

People Soup Vol. V, Issue 3
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Cantril/Adam Josen/David Innes

Your Contributions, for this
paper are selected 1st in made
passible through print barries.

To all who made '77 the best
year of my 19- Brian, Ami
Chryl, Tym, Mickey, Gail, Tom,
David Barries, Barries, Leman, Sharries, Barry, Barry, Barries, Passible Barries, Barries

leston, MA 02100 Advertising Attel Personals ale that are not individ-

To the lady at Capslodge, Colo. summer of '76, who wrote me a letter to Continental of '76 at letter to Continental of '76 at Evergreen- or to anyone who can get this measage to this lady whom we shared massages at the workshop- the only night I was there: Please Forgive me, I had miplaced the letter and I really wanted to say hello and exchange thoughts. All my love to you. I mm Jeffrey Stuart Meiss III living at 88 | Ledgellarm; Bar Harbor, Maine, until jut least Jan. 31, '78- You can write or visit here or write to 141 E. 88 St.; New York City 10028

visit here or write to lel t.
88 St.; New York City 10028
Help- l've been out of CVF LRY for a
while- and M. Hartford, Ct. is boring, depressing, and dull! For all
you oh-so-kind folk out there who
know me from Rowe or LRY (or even if
you don't) please write a Di Kegeles;
114 N. Main St.; W. Hartford, Ct.
05107

ALLRIGIT... By your initial response I can be sesured that you are out there, and am willing to be artistic and creative and such for the NSF newspaper.And if you want one write again to:TODD CATEMOOD,4932 Stevens So, bpls, NN 55409

ANNE HANSKE: How's Evergreen! I miss you, and will write soon. I hope you are enjoying life out there. Love, Sarah

there. Love, Sarah

Kevin Bell(y button)-jus' wonderin' if
by some chance you do remember me from
con-con.We talked for a while after my
and Teddy A.'s sensorium. Everyone
left(except you and a few others who
fell asleep)so I was cleaning up and
you woke up and so we started talking.
Well..please let me know if you do remember me, and even if you don't-love
reaches you from CA-Pam(ela Irving
Munchkin Schwartz)Marchese, 557 S. Wri-Munchkin Schwartz)Marchese,557 S. Wri ghtwood St.,Orange, CA 926698714-997-8487

Doug in KC-Do you mind us stepping in on sat. morning after we just had a free breakfast at the conscious cookery?We love it when you turn us

PERSON-ALLS?



PRINCIPALICATION OF THE CONTRACT OF THE SECOND OF THE SECO F--- Forest Fires! While at Rainbow Cathering in Gila Forest, New Mexico sy house/job burnt to the ground in the Angeles National Forest. Send torugs to Genessee, 11317 Santa Monica Bivd., West L.A., CA. 90025

To all who made '77 the best year of my 19- Brian, Ami. Chris, Matt, Lauri, Liz, Kin, Cheryl, Tym, Mickey, Gail, Tom, Dizzy, Becky, Tonya, Kathy, Marty, bubbles(Soap), LARC, OPIK, and Suzzanne thanks for LRY.

name) 31804 SiPonderosa Way, Evergreen

To Debbie Barges, Hi! What are you doing nowadays? Lori Pollack (the girl with the same prescription glasses as you at the beach party in 1974).

Joe in KC-I told you I payed back that \$10, don't go pushing me around; Ronnie F-I'm a masterur masterdebator. Will you tell me how to do it so I can be a professional just like you? Jack in KC-Can't you stay dead once? God is running out of deaths to give u

Stormin Norman: Helld from the East Coast to the Nest Coast.

WAKE UP! Send me some of that
warm sun! Let's get loaded Norm!
Love, Sars.

To all cat lovers around, I have a friendly piece of advice. Give cats their shots early M 4 south old kitten died of distemper while I was at boards. It was a big loss, so Lie sending this piece of several bits. Lizzy

Welcome to the Southern point MDA house and I expect visitors. Danny McFarland. (813)262-1923, pager 1750



Dear Everyone: This is Jerome Stone II, writing from Prescott, AZ(of all places?) I'm presently a stund.er, student at Prescott Center College. It is an "alternative" college and is BEEGOTIFUL. I'm gonna be here for a while. If you write to me, I'll try to write back as quick as possible. Jerome Stone II,c/o Prescott College, 220 Grove Ave, Prescott, AZ 85001

Ban Gediman-It was I who advised the Dear Everyone: This is Jerome Stone

Dan Gediman-It was I who advised the Tacos to run your article next to mine. Hope you don't object, but yo have got the right idea, Bro!-.75!!

To all who made '77 the best year of my 19- Brian, Ami, Chris, Matt, Lauri, Liz, kin, Cheryl, Tym, Mickey, Gail, Toa, Dizzy, Becky, Tonya, Kathy, Marty...bubbles(soap) To.LARC, OPIK, and Suzanne thanks for LRY. Love 'ya.



Lyn--I thought of the word. It's "constructive". --Love, Tom.

Does anyone know of a place I could Does anyone know of a place I could buy copies of the following Books?: Axioms of Kwame Nkrumah, and Hand-book of Revolutionary Warfare, both by Kwame Nkrumah. Also, Prison

by Kwame Nkrumah. Also, Prison
Diary and Ho Chi Minh on Revolution
both by Ho Chi Minh (NYC area,
please) Also, Anybody that might
have been to Star Island this summer
If you or someone you know inadvertantly brought home a copy of Prairle Fire or Norkingman's Dead,
please contact: Erik in the attic,
277 Hillside Ave, Nutley, NJ 07110

To Everbody out there: This is us in here, locked up at Simon's Rock High Security, Detention College. All that we can do to pass the time of the state of the st

HARTHA KENBLE, TOM SIMON: hey you loomis prep-freeks! I miss you! Let's get together soon. Love and g zucchinis, Sarah

All I can say is "Jailed...and trying to escape." Trinca write! Rickety Rick, I think I lost you somewhere out there, Gimme an address and meet ya at Blarney's. love, Lisette

a lady had a camera in N. Stockbridge as did myself. mims, but i had no flash.this lady took many pictures, and i was unable to take any. dear and 1 was unable to take any dear lady, please send we copies of your pictures from the Mr. Ugly contest(I AZ(of all will pay)laurie box 184rfd2, Killing-upid..er. worth, CT 06417

orth.CT 06417
I really loved my experience at Continental. I was so glad people were interested and concerned with recent happenings at Kent State. I've been much happer with my experiences in LRY lately. If you would like to contact me, here I am:
4200 Remington Ave.
Pennsauken, N.J. 08110
(609) 663-5986
Amy (a-me) and Jay- PLEASE cnll or write as soon as possible.

DITOR'S NUIE:

Y'all come visit, nea.
Ben, Chris, Glenn, Bob, and Sean. P.S. The world ends on either August 31st or September 15th.
All Un-Morkshop wembers, (pronounced Unn-Morkshop) who were at ConCon, Please write to me. Eddie Bell Dear Kendra and David- Did you get my letters?-Palikrishna Dear Ellen-"...so princess Very Small, Tiny, Early, Tender, Sweet, Lasuer peas said, Hark, a carrot!
I love you, Eddie

Going crazy in fast food city, NJ.
Need to talk to some other crazies
around me. I would really like to
find some grooby people and say
goodbye to NJ. Any suggestions or
comments for a confused, mixed up,
undecided lonely person will be
greatly appreciated and can be sent
to Eric Malters, 1030 Field Ave.
Plainfield, NJ 07060

Hey! Are there any LRYers up there in Alaska? I'll be travelling there this spring. If there are I'd really like to meet you. Please contact me: Moira Doyle; 73 Meadow St.; Guilford, Ct. 06437 (203) 453-9437

Anita Bryant-I hear your stomach's filled with half-digested homosex-

To all those at Nexus I, I
lost my workshirt with a Grateful
Dead embroidery on the pocket. It
was given to be by a friend and I
would really love to have it back,
If you know where it is or who has
it, please let me know; that shirt
means a lot to me. Love Pandora
39 Claresont Av. #51, NYC, NY
10027 (212) 866-1810

Howdy y'all southerners in Huntsville Ala.-(including Mark Anthony)How's the watertower?(ately I've had the urge to see it!! was gonna come to the conference at Thanksgiving but I had really short notice. Now that your all disappointed..please mail we a photo of the watertower(okey Mark)all my love,Pamela Irving Munchkin.PS-Mark, how about a ice cube?

Rusty, It's been a long time. I luv you and so does Sigrid.Please write. Wendy Are there any LRYers who are into the

United Nations'Let's talk, hendy Lucas 349 Hendrickson Ave., Moodbury, NJ08026 TO all former role Tower 110 High Hubart Ave in Summit, NJ:even thorns

Bethy:my first personal!i want you to know and remember that you are my one and only people maniacal cor rupted german beauty.i love you!! think summer, and i shall be upon your doorstep.Laurie

David, You exist! How's married life? If you don't know, I'm still available Hee-Hee-Honey

Lemoncrop kisses, Lisette
Kathy-Are you ferocious?Love.
BACKRUBS are Beautiful
To All:I LOVE YOU-Love

To All: LOVE YOU-Love Chris Blaisdell, Glenn Cooper, and Bob Davis are still living together, this time with Ben Alexander and Sean delauben- the turkey at 4 Wallingford Rd; Brighton, Ma O2135. Our house is ABCD MDA, and it's fine except we miss our family. So y'all come visit, hear? Love: Ben, Chris, Glenn, Bob, and Sean. P.S. The world ends on either August 31st or September 15th.

A S

It has been called to my attention that some of the facts in the abortion that some of the facts in the abortion articles were incorrect. The abortion situation changes rapidly. Things are, in fact, even worse than we pictured them. The proposed Constitutional amendments quoted on page one do not apply only to state action. They would make all abortions, the pill, and the IUD, illegal in in the U.S. (since these methods of birth control often prevent implantation of a fertilized onum).

control often prevent implantation of a fertilized ovum).

In addition, the National Right-to-Life Committee had a total budget of \$3 million in 1977, not \$250,000. Also, Orthodox Judaism does not permit abortion, as inferred in "A Religous View..."

Flease accept our apologies but many of the resources that were available to us were outdated.

PEOPLE SOUP: Deadlines and Themes

- Power to the People Oct 31 (if you
- haven't gotten it by now, we don't have your address, so send it to us)
 Abortion Dec. 2 (see above)
 Spirituality Jan 17 (you got it)
 Creme on Educational Alternatives March (now is the time for all good LRYers to come to the aid of their Soup: please yall
- send stuff to us!)
 Sexism April 16 (see above)
 Creative Contributions June 1
- Creme on Ecology July 20

At the risk of being redundant, we will repeat. The idea behind this paper is for IFVers to have a means of communication with each other. The exec comm is not supposed to write the paper, just put it together. People Soup needs YOU!

JOSHUA: No.

watching before t...

oops, I think it's alrea.

It's alrea.

It's alrea.

Oops, I think it's alrea.

It's alrea.

Oops, I think it's alrea.

o

As I see it, I have two basic needs (or wants, as the case may be) that are fulfilled by LRY. First is the need of a peer group, the desire to accept and be accepted by a group of people who have things in common with mc. In this, LRY has filled my needs rather well. As a peer group, LRY does not dictate what an individual does, but rather, that person may do what s/he so desires, at no risk of ostracization from the group as a whole. In short, LRY is an "in group" with an open end for new members. The second of my needs is the need for feedback on my ac-By using LRY as a sounding board, I have discovered many things which hold true in "my world" which may be universally true. By this method. I have learned innumerable things about dealing with people (not just LRYers); things which I believe will aid me on my road through life. As a sounding board, LRY doesn't determine my choices of action, but rather, I do, out of my judge-ment of what is best for myself, others, and

for the world in general.

