

Elizabeth Schussler-Fiorenza has suggested that spirituality may be defined in part as an enabling dynamic. Spirituality, the sense of being a pulse in the eternal mind, all evil shed away, is the enabling force that sustains idealism, and gives us strength to question. Idealism, then, is the external expression of spirituality.

One of the most important roles of our religious body is to defend the spiritually-enabled idealism of young Unitarian Universalists against pseudo-realism. Good is no less real than evil; hope is no less real than cynicism. The fact that humanity has not achieved perfection does not mean that this generation cannot make significant advances toward peace and justice and a world community based on love. Youth, sustained and enabled by the spirituality we share, has the potential for creative collision with the systems and precedents of our world because it has not yet been defeated by commonly accepted—and much distorted—views of reality.

Have confidence that your vision of the world is real too, and in your creative collision, may it be the world that changes and not you.



Old Friends

I have just made two new friends, Spirituality and Religion, that I must tell you about. It amazes me that they are together at all. They are Ghost hunters who can't agree on how to catch a Ghost. Spirituality's strategy is to go to a mountain top at sunset or to a forest on a starry night and search with her intuition, her heart, until she locates the Ghost. Once found, she chases it down and wrestles it to the ground. This sounds exciting as hell to me. It is sort of the gut or primal method. Religion uses the intellectual web way. He ensnares the Ghost by slowly building a net around it. The net consists of rules. Which rules one uses depends upon the kind of Ghost one wishes to catch. His approach is quite simple, actually. He told me about a commonly used tactic which is the systematic application of 10 rules, or did he call them Commandments? By applying these rules one slowly weaves a net around the Ghost-Wah-la, no place to escape. Both designs seem to work, though not without fail. They've hunted many Ghosts, caught some—lost a lot. I'll be joining them on their next hunt. I'll write when I return.

with love,
Introspection
—Tad Waddington
Tempe, AZ

P.S. Did I mention that they are Siamese twins?

MY SPIRITUALITY



"What, the guy who laughs and rolls around on the floor during worship is writing an article about spirituality?" That's right—because I know a lot of people feel the same as I do—that the worships we have are really stupid, but that we do have a spirituality.

I know that some people put a lot of time and energy into them and that sometimes a lot of emotions and feelings are brought out during them. However, I'll puke if I ever have to sit in another circle, hold hands (left up, right down) with some weekend hippy from New Jersey while staring at some stupid candle and chanting some stupid words from a DD game. No, you usually won't see me at these worships.

The people of my church at home would oust the minister if every Sunday we got out of the pews and onto the floor. When I go to church there is a minister and there is a congregation. I know that none of us are ministers, but a structured worship would be nice for a change.

Enough complaining. What I am writing about is that I and a lot of other

people are spiritual, although we don't attend worships. Where do we find our spiritual strength? I find mine in our group, just hanging out with friends or cool people, not at any special place or time. Call it community or friendship, I've never attached much significance to the words, but what I really thrive on is the energy of people interacting in a group. (By the way, I am not the energy vampire that one person claimed I was.) The togetherness of a group really does a lot for me, whether the entire group is having fun, or if people are hating me and my friends. I am tired of going to conferences and hearing old hippies saying things like, 'going to conferences these days is like babysitting' or 'that little kid is an asshole.' This sort of attitude doesn't make us any better and it only serves to destroy conference unity. We're just being older assholes.

People should stop doing these stupid worships and worry about something more important, getting to know the person next to you.

—Hank Pierce
New Bedford, MA



Photo by Bruce Fiene

Savior

El Salvador
People in trouble,
Climbing into the mountains
To ask God for help.
Having no voice within the
Realm of Earthian objects,
They use the only voice
They have.

"I speak with God,
I ask him to give me strength
To come down off the
Mountain and one day
See life in rolling green
Valleys."

There are times when one must realize that our
political discussions have gone on
At impasse long enough—

When an inner voice,
Recognizing at once
The blood of today's futile battle,
The explosive truth,
The life beneath it,
Which has breathed the skies
Of an eternity,
knows it must end.

A child cannot pick flowers
Play with animals
Listen to grandmothers' epic
In El Salvador.

I know that child
Must watch a bloody knife
Tear open her mother's womb
And she must go on feeding
Her brothers and sisters.

The only arms that reach for her
Now are the fat limbs,
Greedy for spare ribs
And she must hate those arms.

And I, I can relax here.
It is easy for me to curl up
and close my eyes
Knowing the sirens
Scream not for me.

What we share is the voice inside,
Our brown eyes gleaming out truth and fury,
And the power more than
Arms looks down from above
the mountain,
Somewhere near the moon,
Sees an insect crawling
On our planet
Called injustice,
Called domination,
And will be called upon
To give sanctuary.

