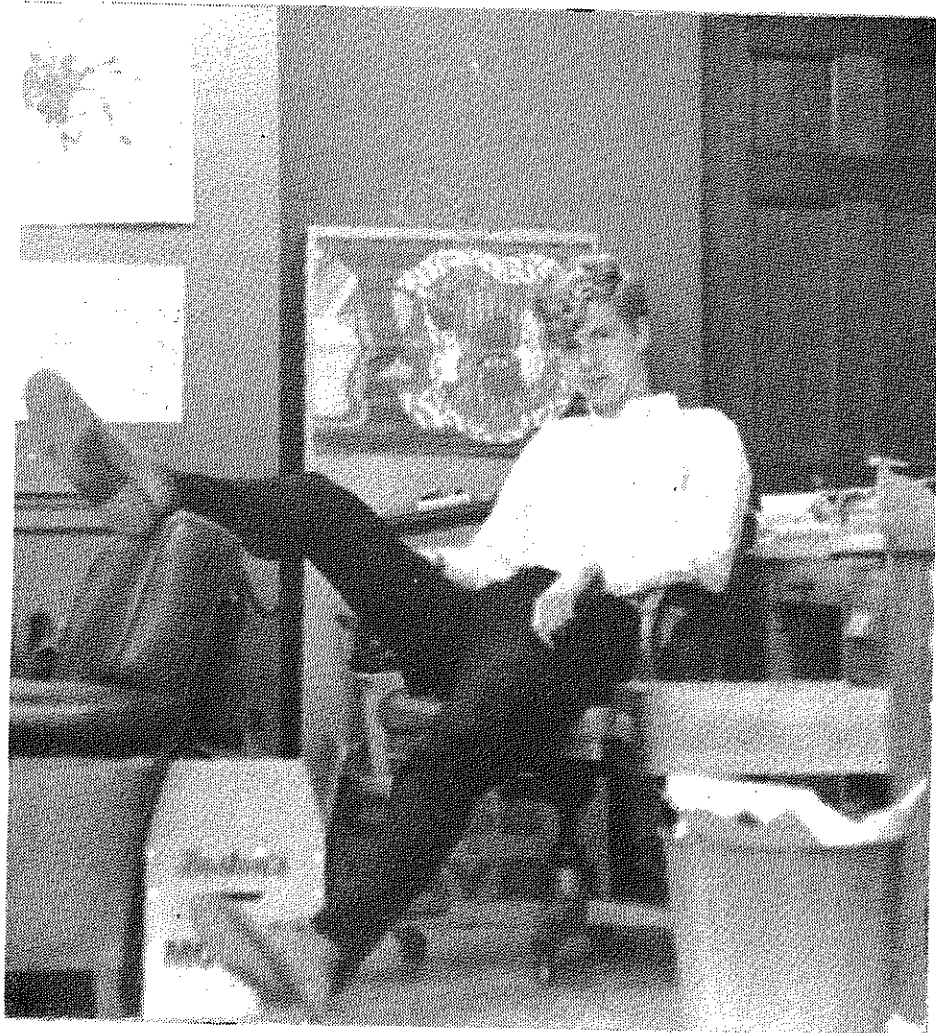
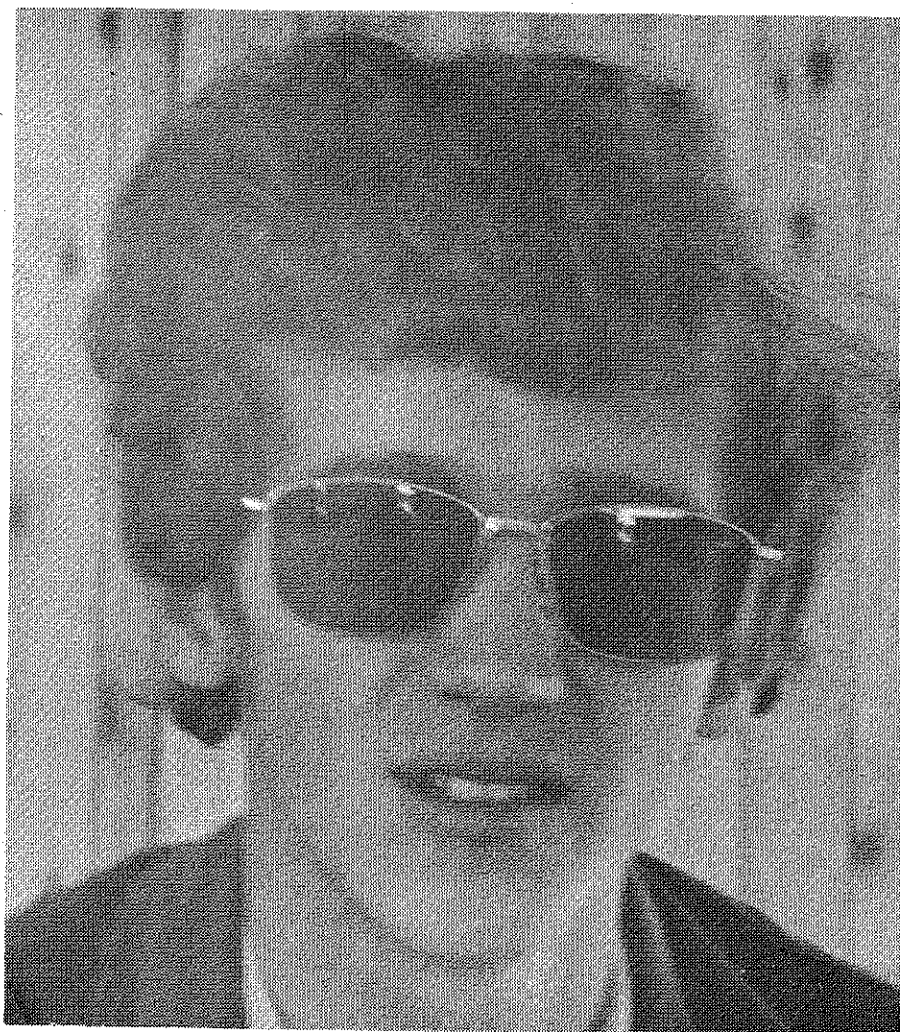


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Some said it couldn't be done, then there were those of us who thought a little differently. The Newspaper Without A Name II is in your hands - a reality, which is an achievement in the realm of LRY publications. We gave it our all - bloodshot eyes, the leaky developing tank, hassles about staying late at "25", and the spirit duplicator order forms in the process of the LRY Newspaper. Production hang-ups will improve, now that we have been through the mill once. There have been letdowns about the paper though. Our biggest disappointment has been most of the copy of this issue coming from one of our staff who had been alleviated when your contributions start coming in. Which brings up the super-important groundrule for the entire format of the Newspaper. The staff exists to enhance your opinions by production of a semi-monthly publication. We take care of the format, layout and busy work, your task is the much larger of creating your Newspaper. In a new direction of listening, Continental becomes you. The individual is the base of LRY, that's where the experiences happen and count.

So, now that we have established who creates the LRY Newspaper, what do you have to work with. All will be groovy if the Newspaper receives a continual supply of subscriptions, bulk orders, artwork, articles, photos, and graphics. If we hope to exist, all are essential. The Newspaper is an independent journal, which means it must operate on its own worth and funds, no subsidies from LRY. We need all the energy you can possibly spare to help get our subscription drive to at least 3,000 orders. That quite a project in the space of one month - but if we really want this we will just do our thing. So I have faith, don't you?

Now that I have told you that its your paper, I might as well reverse course and say that I too have a stake in it. While President of Continental LRY last year I sat down one day and thought of all the things LRY had the potential to do, along with all the time I didn't have to set in motion that inertia. So, one of those ideas was the LRY Newspaper. Its purpose, as I saw it, was to provide a forum for honest opinion from both the youth and adult communities. A complete journal of what the youth in the denomination where all about, and a chance for working on this "generation gap" thing. It was to be a

continued on next page.

THE NEWSPAPER WITHOUT A NAME II

Newspaper Policy:

1. Photographs- For one roll of 35mm negatives sent to Boston, we pay \$2.00 and return film within one week. Also, \$2.00 paid when one of your photos is used. All photos will be credited.
2. A ~~adult~~ ^{youth} ~~adult~~ ^{youth} LRY experiences, issues in the denomination, essay on SR, opinions, etc. For articles of 750 words or more we pay \$10.00.
3. Artwork- Artwork cannot be returned. If used, \$5.00 and credits.
4. All mail to Newspaper must be addressed as follows:
LRY Newspaper
25 Beacon Street
Boston, Mass. 02108
5. Subscriptions- Are \$5.00 for 20 issues. Paper published semi-monthly until next August. No publication during August and September.
6. Sales- Cost per issue 35¢. Bulk Orders:
25 copies - \$5.00
50 copies - \$9.00
75 copies - \$13.00
100 copies - \$17.00
7. Advertising- After first issue we will accept ads from Unitarian Universalist concerns (ie Starr King theological school, Beacon Press, Respond, etc.). Also a brief personals column will be started a \$1.00 for five lines.

