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People  
Soup

Vol. III  
Issue 3

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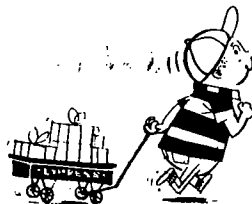
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Your contributions for this newspaper are welcomed. It is made possible through your energies, both spiritual and physical. Any contributions of news items, short stories, poems, editorials, or artwork are welcome and will be considered. None can be returned. Drawings or other artwork must be in black ink, and it is considerably easier for us to use black and white photos than color. No matter which you choose, they will be printed in black and white. We cannot pay for contributions, the ol' budget joes wouldn't stand the pain.

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Notice of sale:  
Three Continental LRY executives will sell their souls for some personal mail. We are beginning to wonder if we have souls or if we are actually office machines.

Carliotta, Jennifer, Gary

Dear People,  
I'm feeling really buoyant these days because of the growing that I've done in recent weeks. As a result of the progressions, deteriorations, changes in my interactions and relationships with all the people I know. Thank you, Jack, Grasshopper, Dormouse, Julie, and Maria for your visits. Vernon Streeters and Sharon folks for the time with you that I needed so much, Gary and John for your great (and unexpected!) help and moral support in Amherst.

Love to you all from your long-distance lady in Shangri-La.

Rachel

Dear insect, (grasshopper)  
Thank again for your hospitality at Christmastime and the time we spent together.  
love,  
insect (roach)

Hebbie Frankenthaler  
We'd like for you to join us. We have moved, and gone into the campground business. Call us 912-748-7216 or 9560. We miss you, mom and dad.

Your DUCK is being held captive for ransom. If you ever want to see that Rubber Duck squeak again, then send a gaggleplex of small unmarked kisses to: Ralfie Habersucker Twoe Dominic

15340 Westover Road  
Elm Grove, Wisconsin  
53122

Remember this Randy; if you kiss off, then we'll duck off.

Andy H. and Michel J.  
Thank for being at K.C.  
Margret (Maggie)

To all LRYers:  
I'm trying to get a workshop together on poetry for an upcoming O.P. conference. Would any of you beautiful people out there consider sending me any sort of poems you may have written at one time or another? I would appreciate it! It could really help some of you earn those Brownie points!

Love,  
Mary Beth Heine  
508 Fair Oaks  
Oak Park, Ill. 60302  
312-383-4731

Sigrid!!! I lost yours too.  
Write me.

Cranston Snord

K.C. Dick P.-  
Do your parents still look down? Are they still poopies? I love you all!!!

Cranston

To P.F.- Howdy!  
Heather, Tom, Ev.  
Bruce, Sometime soon!

Hey everybody...  
If you feel lost and desolate because your mail box no longer loves you, write us. We are your friendly neighborhood letter writers. We'll send you letters (with hopes that you'll write back) We are feeling unloved by our mailboxes, too. In short, we want to know who you are wherever you are. So, send us a letter (with yer name and address included, of course) and tell us all about you. Send a picture if you have one! We love you. Peace.

Dave and Hat and Sue  
"The letterwriters"  
7145 Meade St.  
Pittsburgh, Pa. 15208  
and/or Sue  
958 West Jackson St.  
Painesville, Ohio 44077

To Craig, Mark, Jim, Darbi, Therese, Beth, and Bill.  
The Last CMF board meeting was one big pan of scrambled eggs (without mushrooms). Teddy Bear

Reaveka from CMF: please send my shirt to me, as I am going crazy without it. My address is 109 Monte Cresta Ave. Oakland, Ca. 94611 I will refund you the postage as soon as I get the shirt. love, Emilie Blattman

Claudia Nalven: this is Brian Howard and he sure would like to know where and how you are. Billy Cox died in B.C. in Aug. and I'm in need of an energy transfusion. Please write, sometime. I live with Willie Blackman.  
B.H. 318 Oak St. Ypsilanti, MI. 48197

Friends:  
My new address will be:  
Lynn Rubinstein  
c/o Knight/O'Callaghan  
134 Broadway  
Kincardine, Ontario  
CANADA N0K-2G0

Zorro, where are you? Please write. Give my love to Kev, Laurie, Gayle and all.  
Greg Hickam 725 Ohio Lawrence, Ks. 66044

Pink Panther, Hey, it was damn good to see you again. Will I see you at DeB Easter? Thought you'd like this. My love to all at the place especially Roadrunner. Uncle Gregg- ie poo strikes again! T.B.A

Janice: Here's to a million and one beautiful things. I wanted to share the holidays but Pam and I never made contact. I'll see you soon but never in Rockford.

Love,  
G. Alexander

Daniel Macfarlane -  
I wish I knew where you are, I miss you. please write -  
Kimlin McDaniel  
58 South Road  
Bedford, MA 01730

To Timmer,  
Been billy lately? Would love to hear from you. Welcome to visit.  
Bise  
48 Sullivan St.  
Toronto, Ont.

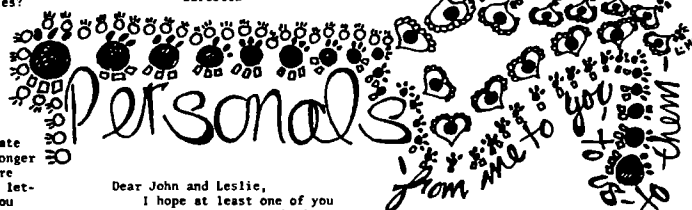
Hello to Aaron, Gusie, and Bill. Please write. Aaron, I've still got your hat.

Love,  
48 Sullivan St.  
Toronto, Ont.  
Canada

K.C. - I need you. Cranston.

Kris in Mariland. I lost your address, of course.  
Cranston

Bong,  
Since when were you only a little psychotic? Or has it grown to full blown neurosis?  
Larcotta



Dear John and Leslie,  
I hope at least one of you sees this. I love you both muchly and appreciate all you did for me at you-know-where involving you-know-who. I miss you and still need you. Please write.  
Love, Karen Lee 300 Howard St. Northboro, Ma. 01532

Hey kids! Anybody interested in a fun filled (well maybe) summer living in Cambridge, Ma.? Some of us people renting apartments here will want to sublet then this summer. Nothing definite till May, but write for more info.

Much love,  
Cathy  
6 Ashburton Pl.  
Cambridge, Ma. 02139

Say something heavy, Craig! love, Laurie

other churches may have better kitchen facilities, bathrooms, stereos, pianos, etc., but ours still has the most acoustical bathroom around! : u.c.w. brookfield, wis.

lauren- pluto misses you very much. (he also misses julie and carrie.) as he grows into adulthood, he keeps asking me when you are going to tell him about the dogs and the bears. your loving friend, t.g.f.t.

If anyone who attended the CVF December conference in Amherst would like a mailing list from that conference, please send a self-addressed and stamped envelope to Ted Altenberg, 2668 Albany Ave. W. Hartford, Ct. 06117



Richard G. Holtz

I believe I have your stuff which you lost at C.M.T. Fall Conference. Please write me so I know where to send it.  
Mark van Rooijen  
2515 Starkweather  
Rockford, Illinois  
61107

Meglee,  
ahhhhhhhhh.....  
your Rachell

Lia McKoo,  
I love you and miss you please write me.  
Rachell  
5800 Lake Murray Blvd. #17  
Lake Mesa, Ca. 92041

Eyore,  
Because you've always wanted a personal of your very own. You and Weds and loony are great!

Love,  
Embee

NOTICE TO: Sir Clifton James Witherfield III and Randy of P.O. Box 1 in Oswego, Illinois 60543

Rick of DeBenneville, Hey, Thanks for the help when I needed it. Am getting it in gear. Will write soon. Take care and give my love to all at Evergreen Greg.

Jeff: I have lost your address, which I need desperately. What is it? Hazel

Doug, thanks for the note, and the happiness it brought me. Thanks for the thought. Also thanks for the joy you have brought to me and my life. Greg

For D.A. I miss you. I never stopped missing you. Lady

Carol Lashof: I don't know if you remember me, but I rode the school bus with you to Lab School eons ago. Saw yer name in an old People Soup and thought I'd say Hi. Luv, Penny Stauffer 264 Gil Blas Rd. Danville, Ca. 94526 (I moved)

The tequila kid, or Mamma God sometimes referred to as Liz. Well, it's cheaper than calling. See you soon. The haven't yet decided which kid I'll be kid. (Trenchcoaters unite?) (you too, mona!) (Luv you all)

Morton.  
Things got screwed up at Lexington but I still care. I even voted for you. Please don't be mad, my hair needs you, too. I'm thinking about your advice. When you suggested it I was hurt Please consider how I feel. Remember- I am not involved, so don't jump to conclusions. Take care Love, Karen

Mark Pooche: Hi cutie, sorry I haven't written. It seems I lost your address, so here's mine Please write me.  
kris Schuler  
c/o Sandy Spring Friends School  
Norwood R.D. Sandy Spring, Md.

## PLEASE READ THESE ARTICLES.

People Soup is free to everyone on our mailing list. HOWEVER, there are a lot of people on the list who are not in LRY anymore, or are organizations that for some reason just ended up receiving the Soup.

In the next issue of People Soup there will be an insert to tell all people that we know fifteen or older and to all organizations, that unless they notify us, we will be removing their name from our lists.

Although some people have told us that they want to receive People Soup until "well freezes over", we haven't kept track of who you are, so you'll just have to tell us again. Please don't be shocked if you get this in your next soup.

ADDRESS CORRECTION REQUESTED!!!!

Previously you would have seen these three words on the cover below your address. Due to the increase in postage rates LRY can no longer afford this luxury of having the post office make corrections. So from now on, we will be depending on you to tell us when you move, or of any mistakes there are in your address.

Please if the address on the cover is wrong, LET US KNOW!!!! That way, you will get your Soup and we won't get any poorer.



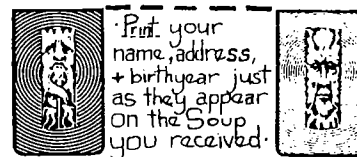
The December People Soup was based on the themes of social action, youth power and responsibility. That wasn't the result of the executive committee sending out requests. Rather, that the material we received led us those themes. Reflected in that issue are the attitudes and concerns of the individuals who sent in their material.

In every issue of People Soup, there is space devoted to social action. Locals, sometimes, take on projects within their communities. Conferences have workshops to raise awareness of one subject or another. Discussions on what individuals think are heard. And to end many of these conversations is the phrase about talking a lot and doing little.

Obviously, there is an inconsistency in some people's energy and motivation. There are people who will rant and rave about an issue, participate in consciousness raising, then say that they are too busy with surviving the world as it is. These people need to set their priorities and spend their time and energy accordingly.

Each individual has different goals they hope to achieve through LRY. Each individual has different ideas about the purpose of LRY. But the continental organization of LRY does not exist for social change. Directives from the LRY Board of Trustees to the Executive Committee are concerned with providing services for LRYers. Programs are to help individuals to do what they want to do. No one dictates what LRYers must do. LRY is what its members make it.

If a person accepts that LRY is an organization to help individuals do what they want to do, then it is the individuals' responsibility to set their goals according to their priorities. If social action is important to you, then you must involve your local. It is not the purpose of the organization.



WITH CORRECTIONS, MY NAME AND ADDRESS READ AS FOLLOW-

name -

birthyear -



ZIP -  
-very important-



The LRY summer camps and conferences guide will be published in the April issue of People Soup.

If you know of a camp or conference that you think should be in the guide, send the name of the camp or conference, theme, cost, and contact person to us by March 31st. No information received after that date can be published.

## WHAT ARE YOU DOING AFTER GRADUATION ?

After 12 years of schooling, for many people a little bit of living can be a far more valuable growth experience than college would be. You want stretch, live on your own, travel, take a job, or become an LRY exec? Admirable and valid. All of them. If you are in this space, you have our best wishes and an invitation to come visit sometime. But for others, you know what you want and think that a college with freedom might help you get it. It is you that we might serve.

Goddard is a small experimental college in Vermont. We want people who feel ready for further study, people who have self motivation, self direction, independence, initiative, and creativity. For you we have a program that involves:

- \* self determined programming; we have no required classes.
- \* evaluated study; we don't use grades, instead we use evaluations written by yourself and your instructors.
- \* fieldwork; we recognize that experience can often be the best teacher. Each student does at least two non-resident field terms.
- \* cooperative living; many students live in our small coed cooking dorms, where the people in the dorms buy and cook their food.
- \* diverse program strength; in addition to a general liberal arts curriculum, we offer specialized programs. Our Social Ecology Program has recently received national attention.

All of this is within the framework of concern for the whole person. We see effective development as being a process which involves far more than abstract knowledge. We are looking for the creative, involved person. It is not too late to apply for September. If you would like more information: please write David G. White, associate director of recruitment, (former South Chicago area trustee of GEF)

A-32 Goddard College  
Plainfield, Vermont 05667



Goddard College, of course, admits students without regard to race, sex, creed, or ethnic origin.

# BIOFEEDBACK MONITOR SYSTEM

Dear People,

I felt a great deal of maliciousness, coldness and just plain meanness from what seemed at times, everyone at the Cherry Hill conference. I am not paranoid. I love myself and have awareness that there are other people who love me. Yet, I've felt very depressed, lonely, and crabby at this and many recent conferences.

I have had it explained to me that I have no empathy for the feelings of others. I definitely know that for a long time I had little or no empathy for others' feelings, yet I know that I've grown. The bullshit trip that I get from a lot of LRY people is being cast as a crazy, obnoxious guy, who has no human feeling, and deserves to be treated as a cartoon character instead of a human being capable of being hurt. I don't need that.

I realize that in certain LRY circles it's something I have built myself into, but it shouldn't be a role I should constantly feel I have to build myself out of.

I am very upset, extremely disillusioned and in many ways at the end of my rope. I want to know what I can do about this whole scene. I want to communicate. I want to reach out much more than I've recently felt the opportunity or ability to do. I want some much needed insight and caring. I definitely do not need what's been going on.

Please communicate, anyone with a heart.

Aaron Brown  
65-14 Parsons Blvd.  
Flushing, N.Y. 11365

We're here. Where are you?

The Clearinghouse catalog #1, fall '75 has been out for a while and the Clearinghouse committee is now collecting information for the spring catalog. We'll need articles, names, addresses and self-descriptions, but that's a whole other article. (see next issue)

One thing we'd like to include in the spring catalog is a list of all the LRY-type cooperative living communities that we can find. We know of about five in the Boston, MA area and one in southern California. The type of house we're looking for is composed of LRYers, ex-LRYers, friends of LRYers, etc., who are living together in a cooperative situation, usually away from their nuclear family. We'd like to set up some sort of communication network, so that people living this way across the continent can share and help each other.



We'd like to list the names of people living together, the address of the residence, and anything you'd like to tell us about how you all got together, what your purposes are as a group, what problems you've had, what do you like about living in a group, what suggestions you have for other groups in the same situation, what are the people in your group into, what you think of your city, LRY, the world situation, etc., etc. It would be nice if you could estimate the time you expect the house to last. If you have a potential house and want more people, this would be a great place to advertise. Write soon!

The next catalog (like the first) will go out only to people who are listed in it. For information on how to get a copy of the fall catalog and how to get into the spring one, either look in the next Soup or write to:

Clearinghouse  
25 Beacon St.  
Boston, MA 02108

Dear People Soup,

I'm writing this letter to stop any unnecessary panic about Senate Bill No. 1 (S.1) that was the subject of the article in December's issue titled, "Can 1984 Be Legislated?" The answer is no. S.1 is given no chance of passage through Congress according to most legislative authorities. Also, S.1 is nothing new. Every couple of years or so, a few reactionary Senators and Representatives get together and introduce this type of bill. It is a common occurrence that few ever pay attention to. (It should be noted that Senator Bayh is not a reactionary by any means. He originally supported the bill because it reduced the penalty for possession of marijuana. When he later discovered what the rest of the bill was about, he immediately withdrew support.)

Even if the bill managed to pass the liberal Congress (an incredible feat), and President Ford's advisors allowed him to commit one of the greatest political blunders of the century by signing it, the Supreme Court would be certain to strike it down as unconstitutional. And the citizens of this country are not so complacent that they would cooperate with such a law. The United States is not in such a precarious position as your article makes it out to be. S.1 is just the result of a few right wing legislators blowing off a little steam, which is actually a sign that our political system is healthy.

Peace,  
Geoff Gavett  
900 F. St., N.W.  
Washington, D.C. 20052

P.S. You would be surprised at some of the bills the radical left has introduced.

Dear Friends,

This is a very difficult letter for me to write, and yet I am writing it in the hope that it will allay some misunderstandings. I have decided to resign my position as a member of the executive committee, and by the time you read this, I will be back home in Ontario, and my successor, Gary Decker, will be busily at work in Boston.

I am thankful to say that my reasons for leaving are not based on poor relationships with the other committee members. We have learned a lot together and have given of ourselves in times of both joy and sorrow. We have tried to be honest with each other and if it had not been for their support, I would never have been able to reach the decision I have. I will dearly miss the people I have lived and worked with so hard for the past four months.

When I decided to run for office last August I had some very definite personal goals in mind. Many of them have been fulfilled but many others, I have decided, cannot be fulfilled by staying and working for LRY.