The less resemble that first senerates are rather dissipated, or scattered. However I believe that LRY has an extremely high poand that upon minor readjustments tential. and redefinements, it may continue to serve those who need it, functioning indefinately, growing and expanding through our love. believe that that which sustains us as a group is the forces of attraction between the individuals, or cohesion. Together we may go a long way - apart, who knows?
The value of LRY having the Unitarian

Ÿ

Universalist denomination as a sponsor has been heavily debated on both sides these past few months. As I see things, the UUA has long given LRY a safe "niche" in the organization of the world; a place in which we may do (within limits) basically what we want to do. This is good, I think, as long as no one allows their rights, as they view Traditionally, the them, to be trampled on. Traditionally, the UUA was to help support LRY economically as well as morally, and vice-versa. The open lines of communication, however, between us have broken down, through neglect, mistrust, and new and varied interests. These lines of communication must be made anew, with renewed interest, trust, and dedication from both LRY and the rest of the denomination, for they are essential to the growth of all of Without open communication between the old and the young, adults and youth, we are condemning ourselves to isolated stagnation. It is through the free exchange of ideas that there is hope.

If a harmonious agreement is reached between youth and adults, we have yet another sounding board by which to judge our actions. This agreement must be an honest and wholehearted effort on the part of both sides, else it will fail, bitterly and utterly.

As for my value to Unitarian Universalism, that remains to be seen. I offer ideas. perhaps not new or favorable to all, but they are mine; and young blood. Is this of any value to you?

If our differences are worked out, and gap between us closed, or at least bridged, we may reach a place in space/time which will benefit us mutually: a reciprocal relationship.

> Daniel Hessler Huntsville, Al. 12/25/77

Dear People:

I believe there are many people in this world who have undiscovered religious beliefs and uncultivated spiritual feel ings, so I am expressing some of my ideas about spirituality in the hope that some of you might identify with them, or gain some insight into your own spiritual feel

It is baffling to think about the ul timate source of creation. I believe there must be some kind of "world soul" responsible for our existence. source of our being, which I call God, is given a variety of names and characteristics by different religious faiths through out the world, but I believe that essentially, all religions share a human faith in a being with super-human creative pow-I think that each individual who believes in God must have their own person-al idea of what God is. If there is an ex planation of how this being relates to our existence. it is beyold our clear compre-hension. God is intangible, and there is a lot that I cannot understand about him/ her/it. I do believe in God, and my ideas bout him/her/it are constantly changing and growing. I experience God through feelings, and I have always felt that God lives inside my soul and the soul of every human being. I can't really find the word to describe this relationship. I think that life is a learning experience, and that there is a definite purpose to it. Maybe if there is life after this human life (which I believe there is) we will be able to better understand the source and the reason for our being.

Love and inspiration,

Kathy



Dear Ladies and Gentlemen!

I am interested in getting penfriends and asked a friend for addresses, he gave me yours.
Well, I want to get pen-friends

from all over the world to correspond about each problem or just to talk writing. I have a pen-friend circle with six members at the moment. I, myself, am a seventeen-vear old German scholar of a technical college, my hobbies are to sleep, to read, youth groups, motorbikes, to listen to music, to write, to flirt, to ride a horse, etc... I will respect each letter or postcard.

Sincerely yours,

Matthias Filger Landgrafenring 20 6050 Offenbach/Main Federal Republic of Germany Dear People:

I am sure that the last issue of People Soup tuned you in to the present threats to the right of legal abortion. Now we would like to turn you on to taking action to pre-serve those rights.

3

The right-to-lifers are everywhere. They hold rallies, march in picket lines, sit in at abortion clinics, have booths at fairs and pass out leaflets on the streets. This summer they had floats in the July 4th parades, and rented an airplane to fly over the Maryland beaches pulling a sign which read:"Abortion Kills People"

Kills People". _____.
The letters to Congress and the state legislators are running at least 25 to 1 against the pro-choice position.

against the pro-choice position.

We need your help. Our supporters have been pretty apathetic about this issue, assuming that the Supreme Court decisions of 1973 had made abortion safe and legal for every woman. Unless we get up off our apathy, abortion will once again become illegal in this country

The lead article on abortion talked

hout running away, but we can't run away from this issue. We must stay and fight.

Please write letters to all your church-es. Ask your minister to give a sermon on abortion rights, or to bring in an outside speaker. Support pro-choice rallies and other events with your presence.

The Religious Coalition for Abortion Rights has affiliates in 14 states. If you live in one of those states, please volunteer to work with them, or with your state chapter of the National Abortion Rights Action League of the National Adoption Rights Action League (NARAL). Both of these groups have a real need for volunteer help to staff booths, work on newsletters, etc. Write to us and we will send you the name of the appropriate contact in your area.

The majority of the American people If we people agree with us on this issue. lose, it will be because we have retreated from the battle. The victory will be theirs by default. If you care, please help.

With thanks.

Pat Gavett National Director Religious Coalition for Abortion Rights Maryland Avenue, N.E. Washington, D.C. 20002

My name is Permabuzz. 1 am an LRYer in I will be 17 when I plan to leave the country this summer, possibly with a friend. I was wondering if any of you LRYers out there could give me advice such as good places to hitch or avoid, good places to visit and stay, etc. I realize several of you out there have gone cross-country before and I would not like to have the same problems occur that you may have had. any LRYers would like to meet some New England LRYers and chat with them awhile, we'll try to stop by. Before we leave we would like to find out about any conferences that are happening during the summer that we could go to. We plan to eventually go to Continental '78 wherever it's held. l am very interested in meeting some Southern LRYers and comparing how LRY dif-fers there with NERO LRY. Thanks alot and please try to respond as I would greatly appreciate it. Here's the address:

> Stephen (PB) Sax 27 Thomson Rd. West Hartford, Conn. 06107

When this concern and purpose are conveyed through worship, our spirituality hecomes more organized and more artistic. The purpose of worship is to direct our spirituality towards a particular concept or object with undivided concentration, instead of the random attention it may receive in our every-

LRY, and Unitarian Universalism, has what we call "creative worship". This means that we, as an organization, put our own human resources and souls into our worship, instead of following set dogma, as do many

cr religions. In this way, we have a living, growing religion within our group.

The basic components of an LRY worship service include honesty, trust, and true care and concern for the group as a whole, and as individuals. Worship services are a time of honesty, so that conflicts, traumas, and frustrations can be unleashed and dealt with in a constructive manner. In this way, worship services can be a sort of catharsis (cleansing of the spirit). This feeling can only occur when there is a bond of trust and con-

occur when there is a bond of trust and concern between the participants.

An LRY worship service, if it comes off well, gives each participant a feeling of personal experience and growth. This feeling comes from four basic qualities contained within the structure of a service: 1 quieting, 2) focusing, 3) searching, and 4) fellowship.

"Quieting" is a process that prepares the group for worship. People cannot be rushed into a meditative mood, because they won't be receptive to the ideas or concepts presented before them. The "quieting" period is, in other words, an intrductory period for worship. Effective means of achieving this quiet is to have an introductory period of silence, one of music, or poetry readings. There are many ways, and these are just a few. "Quieting" will usually set the worship service out on the right track.

Focusing is a process in which we narrow our thoughts to a specific concept or idea. For example, if we were to have a worship service on loneliness, we might read poetry which

shows different aspects of loneliness. In

thoughts on the meanings of loneliness.

The next process of worship usually goes through is that of searching. We would relate (going back to our example of theme) the loneliness we have experienced in our own lives We would relate to the poetry readings: how loneliness has affected us, how we can cope with loneliness, and finally, what is the meaning of loneliness. We would be, in effect, searching with-in ourselves for our personal definition of loneliness.



Barbara Dykes

However, we aren't searching alone. Or contrary, each individual in the group is pondering the loneliness that they have experienced. Thus we search as individuals and yet together as a group through a mutual effort, thus (hopefully) creating fellowship.

These are the basic components charac-

teristic of most I.RY worship services. Above all, one should remember that the co-ordinating of a worship is an art. The following is a list of the more practical aspects that any worship co-ordinator should remember:

nip co-ordinator should remember:

1. Them-theme is a very important part
of the worship. A lot of thought should
be put into the choosing of a theme.
This choice depends entirely upon your
imagination and the needs and the character of the group to whom it is to be presented. A worship theme often involves a feeling.



Ask Barbara?

Dear Barbara

12/5/77

I am writing to you to ask for help with our church. Our local has recently ex perienced a turnover in membership; a lot of the older people graduated and left over the summer. When we started meeting again in Sept., we elected all new officers. Thinking of the things to do to keep people together hasn't always been easy, but after some trial and error, we seem to have found a formula for good meetings and we feel that our group is productive and fulfilling

Our problems come when we try to do anything with our church. We have a good advisor, who has volunteered to help us, but she is relatively new to the church also. The adults in the church don't seem to want to have anything to do with us. We volun-teered to provide coffee and donuts after church on Sunday and were told that they church on Sunday and were told that they didn't need us to, although there isn't anyone doing it now. We tried to have a carwash to raise money, and the president of the church denied us use of the parking lot without any real explanation. The things we without any real explanation. The things have been able to participate in, LRYers were assigned to all the menial labor, which makes us feel like the adults consider us too young to take on any real responsi-

bility.

The only real clues as to why we get a clues as the clues as are rumors of drug use in the group 2 and 3 years ago. We aren't even the same people who were in LRY then, and personally, if that's the reason, I don't understand why the adults won't give us a chance to prove ourselves more responsible than in previous years. What can we do to fight the closeminded attitude of the church members, so that we can participate with and feel a part of our church community?

Hanging in there,

Dear Tom,

1/14/78

If it is any consolation, yours is not the only local that has these kinds of prob-lems. It's obvious that the adults don't think that your LRY group is responsible.

First of all, does anyone from your local attend church/fellowship board meet-ings? You should send a representative from LRY and have her/him sit in on the meetings. Suggest that the Board give you voting status as a youth representative. If a Youth/ Adult Committee doesn't exist at your society, start one. A YAC is exactly what it says: a committee composed of equal numbers of youth and adults. This committee provides for regular communication between the young people and the adults of the community Your group must show the rest of the congregation that you are responsible. Sponsor intergenerational events such as picnics social awareness programs or a Youth Sunday service. Invite knowledgeable and creative adults to do programs for your local. Let them know that you may be the youth of today but that you are the future of the Unitarian Universalist faith of tomorrow. They must

Universalist laith of tomorrow. Incy must invest some trust to nurture the growth of responsibility in your group.

Remind the adults that you all are not the same LRYers from two years ago. Your group cannot be held responsible for something that your members had no part in. If many adults are suspicious about what goes on in your youth group, have an open house and invite them to your meeting. Give a short talk about what LRY is, then open up the discussion to a question and answer session. If by chance, the adults start to get on your case about any mistakes you have made (whi p happened to me in my Local once) point our t yours is a self-managing group and, 1. nothing else, your mistakes are educational, a learning process. Emphasize the programmatic and spiritual aspects of the group. Do a worship service at the end.

Above all, remember that your LRY has a responsibility to the rest of the UN! community. Unitarian Universalism is your denom ination too, and that liberal Religious Youth represent an important part of it.

Love and energy. Barb



For a new and inexperienced worship For a new and inexperience worship coordinator, the creation of the theme often proves to be the most difficult and challenging aspect of putting a wor-ship together. The key to creating a ship together. The key to creating a good theme is having confidence in your own ability to assess with and confidence. group you're working with, and confidence in your own imagination. Nobody expects you to create the perfect worship, that only happens through the participation the group. What is expected of you

is honesty and sincerity.

2. Setting the theme and the tone of worship services should be relative to worship services should be relative to the location of the service itself (in-side, outside, etc.) and the headspace of the participants. Is everyone really mellow, hyper, frustrated, or angry? 3. Medium-medium is the means through which the theme is conveyed. With a which the theme is conveyed. With a large choice of media available, it is fairly simple to adapt the theme to at least one type of media. Some examples of media are music, drama, modern dance, and choral reading. It is still impor-tant to remember that media is relative to the theme and the resources you have available.

4. Symbolism-symbolism is a very delicate part of the worship service. It needs to be subtle enough to still be symbolic, yet obvious enough to be noticeable. yet oovlous enough to be noticeable. Sy mbolism can be a candle burning, or it can be a circle of new and old leaders in the middle of a larger circle symbolizing the change over of LRY officers. Symbolism is above all completely relative to the group. tive to the group.

One or more of these parts can be eliminated, as in a Quaker meeting service (has no theme). A Take of theme: also allows the construction of symbolism. Every worship service must be developed with creativity and contain thematic continuity.