Unlike most journals, this is neither one of news nor self-created necessity. Rather, it is a journal of events, and one of which fills a pressing need. The need is that of a working relationship between LRY and the UUA. It is our goal to supply the missing link in the relationship between youth and adults.

How? First off we are reaching both the adult community and the youth community in one stroke. Second, the format is designed to inform our readers of facts and other related drift, pertinent to both age groups.

Given these things as a starter, we have half our battle won. In addition, we are autonomous, this means that no committee tells our paper what view to take. We are free to point our inky finger directly toward the faults and feel no pain.

Have something to say? We have space for that too, in fact, as every new need arises, we will make room for it to be aired. This means a multitude of good things for all involved with the UUA and/or LRY. A means by which problems can be shared and, hopefully, handled by other readers who might be best suited for the muck which you stir up.

So far we have seen what the paper can do, what can it not do? Fail...this paper cannot fail with your help, it is the starting point of all good things, the end of misunderstanding, the new dawn, it is the umbrella that all rain comes through, that all other umbrellas bow to...and only with your help.

We are offering subscriptions at a really weird low rate, we offer you the looking glass, the key to the tiny door and the drink-me potion to be the right size, this must be the yellow brick road...\$5.00 and OZ is yours.

The reader's importance cannot be stressed enough, so we say it again. This springboard journal is your car, it will take you where you aim it, and get you there on time...it informs you of the traffic conditions, and gives you entertaining asides too. Join us in our venture, help close the "generation gap".

COME ALIVE!

G.F. GOWEN III

ed. note - Since the Newspaper doesn't have a name, why don't you enter our little contest and send one in to us. The winner of said contest wins some big prize, like a tugboat, a blimp, or something of that order.

continued from page 2 GHS II Editorial

place where LRY didn't hide from controversy, rather stood up for itself in defending what was precious in the LRY experience. Issues on sex, drugs, youth power, LRY internal hierarchy, draft resistance, etc., would be commonplace. Muddy charges, assumptions, and over-simplifications would fall to clear thinking and judgement in an atmosphere of honest debate. And the first concrete means of making some inroads into youth - adult relations problems, would be a reality. So, those were my thoughts when I first conceived of this Newspaper, and that is my stake in what you are now holding. But now, all of LRY is on the staff, and in the definition of participatory democracy has every right to design what the LRY Newspaper is to become. That's why this paper's name, The Newspaper Without A Name II, is going to change; and you are going to re-name it. Thus, the emphasis is whatever you decide to make it - be it the youth scene, how to play rugby, human relations techniques, LRY's new relationship to the denomination, or whatever your little ole mind decides is valuable. Our relationship, the staff and the Whole of LRY, is to be complementary. We are responsible to you on every level, as well as dependent upon you for our existence. Our challenge is to exist, number 1, and number 2; to let all know where the minds of youth are at.

The second part of that last sentence has a lot to say to the adult community and their communication with the youth scene. One might ask where do adults fit into the youth scene? They don't, they can't, they never will! Adults are adults and that is where they are of greatest value to LRY as well as themselves. But they need to know where we are at, and we the youth, not any program or person, can possibly understand us as well as ourselves, and tell us where we are at or should be. Adults, if they ever want to reach the youth community, must understand that they must catch us where we are at. Youth are looking within for what is most important and valuable to their lives, and a code of behavior of where the all-american youth should be just doesn't make it, especially in LRY. I like to think of LRY's definition less in terms of what it is anti, and more in terms of what it affirms. The most important affirmation is of self; self worth, self-pride, self judgement. Youth grows up, go to school, gets told he is old enough to make his own decisions, learns all about responsibility in high school, and in exercise of his new found freedom gets his chain stepped on. False liberation has a predictable response of rebellion, free men don't rebel. Which makes me think this editorial is getting a bit long, so I close with the following paragraph.

You get what you pay for, in so many ways.

Keep The Faith, Baby

Gregory Howard Sweigert / Captain Ohio

Glossary of LRY Terms

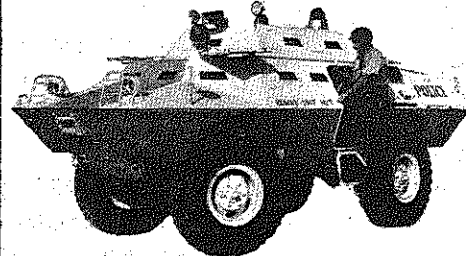
- ### LRYAC - LRY Advisory Committee
- ### WESCOM - West Coast Regional Committee
- ### BOT - Board of Trustees
- ### CAC - Confrence Affairs Committee
- ### JFY - Junior Fellowship Youth
- ### SRL - Student Religious Liberals
- ### LTW - Leadership Training Weekend
- ### LDC - Leadership Development Confrence
- ### W.C. Fields - Working Community Fields Tripping Program
- ### SR - Social Responsibility
- ### MARC - Middle Atlantic Regional Committee
- ### MICON - Mid-Continental Regional Committee
- ### LSD - Lower Southern District
- ### ARF - Alleghany Regional Fed.
- ### BS - Bay Shore Fed.
- ### CMF - Central Midwest Fed.
- ### CVF - Connecticut Valley Fed.
- ### DVF - Delaware Valley Fed.
- ### UUA - Unitarian - Universalist Assoc.
- ### ECF - Eastern Canadian Fed.
- ### GOD - Greater Ohio District
- ### GWAF - Greater Washington Area Fed.
- ### BLUUT - St. Lawrence Unitarian - Universalist Tri - Fed.
- ### IPC - Institute Planning Committee
- ### YAAC - Youth Adult Activities Committee
- ### DYAC - District Youth Affairs Comm.
- ### NEYAC - New England Youth Affairs Comm.
- ### AUU - American Unitarian Youth
- ### UYF - Universalist Youth Fellowship
- ### NOMCOM - Nominating Comm.
- ### IRF - International Religious Fellowship
- ### JAF - Jersey Area Fed.
- ### LAF - Long Island Fed.
- ### MAF - Metropolitan Area Fed.
- ### MF - Mohawk Fed.
- ### Michindoh - Michigan - Indiana - Ohio Fed.
- ### MIF - Missouri Illinois Fed.
- ### MVF - Missouri Valley Fed.
- ### NFR - Niagara Frontier Fed.
- ### OVF - Ohio Valley Fed.
- ### PSLRY - Pacific Southwest LRY
- ### RMF - Rocky Mountain Fed.
- ### SAM - Southern Appalachian Mountain Fed.
- ### SAMNEWT - Saskatchewan, Alberta, Manitoba, and Northwest Terr.
- ### SUNCO - Suncoast Fed.

Simpson

This week's article is notably dedicated to those who risked police and parental harassment to venture into the jungles of Chicago for participation in the Un-Democratic National Convention. And for those of you interested in what Simpson, your friendly activist next door, is still doing in the LRY heartland; the answer is this. In this man's opinion, a lot of re-arranging needs to be performed in this society and the world. The work needs to be done in the attitudes of people towards other men as well as themselves. We ourselves need to do a lot of homework on our attitudes of others, and how we form our prejudices of them.

So I sit here, not sure of what to say, but knowing I want this column to help you the ways you deem best. Perhaps, this can be a question and answer column on the draft, which is where I would like to see it go. So, if you do have any questions on the draft, emigration to Canada, the Resistance, Canadian citizenship, or the like, I am a trained draft counselor and would like to give you the answers. Simpson

Smile
before it
gets ahold of
your head.



Commando Police Vehicle

Developed by Cadillac Gage, this armor-plated monster has eighteen gun-ports, carries a combat crew of twelve, can be had with a revolving turret for a machine gun; it has an electrified body that gives a shock to anybody who touches it. Expensive (\$30,000), it might seem like an extravagance beyond the reach of most city governments. Nevertheless, five were on duty in Detroit last summer. Thirty other police departments are interested.



"Hell, yes!"

... is the message of the arsenal above:
1. Polycarbonate riot shield (\$39.95) and helmet (\$25); found now in seventy-five cities. 2. Stoner assault gun (about \$200) shoots through walls; in very limited circulation. 3. New tear-gas grenade (\$13.50) releases gas and floats it on a light powder; used by about a hundred police departments. 4. Chemical Mace cartridge (\$8.45), incapacitates attacker; three thousand police forces and the F.B.I. have it on hand. 5. Police shotgun (\$150) allows lawmen to fire with one hand or from hip; three hundred units have it.

CONTINENTAL

Sept. 12

Dear people,

Hi! I'm supposed to write an article on Continental Conference '68 and I'm not to sure I know what to write. That's why I'm writting this letter - I guess that I can think clearer writting letters - more personal. Those last two words "more personal" have a lot to do with this years Continental - one helluva a lot. All of LRY had a lot to do with this years Continental, I mean just the essence of LRY.

