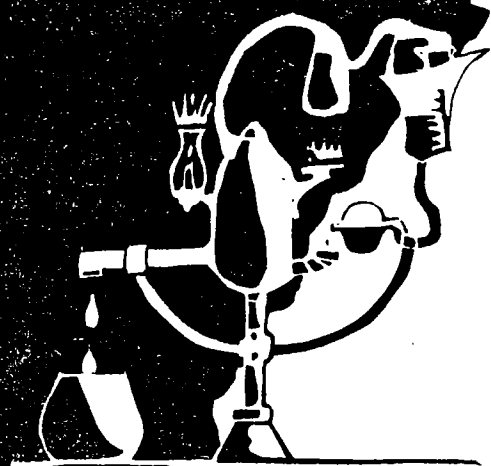


HOT OFF THE PRESS
MARCH

VOL III

ISSUE 4

PEOPLE SOUP



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WHEN AVAILABLE: CLARITY • EXPERIENCES
DIRECTIONS • DEVELOPING SOCIAL CONSCIOUSNESS
SPONTANEOUS DOSES OF ENERGY

REALITIES SHOULD BE ADDED TO FANTASIES AND HOPES
TO PREVENT BITTER TASTE AND MIXTURE ALLOWED TO
SOLIDIFY • STIR INTO REMAINING INGREDIENTS
STEADILY WITH A WOODEN SPOON, MAKING
SURE THAT SOCIAL CONSCIOUSNESS IS EVENLY
BLENDED THROUGHOUT • ALTERNATE DASHES OF
WORSHIP AND BUSINESS AND SEASON THE LATTER
WITH HUMOR WHERE POSSIBLE • SPRINKLE TO TASTE
WITH PURPOSE AND FUN •

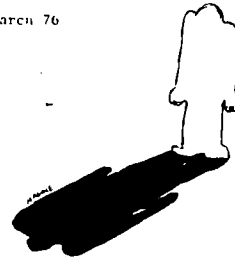
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Personals

March 76



Cover- Cardo Levins

Staff for this issue:

- Gary Decker
- Daniel Pentlage
- Jennifer Shaw
- Carlotta Woolcock

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 jes wouldn't stand the pain.

Address all correspondence to: People Soup

25 Beacon St.

Boston, MA 02108

Advertising rates:

Personals that are not for individual financial gain are free.

Page fractions:	LRY	Other
1/6.....	\$5	\$20
1/3.....	\$8	\$35
1/2.....	\$15	\$60
Full Page.....	\$35	\$100

Retta & Maggie still got room for your smiling faces. When are you coming?

Notice to all people who write personals: I hate you, the typist.

Hey! If anyone is ever up in Canada, why not come over to my place and we can talk, and party and maybe even get high. This invitation is open to anyone who reads People Soup, is trucking around and wants to meet some new friends. Please write anyway.

Luv,
Diane Koyich
9359-94 st.
Edmonton, Alberta
Canada T6C3V6



Heather- Don't you just love the inhabitants of sleazy cafes? (retch) This summer we can make it to Denny's or something. (retch) Lots of love from the kid who'd never even heard of going to Alaska before you came along.

NRP, NSF, and the Continental Kids: All time free offer to write: Shelly Conrill
5500 N. 78th
P.V. KS. 66208

Tennessee Tami,
Where for art thou?
Shelly

I've discovered something interesting about people. Everyone wants to be 19! When you're younger, being nineteen is "growing up" When you're older, nineteen means that young and free age. When you'd gotten old enough to do the things that you've been too young to do before, and when there wasn't anybody to stop you from doing more. Moira Lee Rouse

To T.M. in Cleve, Hts. The mission is in your hands this time m'dear. Bus or auto, the tradition must reign!!! I shall expect to see our mutual friend living at your house this summer. Your past partner in Crime.

The Central Midwest Federation board thought it to be an excellent idea to publish a list of good radio stations from all over the continent, so that if you happened to be travelling in an unfamiliar part of the country, were hard up for some good music, and had a radio, but you couldn't find anything that satisfied your musical tastes, you could pull out this not-yet-existing list, and maybe satisfy your cravings. If you are interested in such a list, send your favorite radio station and a stamped, self-addressed envelope to: Bill Lipscomb
622 Judson
Evanston, Illinois
60202



Victoria: I think I feel the same way you do. Let's compare notes. I'll visit if you give the word. Love, G. Alexander

My sincerest apologies... To all who attended the Amherst Conference in Dec. I was the cook. I bitched at you all. I was perplexed about not having enough food. I panicked sorry.. I feeling the consequences of being a bitch. Please Forgive. Moira

If anyone is interested, I've moved to Nebraska, and I would sure appreciate all the letters and/or visitors I can get. My address is: Kyle K. Knapp
3502 N. 52nd St., Omaha, NE.
68104

Dougart,
I was very, very, very upset that you couldn't come to St. Louis to visit us during Xmas vacation. Oh well. C'est la guerre. Everytime I'd sit down to write you (cuz i can't write standing up) our cat (which is always messed up, gets high off of everything) would jump up on my stationary and tear it up. Maybe it smell like cat nip? Therefore I am not able to write you until our cat is no longer in heat & we can let her out. Now, Dougart, thats an original story & can be classified as a good excuse. Take care. Love, Rainie H.

Bono! Boon-ay! Ben! Frank! Flactom! I miss all you little buddies. What're you doing with your lives? I'm going to Continental. Will you? Keep on Rikin'- Greec

Hey! It's awful cold up here and I'm not getting mail to keep me from dying of boredom. Somebody write as I'm getting very lonely love, Karl

Karl Jacobs
1462 W. 26th Apt. 23
Anchorage, Alaska 99503

To all who are thinking of living in the Boston Area: I'm looking for 2 to 4 others with which to form a responsible, supportive household. Hopefully you are warm, sensitive and planning to stay for a year or two (as I am). Please write or call John Braat, 12 Harris St. #2, Brookline, MA 02146. 617-232-5047. I am also looking for someone to hitchhike to Continental with this summer.

To Alan M. by the sunny shore: "Love when you can Cry when you have to Be who you must It's part of the plan..." musings of time/space. 3000 long history flying thoughts and paper scratchings. don't push it can't you feel it isn't urgent? If not near then later on. Didn't you say I should do what I do and go from there? C

To A. McI, K.C, E.M, J.F LS, N.R. and other eaters of Pizza: See you at G.A.!! CCin Ma.

Susan in Borefield Illinois, Always have, Still Do, Always will; Love you. Hang in there, see you in the future. Gary

Dear Questioning persons, My life plans are wide open after Cont. 76. I have some dreams but no idea of how to implement them. Primarily I need a place to call home, be it car, backpack, farm, apt., house or whatever. I just don't want to do it alone. Spare energy anyone? All letters will be answered. Gary Decker
10 Homer St. #3, Brookline, Ma. 02147



Morning Dew Somerville wants to sublet a 4 bedroom apt. \$250/month from May or June to Aug. 31. Call 617-628-3312 ask for Morning Dew.

Rob Fellows: Will you please answer the phone. It's been driving me crazy.

Rob Fellows: Will you please answer the mail so I don't have to forget you? C.W.

L.R. Do you have any idea how to keep a balanced checkbook?

Any women interested in living and working near Boston starting Labor Day, or in travelling around, or doing something this summer, and in need of companionship, please get in touch with me & maybe we can manage something. Susan Goodstein
Bx. #710 SUNY at Purchase, Purchase, N.Y. 19577

To the folks in the Red Carpet Room...

I remember the trips in vans I remember the raps under the quiet of Bergfried moon I remember the paint everywhere I remember the flying leap for a malt I remember Jackson I remember washed out roads I remember Dashikis and great words I remember Intergen I remember the honor of adding someone to the group You are my brothers and sisters I live in the communion of our community which will always bring me back to you
Dugert

J.B.B.C from S.C., "All muted and misty, so drowsy how I take what I sleep I can I know that I miss you But I don't know where I stand."
Joni Mitchell

If anyone knows of any communes in New England I'm desperate to hear from you about them. Gayle Lambert, 4312 W. Sandra Cir, Glendale, Az. 85308

All my love to Dianne, John M. Eric R. Alan Bananas, Bob Delaub John Beebe-Center, Mary Murphy, Danny Cuddles, Stan the man, and Scott W. I have a painful emptiness without you. Gayle

To Jon R. & Bob G. in Montreal: I miss you! please write... The only livin' boy in New York 4 Willow St. Milford, N.H. 03055

D.K. you'd better watch those figures.

