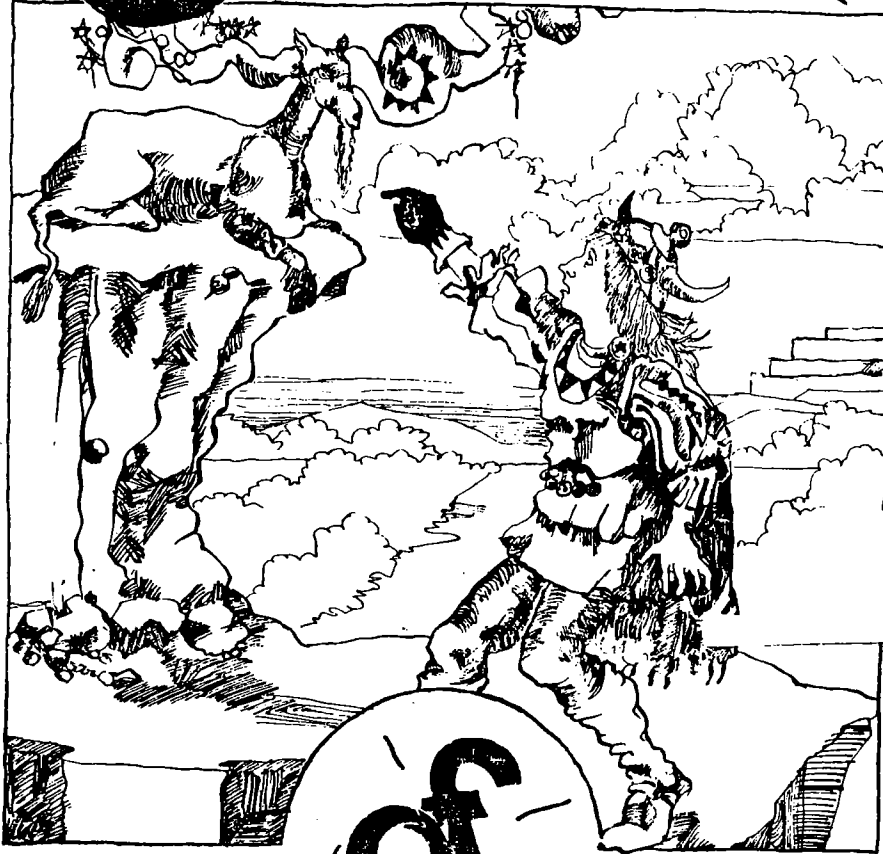


Cream



of People Soup

FORTIFIED WITH FEATURES ON:

L.R.Y. L.R.Y. Structure
The New Community
Smoking Dope
Social Actions

New Programs
Origami
Advisors
The Youth Caucus

Volume II, issue 6 August 1975 PRINTED IN U.S.A. FREE!



Clarifying Basic Questions (WHAT IS L.R.Y.?!)

Catch your breath and hold on to your tomatoes! NO, the ultimate, long searched for answers are nowhere, nohow contained/confined herein! The following is but a word on L.R.Y. ideals and structure.

The ideals- The ideals of Liberal Religious Youth Incorporated are elusive and undefined and yet there is something about the organization that can make it an awakening encounter. That something may be the desire to initiate change in ourselves and in each other by investigating alternative ways of being and opening ourselves to new experiences. For some that simply translates into the relief of having an accepting sharing peer group, while others see it as the beginning of a life-long pattern of change and growth. Whatever LRY comes to mean to you, we would hate to see you post-poning that question while you're wading through questions about LRY structure, because that, we can attempt to define.

their members alternatives to a possibly otherwise limited highschool/adolescent experience. See New Community articles.

THE FEDERATION Each federation is made up of at least thirty members, three local groups and some form of committee that works to serve the interests of the local group member. This is usually done through weekend conferences that give the local group member more time and more people to further explore with. Conferences generally have themes and workshops that are planned to facilitate a comfortable exchange of feelings, thoughts and ideas. Federations also put out newsletters, mailings, and coordinate local groups.

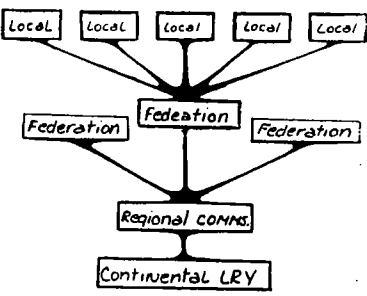
In the past few years, there has been a lot of experimenting with alternative governing processes throughout every part of the LRY structure. Before, most fed's had presidents, secretaries, treasurers etc. Today, there isn't any such general rule, except that the changes have been made in efforts to move LRY further away from traditional hierarchical structures and toward a more balanced, community-run family of friend.

THE REGION A region is made up of at least three federations and its purposes are to serve the member feds, but its means are the most ambiguous part of the LRY structure.

In New England, where it is possible to travel through all of six federations in one day; the region is a very strong point in the structure, but even there, its responsibilities and means of fulfilling them are under scrutinous review. In the midwest, where Edmonton, Alberta belongs to the same region as New Orleans, the problems are very different and the object of even having a region there is what's under question. One means through which all regions try to serve federations is to plan or sponsor conferences in efforts to unite LRYers over a larger area.

"CONTINENTAL" In quotes, because no where in the constitution does the word refer to anything but the LRY Continental Conference, the biggest, annual gathering of LRYers from all over Canada and the U.S. The word, however, is commonly used to refer to the Executive Committee or the Executive Committee and the

Board of Trustees. What are they? Well, the Board of Trustees is made up of about 25 Federation representatives who meet at least once a year to review LRY problems and programs, and decide what should be the methods employed to do the most good for the members of the organization. The board 1. elects the members of the Executive Committee 2. Whom are individually called Executive Directors of their specific fields 3. whose duties are to carry out the board's directives. The Board of Trustees and the Executive Committee work together to serve the whole continent by creating programs, sending field trippers to weak areas, producing packets, handbooks and this newspaper and corresponding with those who write. Some of the work is handled by special committees of the board, for help and information but the bulk of it is done by the members of the executive committee who live and work in Boston. The directors work full time for one year. This year, room and board has been extended to volunteers who spend afternoons, weeks or months working for LRY and receive room & board and a small salary. It is hoped that, in the future, more people will be involved in the central or "continental" office, either by volunteering to develop more programs back at the grassroots or by coming to Boston to help.



THE LOCAL GROUP In every Unitarian Universalist society throughout Canada and the U.S. there is potential for a local LRY group to exist. A local group plans weekly meetings at which members come together to discuss interests, share in personal growth, involve themselves in social actions or socialize for just the sake of good times. Many local groups become "extended families" and offer

The address of the central office is:
Liberal Religious Youth
25 Beacon St.
Boston, MA 02108

By
Beverly treumann

LRY Autonomy

Liberal Religious Youth is a corporation made up of, and run by high-school aged youth. Few other youth organizations, if any, are truly run by youth from the first most basic functions of local organizing to the central corporate office where the work is full time and requires the skills of individuals who can serve and perpetuate the growth of a continental organization.

Because LRY is so self-governed and because no LRY officer, duly-elected, is over twenty years old, there is great opportunity here for individual youth to initiate and direct their own activities. At every level, LRYers choose their own structures and leaders, develop and write their own programs, newspapers and constitutions and pursue their own ideals and goals.

This autonomy is one of the most vital aspects of LRY. It is what can make LRY an empowering experience for the individual because as autonomy gives us the freedom we strive for as youth, it also requires us to take responsibilities for ourselves and for our actions. As we experiment with our young skills, we learn from both our successes and our failures. LRY's autonomy insures us a relatively secure place among peers where we, together, can question, experience and grow.