—Candace Corrigan
Pacific Palisades, California

Oh Mother
You are a ghost that is always
with me.
As I drink
You whisper, "Not too much,"
As I smoke
I hear you gasp,
And when I am with men
I feel your tears.

Oh Mother,
I will always love you
Though I cannot always
listen to your wisdom.
You have lived and learned,
But I must make my own
mistakes.

Oh Mother,
The shoulder I could turn to
Though I won't always,
If I told you my troubles
You would cry.
You would die.

So, dear Mother,
I will only tell them to your
ghost,
Your ghost that is always
with me.

—Leila Mohajerin
Atlanta, Georgia

A Soul Without Love

Once, on a yellow paper with green lines he wrote a Poem, and he
called it, "Hope"

Because that was the name of the Poem and that was what it was about.
The teacher gave him an "A" and a gold star
And his mother hung it on the kitchen door and read it to all his aunts
That was the year his sister was born
With tiny fingernails and no hair
And Father Tracey took the kids to the zoo
and let them sing on the bus
and his mother and father kissed a lot
and the girl around the block
sent a Christmas card signed with a row of X's
and his father tucked him in bed every night
and was always there to do it.

Once, on a blue paper with white lines
He wrote another Poem and he called it "Autumn"
Because that was the season and that's what it was all about.
The teacher gave him an "A"

And told him to write more clearly
And his mother didn't hang it on the kitchen door
Because the door was just painted
That was the year his sister got glasses
with black frames and thick lenses
And the kids told him why his mother and father kissed a lot
and that Father Tracey smoked cigars
and left his butts in the pews
And the girl around the block laughed
when he went to Santa Claus at Macy's
And his father quit tucking him into bed at night
And got mad when he cried for him to.

Once, on a paper from his notebook
He wrote another Poem and he called it
"Questioned Marked Innocence" because that was the name of the grief
And that was what it was all about.

His Professor gave him an "A" and a strange and steady look
and his mother didn't hang it on the kitchen door
Because he never let her see it.

That was the year he found his sister necking on the back steps
And his parents never kissed or even smiled
And he forgot how the Apostles Creed went. . .

And Father Tracey died
And the girl around the block wore too much makeup
That made him cough when he kissed her
But he kissed her anyway

And about 3 a.m. he, himself in bed, and his father soundly snored.

That's why on the back of matches
He tried another Poem and called it
"Absolutely Nothing" because that was what it was all about.
And he gave himself an "A"

And a slash on each wrist
And hung it on the bathroom door
Because he couldn't reach the kitchen.

—author unknown

The minister
no longer preaches.
His lifetime goal of stability
has reached the end.
I saw him walk upon the stage,
stooped and small
and floundering in the learned man's gown.
I realize now this Grand Ceremony of Beginnings
is the end for him.

His illness prevents him from continuing.
And he has just started.

The New Life of Sun and Expansion
has turned into hospital halls
where the strong minister I know so well
becomes confused and lost.

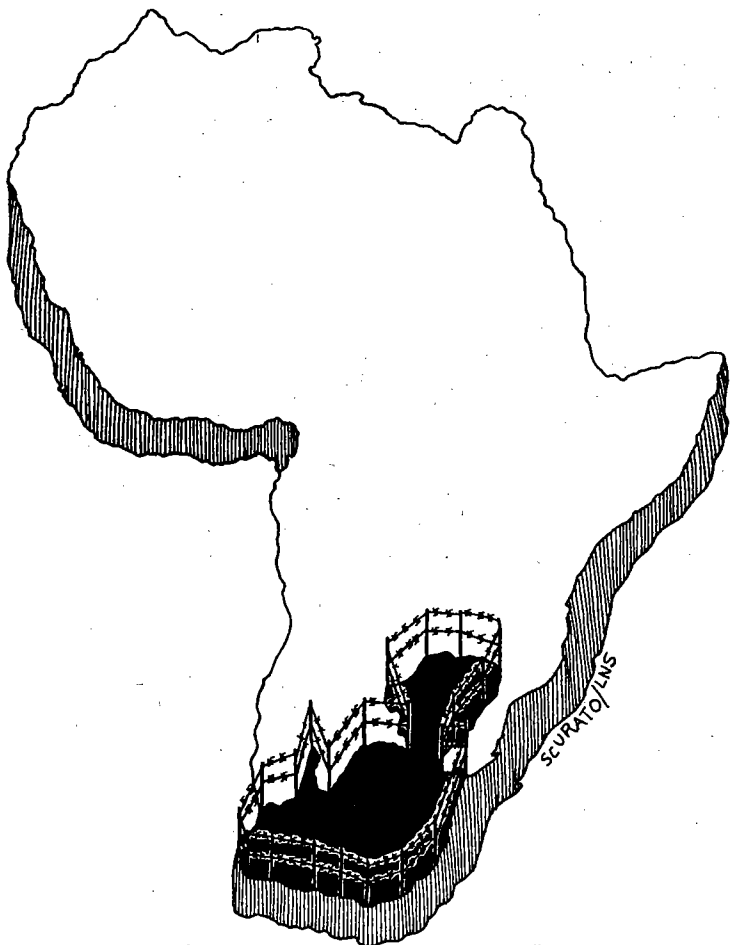
Now he receives the revered document
amid smiles and sighs
But no pulpit for his calling
awaits to fulfill his dreams.