Brad S. in Wisconsin: Annie told me & though I didn't get a chance to know you well at Ferry Beach, I care. Please write- I want to help. Love, Karen Lee, 300 Howard St. Northboro, Ma 01532

To anyone who is wondering, (hope) I am still alive and somewhat sane, and would really like to hear encouraging words. (Especially from an local that has seen my smiling face and liked me. I am lonely and need some sort of contact with reality, please write: R.T. (Mark it personal) C/O LRY

To Kate Paterna, I hope Wally the Wary Warty Kombat is fine and dandy up there in the cold. I'll see you this summer! Write. Love, Charlie the Kombat, son of the wombat god at the Brookfield Zoo.

My Dear Soup,

One more comment on "Bad Fruit". Chris Bacon's letter in Vol. III issue I of the Soup disputed the logic of meat boycotting. Ricards Levin's reply in the following issue clearly illustrated that it is the U.S. government's foreign policy that the meat boycott is directed not at the rancher. My warmest thanks go to Cardo for his letter.

My concern now is that perhaps my original article and Cardo's article as well did not sufficiently explain why vegetarianism is a logical political protest. We both neglected to emphasize the fact that much of the grain that is fed to U.S. cattle comes from starving nations. William Moyer and Pamela Haines, in an article called "How We Cause World Hunger" explain it better.*

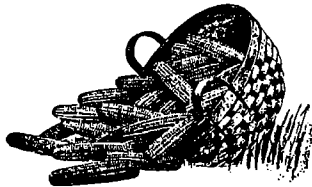
"The situation is bizarre. The hungry nations, with many suffering from protein deficiency, use their agricultural land to grow non-nutritional cash crops (such as coffee, tea, cocoa, sugar) for export to the overfed nations, and supply us with much of the protein we feed (mostly to fatten) our livestock. We, in turn, use our prime agricultural land to grow livestock feed, ten times more inefficient than eating the grain directly, and consume in the process 10% to 12% more protein than our bodies can use. The waste from the conversion of livestock feed into meat in this country alone is equal to 90% of the world protein deficit."

What the world needs is greater integration of ethics, economy, health, and supportive human interaction. If this were achieved, food would be produced for people rather than for markets. To bring this about, individuals can begin by learning to live simply and by developing control over their own food sources through the cooperative movement that is currently unfolding into a positive and powerful medium for social change.

Not only is this a sound direction for the "activists" but therein lies a home for aging LRY'ers like me. I want to share with you all because I am

yours,
Beverly Treumann
433 8th Ave. S.
Fargo, N.D. 58102

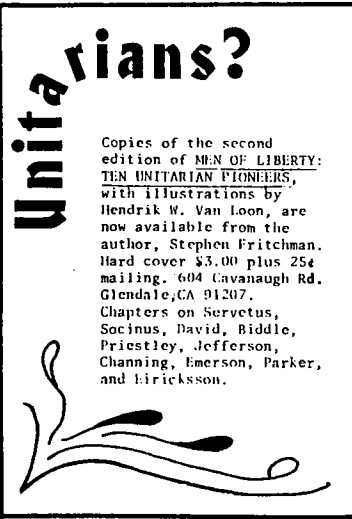
*WIN Jan. 30, 1975



Dear Persons,

I've got a friend that was in Boston recently helping the execs. She told me that they're really nice and work real hard, especially on laying out "People Soup". She says it takes up alot of their time and energy because they have to write nearly half of it because no one sends anything in. Also they want it to look kinda nice so they want some pictures and stuff in it but the stuff they got is really "bottom of the barrel". She tells me that they sure have a hard time just getting by with the few good drawings that they got around and those that some local folks are nice enuf to bring over. Yeah, she tells me that they do pretty good for the stuff they have but that they'd do some really fine soups if they only had some really fine stuff to put in it. And I think she is right. The poor execs. can't draw too well so they need a little help from their friends. (BLACK AND WHITE PHOTOS OR BLACK INK ON WHITE PAPER ONLY PLEASE)

Francis J. Spellman Jr.
Florissant, Mo.



Copies of the second edition of MEN OF LIBERTY: TEN UNITARIAN PIONEERS, with illustrations by Hendrik W. Van Loon, are now available from the author, Stephen Fritchman. Hard cover \$3.00 plus 25¢ mailing. 604 Cavanaugh Rd. Glendale, CA 91207. Chapters on Servetus, Socinus, David, Biddle, Priestley, Jefferson, Channing, Emerson, Parker, and Ericksson.

BOOK REVIEW



- Jennifer S.

Jefferson and Channing as well as others are often claimed by Unitarians. But few people are actually conscious of the ideas deeds of these men. "What is a Unitarian?" "What do Unitarians believe?" are inquiries often made. And how many times are these questions answered by quickly mentioning the names of Emerson or Joseph Priestly. Too often we find this an easier task than to explain why it is that these persons were Unitarians. What were their contributions to liberal religion?

To define Unitarianism, in the minds of many, is difficult if not impossible. It is usually explained that Unitarians do not force belief in a creed. And yet for many people, this leaves them more confused than before. Perhaps invitations to "come see for yourself" are extended as an alternative for realizing an individual's lack of awareness of the subject.

We must accept this gap between the people who label themselves and the ideas for which they label. It is time for all to understand the value is not in the labeling but in the thoughts and actions we find necessary to continue our lives. We must, for ourselves, clarify what we, as Unitarian individuals believe.

Those names so often used alone, do belong to people who are important to an understanding of Unitarianism. They belong to the people who in turn rejected the trinity; helped to create the separation between church and state; and believed that God is found in all, not within a separate entity, therefore that the individual believes in his or her own self.

Men of Liberty is an excellent resource, if you are attempting to clarify your Unitarian identity. The progression from Michael Servetus-Spain, John Biddle-England, Emerson-Massachusetts, Magnus Eiriksson-Iceland recognizes the universality of the Unitarian movement.

Stephen Fritchman notes in his introduction "the word Unitarian is used in a broad sense, not a strict one. Those men who stood for the essential unity of God, for religious freedom of mind and conscience, and stressed the leadership of Jesus as prophet and teacher, are included in our Unitarian family."

Stephen Fritchman has presented the lives and "only the most important ideas these men sponsored" because "otherwise this book would have been so heavy no one would ever have picked it up in a day of paper-covered pocket detective stories."

Dear People Soup,

We realize how late this letter is, but we still feel it is important to send in. This letter is in response to a letter in the Autumn issue of "People Soup" written by Chas. Hol. The letter was concerned with L.C.F. (Eastern Canadian Federation), its conferences and money.

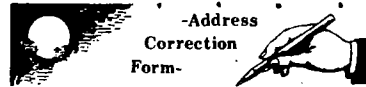
We admit that every fed. has good and bad conferences. The particular one in question was a bad one! But may we defend ourselves somewhat. The facilities were poor, with no available billets (housing out of the church). A very limited number of people organized this conference. These people were fairly inexperienced and unfortunately communication with people who could have helped wasn't good enough. Many outside people who committed themselves to lead workshops dropped out at the last minute.

As far as the exec. knows, there was not an \$80 profit made. There may have been \$80 left over after the conference, but this was before all conference debts were paid off. In L.C.F. when a profit is made at a conference 80% is given to the federation and 20% stays with the local group. This is written in our by-laws.

As far as the following statements are concerned: "I am sure E.C.F. realizes that charging \$10 for a 3 day conference is a bit high price to pay. I am sure that the conference could have done fine by charging just three dollars less", here are a few facts of life in Canada. Although the U.S. is suffering from inflation, prices for everything are even higher in Canada. On top of this, Toronto has the 2nd highest cost of living in the country. These are some of the reasons why we find it necessary to charge this price. Really, if you think about it, \$10 isn't that much, even for food for three days. Perhaps we could have charged less but the live band we had for the banquet dance brought our costs up quite a bit. One point of interest; it is now customary at E.C.F. conferences to give a 50% reduction to those travelling 500 miles or more.