Unfortunately, much of my commitment to LRY as an organization has dwindled. My job as Director of Business Affairs, has dealt very little with the idealist and creative side of the organization that I have been involved with for over four years. It has become for me, in many ways, just a job, like any other job which I might have. It is not the easiest thing to work with this attitude in an overcrowded office and living in a cockroach infested apartment. It is neither of these things alone which make the situation unhealthy, but rather a combination of the feeling that I am just a glorified book-keeper without the usual benefits that go along with such a job.

I feel that to continue with this attitude for the next six months would be detrimental to LRY, to the people I work with, and to myself. To continue on in this way would be dragging out an experience that was worthwhile for a time, and I do not wish to leave LRY with a cynical and negative attitude which seems to be inevitable under the circumstances.

Like so many other LRYers I have found that it is time to move on. It is time to continue my growth process which was nurtured in LRY, but can no longer be continued within its limits and structure.

I have spent the last eight months working for LRY in Boston, and I guess that I'm pretty tired. I feel very, very good about the work that I have done in the past and have no regrets. It was good for a time, and in many ways, still is, but it can no longer give me enough energy to keep going.

I have spent a great deal of time trying to listen to my heart, and to allow my inner feelings to emerge. At this point in my life my gut level reaction is that it's time to leave the LRY experience behind me for awhile.

I wish I could have written a personal letter to each of the people who have meant so much to me during the past four years. I am not saying good-bye to any of you as individuals, but to the group as a whole.

There are so many things that I could say, so many feelings I could express, but for now at least, I feel strong, awakened, and excited about the future. Thanks so much for all your collective and individual support. It will never be forgotten, nor forsaken.

with love, and in the spirit of growth,

Lynn Rubinstein

February, 1976

IMPRESSIONS ON A FRESH TACO



My name is Gary. I'm the new kid on the executive committee. A week or so ago I was informed that I had been appointed. Well, I was really excited and I packed all my belongings into Gruntcakes, my car, and after an overnight stay in Springfield, Illinois, I began a straight thru 29 hour journey. I had a lot of time to think about what I was getting into in between adding oil to little Grunt's leaky engine and jogging around rest areas to stay awake.

I thought about how nice it will be to finally be living away from home with a group of my peers. Being able to talk with people on a deeper level than I usually do with acquaintances and family. I thought about riding my bicycle thru Boston. I avoided thinking about the frustrating office work, meetings with the UUAers, daily subway rides and all the other things that comprise a typical work day of an LRY exec.

So what do I think of now after a couple of days of adjustment to the life I'm going to be living until September? I wonder when I am going to get a chance to make that assortment of parts in the corner back into my bicycle. I feel that the relationships in our apartment are rather surface and I want to change that, especially with Carlotta and Jennifer.

I find myself wishing that Lynn would leave so I could move into her room and wishing she would stay because I'll miss her a lot, both at the office and at home. I wonder will this year bring me energy or frustration, knowledge or resentment. I have high hopes for my success, but the hard part is to retain these goals after the initial enthusiasm fades, and thru the setbacks, upset and never-ending work load.

Well, it looks like its going to be a pretty heavy job, dealing with personal communication, honesty of feelings, piles of office work, The Big City, overpriced apartments and everything else. But I want to do all this, not because I'm a masochist but because I feel I've sheltered myself too much. I need to be challenged into exploring my capabilities to find out what I can do and what I want to do. I'm such a mystery to myself. I wonder if I'm going to clarify my questions in this experience or just go crazy. I've just got to keep reminding myself that it's much better than the void of indecision that I was in before this happened to me. Now I have something to prove to myself that I am alive.

Send all condolences and condolences to: Gary Decker Sanity Fund

c/o LRY  
25 Beacon St.  
Boston-Mass.  
02108

Gary Decker



Connecting to stuff and stuff you should connect to, like books. Two especially good ones are The Last Whole Earth Catalog and the Whole Earth Epilog, both of which contain a tremendous amount of information. Even if you never use much of it, what you do will be worth what it costs. For instance, the Epilog mentions a book by Matteo Casola called Successful Mass Cookery and Volume Feeding. It costs \$10.75 but it looks like it might be very good for conference cooks. (new or old). Or, The Vegetarian Epicure by Anna Thomas which is a terrific book. I've tasted some of the recipes and they are really delicious.

There are lots of good fiction books around too. Dune by Frank Herbert, J.R.R. Tolkien's The Lord of the Rings. Browse in your local bookstores and libraries, you'll be amazed at all the neat things they have.

There are a lot of other things to connect to besides just books. But I don't think I should be the person writing about them. Why don't you contribute articles on what you're into now or were into, and what's done you good.

To close I would like to try to make some connections to myself.

I'm 20 years old. I've been in LRY for six years. I enjoy mathematics, movies, messing around, munching, meeting interesting people, and a lot of things that don't begin with an M. I would like to meet and/or correspond with some person or persons who also enjoy mathematics and things like that. I should also mention that I am male, a dilettante in most things, and hopefully, not completely uneducatable.

Eryk Vershen  
1102-A N. Jamestown Rd.  
Decatur, Georgia 30033

providing workshops on hunger in America, we should be working to alleviate it. We are constantly trying to solve injustices by talking, when action is needed.

We have become too passive, too weak. We wonder why we are dwindling in number and I think this is the reason. We have become so apathetic. So has the American society on the whole though, so perhaps this explains our predicament. Maybe we are tired and need a rejuvenation period before we go on. During the 60's, LRY membership was much greater than it is now, and I believe it was this action that swelled our ranks.

Enough...  
This letter is simply an explanation to a lot of friends. I was filled with energy for LRY two years ago during my first conferences. I was elected a fed director and I did that, and now I think I should leave. I haven't followed the typical format. I'm not 18 and graduating from high school, and I'm not telling of my departure at a worship service the way I should to milk all possible emotion out of it. I am simply leaving because I'm tired of devoting my time to people who just sap my strength without giving me anything substantial in return. I am tired of the games, of people supposedly loving one another, but actually trampling over each other's feelings. But I'm still leaving with a warm feeling for the people I've met, the ones who really do care instead of just mouthing the words. And it is these people I want to thank for some of the beautiful experiences in my life.

Love,  
Amy Voorhees  
East Greenwich, R.I.

Readers . . . .  
responses to  
these letters are  
encouraged

The following letters were printed in the letters to the editor column in the February 15 issue of the UU World

Dear Madam:

I quote from the December 1975 issue of People Soup: "...no one is strong or united enough to challenge the people who control the wealth and institutions of this country: the banks, the corporations, and handful of rich white men. I see how they exploit people all over the world for their own profit...I see the handful of people making a profit off our pain...also that they will not voluntarily give up control...Let then the struggle and resistance begin. Against exploitation, competition, school, the corporate giant...This flame is the burning of my soul...Let it spread like a prairie fire."

That is the message of the first page. The last page ends with the caption, in large letters, "The end of life in America."

In the middle of the paper, above a cartoon which shows two feet in modish boots, captioned "Kick-Ass," an editorial explains that "LRY is one of the few places where (the) idea is not only accepted, but encouraged," that "many times it becomes necessary for youth to ignore, or even at some times, reject the ideas and values of adults, which they have been accepting by blind faith all of their lives." (Those poor, pitiful adults!)

I showed this copy of People Soup to a college student whose head is screwed on straight and asked for his appraisal. It was "Sick and subversive."

I suggest that our UUA leadership see that the healthy and loyal be afforded promotion, too. And I ask, What sort of image should we be presenting to the public and to our youth?

Very truly yours,  
Prescott B. Wintersteen  
First Parish  
Milton, Mass.

In the preceding letter, Mr. Wintersteen makes an unfair case against People Soup. The quotes that he uses are taken out of their original context. If you cut words out of Newsweek magazine and paste them together as a sentence, that sentence is not a statement made by Newsweek.

For those people who do not have a copy of the December People Soup to refer to, I will clarify those excerpts. The themes of that issue are social action, youth power and responsibility. The first excerpt is from the cover article, which sets the theme for the issue. Indeed, on the last page there is a caption "The end of life in America" but, Mr. Wintersteen fails to note that the last page is an explanation of Senate Bill 1 and the injustices that could occur if it becomes law. "The end of life in America" emphasizes that many constitutional freedoms could be sacrificed if S.1 is passed, in its present form. The cartoon, he writes of, is actually positioned below a paragraph subtitled, "Those Big Bad People At Continental" It is a sarcastic remark having no relevance to the idea that "many times it becomes necessary for youth to ignore or, even at some times, reject the ideas and values of adults, which they have been accepting by blind faith all their lives." The following sentence reads, "I do not mean to say that youth are rejecting adults; but rather that we are learning to accept that we are mature enough to take more responsibility for our own lives."

Does Mr. Wintersteen feel that the questioning and discovering one does on his/her own is not a necessary part of developing as a whole and thinking person? I fail to see how he has arrived at his judgement. I also question what his definition of "loyal and healthy" is? I have always been accused of having a sound and healthy mind and body. Perhaps, his college friend's head is screwed on straight. But what is straight? Finally, I must say that neither LRY or People Soup's purpose is to present an image to the public or ourselves.

Jennifer Shaw  
Director of Publications, LRY



Dear Soup:

I must say that in looking through your recent issues that I have noticed an astonishing lack of graphics which results in large expanses of unbroken print, greatly reducing the readability of your paper. I would imagine that this pictorial deficit also makes it very frustrating for those persons who lay out the pages for printing. I think that individual LRVers should show enough responsibility to send in graphics to make their own paper more interesting and fun to read. (black ink on white paper or b&w photos only, please.)

Name Withheld by Request

Dear People Soup,  
I am sliding out of LRY this year along with several friends. We thank you for what you have given us but we feel we must criticize some of the faults that caused our departure. To begin with, LRY is basically an ineffective organization. We stay up till the early hours of the morn discussing world problems and social evils, but then we are too tired to combat them. Our excuse is that "we must build our own strength before moving on." The problem is that we are gathering no strength, no momentum, no force at all. This is merely an excuse for our inactivity. In actuality, no one cares enough to do anything at all. We go to conferences for social reasons, i.e. they're fun. They build your ego and sustain some sort of fairy-world atmosphere. We isolate ourselves from the real world. We create this artificial emotional high, and then we go home and count the days until our next conference. We only serve ourselves. I have never seen any section of LRY be it local, fed, or regional organization actually devote time to anything that wasn't directly related to LRY. And yet we condescendingly speak of the fellow students in our schools as unaware, and tell them they can't possibly understand, it's too "cosmic" etc. We are always raising our consciousness, but once it is raised we do nothing.

Another problem is that LRY seems to attract the lowest common denominator of human beings. Our ranks are filled with people who can't really cope outside, so they return to this buffer-zone. It is a loving atmosphere, but it is too contrived. Anyone can survive when he is surrounded by people who share his views or are too lazy to argue with him.

However, I am not really being fair. I have benefited from this atmosphere, this warmth that is generated at conferences. I have learned a lot here about myself and about other people, but we can't allow ourselves to remain so isolated. We rationalize our inactivity in social causes with logic to the effect of "if we create a loving atmosphere here, it is like lighting a candle. Each person goes out of here with her tiny beacon, and she can pass on this light until the whole world is illuminated." Ummm. Sounds rather idealistic. Something more concrete is needed. Instead of merely

# STARTING A LOCAL GROUP

February 1970



THE BASIC UNIT OF SOCIAL LIFE IS A SMALL GROUP. IT IS WITHIN A SMALL GROUP THAT WE TEST OUR SOCIAL ROLES, WEIGH OUR MORAL PRINCIPALS AND DETERMINE OUR ATTITUDES. TWO EXAMPLES OF SUCH GROUPS ARE THE NUCLEAR FAMILY; MOTHER, FATHER, SISTER AND BROTHER, ETC. AND AN LRY LOCAL GROUP. LOCAL GROUPS DIFFER FROM NUCLEAR FAMILIES IN MANY WAYS, HOWEVER THEY CAN BOTH BE A SOURCE OF SUPPORT, SELF IDENTITY AND LOVE.

How to start a local group.

## Finding People

This can be the most difficult part of starting a local group. These are some ideas of where to start:

I. One of the best places to start is any Unitarian-Universalist church or fellowship. Talk to the Director of Religious Education, the minister or the president. Tell him/her what you want to do (this is easier if you are a member, but if you aren't, don't be afraid). Chances are good that one of these people will be willing to help you. The Director of Religious Education is very likely to have a list of all the high school aged people in the church or fellowship and this can be your basis. Make contact with these people by phone or by postcard, see if there is any interest and when a good meeting time is.

II. Invite your friends to a meeting. Tell everyone to invite their friends. LRY is non-creedal so theoretically it cannot interfere with anyone's religion.

## First Meeting

The first meeting is extremely important. This meeting, over all, will determine whether or not people return. It should be programmed so as to avoid boredom. Present things that are fun, exciting and that will make people aware of the potential of the group. These are some suggestions for structuring the first meeting:

1. Have some sort of meal. It could be pot-luck or cooked there. Meals are great ways for people to get to know each other informally while doing something everyone enjoys eating.
- II. Use one of these or several other "getting acquainted" activities that appear in this Soup.

Listening and Inferring: A getting acquainted activity.

The goal of this activity is to facilitate the interaction of individuals in a newly formed group.

An unlimited number of triads should be formed, made up of people who have not known each other previously (or not very well). The triads should be separated, far enough apart to avoid noise interference between groups.

Participants in each group name themselves A, B, and C.

1. Person A talks for three minutes, about him/herself, telling as much as he/she is comfortable with. The other two listen without responding until the three minutes are up. They then take turns for two minutes each, and tell person A what they think he/she said. They also mention anything which they infer (assume) from what he/she said or didn't say.
2. The process is continued, with person B telling about him/herself. The other two follow the procedure above.
3. The third round is the same, as C talks for three minutes and the others respond for two minutes each.

The following variations could be used with this exercise.

- I. All three participants can tell about themselves before any responses.
- II. After the initial three minute period, the conversation could become two-way so that the responders can check out the accuracy of their listening and inferring.
- III. The two responders could have different tasks. One could listen and paraphrase while the other draws inferences.
- IV. The topic for discussion could be something other than one-self, agreed upon in advance, such as youth-adult relations, or the goals for a local group.

## Who am I? - a getting acquainted Activity

This will help the participants become acquainted quickly in a relatively non-threatening way. The group size is unlimited but you will need the following materials for each person:

1. a fairly large sheet of paper with the words "Who Am I?" written on the top.
2. A writing implement
3. A piece of masking tape or a safety or straight pin. You will also need a large room in which there is enough space to move about freely.

## Process:

- 1 The materials are passed out and each person spends 10 minutes writing 10 different answers to the question "Who am I?" The answers should be legible enough so that they can be read from across the room.
2. Each person fastens the completed sheet to the front of his/her clothing and then moves about the room, without speaking but establishing eye contact with each person that they encounter. The facilitator should ask everyone to move onto a new person every two or three minutes.
3. After a sufficient amount of time (up to the discretion of the facilitator) the participants should return to two or three people who they thought would be interesting. They may now talk, and be encouraged to ask questions that they would not ordinarily ask.

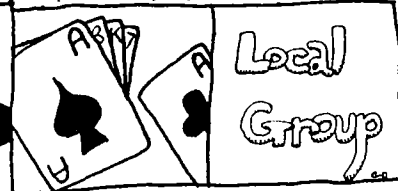
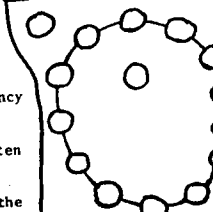
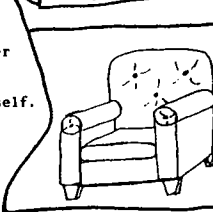
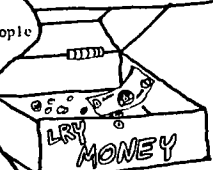
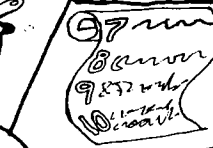
## Variations:

1. Instead of just the question "Who am I?" other sentence completions could be used, such as: "I am afraid that... I wish I could..." or "I am pretending that..." The choice would depend on how much experience the group has already had together and how comfortable the people are with each other.
2. The participants could be encouraged to avoid such responses as "I am female, a student, and LRY'er, etc." in order to promote more risk taking.
3. After the total experience the sheets could be taped to a wall, for further evaluation at a later time. This would also allow the participants to talk to people whom they did not get a chance with earlier.
4. As a closure to the session, the participants could be encouraged to write down or discuss what they learned during the session. The focus could be on themselves, another person and the group as a whole.

III. Play some sort of rowdy, energy releasing game. This is almost necessary after the getting acquainted activities as people will be getting restless to move. Listed below are some suggestions:

**Interlock:** In a large open area, partners stand with locked arms in a circle. To begin, two people are chosen, one to be chased, one to chase the other person. The object is for the chaser to touch the person he/she is chasing. If this happens, the roles of the individuals switch. The only escape that the person being chased has is to lock arms with a person in the circle of partners. At this point, the partner of the individual with whom the person being chased has locked arms, is now being chased. So what it looks like is: two people running in and out of a circle of partners. Occasionally, the chased person will grab someone's arm. When that happens, the role of the chased person is transferred to the partner of the person who the chased person has locked arms with.