Then grand and familiar
the thundering organ trembling
Tearing my Soul
Releasing my Tears
Convulsing my Body,
for my father.

—Kent Saleska

I buried a shell in the sand
A time capsule, a bomb
a whisper, a cry, a prayer,
Hear me
Hear
Unbury it
Put it to your ear.
Listen
I sing to you
You hold my plea
Listen . . .
You hear the sea . . .

—July Siebecker
Princeton, NJ



"THE SILENCED MAJORITY"

LATE BREAKING NEWS—Laila Ibrahim and Caprice Young, the YRUU youth staff, were arrested with Eugene Pickett, President of the UUA, outside the South African Embassy on February 21. The charges, demonstrating within 500 feet of an embassy, were dropped the following morning. The youth were demonstrating against South Africa's official policy of racial discrimination, apartheid, which robs blacks of their basic civil rights, including the right to vote. For more information, see the next issue of *Synapse* and the *UU WORLD*.

PEACE INSTITUTE

continued from page 4

house the Institute's mandated activities. Early in 1984, the Reagan Administration refused to consider a proposed five year \$60 million budget for the Peace Academy because of "economic conditions." At the same time, the Administration requested \$1.5 billion for production of 21 MX missiles and was prepared to pay over \$225 million for a single B-1 bomber.

Now the Peace Institute is encountering Administration resistance in getting off the ground. The fifteen (15)-member Board of Directors were to begin their terms, on January 20, 1985, but, as of late January, none of the 11 Directors to be named by the President had been announced. The others are ex-officio members (Secretary of State, Secretary of Defense, Arms Control and Disarmament Agency Director and President of the National Defense University). No action on Board appointments will be taken, according to the Administration, until the legislative changes the Administration proposes in the Institute's charter are acted on by Congress. Although the specifics of these changes are not public knowledge, it is believed that they are of a clarifying, as well as of a limiting, nature.

During the time it takes to work through these latest obstacles, there are some critically important things that concerned people can do.

RECOMMENDED ACTION

The President needs to hear your support for the Institute and for expe-

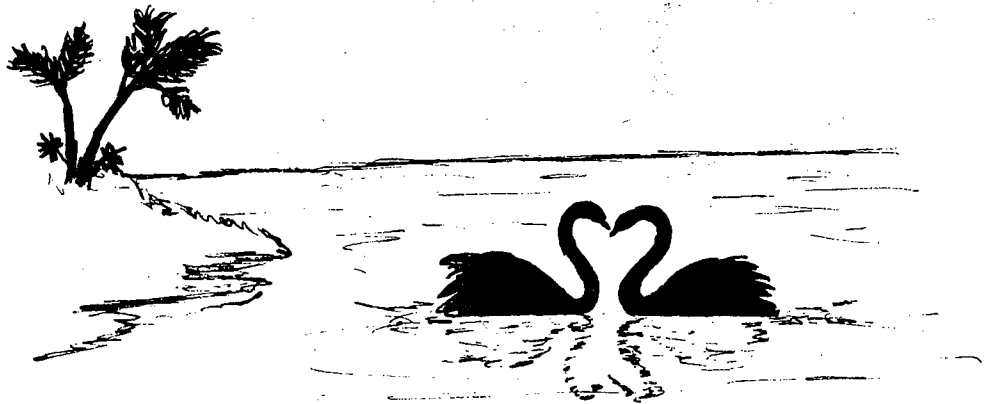
editing Administration proposals to Congress and pressing for quick action once sent up to the Hill.

Since no appointments to the Board have been made, the President needs encouragement to choose men and women with outstanding qualifications. Members should not be chosen because of their political affiliation or ideological predisposition. All should have a combination of academic and practical experience, in related fields of study and at the international, national and community levels, as well as a solid commitment to use cooperative means in seeking to resolve conflicts. All should be willing to commit substantial time to their Board responsibilities and should be persons of stature, with credibility in the world community. Each Presidential appointee must also receive Senate approval.