We feel it very unfair to publish a rumor of \$13 for an upcoming conference. We never heard the rumor up here and the conference did not actually cost \$13. Also, we find it baffling that another different conference is called unguaranteed at the time the letter in discussion was published we had been planning the particular conference for many months. further more, we have always traditionally held a conference on this holiday, usually with great success.

Lisa Moller
Jane King
E.C.F. treasurer



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BIOFEEDBACK MONITOR SYSTEM

4 TRASHING THE

March 76

STROKE ECONOMY -liv

This is an exercise that can be used in a workshop, worship service, encounter group, general meeting, family, political organization, or by any group of people willing to take some risks with each other. The idea behind it is to chip away at the lovelessness that we have been trained.

We are more powerful when we support, nurture, and take care of each other. We need community and have a right to it. One of the things that stands in our way as we try to build community is our lack of skill at dealing with each other on an emotional level. This comes from a social system which places profit as a priority over human needs, and thus teaches people to ignore their feelings and get the work done. What we want and how we feel is not the concern of our board of education or our employer. We internalize this system, including the lovelessness, in our relationships with each other.

Specifically, this exercise deals with smashing the limits we place in our heads about letting ourselves feel good and expressing positive feelings to each other. Without liberating the flow of good feelings, we will burn out before we've had a chance to make our society and our lives decent and human. As we do, we will find it is an unshakable source of energy and inspiration.

"Strokes" are any positive feelings we can give to each other. It feels nice to get a stroke. Saying "hello", a kiss or hug, and a million other things we say to and do with each other are strokes. The number of strokes we could share are unlimited, certainly enough to satisfy us all. Like food and water we need strokes everyday. Yet few of us ever get enough. Instead of giving them freely, we tend to treat them like money--stash them away for a rainy day. Often when we do get them, we don't allow ourselves to fully enjoy them. It may seem to be the hardest thing imaginable to let yourself just feel good.

Because strokes are used like money, we can label the situation the "stroke economy". Actually there are plenty of strokes, and the shortage we experience is artificially imposed. A limit doesn't have to be. We want to liberate the flow of strokes. To do so we give ourselves permission to break or trash the rules that have maintained the scarcity of strokes. These oppressive rules include: 1) you may not ask for strokes, 2) you may not freely give the strokes you have, 3) you may not refuse strokes that you do not want, and 4) you may not stroke yourself.

Messages in our heads prevent us from asking for strokes. For example "If you ask for strokes, they aren't worth as much. People will think that you are needy. It's weak to ask for a stroke. You don't deserve to be stroked. Strokes shouldn't come easy." etc.

Messages in our heads keep us from giving the strokes we have. "She'll think it is a come-on. Strokes from me aren't worth much. The strokes I can think of aren't fancy enough. I don't know him well enough to say something nice. I shouldn't stroke her, she's got a boyfriend." etc.

Sometimes strokes are hard to really hear when a person is feeling angry at the stroker, guilty or whatever. Sometimes what is partly a stroke is partly offensive or oppressive, such as the stroking some women constantly get about their bodies to the exclusion of their personhood. For these and other reasons, people may want to refuse particular strokes. This is everyone's right. The point of stroking is to make someone feel good. If it makes them feel bad then it has lost its point.



The fourth rule, you may not stroke yourself, is also a hard one for people to break. It's known as "bragging" and is generally considered a negative behavior.

The directions for this exercise are adaptable. Perhaps it is best to follow these as strictly as you can the first time you do the exercise, and later expand upon them as you see fit.

1) Gather in a circle in small groups. Eight people per group is about optimal. Larger than twelve is too many.

2) Make sure everybody knows each other. If you don't, say your names and something about yourself.

3) Rules for giving strokes.
A) A stroke must be honest. It must not be contrived or half-hearted. Sometimes people sit quietly waiting for what seems like hours, especially waiting for the first stroke. It's important to wait for the strokes that come from the heart.
B) Beware of "crooked strokes". For example, "You are trying hard" or "You used to be so insensitive, but now you are a caring person" The person could simply say "I feel caring from you and I like that." It is actually a veiled put down.
C) Beware of comparison. Putting one person up while putting others down perpetuates the competition we are trying to leave behind. Instead of saying "You are the best dancer here," say "I really like the way you dance."

If someone gives one of these "crooked strokes", anyone in the group who catches it should point it out and if the group agrees that it is crooked, the stroker should retract it. Don't try to make the stroker feel bad about it; we all make mistakes. This is a learning process. We want people to feel free to give strokes, make mistakes, and learn to stroke better.

Note that strokes usually feel best when they are an expression of a person's experience or feeling, rather than a value judgement. For example, "I feel attracted to you" rather than "You are attractive."

4) One person now goes into the center of the circle (this is often scary. Everyone who wants will have a chance.) The person in the center must say "I want some strokes." This is for practice in asking.

5) Then anyone in the circle may offer a stroke to the center person, but s/he must ask permission. "I have a stroke for you. Do you want it?" If it is a hug or something physical, the stroker says "I have a physical stroke, I'd like to ... (describes the stroke).

6) The person in the center faces the stroker and either gives permission or not for the stroker to proceed. This asking of permission is important. It is a voluntary agreement between two human beings. You are not really "free" to say yes, unless you are free to say no.

7) If the answer is yes, the stroker then proceeds.

8) In accepting a stroke, the receiver may not respond, verbally or otherwise. "Otherwise" includes smiles, nods, winks, or any return for the stroke that was given. This is to break up the basic nature of the stroke economy. Strokes are free, and not contingent on the return of another. It is very hard to not respond. Everybody is unable to contain a smile sometimes. Smiling and other immediate responses are too often done defensively, not allowing the stroke to sink in. Allow yourself to feel a stroke "from the top of your head to the tip of your toes." Absorb it totally. Savor it. Let it flow through your body, for it is a positive and healing energy. If a stroke feels bad, you may say so and refuse it.



9) When the group is finished giving strokes or the person in the center is satisfied, s/he rejoins the circle and someone else takes that place (beginning the process over) "I want some strokes."

This continues until everyone who wants has had a turn in the center. Then the group should talk about how the experience felt. Was it scary? Did you feel competitive with other members in your group for the most strokes? What strokes felt best to you?

WARNING: FEELING GOOD IS ADDICTING AND GOOD FOR YOUR HEALTH.

After you have done this exercise (or instead of it) you may want to do it in a looser format. Sit in a circle and one at a time offer strokes, as before, but this time to anyone in the circle. Again the receiver must give permission to be stroked, and may reject a stroke that feels bad. In this format, a person may stand up to proudly stroke him/herself, or brag, and should be encouraged to do so. Again, comparisons, criticisms, or put downs are not allowed. Also a person may ask for specific strokes. "I'd like a stroke about my new shirt." or "I'd like some strokes from the whole group." This time you may let yourself show how you feel when you absorb a stroke; be careful not to return a stroke in the process, such as quickly saying thank you.

To summarize, in this exercise we trash the stroke economy. We give ourselves permission to ask for strokes, give strokes freely, and reject strokes. We allow ourselves to stroke one's own self as well as others. We work on absorbing strokes. We give them non-contingently, that is, for free. We want to develop our stroking ability and break the rules that keep us bound in lovelessness. And what we learn we want to take with us into everyday life, into our community.



Take time out to
ENJOY

CLEARINGHOUSE

March 76

5

After much thought and a year or so of confusion, the Clearinghouse has reached a state of relative workability. At present, the project is centered in Boston and being worked on by a committee of the LRY Board and the UUA Youth Services Program.

Our main goals for this year are to help members get in touch with people of similar interests and inspirations, to collect and share resource information and to help facilitate new projects by providing a medium for distributing ideas and information. With these goals in mind, we have planned to produce two catalogues and a regular* news letter.

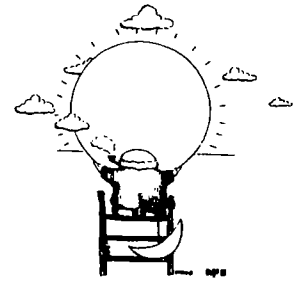
The catalogue is mainly a directory of people. It can be used to find people to visit, write to, learn from, conspire and otherwise communicate with. The fall catalogue was comprised of listings people had included when they sent in the answers to their questionnaire. We decided to try a new approach to the limiting quality of the "yes-no" answers on the questionnaires and designed what is called the Clearinghouse Catalogue Listing Guide.