**Wink:** Each person should choose a partner and one person is the "winker". Set up an area with no furniture or other objects about. This space must be well carpeted, covered with sleeping bags, or outside on the grass. Participants should remove all jewelry, shoes, and glasses. Yes, this can be rough. Then partners sit in a circle, one person behind the other, crosslegged, with hands in their laps. The "winker" is the person who does not have a partner. The idea is for the winker to get a partner by winking at someone in an attempt to get them to come to be their partner. However, this person's partner, who is sitting behind the person doesn't want to lose his/her partner. So the two people "battle it out" usually in something that resembles a wrestling match. The person trying to get away may not get on his/her feet and run, and the person trying to make her/his partner stay may not tickle his/her part-



ner. The "winker" may "wink" (or point, as many people cannot play with their glasses and hence cannot see if they are winked at.) at as people as s/he wishes, although a limit of two or three is desirable. The task of getting a partner for the "winker" is accomplished when one of the people s/he has "winked" at touches her/him. The "winker" cannot assist in this process but must remain in her/his place until the person has managed to reach her/him. There are MANY variations of these rules throughout the continent so feel free to adapt this to your specific area.

**Electricity:** Everyone sits in a circle, holding hands. One person starts the "current" by squeezing gently the person's hand next to them. This is passed around the circle continuously with the squeezes getting faster and faster. Variations include having several squeezes going in several directions.

**Killer.** A deck of cards is needed for this. Everyone sits in a circle. Cards, the number of which is equivalent to the number of people in the game are distributed. One of



these cards must be the Ace of Spades, otherwise known as the "killer" card. Example: If there are 10 people playing there are 9 cards and the Ace of Spades handed out. The person who receives the Ace is automatically the "killer". The object of the game is for the other people to guess who the killer is before they are killed. A person is killed by being winked at by the killer. At this point, that person says "I'm dead" and turns over her/his card to show that s/he is not the killer. The way the guessing is done is by someone who thinks they know who the killer is saying "I have an accusation to make". At this point the accuser must find someone who will back her/him up on this accusation. If their accusation is wrong, then the **backer** is automatically out of the game. In one version of the game, the backer may insist that the accuser say who they are going to accuse before they back the person. If everyone is "killed" or out of the game then the "killer" wins. If the "killer" is guessed, then he/she loses. If only two people are left then obviously the killer has won, as there is no one to back up the other person on her/his accusation.

**Monster Fight:** (Two teams) Each team forms a "dragon" by lining up and holding onto the wrist of the person in front. The "Head" of each dragon then attempts to catch the "tail" of the other. Since each team must function as a single unit this demands group concentration on a common activity. The personality of the beast is up to the group so this leads to infinite variations.

**Whet:** One person leaves the room. One person is chosen by the group. This person is supposed to do some kind of motion and the rest of the people in the circle follow this person. The person who has left then returns and tries to figure out who is the leader. The trick is to not watch the leader but to look at the person across from you and follow his/her motions.

**Story Telling:** One person starts a story. The person next to him/her must continue the story when she/he stops. A variation of this is for each person to start by writing the beginning of a story on a piece of paper. The papers are passed around with everyone adding to everyone else's story. The stories can either be returned to the original owner or posted on a wall for everyone to see.



**Catch phrase.** this can be done by individuals or by pairs. The leader gives the group a single phrase or a short quote of a relatively obscure or abstract nature, the weirder the better. Some possibilities: "chippendale marmalade" or "a lead balloon". Each person has 15-20 minutes to study the phrase and without conferring present a short improvisations using the phrase as the activating theme of the scene. If done in pairs, the partners may confer with each other but not with other pairs.

**Circle Games.** The group stands in a circle. Person 1 initiates action by moving into the middle of the circle however s/he chooses for example: hopping. He/she then uses a different technique; say crawling, to move to a second person of his/her choosing. Person 2 copies the second style (in this case crawling) to move to the center of the circle, then moves to person 3 via another form of locomotion. Hence: 1 jogs in and rolls over to 2. 2 rolls in and skips over to 3, and so on. OR The leader assigns numbers to people so that each can clearly see the person with the next lowest number. In this, #1 initiates the movement, #2 follows, #3 follows #2, and so on. Meanwhile #1 is actually doing the old one. The more alert the group, the shorter the lag between the first and last parties and the more fluid the actions.

**Paired Mirror Games.**  
1. Everyone pairs off, partners facing one another. Person A is the mirror reflecting person B. Then switch roles.  
2. person B initiates the activity, with person A mimicking in an exaggerated way like a fun house mirror. Switch roles after awhile.  
3. Voice mimicking. Person B is speaking with person A trying to repeat simultaneously. Speech should be relatively slow and clear, care must be taken not to anticipate whole phrases.  
**Love/Hate Maze.** This is a moving exercise in trust and hostilities. A large space is needed. One person is chosen as "it". The rest take up random or staggered positions around the room, creating a human "maze" through which "it" must wander.

At first, the maze is friendly. The leader tells "it" we're your friends. we love you, we're open to you, emphasising a trust attitude. "It" is spun around and set to wander through the group. Each time she/he comes in contact with a person they must give her/him a caress of some sort.

Once "it" feels comfortable enough, the leader suddenly says: freeze, you are surrounded, we hate you, we are out to get you. The idea is to create a hostile environment by tapping, poking, bumping, jostling, etc. After a point, return to the loving maze and allow the person who is "it" to experience that feeling again. IT IS IMPORTANT TO ALWAYS END WITH A WARM, OPEN SETTING.



IV. At some point in the meeting the group should discuss when a good meeting time is, and who will plan the next meeting. This is important unless you want to set up a tradition of planning the meetings yourself. WHERE DO YOU GO FROM HERE?

The local group must decide on its own goals. One way to do this is to sit down in a circle and appoint one person to take notes. Then someone starts by saying: "This is one thing I want to do in this local", this continues on around the circle until

everyone has said everything they want to. It could be a picnic, more structured experiences, or games, a social actions project, going to a movie or play, producing a play, inviting speakers, or just sitting around talking. After the brainstorming process has been finished, the notetaker reads back the ideas and the group discusses which ones they want to concentrate on. If your group doesn't do so well in thinking of ideas, you might see what the continental office of LRY has to offer. We have many program packets, ranging from ideas for programs to working within your church or fellowship. A list can be obtained by writing 25 Beacon St. Boston, Ma. 02108.



Incorporating the ideas that the group wants to do into the structure is another facet of LRY. That is, youth taking responsibility for their own activities and actions. Not everyone has interest in being a leader, as that role doesn't fit everyone. Depending on the attitudes of the people in your local group depends on how you should structure it. These structures below are some tried and true methods:

**I. President, Vice President, Secretary, Treasurer.** These people are elected for one year, although this may vary. The president and vice president are responsible for the planning and carrying out of the meetings. They are also responsible for being liasons to the church or fellowship's board of trustees. The secretary is responsible for the files of the group and for being the local group contact for the federation and continental LRY. The treasurer keeps the money straight and in the bank. If the local group puts out a newsletter, it could be the responsibility of the newsletter editor. This structure is good for local groups where a few people have interest in the leadership responsibilities. However, one trap to it is that the rest of the group tends to take for granted that the president and vice president will entertain them. Which is an attitude that is destructive to building a supportive community.

**II. Chairthing, Underlings, and Secretary/moneytender.** The Chairthing is elected every six weeks. Her/his responsibility is to plan the meetings and activities and to serve as a liason to the church or fellowship's board of trustees. The underlings are asked by the chairthing to help him/her during the term of office with her/his responsibilities. The secretary/moneytender is elected every April for the following year. Her/his responsibilities include keeping the local group's files, keeping the finances straight and in the bank, and acting as liason to the federation and continental LRY. The advantages to this are that the duties of the local meetings are spread over a group of people instead of one or two people. This is a good structure for local groups who don't want to have a constant heirarchy and a social system set up on that heirarchy. This can be a bad structure if there are not very many people in the group who want to take responsibility for the running of the group, as it will happen that one or two people do it anyway.

**III. Committees.** This is where committees are set up to take care of planning the meetings and activities. There should be one person designated to act as liason to the federation and continental LRY. There should also be some sort of system for guaranteeing continuity with the money and files. The advantage to this structure is that everyone who is interested can serve on a committee without the fear of being dominated and with the assurance that they don't have to do everything themselves. This is not a good structure for local groups that don't have alot of people directing energy into making it happen.  
**IV. Variations.** Any variations of the structures above should be tried. All local groups should regularly asses what they want as the membership changes, and the members change in their attitudes.

# • PROGRAMS •

## Personal Journal- A self evaluation.

The goal of this exercise is to heighten participants' awareness of the sequence of events and the corresponding emotional development which takes place at workshops.

It will take any number of periods ten to fifteen minutes long.

Materials needed are pencils, and paper.

### Process:

- I. The leader introduces the concept of personal-journal keeping as a way of understanding better the learning experiences that will take place during the workshop.
- II. S/he gives each participant paper and pencil.
- III. S/he asks the participants to use the left-hand side of the paper for objective descriptions of the process of the group, and the right-hand side of the paper for subjective reactions to the process described. S/he may wish to post a typical journal entry such as the following:

What happened	How I Felt
<p>We began by using a getting-acquainted exercise in which we were to list ten facts about ourselves under the title "WHO AM I". We were to pin on the list and then walk around reaching other people's lists without talking.</p>	<p>I felt a little panicked at first because nothing came to mind but "I am a student." Then I thought of several silly things I might write but I wasn't sure I wanted all those people to see them.</p>

### Variations:

- I. The facilitator may wish to use the journals along with Dyadic Encounters as a means of encouraging self-disclosure.
- II. As a part of closing activities, the facilitator may wish to have participants graph their subjective responses during the entire workshop, to refocus on peak experiences and to get a sense of what the group experience has meant for them.

### Giving and receiving positive feedback:

#### Goals:

- I. To make individuals in the group feel good.
- II. To learn to feel comfortable giving positive feedback within a group structure.
- III. To compare perceptions of how the group views one individual.

Group Size: 6-12

Time: Ten minutes per person.

Physical Setting: Everyone is seated in a circle.

### Process:

- I. The facilitator explains the goals and process.
- II. The group chooses one person to start with.
- III. Going around the circle, each member of the group says everything s/he can think of about that person.
- IV. The group repeats the process until everyone has been talked about.

### Variations:

- I. After doing positive feedback, do negative feedback. It is a good exercise in being able to get negative feelings about a person out.

## Rumor Clinic: A Communications Experiment.

The goal of this experiment is to illustrate distortion that sometimes occurs in the transmission of information from its original source through several individuals to a final destination.

You will need a minimum of about eight participants. It will take approximately thirty minutes to go through this exercise.

Copies of the Rumor-Clinic Observation Form, pencils, and newsprint will be needed for the process observers. You will also need a meeting room and a smaller room in which volunteers can be isolated.

### Process:

- I. The leader asks for six volunteers. (The rest of the group acts as process observers.)
- II. Five of the six volunteers are asked to go into the smaller room. One remains in the meeting room with the leader and the observers.
- III. The leader distributes Rumor-Clinic Observation Forms to all of the observers, who are asked to take notes on the proceedings.
- IV. The leader then reads the "accident report" to the volunteer who may not take notes on what s/he hears.
- V. The leader asks a volunteer in the smaller room to return.
- VI. The first volunteer repeats to the second what s/he heard from the leader. IT IS IMPORTANT THAT EACH VOLUNTEER TRANSMIT THE MESSAGE IN HIS/HER OWN WAY, WITHOUT HELP.
- VII. A third volunteer returns, and the second repeats what s/he heard from the first.
- VIII. The process is repeated until all volunteers but the sixth have had the message transmitted to them.
- IX. The sixth volunteer returns to the room. The fifth participant repeats the message to him/her. The sixth person writes the message on newsprint for the group to see.
- X. The leader then posts the original message (previously prepared on newsprint) so it can be compared with the sixth version.
- XI. Observers are asked to report their notes. Volunteers then discuss their experience.

### Accident Report:

"I cannot wait to report this accident to the police. I must get to the hospital as soon as possible.

"The delivery truck, heading south, was turning right at the intersection when the sports car, heading north, attempted to turn left. When they saw they were turning into the same lane, they both honked their horns but continued without slowing down. In fact, the sports car seemed to be accelerating just before the crash."

### Rumor Clinic Observation Form:

VOLUNTEER	Additions—	Deletions—	Distortions—
1			
2			
3			
4			
5			
6			

### Variations:

- I. The succession of messages can be recorded (either audio or video) for replay during the processing.
- II. The message can be rewritten to be more pertinent to the group.
- III. The entire group can be used as conveyors of messages. (No observers are used.) Groups of six are formed, and five persons from each group are sent to the smaller room. The leader reads the message to the remaining participants. One member from each group is brought back into the meeting room at the same time to receive the message. The final members simultaneously write the message for everyone to see.





# FORCE FIELD ANALYSIS: INDIVIDUAL PROBLEM SOLVING



Goals: To study dimensions of problems and to devise strategies for solving them through diagram and analysis.  
To experience the consultative role.

Group Size is an unlimited number of triads.

Time Required is approximately two and one half hours.

Materials- copies of the force field analysis inventory for everyone participating. Pencils.

Physical Setting- a room large enough so that triads may carry on a discussion without distracting other triads. A writing surface for each person is desirable.

## Process-

1. The facilitator distributes a Force Field Analysis Inventory and a pencil to each person.
2. The facilitator announces that participants have thirty minutes to complete parts I and II of the inventory.
3. When everyone has finished parts I and II of the inventory the facilitator introduces part three by reading the following paragraph:

"In planning specific changes to deal with a problem, one should be aware that increasing the driving forces to change the status quo also produces increased tension. One should also be aware that whatever change in status quo has been accomplished will be lost if the driving force is reduced. A change in the status quo can be best accomplished by reducing the strengths of the restricting forces while maintaining the force of the drive. If the driving forces are not maintained, the tension will be reduced without any change in the status quo."

4. The facilitator directs participants to work for about 10 minutes on part three. They may not complete the task in the allotted time but, the next step does not require its completion.

5. Participants are instructed to select two other people with whom they feel comfortable in working on their problems. These triads are seated so that they do not distract each other.

6. Three rounds of consultation are begun. In three thirty minute periods, each member of the triad, in turn plays the role of a consultant, then a client, and then a process observer. In each period, twenty minutes should be allotted for consultation and ten minutes for feedback.

7. A discussion on the experience should be held when it is over.

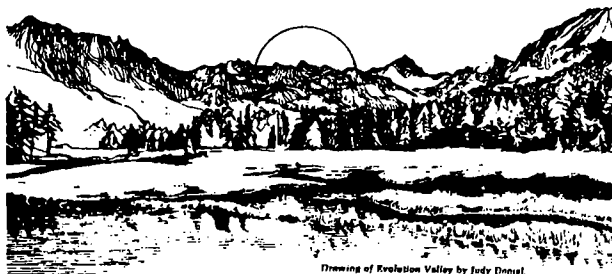
Variations are easily made so that this activity can be used in private, in dyads, or in groups. This would be effective for brainstorming within a group on a particular problem.

## Force-Field Analysis Inventory

### Part I: Problem Specification

Think about a problem that is significant in your "back-home" situations. Respond to each item as fully as necessary for another participant to understand the problem.

1. I understand the problem specifically to be that...
2. The following people with whom I must deal are involved in the problem:  
Their roles in this problem are...  
They relate to me in the following manner:
3. I consider these other factors to be relevant to the problem:
4. I would choose the following aspect of the problem to be changed if it were in my power to do so (choose only one aspect):



### Part II: Problem Analysis

5. If I consider the present status of the problem as a temporary balance of opposing forces, the following would be on my list of forces driving toward change: (Fill in the spaces to the right of the letters. Leave spaces to the left blank.)

a.	_____
b.	_____
c.	_____
d.	_____
e.	_____
f.	_____
g.	_____
h.	_____

6. The following would be on my list of forces restricting change:

a.	_____
b.	_____
c.	_____
d.	_____
e.	_____
f.	_____
g.	_____
h.	_____

7. In the spaces to the left of the letters in item 5, rate the driving forces from 1 to 5.

1. It has almost nothing to do with the drive toward change in the problem.
2. It has relatively little to do with the drive toward change in the problem.
3. It is of moderate importance in the drive toward change in the problem.
4. It is an important factor in the drive toward change in the problem.
5. It is a major factor in the drive toward change in the problem.

8. In the spaces to the left of the letters in item 6, rate the forces restricting change, using the number scale in item 7.

9. In the following chart, diagram the forces driving toward change and restricting change that you rated in items 7 and 8: First write several key words to identify each of the forces driving toward change (a through h), then repeat the process for forces restricting change. Then draw an arrow from the corresponding degree of force to the status quo line. For example, if you considered the first on your list of forces (letter a) in item 5 to be rated a 3, draw your arrow from the 3 line in the "a" column indicating drive up to the status quo line.