In the focusing part of a worship ser-

vice, the coordinator should think through his/her personal experiences with the theme (like loneliness) to get a good idea of the aspects that should be brought out through the medium that is used. As I said before, it is absolutely necessary for the theme to be well thought out in advance.
Well, these are basic guidelines for

creative worship. The whole of it is up to you and the group. What was said here does not, by any means, need to be followed to the letter. Happy worships and happy cosmos!

Here are some questions to ask yourself when preparing a worship... 1. What are the qualities of a worship that brings it so close to our hearts?

2. What gives worship services such meaning?
How do we feel when we worship? What causes

us to feel the way we do? 3. What are we searching for (is it in the conference, or the local meeting program ideas?)?

new...

from LRY

A general introduction to and overview of LRY. Good for church pamphlet racks and new members. FREE (you pay postage)

Other publications available: The How Te. Leadership tacket-50e icopie Scup Conference Flanning innuraising
The New Community

The Advisors Handhook The Dyadic Encounter 25¢

A Packet of LRY Programs-games and exercises for locals and conferences Forward Together/ publication of the Interna-tional Religious Fellowship -free

coming soon...local groups and Conferences Packet!

THE UNIVERSAL FORCE by senders

warren

generally terrible. I was in the next room, playing a deep drone on a steel instrument called a Bow Chime. The deep pulsations reverberated in the space around me, through the floor, and into the next room, where they reached my friend. After a while she called out to tell me that while I'd been playing, all her pain had gone, banished by the incredible resonances.

One of my favorite ideas is that "Music is the Healing Force of the Universe" in the words of the late Albert Ayler. then a practical demonstration of one way that sound can act as a healing energy. Hum beings are made of different kinds of vibrations—all matter is ultimately vibration.
Does it not make sense, then, that vibrations
in air, surrounding our bodies, can find harmonies with our inner vibrations? I can hear you thinking insulting things out there; give me a chance to elaborate and perhaps make some sense out of a subject too often prone to mystical profundities.

We all know that different kinds of music can evoke different emotions, provoke different feelings, make us dance or fall asleep. In the west this seems to be largely a byproduct of people's experimentation with dif-ferent "harmonies", "melodies", and "rhythms". Composers may have an idea of how a piece of composers may have an idea of now a piece or music will sound, they may have an idea as to the emtional effects of a piece, but the forms of western music are by and large not designed with that in mind. Granted that music can influence our feelings. What then is a system of music that starts with that as a basic premise? Why does a tune that is shaped a certain way make us feel sad, or happy? How does it do this? How can we use the materials of music to affect our emotions and physical well-being?

cont. from page 1

UUism as well as LRY is an emotional experience. They have power to move us to greater insights and actions. We share particular interest in the moral and ethical is sues of life and how they relate to our actions as individuals. UUism and LRY encourage people to foster personal responsibility for their actions. for their actions. "By our very humanness we are beings of the world. The world and we are caught up with each other." (William Schulz) We strive to make our life-styles re-

flect our ethical convictions, and this ex-plains why UU's and LRYers have both been active in social action and reform. The history of the UU church is one of intense involvement in many social issues, especially human rights. We see the potential of our human resources for meaningful change as justification for an attitude of ultimate opti-

mism.
The LRY by-laws state that part of our purpose is to help individual youth to come creative and realistic contributors to the achievement of a just, peaceful and united world community". The UUA has a "vision of one world, striving for world community founded on ideals of brotherhood [sic], justice, and peace" and "co-operation among people of good

Religious liberalism affirms the moral obligation to direct our efforts towards the establishment of a just and loving community. Freedom, justice and love require action as well as a willing spirit- believers need to adopt a lifestyle that demands the development of a community of justice and love. LPYers and UU's strive to have fellowships where they can accept one another for what they are, because they have freedom of be-lief without the need to conform. We share a belief in a goodness of humanity. "The uni verse, the natural world, and mortal life are the arena of living. The main concern of reli-gion is human existance on earth rather than some doubtful world of the future." (George Marshall)

It is the common belief in religious freedom, individual empowerment, social responsibility, and the need for a sincere community that have united LRYers and UU's. Together we must strive to "build understanding and co-operation between youth and adults in the liberal religious movement". (LRY bylaws)

¹LRY By-laws ²UUA By-laws

James Luther Adams On Being Human Religiously, Beacon Press, (Boston)

Indian music (that scratched Ravi Shanrecord that nobody in your house listens comes from these concepts, by way of a tradition that is well over two thousand years old. It is a precise, consistent, yet absolutely non-mathematical science, a science of psycho-acoustics. It is an intuitive science dealing with pitch relationships that are a great deal more precise than the ones on the piano. A Raga, which is the format for Indian Classical Music, is a sequence of pitthe arising from a constant drone. A seri-of, say, six pitches will be repeated over and over again in many different permuta-tions. These permutations, and the melodic shaped that arise spontaeously from them, have a definate effect on the mind and body. As a series of precise pitch relationships are repeated the membranes of the inner ea which respond to vibrations, are stimulated in a certain sequence over and over again This rhythmic "massaging" of the ear sends electrical signals to the brain in a repeat ing pattern that has very definite effects on the listener's state of mind. Thus we find in the traditions of Indian music about thirty-six thousand Ragas, each one with a defin-ate emotional effect, a time of day to be sung or played, and other factors as well. An Indian musician can identify a raga from a listening of perhaps three seconds; each set of note combinations are audibly distinct

Women in Religion -wendy o'donnell

Through all the ages, women have been deeply involved in almost all areas of reli-gion. Yet they have been noticeably absent from one of religion's most visible roles: that of the minister or priest. That is not to say that women have not been interested in or committed to professional religious leadership. Women are very interested, and nevattained as many leadership roles as are available to them in their individual denominationally, two barriers have Women are very interested, and have nations. Traditionally, two barriers have kept women from increased participation in the ministry or priesthood. The first of these is doctrinal barriers, like canon la that some faiths employ. Examples of this type of prohibition to women are found in the laws of the Roman Catholic and, until recently, the Episcopal churches. These church laws strictly prohibited women from entering the priesthood. They are allowed tattend seminary and after graduation, while the brother seminarians are going into the priesthood, women could assume such roles as deacons, teachers, and sometimes nuns. The second barrier is much less concrete. It lies in the fact that women who do make it into the ministry or priesthood frequently find it difficult to gain acceptance in these roles. Due to stereotypes and traditional role models, parishes in many denominations are hesitant to call women into the leadership of their congregations.

These two factors frequently serve as

a strong deterrent to women achieving the roles that they not only deserve, but could be an immense asset in. In the last 4 years, what may be a significant blow has come to each of these barriers, and that is what I wish to focus this article on. In the Episcopal church in 1974, women broke, almost literally, into the priesthood. Although this action was taken without many of the formalities that Episcopal law requires, that action and the controversy that followed it paved the way for women to be recognized as Episcopal priests today. A strike against the second barrier came at the Unitarian Universalist Association General Assembly in Universalist Association General Assembly in the summer of 1977 in the form of a resolu-tion entitled "Women and Religion." I. Nomen as Priests: the Episcopalians In Philadelphia, on July 29, 1974, three priests (all male) ordained into their ranks

eleven women. It was against the laws and traditions of the Episcopal church. This step, even with the illegality involved, acted as a public declaration that the ministry women have to offer (as priests instead of deacons and/or laity) was not only important; it was necessary. No one involved in the ordination took the step lightly, everyone realized it would be a long and bitter fight. The priests performing the or-dination explained their position in the following letter.

from one another. It would no more be appropriate to play an evening raga for the rainy season in midmorning during the dry months than play Led Zeppelin for your great-aunt's

than play Led Zeppelin for your great-aunt's bridge club.

So there is one system of music that is very distinct from much of the music you hear around you. There are literally hundreds of different ways of making music around you. The music of America and Europe represent a very few. The Beatles, the Lawrence Welk Orchestra, and Beethoven are all, to a certain extent, representative of the western system which arises from the invention of the piano. How does it feel to know that most of the music you spend your time listening to stems music you spend your time listening to steam from the same place--Europe in the sixteenth and seventeenth centuries? You're just hearing one point of view over and over again from different places. That's all it is-just one point of view.

700000

An Open Letter
On Monday, July 29, 1974, the Feasts of
Saints Mary and Martha, God Willing, we intend to ordain to the sacred priesthood some several women deacons. We want to make known several women deacons. We want to make known as clearly and as widely as we can the reflections on Christian obedience which have led us to this action.

We are painfully conscious of the diversity of thinking in our church on this issue, and we have been deeply sobered by the fact. We are actually aware that this issue involves theological considerations, that it involves biblical considerations. that it involves consideration of church tra-dition, and that it raises the vexing ques-tion of amicable consensus in our household

However, there is a ruling factor which does require this action on our part. It is our obedience to the Lordship of Christ response to the sovereignty of his Spirit for the Church.

One of the chief marks of the Church is its being the community of the Resurrection:
Ours is a risen Lord. He was raised in the power of the Spirit so that we might participate, however inadequately, in his triumph against sin and separation, proclaim the good news of his victory, and occasionally our-selves walk in the newness of life. His Spirit is the Lord of the Church. Hearing his command, we can heed no other. We gladly join ourselves with those who in other times and places as well as here and now, have sought obedience to that same Spirit.

This action is therefore intended as an act of obedience to the Spirit. By the same token, it is intended as an act of solidarity with those in whatever institution, in whatever part of the world, of whatever stratum of society, who in their search for freedom, for dignity, are moved by that same Spirit to struggle against sin, to proclaim that victory,... to walk in the newness of life.



Black and white photos would be especially appreciated, esp. conference photos!!! A reminder to artists - please sign all your graphics so we can note your contribution with its due respect. Thanks all.**

cont. from pg. 5

We pray this action may be, as we intend it, a proclamation of the Gospe' that God has acted for us and expects us, in obedience, to respond with appropriate action.

> The Rt. Rev. Daniel Corrigan The Rt. Rev. Robert DeWitt The Rt. Rev. Edward R. Welles II"¹

On July 29, the Right Reverands Corrigan, DeWitt, and Welles did ordain 11 of their sisters into the priesthood. For the nest 26 months, much controversy ensued. In August of 1974 an "emergency" meeting of the House of Bishops was called in Chicago. At this meeting the House "decried what the Philadelphia bishops did and which declares that unspecified conditions for valid ordination "were not fulfilled" at the July 29th service"²

In response to the Bishops' action, Carter Hayward, one of the 11 women, wrote:

"I write with a heavy heart in response to the action taken yesterday by the House of Bishops. Women in Chicago, and women everywhere, stand together appalled at the bishops' hardened, sexist resolution whereby our ordinations were deemed invalid. That the resolution was steeped in the language of love and concern suggests to me only the depth, pathos, and tragedy of our brothers' inability to relate to us as sisters. Lining the walls and halls, we were strangely invisible.

Had there been any question in my mind that the July 29th ordination was appropriate, witnessing the House of Bishops would have erased all doubt. We are now more persuaded than ever that the Episcopal legalism must be challenged if human beings are to be taken seriously by a church that speaks of love while it acts out of fear and a deep-seated contempt for women..."

Two more years of struggle lay ahead of these women and the priests that ordained them. It didn't become any easier. But at the General Convention of the Episcopal church in September of 1976, women were accepted as priests into that denomination!!

II. The Dignity of Every Human Personality:

The Unitarian Universalists
At the 1977 General Assembly, the Unitarian Universalists dealt with a much more covert form of sexism in religion. The two most important sections of the "Women and Religion" resolution state:

Religion" resolution state:
"Whereas some models of human relationships arising from religious myths, historical materials, and other teachings still create and perpetuate attitudes that cause women everywhere to be overlooked and under valued.

Therefore, Be It Resolved: That the 1977 General Assembly of the Unitarian Universalist Association calls upon all Unitarian Universalists to examine carefully their ewn religious beliefs and the extent to which these beliefs influence sex-role sterectypes within their own families..."



The fact that this resolution reached into the very core of the church; individuals families, and local congregations, asking individuals to look at their own belief structure is, to my knowledge, a new step. The fact that that step was followed with encouragement to the leadership and administration of the denomination, on all levels, to set aside sexist assumptions, adds even more strength to the resolution.