The Catalogue Listing Guide is a booklet divided into carefully selected subjects that can encompass a vast area of individual experiences. Taken as a whole, these topics form a unified knowledge of experiences. Each topic is accompanied by one or more quotes and statements that are designed to assist and encourage people to carefully consider their activities and ambitions. The information supplied to us through these guides will comprise the next catalogue.

The newsletter will be the main communication-link between members. It will contain named of resources and project proposals. Resources are periodicals, books, organizations, or anything that someone else might be interested in. Project Proposals are to help people in expressing their ideas about a project they want to start, say a cooperative, a radio station, or maybe a hike in the woods. By publishing it in the newsletter the author will gain suggestions and hopefully fully, participants. The newsletter comes out as often as there is material for it, making it as regular as the members want it to be.

A mailing containing the fall catalogue and listing guide was sent out in mid-December to everyone on the Clearinghouse mailing list (about 100 people). The people who received the guide were to write a new listing to go into a Spring Catalogue.

Several problems have arisen since this mailing was sent out. First: the guides were printed in a small quantity because we wanted to do a little more editorial work, and then have it printed in bulk. While we were getting around to doing this, we started getting back some of the new guides. We found that there were problems in the way that it was presented. The result is that we have decided to redesign the guide to make it easier for people to write their listing based on the material in the guide. We will be doing this over the next few months and hopefully by June, it will be ready for general use. Second: we had planned to publish a Spring Catalogue comprised of the listings we received over the winter and early spring. Except, as of the writing of this article, we have only gotten back 8 listings. We decided to wait until fall to publish another catalogue.



Within the next few months several things will be happening:

1. A newsletter will be going out to everyone on our mailing list. The newsletter will be an update on what has happened along with some material that some people sent in for it.
2. The listing Guide will be published in quantity for general distribution. Right now, we have started a list of names of people who wish to receive it when it comes out.

If you wish to be on the Clearinghouse mailing list, or to receive a copy of the fall catalogue, or to receive a listing guide, write:

Clearinghouse
c/o LRY
25 Beacon St.
Boston, Ma. 02108

Youth Caucus

The last issue of People Soup made announcement of the General Assembly plans of Youth Caucus. It stated that all persons who could afford the expense of campus housing would be encouraged to do so. Those who for any reason can not stay on campus will be able to sleep in a nearby society.

Although alternate housing is available it is not at all practical. There is no public transportation between the campus and the alternate housing site. The distance requires some sort of transportation (other than our own two feet). The alternate housing is necessary to insure that all youth who are interested may attend the Assembly. Yet in many ways it creates a separation between those youth and the rest of the Assembly. Since one of the purposes of having youth delegates is to create a better balance of ages at General Assembly, this situation is conflicting.



Because it is important to be as involved with the activities of the GA as possible, members of Youth Caucus who stay somewhere other than the campus will be scurrying around in a mad rush all week. (General Assembly is already a very quickly paced week.)

Whatever your plans for GA may be, it would be appreciated and beneficial to yourself to let coordinators of Youth Caucus become aware of them. Remember that if you are an accredited delegate whose society is not paying your delegate fees, you are eligible for scholarship aid, by writing to Youth Caucus Scholarship Fund c/o Jennifer Shaw, 25 Beacon St. Boston, MA 02108. Recipients will be notified after the Youth/Adult Committee meeting June 2-3.

Sooooo... to repeat, all who can please make plans which include campus accommodations. And all who have any power over funds which could be used to help youth in this position, please follow through with this priority.

A note: no meals will be served at the alternate housing site. Only the cafeteria styled meals on the campus will be available. Individuals will be responsible for their own meals, whether or not they buy a meal ticket is their own responsibility. Check the UU World for this information.

Goddard Summer Programs

The Goddard College Summer Programs feature distinguished visiting faculty in a noncoercive learning environment on a 450-acre campus set in the hills of rural Vermont.

The 1976 Summer Programs are:

SOCIAL ECOLOGY--an examination of environmental problems, some causes and solutions, from a perspective of science and social criticism. The focus is on alternative technologies and non-hierarchical models of social organization. Visiting faculty include: Karl Hess, Wilson Clark, Nancy and John Todd, Sam Love, Steve Baer, Hans Meyer, Bob Reines, Gil Friend, and others. Director: Murray Bookchin.

THEATER/MUSIC/DANCE--a program of intensive classes, workshops, rehearsals, and performances with well-known contemporary artists who are interested in the interrelationships that can be developed among the performing arts. Visiting artists include: Andre Gregory, Eric Salzman, Nora Guthrie and Ted Rotante, Elizabeth Swados, and Gus Solomons Company/Dance. Director: Gaynor Bradish.

NEW ARTISANS--a program in the visual arts which insists that artists and craftsmen reexamine their creative efforts in the context of their natural surroundings and the communities in which they live. Readings and discussions, work in wood, clay, wool, and fiber. Visiting faculty include: Jose Arguelles, Gyorgy Kepes, and M.C. Richards. Director: Terry Gips.

COMMUNITY MEDIA--an examination of the corporate mass media, offering practical and theoretical tools for the creation of community-based media. Visiting faculty include: Nanette Reinone, feminist producer and broadcaster, WBAL, New York; The Media Bus of Lanesville, New York, formerly known as the "Videofreex." Director: Paul McIssac, of WBAL.

THE PROGRAM IN INTEGRAL EDUCATION is a summer-based alternative B.A. program incorporating work in the summer programs with an off-campus winter session of independent study. Director: Ned Hitchcock

Programs in **LEARNING DISABILITIES** and **ART THERAPY** are open to a few qualified undergraduate students and advanced students working toward the M.A. degree.

For information, please write to **SUMMER PROGRAMS**, Box LRY, Goddard College, Plainfield, Vermont 05667, or telephone (802) 454-8311, extension 285.

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6 THE RIGHT TO CHOOSE

BACKGROUND: ABORTION RIGHTS

On January 22, 1973, the Supreme Court ruled that women in this country have the Constitutional right of abortion. The decision provided that up to the point of the viability of the fetus, states could not interfere with the right of choice except to insure the medical safety of the woman.

Most people believed that the Court's decision opened the way for the provision of safe and legal abortion to all American women and that in a relatively short time services would be available for all women who, as a matter of conscience, had decided to procure an abortion. Three years later however, the Court's momentous decision has not been implemented.

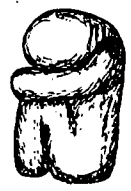
Large numbers of women who seek abortions are still not able to obtain them, especially those who are poor or who are living outside large metropolitan areas have considerable difficulty obtaining abortion services. Moreover, the issue of abortion rights is the subject of raging controversy in almost every part of the United States. Far from being settled, the battle over abortion rights is being waged in the Congress, state legislatures, the courts and in government agencies at both Federal and state levels and it is an important issue in many Federal and state elections. A review of the events of the past three years demonstrates the dimensions of this battle.

THE STRATEGY OF ANTI-CHOICE FORCES

In June, 1973, representatives of groups that had been fighting abortion reform in many states, came together and formed the National Right to Life Committee. It vowed to organize citizens in every state and to work to nullify the Supreme Court decision. The Committee established a national office in Washington, D.C. and developed a working relationship with a variety of groups opposed to abortion, including substantial segments of the Catholic Church and its affiliated organizations.

The "right to life" as this amalgam of groups most often calls itself, has been responsible for the following activities designed to deny or restrict the legal right of abortion:

- * An attempt to amend the United States Constitution to outlaw all abortions, or to restrict them only to certain circumstances such as rape or incest, or to return the whole matter to states to regulate. Amendments have been introduced in the House and Senate and in March, 1974, the Senate Subcommittee on Constitutional Amendments started hearings on the abortion issue.
- * Riders on Federal legislation that would restrict abortion by cutting off funds for abortion services.
- * Enactment of many kinds of state laws that "nullify" the Court decision or restrict its implementation.
- * Promulgation of administrative regulations that restrict or deny abortions, such as state regulations governing the payment of Medicaid for abortions.
- * Attempts to defeat outspoken pro-choice candidates for office and to elect those opposed to abortion.
- * Harassment of physicians, clinics and other medical personnel and facilities engaged in abortion.
- * Education campaign to persuade the public to support its point of view.