Restricting Forces								
5	a	b	c	d	e	f	g	h
4								
3								
2								
1								
STATUS QUO								
1								
2								
3								
4								
5	a	b	c	d	e	f	g	h
Driving Forces								

### Part III: Change Strategy

10. Select two or more restricting forces from your diagram and then outline a strategy for reducing their potency.

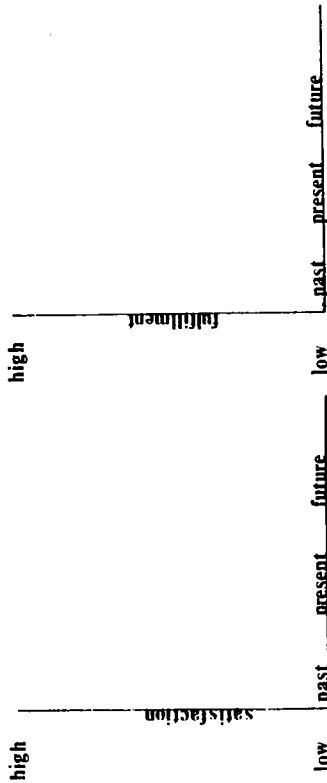
11. Apply the following goal-setting criteria (the SPIRO model) to your change strategy:
  - S- Specificity: Exactly what are you trying to accomplish?
  - P- Performance: What behavior is implied?
  - I- Involvement: Who is going to do it?
  - R- Realism: Can it be done?
  - O- Observability: Can others see the behavior?

The goal of this exercise is to apply concepts of planned change to personal and interpersonal development.

**Suggested time:** Six hours divided into two hour sessions.

**Materials:** Copies of this exercise for everyone and pencils. You will also need a large room.

Process: Divide people into groups of three, pass out copies of this exercise. Proceed to go through the program.



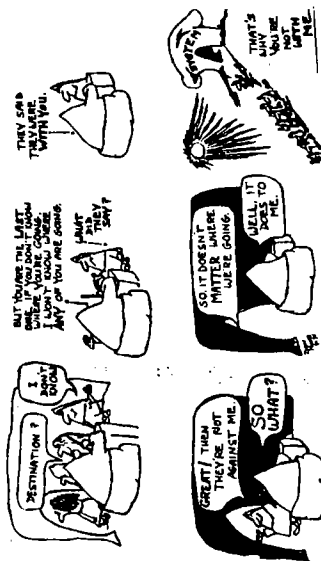
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## Part I: Where am I now?

- Part 1: Write and draw
- 1a. Draw a line that depicts the past, present, and future of your personal relationships (how you get along with family, friends, etc.).
  - 1b. Write a brief explanation of your line. When everyone is done, share the information.
  - 2a. Draw a line that depicts the past, present, and future of your personal development.
  - 2b. Write a brief explanation of the line you have drawn. When everyone is done, share this information.
  3. List twenty adjectives which describe you accurately in regard to your personal relationships (family, friends...).
  4. List twenty adjectives which describe you accurately in regard to your personal development.
  5. Regroup the adjectives you wrote in regard to your relationships with people under the categories of Positive, Negative, and Neutral.
  6. Regroup the adjectives you used to describe your personal development under the categories of Positive, Negative, and Neutral.
  7. When everyone is done, share these lists with your group.

## Part II. Where do I want to be?

1. What is your conception of ideal attainments in your personal relationships? Be as specific as possible in setting these goals. Try to list ten of these. Example: I want to be able to communicate with my parents.
2. What is your conception of ideal attainments in your personal development? Be as free as possible selecting these goals. Try to list ten of these. Example: I want to learn to fly an airplane.
3. Using the following four-point scale, assign a value to each of the personal relationship goals by writing the appropriate number in front of each goal you listed in item II-1:
  1. Of little importance
  2. Of moderate importance
  3. Of great importance
  4. Of very great importance
4. Using the preceding scale, assign the appropriate value to each of the personal development goals you listed in item II-2.
5. Share and discuss all your priority values with the other members of your group. You may modify your value ratings if you wish.
6. Make a combined list of your goals in items II-1 and II-2. This should reflect the relative importance of your specific goals.
7. When everyone is done, share this information.



### Variations:

- I. Several exercises to build trust and openness can be used as a prelude to the life-planning session.
- II. Sections of the life planning exercise can be deleted or new sections added.
- III. The programs can be used one section at a time, in separate meetings with a scheduled follow-up meeting.

## Joe Doodlebug - Group Problem Solving

### Goals:

- I. To explore the effect of participant's response in a group problem solving activity.
- II. To observe leadership behavior in a problem solving situation.

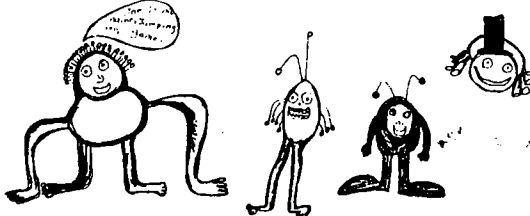
**Group Size:** Unlimited number of groups of six (five members and one observer).

**Time Required:** Approximately forty-five minutes.

**Materials:** Joe Doodlebug rule cards (a set of five per group), Joe Doodlebug briefing sheets, and problem solving observation form.

### Process:

- I. The facilitator distributes Joe Doodlebug briefing sheets to members of each group. Observers are given copies of the problem solving observation form.
- II. After everyone has had time to read the background information the facilitator distributes Joe Doodlebug rule cards. Within each group each member gets a different rule card.
- III. Groups begin solving the problem in accordance with the rules. When there is substantial agreement within a group that the solution has been reached, the process observer gives a report and leads a discussion of how the group organized to accomplish the task.
- IV. The facilitator solicits brief reports of the groups on the process they developed to solve the problem. Then s/he asks for the solution from each group.
- V. Group members are asked to give each other feedback, with the observer's help, on what behaviors each displayed that influenced the group.
- VI. The Solution: At the moment Joe's owner placed the food down, Joe had already jumped once to the east. He therefore has to jump sideways three times more to the east and once sideways back to the west, landing on top of the food.



JOE DOODLEBUG BRIEFING SHEET:

### The Situation:

Joe is a strange sort of imaginary bug that can and cannot do certain things. He has been jumping all over the place getting some exercise when his master places a pile of food three feet directly west of him. As soon as he sees all this food, he stops in his tracks, facing north. He notes that the pile of food is a little larger than he.

After all this exercise Joe is very hungry and wants to get to the food as quickly as he can. He examines the situation and then says, "Crap, I'll have to jump four times to get the food".

### The Problem:

Joe is a smart bug, and he is dead right in his conclusion. Why do you suppose Joe has to take four jumps, no more and no less, to reach the food?

### JOE DOODLEBUG RULE CARDS

Each of the following five rules should be typed on a 3"x 5" card. These sets are to be distributed to groups, the cards to be given out randomly within each group of five members

Card 1: Joe can jump in only four different directions: north, south, east, and west. He cannot jump diagonally.

Card 2: Once Joe starts in any direction, he must jump four times in that direction before he can change his direction.

Card 3: Joe can only jump. He cannot crawl, fly or walk.

Card 4: Joe can jump very large distances or very small distances, but not less than one inch per jump.

Card 5: Joe cannot turn around.



## The Portrait Game - Individual Feedback

### Goals:

- I. To allow participants to receive a composite feedback picture from the members of their group as a departure from single source individual feedback.
- II. To provide an opportunity for participants to compare their individual perceptions of how the group is experiencing their behavior with the reality of the group's experience.
- III. To develop skills in giving and receiving constructive feedback.

**Group Size:** No more than nine participants.

**Time Required:** A minimum of twenty minutes per participant.

**Materials:** Sheets of newsprint, markers, and masking tape.

**Setting:** A comfortable, intimate room with a place to display the "portraits" so that everyone can see them.

### Process:

- I. The facilitator explains that group members will have an opportunity to request individual feedback from the entire group. They may choose to have the feedback heavy or light depending upon how comfortable they feel with receiving feedback or the nature of the risk they are willing to take. They need neither to give nor to receive feedback if they do not wish to. S/he also suggests that the participants can wait to make this decision after the experience begins if they wish.
- II. The facilitator chooses a person to write down the feedback, preferably someone who doesn't plan on participating (or s/he may decide to do this her/himself). Should the person decide later that s/he wants to take part, a member who has already had their portrait done can do it.
- III. The facilitator asks a member who is ready to receive feedback to instruct the group to give her/him heavy or light feedback and to leave the room. That person should make notes on what s/he expects to hear from the others.
- IV. The group will concentrate on the person who has just left the room. They should verbalize their feelings when they are ready. Each statement should be written down on the sheet of paper. No one may comment about what is being said, but they may enlarge on previous statements or provide comments in opposition to what has been previously stated. This brainstorming session should last ten or fifteen minutes.
- V. The facilitator brings the person outside the room, back in. S/he reads the ideas that have been stated aloud. S/he may ask for further explanation if wished. S/he may comment on individual statements or the portrait as a whole, sharing her/his predictions.
- VI. The process is repeated until everyone who wishes to participate, does.
- VII. The group should discuss the whole experience; how it feels to receive positive or negative feedback.

### Variation:

Two people may solicit feedback on their relationship.



### PROBLEM SOLVING PROCESS OBSERVATION FORM

(be sure to space this so that the observer can make notes on the sheet)

How did the group get started?

How did they begin to share their resources?

What procedures did they develop to solve the problem?

How did the group get out all of the information?

What data were accepted? Rejected?

How was the information collated or compiled?

How did the group stay on track?

What decision rules emerged?

What visual aids were employed?

How was consensus achieved and tested?

How did the group discuss its own functioning?

What climate emerged in the meeting?

# listening triad

Building Communications Skills

This exercise will help participants develop skills in constructive and active listening, and help them discover some of the barriers to effective listening. An unlimited number of triads should be formed, but you will need a large room in order to seat each triad far enough apart to avoid noise interference. For each participant you will need a copy of the following two sheets—"Listening Triads: Topics for Discussion", and "Listening Triads: Questions for Discussion". A sample of each is shown below.

## Listening Triads: Topics for Discussion Sheet

Each speaker chooses one topic from the following.

1. Youth Autonomy
2. Homosexuality
3. Education
4. Marriage and its alternatives
5. Future sources for world energy
6. Goals for an LRY local
7. Drug use and abuse
8. Human Liberation
9. Your own

## Listening Triads: Questions for Discussion Sheet

1. What difficulties did you experience in each of the roles—speaker, listener, and referee?
2. What barriers to effective listening emerged during the exercise?
3. What did you learn about the effectiveness of your own self-expression?
4. What applications might you make of this paraphrasing technique?

Step 1. The triads are formed and each person identifies her/himself as either A, B, or C. The Topics for Discussion sheets are handed out to each person.

Step 2. The facilitator gives the following instructions:

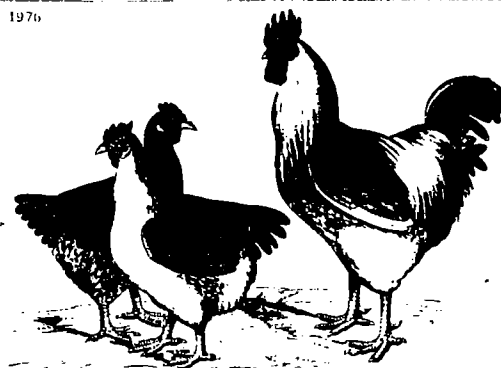
- I. Participant A is the first speaker and chooses one topic to be discussed.
- II. Participant B is the first listener and participant C is the first referee.
- III. The topic chosen is to be discussed by the speaker. It is important that he or she be sensitive to the capacity of the listener, and they can establish non-verbal cues for pacing the discussion.
- IV. The listener must summarize in his or her own words and without notes.
- V. If the summary is thought to be incorrect, both the speaker and the referee are free to interrupt and correct any misunderstanding.
- VI. The referee is to make certain that the listener does not omit, distort, add to, respond to, or interrupt what the speaker has said.
- VII. The total process of speaking and summarizing shall take seven minutes in each round.

Step 3. Round one is begun. The facilitator stops the round after seven minutes and should respond to any questions about further procedures.

Step 4. Round two begins with B the speaker, C the listener, and A the referee. Person B chooses a new topic for discussion. The round ends after seven minutes.

Step 5. Round three begins with C the speaker, A the listener, and B the referee. Again, C chooses a new topic and discussion ends after seven minutes.

Step 6. Copies of the "Questions for Discussion" sheet are passed out and the triad discusses their group process. Generalizations about barriers to effective listening could be discussed with the entire group.



A number of variations are possible with this exercise. The facilitator may want to use one of them based on his or her knowledge of the group's previous listening abilities.

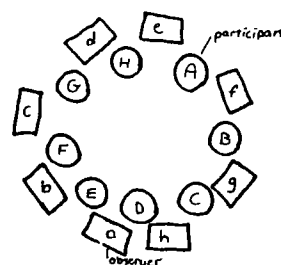
1. Instead of only one speaker during each round, there can be two. Each must paraphrase what s/he heard before responding. The role of referee rotates from round to round.
2. Instead of telling the speaker what s/he heard, the listener can tell the referee what s/he remembers and the speaker can be free to interrupt.
3. A fourth round can be added in which all three participants both speak about and listen to another topic. This three-way conversation is a practice session for using what was learned in the first three rounds.
4. During Round one, the listener can be instructed to parrot the speaker, repeating word for word. In Round two, the listener paraphrases, and in the third Round s/he reflects the feelings being expressed by the speaker. A final fourth round incorporates all three of these listening styles.

## group on group

A Feedback Experience

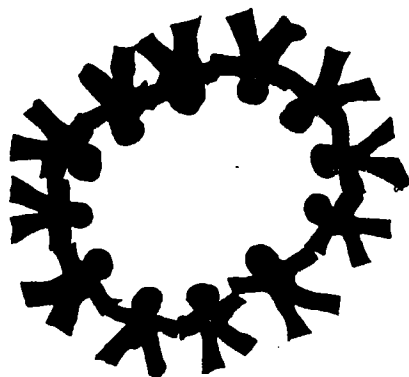
This exercise will help the members of a group develop the skills of process observation, and the giving of appropriate feedback to individuals. Since the exercise is based on observation, it is necessary to have two groups of equal number (preferably five to twelve members each). If your total group is larger than twenty-four, it might be better to have two smaller sets of groups working at the same time, rather than one large set.

1. The two groups should sit in concentric circles, facing inward, as shown in the following diagram. Person "A" will be observed by "a", "B" by "b", etc.



2. After the groups have seated themselves, the facilitator should explain the goals of the exercise and the following sequence of activities.
3. The facilitator asks the outer circle members to observe the individual's effect on the group process and the accomplishment of the group task.
4. The inner circle participates in a task or activity chosen by facilitator. The choice should be based on previous knowledge which s/he has of the group. It may be something like choosing a color to paint the LRY room, or creating a local group symbol.
5. After ten minutes, the inner circle members get together with their individual observer. The observer should give constructive feedback based on his or her observations and should avoid telling the person what to do differently.
6. The process is then reversed, with the inner circle members observing their outer circle partner's group activity. A new activity should be chosen for the outer circle, for the reasons described above. The entire process is then repeated.
7. After the second round the facilitator should lead a discussion with the entire group about the process.

To enable the participants to use the feedback which they received you might want each group to go through another activity together after the discussion with the observers.

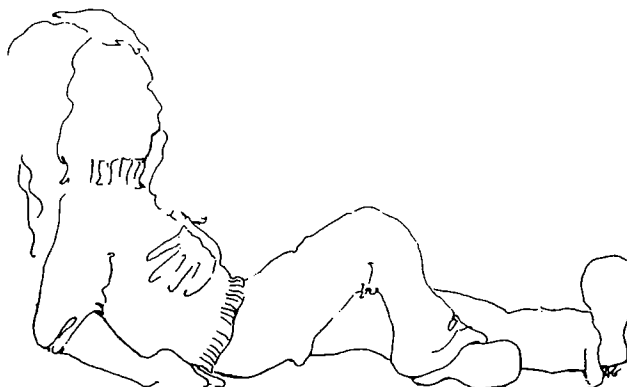


# Is Your Local Group REALLY as Bad as It Seems?

These are discussion guidelines for local groups that are "falling apart". If your local is suffering from this illusion, set aside three meetings for discussion, using these guidelines. Be sure that someone takes notes on the problems and solutions that come up in the discussion.

When you have finished, the dynamics of the local will seem much clearer. Hopefully the members of your local will feel better to have some of the ideas that were stifling the flow, out in the open. Try having a brainstorming session to come up with solutions and most important, be positive with your ideas.

**MEETING ONE:** How can we think of ourselves as a group until we look at ourselves as individuals?



**Question One:** What are the ages of people in this group?

Do varying ages make a difference in the smooth flowing of the group?

What are the needs of the older people in the group? the younger people?

Do varying needs cause conflict within the group?

If so, what are these conflicts and how can they be solved?

**Question Two:** How many males and how many females are in the group?

Does this ratio affect the way the group functions as a whole?

Does this ratio affect the attitudes of the members toward each other?

Are there any topics of common interest that are not discussed comfortably within the group?

Does the female-male ratio have anything to do with this?

Is there any way to solve this problem if it exists? Maybe segregated consciousness raising groups?

**Question Three:** Do some individuals seem to talk alot but not say anything of importance to the group?

How subjective is this opinion?

If this is so, could it be that these people have a need for attention that is not being met?