Letters to the President between now and April 20 can affect the Administration's procedures. Letters to the Editor of newspapers about the Peace Institute and the delays in launching it can generate additional pressure on the White House. Write: The President, The White House, Washington, D.C. 20500; Dear Mr. President . . . ; Respectfully yours . . . Start writing today and send Xerox copies to your two Senators and Representative.

For more information contact the UUA Washington Office, 100 Maryland Ave., N.E., Washington, D.C. 20002, (202) 547-0254.

YRUU will carry a banner in the National March for a Nuclear Freeze in Washington, D.C., April 20. For more information, contact Caprice in the YRUU office (617) 742-2100 or Bob Alpern in the UUA Washington office (202) 547-0254.



Conscientious Objection

continued from page 5

and how they affect your life, your work, and your community involvement. The basis for your claim must be moral or spiritual. A claim based on political concerns will not be sufficient to attain CO status.

- Good letters of support from a religious leader, teacher, employer, roommate, friend, and/or neighbor are important. Choose your references carefully from persons who are familiar with the position that you are taking and who believe in your sincerity. They need not agree with your beliefs; in fact letters from persons who do not agree, such as active or retired military personnel, yet who attest to your sincerity of moral conviction will be helpful.

- Compile a list of books, films, organizations, anti-war activities, and people that have helped form your beliefs. Maintain documentation of public service and humanitarian work, copies of term papers, letters to editors and friends that express your convictions. Read, study, reflect . . .

- ABOVE ALL, see a draft counselor. A draft counselor is useful as a sympathetic non-manipulative friend with whom you can examine the moral, religious, social, political, and personal implications of your choice. Your local UU minister can help you find draft counseling. Also, contact CCCO which maintains a national list of counselors.

In 1961 the Board of Trustees of the UUA established a Registry of Conscientious Objectors to provide a record of voluntarily written statements of objection to the participation in war by members of Unitarian Universalist churches and fellowships. These should be sent directly to the CO Registry, UUA, 25 Beacon St., Boston, MA 02108.

The UU Peace Fellowship (UUPF) also offers support to young people in their decision making. You can reach the UUPF at the North Shore Unitarian Society, Plandome Road and West Gate Blvd., Plandome, NY 11030.

You can request a card for CCCO that will be kept on file after you fill it out and return it. In addition, you will be put on their mailing list for update reports on registration and the draft. Their address is: CCCO: An agency for military and draft counseling; 2203 South Street; Philadelphia, PA 19146; (215) 545-4246.

For other reference information contact the YRUU office at the UUA, 25 Beacon St.; Boston, MA 02108; (617) 742-2100 ext. 246, where there is a file of draft and CO information that is helpful.

Human Rights *continued from page 5*

repeatedly denied permission to visit her at the prison. Mrs. McBroom also was not allowed to see her lawyer until the morning before the trial, according to her daughter's account.

Phillipa Pinkard, who works for the respected human rights group Amnesty International, claims that adequate health care has not been provided and that Mrs. McBroom has suffered from dysentery and malaria and has lost 40 pounds. Ms. Pinkard also noted that "she has not been physically abused or beaten." Amnesty International has not officially taken the case because Mrs. McBroom is charged with economic rather than political crimes.

Finding the truth in the case of Marie McBroom is difficult at best. The United States Embassy says one thing is true, the Nigerian says another. How can outsiders decide whom to believe? How can outsiders decide whom to believe in time to take a stand in time to save Marie McBroom's life? Concerned citizens face the problem of finding the true facts whenever they get involved with issues and personal crisis. What can a regular person do?

"I don't think they will kill her," Phillipa Pinkard remarked. "They would have killed her a long time ago. But I don't know if she'll ever get out."

UNITARIAN UNIVERSALIST NATIONAL WORKSHOP ON SOCIAL JUSTICE

... AND ECONOMIC JUSTICE FOR ALL
sponsored by the UU Social Action Clearing House,
and the National Workshop Planning Committee

The recent elections make it even more important for UUs, and UU youth especially, to understand and address economic justice in a national and global context. In the face of media reports claiming that youth today are only interested in their own economic future and not the conditions other people must face, we must educate ourselves and speak out for social and economic justice.

The workshops, events, and speakers of this conference will give youth a chance to become empowered, able to act on their beliefs and values in order to make a difference. Conferees will be briefed by experts on current issues such as: The Arms Race and the Budget, Economic Equity for Women, Central American Policy, South African

Policy, and Human Needs and the Budget. After the workshops and briefings, participants will talk to their congresspeople face to face, then return to the conference center for worship, games, and entertainment with an activist slant.