When I started to write this letter the first thing that hit my mind was "what is LRY". Just what is LRY? I hear that question from adults, friends, LRY'ers, my parents, and now myself. I'm really not sure - guess it's partly where I'm at - partly where were all at - guess the only way to define LRY is to define (put into a bag) everybody in LRY. I've got the right to put myself into a bag, but I'm not sure I have the right to put you into one. What the hell does this have to do with Continental? Just about everything!

I'm 19 years old - haven't finished high school (maybe I have) - I don't have a job - the draft is probably going to catch up with me - and I feel part of LRY. A different part than most people, but I don't really know that. LRY has helped me grow into where I'm at now - where I'm at with people and religion and the sun and dope and thoughts and you and me. My first experience with LRY was rather shallow - mainly because I was rather shallow. I was looking for a safe harbor, a sanctuary, a hiding place - a place where I could feel safe and secure - a place where I could really talk - I mean really talk (ever heard that before), but the sad thing was I never really talked, just substituted standards. Then I dropped out. Not just school - LIFE - I made the whole scene - people, places, LRY, my family, trees, friends, love (which I never was really into), and most of all myself. And where did I drop? into nothingness, cause that's where I was at - noplac, nowhere, I just existed in spite of myself.

Then I moved - physically. And I started getting back into things - physically. But mentally, spiritually, I kept the barricades up - played my word games - and ran everytime someone would confront me and say, "I care". I played the game so well that I even lost to myself, I was the best and nobody could touch me - not even myself. That's when I made the beautiful mistake of getting back into LRY.

It was a new fed and different people, and I didn't have much trouble keeping my game going. It was incredibly easy - nobody knew me, and I was content to keep it that way. I found that most of the people, on the fed level, made things not just easy, but ideal. They had the unbelievable ability to form a click, and play the part of condescending leader keeping everyone else out. They had the positions of leaders, but knew nothing of their responsibility as people, and I had buried mine. We co-existed, but never had any contact. Then I went to my first summer camp.

There's something completely different, special about a LRY summer camp. Not the camps, the people - just regular people, but when they go to a camp and feel the intensity of the inter-personal relationships well they just start caring, and they won't let you run away. I stopped running and started growing and loving and caring and all sorts of things that make paper and words absurd.



I then proceeded to make the camp scene this summer traveling with Dick Kossow and family. I can't begin to tell you how much this summer has meant to me, or what I've gotten from it - I not even sure that I know myself. All I can tell you is that for the first time in my life I've been able to see other people as being beautiful - to love them, and to see myself as being beautiful - to love myself.

Continental Conference this year has been this sort of growing process in LRY itself. It took place at St. John's College in Santa Fe, New Mexico which was one of the most beautiful places I have ever been to. The Conference was run in a manner so that each individual could do his thing, whether in the structure of the cell groups or out of them. The cell groups were groups of LRY'ers (about 12) who met throughout the week in to develop whatever the groups wanted to develop. This is pretty much combining many of the aspects of marathons and T groups. The cell groups had the effect of creating small communities which went out and embraced the entire community (over 300 LRY'ers). I personally feel that no two cell groups were alike, just as I feel that mine was the best of the bunch (although I'll bet I can find a few people to disagree with me).

One of the high points of the conference this year was Shlomo Carlebach an Hassidic Jew who preaches brotherly love. He gave a concert which completely entrapped all that listened and danced, might I add all who listened danced.

The community spirit at Continental was really beautiful. Three Hundred people working, dancing, playing, worshiping, and loving together. I'm only sorry that I don't have the words to convey the feelings that I got from this. I guess the Beatles say it best "I get high with a little help from my friends."

Ken Friedman managed to grind out a few beautiful worship services. Perhaps the thing that amazed me the most were the people in a leadership capacity (seemed like just about everybody), especially the so called big ones who ran, and are running Continental. Until the conference most of them were just names I had heard discussed, but at Continental they suddenly became people - people that I could relate to. It really blew my mind as I had all sorts of pre-conceived notions based on all that I had heard. The board of trustees tea for the people running for office was an experience that all LRY'ers should have had, so that they could see what kind of people are running Continental. It was really incredible and I'm only glad that I wasn't on the Board of Trustees and had to choose among all those beautiful people.

There was so much going on at Continental this year that I couldn't hope to tell you everything that happened, and even if I could it would only be my view, which would need three hundred more to be complete. Perhaps the most difficult thing that man can do today is to communicate feelings, especially "I care" at Continental this year more people were able to communicate with me than all the people that I have chanced to meet in my life. People that I'd known for a long time, and people that I'd just met.

CONFERENCE '68

I want to tell about something that happened. I was on youth staff, supposed to lead a cell group, with this guy I never knew existed before he was assigned to work with me. Well, we met about two hours before our first cell group meeting. It didn't even take fifteen minutes for us to really get to know each other, and now I have a person that I love very much and who loves me. I can't tell you about all the people I came to love - I could tell you their names and list them alphabetically, but I can't give them to you - the feeling they have given to me - the feeling I get when Menlo plays a song I know that he loves - when Brian passes the water jug to me - no this paper and these words, any words, just don't make it.

*Love and peace,
Jim O'Neil*



THE PEOPLE REVOLUTION

I've been in LRY about four years now and I have got some things to say about it. Really, I got things to say about myself but they seem to be one and the same. I dug LRY in the old days when I learned about the world and the generation gap and the rest of the weather. That was fine for me and the rest of LRY until now...well something happened and it happened this summer. People just wouldn't talk about what I had done and that. They asked what do you feel, about me, you. Well, I really wasn't ready to say. As a matter of fact, I didn't know. Well what do you do so I just started talking, digging, and searching. The more I dug the more I found and at last I came up with me, the real D.F.

Now, I am not normally the type to do that. To admit my faults and needs in public. I generally am quite shy and removed but this was different. It was the atmosphere of honesty and togetherness, that old LRY spirit that I never felt before. You see, while I was overcoming myself, so was everyone else. And that made it bearable for me. It was also the most beautiful thing I had ever felt. I mean you got 50 people around and if you feel down you can just go up to one and put your arm around them and they will understand. No red tape or being shut out, like love man.

Now me and those 50 people thought we were the only ones that had it and that we were going to give it to the rest of the world. As it turned out, other people got it too, mostly LRYers. The trouble is that not all LRYers had this and I was getting worried that maybe I had outgrown LRY.

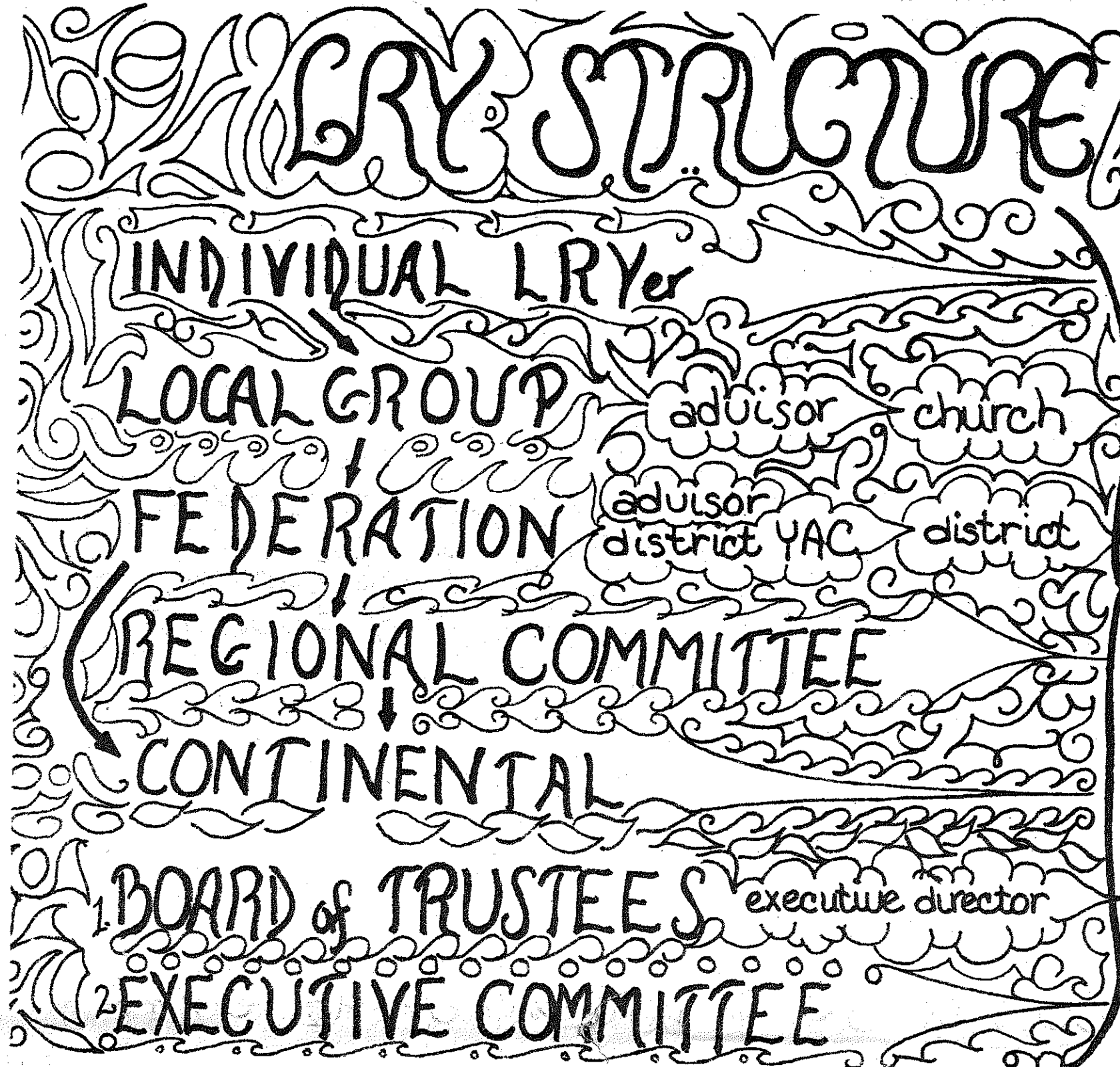
My biggest disappointment was Continental. I went there and I wanted to see all this LRY spirit and I didn't find it. I must admit I almost gave up. Luckily I talked to a real beautiful person and he said that I should try to give everybody this in a slower more reasonable way. So I did try, and I still am. It seems that not everyone is not ready to find this. When people are ready, then it happens but even then with a little push. Sort of someone to stick their neck out first. So if you are that type of person, stick your neck out. The worst that can happen is it getting cut off (oops).