How can this need be met?

**Question Four:** How do people relate to each other?

Trustingly?— how much do members trust each other?

Do some people get picked on?

Are others the subject of everyone's attention?

Are there times when some people feel like they can't talk because other people won't let them?

When are these times? Why does this happen?

What role does humor play in your conversations?

Are there things sometimes said "jokingly" when they are real feelings?

**Question Five:** What areas of interest keep recurring?

Do some want all "social" activities and others want more "serious" ones?

Is there alot of interest in social actions?

In the case of conflicts of interest, are they solved with one party feeling down-trodden?

If so, why does this happen?

How do you think it can be solved?

**Question Six:** How important is the business of the group?

Is there a balance of "fun" and "business" during the meetings?

How much organization is necessary?

Do a few people take on all the responsibility for everyone?

If so, why does this happen?

How can everyone derive value from business in meetings?

**MEETING TWO:** What does our group mean to us?

**Question One:** Why are we members of LRY?

What makes LRY so special?

What makes this local group different from any other church youth group?

**Question Two:** What does "youth autonomy" mean?

What role do adults play in our local?

Why do they play this role?

Who are the "leaders" in this local?

Why are these people leaders?

**Question Three:** Is there a conflict between the people who have been in LRY for awhile and those who are new?

If so, what is this conflict?

How can it be resolved?

**MEETING THREE:**

What is our involvement outside of this group?

**Question One:** How many people in the group are Unitarian Universalists?

What is the ratio of non-UU's to present UU's?

Does this ratio cause problems?

If so, what kind of problems?

**Question Two:** How involved does this local group want to be in a church or fellowship?

Is it important to be affiliated with a church or fellowship?

Why or why not?

Does this group wish to have any contact with the church or fellowship other than using its building?

Why or why not?

Does this group want to do programs for and with the church or fellowship? (like intergenerational programs, youth sundays, etc.)

**Question Three:** How involved is this group in the federation?

How many people go to conferences?

Is there a distinct group of conference goers?

Is there alot of focus on conferences and not so much on local group activities?

Why does this happen?

Do you want to change this?

How do you think it can be changed?

**Question Four:** What is the interest in Continental LRY?

Who are the interested people and why?

In what ways does the Continental LRY organization serve this local group?

How important is it to this local to help raise money for Continental LRY?



# INTERGENERATIONAL

Last fall, I had the unique experience of attending a district meeting where I was one of two people there under the age of 25. We had both come for an intergenerational workshop which the other person was helping plan. I found it hard to relate to people where in general. Part of it was because I am terrible at getting out and meeting people, but a major reason was because I felt like an oddity. I kept feeling like the people I was trying to meet were having a hard time talking to me as a person. Afterwards I had a very clear idea of why intergenerational activities are needed in society, and in LRY and Unitarian Universalism in specific. The whole experience was mind awakening for me.

Learning to listen to each other is probably the hardest task for "Youth" and "Adults" to accomplish. However, if we are to co-exist peacefully in the community, the same denomination, and in many cases, the same household, we must learn to reconcile our differences with a clear understanding of what they are and why they exist. Most important, we must learn to accept each other as whole individuals worthy of mutual respect.

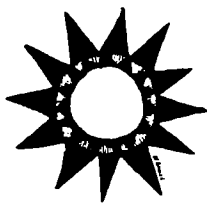
I think I have a lot to offer many adults in the way of new ideas, attitudes and values. I have found that adults have a lot to offer me in those very same areas. "Youth" and "adults" in general have much to offer each other. If we could only learn to listen and respect each other's ideas. Even though I am legally an adult, I still don't feel like I am treated as an equal by many people who are older than I. While I don't have years of experience, I also don't have the close minded cynicism that can come from experience. Although I feel frustrated at times with "them", I realize there is a lot to work on with both sides.

In the next few pages you will find ideas for intergenerational programs. They can be used in a conference structure or in your local church or fellowship in a meeting. Good luck. Caribotta

## Sharing Something Special

Start by placing chairs in two circles facing each other. One group of people, say all those over thirty, are seated in the outer circle and everyone else in the inner circle. Each person should have a partner and there should be no empty chairs in the circle. Leader's instructions to the group: I will give you a topic to discuss with only the person in front of you. When I ring the bell you should stop talking even if you are in the middle of a sentence. Any questions? your topic to discuss is.....

Instructions to the leader: have a list of topics that are relevant to the situation, and that can be revised during the discussion. Begin with topics seemingly unrelated; like how you are feeling right now, the best thing that happened to you last week, and then move into more pressing topics like



adult-youth issues, youth involvement in the church, church-youth relationships, etc. Don't use a specific amount of time for a topic, but listen to the general level of sound in the room and when it begins to fall, ring the bell. Then say: Now will all the persons in the outer circle move one seat to the right. After one circle has shifted several times, change circles. you can vary the directions too.

This is from Mary Nelson, DRE at Tennessee Valley Unitarian Church, Knoxville, Tn.

This was an evening program, following a potluck supper. There were more adults but the age range was from 5 to 80. We eyeballed the group to choose the median age and asked all above to go to one end of the room and all under to go to the other end. One leader spoke with the younger group and handed each a Magic Marker. They were told that they would need to share the pen with someone in the other group. They could choose their partner but must stay with that person for the activity. The other leader told the older group that they would be partners with someone from the other group and they should work on the project together. If their partner happened to be quite young, we would appreciate their assisting that person in reading and writing when necessary, and in a nice, cooperative way, without "putting down" that partner. After partners were chosen, we told all that they were to go around the room and look at the headings being written on the big pieces of paper posted. Then they were to write in their responses to the headings. We had nine because we had nine bulletin board spaces. Some of these were: In this church, I wish I... I wish the people of the church... I wish this church would... In our church school... I wish the UUA ...

When it looked as if most persons had written all they wanted to, we asked that they check mark beside those statements they agreed with. When it seemed most were finished with this step, we then asked that everyone go around the room again and write in their names beside those items they were willing to help do something about. When this was done, we dimmed the lights, lit some candles and the minister gave a short talk on the needs to let our wishes be known, that when we do, we usually find others in agreement and then something positive can happen-- making wishes come true.

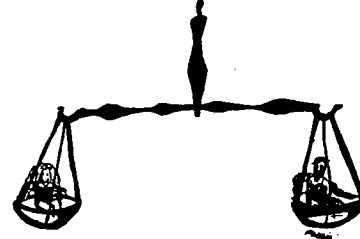


## The Passage of Time

Ask everyone to make themselves comfortable. They may wish to lie on the floor. Recall and imagery are often easier if eyes are closed.

The following instructions may be read verbatim or elaborated upon by the leader-facilitator.

Imagine that it is a time before you can remember..... You are an infant or a very young child.....try to recall your first memory..... if you cannot remember or if your first memory is hazy, make up a first memory..... stay with that first memory for a few moments..... recall the surroundings... .. recall the persons, if any, in your memory.....recall the feelings.....now like a series of lantern slides, or like a movie going slowly, progress from your first memory..... remember your early childhood..... remember being small..... recall how large the objects around you were..... things like tables.....things like cars..... recall how large adults were..... try to remember sounds..... like a screendoor slamming in the summer..... like your mother calling you in from play..... remember childhood friends..... recall how they looked as children.... how they sounded.... recall the smells.... like rain on a hot sidewalk.... like a freshly tarred road.... like the smell of leaves in autumn... try to recall your first day of school.... recall how the room looked.... recall how you felt.... remember the face of



your first teacher.... recall the chalkboard... .. recall how cool it felt.... see if you can see the chalkboard.... recall the teacher writing on the chalkboard.... go through the grades.... recall the friends... ..the teachers.....recall some significant experiences.....recall the summers between school terms.....recall the play.....the games.....recall the holidays.....and the feelings that go with them.....recall relationships.....to parents.....to teachers... ..to peers.....remember what was fun..... remember what was mysterious..... what was frightening.....recall your old fantasies and your old daydreams.....remember your heroes .....remember your "when I grow up" fantasies.....your fantasie of power.....remember your discovery of "the other sex"..... remember your anticipations..... your fears ..... remember your first sexual relationship Proceed in an accelerated fashion, letting your vignettes or scenes of your life pass by in your memory...occasionally stop and reexperience in detail.....see what you consider to be the significant events in your life.....carry them to the present.....now go forward.....imagine what tomorrow will be..... next week.....next month..... next year.....the next five years.....the next ten.....create significant events for these future times.....get in touch with your feelings as you imagine going forward in time..... imagine the last year in your life.. Place in this year whatever you want it to include.....

When sufficient time has passed, have everyone open their eyes and remain quiet for a few moments. Each person, in turn, may share his/her feelings not on content although some content sharing in inescapable and is of value if feelings are also shared.

# AFFAIRS

## Ideas for Name Tags

Sometimes a practical nametag with first and last name and the place the person is from is most helpful for making the identification of names and faces happen faster. The nametags that are used for opening activities should be second/separate "name tags" since it is very frustrating to go to a conference and leave and discover that one of the people you want to write to was "Kris" and you don't know anything else.... it does happen that way, despite all our best intentions.

Ask that nametags be worn throughout the conference. It is frustrating to find that most people have abandoned their name tags and you are still trying to sort out names and faces.

- a name tag made of a 3x5 card in which you put in each corner a word describing how you feel about: childhood, adolescence, "middle age" and "old age" and in the center your name and age right now.

- a nametag that is a circle with birth/death marked on it. On the opposite side of the card is written:

on the opposite side of this card is a circle representing a life cycle - your life cycle.

place an x at the point you are now on this circle.

in a few words, mark significant events in past and indicate expectations for the future.

in the center write in large letters the name you want to be known by at this conference.

-Have people wear nametags with the name of the animal they feel is most like them.

## Concentric Circle Exchange

The exercise is best performed when the there are distinct age groupings. Ideally three or more generations should participate, but it can be done with two distinct age groups.

Divide the group arbitrarily into two or three or four groups according to age or generation. The youngest group forms a circle with the other groups in concentric circles around it. Members of each circle are given pencils and paper. The leader-facilitator asks them to:

- Write specific assumptions and general statements about the character of your own circle and of each of the others.
- Describe yourself in terms of "I want, I fear, I resent, and I feel."
- Write what you feel the majority of people in each of the other circles will have to say of a critical nature about your circle.
- Write something of a critical nature about each of the other circles.

After completing these tasks, exchange papers with those in another circle and, without commenting, read aloud the paper each was given. If the group is exceptionally large and if there is not sufficient time, then some papers from each group may be read at random. It is advisable to have a recorder at a chalkboard or with a large piece of paper recording the contributions of each group in columns. At the end, linking lines can be drawn to common items and unique and differing items can be encircled.

This should be followed with an open discussion and exchange of feelings about this experience. Most groups will find that they have much more in common than in difference.

Ask people to share their feelings about this experience and their reactions to the similarities and differences experienced.



## An Older You - from the Aging and Awareness Packet

Explain that everyone is going to try to experience persons and events through "imagining" or fantasy.

Have everyone make themselves as comfortable as possible. They may wish to lie on the floor. Recall and imagery are often easier if eyes are closed.

The following instructions may be read verbatim or may be elaborated upon by the leader-facilitator. These instructions should be read slowly with adequate pauses.

Imagine that it is a time in the future. Imagine that it is five years, ten years, twenty years, or any amount of years into the future..... Pick a number of years sufficient to consider yourself "an older person" .....how old will you be?..... try to get in touch with yourself being that old..... how do you feel?..... imagine going to a full length mirror.... look at yourself.... how do you look..... what is different?..... what do you feel about your appearance?..... where do you want to be at this age?.... what do you want to be doing at this age? .....how do you feel about those who are younger than you?..... spend a few moments getting in touch with your "new age".....



Bob West Helps for LRY

2/1973

.....now imagine that you are standing in front of a chalkboard. Imagine it as clearly as you can. In the upper left-hand corner of your chalkboard, write "I want".... .. and underneath those words write three things that you want at that age..... now write the words "I resent".... and beneath those words, write three things that you resent at that age.....next, write the words "I fear"..... write beneath these words three things that you fear at that age..... and last, write the words "I feel".....and beneath those words write three things that you feel at that age..... step back.... look at your chalkboard and see what you want.... what you resent..... what you fear.....and what you feel at that age..... and when you have done this, open your eyes and silently contemplate this experience.

As soon as all seem to have returned from their fantasy, ask them to share their experience. Place emphasis on the feelings that resulted from this fantasy. People will have a tendency to want to explain, to philosophize, and to relate experiences outside the fantasy. Gently guide them back to discussion of the fantasy and the feelings engendered. Explain that there will be time for discussion of these other concerns at a later time.

See if patterns emerge as people discuss their fantasies. The purpose of this exercise is to experience one's self as being older as well as finding out some of our attitudes and expectations regarding ourselves as older people.

## Mood Checks

One way to do this is to have specific times during the conference or meeting when everyone is asked to write on a card how they are feeling and share it by posting it on the wall for everyone to see. Or the cards could be passed around a circle until everyone has someone

## Questions for Reflection

These are good for a "beginner" or an "opener" in intergenerational triads, dyads, or groups of four.

1. What things do you use in your daily life that were not available for your parents when they were your age?

2. Have these things changed your life in any way?

3. When you were younger, did you envision what your life would be like now?

4. Is it at all like that envisionment? How?

5. If there are differences between your expectations and current reality, do you find any of these differences difficult to accept?

6. If so, what are they and why do you feel they are a problem to you?

7. Have any of your values changed since you were twenty years old? If so, what ones and why do you think they have changed?

8. Are any of your values different from those your parents hold (or held)? If so which ones, and why do you think they have changed?

9. What kinds of things give you the most stress?

10. What gives you strength in times of stress?

11. What worries you about the world people younger than you seem to be moving into?

12. What do you think you can do to help these people meet change and stress effectively?

13. What brings you joy?

14. When do you feel most yourself?

15. Are there any ways you would like your child to be like you?

16. How will you feel if she/he takes on different ways?

17. What will you do about it if he/she does?

# 16 THE DANCE WE DO -

## an intergenerational worship service

(This is taken from the REACH packet on Intergen Ideas. The following article was written by Patricia Bowen about a worship service at one of the intergen conferences she helped plan last year.)

Saturday evening activities at the INTERGEN were given over to planning the worship service for the church's congregation on Sunday morning. This was planned by everyone, dividing by choice into several groups- one on music; one on dance; one on "words"; one creating a worship focus out of the items all the conference participants had brought (we asked everyone to bring something that they would be willing to leave that represented them somehow-included were objects- rocks, shells, feathers, but- tons, poetry, readings, etc.) and the collage group put together all of these items in a lancing; another group baked cookies for the cookie communion that was part of the Sunday service. It is always amazing how, when this format is used for planning, all the groups fit and fall together so well! That in itself is a religious experience!

For this particular service, Kris Demian, one of the conference participants, wrote a special poem:

the fall sun pierces  
through the season burned trees  
their naked limbs enmeshed  
in the perennial dance  
sun down sun up  
the new leaves sprout  
sun up sun down  
they grow lush and green  
sun down sun up  
leaves frosted brown  
sun up sun down  
branches iced white  
sun down sun up  
its golden light  
outlines the cycle of the dance  
for our eyes  
again aware  
of our own circular steps

which set the theme for the worship service - the intergenerational dance we do - and Ric Masten's "Let It Be A Dance We Do" was used as was the song, CIRCLE GAME. Ric's song: "let it be a dance we do

may I have this dance with you  
through the good times and the bad times too,  
let it be a dance"  
so appropriate to what we had been attempting to accomplish in theory and practice all weekend.

There was a beautiful dance presentation by some of the participants to a poem written also by Kris Demian, called growth:

Warm rain feeds mud  
to a small pebble  
and it splits  
the ground with its sprouting  
green shoots  
stretch long  
up to the sun  
the many petaled cup  
explodes open  
fill  
closes  
around  
many new pebbles

There were various readings, chosen by the various people, all appropriate to the theme. Some of the sources of these readings were GLEEB; DANDELION WINE by Ray Bradbury; FATHER AND I by par langkervist; and the "what is real?" passage from THE VELVETEEN RABBIT, an old "RE favorite".

In my comments reflecting on the experience of the weekend on the theme of the dance we do, I said a dance requires participation - awareness - sensitivity - mutuality and we can't dance alone or if we do, it is lonely. I saw the idea of dance as a symbol of the church - a circle dance where all ages join in together - awareness of one another - an intergenerational dance. One of the conversations at the conference included a young person's comment that he had always thought as you went through an age, you gathered inside of you all understanding and wisdom from that "season" and remembered it well, using it wisely, but I think most of us would say that we keep coming round again to where we've been and thought we wouldn't have to come again, and the circle game goes on.



As well as having the usual offering we passed baskets of cookies to everyone to take one from and the closing words were these:

the days and months  
do not last long  
the spring and autumn  
follow one by one  
and as I watch  
the fall of flowers  
and the leaves of the trees  
I know that  
even the loveliest person  
little by little must change  
but that is not to say  
they will be any less lovely.