In recognition of limited financial funds, the youth registration fee will be half the regular fee, only \$45. There will also be cheaper-than-usual housing and some travel subsidies. The national workshop will be from Sunday, April 14, to Wednesday, April 17, at the Howard Inn in Washington, D.C. For more information, contact Caprice (Cappie) Young at the Youth Office, 25 Beacon St., Boston MA 02108, (617) 742-2100 ext. 246, as soon as possible.

IRF 1985--

From Barriers to Bridges

By Bob King and Darien Dew

Anyone who takes the time to think about it at all would probably say that "international relations" are in a pretty bad way. We experience the indications of conflict and misunderstanding in the media nearly every day. In truth, most of us actually feel that the media over-reports news of international import, but the fact is that some of the less sensational conflicts and tragedies never reach international press. That media bombardment simply shocks us and makes us feel helpless while global problems increase in number and complexity, leaving us less capable of grasping their extent and generating solutions for them.

It is generally true that complicated problems arise from deeply rooted but understandable causes. Often the same solutions that work on a personal problem work on a much larger scale; the single reflects itself as a paradigm for the many. (What are the problems of

successful. Our theme is "From Barriers To Bridges" and our focus will be on interpersonal communication and non-verbal communication as a way of understanding personal, group, and cultural barriers and so to break them away. Our program staff will also be discussing and working with recent publications on social transformation, *The Aquarian Conspiracy*, and on the "group mind," *The Hundreth Monkey*. With these as source material we will attempt to understand how personal transformation influences social transformation and how to work with the quantum nature of the group mind. If all this sounds a bit too abstract or confusing, you are certainly in the majority. We will be dependent to a great extent upon the very special skills of our very dedicated program staff.

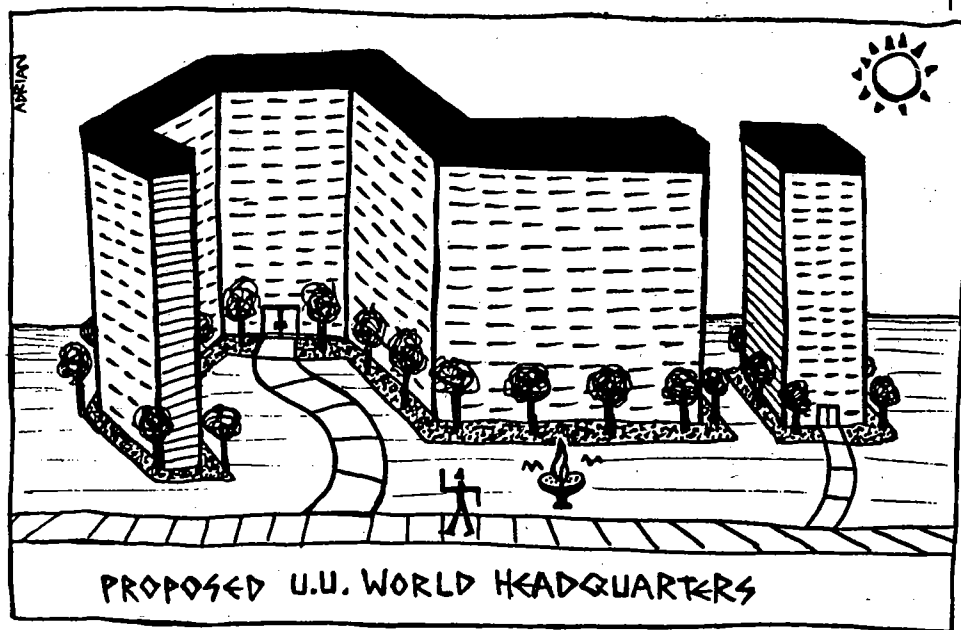
The 1985 IRF Conference will be July 28 - August 2 with an optional tour of Northern California directly afterward. If you're interested in attending the conference we recommend that you start now as registration will be limited to approximately forty (40) Americans. Application information will be available from the IRF Organizing Committee soon!

IRF — International Religious Fellowship — was founded in 1923 and draws its members from Member Groups in Britain, Japan, Germany, Switzerland, Hungary, India and more, plus our own continental youth group, YRUU. The annual conferences are bilingual (English and German)—often non-verbal—meeting grounds for sharing and exploration of one another's diverse lives. In pursuing the theme we exchange much more than names and addresses. We hope you can be there.