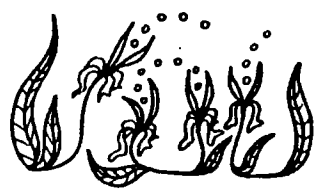
Beverly treumann



continued from page 4

I hadn't realized LRY's potential. Bill, and to everybody who fits Bill's Description of a bored LRYer, maybe you haven't looked into LRY's full potential to help your life. Give it, and us, the people of the world, another.

Gregg Ward



Dear Soup,
This summer I've spent a lot of time here in the Continental Office, and one day I happened to stumble upon the article that Gregg Ward wrote in response to Bill Cameron's article that was in the last Soup. I read Gregg's article and I started to do some thinking about myself and LRY and LRYers. I had done a lot of thinking after reading Bill's article, and Gregg's article spurred me into thought again.

The conference Gregg referred to was also my first conference. I hadn't been sure that I wanted to go, and I was somewhat Shang-hai'd into going to that conference. When I finally got there (via a comedy of errors) I was almost sure that I didn't want to be there and this feeling was made firmer when I walked in the door and saw tens of people screaming, hugging and kissing each other hello, and generally being a bunch of really weirded-out hippies. That weekend was one of the strangest I've ever experienced in my life. Since my first conference, ten months ago, I've spent hundreds, no, thousands of miles on the road going to twenty-four more conferences all over the East Coast. I've caught the LRY fever and it will never leave me, but it will change. I've learned a lot about myself, people, and the LRY lifestyle. I've tried to return some of my energy to LRY not only for my own learning experience, but also to see that new LRYers can learn.

I don't think Bill was saying that LRY leaves after one's peers leave. I think he is saying that the departure of one's peers is just one thing that helps to spur a person into starting to evaluate their position in LRY, what more they can learn from LRY, and what more there is for them to do in and with LRY. Sometimes the person realizes that that is the time to start working for LRY, i.e. running for a Continental Executive position, working on Fed. or Regional Boards, or trying to help new LRYers at "first conferences". Sometimes that person realizes that they can still learn a lot from LRY. And, sometimes the person realizes that it is time for them to say good-bye because LRY is no longer helping them to learn all that they need to learn.

Gregg, just because someone realizes that it's time for them to move away from LRY doesn't mean that they're a "bored LRYer". It doesn't even mean that they will necessarily move away from LRYers and the LRY lifestyle that they've loved so much. It just means that they feel ready to learn from other situations and other people. The fact that they've decided to depart from the group usually means that they have looked into LRY's full potential to help their life and have come to the conclusion that LRY has helped their life as much as it can. They've given LRY and the people many "another tries" and those tries also helped them make their decision to leave.

Maybe I'm wrong in what I've just said, but LRY is a learning experience, just as school is, and once someone feels that they have learned as much as they really can, they decide it's time to go on to other learning experiences. LRY teaches a lot, and it's a good place to be, but there is a time when one feels that departing is the best thing to do. You even learn from moving away from LRY.

Statement To Inform

Date: 6/10/75
From: Youth Adult Committee Meeting
To: Youth Adult Committee Members
To: General Public

The role of YAC and youth autonomy was discussed as was the present status of LRY and SRL. It was suggested by Gordon McKee-man and approved by the YAC members that a suggestion be made to SRL regarding the task of the person in the SRL office beginning next fall and programming for college-age youth. The text of this proposal as finally accepted is as follows:

The Youth Adult Committee agreed to allocate funds for the employment of and operation expenses for a person to aid in the formation of college-age groups and in providing them with resources to assist them in organization and program activities. This decision will be communicated to SRL so that it can make decisions about its own continuing activities in the light of this intention of the Youth Adult Committee.

On August 24, 1975 the SRL Continental Conference, will:

- 1. Decide what is to be done with the corporation SRL, whether it should continue or cease to exist.
- 2. Decide on the proposal of the YAC.
- 3. Decide what will be done with the Endowment Fund.

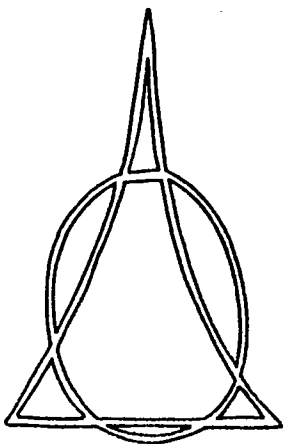
SRL has taken many forms through the past years. This change is an important one. We need your help and interest. We need you to come to SRL's Annual Board Meeting and more important, we your diverse input to help decide its course of action.

Any questions concerning SRL, its corporate status, past activities and functions or any other material that might be informative in helping you to put together a proposal of your own can be sent to SRL, 25 Beacon St., Boston MA 02108.

It is important to state that the future of SRL not be solely directed toward 'college-age peoples' BUT ALL PEOPLES!

CONTINENTAL CONFERENCE INFORMATION:

August 24-30
Fee: \$45. Make checks payable to "Cont Conf Fund" c/o SRL 25 Beacon St. Boston MA 02108
Site: Rowe Camp (Berkshires) Kings Highway Rowe, MA 01367 (413) 339-8376



What Berlitz Won't Teach You

By Sandy Rosenberg

To most world travelers, Berlitz can supply a quick orientation to the languages that one might encounter. There is one language which no Berlitz course has ever covered, L.R.Y.

The term L.R.Y. (el-are-why or ler-eye) in itself requires a definition. The literal translation is Liberal Religious Youth, however many linguists have also translated it to mean Leftist Rumanian Yodlers, Little Red Yo Yo's and a variety of other deviations. Hopefully a more complete definition will soon be available.

Many other L.R.Y. terms use the initial form. Among them are:
U.U. (you-you) Unitarian Universalist
U.U.A. (you you aye) Unitarian Universalist Association

BOT's (bee-oh-tease) The Board of Trustees meetings. The BOT consists of federation and region representatives who meet at least once a year to choose programs, priorities and executive directors.

LDC/LTC (el-dee-sea) (el-tee-sea) Leadership Development/Training Conference
G.A. (jee aye) General Assembly. The yearly gathering of U.U.'s (see above)

YAC (why aye sea or ysk (more accurate)) Youth Adult Committee

Many of the terms used in L.R.Y. deal with the subdivisions of L.R.Y. society and their gatherings. The smallest of the subdivisions is the local (group) (pronunciation varies). A local consists of individual L.R.Y.ers who come together about once a week. Most locals attract youth from the same city or U.U. society.

The next larger unit is the federation or fed, it's abbreviated form. A fed is made up of several locals and generally covers an area of one or more states. Some federations are referred to in their initial form such as JAF (Jersey Area Federation) or CMF (see-em-ef) (Central Midwest/Massachusetts Federation). Other federations, such as Sunco, have more Anglican names.

Federations gather together into regions. All of these together complete Continental L.R.Y.

L.R.Y.ers gather together at conferences (long conferences are sometimes referred to as camps). A conference is a weekend gathering of L.R.Y.ers usually from more than one local. Conferences have themes and related activities. Some examples of themes include creativity, sensitivity, revolution, new community, sexism, recreation, and sexuality. The largest yearly conference is the Continental Conference which is always held in August. Each year it is held in a different part of the North American continent.

Continental L.R.Y. is run by an executive committee or exec com (eggs-ek com) which is chosen by the BOT. The exec com address is "25", the short form for 25 Beacon St., Boston, MA 02108. The exec com is made up of three or four L.R.Y.ers who work full time for L.R.Y.

One of the most confusing linguistic facts about this community which stresses individuality, is that all of the nationals are referred to as Joe Taco or Suzy Cream-cheese. Usually, the term Taco is reserved exclusively for the continental exec com members. Tacoland refers to the continental apartment, the home of the Taco's and various refugee L.R.Y.ers.

Hopefully this article will aid you in your quest for growth within L.R.Y. So as to protect the world at large from further contamination, please memorize this article and then eat it.