No, really some people during election speeches really got up and said what they had to say. That they were people too and that they wanted to do things for LRY and that's why they were running. The impact of one human being opening himself up to another was fantastic. It really brought people together, some were crying, others hugging, and some were just stating there feeling. Maybe, feeling for the first time in their lives. It really renewed my faith in the people revolution.

Well, that's where I'm at and that is where LRY is going, I hope. I think LRY should have it first. After all, we are the front running representatives of the new age of man. And it is our duty as Liberal Religious Youth to see that people get what they want and deserve. We are the PEOPLE REVOLUTION!

Peace, *David Field*





Sweet
 UUA.
 How

The Basic Structure of LRY

Of course in starting on the basic structure, it is easy to isolate the basic and most essential part of LRY. The individual! The entire structural organization of LRY is set up solely for the benefit of the individual. Actually because of the individual LRYer, LRY has set up a few agencies so that LRY can better serve each person that is associated.

The first "agency" is called the local group. Just about everybody who is affiliated with LRY has his first contact with LRY in the local group. Local groups usually are associated with local churches, and they have meetings periodically. The local group is the initial meeting place in LRY and therefore it is usually considered the "essence of LRY", although many people contend that LRY camps capture the true essence. However it cannot be denied that most of the people in LRY are affiliated in their local groups. The one drawback of the local group is that they have been carefully ignored by many of the "higher structural organizations" in LRY, but work is being done to give the locals their just due. Keep the Faith.

The next division in LRY is the federation. A fed. is a defined area of land. It also is all the individuals in that area who affiliate with the fed. The feds are set up to serve the local group (which they rarely do), and they have the responsibility of holding conferences to propagate a liberal religious atmosphere (which they do very well). As far as structural institutions go, the fed has the most important role, with regards to the total picture of religious liberalism.

Another aspect of structure, which is becoming very popular, is the regional committee. The regional is an organization of personal feds in a strictly business setting (not always so, the RC's in the east are human) to implement the feds. They are usually

formed around some administrative hang up (running camps or LTW's) and can cover fantastic area. However many regional committees are set up for communications, and they are referred to as super feds. The regional committees definitely fill a much needed gap between the continental and federation structure, but sometimes they get caught up with what they're supposed to be (they're not sure). Well anyways they're young. Good Luck RC's.

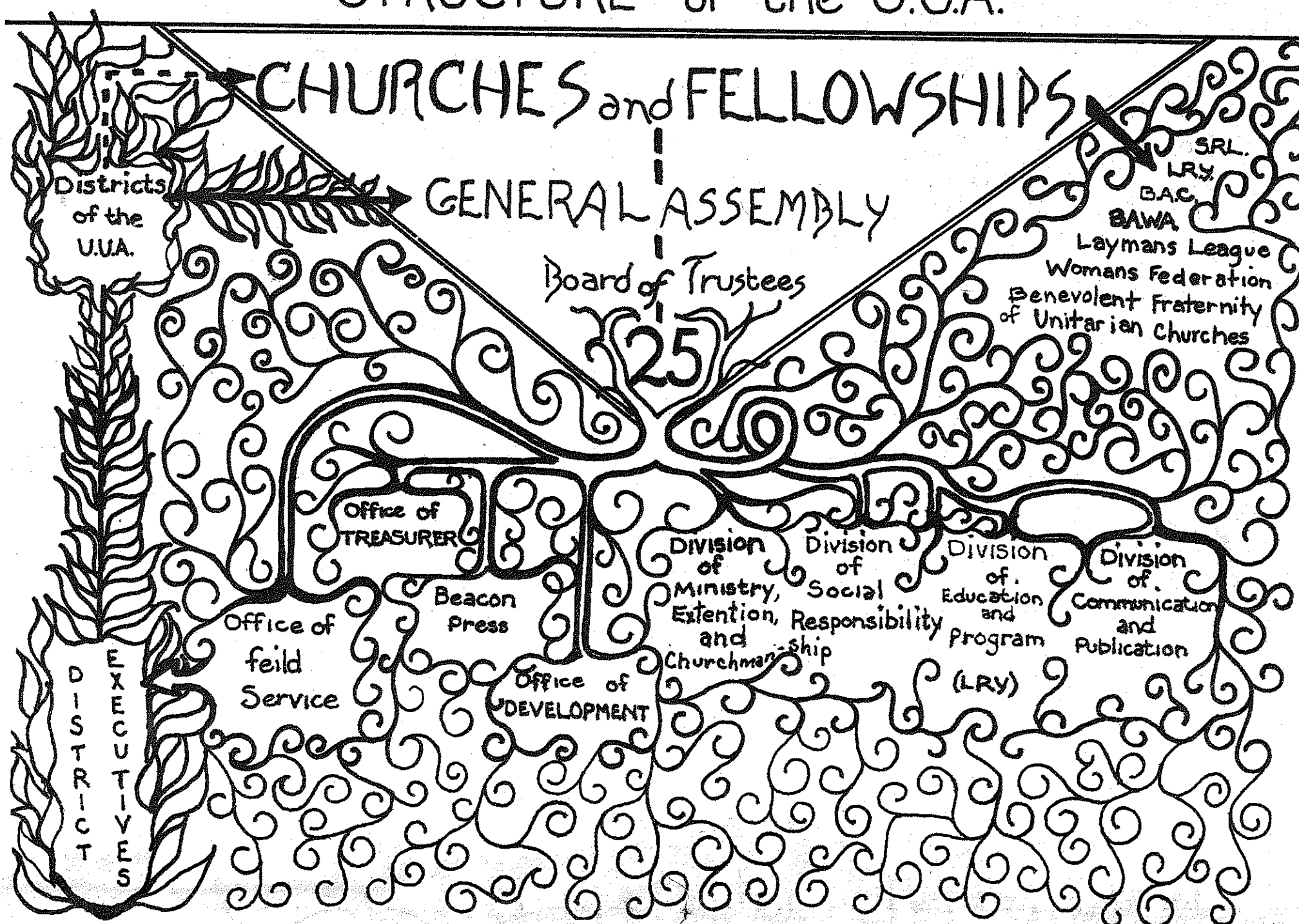
Of course the highest structural achievement in LRY is Continental (even have to capitalize it). Continental's most important purpose is to provide support to the rest of the LRY structural bodies, I think? It also has the responsibility of keeping the rest of LRY informed on what the rest of LRY is doing. Mecca (also referred to as 25) also has the responsibility of running a Continental Conference once a year, where religious liberals from everywhere can come (if they get their registrations in on time). Also they have the job of running the entire administrative aspect of Continental LRY.

Of course all these structural bodies have structural organs to help them run smoothly. There is the Executive Committee to run Continental, the Board of Trustees to help run the executive committee, and advisors who advise just about everybody. Besides all that we get, from the UUA, an Executive Director but nobody's figured out what he's for.

Now that you know about the structural organizational oligarchy in LRY---- SO WHAT?

flash!