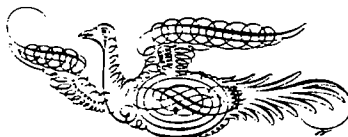


## AN ESSAY FOR ALL OF US

(this is an essay from Caroline Fenderson based on "Questions For Reflections". It was taken out of the Winter REACH packet on intergen ideas)

"Who" and "where" are we now?  
"Who" and "where" will our children be?

Since our grandparents' time, we have moved:  
...from a predominantly agricultural society to a largely industrial one  
...from a predominantly rural and small town society to a largely urban and suburban one.  
... from a society where the homogenous, integrated local community nurtured our values to a society of heterogeneous organized interest groups with conflicting values.  
...from an economy of scarcity, in which productivity was the primary goal, to an economy of abundance, in which consumption is the main goal and distribution the main problem.  
...from a geographically stable society to a highly mobile one.  
...from a relatively primitive communication system to one where informational time lag has given away to instantaneity.  
...from a society focusing on the enduring structure of things to one focusing on process, or the changing relationship among things.



Alvin Toffler, in his recent book, FUTURE SHOCK, points out that the increased rate of change we now live in is creating so much diversification in everything we do that society is literally splintering. No longer are cars mass-produced in the old sense. We now dial our own models. Education is moving toward individualized instruction, local control of schools, and voucher plans. Our culture is becoming honeycombed with subcults for myriads of viewpoints and purposes. And well defined institutions, such as marriage and the family, he observes to be no longer endorsing one way as "the way"; but to be beginning to legitimize many alternative ways - trial marriage, serial marriage, single men and women raising children, group marriage and communal raising of children, and homosexual marriage.

He goes on to stress how everything has become so temporary, because our relationships with people, places, ideas, things, and organizations keep getting broken off more than ever before. As a result we often feel out of touch and must face new and complex decisions more often.

Anthropologist Margaret Mead, writes that we are moving from an age where both children and adults learn from their peers as the culture changes from generation to generation, to an age where adults also learn from their children.

It is... it will be... a different world. And yet we and our children must be able to relate to it. We don't want to be strangers in a strange land.



The significant point is that no longer can we as parents judge what our children should do or what they should find meaningful. They must discover these things for themselves. There are, however, many things we can and must do to help them. And religious education can be our greatest aid. For what is "religion" but a word for all the meanings (the ideas, the feelings, and values) we have about all our basic relationships to the universe, to the natural world we live in, to the culture which conditions us and which we continue to create, to other people and to ourselves? Religious education is the avenue to developing meaningful relationships to all of life. But this education can no longer be a vehicle to impose upon children the meanings we have found, to make them memorize and internalize our "creeds". It must help each child develop his/her own religion in his/her own life experience. We must not, therefore, give them our answers; but should instead heed Margaret Mead's advice when she said, "The major functions of youth today is to ask the right questions, and the function of the rest of us is to help them find the answers."



## Functions

This section attempts to describe the possible functions an advisor may have in an LRY group. When reading this section you should keep in mind that all of the functions of an advisor should be agreed upon and understood by both the group and the advisor. The advisor should not be expected to be able to serve all of these functions but s/he should indicate which ones he/she cannot perform.

**Resource Person-** is a person who knows where to get certain information that the group may need to obtain in order to do what they want to do successfully.

**Shoulder-** is the type of person you can confide in, cry with, trust.

**Facilitator-** The job of a facilitator is to objectively help the flow of a discussion. S/he tries to make sure that people are listened to when they speak and that the conversation is not attacking or defensive.

**Political Assistance-** Problems often arise in dealing with the church, parents and other segments of society. The advisor should give advice and be willing to support the group's decisions in dealing with the problems. The adult world often does not respect youth's opinions and points of view. The advisor is there to help the youth be heard in these situations. The advisor should never solely represent the group.

**Constructive Criticizer-** An advisor is at times a trouble shooter for the group. S/he makes suggestions as to the possible consequences of the activities of the group as a whole or of individuals in it. This does not mean that the advisor is criticizing for the purpose of changing the group's ways but for the purpose of making the group aware of what it is actually doing.

**Listener-** Listening and hearing what is being said is a skill that is needed. This does not involve any verbal response except possibly reiterations of what the person said to make sure that the message received was the same as the message sent. The meaning of a message is determined by the receiver not the sender; therefore feedback is an essential part of this process.



**Parental Assurer-** The advisor is assurance to the parents that the LRY'ers will not do anything that is harmful to themselves or the church. This function should be realized but should not be the role that the advisor puts the most emphasis on. The advisor is not a disciplinarian.

**Another Point of View-** Playing the devil's advocate is useful in making the group aware of unrepresented opinions in a discussion. If this is done too often it can be harmful to the group so be conservative in the use of this.

**Reinforcer-** There is a tendency for the church and parents to gradually assume responsibility for their youth. More regrettably there is a matching tendency for the youth to accept this dependency, as this is the way their relationships always were outside of LRY. It is a function of the advisor to help youths prevent this from happening.

**Attender-** It is important for the advisor to attend all local meetings and planning sessions. S/he should also attend conferences whenever it is possible.

# AUTONOMY and THE ADVISOR

The role of an advisor in an LRY group is unique. This uniqueness lies in the autonomous concept on which LRY is based. This structure provides an atmosphere in which the youth can exercise and develop their potential to decide and follow their own directions. They alone have the power to decide what the group will do. In order to maintain this atmosphere, the advisor must have respect for the decisions of the group.

Along with this power comes the responsibility for all that happens in the group. If the ideal autonomous group plans a program and it flops, they alone are responsible, not their advisor. On the other hand, if the group does something successful, they alone deserve the credit. The feeling of accomplishment in a self determined direction is the strongest asset to the LRY experience.

The role of the advisor in this structure is different for each group, depending on their needs, but there are a few functions that apply to all groups. As an advisor, you are there to give advice when needed and as asked for, you are an adult who has done things and knows things that the youth in the group do not. Your wisdom, when asked for, can be of much help to the group.

A couple of good reasons for being an advisor have to do with your personal growth and pleasure, you will find that the youth have alot to offer in the realms of knowledge and feelings. You will also have a chance to share your concerns for youth with them. These can be valuable and rewarding experiences.

## The Group/Advisor Relationship

The most important part of any individual to group relationship is acceptance of one for the other. Once this common acceptance has taken place there is a feeling of friendship between the youth and the advisor there will no longer be two opposing forces.

To the advisor: Probably the best way to achieve this trust and friendship is just to be yourself. You should be authentic. You should not attempt to live up to a role that is not yourself. Most LRY'ers admire authenticity in themselves as well as in others.

To the group: Advisors (adults) are people too. They need support and love just like you. You should not ignore their feelings and needs because they are adults.

Another important facet of the group to advisor relationship is a respect for each other's rights. This is based on a mutual trust and respect. If these qualities, or others essential to the validity of that relationship are subverted or non-existent, then either party has the right to terminate the contract. The advisor has the right to leave the group and at the same time the group has the right to ask the advisor to leave so they can seek new adult counsel.

The group has the right to ask the advisor to do or not do anything it feels is necessary. The advisor has the right to refuse any request which compromises his/her integrity, endangers his/her person, or which s/he feels subverts the concept of youth autonomy.

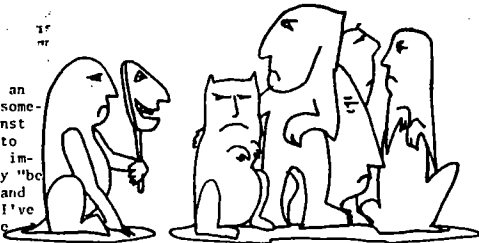
## Keeping The Balance

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 that I've gained in being "over thirty" is the value of time. There's too little time to invest in being a "token".

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. An advisor can listen, reflect, suggest, and advise, the group fulfills itself. It's 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 happenings" 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 for Love* by Robert Heinlein)

So imbalance can go either way: being only a body of a certain appropriate age or taking over. And the balance thing works from both sides. Group 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.



## What To Look For

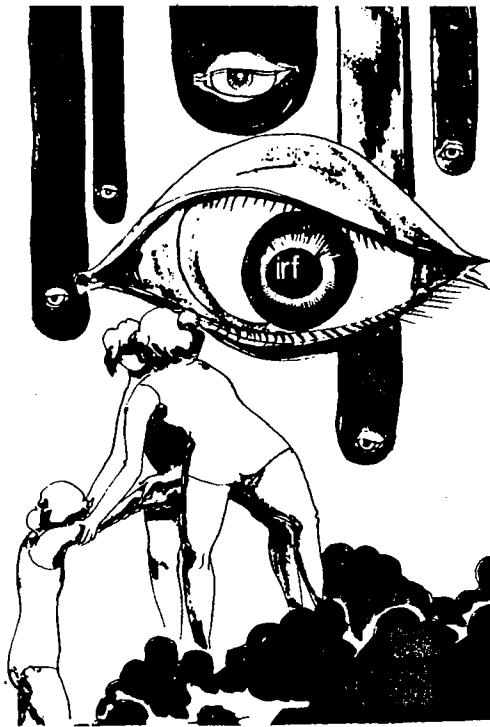
The advisor for your group should be carefully selected for it often happens that a bad advisor ruins a good group. When choosing an advisor, there are certain qualities to look for. Along with any personal needs your group might have, the advisor should:

- be sensitive to other people's feelings and receptive to other people's thoughts.
- be open with what s/he is thinking and feeling. When the advisor withholds his or her thoughts and feelings the rest of the group tends to follow suit and close up too.
- be someone you can trust and confide in.
- respect you and his or herself. An advisor should never have a condescending attitude towards youth.
- be secure in her or his adulthood. While being a part of the group at meetings, and joining in with them, the advisor must retain his/her integrity. The advisor is not an LRY'er. This doesn't mean that s/he maintains an iron wall around his/herself. Rather s/he should simply be aware that it is not his/her function to act like a high-school aged youth.
- be at least a few years out of LRY so that he/she can serve the function of and adult counselor.

Often it is good to have two advisors, a male and a female. One of the biggest hassles adolescents have is dealing with their sexuality. Having advisors of both sexes makes it possible for a youth to talk with someone of the same or opposite sex about his/her feelings on this subject.

February 1976

IRF  
24.-31.7.  
76



Der spielende Mensch

People at Play

IRF:

WHAT DOES IT HAVE  
TO DO WITH ME?

Most LRYers have probably at least heard of IRF - International Religious Fellowship - and know that it is an international organization of liberal religious youth groups from all over the world (with most member groups coming from Europe and North America). LRY is a member group within IRF, so the name at least has filtered down to the Feds and local groups.

However, only a few know any more about IRF than that. If you are a leader in your Fed, or if you've expressed interest in knowing more about IRF, or if you were one of the half-dozen LRYers that came to IRF's annual conference last summer in the Berkshires, you probably received a copy of IRF's biannual magazine, *Forward Together*, and you read about the Tour of North America that the IRF collective over here ran last summer for some twenty-eight European, American and Canadian IRFers.

Local LRYers don't often get connected with IRF for a couple of reasons. One is that the membership is largely older than LRY age, ranging from about 17 or 18 all the way to veteran IRFers that are pushing thirty. Another is that the IRF conference is held in a different country each year, and that means it comes to North America only once in every three or four years. That can be a whole generation of time in LRY. So getting to know IRF usually means that you have planned a trip to Europe for a summer already, and if it fits into your schedule, you check out the IRF conference. Trips to Europe are more and more expensive these days, and so that's another reason why many LRYers don't ever get to know IRF.

Some years ago LRY felt connected enough to IRF that it raised or budgeted scholarship money to subsidize people's conference registration or travel to Europe to insure that LRY would be represented at the conferences. SRL gradually took over that function, but now with SRL at a standstill, and with the budget crunch the way it is, such subsidies are no longer possible. And LRY stands alone as the only active North American member group of IRF. So it's a sad state of affairs that more LRYers can't participate in IRF activities.

The IRF Executive Committee met in Mainz Germany over Christmas holidays. Molly Monahan and I are the two North American members of the Executive. Both of us are former LRYers. We concluded with the other EC members that there are at least two things we could do to try to keep LRYers more informed about IRF, and perhaps get them more involved. One was to use the Soup to keep you informed about IRF happenings. Hence this page.

The other thing was to look ahead to our future conferences and plan a really special event far enough into the future with enough notice and advance planning that LRYers who are presently sophmore to senior age or older might want to think seriously about participating. And that we have done, in committing ourselves to the most ambitious IRF project in several years: an IRF Grand Touring Conference in 1978, going all over Europe, with fifteen to twenty North Americans participating along with an equal number of Europeans. The idea is to begin our tour at Oxford, England, in conjunction with the Congress of the International Association For Religious Freedom, a kind of international General Assembly for liberal religious churches from all over the world that happens every three years.

With Oxford as our base, we'll be making day trips to different places in England. From England, we'll proceed to Holland, Germany, and finally Switzerland, where the three week tour will end, and a final week of taking it easy in Switzerland will begin. All the way the idea is to be staying in European homes with Europeans - a far cry from the usual pattern of hitching from one youth hostel full of Americans to the next, a pattern that you so often fall into on your first trip to Europe.

When I went to my first IRF Conference in 1971, after being out of LRY for over a year, I felt like I'd walked into my first LRY conference all over again on a different level. All of the openness, fear, excitement, and challenge that characterized my LRY experiences were all there, but in such a different international reality. That's why I

## Thinking about GOING TO EUROPE next summer ?

The International Religious Fellowship Conference to be held this summer in Germany is a good reason to think harder about going.

IRF brings together people of senior LRY age and older from eight or more different countries for a week of conference different from any you've ever experienced before.

Its LRY on an international intercultural scale.

The conference this year will be held in Hohe Wann bei Schweinfurt-Main, Germany. (That's not far from Frankfurt, if your German geography is a little rusty.) The dates are July 24th to 31st, 1976.

The conference theme, as translated from the German, is *People at Play*. It will involve an exploration of the different ways we play and the different levels that game realities interact with our lives. We'll be doing fantasy, roleplay, theatre, communication skills games, and lots of "joss" (a dynamite Swiss card game!) On top of this will be all the usual IRF Conference activities, including a touring "Day Out", the annual IRF Dutch Auction, and the closing Stunt Night.

Cost is 180 marks, or about \$72 at the current exchange rates. This covers accommodation, food, and all the conference programs for the week.

Registration and information forms were mailed out with the new FT (*Forward Together*), IRF's biannual magazine. If you want to receive FT, or hear more about the conference or IRF, write to the LRY Office or either of the following contact persons:

Wayne Arnason, IRF President, (address below)  
Mark De Wolfe, SRL Contact Person, 15  
Lovell St., Somerville, MA 02144

stayed excited about IRF. But like LRY, it's something you have to experience to understand and feel a part of. So I hope you'll keep in touch with what's happening in IRF, and think seriously about the possibility of tying in a trip to Europe with either the IRF Conference next summer in Germany, the 77 Conference in England, or the Grand Touring Conference in 1978.

Information on the 76 German conference is elsewhere on this page. In addition to the conference week, there is also a second week trip to Berlin that has been organized. There is an early registration deadline for the Berlin trip (Feb. 15) so by the time you read this that will have passed. However, the early deadline is tied into requirements for a German government grant that would make the registration fee for the trip a lot cheaper. At worst the trip will cost 200 DM (German marks) which is about \$80, for train fare, accommodation, and food in Berlin from July 31 - August 1st 1976. Write to Imtrud Schmalenbach, Am Bruckengarten 1, D-6 Frankfurt 50, Germany for information about both the German conference and the Berlin trip. If there are enough people who register before February 15 the trip will be open for registration through until spring.

Look to *People Soup* for further articles about IRF next summer and in 1977 and 78. The folks at the LRY Office, 25 Beacon St., Boston MA 02108 will send you *Forward Together* regularly and IRF Conference publicity if you drop them a note.

And I hope that I'll be seeing and getting to know more of you at IRF Conferences in the future.

Wayne Arnason

Wayne Arnason  
IRF President  
c/o First Unitarian Church  
1187 Franklin Street  
San Francisco, CA 94109



# YOUTH CAUCUS

of travelling to and from California.

Last year, Youth Caucus stayed at a nearby church and bussed to the Assembly each day. But this year there is no public transportation and the daily schedule includes activities after dinner--so that transportation is unpredictable. The GA Planning Committee has created a reduced rate (\$80) for youth (14-18). Youth Caucus encourages members to stay on campus, because of its convenience. People who for any reason cannot stay on Campus, should make a special effort to attend the June 21 Orientation. Alternate plans will be coordinated at that time.

People may be thinking that this sounds interesting but do not consider themselves eligible. Anyone who is a voting member of their Society, as defined by its by-laws, is eligible for delegate status. Announce your interest to the Board or other members of your Society. The YAC has alerted every district to encourage the accreditation of youth.

IF YOU NEED FINANCIAL AID:  
IMMEDIATELY UPON ACCREDITATION, APPLY TO THE YOUTH CAUCUS SCHOLARSHIP FUND. DECISIONS ON RECIPIENTS WILL BE MADE AT THE YOUTH/ADULT COMMITTEE MEETING, JUNE 2ND AND 3RD. RECIPIENTS WILL BE NOTIFIED. DEADLINE FOR APPLICATIONS IS MAY 15. SEND DONATIONS AND APPLICATIONS TO YOUTH CAUCUS SCHOLARSHIP FUND, 25 BEACON ST. BOSTON, MA. 02108 c/o JENNIFER SHAW. ALL DONATIONS FROM ANY SOURCE WILL BE APPRECIATED:

wait till you're OLDER...  
OLD enough to know better...  
you're too YOUNG to understand...  
when I was your AGE...  
grow up!?