A FOOL'S REFLECTION OF THE LRY EXPERIENCE

by Timmer Feldhausen

For the last few months I have been thinking alot about the past years I've spent in LRY; the successes, the failures, the experience of it all. I felt, in my hindsight, that an explanation was due to this organization that so effectively taught me the importance of thinking, feeling and finally, acting on the resulting impressions. The fact that many people who have been involved in LRY have found why, for them, it wasn't a complete ideology and have left often regretting their involvement inspired me on to presenting in this article a bit of analysis. So, without any further ado I give to you my impressions and thoughts of the people who helped to see me through my adolescence. thusly...

One day, several years ago, a friend of a friend took me from my semi-suburban home to the Unitarian Universalist Church. The old building had many curious corners and was filled with just as curious people who filled the many curious corners. There was a dark young man who dressed in a boy scout shirt and at least one hundred different obscure buttons that were attached to a wide band

that crossed his chest, was singing with excited clarity from a Jesus Christ Superstar song book while flitting from one group of people to another. He soon made it around to me. In noticing my confusion over the conference, he stopped in mid-verse and began spewing trivia all over the both of us. He would interject at times, things like, his name, that he was from Westport, Connecticut and that he knew everyone and their mother. The rest of the day continued in similar fashion. Though, most people seemed to be warm and loving and all were for the most part considerate. They were, according to all the definitions I had known, insane. There seemed to be a method to these people's madness that I did not understand.

Seeing that my interest had become a captive of LRY, my friend of a friend suggested that I might like to go to the local meeting with her the following week-end; I agreed.

The meeting turned out to be nowhere near the level of bazaar, but entertaining chaos as was the weekend conference. Instead it was closer knit (me to one, rather than one to one hundred) and had a much less frantic pace. Before I knew it, the common discomfort of being with new people was gone. I found that they were running a coffee-house every Saturday night and just as quickly, I became a full time supporter of it.

This was the beginning of my sort-of-second life. The first part had been primarily centered around my large Roman Catholic family and a private school named Bishop Duffey High.

My introduction to LRY had come at an oportune time. Incidents that had happened in Detroit, Washington, D.C. and many college campuses over the Vietnam war were gathering momentum. The tune was revolution, thinking, living and governing. The hint that there was

something other than a mass-media riddled consciousness, family and social life was firmly implanted in me. The problem was, though, that this revolutionary movement of people and thought was covered up, pushed aside, and all but denied by the media and teachers that were most easily available to me.

Each of Canada and the United States is still unaware of this movement or if they are they don't care to understand. For me, the myths of grade school, high school, college, marriage, work in some company until you're sixty-five and slowly die are hard ones to swallow. The capitalist instilled values of buying happiness produces an insensitivity to our deeper inner feelings, our surroundings and to other people.

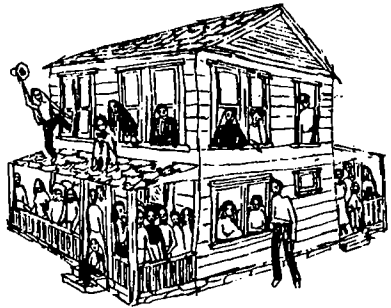
I was slowly being suffocated and I needed a place to turn. Because LRY was clearly part of this revolutionary spirit, I turned there. LRY was urging me to become more aware of myself and my surroundings. Not only was this urging there, but also given freely was the love that I needed to let down my defenses. LRY offered a different type of criticism than I had been used to... I was expected to be sensitive rather than successful; it was an attitude that allowed me to test my skills without so much fear of failure.

This new security encouraged me to become involved with the organizational side of LRY. Leading workshops and helping to run conferences occupied much of the next three and a half years of my life.

LRY's ideals (ie, cleaning up your act, sexual liberation, learning to communicate your thoughts, feelings, and ideals, community living in love) are very elusive things. One obstacle that I found that was really discouraging in pursuing these ideals were the all-too-many people who weren't into pursuing them.

THE Clearinghouse

A RESOURCE SERVICE



For the purposes of this letter, the definition of a religious person will be: a person who 1) knows and continues to re-evaluate their beliefs and values and 2) has made their lifestyle reflect them.

Basic Purposes

The Clearinghouse was conceived at the 1973 Continental LRY conference because although LRY has helped individuals to develop their own values, it has done little to help act on them. This may not be the place for LRY, but it does little good for a person to develop their "religious" insight without continuing to develop their "religious" life. The Clearinghouse was formed with the intention of connecting individuals with other individuals, groups and/or resources which can help to empower that person to live according to their beliefs. It is in essence a reaction to the realization that a "New Community" reflecting our needs and values is not being formed around us and if it's going to happen we are going to have to do it.

Long Range Goals

When the Clearinghouse has built up enough resources to split off from LRY, it could have its own formation conference and begin to serve a larger constituency, including LRY, former LRYers, and others. It could coordinate a network of communities

aiding each other and potential communities, to make community living a viable lifestyle in this culture, and a reflection of the beliefs of those involved; co-ordinate people interested in progressive legislation; infiltrate the media and basically all sorts of idealistic stuff.

What Happens To This Form

The questions on this questionnaire are designed to enable the information to be listed most efficiently, yet the form is not intended to restrict anybody. For anything that you think could use more response please feel encouraged to enclose another piece of paper.

Please answer all the questions relevant to you, and try to fold and return it in the next two weeks; but do not return it if you don't finish it in the next two weeks, (get it?). As well we would ask you to enclose two 10 cent stamps with your form. The reason for this is that our budget is pretty low for the things we want to do and postage looks to be about our largest cost. By enclosing the stamps you will cut the cost of processing the form in half.

The Questionnaire

First we will try and sort it out and send your name to the various offices of the clearinghouse (education, hosting, social actions, etc.) so they can get in touch with you. If you answer yes to some questions you will receive another questionnaire as our questioning is rather sparse in some areas. You will also be receiving a newsletter telling you what kind of progress is being made and what resources we have available. Near the end of May we hope to have the first catalogue done and in the mail.



STAMP HERE

CLEARINGHOUSE

c/o LRY
25 Beacon Street
Boston, Mass.
02108

-----fold here-----

Very Important!

Name: _____

Address: _____

Town: _____

State or Province: _____

Zip or Post Code: _____

Phone: _____

Attitude: _____



SMOKING DOPE



I have often been asked, "Why do you smoke dope?" The answer I usually give is; "To get high." The more I think about it the more I am inclined to say that smoking is not just for getting high, but it is also something that helps find a common denominator in a relationship. As a matter of fact, I very rarely get high by myself. I feel it is an experience to be shared; that almost anyone who wants to can share with you. It is a gesture of friendship to someone who you have just met, or a reaffirmation of friendship with someone you know. I feel my best highs are when I do something with the people I have smoked with.

Even the process of smoking dope is a sharing experience. The joint, pipe or whatever is used, is lit, and the communion begins. It is passed from person to person, hand to hand, until everyone is properly intoxicated or the supplies have run out. This ceremony, although it is almost always lightly taken, induces a closeness in any relationship. This closeness is extended because the people who are now high are at a common level. What I mean by this is that although peoples' thoughts may be very different, they feel a community in the easy-going acceptance of these thoughts and even the willingness to groove on what people around them are perceiving.

I have excluded the whole thing of what dope makes you feel like as far as your personal high. But I feel that this is hard to describe and that it is something you have to experience for yourself. I would also like to say that I think that people who have to smoke dope to get a good thing going are missing alot of the important parts of life, and that people need to leave themselves susceptible to highs that are not induced by dope in order to avoid stagnation. Because LRY can provide a conducive environment for such highs. I am against smoking dope at LRY functions.