STRUCTURE of the U.U.A.



So I sit here on the edge of tears, sliding away from those things deep inside that make me run. I have tried for three days to write this bloody thing on the UUA and its structure - now, even the reasons for not being able to compose it are irrelevant. Perhaps you should read all that we have given, in this our first attempt, first; before this the last words to be written for this issue. Time for a bit of gut spilling, release for the things this boy has been sitting on.

Dick and I sat and talked gently into the night of dreams for LRY - and stunted those hopes with probability and pessimism. What we start to build and what we watch drift away never completed, partially finished for another generation of LRYers. LRY, where does it fail? Both the individual and corporation are human, with shortcomings of being human and learning of failure mixed in faint moments of joy. We are only human.

Level one - lack of religious commitment. Sounds terribly judgemental, but fair when compared to our ideals. Analysis is inherent in the process, the experience of growth in life. In my limited experience with life, only a few persons have gained my respect and admiration. I value them for their commitment and devotion. I borrow their standards to say; for the greater part of LRYers, LRY in never lived to the fullest. Sort of a half fulfilled dream falling short for lack of initiative, understanding, stamina, and commitment. Lots of pretty words, but sometimes kidding, only half understood - with the absence of commitment to make beliefs practice, and philosophy a part on ones inner being. A game played to win, not for faith or love in some ideal. Giving of oneself is truly an art - without ends of helping another or self. Just giving and knowing that the ability to give is a reward in itself. So many LRYers want to know the terms of the arrangement, what is in it for them. Fellow capitalists, dealing with people leaves the outcome unpredictable. So we travel on what lies inside, dreams, faith.

Level two - lack of program. We are the voices of our own youth, but can we ever hope to produce, by our youth resources alone, educational materials for future generations of LRY. I left the educational system after high school - for I could no longer swallow the standards of "educators" and the imposed irrelevance of what they tried to teach. I was being taught what they thought I should learn, never participating in the creative process of helping to shape my own educational destiny. We, in the liberal church have the rare opportunity of involving both generations in the planning of our education. We said we were to be autonomous, now liberated, can we not draw on the best offering of the adult community in forming a format for learning? Why is there a standoff between LRY and local Religious Education in an area which is so vital to growth?

Level three - lack of tolerance. This is the special one where we fall short so often. The ability of enduring a difference in style, opinion, dress, content, manners, and philosophy - and respond with where one is at in relation to those differences. Freedom of thought applies to all men, our task is not to pity some on what appears to be their dogma, rather to engage in honest debate of that which is markedly different. The ability to see the humanness of all men - as difficult as that may seem at times. Ric Masten says it: "I ain't afraid of the hate in you - but when I find that I can hate too, then I'm afraid." It was Oakland then, but it is so real constantly throughout our confrontations in life. move to left column

That's my thing - perhaps the UUA may issue. I have never met a man with a dream. I didn't like. Your dreams did mine - and together our faith in them. GHSE

ACCORDIAN MAN - menlo

people walking everywhere...
the day begins and ends...
they don't seem to want to share each other...
and life begins and ends...
and the city's horror drowns the sorrow
of the legless accordion player man
that sits on the corner next to the New York Times paper stand...
and i can't begin to think about tomorrow
with today's sickness in my mind...

and the people walking by
are forced out from where they hide
to stand inside the cries of the accordion man...
and they choke in horror
and turning from his eyes, they sympathize
by placing a dime to remind them for the time being of other people's lives
but they'll forget again tomorrow

and those people passing by
look at me and cry,
isn't that disgusting he doesn't have the right to die nobly
in the filth where he lies

and i can see their hate
and watch them as they alienate
themselves from anything that needs love
anything below or above
that they can't understand
like a woman's reaching hand
or the life of a legless tattooed accordion player man.

and i can feel the sorrow inside their lies
and reassure myself that tomorrow
when others pass on by,
they'll turn their heads
and toss a different dime towards the miracle chime
of the accordion man.

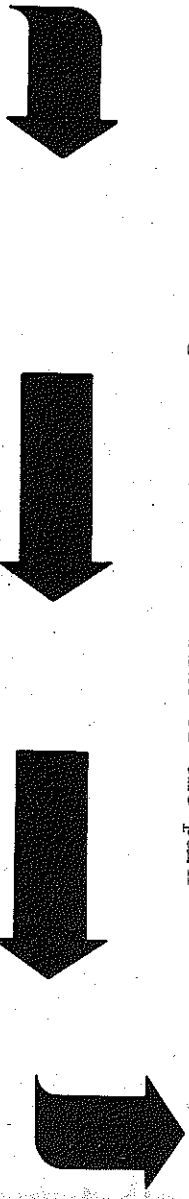
but i can sense that from behind their eyes there must
be something that cries for a love that's not built on lies,
and inside a voice wonders why it was god's choice
to have that man die so slowly...
but what they don't hear from that voice
was that it was not god's choice
and they're running from a fear that is really them that
are dying so slowly.

the accordion man chokes and dies...
a broken accordion tossed in the gutter of the street lies
and the faces stand inside the shelter of their lies.

and the accordion man is motionless
at peace inside those lies...
and a woman cries a tear and won't leave her husband's side...
and it sickens me too, to stand inside those lies
but i'm trying to rip down my shelter before i fall and die...
but i'm trying to rip down my shelter before i fall and die.



Of The Conscience



There is a blond girl lying on the grass on the other side of the park
alone, crying.

There she is I say as I stop and start walking toward her and she smiles
at me as I come to her and I smile back and she says hi and we walk through
the park and I am glad to see her I tell her and then I see no love in her
eyes I see only emptiness and coldness and I take her hand and it is cold and
unfeeling and my whole body feels heavy and my mind aches and I feel cold and
very alone and I feel as if there is nothing in this world worth two cents and
I let go of her cold hand and she says Isn't it a beautiful night for a walk and
I can feel the million miles of distance between her voice and her heart and
it makes me sadder and I get this rush of anguish and I start running and I
run and run and then I see a beautiful girl sitting alone on a bench and I stop
running and I walk up to her and say hi.

I was walking down the street one fair morning in the spring, when the
flowers bloom and all is sweet. I chanced to spy a cute blond sitting alone
on a bench, and I went up to her and said, "Gee, what are you doing sitting
here all alone with no one to talk to?" She said that she was lonely and
and that she usually stays at home all day and looks at all the happy people
in the park and that she was very shy, but she couldn't take it anymore. I
said to her that she was a very beautiful girl and that I too was very lonely
and that I would like to talk to her if she didn't mind too much. She said
it was O.K. and I sat down and we started talking, but I could sense that
she was afraid of me, but she shouldn't be because I really was a good person
and I just wanted to talk to her. She said that she could really dig somebody
to walk around with instead of just sitting around the flower pot in her
window looking out, and that she thought that I really was nice, and that
she really dug sitting around talking to me, and that she felt that she could
trust me to be good and still have fun. I said that yes she could trust me
to be good, and that I would be glad to see her again and when would be a
convenient time and place. She said tomorrow here and that she would be here
at seven o'clock in the evening and that it would be cold and that maybe I
should bring a sweater or something. I said fine and that night I went to
bed and dreamed about her and the next morning I got up and thought about
how beautiful she was and how good she made me feel and what I was going to
say to her and as the clock ticked away I got more and more anxious and I
thought of all the hours of loneliness I had had in the past years for you
see I never was a ladies man nor very popular at all and I thought how happy
I would be when I saw her and I think I'm in love and it is such a good feeling
and I think she feels the same about me and I think I'll ask her to marry me
tonight and then we'll get married and live happily ever after with kids and
a nice house and we'll be just so happy and it's almost seven and my hearts
pounding and I'm going downstairs and I'm walking down the street very fast
and now I'm running toward the park and I'm almost there and it's one minute
to seven and my heart is racing and I'm two blocks away and it's thirty seconds
to seven and I'm almost there now it's just around the corner and here I come.

aesthetic

and i can't begin to think about tomorrow
with today's sickness in my mind
and i can't begin to think about tomorrow
with today's sickness in my mind
that sits on the corner next to the New York Times paper stand...
drowns the sorrow of the legless accordion player man
and the city's horror
and life begins and ends...
they don't seem to want to share each other, Lord...
the day begins and ends...
there are people walking everywhere



do you swim ?

It's like being born underwater...life I mean, yes...exactly. You're born, see, and you begin a long hard swim up....up to what? The surface.

It may take eighteen years, mostly it does, but regardless, you're swimming for the first part. To where? The surface? No, it's not just being out of water, but being free, free to make your own judgements.

"I'm sorry, I used poor judgement..."

That's it.... What does a person do when he breaks surface after being under the deep water for too long? Thrash around mostly... Exactly. So after eighteen years or so of being under water, of being under the "guiding" hands of mom and dad, personality minded teachers, and other helpfuls, what happens? You break, away, surface, thrash around...mostly.