To contact the 1985 IRF Organizing Committee write to: IRF or, Darien Dew, 4618 Briarwood Dr., Sacramento, CA 95821

IRF Conference:
July 28-Aug. 2, 1985
Santa Cruz, CA
Ages 18-35

the world, after all, but the problems of us all?) The idea of "one world" or a single nation Earth is certainly not a new one, but trying to approach it from a personal or small group level may be. At the upcoming IRF conference this summer, we will be trying to create the nucleus of a necessary global transformation. By bringing together those dedicated religious liberals of between 18 years and 30 years of age from around the Earth to the socially experimental environment of Santa Cruz, California, we believe we may even be



Memoirs of an aging LYRer

continued from page 7

Second, they supported our own money-raising activities. Oh, the cars I've washed—and how badly! But they came, and brought their sacrificial Studebakers anyway.

Third, they listened to us. Every year we did at least one full worship service for the church. Just a year ago now, I found that sermon I gave at 16 to a patient and loving congregation. Alas for them, I hadn't learned how to use humor yet! Stodgy, stodgy, stodgy. But they listened, and praised my efforts.

Of course, the good relationship wasn't all "THEM." We attended LRY regularly and so made it worth paying the Youth Director. We tried hard at fundraising and earned support. We worked hard on the worship services, and deserved response.

And so it came about that so much that was important was enabled to happen.

Oh, we hurt each other, fought with each other, as well as enjoyed each other. But we learned a lot about staying in relationship, and the church as a real community of real people.

And we actually discussed religious issues! I remember falling asleep during some record the leader was playing about death . . . I also remember that I thought for days about the bit I heard before I fell asleep.

I am indebted to that church, and my youth group experience for so much: powerful friendships, and a sense of my church as a warm, accepting, caring, thinking place. And so I devote my life with joy to this enterprise.

I hope for you that some of these things are happening, too. I hope for our churches that we will once again invest money, time, and caring in our youth. I don't think a moment or a penny of it is ever wasted.

DENVER PROJECT--

This summer, a chance for action & education

The Unitarian Universalist Metro Denver Urban Coalition will be offering a six week summer internship experience for six young Unitarian Universalist (11th and 12th graders) from across the continent. An additional six young people from the metro Denver area will be included as well.

Volunteer positions will be established for the young people at agencies in the Denver area providing the interns with an in-depth experience working with urban problems and people. The young people will meet together regularly with an advisor to share and reflect on their experiences as well as to provide fellowship. Housing will be provided by families from metro Denver churches. The young people's local societies will be asked to take responsibility for fundraising to assist with travel costs.

The young people will work in a variety of agencies which are involved in city planning, civil rights, and direct human services. Several of these agencies work with Denver's large population of homeless people, as well as a great number of people released from Colorado residential mental health facilities who need considerable care in order to cope with living alone in the city. Other agencies work with social and legal issues concerning Denver's large population of Central American refugees. Interns will also work with established civic organizations which are involved in issues of race, civil rights, and health care.

Each young person will spend his/her internship at a single agency in order to gain the fullest possible understanding of the work of the agency, to form relationships with agency staff members and clients, and to have adequate time to perform some useful service to the agency. An essential additional element of the program, however, will

be the regular, directed sharing experience and perspective among the participants. The internship advisor and political, academic, and professional resource people will assist the participants in understanding the complex nature and interrelationships of a metropolitan area.

The project is being sponsored by the Unitarian Universalist Whitney M. Young, Jr. Urban Ministry Fund. The Whitney fund was established in 1981 for:

- strengthening struggling UU urban congregations;
- training UU leadership for urban ministries;
- providing seed money for new UU societies of diverse racial and economic make-up;
- creating channels for suburban-urban cooperation;
- affirming, in concrete ways, our commitment to the city and its people.

Whitney M. Young, Jr. (1921-1971) was a prominent civil rights leader and active Unitarian Universalist. His decade of service as Executive Director of the National Urban League produced historic breakthroughs for minority adults and youth in employment, education and entrepreneurship. He coupled personal warmth and dignity with deep social commitment and canny organizational skills.

If you are interested in the Denver Project and would like to participate in it or get more information about it contact:

Donna Coellen
Metro Denver Urban Coalition
Unitarian Universalist Office
at Auraria
1060 St. Francis Way
Denver, CO 80204
303-623-2340

On Spirituality

by Bill Schulz

(continued from page 5)

recognize is that religion has not only to do with true or false beliefs but also with things like practice and praise, feelings and faith. And things like these cannot be forced into existence. They require us to pause, catch our breath, feel the wind.