This is only the beginning, though, of breaking through the role-model barrier that women face. Until the resolution is implemented by individuals in all stratum of the faith and its leadership, it is merely words. The fact that the president of the denomination is asked to report annually on the implementation of the resolution is heartening in that it indicates the commitment to this resolution did not die last Jume.

resolution did not die last Jume.

It is however, now up to every individual to look to the roots of her or his own faith, the words used by the community to express that faith, the religious education being taught the children of the community, and the language and leadership of the denomination as a whole. Each individual must examine and evaluate every aspect of her or his own faith, and determine the effects of the underlying assumptions of that faith.

In 1977 in the fellowshipped ministry of this denomination there were approximately 850 men and 65 women. If this resolution becomes truly implemented, perhaps these numbers will become equalized faster than anyone could expect. And perhaps women will find greater acceptance as they assume the role of ministers.

This is not meant to paint a rosy picture of women in the ministry or priesthood. Prohibitive aspects still exist in those denominations that have moved forward, and many denominations have yet to move at all. It is meant as encouragement. Frequently, institutionalized religion is written off as too rigid to achieve major changes in the foreseeable future. Yet with struggle, sweat, love, and solidarity, more barriers may be broken every day until women assume their place alongside their brothers in the leadership of religious communities.

THE UNIVERSAL FORCE

CONT. FROM PG. 5

For some years now I've been consciously trying to see as many other points of view as possible. I have listened to music from 511 over the world, from many musicians who heard different things in their minds: Folk music from Afghanistan; the unique sculptural instruments of Harry Partch, built on a 43 tone to the octave scale; the mantra-like constructions of Terry Riley; the incredible rhythmic complexity of African music; the deep drones of Robert Rutman and his U.S. Steel Cello Ensemble; the constant change of my own group, Laughing Moon. I have learned a lot about music and about different ways of perceiving it. I've discovered some things that mean a lot to me, and I want to try and share them

with you.

Mhat is music, anyway? I have seen many definitions, all of which tend to exclude somehody or something. Some neople say that music is the systematic organization of tones, others that it is any combination of tones, others that it is any combination of tones with or without rhythmic activity, and on and on. What, then, is the product of a person who uses such diverse elements as typewriters, garbage-cans, tape recordings of wild geese, or twelve radios all tuned to different stations? Is that music or is it something else? What about music that is determined entirely by chance? What about music that has no activity at all? Obviously our definition must be very broad, considering the incredible variety of "music" in the world. I would like to try my own pet definition on you. To me, music is nothing more than an orderly perception of sound. If you listen to sound activity, and perceive an order in that activity, it's music. That's about as broad as you can get, since by that definition virtually every sound or combination of sounds in the world is music, depending on the listener.

That's the point of the argument: The Listener. If a listener hears music, than what is being heard is music. If the listener refuses to hear the underlying order in sound, then what is heard is not music. It's up to you, and me, and all of us with ears and the power to hear, to hear music, or else there isn't any.

To me, listening is a process of self-exploration. As I listen, I learn to see different kinds of order; I learn different ways of perceiving myself and other humans. If. I can appreciate the music of a people, then I appreciate some of their ways of ordering sound, and of themselves as well. Every different kind of music I listen to teaches me something about me. And that's why I'm a musician: to learn about myself. If I said "This kind of music (say disco, punk rock, etc.) is bad," then I lose what that music has to teach me. If I say, instead, that the music "makes me feel lousy," that doesn't put any judgment on the music-just on the listen-

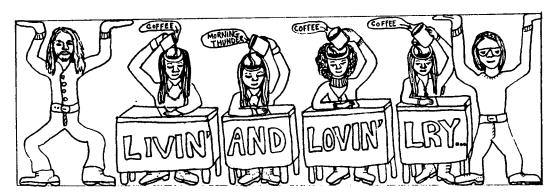






life in taco villa





SPIRITUALITY... as a way of

What is spirituality? Is it those fleet-ing moments of peace felt when you're out taking a walk in the forest alone? Is spirit-uality that contentment in the NOW just after a chant during a worship service? Is it awareness or sensitivity, or is it the satisfaction that comes after creating something faction that comes after creating something beautiful-be it a poem, a song or a drawing? Is spirituality the absorbtion of doing your favorite thing and being wholehearted? What is it really? Is it love?

Is spirituality something tangible that you can experience? Is it only to be felt in fleeting moments, or could it become a living reality in our hearts?

Spirituality, whatever it may be, has al-ways inspired a search within my heart. I have for years been trying to find it's true meaning and solidify that meaning within me to make it a substantial part of my life. of my first experiences with spirituality was in late 1973 when I became an LRYer.

LRY was special to me with the freeness, the awareness, the sensitivity, the acceptance, and the fun. The people were more open, and together we experimented with honest sharing, allowing each other to be ourselves. We had worship services and other group awareness activities. I was an active member of the SUNCO federation. But then after a few years it seemed that something was missing for me. Some of my favorite people were go-ing away to college while the rest of us we struggling to get new LRYers and then become swamped by them. The programs were becoming a monotonous experience for me and I began going only so that I could be with my friends. We had dreams of an LRY commune or school where we could all live and be together- like a conference that never ends. But the dream seemed too far fetched and unrealistic. I questioned: is there another step after LRY? What do I do when I graduate? How may I continue to grow, to learn about people, and to come to know and understand myself? Now you are all familiar with gurus, are n't you? During that period of my life I haw

now you? During that period with gurus, are-n't you? During that period of my life I had contact with many of them. There were the swami-shaved old ones from India that sat on a throne and bopped you on the head with peacock feathers. There were the young ones from America that talked alot. And there we all kinds of other gurus, some elaborate, some simple, that had a variety of approaches and teachings. None of them, however, made much of an impression upon me or my life; I felt however that they represented And there were felt, however, that they represented some-thing good, something spiritual, and I contin-ued to have contact with any that chanced to

come through town.

The outcome was I packed my bags and followed him- based on the joy and love in my heart I had decided that he was my Guru. since then I've wanted to share with all of you what it's like to live at an ashram. An ashram is a place where peole live together under the guidance of a Master to practice a more spiritual way of life.

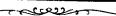
Are you familiar with the stories Krishna? He is described as a young, dark skinned lad with long, wavey black hair. He plays a flute and they call him "The Lord of Love" because he was so enchanting, playful, loving and accepting of all whom he met. Wel to make a long story short, what happened was I met my Guru- Yogi Amrit Deai- whom we call Gurudey. He reminds me of Yojahan

LRY Intern Program

LRY is now offering several attractive positions as interns in its continental office in Boston. These internships are primarily designed for LRYers who are thinking of running for a continental directorship at summer Board of Directors Meetings. Only one summer Board of Directors meetings. Only one intern per month can be accomodated, and room and board are provided for that time, although you should bring enough money to pay for your transportation and any luxuries you

If you are interested, contact LRY for further information.

> Internship Program c/o LRY 25 Beacon Street Boston, MA. 02108





Amber Ward

live at Kripalu Yoga Retreat. the ashram of Yogi Amrit Desai, nestled in the blue mountains of Pennsylvania. On 260 acres with a lake, an Olympic-sized swimming pool, and seventeen separate bulldings, about 100 men, women, and children live together. We are here because we know that there is something more to life than the superficial, something more to life than the superficial, selfish worldly approach. We strive for contentment, for happiness, for self-acceptance, and love. Together we work on ourselves, being honest with each other as to where we're at and where we're "coming from". We own our feelings and recognize our mistakes. We try to work in such a way that harmony and love

Fach morning at 4:30 we join together for jogging, breathing(Pranayama), postures (liatha Yoga), and chanting. During the day we each have our jobs to do. We call it "seva selves, to find that "centered" place inside or service. Some of us hold jobs out in the community, while others stay home; working perhaps in the kitchen, office, household, maintenance, construction, electricity and plumbing, program planning, family life computation, and the program planning family life computation and the planning family life computation and the program planning f ordination, childcare, accounting, numity life co-ordination, childcare, accounting, purchasing audio, transcribing, and many other depart-ments. We keep quite busy. (I'm the only one that still goes out to high school) Then evening finds us gathered together for "Sat where we chant, dance, sing, share and

at 6:30 for a taffy pulling fun."

So at 6:30 I came to the main building. Joyous chanting came floating down the stairs Joyous chanting came floating down the stairs to me. I was so drawn by the music that I went bounding up the stairs three at a time to get to the dining room. Two white plastic mats, 2 feet wide and 20 feet long were laid out in the room. About 30 people were there. Aniruddha, from Florida was playing his banjo and Harihar who used to be an actor and does fantastic nantomines was playing his mine. fantastic pantomines, was playing his guitar. Hira, who works in the garden was playing a harmonica and Gopinath was playing a recorder Dipika, who works in our spiritual shop was playing a wash board. Two sisters were playing tamborines and everyone was singing and laughing. Many were dancing and two were waltzing across the room. Vitthal, who works laughing. in the woodshop was contemplatively playing with his toes. A few were sitting and sing-



ing, but thinking more about the taffy being The taffy finally made it up and was placed in large trays on the mats. That was a sight to see. People the mats. That was a sight to see. People all over the room (even more showed up at this point) pulling the sticky, gooey taffy. Here and there two people pulled it between

disires to help out someone else. It is hard to describe the selfless love found here, it is very beautiful. Through the love here I've come to realize that all I really want is love and acceptance.

I realize 'the truth in Gurudev's words: "To receive divine bliss, you must remember one thing: accept yourself as you are. The greatest pain is to expect what you are not. With a balanced mind and objective awareness "realize what you are and then be what you are sanga" when the teachings of at Satsanga someone will share a song wrote on the guitar, or sometimes a group (usually a particular department) will put on skits. Sometimes we will simply dance all night.

Life is also fun for us and not taken too seriously. As well as the service and group disciptines, there is the joy of playing as a sther. Yesterday I got a note in the first state of the service and group as the state of the service and group as the service and gro

love, learn and grow together in harmony. It is very fulfilling and has made spirituality a way of life for me.

do you know? susan buis

Infant formula manufacturers have found a new market for their products the third world. These manufacturers have launched aggressive advertising campaigns the third world. to convince the mothers that breast- feeding is back-ward and ignorant; bottle-feeding is scientific and modern. But to use in-fant formulas safely, enough money to buy formula, pure water, and a way to sterilize bottles are necessary. Few third-world mothers have any of these. They must over-dilute the formula because of its cost; they must use contaminated water because s all they have; they can't afford the fuel to boil water to sterilize the bottles. fuel to boll water to sternize the DULLIES
The result is diarrhea, which leads to malnutrition in babies. Malnutrition causes
irreversible brain damage and death. Thousands of babies have died and many more are severely mentally retarded. Doctors speak of an epidemic of "baby bottle disease." Nestlé, a Swiss company, is immune to

the pressures that have been brought down on most U.S. companies. The only way to stop Nestlé is by boycott. Below is a par-tial list of Nestlé products. For more info, contact: Infant Formula Action Coalition, 1499 Potrero Ave. S.F. CA 94110, or 1701 University Av. SF. Mpls. MN 55414.
Boycott anything with the name Nestlé, Maggi, Libby's, Stouffer's, Taster's Choice, Nescafé, Nestea, or Crosse & Blackwell's. But most important, when you see a Nestle's product, remember what it represents babies who died for lack of their mother's

J.P. Stevens is the second larges J.P. Stevens is the second largest textile corporation is the U.S., with 85 iplants and 44,000 employees. They have been found guilty of violating the National Labor Relations Act 15 times, the worst record of any company in N. America. Summing up 13 years of Board cases, the N.L.R.B.'s Regional Director said in 1975 that," J.P. Stevens has engaged in a massive, multi-state campaign to deny its employees their rights under the Act to seek collecive bargaining representatives of their own choosing...has committed unfair labor practices of unprecedented flagrancy and magnitude..."