"I'm sorry, I used poor judgement..."

You thrash around for lack of a better thing to do. I mean, you could always break surface and come out singing or something. But the most natural reaction is a generally unguided unthinking mass of child-like activity. The whole syndrome is characterized by the "troubles you got into".....

"I'm sorry, I used poor judgement..."

Swimmer.

There's a problem here, it is really obvious, to those who suffer.

Now, what to do about it, this thing of being tossed out of the cradle and all?

Somewhere along the line independence has to be administered by degrees. That doesn't mean being able to stay out late on Friday nights either...It means a real independence, the kind where you make real choices, not the little Mickey Mouse kind, "Tonight, I'm NOT going to take a bath." No, the kind like why go to church when you don't really want to, understand if you really do. That's a key word you know, UNDERSTAND, when you ask a question, expect a real answer, it helps in the ability to make judgements. Strong, good sound real judgements.

That's what the whole swim thing is, reaching the surface and knowing what to do.

"Join the ARMY....."

And have some other guy make the judgements, in fact, if you work it right, you may never have to break surface in your life. Think of it, all your life and never a care, no responsibility, that's another key word. Responsibility, taken in regular doses will cure many social ills.

Good luck swimmers.....! GFG III

Come to me in my hour of need,
it is now.

We swore to love each other,
you and i.

Then on my day of enlightenment,
i said no.

On that day we parted as lies,
no, not we, i

Now my false love is gone,
i have my truth.

i am sad

i remember my beautiful truth,
then why am i sad?

Where are my perfect people,
they have gone back.

Where is my beauty so shining,
it is faded.

All my marvelous truth is gone,
i am nothing.

My old love is gone,
i am alone.

i am cold

Life has cheated me both ways,
i am ready.

No, i have cheated and lied myself,
i have cheated you.

The truth and beauty i found were lies,
you are truth and beauty.

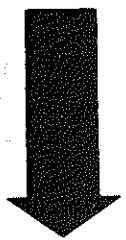
i am ready for truth and beauty,
i am ready for you.

i am ready for the world now,
i will come back.

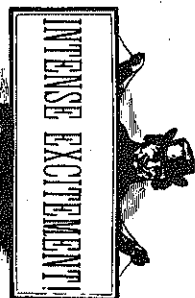
i am gone

D.F.

Have a blast.



value ?



local group PROGRAM

SENSITIVITY TRAINING
It's Use and Facilitization
By Tim Cahn

In the last couple of years a new method for group experiences has been brought into focus. It's called sensitivity training, and it has caused a lot of controversy. What is sensitivity training (ST)? I don't think anybody can really describe it, (even the terminology leaves much to be desired) but I'll try to. ST, as it relates to LRY, is a technique to focus intense inter-personal and intro-personal relationships, in effect a method to trigger personal feelings. To use or not to use, that seems to be the question, or is ST good or bad (quite an over simplification, but I'm sure you get the idea). One thing is certain, ST is not something to be played with! And someone who is not acquainted with the effects of ST shouldn't attempt to lead T (training) groups. However in Lry the full facilitization of T groups have not been used, only some of the techniques involved have been used.

In LRY most of the "ST" used is used in the form of games. These games are used to help create group feelings, and to relax the individuals about the group. "ST" also is used during the group experience, but many times it is done without anyone realizing that it can be labeled "ST". Actually many of the experiences we encounter during life could be called ST, but usually they don't. Also in LRY when using ST, it usually is up to the group whether they do this technique or that, and if somebody doesn't want to do it the group decides whether to continue without that person or can it.

The best (as I see it) method of employing "ST" is the "natural" way. That is, in the process of a marathon or cell group the group creates its own kind of "ST". This is by far the most common of all the "ST" in LRY. The reason this is labeled as ST is because the group uses so called games, gimmicks, or whatever to attain their feeling of _____ (you supply the word, I can't). Then we get the question is this feeling bad or good? Or perhaps, can this feeling cause harm. At this point the discussion finds itself concerned with what life's all about. Since I don't have any convenient answers I'll assume it's a stalemate.

When examining the situation it becomes obvious that there are no simple answers. "ST", or whatever you want to call it works. It does (usually) create strong feelings. But whether a person is capable of handling these feelings, that's another question completely. To be safe I wouldn't advise any person who feels insecure during a "game" to continue (actually I wouldn't advise a person to do anything he felt insecure in doing).

Personally I think that "ST" is really a beautiful process, when it is used by an experienced leader, or when it rises in spontaneity from

S t



the group. I also believe that anyone who is in the position of leading groups should acquaint himself with the various techniques of ST. I will list some of the "techniques", really games, which can be used, without much worry (actually they're as safe as playing ring around the rosie).

The first type of games are the physical games. They are good for getting a comfortable trusting feeling towards the individuals in the group, and they're fun!

PASS THE BOD Players sit in a circle with their legs flat, shoeless feet meeting in the center. One person stands in the center, and crosses his hands over his chest. He then lets himself fall, keeping his body rigid. The circle people must reach up and push him up and over, passing him around the circle, while his feet remain on the ground in the center. The person who lets him fall must stand in the center next. Weak and strong people should sit alternately.

TOSS AND ROCK Similar to pass the bod, but is applicable at any time try it! Players stand in a circle with one person in the center. The circle people all touch the person and guide him around the circle without losing contact with their hands. Then they pick the person up over their heads and slowly turn him around. Then they slowly lower him while gently rocking him back and forth.

MASSAGE Players are assembled in groups of seven. One person goes in the middle while the rest arrange themselves around him. Then they give him a massage to the leaders directions. Then the players rotate until everyone has had a turn in the center.

HEAD PLAYING Players pair off. Then they decide which of them goes first. The one who goes first lies on his back and relaxes. Then the other player is free to play with the head of the other person. Then positions are reversed.

LEADERSHIP STRUGGLE Players form a circle and join hands. Then they are told to try and lead the group in whatever direction they want to. Step back quickly.

The second type of games are silent games. These games (like just about all of the others) are to be played silently. Most of them should be played after the group is acquainted.

EYE CONTACT Let the group hold hands and look into each others eyes... without talking. Five minutes is enough time for a group of fifteen. Afterwards you can ask the people to tell what they saw.

PEOPLE PILE The players get down on their hands and knees and shut their eyes. Then you let them find what they can find for an allotted period of time.

BLIND DANCE (Developed by Gorde Mc Farlane) The players are all blindfolded and led into a room (completely dark) where someone is delegated to play records, tapes, etc.. You can stop the dance after about half an hour and ask what the players feel, and then continue, or you can just run it straight through.

The third type of games are "think games" and should be used when the group has been together for a while.

FEED BACK The group selects one person who sits away from the group. This person cannot talk during the feedback. Then the people in the group tell what they think about that person.

METAPHORS The group selects a person to be it. He thinks of another person in the group. Then the rest of the group asks "it" questions in metaphors to guess who he is thinking about. EX. If this person was a tree what kind of tree would he be?

THREE STATEMENTS One person in the group makes three statements about himself, either true or false, and the group by inter-discussion (excluding person involved) decides which of the statements are true or false.

Well there are a few games you can safely use, but if you want to try running full scale T groups I suggest you get staff acquainted with ST techniques. Good luck and remember, "It can't happen here".



We had hoped our mighty Executive Director would grace the 1st issue of the LRY Newspaper with his written presence. However, it seems that the Beard has been misplaced, stolen (ah come on!) or just plain run away from us all. We think more towards the later, and respect his right to a morsel of rest and recovery from 3 solid months of LRY field tripping. So Dick, where ever you are - we wish you a happy the editors