RESULTS OF THE ANTI-CHOICE CAMPAIGN

The sweeping campaign of anti-choice forces outlined above met with only a few successes.

In the Congress, after an initial success in enacting three anti-abortion riders to appropriation and authorization bills, seven similar decisive roll call votes against restrictive riders: the House, in June 1974, by 247 to 123, and the Senate, in April, 1975, by 54 to 36. Then on September 17, 1975 the Senate Subcommittee, after 18 months of hearings, rejected all five proposed anti-abortion rights constitutional amendments - one by only a 4-4 tie vote. While this is most probably the end of the issue in the Senate for the rest of the 94th Congress, hearings on similar amendments have been scheduled for February and March of this year, in the House Subcommittee on Civil and Constitutional Rights.

In the states, there have been numerous legislative proposals which would restrict abortion, many in flagrant violation of the Supreme Court rulings. Some of these have been enacted, but only with a few exceptions, they have been overturned in the courts. A number of restrictive state laws will be heard on appeal by the Supreme Court this year.

The effect of the conviction of Dr. Kenneth Edelin for performing an abortion on other medical facilities and personnel cannot yet be gauged. A number of threatened prosecutions of physicians in other parts of the country failed to materialize, but some doctors and hospitals have imposed restrictions on abortions not required by any law.

Public support of abortion rights has gradually increased. A 1975 Harris poll found such support greater than ever before, with 54% favoring legalized abortion in the first trimester of pregnancy, as compared to 42% in 1972. Catholic citizens' support of abortion has increased steadily during the same period despite the strong anti-abortion rights position of the church. Many Protestant, Jewish and other religious groups adopted or strengthened positions supporting abortion rights and all efforts to reverse previous abortion rights positions at national meetings were defeated. Catholics for a Free Choice was organized.

As the end of 1975 neared, the fury of the abortion battle appeared to be diminishing. Abortion rights groups were looking to the possibility that the legislators, government officials and health institutions alike would implement abortion rights more actively as they perceived the failure of "right to life" to achieve its objective of overturning the Court's decision.

ESCALATION OF CONTROVERSY THE CATHOLIC BISHOPS' PLAN

On November 20th, 1975, the U.S. Catholic Bishops, meeting in Washington, announced the adoption of a sweeping plan to involve the hierarchy of the Catholic Church, the 48 million Catholics, and Catholic affiliated organizations in a campaign against abortion rights, which would focus primarily on passage of a constitutional amendment.

The plan calls for efforts in the following areas:

- * Public information and education to promote respect for life and heighten public opposition to permissive abortion, directed both to the general public and, as a long range intensive effort, to the Catholic community.
- * Pastoral counseling and care for women with problem pregnancies and to those who have had or will have participated in an abortion.
- * A legislative program directed primarily to:
 - a) enactment of a constitutional amendment "providing protection for the unborn child to the maximum degree possible"
 - b) adoption of federal and state laws and administrative policies to restrict abortions
 - c) support of legislation providing alternatives to abortion.
- * A political program to "persuade members of Congress to vote in favor of a Constitutional amendment", and to influence Congressional elections.



How the plan will be implemented:

The educational effort within the Catholic Community will be conducted by Church personnel and agencies, as well as identifiable Catholic organizations. The public education, legislative and policy efforts will be implemented through "a systematic organization and allocation of the Church's resources of people, institutions and finances at various levels".

At the State Level: A pro-life coordinating committee will consist of a director, diocesan coordinators, and at least one person with practical, professional experience in contemporary political techniques. The state committee will coordinate state wide pro-life activities and will monitor political trends in the state.

At the diocesan level: Supervised by a director, appointed by the Bishop, the pro-life committee, will consist of representatives of diocesan agencies, parish pro-life committees and congressional districts. It will carry out educational and informational programs, will stimulate and help direct "grass roots political action organizations," and will develop close relationships with Senators and Representatives. Vigilance in using the public media and seeking "equal time" is called for.

At the parish level: The committee will include representatives of adult and youth parish organizations such as the Knights of Columbus and Catholic Daughters of America. It will promote intensive educational programs for all Catholics in the parish, sponsor pregnancy counseling units, and provide pro-life action groups for the congressional district organization.

Congressional District Organization: The main political activities will be carried out by organizing in each congressional district, an "identifiable, tightly knit and well organized pro-life unit." This unit will "persuade" elected representatives to pass a constitutional amendment, elect "pro-life" persons to party posts, set up an action telephone network, keep files on elected officials and candidates, and working for candidates supporting the amendment. It will work closely with other pro-life groups in the district.

The organization is described in the plan as a "bi-partisan, non-sectarian, citizens lobby", not an agency "controlled, operated, or financed by the church".

Reactions to the Plan - There is agreement from those on both sides of the issue that the Bishops have adopted a very effective plan to enact their views on abortion into law - which is their right in a democratic society - and that this will greatly accelerate the abortion controversy. Religious leaders from all denominations, including Catholics, have voiced a belief that the plan will intensify religious dissention and therefore set back the ecumenical movement. The national Catholic Reporter editorially pointed out that the Bishops may have created an identifiable Catholic political party - one which could rival the largest parties or lobbies in the United States.

To obtain the full text of the plan, contact the Catholic Diocese in your area or write to the U.S. Catholic Conference, 1312 Mass. Ave. N.W., Washington, D.C. 20005.

These articles are reprints of material put out by the Religious Coalition for Abortion Rights. For more information about what you or your local group can do, write: R.C.A.R. Suite #401 100 Maryland Ave. Washington, D.C. 20002 202-543-7032

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We are an alternative college in that we are radically different from most other schools. We are experimental in that each student experiments with modes and areas of learning to find those that are most appropriate for her/him at a given time. We intend that through this process each student will learn not only the facts of a chosen field but also learn something about how she/he functions, both internally and in relating to others, in short not only to be knowledgeable but effective.

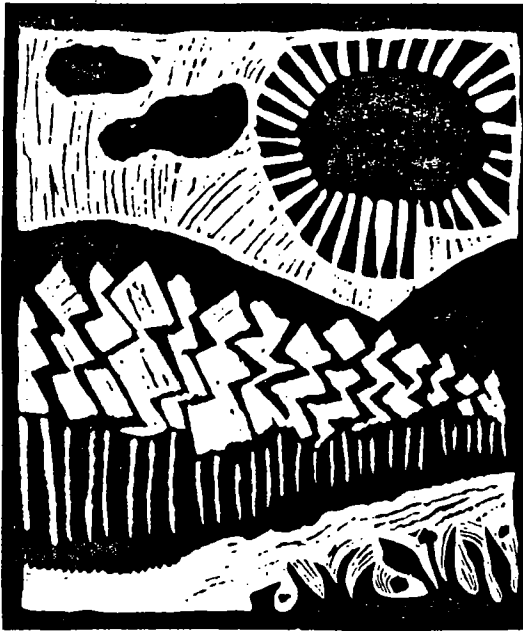
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April has been designated as the month to fundraise for Continental LRY, by the LRY board of trustees.

FUN(D)RAISING

take this simple test...



CONNECT THE DOTS:



SPELL:

Supercalifragilisticexpialidocious
courtesy of M. Poppins

WHAT COLOR IS PURPLE?

NAME THIS TUNE:



If you answered these questions correctly, you can fun(d)raise for LRY. If you failed to answer them accurately, people will be bamboozling you for money.

If you need a better reason than having fun, see issues 2 and 3.

A fun(d)raising project's profit could be split between continental and the local. Many ideas on "how-to" can be found on the last page of La Crème de People Soup.

you can make cents being dum

8

HONEST TO GOD I'M GAY

HORIZON

The following is part of the act that I did in the Continental talent show. I've done it countless amounts of times in other settings. At parties, in gay coffee houses, in "straight" coffee houses, in cars of people who have picked me up hitchhiking, but I don't think I've ever had a more responsive audience than the 200-some people at Continental, in spite of its scarcity of gay people. So here it is, introduction and all:

This next song I'd like to dedicate to the High School choir of Whippany, N.J. In April, '75 my high school choir, from Bedford Ma. went down to their high school to do an exchange concert for them. An exchange concert, for those of you who have missed out on this high school version of being an on the road musician, consists of loading the entire choir into a bus and driving far away to another choir to do a concert together for their parents. It's really quite thrilling, if you like bus rides.