Peter Halven

DOPE GAMES PEOPLE PLAY

After thinking about it and talking about it and watching it in LRY for years, I have come to the cautious conclusion that our much discussed "dope problem" has actually got very little to do with dope itself and instead is a problem that stems from all of the social attachments that come along with drinking and smoking. For example, I remember when I first outgrew my Jr. High School morality and began to notice that most of my friends seemed to spend an awful lot of their time getting drunk or getting high. A friend of mine explained it to me once by telling me that "there's nothing nicer than getting drunk in a roomfull of friends". That sounded pretty reasonable to me until I looked around and saw that most of my peers had no roomfull or even armfull of friends. In fact everyone seemed caught up in some sort of dog-eat-dog social structure in which drinking and smoking counted pretty high for points. It then occurred to me that the nicest part about getting drunk in a room full of friends is the friends, and in fact you could even leave off the drinking part and rot do to badly. Leave out the friends on the other hand, and all you have left is getting drunk in a room (sort of depressing I think). But as I said before, the problem is not the drink or the dope, but rather the dumb social system and the strange idea that smoking dope automatically makes you into something better than you are. Not the experience, in other words, but the mystique.

What hurts is that this game playing goes on in LRY too. Not just sometimes either it is rare to go to a conference and not find at least a few people who are trying to score points with dope or sex. Below are a few examples of the dope games that people play.

the "I'm NOT RESPONSIBLE FOR MY ACTIONS" game

The title of this game is pretty self explanatory, and the game is pretty common. However because of the many different ways that people try and pull this one off it is often hard to spot. "I'm Not Responsible" is the most obvious when people who are drinking or smoking pretend that it's OK to hur each other because they are stoned and therefore not "all there". These people smoke or drink not to get high but to have excuse for violent, sexist or otherwise anti-social behavior. When stoned, the players of "I'm not responsible" have carte blanc to insult their friends or treat others as sex objects. Ask them about it later and they will hand you some line about how "it's not me, it's the dope". Key phrases in this game include, "I hardly ever get this drunk", "I feel so silly" and of course the classic, "Wow, this stuff really makes me horny".

the "DOPE STATUS SYMBOL" game.

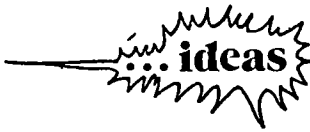
This game is probably the most popular of it's kind. In "Dope Status", the purpose of smoking (or drinking) is not to get high but rather to be socially desirable. Skillful players can become more than just socially desirable; they can, by following the rules to the hilt, become certified grad-A groovy, number one Joe and Jane Hips. Almost every kind of person plays "Dope Status". People who have been smoking for years and people who are getting high for the first time all try to be equally "cool" about dope. Sometimes a non-smoker will be so pressured the He or she will fake it and start playing. Sometimes they even succeed in fooling everyone else, because after all the essence of the game is not smoking but talking about it. Telling about past experiences with dope or drink is the best way of amplifying the social aspect of dope, and in fact "Dope Status" player often spend much of their time while stoned bragging about previous highs. This is usually a competitive game that is "won" by the most experienced doper in the group. When as often happens, this game is played in a large group of people including some non smokers, the game of "Everybody Must Get Stoned" (or the "Hips vs. Straights Polarization" game often begins. Some common phrases are, "Hey man, I'm really high" (especially when repeated over and over) and, "If you think this stuff is good, last month I..."

the "DOPE MAKES ME COSMIC" game.

This game is different from the "Dope Status" game in that the people playing this game really and truly believe that smoking dope contributes to everything good about them and helps to get rid of everything bad. Like magic, dope makes the player more creative, more spiritual, more fun to be with and in greater harmony with the deep inner truths of the universe. This sounds so absurd written flat out that almost no one will admit to it, but none-the-less, a good many people remain secretly convinced that when they are stoned they become much more aware and in tune with reality. (As might be expected there is sometimes a lot of conflict between the "Cosmic" players, who claim that dope makes them more sensitive, and the "I'm not Responsible" players, who claim that dope makes them less!). Phrases to watch out for are "Wow, I really need a joint right now" and "you'd have to be stoned to really appreciate it"

These are just a few of the most common games and their variations. There are certainly a good deal more, but what remains clear is that these games are almost the exact opposite of whatever it is we mean by the "New Community" in LRY. In fact, these games threaten the very life of LRY. It is not enough to recognize these games and to understand them; it is also up to each of us to see what we can do to change things.





On the following pages are different ways in which you can become involved in the fight against world hunger. Use them, along with the ideas suggested in the U.U.S.C. kit and let us know of your successes and difficulties, either informally in a letter or carefully written in an article for People Soup, the L.R.Y. newspaper.

Your U.U. Society

-Read the U.U.S.C. kit and take part in committees and projects devoted to its goals. Initiate those activities if no one else has.

-Cooking classes! Encourage all to come; beginners and experienced, and teach each other. "Diet for a Small Planet" can help you learn recipes that are simple, nourishing, cheap and good to eat! The preparation of a community meal by eager participants can provide an opportunity to work and learn with other society members in a comfortable way that many society activities don't provide.

-The cooking class or L.R.Y. group could plan a monthly vegetarian meal for the whole church. Have car pools arranged before hand. Put signs on the tables explaining what each food is and how it is healthy, also pointing out that meats without sugar and meat are less exploitive. Make the evening educational and fun.

-Have your local group commit itself to learning about world hunger and working to relieve it. Invite speakers to your meetings and then spread what you're learning throughout your church, school, and community.

Your School

Below begins a list of different class subjects and topics that could be introduced as one day projects, units, "mini-classes", or even courses.

If you would like to see them become courses, you must begin now, in order to fit into next year's schedule. Find a prospective teacher and some interested students, and then propose it to the administration. Many schools have one week of "mini-courses" when outside speakers are brought in. See if you can locate experts who would be willing to talk on these topics:

Home Economics

- Meatless cooking: how and why
- Nutrition-personal health. The problem here is that most home ec. teachers have the same ideas about nutrition as General Foods.

Science

- Nutrition: The effects undernourishment have on mind and body and the world's populations.
- World population: Population curves, cycles and why and how they become dangerous.
- in bio-chemistry, learn what is happening in your body when eating sugar, protein, etc.



Survey class (or on your own)

-Find out how much food is consumed in your school in one week/in one year. Use the statistics to dramatize the contrast between our luxury and Third World starvation. Report your findings in the school paper.

Social Studies

- Learn about "balance of payments". We import raw materials from nations with a negative balance, while ours is positive. Are we justified in getting rich at their expense?
- Do a study to find out what kind of aid we give to other countries and what those countries produce. Are they producing foods of non-nutritional value and where does their export go?
- Under what conditions do we send foreign aid to a country?

Investigate: India Famine 1956-66
Chile- pre and post Allende
Cambodia- before '68 and in '74
Tanzania vs. Kenya- examine income and political philosophy.

Do we force countries into dependency?

-Use the books and films listed in the U.U.S.C.'s bibliography in the classroom. Make sure that there's opportunity for discussion after viewing films.

School Newspapers

- Write articles about world hunger, and over-population, and what your group is doing about it.
- Run weekly meatless and sugarless recipes that provide well balanced meals.

School Bulletin Board

- Post articles about world hunger. Change them weekly.
- Advertise related events happening in and outside of the school.

Assemblies

- Bring in speakers from the World Federalists, UNICEF, Food Day, United Nations Association, and local colleges to talk on world hunger and how, by changing a few of our personal habits, we can help.

School Lunch

- Suggest that meals be meatless once or twice a week.
- Encourage student council or other established student organizations to sponsor a one day consciousness-



U.U.S.C. Hunger Packet*

The Unitarian Universalist Service Committee is distributing a packet of materials entitled "Spotlight World Hunger" to inform Unitarian Universalists of the dimensions of the hunger crisis and their inadvertent participation in its causes.

The packet, developed by U.U.S.C. International Director John J. McAward, consists of four sections:

The first examines the world food crisis and how it developed, including natural factors such as drought; the increased price of oil and consequently of oil by-products such as fertilizer; and population growth in isolation and linked with economic development.

American over-consumption and the unjust allocation for the world's resources is explored in the section. Section three contains a complete package of worship services

raising effort when people would be encouraged to skip lunch and donate that money to an international relief organization. Be sure to include school authorities in the planning so that they will know ahead of time that they will sell fewer meals that day.