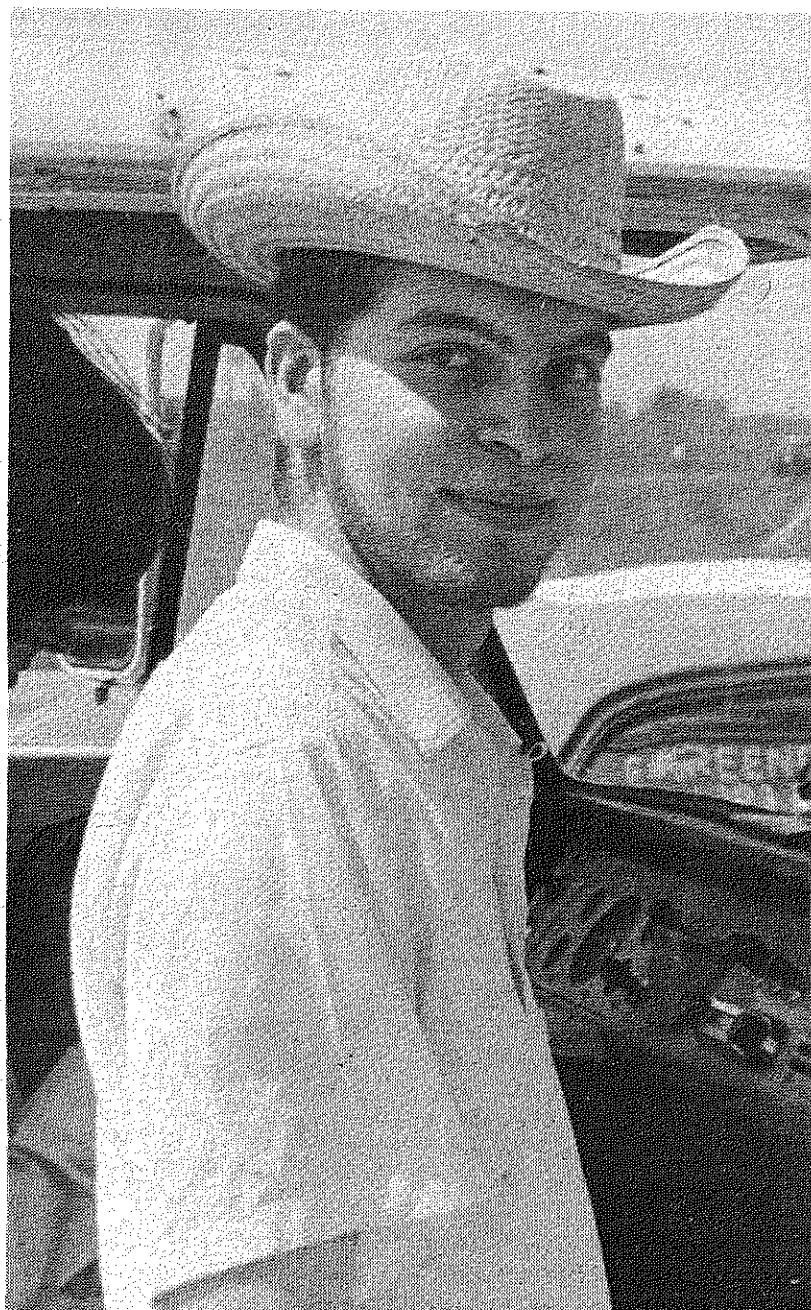
I went to my first LRY meeting wearing a crew cut and a Goldwater button. Needless to say, my life has never been the same since. Years of gradual and sometimes stormy growth in and out of the context of liberal religion have left me in a state of somewhat scary but nevertheless challenging turbulence.

Since that first meeting in 1964, LRY has undergone an internal revolution of real significance. That transformation of LRY has coincided with my own self-transformation. I spent my first years in LRY preoccupied with LRY The Organization, with structures and form letters and white knight leadership. Within the last year or two, I came to the realization that my commitment should not be to the organization, but rather to the people and the values that the organization represents. I no longer bury myself in paperwork, although the paperwork always gets done. Rather, I commit myself to the human process of liberal religion, which is not paper or organization, but the dynamic interaction of people on a quest for something meaningful.

My love for the process of liberal religion (which is practiced better in LRY than anywhere else) has meant for me an active devotion to the movement. This devotion involves primarily LRY, but includes all people dedicated to religious liberalism. This devotion also means my commitment to the key problem LRY faces: translating our vision for what can be into effective action toward the realization of that vision.

President of LRY

*Love
Larry*



Our supreme achievement:



sobering up...

IN THE BEGINNING

THE TASK - THE QUEST - TIME HAS COME TODAY

Instead of saying, "W.C. Fields is Alive and Sober at 25 Beacon Street" perhaps "W.C. Fields is ALIVE and Sobering Up 25 Beacon Street" would be more in order. After all, the \$5,000.00 check from LRY to the UUA presented at Cleveland General Assembly did perform some mind boggling for the delegates. And if that wasn't enough to comprehend about LRY - thirty LRY assembly delegates provided the icing on the cake. So, there were quite a few pleasant surprises for the adults at May meetings - and we hope it begins a process of sobering up our denomination.

But let's ask ourselves why LRY did the "involvement" thing at General Assembly. Perhaps a bit of background on the Working Community Fields Tripping Program and even what went before that might help in understanding the new youth involvement in the denomination.

A COTTON TALE

In the days long since forgotten by most LRYers - their lived an Executive Director of cottontail fame, the Reverend Doctor Peter Rabbitt Baldwin. This cute little bunny lived happily (or unhappily - depending on which way the winds blew on Beacon Hill) in the LRY family hopping and bopping from conference to conference eating carrots, telling us what was amiss, and letting us correct it. One day, Peter had to leave his home and LRY family; but did say these few precious words when he was leaving: "How can our LRY movement rest content with but one professional, the Executive Director, to serve some fifteen - twenty thousand high school youth? I would encourage you to instruct your LRY Board of Trustees to initiate among LRYers in their local groups, federations, and regional committees a special financial campaign to raise sufficient funds from LRYers which, if matched two to one by the UUA, would permit the hiring of a field executive in the mid-west by 1968-69, another field executive for the mid-atlantic and southeast by 1970-71, a third field executive for the west coast by 1972-73, and finally a full time field executive for new England by 1974-75. Thus in ten years you would have the Executive Director and four field executives, not much to ask given the more than twenty counterpart District Executives enjoyed by our parent organization." The LRY Board of Trustees took Peter's lead, established the Vanguard In Progress Program a program of straight fund raising by LRY, for LRY.

AND THE WALLS CAME TUMBLING DOWN

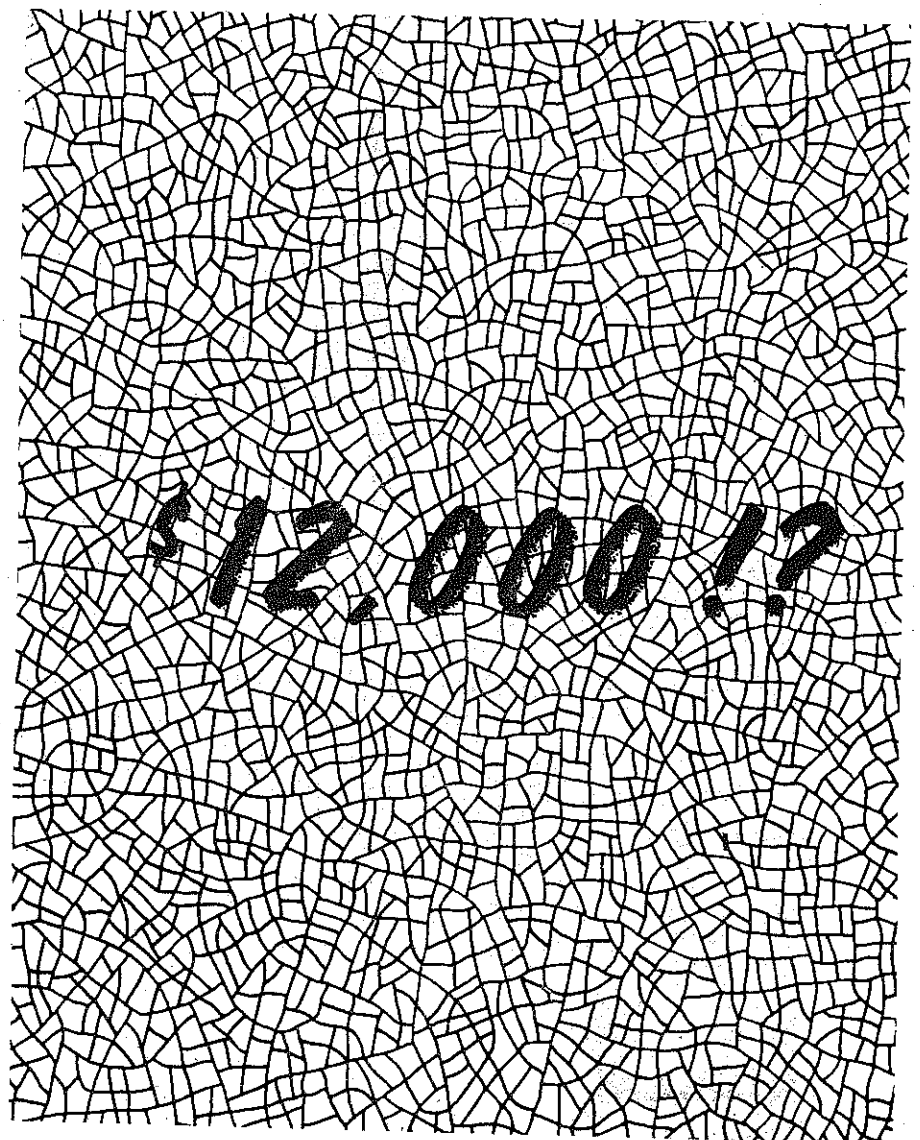
So LRY tried the fund raising bag, was reasonable successful in raising \$2,000. Then came the big news that the Association was experiencing some major financial setbacks, otherwise known as a catastrophe. Program were going to receive cuts, so we pretty much tossed the idea of having our money matched two to one by the UUA out the window. So, a new LRY Board of Trustees met to discuss what should be done with the the Vanguard In Progress Program. Several proposals were made, follow by a very lengthy discussion of what the movement meant to the these LRYers. As the discussion focussed in on the LRY-UUA relationship, members of the Board expressed their deep concern for the future of the liberal religious movement. LRYers spoke freely of their reactions to program in local churches and programmatic aids coming from Beacon Street, and wondered why the two could not be correlated more efficiently. The idea of LRY assisting the UUA's yearly fund raising drive, the Annual Fund, grew from the collective feeling of the Board that LRY should begin to fully participate in the denomination, and assume the responsibilities inherent in being a part of the movement of liberal religion. The result: BE IT RESOLVED THAT the 1967-68 LRY Board of Trustees temporarily discontinue its efforts to obtain the four additional field workers, and direct the treasurer to set up a separate account for the Vanguard In Progress Program under the name of the Working Community Fields Tripping Program to be used during the year at the discretion of the Executive Committee to further the goals of Liberal Religious Youth and the Unitarian Universalist Association, and BE IT FURTHER RESOLVED THAT the emphasis of this program be placed on the local LRY group to raise both moral and financial support for the Unitarian Universalist Association within the local churches, and that Liberal Religious Youth take its place as the vanguard of the movement in leading the church to a more meaningful and creative level or religious experience. PASSED UNANIMOUSLY.