Some of Youth Caucus' efforts have been directed towards passing an amendment to the UUA by-laws. The amendment is in section C-2.3 Non-discrimination. It is the addition of the word "age" after the word "sex" on line forty of the by-laws. It is felt that often people who are older or younger, people who are not of the "middle-age" bracket are overlooked and therefore discriminated against. It is true that we learn from experience, and that people beyond middle-age are still people with valuable talents and thoughts to offer. Youth who are questioning are therefore discovering. Discovery invites change and experience helps to guide change. We all are part of this world and we all have something valuable to offer.

UPDATED INFORMATION CAN BE FOUND IN SUCCEEDING ISSUES OF PEOPLE SOUP AND THE UUWORLD; OR WRITE YOUTH CAUCUS.


Youth Caucus is an organization of Unitarian Universalist youth interested in working within the denomination to voice their needs and concerns. Last year, the caucus was active only at General Assembly. But the long range goals extend beyond the annual meeting, to work within individual societies and districts. It is felt, by many people, that youth should have a more active role than participants in religious education programs. Youth are at a point in their lives, where it becomes important to take part in the decision-making that affects them. They are willing to accept more responsibility for themselves and the freedom that accompanies it.

Youth Caucus' goal is to involve the individual in the decision-making process of the Unitarian Universalist Association. LRY's goal is to aid the individual in personal growth. While striving to reach their goals, often their programs overlap. Both recognize the importance of intergenerational activity. Both involve the individual in the style of thinking that is basic to the Unitarian Universalist philosophy. Both attempt to develop potential leadership. Youth Caucus was initiated by LRY and operates through the Continental LRY office.

The structure of Youth Caucus is very loose. Until it becomes better established; its major aim will remain to be representing youth at General Assembly. The group meets annually and therefore only the very core of its structure is active during most of the year. A coordinating committee, elected by Youth Caucus members at last year's Assembly, makes most of the plans and arrangements for the 76 GA.

In addition to the activities that any delegate or observer participates in, Youth Caucus members will have daily meetings. These will provide a time for individuals to share what they have learned and experienced. As a caucus, resolutions will be discussed and some speakers will give brief presentations on various issues. June 21 will be a day of orientation for Youth Caucus. (GA will be held during June 22-26 in Claremont, CA) This time before the Assembly begins will allow YC to gather, build its strength, and become aware of what the General Assembly is. Time will be devoted to answering questions about GA, what YC has been and clarifying what it will be in the future, explaining the week's schedule, and beginning new friendships.

Youth Caucus is urging societies to recognize youth interest by considering them for delegate status. Youth are a significant section of our denomination and should be allowed to represent themselves. The request includes that those societies that usually support their delegates financially also fund youth delegates. Youth are less able to afford the expense of the Assembly than the majority of the members of the denomination. It is a responsibility of the denomination to make its General Assembly a truly representative body. Youth Caucus has a goal of 50 accredited youth at this year's Assembly. It is hoped that at least 25 of these delegates will be funded by their own societies. The remaining delegates will be funded by money donated specifically for that purpose. Individual delegates are left with the expense



## GENERAL ASSEMBLY YOUTH CAUCUS 1976

TIME: JUNE 22-26  
ORIENTATION: JUNE 21  
LOCATION: CLAREMONT, CALIF.

GENERAL ASSEMBLY IS THE ANNUAL UNITARIAN UNIVERSALIST ASSOCIATION'S CONVENTION. THIS YEAR IT WILL BE HELD IN CLAREMONT CALIFORNIA; ON A COLLEGE CAMPUS.

THIS IS THE TIME AND PLACE FOR YOUR INPUT INTO THE UUA'S DECISION MAKING. WE WANT TO EMPHASIZE THE IMPORTANCE OF UUYOUTH- SO COME TO SUNNY CALIFORNIA.

DELEGATE FEE- \$75.00 OBSERVER - \$17.50

This questionnaire is for the purpose of identifying interest in Youth Caucus. Please take the time to share your information and thoughts...

What is your interest in Youth Caucus....

name and age \_\_\_\_\_

address \_\_\_\_\_

name of church or fellowship \_\_\_\_\_

Is there a youth group in this society? \_\_\_\_\_

Are you planning to be a delegate to General Assembly? \_\_\_\_\_ have you already been accredited? \_\_\_\_\_ If so, do you have a need for scholarship aid? \_\_\_\_\_

# HAD ANY ACTION LATELY?

The Unitarian Universalist Service Committee (UUSC) through the efforts of a small and energetic staff is providing a mechanism for a larger, even more energetic corps of "social activists" to join together in helping social change take place. These concerted efforts are resulting in coalitions springing up in such places as Boston, San Francisco, Los Angeles, Denver, Detroit and Philadelphia. It is the Service Committee's hope and belief that these unified efforts to mobilize human resources and focus on certain key issues will be likely to result in constructive social action and change.

Areas of focus include chipping away at our fortress like institutions --- the courts, the prisons, and the schools.

**The courts.** It is a well known fact that if you are black and poor you stand more of a chance to end up in prison than someone who is white and has money, even though the number of crimes committed doesn't really differ. UUSC is concerned about how justice is meted out, including who goes to prison for what crimes and how long the "accused" (presumably innocent until proven guilty) awaits trial. To gain answers to these questions and to act on the problems, the UUSC has "court monitoring" projects. Volunteers are trained in what to look for in the courts and then to observe and report what goes on.

How can you help to change this system? First you need to become knowledgeable about the problem. Have you ever visited a court? All too often schools teach about the branches of government, but not many schedule field trips to a court. You could organize a project like this for your local group and even ask a lawyer to come and speak about court room procedures. This way you would know how to determine exactly how "fair" the judge is.

**The prisons.** One of the UUSC's major focus's is calling for a halt to the building of any more prisons until alternatives have been carefully explored. The UUSC is sponsoring national legislation calling for a moratorium on prison construction, countering the Federal Bureau of Prison's plan to build 45 new prisons, a project that would cost at least a billion dollars. Many people are opposed to a moratorium because it raises the question of where to put all the "dangerous criminals". Statistics indicate that less than 20% of all the people in prison are "dangerous", and we have plenty of space for that small minority. But the public needs to be educated on this subject. Members of various UUSC action coalitions have put together a Sunday morning worship service to inform and educate UU's on the issues of criminal justice. Other activists are involved in visiting, determining and trying to fulfill some of the unmet needs of prisoners. What can you do?

What can you do? Check into having some officials from correctional institutions come and speak to your church, a meeting at school, or your local group. It is important to educate people on the conditions and attitudes in these institutions. How many people in your community would oppose a half-way house for drug offenders?

**The Schools.** The UUSC is concerned about quality integrated education and how this is being implemented in each community. Members of the Boston Desegregation Task Force have developed an educative questionnaire for people to use in their communities.

**Urban Action Experience.** This is a program for people between the ages of 16 and 18. It is a sort of urban "summer camp" that provides experience in social actions techniques while offering experience in cooperative living.

The UUSC is programs plus people. You are the people that will help bring about social change. There wouldn't be court monitoring projects, criminal justice speaking teams, or analysis of desegregation efforts without people-social activists who become informed and act. If you would like to join the UUSC in their efforts, write:

Barbara Davenport  
UUSC  
78 Beacon  
Boston, Mass. 02108



## URBAN ACTION EXPERIENCE

A SUMMER CAMP IN THE CITY

JULY 3 - AUG. 15

BOSTON OR

SAN FRANCISCO

INVOLVE YOURSELF IN SOCIAL ACTIONS BY WORKING IN A SOCIAL CHANGE AGENCY. EXPERIENCE LIVING AND WORKING COOPERATIVELY WITH PEOPLE OF YOUR OWN AGE. PRICE: \$350 FOR SIX WEEKS. FOR MORE INFORMATION WRITE: BARBARA DAVENPORT UUSC 78 BEACON ST. BOSTON, MA. 02108

THIS IS A PROJECT OF THE UNITARIAN UNIVERSALIST SERVICE COMMITTEE - PAT'D ADVERT. PROJECT

# Fed's Ups & Downs

Bay Shore- No one took the time to send anything in.

Central Mass- no one took the time to send anything in.

Central Midwest- No one took the time to send anything in.

Connecticut Valley- "CVF is doing well, though its GEC is finding many time hassles in doing what needs to be done. There will be a March and a June conference. An LDC was held in January at Northampton church. Contact: Ted Altenberg, 2668 Albany Ave. W. Hartford, Conn., 06117."

Delaware Valley- Had successful conferences in Cherry Hill and Princeton, N.J. Send questions and/or ideas concerning DVF to: Wendell Finner, 827 Lehigh Rd., Newark, Del., 19711

Eastern Canadian- Planning a conference for Easter weekend to be held in Toronto.

GODARFUL- No one took time to send anything in.

GNAF- The dates for Triangle conference are changed to April 15-18, and will be at the Glaydin School in Leesburg, Va. again. More information later.

Hosca Ballou- Had a conference in November, good attendance by out of federers and Burlington folks.

Jersey Area- No one took the time to send anything in.

Long Island- No one took the time to send anything in.

Lower Southern District- No one took the time to send anything in.

Metropolitan Area- "Had a small conference in Stamford, Ct. in December. The theme was MAF unity and the conference turned out very well. Everyone went to workshops and the cooperation was terrific. About half of the forty people there were at their first conf. We are planning a conference for late March or early April."

Hohawk- No federation in this area at present.

Missouri Valley- "MVFF is alive and kicking. We had a Kansas City rally (mini-conference) in late December and the regular Winter conf. in late Jan. We are tentatively planning a fed. Interpen., limited to MVF members only (because of a limit of 125 people). Spring conference in April or May- out of fed people more than welcome."

Narragansett- No one took the time to send anything in.

New Hampshire- No one took the time to send anything in.

Niagra Falls- No federation structure exists at this time.

Norfolk-Suffolk- No one took the time to send anything in.

North Star- Had a conference in Minneapolis in December and one in Duluth during January. Two spring conferences planned: March 12-14, Leadership Training in Minneapolis

May 15-17. Theme: "Proletariate" plus fed elections. For more information contact: Eric Joselyn 4068 Hampshire Ave., N. Crystal, Minnesota, 55427. 612-533-7630.

Ohio Valley- No one took the time to send anything in.

Phoenix- No one took the time to send anything in.

PSLRY- Board meeting held February 13 and 14 in Los Angeles.

RME- No one took the time to send anything in.

SAM- No one took the time to send anything in.

Seaford- Had a bi-fed conf. with TOAKtm and mid-winter Dec. 26-Jan 1.

South Middlesex- Had a Peopleship Development Conference Jan. 23-25 at Follen Church in Lexington. New constitution was ratified and they are hoping to have a three day conf. in April. For information contact: Kimlin McDaniel, 58 South Rd., Bedford, MA. 01730 617-275-8109.

Starr King- "Finally has a newsletter after seven months, being published by the Sacramento local. San Francisco conference held Feb. 13-15. Elections will be in April. SUNCO- Had a mid-winter conference in Tallahassee February 20-22. Easter conference to be held at Lake Eaton Preservation Camp in Ocala National Forest. Contact: Barbara Dykes, 923 Park Forest Lane, Jacksonville, Fla., 32211, 904-725-3298. TOAKtm- Mid-winter conference held Dec. 28-31 at Camp Christian near Tulsa.

this moment of **SILENCE** is brought to you by... the feds who neglected to send any news! cont. liaisons - remember the forms?

## Fed's Ups and Downs

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Fed \_\_\_\_\_ Date \_\_\_\_\_

## Fed's Ups and Downs Material

Send to: **Feds Ups & Downs**

People Soup, 25 Beacon St  
Boston, MA 02108

## CONTINENTAL CONFERENCE

# 76

# SUPERNOVA

AN EXPLOSION OF IDEAS

2nd WEEK IN AUGUST

THE EVERGREEN  
STATE COLLEGE

OLYMPIA, WASH.

APPROX. COST: \$55

Instead of molding this energy in one direction, the program will be as varied as is possible.

There will be an underlying emphasis on centering attention on the present, living honestly and constructively with what is happening here and now. Being totally involved in the moment can provide clarity to all the ideas being tossed around.

The Continental Conference Committee would like to hear some feedback from you, the person whom this conference is for. Any suggestions, ideas, observations, etc. are all welcome.

A supernova is a phase in the evolution of a star. The star contracts into a highly concentrated mass before expanding to gigantic proportions and emitting fantastic amounts of energy in all directions. The Continental Conference Committee liked that imagery (as well as the word). A gathering of (R)fers from across the continent can be an event of highly concentrated energy, resulting in the participants dispersing this energy throughout their own personal universe.

## CONTINENTAL CONFERENCE '76 PRE-REGISTRATION FORM

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Phone \_\_\_\_\_ Sex \_\_\_\_\_ Age \_\_\_\_\_ Fed. \_\_\_\_\_  
Height \_\_\_\_\_ Weight \_\_\_\_\_ Library Card# \_\_\_\_\_

Reason for existence \_\_\_\_\_

I WANT TO:

1. ☐ Lead a workshop (explain elsewhere)
2. ☐ Buy a button if we print them
3. ☐ Ride a vehicle rented by my a) Fed. b) reg.
4. ☐ Lead a cell group
5. ☐ Receive information on commercial bus route
6. ☐ Organize a rented vehicle from my Fed. or Region
7. ☐ Organize a ride board for my Fed.
8. ☐ Offer my services if needed for \_\_\_\_\_
9. ☐ Other \_\_\_\_\_

Send \$15 deposit make checks payable to Doug Webb. Receipt and conference packet will be sent upon completion. If you are under 18: I (we) the undersigned, parent(s), or guardian(s) of \_\_\_\_\_, a minor, do hereby specifically consent to his/her attendance of LRY Cont. Conf. '76 at Evergreen State College, and authorize the Conf. Committee through its agents to obtain medical treatment/examination for him/her should it become necessary.

Date \_\_\_\_\_ Signed \_\_\_\_\_

Transportation: John Beebe Center will be working on coordinating transportation. But you will have to pay for this service in that no communication expenses can be afforded. Letters must be accompanied by self-addressed, stamped envelopes. No collect calls will be accepted. People are also encouraged to do this in their own fed or region. Perhaps you could even rent an van or bus. If enough interest is shown, a specific time and route of a public bus line will be designated so that people won't have to travel alone.

Sum Ruels: No Pets-No Munchkins or Freebies (this year's price reflects last year's rip-offs)-PRE-REGISTER-Bring your own eating utensils (plate, cup, bowl, silverware)

# STROKE ECONOMY

- liv

(Note: In this article I talk about what strokes are, how they fit into an economic and political model, and suggest some ways for improving stroke flow.)

Hugging a close friend...giving someone you just met a little present...letting yourself stare at that wonderful clean face in the mirror after a bath...being told by a classmate that she likes your patched pants...these are all examples of "stroking"

What is a stroke? A stroke is the basic unit of human recognition; its primary characteristic is it makes someone feel good. Also it should be and feel honest. We all need strokes, just as we need food and shelter; without getting strokes a person may shrivel up and die. A stroke can be verbal, as in a compliment, or non-verbal, as in a smile. Sometimes people are so starved for strokes they go after negative strokes, for example getting attention by doing something nasty. Sometimes things that look like strokes aren't really strokes, for example "Gee, you're not as fat as you used to be". This is a "crooked stroke". The best way to detect this is by intuition; after all, by definition, if you didn't feel good after a "stroke" it wasn't a stroke, regardless of the fact that it was intended to be one.



Most people in this society are walking around in a state of relative stroke starvation. People have a great capacity to love; strokes are unlimited; there are plenty to go around. The problem is that an artificial scarcity is maintained by a system we've inherited and have been trained in. This system makes strokes a commodity, and people often have to buy, sell, and trade strokes to get enough to survive. The most obvious example is grading. Grades are a form of strokes. They are partly intended to make students feel good when we do "the right thing" and make us feel bad when we do the "wrong thing". Teachers have subtler ways of making us do the "correct" behavior, for example nodding approval; the point is that these strokes are not given freely and they follow an economic model. There are a limited (by teacher's choice) number of high grades or approving nods and these are given as payment for doing what they want us to do. Another example of how strokes are made into a commodity is seen thru compliments. Did you ever feel uncomfortable when complimented? Like someone was giving you something for free and so you immediately responded "Thanks, I like the way you dance too" so things would be equal again?

## -SOME OF US FEEL WE DON'T DESERVE STROKES-

All this is to be expected in a commodity-oriented competitive society such as ours. The stroke economy molds people's ideas and attitudes into ones that are suitable to maintain capitalism. We take it for granted that there have to be shortages. We often manipulate with strokes, for example encouraging people to take sex roles: strokes are paid to men for working hard and to women for looking pretty.

and we have to compete; imagine the contradiction in people's heads between being cooperative and free with strokes in our inter-personal lives and fighting each other in the rest of our lives for jobs and to get into college. Relating with a flowing cooperative stroke economy might encourage people to struggle against the larger competitive economic system this country is based on. Besides keeping us emotionally isolated (and thus powerless to make change) by the stroke economy, capitalists make quite a profit off this deficiency of strokes. They promise us the strokes we need- just by their product. Look how people will treat you if only you get the whitest wash or manliest car! Liberating the stroke economy would damage the capitalists' profits, as people wouldn't respond so much to the manipulative advertising that exists today. Why brush with Ultra-Brite when you've already got as many lovers as you want?