Libraries

-Many schools have student committees that choose books for the library. Encourage them to buy books listed in the U.U.S.C. bibliography.

World Community Action Group

-Start a world community action group in your school to help plan and carry out programs related to world problems.

Your Community

The use of chemical fertilizers for cosmetic (non food growing) purposes contributes to the world fertilizer shortage.

- Appeal to school boards, park boards, garden centers, etc. to discontinue use of chemical fertilizers and to use natural fertilizers instead.
- Ask garden centers if they would lose money by encouraging customers to buy natural fertilizers.
- Distribute copies of the article in the U.U.S.C. kit about the fertilizer shortage.

Newspaper, radio and television are the best media for educating the public. Articles, advertisements, and radio and T.V. spots are available free from an organization called: Food Day
1785 Mass. Ave. N.W.
Washington, D.C. 20036.

Write them for other resources as well; local contacts, teach-in and fund raising ideas, consumer projects, ideas for health enthusiasts, a nutrition packet and much more.

Take the kit to other churches and social organizations and help them use it.

for U.U. societies for two or more weeks, including participation exercises, songs and readings.

What individuals, societies and larger groups can do politically to change national policy on food relief and development assistance is outlined in the fourth section which spans meatless meals to legislative lobbying.

Also contained therein, is an annotated print bibliography on such issues as population strategy, multi-national corporations, agribusiness, development issues and resource distribution; and a film bibliography on the world hunger crisis.

*This packet is only available through your U.U. Society. If they don't have one, one can be ordered by writing:

U.U.S.C., 78 Beacon, Boston, MA, 02108.
*This article, courtesy U.U.S.C., others by Beverly Treumann.

quickies continued

15. Sticks and Stones. Dowel rods and golfball-sized stones (or anything else for that matter) are placed in the center of the group, and members are told to use them, without talking, in any way appropriate to convey their reactions to each other.

16. Body Talk. Group members take turns trying to express various emotions with their bodies. The facilitator hands a participant a slip of paper indicating both the name of a feeling and the part of the body which he/she should use to express that emotion. Other participants try to guess the feeling expressed. (examples: fright, anger, sexual attraction, boredom)



Below are several activities designed to help members more fully learn about, understand, and communicate with each other through mutual self disclosure. Be sure to allow enough time for each activity.

1. The Road of Life. Participants are given sheets of newsprint and felt-tipped markers. Each places a dot on the paper to represent her/his birth. Without lifting the marker from the paper, she/he portrays a series of critical incidents in his/her life.

2. Advertisements. Using collage materials participants create brochures advertising themselves.

3. Coat of Arms. Participants create coats of arms to represent themselves.

4. Comic Strip. Participants are given paper and pencils and asked to draw lines to divide the paper into about twelve equal-sized sections. In each section they are to depict a significant event in which they were involved. (These may be limited to events within the group's life.)

5. Silhouettes. The facilitator forms dyads. Participants take turns drawing full-sized silhouettes of their partners on large sheets of paper. These drawings are posted and identified. Participants then add features that they associate with the person.

6. The Group and I. This experience may be worthwhile for a local group to do at the end of each meeting for a while, or for a conference to do at the end of each day. At the end of the first meeting of a group, the facilitator passes out newsprint and felt-tipped markers. Participants divide these papers into as many sections as there will be group sessions and post them. Each participant graphically portrays on her/his sheet his/her relationship with the group after each session.

7. Collaboration. Dyads are given one sheet of paper and one felt-tipped marker. Without talking, they collaborate on creating a drawing.

8. Group Collage. Given collage materials the group creates a collage representing itself.

9. Mural. A conference can create a huge mural representing itself.

10. Pocketbook Probe. Without making anyone have everyone who feels comfortable with it examine each others pocketbooks, wallets, check books, etc.

11. Room Design. Participants are asked to close their eyes and to take about three to five minutes silently to design a room for themselves. They are encouraged to try to remember as much detail as possible. Members share their designs with the group and discuss their selections.

12. Opposite Behavior. Participants are asked to experience the reverse of their feelings and to express themselves verbally and nonverbally.

13. Role Trading. Two group members are asked to trade roles and to "be" each other for a few minutes during the group meeting, as an attempt to enhance empathy.

14. New Names. Participants assume new identities for the duration of the group's life. These new names may be chosen at the first meeting from suggestions based on first impressions.

15. Pair Descriptions. Members pair off and then write, independently and individually, free-association descriptions of themselves and their partners. They share these with each other to check perceptions and develop commitment.

16. Active Listening. To enhance interpersonal understanding, one participant makes a declarative statement. The receiving member acknowledges the message in the following way: "You feel (somehow) about (something)." The sender simply answers yes or no. Then the receiver may make a statement which is to be acknowledged by the first sender. They continue until they are satisfied they understand each other.

What To Do? What To Do? What To Do? What To Do?

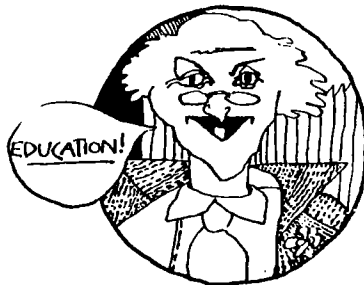
Get It Together

This exercise may be used to control the composition of groups with two or more types of participants, such as different local groups, people from different federations or males and females.

In this example the facilitator wants to form four ten-person groups, with men and women proportionally divided with in each group.

- 1) You need to make four giant puzzles 4'x6' out of card board or construction paper. Each puzzle should have 20 pieces the size of the group can be varied by the number of puzzle pieces.
- 2) Prearrange the puzzle pieces on the floor in the following manner: Puzzle 1 is divided into ten sets of two pieces each. Four of these sets are placed on one side of the room for the women and the remaining six sets are placed on the other side of the room for the men participants. Each of the other three puzzles is divided the same way. The facilitator always keeps the two pieces in each set together
- 3) Direct the men and the women to the appropriate sides of the room and announces that each person is to pick up a set of puzzle pieces. there are three ground rules: (1) participants may not talk; (2) no participant may abandon his or her pieces; and (3) no participant may give away his or her pieces. There are no further instructions.
- 4) Participants then assemble the puzzles.
- 5) Each group should then meet and discuss the exercise.

When the exercise is finished you will have formed four groups, each having a variety of membership. You can use this exercise to divide up a small conference into cell groups or just for the fun of it.



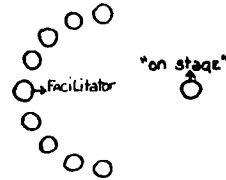
Positive Feedback

This exercise will help the members of the group compare their perceptions of how a group sees them with the actual feedback obtained from the group.

While deciding to use this exercise you will want to take into account that it will take about ten minutes per person so you might want to keep the group size to around 10.

- 1) Explain the purpose of the exercise.
- 2) Pass out paper and pencils and instruct participants to write the first names of all group members.
- 3) Tell everyone to write a short piece of positive feedback about each participant, including the facilitator and themselves. The feedback should follow these rules:
 - a) feedback will be given anonymously.
 - b) feedback would consist of a list of 3 to 5 adjectives rather than a sentence.
 - c) each participant must comment on every other participant.
- 4) This task should take about fifteen minutes.
- 5) People should arrange themselves according to the diagram at the end.
- 6) If there are no volunteers to be the first to receive feedback, one person must be designated to take the empty chair.

- 7) This phase is divided into 4 parts
 - part one- each individual must anticipate the positive feedback he/she expects to receive and tell the group about it briefly.
 - part two- read the comments about the individual.
 - part three- The individual should compare the degree of agreement between anticipated perception and actual perception.
 - part four- explore the individual's feelings/reactions to the feedback. The group in the semicircle should be asked not to react, either verbally or non-verbally, to the person receiving feedback at this time, to prevent an overload of feedback. Each person who has received feedback chooses his/her successor to go "on stage", and the process is repeated.
- 8) Lead a discussion about the exercise, focusing on the stated goals.