Mortes at the seven plants in Roanoke
Rapids, N.C., voted in August, 1974 for
union representation. J.P. Stevens refused to bargain in good faith with the
union. The N.L.R.B. has once again charged the company with violating the law. The Roanoke workers have passed a resolution asking for widespread support in their campaign to stop the company's violations. The labor movement has answered this plea for help by launching a massive national consumer boycott against the company. The goal of the boycott is to stop the Stevens company from coercing and threatening its workers, to allow for fair elections and to bargain in good faith with its employ. ees through a union of their own choice.
These are some of the Stevens products being boycotted: Beauti-Blend, Utica, Yves St. Laurent, Fine Arts, Beauticale, Big Mama, and Tastemaker. For more info, write to Amal-gamated Clothing and Textile Workers Union,

9304 Roanoke Ave. Roanoke Rapids, NC 27870



The International Religious Fellowship is an association of young people from liber-al religious groups in Europe, North America, and Japan who come together at an annual sum mer conference. In general terms, from our experiences we seek to know more about our-selves, about each other and the world around us, and to develop our understanding of the values which direct our lives.

The next IRF conference will be an IRF-IARF congress in Oxford, England July 28-Aug. 4, 1978, followed by the IRF Tour of Europ It will begin in Oxford and from there will ramble across Holland, Germany and Switzerland for a couple of weeks, staying at peo-ple's houses, hostels etc. and returning back to Holland where it will conclude. The to and conference will cost about 125 pounds, The tour not including meals on the tour. Bookings must be in by March. The theme of the con-ference is "Limits of Toleration."

If you are interested in receiving a copy of "Forward Together", the IRF magazine: minutes from the last IRF General Meeting; or information about the next conference, write Abbe at LRY Headquarters, 25 Beacon St., Boston, MA 02108. I'd like to encourage everyone interested to attend. It is an oppor-tunity to meet people from all over the world and to see Europe too! There is a possibility of scholarships if necessary. There has been very little LRY representation at IRF confer ences lately(only one person in 1977). like to see a large delegation in 1978:

HOW TO.A YOUTH SUNDAY

At least once a year, many LRY locals give a Youth Sunday service in their church or fellowship. A Youth Sunday is one way that you can actively participate in your congregation. It is a time when you can reach out to the U-U denomination and try to break down the barriers of misunderstanding between the generations. It is an opportunity to express your religious viewpoint as youth to the adults of your society. It is a chance to tell the adults about LRY, what it means to you, and what you have gained from being a part of LRY. Here is an outline of the basic steps that you need to take to plan a Youth Sunday:

1. Secure a date with your minister
2. Select a theme (brainstorming is a good way to get started) that genuinely represents the viewpoint of the group. Try to choose an original idea that will interest the members of your society. Be sure that you can handle the theme well enough to get the point across. Address these questions while choosing the theme: What do you want to say to the society? What reaction do you

want? Are you being honest? evaluation and you to the want? Are you being honest? evaluation. You can utilize eat a traditional order of service with hymms, 7. readings, and a sermon, though an unusual the presentation might be more interesting. Some ideas:

Some ideas:
a mock meeting or discussion
an open forum, including the congregtion
communion - food, drink, flowers, etc.
music (singing, playing, rock, jazz, ballet,
spirituals, classical) live or recorded service.

get the audience to participate
put on a play, skit, or pantomime portray a bible story in a modern scene dance - modern, jazz, sacred role-playing, a socio-drama role-playing, a socio-drama
artwork - decorate the sanctuary
use the talents of your own group
use the resources of your minister or DRE
consider the sound and visual dynamics of the chapel/room

have a coffee hour or discussion afterwards put out LRY materials, People Soups,

program packets, etc.
service should have continuity with theme 5. Design a program with your order of service, words to music, responsive readings, explanation of theme, names of participants, acknowledgements of help, notices of LRY activities, LRY's purposes. Be creative, if possible, with graphics and a cover design. Check with your church office about printing.

about printing.

6. Assign specific responsibilities and roles to members of the group. Include everyone, if not in the actual service, the the planning, set-up, etc. Make sure each person knows what to do and when.
7. Have dress rehersals well in advance so that you can take care of forgotten details . Put publicity in your church newsletter,

bulletin boards, etc.

GOOD LUCK - please take black and white
pictures and send them to People Soup or the

UU World with a short article about your

-Abbe Biorklund

4



YOUTH CAUCUS

The Unitarian Universalist General Assembly is an annual event that lasts about a week and is made up of a collection of business meetings, exhibits, workshops, worships, lectures, dances, concerts, and parties. Every church and fellowship in Canada and the U.S. may send delegates to the GA, plus any-

UU youth who were attending the GA decided to start their own caucus. Over the next three GA's the Youth Caucus has evolved into a fairly strong, well-organized group of people who are generally listened to and noticed by the constituency.

The Youth Caucus has regular meetings at the GA. In these, they discuss the business before the General Assembly and which of the business items are important for the Youth Caucus to take action on. The General Assembly votes on business and general resolutions which they feel are important to the UU move-ment as a whole.

At GA many interesting UUs are joined together, not by religious doctrines, but by a feeling of fellowship. This fellowship is formed through basic free religious ideals, a need to share and learn together, and the ac-tualization of ideals such as peace and poli-

tical and social justice. LRY has a great tical and social justice. LM has a great deal in common with the UUA; both have similar ideals and attitudes. Lately I've found that many of the UUs that I meet were once LRYers. As they got older, they became active in their churches or other UU concerns like the UU Service Committee and the UU-UI.

one may attend as a non-voting observer. Are you interested in going to the GA Starting at the 1974 GA in New York City, and participating in the Youth Caucus? As LRY liason to the Youth Caucus, I'd like to see better organization and communication concerning group goals before the GA in 1978. If there is enough interest, I would also like to co-ordinate non-GA Youth Caucus activities having to do with youth concerns. The 1978 GA will be held in Boston at Boston University, June 18-25. I would like to see this year's Youth Caucus make a guide-to-GA handbook which explains business resolutions: their purposes, mechanics, and processes. I would also like to co-ordinate housing and food for youth so we don't run into the problems of the past But to do this I have to hear from you. I you're interested in being on the Youth Caucus mailing list, please write me.
Abbe Bjorklund

25 Beacon St Boston, MA 02108

LRY PURPOSES (excerpt from Liberal Religious Youth, Inc.

ARTICLE II. Purposes

By-laws)

Section 1. The purposes of this corporation

to unite liberal religious youth to build understanding and cooperation be-tween youth and adults in the liberal religious movement

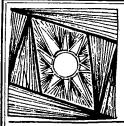
to help individual young persons grow in: Dealing creatively and imaginatively with religion as the most exalted quality and spirit of living.

Nurturing the distinctively liberal tradition in religion: freedom and responsibility of belief, the free and questing mind, The use of reason in religion and respect for the individual integrity and dignity of every person,

Achieving a responsible and durable faith through personal and group experiences of learning, service, and worship, Becoming creative and realistic contributors to the achievement of a just, peace ful, and united world community, Understanding and practicing the privi-ledges and responsibilities of a governing

Section 2. In addition, to provide for the effective implementation of these purposes through youth-run structures, programs, and

system that embodies these ideals.



FEDS' UPS AND DOWNS

THE UNIVERSAL 9 FORCE, cont.

BAY SHORE- A day rally scheduled for late February or early March is in planning, and a newsletter is being printed and should be out by the end of January.

CONNECTICUT VALLEY/CENTRAL MASSACHUSETTS FEDERATION (CVCMF) - A new fed. is born. Conn. Valley and Central Mass. have merged to become CVCMF. We've planned two upcoming conferences and a renewed bit of strength. For further information contact: Karen Lee 300 Howard St Northboro, MA. 01608

GODARFUL/OVF- We are planning two more conferences and another Leadership Train-ing conference in early spring. The next ing conference in early spring. The next conference will be in Columbus, Ohio some-time in February. The board has been having many controversies over the age limits. We are trying to improve communications between the churches and locals. Our biggest problem is apathy with the newer members.

LSD participated with SAM and SUNCO in the Winter Tri-fed conference "Nexus" that was held in South Carolina. The February free fed. conference will probably be in Birmingham.

MVF- MVF is thriving rich and full of life. Even the Kansas corn is smiling in the sun.

NSF-melt snow. The next conference NSF will ded. Most people have the plague and we are spreading it too, through contact. The newspaper should be out very soon.

RMF- RMT is here, and in the process of planning two conferences, as well as Sun. morning workshops.

SUNCO- SUNCO is doing very well and on the upswing. We have new locals starting in Boca Raton, South Miami, and Clearwater. We are planning to have our Mid-winter conference in Gainesville, and out east conference in the Ocala Natural forest. For more info., write: Diana Filippi 770 W. 72 Place Hialeah, FLA.

33014

MBF- The Lexington local is planning a mid-winter conference for February at the Lex-

MAF/DVF/JAF- Summit and Orange locals spend some time together. Rock Tavern local is planning a spring conference where they will aim to affiliate with continental LRY. Come on people, there's so much potential for you all to be strong!

REGIONAL COMMITTEES
(for addresses of these representatives, see
the local group directory, federation executives sections)

Betty Boop North Star Fed-O'Taiwan Day Missouri Valley Fed-Gretchen Jones TOAK-Nina Martin eafoam-Clay Vernon SAM NEWT-no contact

Southern North America Regional Committee Lower Southern District Federation-Betsy Ja-

Suncoast Federation-Diana Filippi Southern Appalachian Mountains Federation-no

Lakes Area Regional Committee (LARC) Central Mid-west Fed.-Mick Levine Cocarful Ohio Valley Fed.-Suc Colpetzer Mohawk-Rancy Lee Colvill Phoenix-no contact Niagra Frontier Fed.-no contact

Saoc Sew Region
Pacific Southwest LRY-Norm Randall Raccific Southwest LKT-Norm Kandal. Rocky Mountain Fed.-Jenny Bridges Starr King Fed.-Katrinca Sahili Fed.-Liz Blakemore

Eastern Regional Organization(NERO) Ted Altenberg 6 Orkney Rd. #41 Brighton, Na 02146

North East Regional Committee (NERC)
Connecticut River Valley Federation-Moira Doyle Narragansett Fed-Ellen Titus Bay Shore Fed-Phyllis O'Donnell Massachusetts Bay Fed-Danny Gediman Hosea Ballou Fed-no contact New Hampshire Fed-no contact Down East Fed-no contact Tu'Tutotoeotm Fed-no contact Eastern Canadian Fed-Jane King

Mid-Atlantic Regional Committee (MARC)
Greater Washington Area Fed-no contact Delaware Valley Fed-no fed contact Jersey Area Fed-no fed contact Metro Area Fed-Tracey King Long Island Area Fed-non-existant

MERGERS

– Barbara Dykes

In the past few Months, many LRY federa-tions have merged with each other. The one we know of are:

GODARFUL and Ohio Valley Federation to form GODARFUL/OVE Central Massachusetts Federation and

Connecticut Valley Federation to form Connecticut River Valley Federation

Eastern Canadian Federation, Phoenix Federation, and Niagara Frontier Federa

Why do federations feel the urge to merge?(Sorry about that folks) Well, I can think up two reasons: 1) To have more members (because the feds involved may be losing members, also seeing old friends from other feds more often), and 2) For one federation to have the support of another stronger fed.

I feel like some mergers are a good ide such as the recent merger to form CRVF. But some mergers, like the other two mentioned are unpractical. For one thing, alot of the reason feds may be losing members is because a strong effort is not being made to field trip to new and existing locals, recruiting new members and also reinforcing existing locals who may need an extra boost. That is the job of federation field trippers.

The function of Regional Committees is to provide reinforcement and support from other nearby federations. Regional committee are composed of the continental representa-tives from each federation. The idea behind regional committees is to share federation programming ideas, to aid each other in times of need, and to have conferences once or twice a year. Presently the LARC (Lakes Area Regional Committee) is the only active regional committee. Other federations are sharing bi-feds and tri-feds, but the structure of the regional committee is not being utilized. Also, the vast area covered by merg ed federations is not a small enough area to provide the kind of support group (through having nearby weekend conferences, and nearby locals) that is needed by the average high school aged LRYer.

Regional committees can be effective if utilized. This executive committee, in the very near future, plans to initiate a strong

campaign towards the reviving of regional committees. We hope that feds will in turn also work in this direction. We also plan to include more information on this in upcoming issues of the Soup.

I get into good-hearted arguments with various friends about categories in music. They consistently follow the same form:

consistently follow the same form:

Me: Hey, listen to this record! This
music is really incredible!

Friend: Sorry. I don't like "Jazz".(or
any other category that's handy)

M: This isn't "Jazz"! It's music, produced by human beings on instruments designed for that purpose. "Jazz" is the
record company's way of making it easier
for the record store people to put this
record in a bin.

record in a bin.