Just like the wind, the Spirit resists being caught; it defies definition; it winces at words. And yet, just like our breath, we can try to ignore it but we can't do without it. The Spirit yearns to be felt and it begs to be lived.

This is the paradox of spirituality: that it can almost never be described but almost always be seen. It can be seen in any person whose presence offers healing. It can be seen in any incident which calls forth a blessing on creation. It can be seen in any place which evokes a terrible enchantment.

I live every day in intimate acquaintance with my own fragility and with the fragility of those whose lives touch mine and with the fragility of the very earth itself. I want that which I love to live forever and so I am forever tempted to be a runner from life's uncertainties, to bury my head in the distractions of the everyday. But occasionally I stop running and catch my breath. Or perhaps it would be better to say that my breath catches me. Occasionally the splendor of the world—some one; some thing—intrudes itself into my life in such a way that I cannot help but notice. Occasionally the glory of the stars explodes before me so I simply cannot turn away. And when that happens, tears will often

stain my face in gratitude for all that I am given. When at night I kiss one of my family's precious sleeping heads, I curse the fragility of it all that is and yet I know it to be the source of the crystal's preciousness that it can so easily break and slip away.

The proper response to an appearance of the Spirit is not passivity, not a retreat from the world, but an ever heartier engagement. Spirituality is often attained through discipline and contemplation but a true spirituality also calls upon us to exercise our power. It is the inspiration for all politics which redeems. For once I have looked on crystal, I cannot rest while others are deprived of the view.

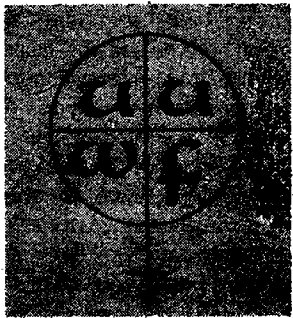
Spirituality, then, is something like a big WHATEVER—whatever discloses the abundance of a flawed creation; whatever reminds us of the best which we can be; whatever summons us to have faith in future possibilities; whatever calls us to transform ourselves or change the world.

Finally and always spirituality is a puzzle and a mystery, a mystery which is susceptible to light. We Unitarian Universalists have set out on a pilgrimage to a richer religion and a fuller faith. The Spirit is our companion as we journey. The best way to "catch the Spirit" is not to chase it and surely not to run as if we're being chased but rather to pause and ponder silence for in the silence we can feel our breath return and occasionally, if we are very, very quiet, even the wind itself may speak.

My dad was in YPRU
I was in LRY
My kids will soon be in YRUU

"A rose by any other name is still a rose."
... and all kinds of revisionary politics can't
screw that up ... yet.

—David Greeley
Brooks, Maine



"Theology for UU Women" is the theme of the 1985 Biennial Continental Convention of the UU Women's Federation.

The convention will be Jun 14-16 1985 at Agnes Scott College, Atlanta, Ga. Dr. Elisabeth Schussler Fiorenza, noted theologian and author, and three UU women—Dr. Claire Benedicks Fischer, Dr. Betty Hoskins and the Rev. Judith Walker-Riggs—will spearhead an exploration of feminist theology and spirituality in the keynote session. The program is designed to appeal to all UUs—women and men, UUWF members and nonmembers.

UUWF encourages youth participation in the Biennial. For more details, see the January 15 and March 15 issues of the UUWF Journal, the UUWF's supplement to the UU World.

CON CON

'85

NAMASTE: That within me is also a part of you, greets you.

We could give you a long, airy-fairy paragraph about this word NAMASTE (pronounced nah-ma-stay), but—would you read it? And if you did, would it convince you to go to Con-Con? We don't think so—and whether or not we are right, COME TO CON-CON!

Hints: Youth work training, bonfires, mysticism, serious things, music, building your own theology, groovy things, Unitarian Universalism, mollusk appreciation, understanding your complimentary sex, food by John Mallett and Co., silly things, bridge building, etc.

SITE: Le Quatre-Ache Camp and Conference Center, Madrid, Iowa (outside of Ames, Iowa).

COSTS: \$90 for registrations received before July 10. \$105 for registrations received after July 10.

There also will be a bus from the St. Paul/Minneapolis area to take people to the conference center. Details on the cost of the bus will be on the registration form.