I had been dreading the whole affair, and didn't want to miss the LRY conference that weekend, so I decided to try and enjoy myself, or at least not get bored, so I put on a button that read, "How dare you presume I'm heterosexual!", much to the dismay of the choir instructor. Everyone in my choir knew I was gay, and if cared, they never let on.

Friday night there was a rehearsal, and afterwards, a party. At the party, a Whippany girl came up to me and read the button. She was totally shocked, first because I was gay, but more because I admitted it. "You don't admit it, she later told me, You advertise it."

A little while later, a guy came up to me and read the pin, and then looked at me and said, "Oh, you like to play with little boys'balls, huh?"

"Well," I told him, "I wouldn't phrase it quite like that, but you have the gist of it."

Saturday, we did the concert, and afterwards, there was another party. In the auditorium where we did the concert, there was a real cruddy band that most of the people didn't want to listen to, so everyone was in the back room where the refreshments were. Never missing an opportunity to have an audience, I sat down at the piano and played this loud and obnoxious song called "Alice". Soon I had collected an audience of about 25 people, and was entertaining them with a concert of humorously perverted songs with my guitar.

As will happen with humorously perverted songs, I ran out of them. So I had all these Whippany and Bedford faces staring at me, just asking for more, so I decided to take a chance. I played a song I wrote called "Senior Prom", which is a song about me taking another male to my high school prom. I played the song, not sure how this audience of typical high school students would react, but the response was great. "That's the best song you've played yet!" one Whippany girl told me.



Well, I was shocked. I didn't expect to be tarred and feathered, but I didn't expect that. "My God" I thought as the applause was ringing in my ears, "they're so liberal!" They even had me do the song again.

My ego took quite a trip that weekend, and I sat back basking in my own glory, thinking I had done all kinds of good stuff for the gay movement, as we rode the bus back to Bedford. A girl sat down next to me. "Boy you made a big impression on the girls down there."

The girls?
"They all have had mad crushes on you, and they refuse to believe you're gay. At the party I told one of them that you're gay, and she said, "He can't be. I saw him dancing with a girl."

We both started laughing.
The girl sitting in front of us turned around and said "I stayed over at this girl's house and we were talking about you and she said, "What? Does he already have a girl-friend?" and I said "Kind of." and then I told her you were gay and she put her hands up to her face and said "Oh my God! But he seem so nice!"

Well, that was a bit more than I could deal with. I sat down and wrote them this song. It's called "Honest to God I'm Gay"

Granted I don't wish when I walk
And granted I don't lisp when I talk
And your little boy I don't often stalk
But honest to God I'm gay

I never dress in satin and curls
I'm often seen dancing with girls
And my laughter doesn't sound like squirrels
But honest to God I'm gay

Now many a time I'll say "I'm gay"
And someone will say "no way
You look like a man and your
Wrist doesn't bend!"
And I'll turn to them and say:

"You've been reading Rueben's book and
You never bothered to take a look at all
The things that he mistook
Cause honest to God I'm gay."

"If you would only open your eyes
I know that you would get a surprise
From all the folks that you deny
Honest to God they're gay."

Now I knew a man who wouldn't believe
When I told him "I'm gay" back when
So after a year
I goosed his rear
He won't disbelieve again

From leather jacketed egos small
"Ya fag" would often come the call
Then I told the truth and they think
"not at all!"
But honest to God I'm gay

Now I'm not saying I epitomize
Virility in the old worlds eyes
But what you see is no disguise
Honest to God I'm gay

Oof jiggle goop come horden plop
Iggie dee jiggle de sheeve
All of this nonsense soon would stop
If people would just believe

I'll bet you know of some man who
Possesses male virility true
Believe him if he says to you
Honest to God I'm gay.

Program?



Program!

The goals of this exercise are to examine language barriers, to demonstrate the anxieties and frustrations that may be felt when communicating under difficult circumstances, and to illustrate the impact of non-verbal communication when verbal communication is ineffective and/or restrictive.
Group Size: An unlimited number of equal size groups of 4, 6, or 8 members.
Physical Setting: A room large enough for groups to meet comfortably.

Process:

I. the large group is divided into subgroups of 4, 6 or 8 members.
II. When the groups have assembled, each group is to create a language of its own. This language must be significantly different from English and must include:

A greeting

A description of some object, person or event

An evaluative statement about an object or a person.

A farewell

Group members must be able to speak their group's language at the end of this step. Plan for about 45 minutes.

III. Within each small group members number themselves sequentially, i.e. 1,2,3, etc. New groups are formed, each group containing people with the same numbers.

IV. Within the new groups, partnerships are formed. Each person must attempt to teach their language to their partner without using English or any other recognized language.

V. A blindfold is given to each group. A blindfolded volunteer in each group tries to teach his/her language to everyone in the group. A second volunteer repeats the task.

VI. Blindfolds are given to everyone. Participants are then to find their original group without use of any conversational language. (this doesn't exclude the language you just developed.)

VII. After the original groups are reformed, they should discuss the activity using these questions as guidelines:

1. What did this experience illustrate about communication?
2. How did you feel during the experience?
3. What did you learn about yourself from it?

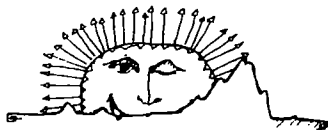


FEEDBACK

.....is requested on the previous "Cream of People Soup" (vol. III issue 3). Did you use any of the local group and Intergen programs? If so, were they helpful? What could have been improved? How? What would you like to see in future issues? In short, just what are your reactions? We want to be responsive to your needs. After all, what is the use of putting this paper out if it's not relevant to the people who read it?

The same goes for all issues of "People Soup"; past, present and future. The content of the paper is the end product of what the readers want put in it, and what they contribute themselves (quite a change from "Time" or "Newsweek"). If you have any suggestions, let us know; that's what we're here for.

COMMUNICATION



The following proposal was unanimously passed by the Liberal Religious Youth Board of Trustees at their Winter Meeting:

Whereas the Liberal Religious Youth is, and has been devoted to the proposition that youth activities within the UUA should be planned and executed by democratically elected youth;

Whereas the Northern Cluster of the Ballou Channing District has formed a District Youth Committee composed of adults with primary responsibility to plan and execute youth activities in the Northern Cluster, with a list of guidelines which the LRY Board of Trustees considers in opposition to one of the primary purposes of LRY, youth autonomy;

Therefore be it resolved that the Board of Trustees of Liberal Religious Youth wishes to make it known that it is gravely concerned about the precedent that this policy sets forth;

Be it still further resolved that the Liberal Religious Youth strongly urges that those Northern Cluster societies that have ratified this policy seriously reconsider their action;

Be it still further resolved that the Liberal Religious Youth in no way supports this action of the Northern Cluster, and urges that the Southern Cluster decline to ratify this policy.

This proposal was submitted by Daniel Pentlidge, Central Massachusetts Federation, and a member of the UUA Youth Adult Committee.

These letters were sent to the UU World and will be published in the April 1st issue.

Dear People,

At the February meeting of the Ballou Channing District Ministers' Association, the "state of L.R.Y." was discussed at length. Our discussion was prompted, to some extent by an article that appeared in the U.U. World (Feb. 15, "LRY Voices Concern at Adult Unit for Youth") and a letter which spoke of the "LRY Image". But more importantly, our discussion was prompted by our long standing and genuine concern for our youth and our responsibility, as professional church workers, to find creative and productive ways to promote a healthy climate wherein we can grow and mature together--youth and adults.

The thrust of the LRY resolution, as I read it is that LRY should be an autonomous group with no adults allowed. (Somehow I even got the feeling from the resolution that adults are the "enemy")

The B.C.D. Youth Committee they made reference to was formed as a positive attempt to find ways of supporting our youth. It was not meant to be competition for LRY. The LRY Board, through this resolution, seems to be asking for a monopoly on youth programming. This is contradictory to what they say they want-- freedom to do their own thing... but why should it be the only thing?