F: But I like the Grateful Dead! Mhy can't you play something normal, something familiar?

M: I like the Dead too! How do you ex-

M: I like the Dead too! How do you ex-pect to enjoy music if you only want to hear what you've heard before? F: I like what's on the radio. This station (usually some progressive FM station) plays the music I like. M: You're letting the radio tell you what you like or don't like? My not listen to as many types of music as you listen to as many types of music as you can, and keep the ones that make you feel good?

can, and keep the ones that make you feel good?

F: Sorry. I don't like "Jazz". I have virtually given up arguments like that because they never seem to go anywhere. Categories are a very handy way of blocking out a bunch of experiences. If you feel that you don't like a certain category of musical experience, then you are denying yourself the things that particular music has to teach you. Most people listen to music beacuse it reassures them that they are who they think they are. They can make definitions about what labels are "hip" to use, and which ones aren't; which parts of their personality are "hip" and which ones aren't; what kinds of music are "hip" and which ones aren't. What that means ultimately is that the energy they could use Isitening to music, they spend on defining which musics they want to listen to. What a waste!

A particular kind of sound activity that i work with is called "free music." What that means is that people get together and play, without talking it over beforehand, reading notes off a page, or any other way of determining what's going to happen. People who play alot of free music usually wind up feeling very religious about the process.

Mhat it means is that you play what you feel like playing, and listen, to see what kind of music is in the air. If you hear a different rhythm, then play that! No mistakes! No experts! No virtuosi! Nobody telling you you played well or poorly! Just listeners with instruments. If you listen and accept, then any sound you make is fine. If you try and direct your fellow musicians to play something that you feel comfortable with, you'll fall flat on your face.

Any of you who were at Continental Continental Continents. F: Sorry. I don't like "Jazz"

fall flat on your face.

Any of you who were at Continental Con-ference might have gone into the Rec Hall on Tuesday to find an incredible array of instru-ments and people. Huge loud crashes, banging on drums, droning away at the Bow Chime, plonking on an accustic bass, blowing trum-pets--nobody telling anybody what to do--just listening. I remember it as a very exhilara-ting experience. Listening to the tapes I am struck by the incredible changes in tarture. ting experience. Listening to the tapes I am struck by the incredible changes in texture over a very few moments, struck by the fact that it all sounds great! A little weird, a mite outer-spacey, but great nonetheless. I remember people coming in, a little uncertainly, and picking up a rattle. Other people smiled at them. They moved around, checking out the incredible variety of sounds to be leard. They were part of a leaderless music music that was all content and no form. N mistakes. Wow. That's a heavy thing to deal with if you've been raised to believe certain ypes of music are inherently better than other types, and that musicians who play one type of misic are inherently better than musicians who play other types.

cont. on pg. 16



Faradigm Breaking #1 10

A smooth flow of movement and thought A smooth flow or movement and thought
Feelings that course electrically thru my awareness.
I found myself dancing; pushing my body
To the limits of my control; so that
I could find the limits of my control;
So that I could reach beyond...the limits of control.

Push awareness to the limits of the paradigm; So that I can $\frac{find}{I}$ the limits of the paradigm; So that \overline{I} can go beyond the limits of the paradigm.

To create a new paradigm.

For I want a paradigm; freedom is too Outre for my taste; that is to say, FREEDOM.

For I am a dancer, but I wish to stay within my body; For I think and I wish to stay within my thoughts.

For I think towards mutual respect and love; And I wish to stay within those boundries...

I am part of the river ... And the river carries me to all of you...
And you are all part of the river.

I would give you everything, All that there is to give which is worth giving For you are the paradigm, And I am giving you yourself... For you have made me as I am

For you/'re love.

paul h pigman----paranaught

NOTE .

Suburbia (sung to the tune of "America") by Steve Glasgow Mitch Glasgow Tom Smith

Suburbia, Suburbia For well-kept lawns of green For Cadillacs and LTDs

and burning gasoline! Suburbia, Suburbia God turns his back on thee For LAZ-Y-BOYS

of Nogahide and R.C.A. T.V. ! T. V, 's) BOXES

> Rum together arms outstretched beaut i ful physical communion sacred time sharing love feelings bodies expressing unknown beliefs sharing every moment used to capture the holiness of these few precious moments, this timefor there may never be another

> > -Brenda Holmes

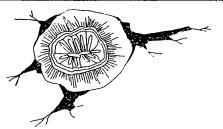
To Breaking Chains and Finding Love

I've searched

Without To find my own space Within And here 1 Reaching with my hands To send music Soaring on wings of feeling From soul to soul Each new discovery Adding a color To my rainbow Flooding What once seemed Like eternal emptiness With a joy That once lived Only in my dreams And my spirit smiles As I strut my way Into a long await Sunny day

-10/11/77 2:09am Eddie Hollinsed

6/12 & 23/77



Starwonder: A view

6/19/77

a nameless perspective...a vision of unity... a known perspective...of chaos... a collage and consolidation... a bright hope gleaming in the eye of the beginning atom...
all the people, places, things, noises, sights, minds, thoughts...
a mishmosh in unification...
Starstruck...the sound of the universeses existing... swirling interrelationships the vortex, myself... unity and chaos reaching...(for each other) Singing bird of the sacred heart...(?)...(!)
a continent wide set of intersections...

wishing to become the centre part...

php------paranaught

POETRY

Nirvana

C3

I am one The world and universe flow within me, and i within them. and I within them,
My consciousness stretches outward,
embraces everything;
it expands with the vastness of the universe,
it flows with the gentle winds,
it rides on the crests of waves.
Everything is united through me as I am united through everything.

The mountains are my shadows, the streams are my blood, the winds are my breaths, the light is my thoughts.

I see all, I feel all, I know all, I sense all, I breathe all. I am, for the first time in my life, Aware of the beauty that surrounds me.

I am but one wave in the ocean of life, but i am that wave which unites the ocean to the sand, the fish to the shore, the boat to the harbor. 1 am complete.

-Brenda Holmes 2/10/76

Life After LRY

A quiet, late fall evening in Maine A small town A small college A small college
No, I am not a student
But looking for companionship
I end up at the college
Looking at Bulletins and the like
I catch-from the corner of my eye I catch- from the corner of my eye a familiar-looking magazine on Newsprint Lying in the "Junk Mail" Box. It's People Soup- and a picture with me in it on the Continental Centerfold. "Wow"- a feeling of excitement wants to show it to someone. The address says Diane Scheinok- College of the Atlantic, Bar Harbor, Maine.
Diane Scheinok- Who is Diane Scheinok? No one knows

NOTE: (LAY-2-BOY

RECLINING

CHAIR

Nalking home, The dark windy isolated streets of Bar Harbor Anxiously awaiting the opportunity to read this People Soup When I do: Hey I know David Innes And that guy and that girl I was there, and...

I feel alone far north, up in Maine Country away from Home friends and LRY friends Remembering Conference with my hair down Swaying in a people euphoria

touching people feeling warm I wonder if, maybe, there is a conference

there was fun and highs with people song and dance finding someones head in my hands Running around with shoes or other items removed. Though
I see, I am Here
This is Bar Harbor Maine Isolated America in the Fall All Those faces, places, lovers, and friends are separated from me. And as I've always known I am alone Working towards Love and God through the Uniqueness of my physical Self existance I know that there will always be people when I do feel in touch
And there will always be good
memories of the times I've enjoyed so
much with All You Folks.

-Jeffrey Stuart Weis !!!

Time: here now

with a friend...taken my hand...and i take friends'...
energy exchanged through palms and fingers...
we together...synergize...and validate the spark...
we will see how far unity road reaches...
in the place that joy and happiness mark...
it needs no explaining...just feeling...

wordless, each gazes harmoniously at the other... personality tendrils intertwine...and merge...
just for a moment, we decend/ascend/scatter into one..
Time/No Time...infinity crammed into minutes... and silently, our mutual tides surge...
and we are dreamers dreaming a reality...

we are realities realizing a dream.

paranaught

U-U_{ISM}: a personal view

~(⊗% by John Atadan

I am losing much high value in my re-spect for Unitarian Universalists, both on the whole and individually. I've been a member of the Unitarian Universalist denomination for the last three-quarters of my twenty year life. This loss of value stems mainly from a lack of depth in phil-osophical thought on the part of many U-Us. It seems that the average U-U's way of life controls their religion, instead of their religion controlling their way of life. Lack of philosophical thought is an ever present problem which must be rec-

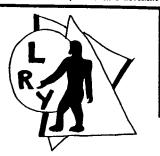
As I recall my days of Sunday School, the most prominent memories are of film-strips with records, telling me of other religions; how they started, the bloody spread or decline, the holidays, bizarre costumes, and peculiar lifestyles. They never seemed to tell us why. Why does any person have any reason to believe any differently beauty that the second to the second to the second to be second t ferently than any other? Why is religion so ominous to homo-sapiens? Is it solely Now don't misunderstand me, I think the question "Why as the bear upon once or twice, but there was no real motivation" for thought. I realized this to be true with most of my classmates. We looked on "Why?" as a chore, like math, and so we "Why?" as a chore, like math, and so we tossed about paper airplanes.

Philosophy, until recently, has al-ways been a part of my herocabulary, rather than vocabulary. Herocabulary is a word I made up for words that I recognize the def-inition of, and use them on occasion, but I don't really understand them because I haven't experienced it. Words like existen-tialism and nirvana are herocabulary for most people. Dishonesty and hurt are two common vocahulary words. Philosophy, how-ever, for myself, was herocabulary until I woke up" (woke up implies being more

aware of myself).

I believe that many Unitarian Universalists are taking too long to "wake up" if they ever do so. It may be easy to blame it on a lack of interest on the children's part (we all were children at one point, many of us still are too!), but I think it's easier to blame it on a lack of belief, conviction, understanding, and emphasis on the part of the elders. They, like children, treat Sunday School like public school; like math and history. where's the philosophical thought and under-standing? It seems to practically have been replaced by nothing, leaving a void of thought.

I see trends in the church that lead me to believe that the church flows with the political times in America. political times in America. Lately been a more liberal attitude. Liberal in relation to women (the women's movement



This here is the old LRY symbol, abandoned in 1974 because of it's sexist implica-tions. At that point there were attempts to create a new symbol but no conclusion was ever met. Therefore, at the 1977 Summer Boards a directive was made to find a new symbol. This directive hopes to provide an expression of the spirit of LRY in one specific art form we can all relate to.

The symbol will be printed in our Creative Contributions issue. Contributions are welcome anytime up till our deadline June 1. At that point you will be free to vote on the symbol of your choice. Results will be presented at the Summer Board meetings 1978 where a final decision shall be made. Please send symbols to: I.RY-People Soup

25 Beacon Street Boston, MA 02108

which has lost alot of its spark), sex, and war. Shouldn't you form these attitudes he-fore it reaches the time when you are forced to deal with a situation? If not, many times the attitudes are formed by society's pres-sures within and without the church, rather

than deep personal thought.
Unitarian Universalists are not forced to think deeply, as much as forced to make more momentary type decisions. The church does not instigate new thought in many areas, but where does the new thought plant

When I say I'm losing "high value" in my respect for Unitarian Universalists, I want you to realize that I respect everyone.
"High value" respect for U-Us now appears to
be an illusion I was giving myself, caused
partially by misunderstandings, to make me feel better about myself. I was more close-minded than I realized or cared to admit. I have been trapped in the Accept-Reject Speed Thought (ARST) patten, which we learn at an early age. The idea behind ARST is that we can make a good, sound decision, quickly, without really thinking about it. Acception and rejection are definites, and when said in a definite tone of voice, you can even fool yourself into thinking that you know what you're talking about. Fooling other people is an easy thing, especially when you surround yourself with yourself. ARST is taught in a very subtle way. When we are young and innocent, we are taught what is good and had, without having the reasons is good and had, without having the reasons for why it is so asked or explained. Something is good. Something is bad. Yelling by a child (for no apparant reason to the parent) often brings on a response similar to "Stop that this instant!" from the parent. Yelling is bad. Watching too much T.V., bedtime, dinnertime, writing on walls, and raising hands in class are all examples of how ABT is taught. Because it is such a how ARST is taught. Because it is such a basic thing in most everyone's life, most everyone does it. Rejecting the establisheveryone does it. Rejecting the establish-ment, long hair, marijuana, war, public edu-cation (i.e. History has no bearing on my life now), and rock and roll music are com-monly rejected speed thoughts. Some commonly accepted speed thoughts are Van Gogh paintings, alcohol, and "Wow, I'm in love! I believe that many people fall flat on their face, and make happiness a much more difficult goal to achieve because of ARST. It is rumored among many reliable sources that I have been compared to Charlie Manson by a respected member of my church. I believe

that this is a result of ARST.
Progressive thinking, this is another phrase of mine. Unfortunately, it may very easily become part of many people's heroc ulary. Progressive thinking is thought that stems from the very basics of thought and progresses to the thought at hand. The idea is to make very basic decisions about yourself, nature, humankind, and all of what is unknown. Sometimes decisions are difficult, but you must build logically around the undecided. When a decision is made to fill a gap it is time to restructure the basics, appropriately, in your life. From these basic thought-beliefs stems the answers to many questions. Progressive questions, thoughts, and answers is like building an evergrowing, cumplex house of blocks. Progressive also means that you should be readily adaptable to



WALACE RIZNINSAMUNI OF TOROLIA. NEW JERSEY, IS FRANKY CONVINCED THAT THE COUTER OF THE UNIVERSE IS. IN FROT HIS OWN NOSE!