For more information and registration materials, contact:

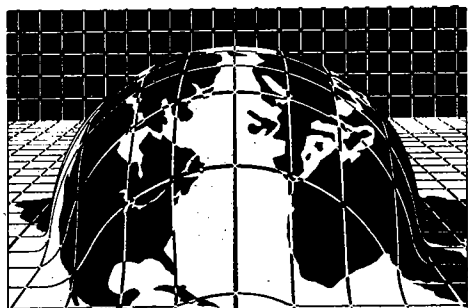
Linda and Jennifer Brown
3745 Garfield
Lincoln, NE 68506
402-489-2381



SUMMER CONFERENCE SCHEDULE

CONFERENCE	WHEN	WHERE	CONTACT PERSON
General Assembly	6/17-6/24	Atlanta, GA	Caprice Young 25 Beacon St., Boston, MA 02108 (617) 742-2100 X246
YRUU Week	6/22-6/29	Star Island	Hank Pierce 20 Spring Park Ave. Jamaica Plain, MA 02130 (617) 522-2603
MICON	7/21-7/27	T.B.A.	Alan Norton 2443 12th Ave. Greeley, CO 80631 (303) 353-9581
SUUSI	7/21-7/27	Radford, VA	Karen Chandler 2907 Elgin St. Durham, NC 27704 (919) 477-4182
International Religious Fellowship (IRF)	7/28-8/2	Santa Cruz, CA	Lenore Delu 4618 Briarwood Dr. Sacramento, CA 95821 (408) 458-2045
Continental Conference (Con-Con)	8/10-8/16	Ames, IA	Linda & Jennifer Brown 3745 Garfield Lincoln, NE 68506 (402) 489-2381
Summer's End	8/26-8/31	N.Oxford, MA	Ritchie Dawkins Box 1118 GPO Brooklyn, NY 11202 (212) 756-1123

For more details on the programming of these conferences see the story Summer Conferences in the last issue of *Synapse*.



DO YOU HAVE CONTINENTAL ASPIRATIONS?

You, yes you, now have the incredible opportunity to become a member of the Continental Youth Council of YRUU. The Youth Council needs dedicated people to fill the Jr. High (12-15), Sr. High (15-18), Post-High (18-22) and adult (23 and older) at-large positions. The Youth Council meets once a year to review policy, prioritize needs and make recommendations for the direction of youth programs for the next year. The at-large delegates are also expected to do youth work within their districts throughout the year. This year's meeting will be in St. Paul, Minnesota from Aug. 4 to Aug. 9. Travel and registration will be paid by the Unitarian Universalist Association. To apply for an at-large position send your name, address, age, what position you're applying for, qualifications and letters of recommendation to the Youth Office. If you have any questions call or write: Laila Ibrahim, Youth Office, 25 Beacon St., Boston, MA 02108. (617) 742-2100 ex 246.

There's a place for youth at...

...UNICAMP!

Come visit this oasis just 1½ hours drive north of Toronto, Ontario, Canada.

Children's Week 8-11 yrs. July 1-5
Children's Week 8-11/11-14 yrs. July 7-12
Children's Week 11-14 yrs. July 14-19
Youth Week 14-18 yrs. Aug. 25-30
LRY Nostalgia 18 yrs. + Aug. 30-Sept. 2
Please write for our brochure.

UNICAMP
Suite 302, One West Avenue South
Hamilton, Ontario, Canada
L8N 2R9

Open House - Sun. June 9, 1985

Use Your Voice



Have you heard about Youth Caucus? To be in Youth Caucus is a particularly dynamic experience. Youth Caucus is a more or less informal group which enables us, the youth, to be part of the policy making process within the Unitarian-Universalist Association. It gives us the chance to participate in something exciting—General Assembly, the annual assembly (mega-conference, one might say) of Unitarian-Universalists from all over North America (and from other parts of the world as well).

General Assembly is big—1600 delegates last year. The Youth Caucus was organized to help keep the youth from getting lost in the crowd. We (I will refer to Youth Caucus as we since it's run by us, for us) come together at GA for the following reasons:

1. To orient youth to GA. Getting information from one's peers in a small group can make the general atmosphere much less chaotic.
2. To take care of each other. We are there for each other—for help and support as well as for friendship and good times.
3. To take a position, as a caucus, on

issues that we feel are significant. We are at GA to give youth a voice within the denomination, so that all Unitarian-Universalist youths, those involved in YRUU and those who are not, have a say in the affairs of their denomination. Often we find that we have more pull than we'd expect, based on our numbers. When youth speaks with a united voice, others listen.

Youth Caucus is more than a political caucus, more than a worship service, more than parties and fun. Youth Caucus is the total sum of all the people who participate in it—the energy which we put forth, the emotions which we have, and the music that we make.

If you would like one week of your life, early next summer, to be intellectually stimulating, exciting, and socially invigorating; a week that you will not only enjoy at the time but will probably leave you with friendships and fond memories, please write to:

Caprice Young
1985 Youth Caucus Coordinator
UUA
25 Beacon St
Boston, MA 02108