The B.C.D. ministers did not pass any resolutions. I volunteered to write a response and was told to be certain that I expressed only my own views. I could not speak for the entire group. I can say however, that the ministers present expressed the need to find ways to support LRY --especially referring to the need to revitalize LRY on the local level. The LRY continental office is given a \$30,000 annual budget. I would hope that this financial support is used in ways that promote and support local youth groups in Unitarian Universalist societies over the continent.

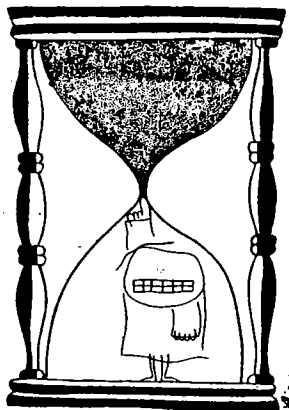
There has been a dangerous trend toward centralization in LRY. The local groups have too often lost their identity and LRY has become a series of regionalized "conferences." We need local groups so that all youth experience "autonomy" first hand. In the local group the youth must organize themselves (hopefully with adult support and, where needed, direction) and they must learn how to relate to the churches they are part of. If they do not wish to be part of a local church how can they be part of an "association" at a regional or continental level? Why should such a very small minority presume to represent all of our youth?

We may not be in total agreement regarding the many questions about LRY but I am assured that all of the ministers in B.C.D. wish to see positive, constructive direction for LRY. We are willing to learn from the youth, where we need educating, and we expect to receive the same treatment from the youth.

Positive, constructive grass roots efforts are sorely needed. Sensitive adult involvement is an important part of church related youth programming-- a process-oriented programming where youth and adults work together in a spirit of mutual respect.

The B.C.D. ministers plan to make efforts toward these goals and we are confident that we will have the support of LRY. Let's get it together.

Frank A. Hall, President
Ballou Channing District
Ministers.



At the winter meeting of the LRY Board of Trustees, a very dismal report was given by the representative of Bay Shore Federation (essentially the Northern Cluster of the Ballou Channing District). In brief the report from the executives of the federation said that they felt the Bay Shore Federation had little hope of survival. Their reasons centered on the forming of a District Youth Commission in the Northern Cluster of the Ballou Channing District. To their knowledge this commission had no youth as voting members. They said that they had received copies of the guidelines that the commission had developed as a structure for having inter-church youth conferences. Based on what they had seen of the commission and the guidelines they had issued, the Bay Shore executives felt that this would end the chances of their federation's already struggling existence.

My impression of the guidelines was that the members of the District Youth Commission had "laid down the law" on how youth activities were to happen in the district, without asking for input from the people it affected. I believe that my impression was that of many people on the Board.

Upon receiving the report from Bay Shore, and reading a copy of the guidelines, the Board (which comprised of representatives elected in federations) voted on the proposal that appeared in the Feb. 15th issue of the UU World. In the discussion about the proposal, concern over the fact that we only had one side of the situation was expressed. However, in my judgement, the Board felt that the way in which the District Youth Commission and the guidelines were developed was detrimental to the future of Bay Shore Federation.

I have since begun to understand the intentions of the people on the commission, and appreciate them tremendously. I feel that adults play an important role in the LRY experience. The need for adults who are willing to advise, counsel, and help out when asked, but not to control, is obvious in all aspects of LRY. A substantial amount of effort has been expended toward planning intergenerational programs for use in local groups and federations. I feel, as does Reverend Hall, that "youth" and "adults" need to "get it together".

As a member of the Continental LRY executive committee I greatly appreciate Reverend Hall's concern about LRY. The continental office exists to serve LRY'ers. The Board has directed that local groups be a priority and that this office promote local activities and programs. The local group is a very important part of the total LRY experience, as small groups are the basic unit of social life. Yes, in the past there has been a dangerous trend toward centralization in LRY, especially in the New England area. However, I feel that this is changing, as the members of LRY have changed, and society has changed. LRY is not the only answer. Of course I feel it is one of the best... Either way I hope that in the future communication and cooperation between LRY and the people in the Ballou Channing District, as well as other facets of Unitarian Universalism, will increase. I know that developing understanding communication between youth and adults is a priority of this office, and I assume it is of other people as well.

Sincerely,
Carlotta Woolcock.

friend

LRY & Friend buttons are available from LRY

25 Beacon St
Boston, MA 02108

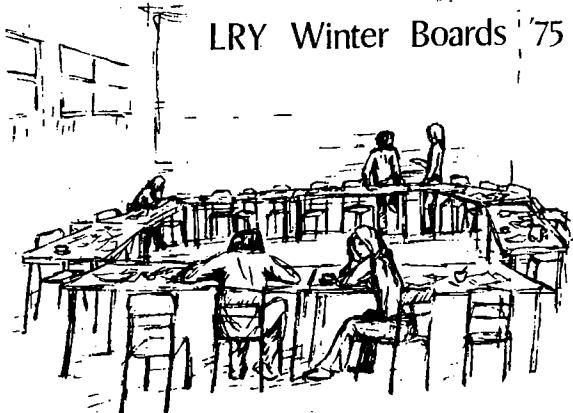
Prices are:
25¢ ea., 5/\$1.00

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Buy Some!

L.R.Y.

LRV Winter Boards '75



During the Winter vacation, Board members new and old, trekked to Iowa City, Iowa, for Winter Boards. The first of the four days of meetings was relaxed so that people had a chance to rest and get ready. Procedural items like policies for the meeting, affiliation credential reviews, and reports were taken care of first. From the fed reports, it appeared that in many areas of the country LRV is beginning a trend of growth and new direction. Although some federations are still experiencing the darkest hour before the dawn. From the start of the meetings, there was a sense of cooperation and concern unlike other meetings. The chairpersonship of the meetings rotated so that this responsibility did not rest entirely on the executive committee and added variety to the meetings.

In the days that followed many proposals were discussed and voted on. To ease the tight money situation at the LRV apartment (due to a rent increase) two proposals were passed. They dictated using the money for a non-existent writer in the field for rent, and renting Richard Tauber's room. A report was included that other individuals board in the apartment to help defray expenses as well as expose the executive committee to more people in their communal environment. Perhaps the most controversial issue was one that would have taken away the voting powers of the four Continental executives, as of the next term of office. It was felt that because the executives' lives are so affected by the directives of the board, they should have votes as do other members of the board. After

a revote, this change was defeated. Another proposal that was defeated was about selling the LRV mailing list to several mail order companies. This fundraising venture was not considered within the LRV spirit. To have an intern travel with Richard Tauber, the fieldtripper, was a proposal referred to the executive committee for a decision. Continental Summer Boards was decided to be held in Nebraska, Kansas, Oklahoma, North Dakota, or South Dakota. There were many bylaw revisions made. This was a long, tiresome process. Yet, it went relatively quickly because the changes were mostly to make the language used more consistent. Besides meetings, numerous workshops and regional committee meetings took place. There were workshops on intergenerational activities, leadership training, constitutions, Continental Conference, and to plan a worship service to end Boards with.

It may seem that there was nothing but business and more business. This is not so. There was enough free time and many people went out at night. Iowa City, being a college town type place, kept everyone amused with ping-pong and hot showers at the recreational center, movies, interesting browsing shops and other assorted activities. At the church, those of musical inclination entertained people on the spur of any moment. People talked, played bridge, and slept. Thanks to the dedicated efforts of Barb Stone and Kim Miller (as well as others) the food was superb. Except for the breakfast that was advertised as scrambled eggs and fresh pastries which sent people running from their warm sleeping bags to the kitchen only to find a large pot of lukewarm oatmeal, the food was delicious and plentiful. On the last night there was a worship service that helped pull people together and seemed an appropriate way to end Boards.

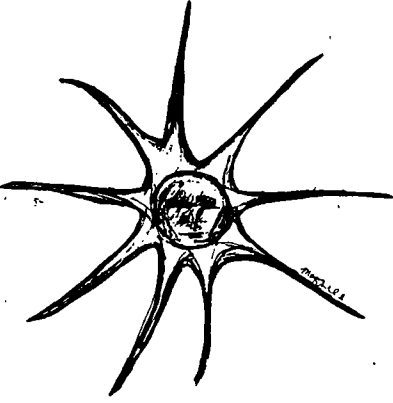
CAROL POWERS
Attleboro, MASS.

birth, death and... affiliation?