With resolution and courage, we set out to brave the ravages of attitudes towards Beacon Street, and try to display some faith. No one really knows if any attitudes were changed, by a lot of faith was displayed in ourselves as well as in the movement. The year began with the button and poster campaign, lots of orders, interest, and we were moving with the W.C. Fields Program. Long about March 10, the 1st W.C. Fields Continental Bake Sale took place. Our efforts to communicate our faith in the denomination, were picked up by LRYers everywhere - their faith brought \$5,000 in a one day showing for liberal religion. And its that kind of commitment that makes many quarrels about finances look pretty silly. A question of putting your money where your mouth is, it is that plain and simple. Well giving a \$5,000 check is all fine and impressive, but did it even begin to demonstrate the point LRYers are willing to commit themselves, especially in something they can strongly dig. Why not get LRYers to represent their local churches at General Assembly? Over 50 LRYers and SRLers made the Cleveland scene, to have themselves heard on what their opinions of the Black Caucus, the finances of the Association, the resolutions on Dissent and Draft Resistance, the question of theological education, and other priorities of liberal religion. From the presentation of the check Friday morning, till the closing benediction the presence of LRYers was tremendously felt by their adult counterparts. At last, LRY was assuming its responsibility to the denomination - and having it overwhelm the assembly and help shape the directions of the movement for the coming year.

AND OF WHAT IS BECOMING BEFORE US

So we begin to address ourselves of the year ahead. We set a goal for \$12,000 this year, and it is within reach. We promise ourselves that at least 100 LRYers will participate in the 1969 Boston General Assembly as local church delegates. The real question before us: what is to be youth's role in shaping our denomination? Can we receive support in our efforts to serve on UUA committee, even so far as the UUA Board of Trustees? Will adults begin to learn that its not what you wear, but what you are. Why do we struggle so desperately fighting each other, when all we really wanted to bring ourselves together? When will respect for youth be lived by adults and reciprocated by youth? Can the youth of this denomination really move adults to learn a bit more about what "25" is really doing and keep them from hiding behind worn out cliches? When can we start partaking of each other to learn more about our generations, and each others? Everyone wonders what this year is to become, so do we.

UP
COMING
UUA-WERE



our 1st issue...

DEDICATED TO JOHN O. with love



Final Report and Farewell

Dear LRY,

I write an order to say good-bye to a phase of my life which I will never forget. In my case much of the persistence of memory will be due to my feelings of having failed almost totally to take advantage of a rare opportunity to contribute and receive, and to enrich my life. Some of my fellow members of the 1967-68 Executive have, I think, found self-fulfillment in return for the great time and energy they gave. That I was not one of them is a source of personal shame, more than it is of bitterness. Excepting my one major field trip--to Connecticut Valley--and my attendance at Exec. Com. meetings, my term in office was a year wasted for LRY. Yet, I know that LRY is an organization that is both resourceful and amorphous enough to absorb a number of personal failures in executive positions. Alan Watts, in "The Book", makes frequent use of the whirlpool as an analogy to man. He points out that, although the whirlpool has an essentially static shape, its individual molecules of water are continually replaced as they move to the bottom and are spun out. LRY is like that; a constant form with ever-changing components. Once you are at the end of your LRY experience and the center of the vortex, there is no route of return to an earlier point. One leaves, with regret, but irrevocably. The regret stems from the tragedy of possibilities limited by time that is inherent in LRY's--and life's--nature.

The greatness of LRY, in my view, exists because LRY'ers--and many of their friends and advisors--are able to retain impossible ideals in the face of all contrary evidence or indications.

Everyone who leaves LRY for the reason of age does so reluctantly, for there is much left undone and unsaid. LRY is much like that noblest Hobo of Tim Buckley's "Morning Glory", who stays for a little while with your "fleeting house" and then walks away. Time, who is really the primary element of much of human art--"The Lord of The Rings" and "Waiting for Godot" are easy examples, provides both drive and final destruction for our consciousness all in time. One of the themes that most LRY'ers touch on at one time or another is "What LRY means to me". What LRY has been and done for me is a secret locked inside my still undiscovered and growing self. When I at last know that self sufficiently, I may be able to work effectively for the LRY kind of world.

To my old Committee (which will never really disband), I wish love. More than that, none of them need for their future endeavours each of them has all that is necessary. Dick and Ginger, the old members who have to adjust to the new, are no exception. To the new Committee, and the new LRY, I wish not luck but that each person may be able to use their own resources better than I was.

So much for rhetoric--a few facts remain. I enclose my old AT&T card. If my minimal files are needed, please inform me and I will forward them.

The entire range of LRY publications are unrevised and even more in need of improvement than when I became Director last year. I welcome anyone who wants a place to stay in Toronto or someone to write to try me at:

C-104 WOOD RES.,
GLENDALE COLLEGE,
2775 BAYVIEW AVE.,
TORONTO 12, ONT.

Sit by my side, come as close as the air;
Share in a memory of grace... and dream
About the pictures time plays--of changes.

Inasmuch as the LRY Newspaper is a commercial venture, we need monies to cover salaries, printing costs, mailing costs, and production costs (ie for photos, articles, artwork & graphics). So, in addition to subscription and bulk orders, we provide 1.6 pages of each issue for advertising. Cost per page is \$200, $\frac{1}{2}$ page \$100, and $\frac{1}{4}$ page \$50. We would like ads from theological schools, publishers, & various Uni-Uni concerns. We are also planning a "personals" column, at \$1 for 15 words.

Any interested parties should contact:

Business Manager
LRY Newspaper
25 Beacon St
Boston, Mass 02108

{ the
Management }

You have just completed issue number one of the Newspaper Without A Name II. Now this is some doubt as to your every getting a chance to read issue number two, for if at least 400 subscriptions aren't received within 7 days, our next production date - well. For the year we much have 3,000 subscriptions as our minimum. Somewhere, 20,000 LRYers exist, as do 180,000 Uni-Uni adults. We would very much like to see 10,000 subscriptions, for 25% of the profits of this Newspaper will be given to LRY at the end of the year. And if things really start flying in terms of success of the Newspaper, we are very interested in purchasing sound equipment, photographic equipment, and other communication aids for LRY. This whole thing can be started with your \$5.00 for a 16 - page, semi-monthly, 20 times a year, journal.

BULK ORDER REQUEST - The LRY Newspaper

Name _____

Group Name _____

Address _____

City _____ State _____ Zip _____

Prices: 25 copies - \$5.00

50 copies - \$9.00

75 copies - \$13.00

100 copies - \$17.00

Enclosed is _____ for _____ copies of
The Newspaper Without A Name II.

Our impact will be felt by both the youth and adult communities - which means subscription need to be sold to your minister, your R. E. Director, the church board, the local group advisor, as well as parents and other interested parties. Church bookstores are great selling agents - lay a bulk order form on them. There is a fanatic interest in the adult denomination about LRY and what the youth are all about. Now, a means for youth-adult communication is a reality, not just something everyone wishes would happen. In the aftermath of Cleveland and LRY's involvement their, and the increased involvement of LRYers in local churches; adults really want to know what to expect from youth this year. We hope the Newspaper will be as valuable to adults, as we expect it to be to LRYers.

BULK ORDER REQUEST - The LRY Newspaper

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Group Name _____

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Prices: 25 copies - \$5.00

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ORDER FORM - The Newspaper Without A Name II

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