Keepin' Track

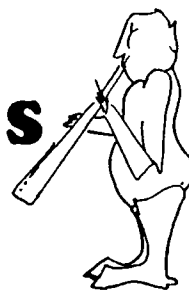
This activity would be good for the continuing group to keep track of relationships with the group, How they change, grow closer or farther away.

At the end of the first meeting of a group the facilitator passes out newsprint and writing utensils. Participants divide these papers into as many sections as there will be group sessions. If the group meets every week you could just make sure that there was paper at each meeting, post the papers around the room. Each participant graphically portrays their sheet his/her relationship with the group after each session.



LRV Publications

AVAILABLE



THE NEW COMMUNITY is an effort to provide new directions for LRV through programming at the local group level. "The primary goal of this program is to rediscover, recreate, and supply those aspects of human experience which are either missing altogether from our lives or present only in feeble imitation of their real quality." 50¢

IMPLEMENTATION AND STRUCTURE OF THE EXTENDED FAMILY (in conjunction with the New Community) was developed to help local groups reach the goals of the New Community. 25¢

CONFERENCE PLANNING was developed as an aid for those experienced and not-so-experienced conference planners. This includes ideas for both week-end and week-long camps and conferences. 25¢

THE ADVISORS HANDBOOK is a packet written to help explain most facets of the relationship between the LRV advisor and the LRVers. It includes how to find an advisor, an explanation of the advisors role and role plays to aid in the Advisor/LRV relationship. 50¢

FUND-RAISING. This booklet poses questions and considerations for potential fund-raisers and follows up with the how-to's of setting up a fundraising drive and specific suggestions. 25¢

THEATRE WORKSHOP PACKET contains exciting programs, exercises, and games that provide for movement as well as thought. 25¢

BAD FRUIT (see page 15) Available in booklet form. 25¢



RECYCLED PROGRAMS is a collection of the old-standard games and programs of local LRV groups and conferences. Centered around the task of helping to pull a group together and getting an established group alive and kicking again, this packet is most helpful in starting a local. 25¢

THE DENOMINATION GAME was designed in hopes of providing those of the UUA with a humorous youthful, eye-ful of the whole religious organization. It is an older publication, but one of the witty-est and cleverest to have come from this office. 25¢

CONFESSIONS OF AN LRV ADVISOR is an article written by David R. Powell, an advisor from Pennsylvania. It proves to be most helpful to adults who are uncertain about what LRV is and how it relates to the church. 25¢

THE DYADIC ENCOUNTER is a small booklet that was prepared for the needs of any two people who want to know each other a little better. Though not created by or for LRV, it can help nurture the kinds of open and honest relationships that we pursue in the LRV community. Excellent for local groups and conferences. 25¢.

MISCELLANEOUS

THE CLEARINGHOUSE is an attempt by LRV to create a central information center that will clear information about hosting, communities, schools, and education, work co-ops, social actions and anything else that people are into. It is still very much in developmental stages: We need your help. Questions and information are available free from this office.

FORWARD TOGETHER is the International Religious Fellowship (IRF) publication with articles in French, English and German. IRF is a small youth organization of people like ourselves.

WORK FORCE is perhaps the best clearing house and resource for alternative activities of every nature. It is published by Vocations for Social Change and we distribute it. Single copies are free to you.

send order along with check or money order to:

LRV
25 Beacon St.
Boston, MA 02108



LRV has been publishing **People Soup** for almost two years now. The first issue came out in November 1973, as a result of an LRV Board of Trustees directive to the 1973/74 Executive Committee. It was felt that LRV should have some sort of communications interchange of ideas than the program packets which had been the main focus of continental LRV publications for several years. The last LRV newspaper to come out of Boston was **Nameless Newsprint**, which expired in 1969.

In the first year of operation, **People Soup** was the responsibility of Mathew Easton, then LRV's Director of Extension & Leadership Development. It was staffed by Mathew, the three members of the Exec. Comm., and various transient volunteer office workers. Being chief editor of an eight-times-yearly publication in addition to other duties proved to be an unreasonably heavy load for one person, so

when the exec. positions came up for re-definition at the 1974 summer LRV Board meetings, the position of Director of Communications and Publications was created, and subsequently filled by Beverly Treumann. The tasks of editing, typing, proofreading, handling subscription files, designing the layout, and so on are still handled by whomever is competent, available and willing to help with them.

Since its beginnings, the paper has expanded from an eight page tabloid to twelve pages in smaller type with an occasional four page special insert. The format has been continually improving, along with the content. The actual mailing process has become simplified and more efficient through such additions as an addressing machine and cross-filing.

People Soup, much like **Stone Soup** (Theme of the 1974 G.A. in New York City), thrives on contributions from its readers. LRVers write poetry, letters by the Personals, and articles of all sorts for the **Soup**. Most of the classified page is taken up by the Personals, and that, incidentally, can be considered a significant indicator of the kind of organization LRV is. There are regular columns on LRV with book and record reviews.

The editors of **People Soup** try not to be offensive and alienating to any readers, but neither do they shy away from controversy. The paper has contained articles on drugs, racism, gay liberation, North American Indian activism, and Indochina. Some of these are presented simply as issues worth knowing about, but more often the articles are written with the angle of how the subjects relate to LRV, and what LRVers can do about them.

All in all, **People Soup** is one of the most successful and ongoing undertakings to come out of the LRV office in the past few years. As circulations continue to increase and more people contribute material, it is becoming an increasingly more important and valuable communications tool for working towards the attainment of LRV's New Community.

Anyone interested is invited to subscribe and/or submit material; contributions etc. received from non-LRVers will get the same consideration as submissions from LRVers, but no contributions can be paid for. The subscription rate is \$2.50 for one year, payable to: **People Soup/ 25 Beacon St./ Boston**

Bill Cameron,
Waterloo, Ontario

BUTTONS
LRV
25 Beacon St, Boston
MA. 02108

L.R.V.

For
25¢ ed
\$1.00
100/\$15.

friend

BUTTONS
LRV
25 Beacon St, Boston
MA. 02108

THIS SIDE UP

33) I am rebellious when...

32) To me, taking orders from another person...

Listening check: "What I hear you saying is..."

31) In a group I usually get most involved when...

30) In crowds I...

29) When I am alone I usually...

28) Establish eye contact and hold your partners hands while you respond to this item. Toward you right now, I feel...

39) I love...

38) My weakest point is...

37) My most frequent day dreams are about...

36) The emotion I find most difficult to control is...

15) Social norms make me feel...

16) In ambiguous, unstructured situations I...

Listening check: "What I hear you saying is..."

17) I am happiest when...

18) The thing that turns me on the most is...

19) Right now I'm feeling...

Look in your partner's eyes as you respond to this item.

20) The thing that concerns me the most about joining groups is...

9) When I think about the future, I see myself...

The second speaker reports, in his/her own words what the first speaker has just said. The first speaker must be satisfied that he has been heard accurately.

The second speaker then completes the item in two or three sentences. The first speaker then paraphrases what the second speaker has just said, to the satisfaction of the second speaker.

10) Share what you may have learned about yourself as a listener with your partner. The two of you may find yourselves saying to each other, "What I hear you saying is..." to keep a check on the accuracy of your listening and understanding.

The basic dimensions of encountering another person are self-disclosure, self-awareness, and non-possessive caring.

2) Risk-taking, trust, acceptance, and feedback.

In an understanding, non-evaluative atmosphere one confides significant data about her or him-self to another, who reciprocates by disclosing himself. This "stretching" results in a greater feeling of trust, understanding, acceptance, and the relationship becomes closer, allowing more significant self-disclosure and greater risk-taking. As the two continue to share their experience authentically they come to know and trust each other in ways that may enable them to be highly responsive to each other.