It's that time of year again, just like paying your income tax, now is the time to file with LRV. There are similarities in that both the U.S./Canadian governments and LRV want you to fill out forms and send money in the spring in return for services. But the differences are vast. We ask for little and return alot instead of visa versa. When you affiliate, one thing that you get is increased contact with other federations and individuals, resulting in communication of ideas and energy. Also, communication is greatly improved with the continental office, a fantastic resource of programs and services (fieldtripping, Clearinghouse, program packets, and People Soup). Also, After May 31, 1976, People Soup will be free only to members of affiliated federations or locals. People Soup is a valuable tool for individuals who want to keep in touch with the entire organization on a continental level.

Most importantly, affiliation insures that your federation will have a representative on the LRV Board of Trustees. This means a voice in the policies and programs of LRV and a vote for electing the executive committee.

In short, the process of affiliation makes LRV alot more efficient by improving communication on all levels. Without a high degree of interaction between individuals, locals, federations and the continental office, our organization would become slow, flumling and unresponsive to the real needs of the individuals it intends to serve.



Here is a list of the requirements for affiliation:

- Statement of agreement with the purposes of LRV, and documentation of vote to affiliate.
- \$50 dues, (or more if you can spare it) for the affiliation year.
- A complete list of federation members names, addresses and birth years.
- A complete list of names, addresses, phone numbers, birth years and terms of office of the federation executive committee and alternates.
- A complete list of names, addresses and birth years of local group contacts for your fed.

Contact your federation liason to find out what requirements have yet to be filled, and what you can do to help. That person will be receiving all the necessary forms in the mail soon.

We strongly urge completion of affiliation by June 1st, 1976. Please do not put it off because it is a real pain to have to sort everything out at the last minute, for both you and the executive committee.

Just in case you've never thought about it before, consider the possibility of being your federation's liason for next year. Most elections are held at spring conference and the term is usually one year. As your fed's continental liason, you would coordinate communication between your federation and the continental structure. You would also be a member of the LRV Board of Trustees and have a vote in the conduct of continental business.

Whatever your decision, consider the advantages that affiliation will provide for you, your local and your federation. Your individual expenditures of time and energy will be reflected in a more relevant, efficient and responsive organization.



Register: Deas Wells, Route #2, St. Cloud, MN. 56201

CONTINENTAL CONFERENCE 76 → DON'T MISS IT! ←

2nd week in August

EMPEROR

The Evergreen State College
Cost: \$55.00 OLYMPIA, WASH.

Possible Workshops:

- Ageism-Gestalt/radical therapy-
- Self sufficient farming-Body image
- Crafts -Human sexuality- Rape crisis
- Taoism/GI Ching-Stroke starvation-Dreams-

WE RECOGNIZE THE EXPENSE AND DISTANCE AND WANT TO HELP!

Finding rides & riders: write to John, (send an extra stamp. Try getting a ride board together in your Fed/Region if John is too far away. Let him know if you do.

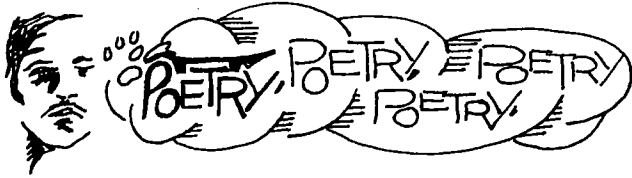
Rent a bus or van from your area. If interested, check on pre-reg. form. We'll get lists together to help someone in your area arrange it. Would you like Con-Con '76 buttons if we made em? Anybody want to lead a workshop or cell group? Contact us well before the conf. send a stamp.

BYE-BYE ABOUT SOME THINGS, BUT NOT ABOUT US!

No MUNCHKINS!

and advertisement

3000 BIRCH CENTER HARVARD MA 01451 • CATHY CRAWLEY & SAR. DECKER • LRV 15 DEARBORN ST. BOSTON MA 02107 • EUNICE BLATTMAN 109 MONTE GRESTA AVE. OAKLAND CA 94611



SONG A GIFT

SONGS ARE SUNG
BY YOUNG AND OLD
BY BLACK AND WHITE
AND SHADES BETWEEN,
THERE'S SONGS OF LOVE
AND SONGS OF WAR,
THERE'S SONGS TO HERALD
THE ONE ABOVE,
THERE'S SONGS TO GLORIFY
ILL-FAMED DEEDS
AND NATIONAL SONGS
TO THOSE WHO HEED
THERE'S SONGS OF OLD
AND SONGS ANEW
THEY'RE LOUD OR SOFT
TO SUIT EACH MOOD
THERE'S SONGS TO.....
WELL, THERE'S SONGS UNSUNG
OF EVERY MEIN,
SO, WHEN WORDS CAN'T EXPRESS
THOSE FEELINGS BETWEEN
IT CAN BE BEGOTTEN
AND ACCOMPLISHED BY SONG,
SO SING A SONG, NO MATTER WHAT
JUST.....SING

Ted Merlehan

Beni

A smile on your face
and a monstrous train.
You never knew,
but you are with us still.

We found some matches, a badge and a broken lens
part of you, but nothing without you.
The tracks look so harmless,
but who knew better than we?
We kept these trinkets,
and buried your blood, left to join the earth.

And we drove along, still thinking of you
And we looked back.

We passed through it unknowingly
And gazed upon it with wonder,
A most glorious rainbow.

Its double arches of pure color lit our faces.
Originally from God, you sent us a sign.
Gold rimmed clouds and the sun refreshed us.

If the highway patrol doesn't care,
We do.
You couldn't have told us better.

Penny Stauffer
written in Lofax, IA

Communications Gap?

He seem to be from
two separate
worlds,
Yet,
there is a link
of
mutual affection,
and
understanding
which
sparks in our
eyes when
we see one another,
It is not spoken
with words,
for our
worlds
have different
lingos.
It is a much deeper
level
that only the
heart can
comprehend,
appreciate,
and
accept.

Regina Wooden

in the morning when we rise
it's like the golden daisies down by the pond
so after breakfast we walk there
& admire them
& feed the ducks our leftover toast & stale bread
we pick a few daisies to put on the table at home
So we can remember ourselves all day

tami wells
knoxville, Tn.

People Soup

We'll all get together
Down by the bridge to the fountain
Near the river, 'neath the trees

We'll gather from the sunrise,
Thru the sunset,
To the dawning of next morning and the
Falling rays of light from the sun

When we're all gathered there.
With the river's soft low murmur in the background
The trees above our head will fill with
The children of a dream

And the Lords and the Ladies, and the ordinary people
Come together in one place will feel the music gently stir them,
Their spirits intermingling,
Each one's flavor adding savor to
A pot of people soup.

Richard Terrass

...and the wizard calmed the frigh-
tened newcomer. "why are you afraid? why
are you alone? do you feel outcast because
others have ignored you, or because you have
ignored them? the friends from your past
have done all they can for you--it is your
job now to go on. there are people here
among us who will become responsible for
your thoughts and growth. they love you not
as parents, for parents no matter how noble
and fair, strive for you to resemble them.
and they love you not as the friends you
left far behind, for they seek not to judge
or be amused by you. they love you in such
a way that you may become whatever person
emerges from the fear that you feel. they
do not wish to hold you down in dreams of
future glamour, they only wish to hold you.
if they seek to hold your hand, they do not
wish to mold it into a shape that fits
their own, they only wish to feel the soft-
ness and depth of your hand as it is. if
they look into your eyes, they do not wish
to see a reflection of themselves, they seek
to discover the truth of your soul. if
they acknowledge a love felt for you, it
is not to hold you back from new paths
through darker woods or sunfilled valleys,
nor is it a request to travel with you
through your days of uniqueness; it is
merely a staff that is ready to bear your
burdens at your command, a pillow for your
head for an hour's rest. they seek not to
judge or command or form you, but only to
be a friend in the raging wilderness."
the wizard smiled, and then vanished
into the mist of approaching twilight;
the newcomer was ready to begin...

Laurie Loebel



in relationships
feel free with you
floweasly coming closer
leanng to each other
leanng from each other
floweasly further around
feel free w/ everyone
inter relationships