.....

page eleven

change. Adaptability causes a change in answers as new questions arise, due to an

open mind and a desire to be progressive.
I've lost a lot of "high value" in m respect for U-Us because I think that many of them, who do not know what their beliefs are and are not thinking about them, are hiding behind impressive sounding phrases. Phrases like "Unitarian Universalists believe in what they will. I don't think I believe in God, but I keep an open mind"

or "I believe in the good of man... uh, I mean... humankind" or "I believe in myself." Phrase users #1 - Everyone believes in what they will. How much have you really thought about God? Do you really have an open mind?
Phrase users #2 - What is the good of .

humankind? Why is humankind?
Phrase users #3 - Define self in deep
thought, for yourself, not your neighbor.
You don't have to prove anything to anyone, more than to yourself.



I don't like to think that Unitarian Universalism is geared towards the rich in

Universalism is geared towards the rich in money and the lazy in mind, but I sometimes do. Maybe I have too much of an overwhelming desire to meet people with deep thoughts. Hey, isn't humankind the lowest form of life with the ability to think? Isn't thought a human need? If it is, then start thinking out your own thoughts. Who knows, it might keep you from getting bored someday! Benlies are welcome and desired Replies are welcome and desired.

> John N. Atadan 615 Halstead Rd. Wilmington, Del. 19803





"Yes, Virginia,

There are Winter Boards"

by Danny Gediman

Yes-siree-bob folks, once again the Youth of Liberal Religion hath spake. (
the 26th of December through the 1st of January, the LRY Board of Directors met in Evanston, Illinois to form, review, and/or

change policies of this corporation.

Many important things were accomplished at these meetings. There were reports from federation liasons, the Executive Committee, Judiciary Committee, Continental Conference Committee, Executive Committee Continuity person, the continental YAC, and the SCOYP report among others. The Board voted to postpone any change in the decision on the ageism and Moderator proposals passed at Summer Boards '77 until this years' Summer Board meetings. The Board also voted to encourage fieldtripping within their federations.

It was voted that this years' Judiciary, Executive, and Continental Conference committees write formal continuity reports for their sucessors to assure better

and smoother continuity.

Considerable time was spent during the course of the meetings discussing the re-port of the Special Committee on Youth Pro-grams (this will be discussed at length in the next issue) and the Tom Greenspon proposal (discussed at length in the previous issue). All in all much was accomplished and a good time was had by all. Chow!

LOST at Continental Conference: One faded jean jacket with an upside down flag with a "Custer had the flag. We went through alot and ! miss that jacket- it's good for a hug and a thanks (gladly pay postage). Send to: Mick Levine; 250 N. Forest Ave.; Oak Park, III.

¹² L.R.Y. Local Group Contacts

The following is a list of all the LRY local group contacts (affiliated and unaffiliated with federations). Included is a list of federation executive committees. By this list it is apparent that a great number of LRY locals are not affiliated with federa-tions. That's really too bad, because federtions. Inat's really too bad, because rederations can act as very good support systems for LRY locals. It's simple for locals to get together, write a constitution, elect officers, and thus become a federation. Continental LRY would be glad to lend a hand in this process. Then, having a common bond, locals can share times together with each other as one group, as a federation.

The great number of unaffiliated locals

shows that many field trippers for federa-tions aren't doing their job, either on the fed or the regional level. Field trippers are responsible for starting new locals and existing locals. Continental liaisons are mem bers of an executive committee, a regional committee, and the LRY continental board. One of the responsibilities of regional committees is to lend a helping hand to other feds in the region that are in trouble. Re gions alos form good support systems for federations.

The complete structure of LRY works very effectively, keeping feds and locals healthy, if LRYers would put a more genuine effort into keeping it together. Please, everyone,

DO IT NOW!!!

Phyllis O'Donnell 24 Grafton St. Brockton, MA 02401 (617) 583-7442

publications and communications: Lisa Bithell 675 W. Chestnut St. Brockton, NA 02401

finances: Janet Swain 12 Mitchell Ave. Scituate, NA 02066 (617) 545-2325

fieldtrippers: Freddie Forsgard 49 Daedalius Circle Scituate, NA 02066 (617) 545-1840

Willy Mitchell P.O. Box 797 Brockton, MA 02403 (617) 586-9315

| Bay Snore Federation(BSF) | Local Group Contacts | Brockton Local | Phyllis O'Donnell 24 Grafton St. Brockton, MA 02401

> Duxbury Local Julie Sakarasian c/o 1st Parish Church Tremont St. Duxbury, MA 02332

Scituate Local Janet Swain c/o 1st Parish Church 330 1st Parish Rd. Scituate, MA 02066

Central Midwest Federation (CMF)

continental liaison Mick Levine 250 N. Forest Ave Oak Park, IL 60302 (312) 383-8430

Northern Illinois Rep. Treasurer Jim Sechrest 55 Codorus Rd. Aurora, IL 60538 (312) 897-2036

Wisconsin Rep. Publicity Director Brian Bendlin 10437 Wasserman Ln. Green Bay, WI 54301

Youth/Adult Committee Rep. Diana Wheeler 741 Riford RD Glen Ellyn, Il. 60137 (312) 858-1136

St. Louis Rep. Ombudperson Lindy Willnow 7432 Cornell University City, MO 63130 (314) 862-0657

Indiana Rep. Youth/Adult Comm, Rep. Tom McIlwain 1711 N. Salsbury West Lafayette, IN 47906 (317) 463-5668

South Chicago Rep. Publicity Director Mary Saich 10548 Central Park Ave. Chicago, IL 60655 (312) 445-9161

Southern Illinois Rep. Board Coordinator Loren Harris 716 W. Iowa Urbana, IL 61801 (217) 344-7326

Northern Chicago Rep. Lauren Scott

Local Group Contacts
Brookfield, WI Local
A.C. Tetzloff (advisor)
5151-J S. 13th
Milwaukee, WI. 53221
(414) 282-5618

MADison, WI Local Suzanne Askey 2105 Regent St. MADison, WI 53705 (608) 233-7900

Racine, WI Local Melanie Tower 2003 Chatham St. Racine, WI 53402 (414) 633-9141

Champaign-Urbana, IL Local Loren Harris 716 W. Iowa St. Urbana, IL 61801 (217) 344-7326

Beverly (Chicago)Local George Sarch 10548 S. Central Park Chicago, IL 60655 (312) 445-9161

Park Forest Local Dan Snyder 182 Westwood Park Forest, IL 60466 (312) 748-5734

Geneva Local Jim Sechrest 55 Cordust RD Aurora, IL 60538 (312) 897-2036

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Eliot Chapel Local Linda Willnow 7432 Cornell University City, MO 63130 (314) 862-0657

St. Louis (1st Church) Local Robert Terhune 8139 Blueberry Berkeley, MO 63134 (314) 521-6076

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secretary/treasurer: Karen Lee 300 Howard St. Northborough, MA

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Hartford, Ct. Local Tom Simon 51 Linbrook

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Northborough, MA Local Karen Lee 300 Howard St. Northborough, MA

Stratford, Ct. Local c/o UU Church of Greater Bridgeport 96 Chapel St. Stratford, Ct. 06497 (203) 378-1020

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(216) 352-3698

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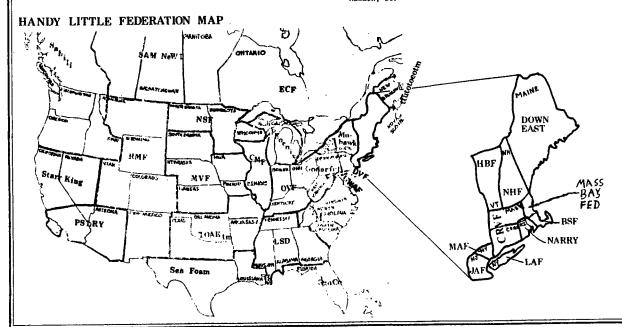
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Pittsburgh, PA Local South Hills Gail Wolkoff 147 Highland RD Bethel Park, PA 15102

Pittsburgh, PA Local Shadyside Lisa Tamres 5652 Phillips Pittsburgh, PA 15217

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publications: Mark Anthony 2811 Brett RD Huntsville, Ala. 35810 (205) 859-2812

fieldtripper: Ellen Beattie 1154 Milmar Dr. Atlanta, Ga. 30327 (404) 355-0215

business director: Robin Stubbs c/o F.H. Montgomery 536 6th Ave. Laurel, Miss, 39440 (601) 426-2546

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Atlanta, Ga. local (Cliff Valley) Lucia Burgess 1831 Walthall Dr. Atlanta, Ga. 30318

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co chairperson: Tracey King 10 Forraine Rd. Summit, NJ 07901 (201) 273-3790

treasurer: Phil Leger RED #3 So. Mtn. Pass Peekskill, NY 10566 (914) 739-7713

secretary: Serena Castelli 69 Greendale Pd. Scarsdale, NY 10583 (014) 725-2177 MAF cont. continental liaison: (see Tracey King)

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7777777777777777777777777

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(617) 877-2697

vice president: Claire Humphrey 34 Lombard St. Newton, MA. 02158 (617) 244-1452

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treasurer: David Russell 6 Pilgrim Dr. Winchester, MA. 01890 (617) 729-8128

fieldtripper: Greg Sanford 33 Village St. Medway, MA. 02053 (617) 533-6202

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4th Unit. Soc. of Westchester PO Box 17 Mohegan Lake, NY 10347

The Comm. Church of NY 40 E. 35th St. NYC, NY 10016

Mass. Bay Fed.

1st Parish Ch. Unit. PO Box 56 Bridgewater, NA 02324

Unit. Chur. of Marlboro & Hudson PO Box 176 Hudson, MA 01749

1st Parish PO Box L Bedford, MA 01730

Arl. St. Church 355 Boylston, MA 02116

1st Parish Univ. Church PO Box 284 Stoughton, MA 02072

Mohawk c/o churches

UU Fellowship 4 Palmer St. Plattsburg, NY 12901

1st Universalist Soc. 250 Waring Rd. Syracuse, NY 13224

UU Fellowship 109 Brown's Rd. Huntington, NY 11743

Missouri Valley Fed.

Shawnee Mission Unit. Society 7725 W. 87th St. Overland Oark,KS 66212

Unit. Fellowship PO Box 81 Lawrence, KS 66044

All Souls Unit. Chur. 4500 Warwick Blvd. Eansas City, MO 64111 Unitarian Society 625 N. 6th St. Burlington, LA 52601

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Durham UU Fellowship PO Box 6 Durham, NH 03824

UU Church Union & Myrtle St. Manchester, NII 03104

Unitarian Church c/o Ms. Joan Young Glenwood Ave. Franklin, NH 03235

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UU Fellowship 1296 Montgomery Tuskegon, MI 49441

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Ist UU Church 4027 E. Lincoln Dr. Paradise Valley, AZ 85253

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Walter Miller 207 Oxford Cir. E. Richmond, VA 23221

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Starr King Fed.