Goal: To explore knowing and trusting another person through mutual self-disclosure and risk-taking.

For any number of paired participants, a minimum of one hour is needed and ideally that should be open-ended. One booklet per person. Participants face one another and read. Open discussion at and is optional.

1) Read silently. Do not look ahead in this booklet. Stop the question asked by your partner as becoming exercise when either partner is becoming obviously uncomfortable or anxious. Either partner can stop the exchange. Look up. If your partner has finished reading turn the page and begin.

All the data discussed should be kept strictly confidential. Don't look ahead in this booklet. Each partner responds to each statement before continuing. The statements are to be completed in the order in which they appear. Don't skip items. You may decline to answer any question asked by your partner. Stop the exercise when either partner is becoming obviously uncomfortable or anxious. Either partner can stop the exchange. Look up. If your partner has finished reading turn the page and begin.

4) The following ground rules should govern the experience:

All the data discussed should be kept strictly confidential. Don't look ahead in this booklet. Each partner responds to each statement before continuing. The statements are to be completed in the order in which they appear. Don't skip items. You may decline to answer any question asked by your partner. Stop the exercise when either partner is becoming obviously uncomfortable or anxious. Either partner can stop the exchange. Look up. If your partner has finished reading turn the page and begin.

53) Right now I am responding to...

54) I want you to...

55) Time permitting, you might wish to continue this encounter through topics of your own choosing. Several possibilities are: money, religion, politics, race, marriage, the future, and the two of you.

The Dyadic Encounter was taken from "Structured Experiences for Human Relations" Volume #1. University Associates Press 7596 Eads Ave., LaJolla, Calif., 92037

Many thanks to Gary Alan Decker from Moline, Ill., for turning us on to this packet and asking us to bring it to your attention.

It is said that copies of this booklet may be obtained from LRY for the cost of printing and mailing: \$.25 each. 2.00 for ten. 4.00 for twenty-five. 7.00 for fifty.

We hope you found this encounter valuable and we would like to hear your thoughts on it.

46) People smoking dope...

47) Pre-marital or extra-marital sex makes me feel...

48) Right now this experience is making me feel...

The Time Is NOW!

The topic of ageism has been discussed by people within and without the UU denomination for quite a while. The United States government has already passed legislation forbidding discrimination in employment on the basis of age. The UUA by-laws have absolutely no reference to age in the non-discrimination section. Our denomination is behind the times.

The Youth Caucus is proposing a by-law amendment hopefully to be put on the agenda for the 1976 General Assembly in California, to correct this omission. We feel that all Unitarian-Universalist, regardless of age should be given the opportunity to participate in the denomination's affairs in whatever capacity they are able. We believe that more interaction is needed between all age groups, and in this way increase the number of resources available to the denomination. For these and other reasons we feel it is very important that the word "age" be included in the non-discrimination policy of the UUA, and hope that you will be willing to help.

There are four ways of submitting an amendment:

- a. by the UUA Board of Trustees
- b. by the General Assembly Planning Committee.
- c. By not less than fifteen active member societies by action of their governing boards or their congregations; such amendments must be received by the Planning Committee not less than 110 days before the General Assembly.
- d. by a district by official action at a duly called District meeting at which a quorum is present, such proposed amendment to be received by the Planning Committee not less than 110 days before the next General Assembly.

We will be concentrating on options a, c, and d. A UUA board member will be contacted.

We need your help to carry out the other two. We have drawn up a petition to help you carry out the process. Here's how:

Get as many people as possible in your church to sign the petition. Attach another sheet if you need to. Then bring the petition before your church board and as them to vote for this amendment. If they do, then you must take the responsibility for making sure that a copy of the amendment with the board endorsement is sent to the General Assembly Planning Committee at 25 Beacon St. Boston, MA 02108. Around the Beginning of October you will be receiving a form for submitting amendments. This amendment must be sent in on that form. Just to make sure it gets there on time, mail it at the latest by March 1st. Then send a letter to Kelly Godek at 217 Upton St. Rockville, Maryland 20850, and tell him what happened, so that we can keep track of the number of churches that we still need.

You can also use the petition on the district level. After you get enough district people to sign it, bring it before the next meeting. This has to be planned pretty carefully, since most districts have only a few meetings each year. Use the same procedures as with the local church petitions.

It's really important that we get working on this immediately, as soon as our churches awaken from their summer estivation. The sooner we begin, the more churches and districts we will have endorsing it. This could turn into a very powerful thing if we have, say 150 or more churches and a few districts, as well as the UUA Board endorsing it. This amendment has a good chance of passing- if we all do the preliminary work. The process itself will give us a chance for some interaction with adults, so- have fun and good luck.

Lynn Rubinstein



AGEISM is being dependant on your parents and having to live in their house



AGEISM is being told what's good for you

In keeping with the liberal tradition as Unitarian Universalists we feel it is important to encourage people of all ages to participate to their fullest potential in the affairs of the denomination. The following By-Law amendment would help to increase dialogue and interaction between all age groups, and would reaffirm the worth of all human beings regardless of age. Therefore we propose to amend the By-Laws and Rules of the Association as follows; In Article II, Section C-23, add to line 40 the word age, to read as,

36 The Association declares and affirms its special responsi
 37 bility, and that of its member societies and organizations,
 38 to promote full participation of persons in all of its
 39 and their activities and in the full range of human
 40 endeavor without regard to race, color, sex, age, or national
 41 origin and without requiring adherence to any particular
 42 interpretation of religion or to any particular religious
 43 belief or creed.

1. _____	13. _____
2. _____	14. _____
3. _____	15. _____
4. _____	16. _____
5. _____	17. _____
6. _____	18. _____
7. _____	19. _____
8. _____	20. _____
9. _____	21. _____
10. _____	22. _____
11. _____	23. _____
12. _____	24. _____



In Search of Advisors...

By Sandy Rosenberg

After participating in and observing LRY for several years I have decided that I have some strong feelings about local advisors, their functions, and how they should be chosen. I've seen some fantastic, mediocre, and down right awful situations involving advisors. No two people or situations are the same, so please take the following with a grain of salt.

Before choosing an advisor it is necessary to decide what type of person(s) you want, how many you need, and what you feel an advisor should be.

It's often good to have at least two advisors because people do have other things to do in their life other than LRY and chances are better of getting one out of two or three to a meeting than one out of one. You may decide that you want one male and one female. In this case it may be best not to have your only two advisors married to each other. The chances are good they will be unavailable at the same time. It may also be wise to have an extra person, who need not be as carefully chosen, to have available in case of emergency.

Another important factor is what responsibilities you want the advisor(s) to serve. Your needs and those of the advisor(s) should be carefully weighed. Possibilities include LRY church liaison, resource person, observer-commenter, facilitator, and many, many more.

Once you've decided what you need, it's time to find the who. Groups often find themselves with no one interested, or too many. Both situations demand different actions.

If you find yourself with a void of possibilities the first step is to publicize



Advisors' Union

There are a lot of facets to being an advisor. You may find that there are many problems that are unique to your individual group.

Because we are young and do not have the experience of the special attribute found in most advisors-age, we have created a way for advisors to communicate with each other, an Advisors Union. This Union would give advisors a chance to share their thoughts on the joy, sorrow, roadblocks and accomplishments of being an advisor.

With respect to the autonomous structure of LRY the advisors union will also be autonomous. We will gather the names of all the people interested and from this compile a mailing list to be sent to all those people whose names are on the list to contact each other, set up meetings (if they so desire) and decide what else they would like to do.

If you are interested please fill in this form and send it to: LRY
25 Beacon St.
Boston, MA 02108

Name: _____

Address: _____

Church / Fellowship: _____

Are you a Federation or Local Advisor? _____

How do you think the advisors Union should operate? _____

your need. Word of mouth sometimes works well. Other times more advertising is needed, but don't take "advertising" too seriously. It's better, sometimes to write an article for your church paper (if there is one) telling about some of your activities and mentioning your problem. This may be better received by the church and is likely to bring more sincere concerns.