The stroke economy has great significance for that age-old LRY problem: new LRYers feeling isolated, left out. Of course old LRYers know each other better, are closer, and so have a better flow of strokes with each other. Even though they try to make new LRYers feel comfortable, there's a level of trust and stroking that strangers usually just don't offer. So if it's your first conference and you see people running up to cars excitedly hugging each other and stroking going on everywhere, naturally you're going to feel a little left out. We must be aware of how it feels to new LRYers to have to watch all this, and take them into consideration. The solution must include developing ways of freeing the flow of strokes, more liberally sharing what good feelings we have towards each other.

The same phenomenon happens in this heterosexual (oppressive to gays) society when gay couples have to hide their affection for each other, say, at the movies, while straight couples all around them are holding hands or necking.

We have internalized several rules that maintain the stroke economy. Rule number one: Thou shalt not ask for strokes. Have you ever waited for someone to tell you they liked you when you wanted to be reassured of it? Perhaps you would tell your friend you like her so that she will be more likely to say she likes you. But we have these messages in our heads that if we directly ask for strokes they're not worth as much. Or that it shows that we're weak. Perhaps some of us feel we don't deserve strokes.

## -WE PAY MORE ATTENTION TO HOW WE SHOULD FEEL THAN HOW WE DO FEEL-

Rule number two: Thou shalt not give the strokes thou hast. ("She'll think it's a come-on" "I don't know him well enough to say something nice" "Compliments from me aren't worth anything").

Rule number three: Thou shalt not refuse a stroke. We're supposed to pay more attention to how we should feel than how we do feel. Very often we react this way to a crooked stroke, not trusting our intuition and having to accept "strokes" that feel bad (genuine strokes, by our definition, never feel bad). Sometimes we just don't want to hear certain things from certain people-like if we're mad at somebody- that would be strokes under other circumstances. Sometimes an intended stroke doesn't feel good because of political and cultural oppression such as sexism or ageism, as in some sexually objectified women who are tired of being told about their bodies' charms, or a little kid who's tired of being called "cute". This rule takes away that right to refuse a stroke.

Rule number four: Thou shalt not stroke thyself. This is commonly called "bragging", and is frowned upon. Sexual self-stroking (masturbation) is looked upon as a "poor substitute for real sex".

There exists a sexual stroke economy, closely tied with sexism. Traditionally a woman trades her body and sexuality for the material security of living with a man who has a high paying job (which women are restricted from having themselves). Women who have dated men know how it feels after being treated to dinner and the theatre; coming home she's expected to pay her share with sex.



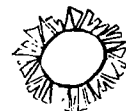
On a purely sexual level, we're often inhibited about directly giving our own selves pleasure when in bed with a partner. We're often scared to directly ask for the sexual strokes we want; the more specific the stroke, the harder it is to ask. We often trade strokes for stroke, instead of each person giving strokes unconditionally; for example, I've noticed myself blowing in a woman's ear in order to get her to rub my thigh.

Obviously the artificial scarcity of strokes and the way we use strokes like money in an economic model makes for a very bad situation. How can we change the stroke economy?

One action is to improve the flow of strokes. We can give them more freely to everybody. Express resentments and appreciations to people. Institutionalize stroking into meetings, so that time is reserved at the end of meetings to give strokes. Work to overcome the oppressive messages we've internalized by 1) explicitly asking for the strokes we want, 2) offering the strokes we have, 3) refusing strokes we don't want, and 4) stroking our own selves. (For an exercise in doing these things, see Trashing the Stroke Economy in next issue of People Soup.)

Changing the stroke economy will also involve changing more than interpersonal relationships. It means overcoming the competitive economic basis of this society that perpetuates these attitudes. As long as a boss can decide if I work in his company, instead of decisions like these being made by democratic work control of the workplace, I'm going to have to kiss his ass somewhat. Economic and political realities deeply affect our interpersonal relationships and create the basis for such things as the stroke economy. We must struggle against our oppression both internal (in our heads) and external.

And what have we to gain from freeing the flow of strokes? We gain a sense of community, freedom to act on real needs instead of artificially created ones, a well of good feelings to fill up from when we burn out, an end to this society's lovelessness, and the love and nourishment in our lives that we deserve.

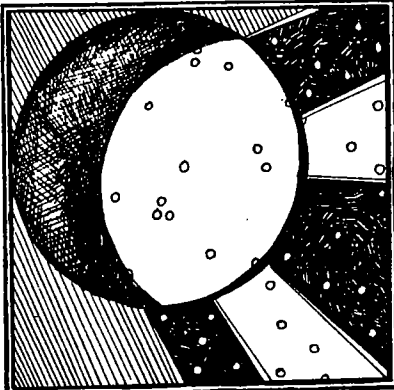


## ZAP

Light travels 186,000 miles per second,  
Sound, 750 miles per hour:

I saw you last week but  
I didn't hear you till today  
And maybe in a year or so  
I'll understand just what you meant.

Richard Terrass



LENDRICKS

## Listenin'

I left you today with many words  
unspoken,  
As hard as we tried, the magic spell is broken.  
Our love was colorful, like a chalk  
picture on a sidewalk.  
How bright were the days we'd walk  
through the park and talk  
Of moons, balloons, and the funny  
cotton candy man,  
We shared out thoughts on everything  
walking hand in hand.  
But now you're gone, and very sadly  
again,  
The only one that listens to my thoughts  
is the gently blowing wind.

Lady

## MY BOOK

I WAS GOING TO WRITE A BOOK,  
ABOUT MEN,  
MEN I KNOW AND HAVE KNOWN,  
BIG MEN, GOOD MEN, TOUGH 'N' STRONG,  
SMART MEN, MEN'S MEN, HUMBLE AN' LOUD,  
MEN OF SILENCE AND MEN PROVEN FOOL'S,  
OF THE KIND OF MAN I'VE LEARNED TO KNOW.

I WAS GOING TO WRITE A BOOK,  
ABOUT LIFE,  
LIFE I KNOW AND HAVE KNOWN,  
RALLEYS AN' RIOTS AN' DANGEROUS PEACE  
OF BEATINGS AN' BURNINGS AN' METAL MEALS,  
AND A TYPE OF CLASSICAL SHOW CASE JUSTICE.

I.....REALLY WAS GOING TO WRITE A BOOK,  
BUT THERE WOULDN'T BE ENOUGH PAGES  
ENOUGH WORDS OR ENOUGH PEOPLE TO READ,  
TO READ AND UNDERSTAND AS I HAVE,  
TO REALIZE THAT THEY'RE, MY KIND OF MEN,  
AND THIS, IS, MY KIND OF LIFE.

Ted Nerlehan

I saw it today

i saw it today  
i saw the future standing before me  
it touched me  
& it had many colors  
mostly gold & blue  
it had many faces  
mostly mine & yours  
& it spoke to me in soft but shattering words  
"find the meaning" it said  
& i was confused  
so i sit quietly & think while the past hangs over me  
i am reviewing & reminiscing  
looking for the meaning amidst the present

Tami Wells  
Knoxville, Tennessee

for Lucy-  
can I hug you, kiss you?  
your body must be real.  
you stand and see me and ask questions  
but you can't reach my mind  
... your eyes! they grope for where I stand  
burning in your face, a pale mask for panic.  
your mind is beautiful in its fragility  
I marvel at its intricate attempts to deal with our reality  
but from your side it must be a terrifying blindness  
I've been pulled to the edge of your abyss to be rescued and whisked  
away in time

I remember a roaring vacuum pulling my mind  
I remember bending plexiglass walls and a razor-sharp pinhole  
the memories are vague although they happened barely days ago.  
this cloudy fuzz is a blessing for which I thank my sanity  
but you, who must live there  
in a raging inferno calmed by valium  
in numb blankness tempored by chemicals  
I love you.

Dec. 11, 1975

Jo Ann Peters  
Eau Claire, MN

## Another Day

Torrents of rain wash wearily over windows.  
I sit inside,  
Smelling oatmeal and maple syrup.  
Time slips slowly by.  
Who needs to go to school?  
A bundle of books.  
The agony of wet boots  
and another day.

Alexander Rath  
Evanston, Ill.

## Post Revolutionary

Hand over heart  
I was taught to see freedom  
in two straight lines  
alphabetical order  
I learned democracy  
in the grip  
of a grade report  
I yawned allegiance to a flag  
limp and faded  
until a thought occurred:  
The nation is divisible  
I can't believe in God as defined  
and- have we true justice for all?  
God bless America  
we sang  
pursuing  
(generally accepted definitions of)  
happiness  
I saw general displeasure  
and wondered  
(We believe them - who defines them?)  
hand clenched now  
I am angry  
a parade dancing by  
smiles, stars and stripes  
through smog and steaming asphalt  
I cry  
onlookers blink vacantly  
are you fooled  
Do you submit in your impotence to desperation?  
or desperation to impotence?  
My mind screams  
Don't believe it!  
glitter to dazzle  
music to soothe you  
Children chant in unison  
God bless America  
they say  
dead weight on my chest  
as I weep  
spangled ribbons of subjective history  
comforting and comfortable  
mask a country grown  
200 years old and fat  
and far from revolutionary.

Cathy Carney  
Cambridge, MA

Dream  
Climbing on hills of sand  
under weeds long and golden.  
Summer winds are cool at the coast.  
Winter demons shall find their way soon  
into my summer scene  
And I'll hide in my cliffhouse calling you.  
You'll come and we'll drink brandy  
under a roof of smiles  
with the rain wanting to free our love  
and break us.  
But it never happens that way in a dream.  
Because you're a painter...  
I'm a singer  
and we get along just fine,  
reaping children from a vine  
of tears and memories.  
We live on what we sell  
and we live well...  
because that's the way it happens  
in a dream

Jheel Bheestile  
California

## Heritage

Forced into antiquity,  
and driven into a  
brownstone "home" with  
pine rimmed pictures of  
"the good old days",  
My father's father helplessly,  
Faded and wilted  
in the evening's dim light,  
hoping for another spring sunrise.

like an Autumn butterfly  
he was caught  
he was caged,  
and finally, because  
too many people  
brought bed pans and  
applesauce,  
and not enough brought  
love,  
he was covered,  
covered with soft mounds  
of cool earth  
muffling years of  
"hard times"  
he was buried,  
buried in the evening's dim light.

Hank Hennessy  
Edina, MN

poetry

Well, you can't turn the page, but it doesn't necessarily follow that you will be sending \$1000 tomorrow. In the last issue of *People Soup* an article was written explaining what the continental office does and would like to do. It also reminded us that money is a necessary part of this effort. LRY has barely enough money to keep the continental organization operating. Because of this tight financial situation our program ideas are not becoming realities. This page is devoted to encouraging your financial support of LRY...

The major purpose of the continental office is to continue LRY's lifeline. There are six basics to this project. 1) *People Soup*-general communication, 2) daily upkeep of the organization, 3) fieldtripping, 4) packets, 5) board meetings, 6) the executive committee.



*People Soup*, LRY's major communication channel, could be improved. At present, all the material for the 24 pages of this *Soup* is being typed on one typewriter. If you look at Volume III, Issue I, you'll notice the type is unclear. (Sometimes this typewriter doesn't work properly) There are many simple office supplies that the continental office is lacking, included is a list of items that are needed. Although it is not a primary concern black and white photographs would greatly improve the overall quality of *People Soup*, for a modest price that the budget cannot afford.

The mailing list for *People Soup* is compiled from names given by individuals, locals, and federations. Any name that filters through the office (with a readable address) is added to the mailing list. The continuous flow of additions and corrections is astounding. With the postal increase, it has become impossible to afford address corrections so that many people do not receive their *Soups* because of wrong addresses. Many such problems make the mailing list less effective.

Like any business, the executive committee expends much of its time and energy on the operation of the organization. Behind all the programs, packets, conferences, newsletters, *People Soups*, fieldtripping, Board meetings, Youth Caucus, Clearinghouse, etc. there are the errands, the secretarial and clerical work that must be done. The exec. comm. dreams of a secretary, but could get by with a decent IBM selectric typewriter. A lot of time is spent on mundane filing, typing, etc. that could be used more constructively on development of program

bored ?

LRY's governing body is its Board of Trustees. This body has its annual meeting in the summer and a second meeting in the winter. These are necessary to the continuance of LRY as a continental organization. In addition to important decision making, a variety of workshops centered on leadership development are held. These meetings are the major chance for LRY leaders across the continent to share information, and to make policies concerning the direction of the organization. This is a vital element in ensuring that LRY remains a continental organization, and therefore demands a proportionate amount of the budget.

Fieldtripping... Richard Taeuber, Director of Extension and Leadership Development has been traveling in the Southeast trying to help locals and federations with their difficulties and strengthening communication within the area. It is

fortunate that his transportation is a car rather than a bus or train, allowing for more freedom and less expense. But there is only enough money for Richard to continue his fieldtripping until April. To judge the effectiveness of the program it is necessary to continue it longer than the present budget allows.

Packets... LRY has produced many packets which need to be revised and reprinted. Now seems an appropriate time to initiate a kit which is comprehensive of all of these packets. The kit would be a continuing process. This year, work would begin on revisions and the writing of new material. Through the years, additions and revisions to the material could be easily made because all the information would be compiled into a special binder. The quality of the product and its contents would be an improvement over the present packet system. Included in the kit would be helpful information on locals, federations, conference planning, intergenerational activities, programming, etc. Hopefully, it would be used by R.E. Directors, federation leaders and local groups. The catch...no money is available for such a project.

The executive committee is elected annually by the LRY Board of Trustees. It keeps all of the other five areas functioning and relevant. These people live and work full time in Boston. Accommodations for the committee (apt., food, transportation, etc.) are paid out of the budget. A cost of living increase is needed badly, there are not even enough crumbs for the cockroaches.

The LRY Board of Trustees has authorized that \$920 be withdrawn from the LRY endowment fund to cover the cost of some basic expenditures. But further withdrawals are unwise, because they endanger future financial security. Presently, work is being done to invest money in non-exploitative ventures, and encouraging the UUA to allot more money for youth programs. These are long range goals, while we have an immediate need.

A HUNGRY  
BUDGET



LRYers have a commitment to each other and the organization that supports them. LRY cannot provide the necessary programs on the allotment from the UUA, alone. Now LRYers must accept the responsibility of financial support if they want present programs to continue as well as the development of future ones.

The LRY Board of Trustees is asking that individuals, locals, and federations raise money for continental LRY during the month of April. In the June issue of *People Soup* the names of contributors will be published. Bribery...but at least we admit it.

# YOU CAN HELP SAVE LRY OR



To help you brainstorm ideas of your own, included are some of the Board's:

\*Individuals who are reading this now, could give an outright donation by mailing it to LRY, 25 Beacon St. Boston, Ma. 02108 Think of LRY in comparison with the rest of your priorities.

\*Take one dollar off every registration from your next conference. Tell people in advance where the money is going to.

\*Have a dinner and show a movie, or some other entertainment. If you ask for donations, you'll probably get more money than charging a set price.

\*Have everyone in your local auction off their services for an evening or afternoon. You could auction off such things as babysitting, washing windows, shoveling snow, etc. The highest bidder wins. This works best if you do it within your church or fellowship and explain why you're trying to raise the money.

\*Put together a walk-a-thon or bike-a-thon. Each person asks church members, neighbors, or parents to sponsor them for a certain amount of money per mile.

## \* fun(d)raising

\*Have a coffee house and invite people from the community. If planned well, this can be very profitable. You should get a good band, who will play for free or very little.

\*Sell cookies for a dollar a piece. This may sound crazy, but it really works if people know what they're contributing to.

\*Have a raffle for a surprise box (or anything else). Put lots of really neat, inexpensive things in it, and sell tickets for 25 or 50 cents a piece. In some places this is illegal, so be sure to check first.

\*Plan a Youth Sunday and explain that the offering will be donated to LRY. People will feel good about this if part of your service shows them what LRY is all about.

\*Sell donuts during coffee hour at your church or fellowship for a few weeks.

\*The old stand-bys still work: bake sales, car washes, spaghetti dinners, pancake breakfasts. They are easy to plan and take a minimal amount of work.

\*LRY could use some office equipment and supplies, but can't afford to purchase them. If anyone has any of the following items and is willing to donate them, it sure would be appreciated: cutting board, scissors, exacto knife and blades, three hole paper punch, high intensity office lamps, electric stapler, IBM Selectric typewriter balls, "Printed Matter" and "Paid" rubber stamps, and a new IBM Selectric typewriter (or a good used one)

It is very difficult to say just how much money is needed to accomplish our goals for the year. For this reason the Board is not asking each local or fed to send a certain amount. They merely hope that you will try your best, and that you can get into the spirit of this project. Each individual and group effort is a meaningful expression of caring for LRY.

# YOU CAN TURN THE PAGE