Unitarian Fellowship Of Stanislaus County PO Box 1318 Modesto, CA 95384

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registrar Robyn Hollbrook (same as Darren Orr, above)

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Fayetteville, Ark local 43 S. Gregg Fayetteville, Ark 72701

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Ridgewood, NJ Local Jennefer Brett 36 N. Hillside Place Ridgewood, NJ 07405

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U.U. Church 219 N. Pearl St. Stockton, Ill. 61085

Unitarian Church 1330 Ridge Evanston, III. 60201

The Unitarian Church 4848 Turner St. Rockford, Ill. 61107

Unitarian Church 17 W. Maple St. Hinsdale, Ill. 60521

Lake Shore U.U. Society P.O. Box 177 Wilmette, Ill. 60091

All Souls 1st Univ. Soc. Williams Chicago, 111. 60619

U.U. Church 908 Hamilton Blvd Peoria, 111, 61603

U.U. Church 875 Lake St. Oak Park, Ill.60301

Valley Fed. Area

U.U. Society of No. Fairfield Pickett's Ridge Rd. R.F.D. #3 . REDDING, CT.06896

U.U. Society, East P.O.Box 3250 Talcotville, CT.06066

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Deleware Valley Fed.

Bev Mauger 355 Laurel St. Pottstown, PA 19464

Cherry Hill Local Mendy J. Lucas 340 Hendrickson Ave. Woodbury, NJ 08096 c/o churches
Unitarian Chur. Princeton
Cherry Hill Rd. R.D.#5 Princeton, NJ 08540

UU Fellowship of Centre County 709 W. Ridge Ave. State College, PA 16801

Unit. Soc. of Germantown 6511 Lincoln Dr. Phila., PA 19119

Buxmont Unitarian Fell. Warrington, PA 18976

Unit. Chur. of LeHigh Val. 701 Leehauweki Ave. Fountain Hill Bethlehem, PA 18015

Main Line Unit, Church South Val. Forge Rd. Devon, PA 19333

1st Unitarian Church P.O. Box 1474 Trenton, NJ 08607

Unit. Fellowship 420 Willa Rd. Newark, Del. 19711

Eastern Canadian Fed.

Thunder Bay Bruce Leamen 159 Hogarth St. Thunder Bay, Ont. P7A-7H1

Chio Val./Godarful Fed.

Unit. Congregation 5310 Old Mill Rd. Ft. Wayne, Ind. 46807

Unit. Fellowship of Greater Lafayette 17 S. 17th St. Lafayette, Ind. 47901

Old North Church, Unit. P.O. Box 84 Michigan City, Ind. 46360

Miami Val. Unit. Fel. 2001 Far Hills Ave. Dayton, OH 45419 1st Unit. Church 2210 Collingwood Blvd. Toledo, OH 43620

Elm St. & Illinois Ave. Youngstown, OH 44505

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4600 Tara Dr. Fairfax, VA 22030 c/o churches All Souls Church, Unit. 16th@Harvard Sts.,NW Washington, DC 20009

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Cedar Lane Unit. Chur. 9601 Cedar Ln. Bethesda, MD 20034

Unit. Chrch of Anne Arundel County 333 DuBois Annapolis, MD 21401

UU Soc. of Howard County P.O. Box 849 Columbia, MD 21043

River Road Unit, Chur. 6301 River Road Bethesda MD 20034

Towson UU Church 1710 Dulaney Vall. Rd. Lutherville, MD 21093

UU Church of Silver Spr. 10309 New Hampshire Ave. Silver Spring, MD 20903 Hosea Ballou Fed.

The Universalist Ch. 19 Church St. Barre, Vt. 03641

Church of the Messiah 41 Summer St. Montpelier, VT 03602

Jersey Area Fed.

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Stephen Linhart 61 Horart Ave. Summit, NJ 07901 c/o churches Unit, Fellowship 812 Normandy Hts. Rd. Morristown, NJ 07960

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Monmouth County 1475 W. Front St. Lincroft, NJ 07738

Unit. Church 57 Church St. Montclair, NJ 07042

Unit. Soc. of New Brunswick 176 Tice's Ln. East Brunswick, NJ 08816

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4th Unit. Soc. of Westchester P.O. Box 17 Mohegan Lake N.Y. 10347

The Community Church of N.Y. 40 E. 35th St. NYC,N.Y. 10016

Mass. Bay Fed.

1st Parish Univ. Ch. PO Box 284 Stoughton, MA 02072

Arlington St. Ch. 355 Boylston, MA 02116

1st Parish PO Box L Bedford, MA 01730

Unit. Church of Marlborough & Hudson PO Box 176 Hudson, MA 01749

1st Parish Ch. Unit. PO Box 56 Bridgewater, MA 02324

Mohawk Fed. c/o churches

UU Fellowship 109 Brown's Rd. Huntington, NY 11743

UU Fellowship 4 Palmer St. Plattsburg, NY 12901 New Leadership Packet

LRY presents the new "How To...Leadership Packet" !! 72 pages long...includes valuable leadership information for locals, federations, and regions. For all LRY leaders! information on:

Leadership in LRY Planning and scheduling a leadership development Conf. The history of LRY UUA/LRY relations Why any Structure? How to run Business meetings Why have a constitution? Model Constitutions

Finances Decision Making Brainstorming Rules Fieldtripping to locals Social Actions How to write a newsletter Programs for a L.T.C. Empowerment and motivation

end 50¢ to LRY, 25 Beacon St., Boston, MA 02108

1st Universalist Soc. 250 Waring Rd. Syracuse, NY 13224

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Unitarian Society 625 N. 6th St. Burlington, IA 52601

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c/o churches Durham UU Fellowship PO Box 6 Durham, NH 03824

UU Church Union & Myrtle St. Manchester, NH 03104

Phoenix c/o churches

UU Fellowship 1296 Montgomery Tuskegon, Mich. 49441

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Valley UU Church 1016 S. River Dr. Tempe, AZ 85281

1st UU Church 4027 E. Lincoln Dr. Paradise Valley, AZ 85253

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PO Box 813 c/o churches Bakersfield, CA 93302

Rocky Mountain Fed.

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Unitarian Church PO Box 178 Los Alamos, NM 87544

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Unit. Assoc. of Tacoma 5302 S. 12th Tacoma, WA 98465

Unitarian Church W. 321 8th Ave Spokane, WA 99204

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UU Fellowship Raleigh, NC 27607

Unit. Fellowship of Columbia 100 Wayne St Columbia, SC 29201

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Unit. Ch. of Fresno 4144 N. Millbrook Fresno, CA 93726

Unitarian Fellowship of Stanislaus Co. PO Box 1318 Modesto , CA 95384

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719 Arlington Ave N St. Petersburg, Fla. 33701

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c/o churches 1st III Church

Toak Federation

2104 36th St. Lubbock, TX 79412

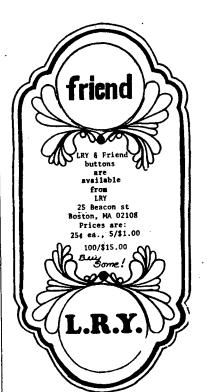
Hope Unit. Church 5127 S. Lewis Tulsa, OK 74105

All Soul's Unit. Ch. 2952 S. Peoria Tulsa, OK 74114

16



The 1977-78 Executive Committee is inter-The 1977-78 Executive Committee is interested is compiling a new songbook of LRY songs, chasts, responsive readings, etc. Your contributions are essential to make this songbook truly representative of LRY. So folks, if you've got some new tunes or old favorites you'd like to see preserved in a continental songbook, please send them to LRY Songbook 25 Beacon St. Boston, MA. 02108 Remember: The more you put into LRY (or anything else), the more you get out of it!



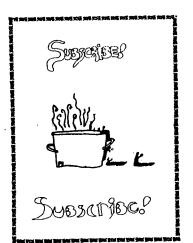
ATTENTION ARTISTS!!!!!!!!!!

ATTENTION ARTISTSTITITITI
Artist in the Field
This is your opportunity to get a nibble from the Soup. People Soup needs graphics!!! We need an artist who is wanting more exposure for his/her work. This artist would be paid a Soup's portion of \$10.00 per issue (6 issues, 6 week intervals) in return for their concentrated artistic efforts. Graphics relating to themes of upcoming Soups would be most appreciated. We ask that portfolios be sent to: People Soup 25 Beacon Street Boston, Massachusetts

02108 Unfortunately we cannot afford postage for the return of all graphics.
Therefore, it would be swell if you considered them a contribution to OUR Soup. Please make all graphics 9"x 12" black and white ink originals ...

WRITER IN THE FIELD

People Soup needs articles of pertinence to the themes of our issues. Therefore, in order to encourage some solid vegetables we are giving a \$10.00 prize for the writer of each cover story article. Therefore, anyone can make a little cash and be an all around greater person by researching or taking action in one of the following issues:



cont. from ρ . 9

The group I am a part of is a Free Music collective. We have no leaders; right now there are three of us--there have been four. We are simply very good at listening, to each other and to the sound around us. When we play together, we very often start at exactly the same time and finish in unison. But there is no planning. Last night I played a duet with the trumpeter. We played, bass and trumpet, for about six minutes. We were barrelling slong together at high speed, when we suddenly heard the ending. We stopped. Together, on the same note. We looked at each other and grinned. That, to me, is what music is all about.

A DISCOGRAPHY OF VARIOUS INTERESTING SOUNDS

Ornette Coleman

The Shape of Jazz to Come (Atlantic)
Skies of America/ Science Fiction(Columbia) Dancing In Your Head (Horizon)

Don Cherry (Horizon)
Relatively Suite (J.C.O.A.)
Charlie Haden:

Liberation Music Orchestra (Impulse)

Silent Tongues (Arista) Spring of Two Blue-J's (Unit Core)

Oregon: Distant Hills (Vanguard)

Live (Vanguard) Ravi Shankar:

Music Festival From India (Dark Horse) In Concert (World-Pacific)

Vasant Rai: Ragas of Meditation+Happiness (Vanguard)

Spring Flowers (Vanguard) Harry Partch:

The World of Harry Partch (Columbia)

Terry Riley:
A Rainbow In Curve of Air (Columbia)
In C (Columbia)

I highly recommend the entire Nonesuch Explorer series-a huge catalogue of fascinatling music from all over the world, superbly corded, attractively packaged, and cheap! Check it out: Golden Rain (Balinese Gamelan Music); Songs and Dances of Kashmir, volumes I & II; Ladakh (music from the highlands of Ti-11; Ladakn (misic from the highlands of In-bet); Sarangi, voice of a thousand colors (In-dian instrumental music); Turkey, a Musical Journey; Mbira, the Soul of Rhodesia; and so-many more that I lose track.



Mid-Continental Conference

Will be held in the Beautiful Rocky Mountains of Colorado

AUGUST 12-19

OF

AUGUST 19-26

(cost will be around \$55.00)

MORE INFO LATER!

Head Bureaucrat in charge of Things:

Craig Williamson

330 16th Street Boulder, CO 80302



THE RESIDENCE OF THE PROPERTY SE. THE NEWLY MERGED CONNECTICUT VALLEY & CENTRAL MASSACHUSETTS FEDERATIONS ANNOUNCE THEIR PLANS FOR A CONFERENCE The weekend conference is being planned for March sometime, and its co-chairpersons will be Emily and Ted Altenberg. Program will be diverse and imaginative. We hope to deal with life's crazy rhythms and patterns, cycles and situations; covering bocial actions, ecology, political systems, to mention just a few worldly topics! We will be offering fine vegetarian cuisine and worships; innumerable activities to recreate your body and soul.

Stay tuned for further information in future soups, and those on the cvf or cmf mailing lists will receive registration shortly. If you'd like a registration-publicity, or you'd like to be on our new fed's new mailing list, send name, address, zip, and phone to ted at: 6 Orkney Rd. #41, Brighton, Ma. 02146. If you have ideas, suggestions, and/or would like to participate in the planning of our conference, call ted at 617-738-7308, or Emily at 617-893-9565. See y'all there---right?!?! The weekend conference is being planned for March sometime, and its co-chairper