Once you've gotten enough "applicants" to choose from, several more factors must be taken into consideration before a final decision.

First off, ministers are not always the best choice. Their primary responsibility is to the church which pays their salaries. The group's commitment to regard confidences with respect may mean much less to the minister than their commitment to concerned parents. In case of church-youth dispute it is likely that they will side with the church.

My feelings on minister-advisors are probably highly prejudiced by my personal experiences with a major fiasco several years ago. The U.U. Church in Natick, Mass. hired a new minister. He became the primary advisor to the church's local. Attendance at the local was very low until we pulled together a mine production of JC Superstar. At that point attendance leapt from 3-4 a Sunday to 35-50. The minister continued to draw in more community youth. All of us innocent suburban kids had no idea of how to deal with those numbers. So eventually the minister began planning and leading the meetings. Due to a long past problem, which happened during a regional board meeting at the church, my request to invite federation field trippers was rejected. One weekend I went to a Leadership Development Conference run by NERO. I returned home full of new-fangled ideas, like

Autonomy. My minister was shocked when I told him that I wanted to hold an exc. comm. meeting without the advisor. He said we couldn't do it even if the meeting were held in my home. I resigned from my exc. comm. position and left the local. The church board later told the group they could no longer call themselves LRY. Soon many members left the group after realizing that the minister had broken his promises (of confidentiality) and spoke to parents about things he had promised people would remain private.

Another, more common problem, is that of advisor's whose offspring are members of the local. If a local does a lot of programs that try to bring out honest feeling, having one of your parents listening intently may cause a lot of tension. There are other problems which may come up. There also may be magic. I know of two instances where the advisors were fathers of people in the group. Both of these men were among the best advisors. It all depends on the relationships between the people involved.

The areas of concern I've just mentioned are only a few possible sources of problems. Your minister or parents may prove to be your best possible choice. The only way to get any real idea is to invite each of the interested people to one or two of the meetings. If you have lots of possibilities don't invite them all at once. After seeing how all the "candidates" feel about you and how you feel about them, take a consensus or vote (if necessary). Try to do this without any of the involved persons in the room.

Of course, you may not be lucky enough to have enough people interested to discern. There are times where we all must make do. But don't give up the search.

On your mark, get set, go!--find an advisor, and may all locals win!!

Keeping The Balance

Being an advisor is to perform an act of balancing your desire to do something visible and acknowledged against the understanding that others need to lead, create, do, more than you. One imbalance for the advisor is to simply "be there" as the representative adult and do nothing. A very real sense I've gained in being "over thirty" is the value of time. There's too little of it to spend any in being a "token" with no investment of your own.

But doing can be a very quiet thing. Doing can be listening. Doing can be actively accepting. Doing can be stretching to be open, thinking, reconsidering my own values in relation to the listening I do, and giving honest reaction and feedback.

Another imbalance for the advisor is to "do" too much. As an autonomous youth group, LRY is self-directed, by youth, not adults. It's members run it according to their needs which only they know and only they can fulfill itself. It is tempting to take over sometimes. And it may fill a gap (as well as providing an ego-trip for the advisor); but

there's a trade-off for your momentary "leadership". The trade-off is the learning sacrificed by the group. Power is in doing it yourself - mistakes, gaps, lulls, "nothing's happening" and all. As Lazarus Long says: "Son, one of the few things I've learned (in being 4,000 years old) is that humans hardly ever learn from the experience of others. They learn, when they do, on their own, the hard way." (from *Time Enough to Love*, Robert Heinlein.)

So Imbalance can go either way: being only a body of certain appropriate age or taking over. And the balance thing works from both sides. Groups members are often willing to hand power and decision-making and programming right to you, and equally as often can ignore the fact that you're a full human being. LRY Advisor is a relationship, after all. We are in it together, we all need to do and to allow, to be and to recognize being. It's a balance both partners have to work at.

Taken from the Advisor's Handbook by Betty Adams.



M.V.F. continued...

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Conferences in the past year, have continued to be important times in my life; allowing me to spend time with old friends, relieve the pressures and emotions that have accumulated over non-LRY times, and to have very important meetings over future plans with LRY people and concerns.

My active involvement with LRY as an organization is crusing towards being a thing of the past. I come away with my arms full of very beautiful people, information and the knowledge that LRY ideals are more than just "pie in the sky" and that by removing, in ourselves, the contradictions made apparant through the analysis of our behavior we can actually create a more rewarding existence for ourselves and others.

Spelling it out!
LRY ideals are easy to be excited about until one is seriously involved in the process of trial and error. For many, the original goals are no longer merit continued defences when the errors become too painful and too numerous. This leaves the individual to fit into a more comfortable space of the established American society. Some are fortunate enough to see alternatives work. This gives them the energy to continue and enjoy the fruits of their labors. If you have recently "thrown in the towel" or if you are one to carry-on these personal struggles, I hope that this piece of thought can help to give you the energy to keep on keeping on.....

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Fed Ups & Downs

C.M.F.- held its spring conference May 10-11. Held election and ratified new constitution. The fed is in good shape.

D.V.F.- We had a very successful spring conference, May 23-26. The theme was "LRY '68-'75". We're having money troubles. Anyone who has fund raising ideas should please send them to our treasurer: Jim Murray, R.D. 2, Box 160, Pottstown, Pa. 19494.

E.C.F.- Unicamp of Ontario is having a Young Adult Week, Aug. 24-29. Any and all LRYers are invited.

GODARFUL- had L.T.C. conference in Cleveland last week of May. The wombat was mysteriously stolen leaving many conferees in devastated states of despair. Only minor activity over the summer.

H.B.F.- recently had a small, but good conference. Fed elections last May. We are planning a conference for next Oct; we're still alive and running.

L.A.F.- recently had Croton Fuck-Up #2 Conference in North Salem, N.Y. Despite a rather touchy incident involving nude bathers, the conference went well.

L.S.D.- We're putting out a contact sheet and are still trying to get a newsletter off the ground. We had a Summer Tri-Fed. conference with S.A.M. and SUNCO. -An interesting conference to say the least. Our next conference will be held Thanksgiving week-end.

M.A.F.- recently had a small meeting to try to organize and plan some things for the next year. We came up with a bunch of ideas on how to start a local and what to put in a newsletter. We are planning a conference for MAFers only, to be held in Oct. A design for a T-shirt is underway and a new member is making a flag. We can do all of these things only if MAFers pay their \$2 dues. MAF is broke. Please send dues to Lucy Auster, 27 Reichert Circle, Westport, Conn. 06880 and newsletter submissions to: Maddie Keeve, 28 Quaker Ave., Cornwall, N.Y. 12518.

N.V.F. and N.S.F. had a camp-out in June. Phoenix- had a good elections conference that produced equally good officers.

Narry- Narry's famous closed conference was from May 30 to June 1. It was held in Newport, Ma. and its theme was "The Games People Play and The Masks People Wear". Besides having a sort-of-sensitivity session, the new exec. comm was "inaugurated". Also, in a business meetin Narry unanimously decided to affiliate with continental LRY. The new exec com will be chairing the next conference some-time next fall. (More details coming)

P.S.L.R.Y.- Our secretary and treasurer have resigned and we will be holdin elections to fill these offices at our summer conference at deBenneville Pines (Sept. 2-7, the cost is \$44.00). A lot of local groups have been dying of old age and summer blains. So, the

Local Assistance Committee will be visiting churches next year and will hold a second L.T.C. in the fall. We have a need for new people and energy in fed organizing and fed committees. Activity is strongest in San Diego and Arizona.

R.M.F.- We're experiencing technical difficulties by the up-coming Micon conference (August 9-16) on SNIATNUOM promises to be an enlightening time.

Fed Ups And Downs

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Fed _____ Date _____

Fed Ups And Downs Material

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