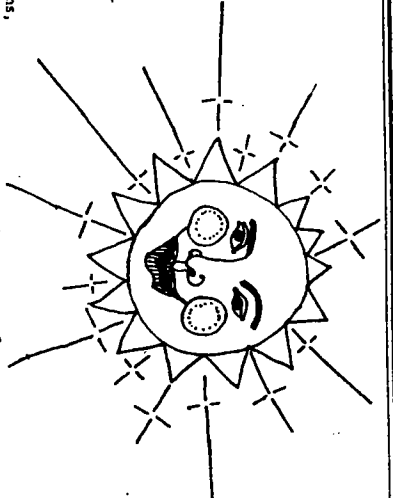


Youth Day!

Continental Youth Day approaches! This day of intergenerational worship and fun will be held on April 29, 1979. It will be coordinated by UU youth with support from their congregations. It's basic purposes are to set up intergenerational dialogue between youth and adults and to encourage fundraising for local groups. Suggested activities include a worship service, a fundraising meal, intergenerational games, workshops and discussions. Also, if your church does not have a Youth Adult Committee, it is suggested that you form one on Youth Day!

But hurry! To get your Youth Day Packet which contains the above mentioned suggestions, send your name and address to:
LRY -- 25 Beacon Street
Boston, MA 02108



ADVISOR'S NEWSLETTER

An intergenerational editorial committee is recognizing those special people: our advisors. Advisors have a unique role which often requires re-evaluation on everyone's part. This committee is compiling a newsletter where advisors can have a place to share their thoughts, concerns, and experiences with each other. Persons with a pertinent article or requesting a subscription to the Advisor's Newsletter should fill out the following form:

Name _____
Address _____
Advisor _____ Interested Adult _____
Send to Jean Starr Williams
25 Beacon Street
Boston, MA 02108

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PEOPLE SOUP



• LOOK INSIDE FOR
ARTICLES ON:
Communal Living • IRF • The Seventies • UUA Board • Budget • The Draft
Conferences • Advisors • and much, much more!

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TWIN OAKS

by Paul Lieberman

At Twin Oaks, a commune in Northwest Virginia, we are trying to create a better society, one in which cooperation, sharing, equality, non-violence, caring, and honesty are integrated into everyday life. We are trying to build a new society built on the very values that had grown in me through my LRY experience! I've lived at Twin Oaks for a year now, and I'm happy here. There are several other former LRY'ers living here, and it just so happens that we also have a UU fellowship as part of our community. T.O. and UU's seem to have a lot in common.

LRY has had a deep and lasting effect on me. After high school, I searched for substitutes that would keep my spirit growing. It was slim pickin's, even in Boston. I wanted to become a physicist, but found myself without enough real human contact to keep me from being miserable. Becoming a folk dancer helped, but it was only an oasis in the desert of my daily existence. After three years, I dropped out, looking for...something.

During that time of re-evaluation, I came across a book that was to change my life: A Walden Two Experiment, by Kat Kin-kade. In it, I read about Twin Oaks, a Kibbutz-like commune founded in 1967 in rural Virginia. It was exactly what I was looking for and needed.

Just for the record, let me say that we are not a "hippy commune". Almost all the men have long hair and beards, (or at least mustaches) and we go skinny dipping in the river, but we are much more organized than the popular image of a commune; otherwise we wouldn't still be here after 11 years.

Ideals and Practicalities

Our land includes several small creeks, woods, hilly pastures, and over 100 acres of farmable land. One of our borders is the river, where we have a boat, a dock for swimmers, a sweat hut, and two hammocks.

Making hammocks is our biggest industry (we make about 12,000 a year). We also make a "hammock chair", which has a rope seat and hangs from the ceiling. We do construction, publish and edit Communities magazine, and grow soybeans and other crops which are then sold.

We grow most of our own food and do for ourselves a lot of the work that a nuclear family would pay for, such as construction, vehicle maintenance, sewage disposal, appliance repair, etc. We're not trying to "go back to the land", but we are trying to be as self sufficient as possible without being fanatic about it. We like having electricity, hot showers along with our solar heated outdoor shower in the summers, and good shoes, and we're not able to provide all those things for ourselves, so we sell hammocks and buy what we cannot produce.

Some of our goals are hard to attain, yet we are working hard on them. For example, we are actively working on sexual equality. We have even gone so far as to introduce a new word into our everyday language. When one might say "he or she", we say "co". Likewise, "cos" for "hers" or "his", etc. This may seem like a silly thing, but we are trying to reverse thousands of years of oppression of women.

One of our ideals is "from each according to cos abilities, to each according to cos needs." We're like a big family; all our income goes to the community, and the community takes care of our needs. But our needs vary from person to person. We do try to meet everybody's needs, but we aren't rich, so we can't give each person all co wants. All our basic needs are provided for by the community, such as food, clothing, and medical care. This is instead of getting paid for our work.

Any personal property you bring with you when you join T.O. is yours...if you can fit it into your room. So stereos are okay, but cars aren't. All cars are owned by Twin Oaks. At East Wind, our sister commune in Missouri, private stereos aren't allowed. But where do we draw the line on equality? Should I not be allowed to have

cheap vacations by hitchhiking since others are afraid, or too old to hitch? Or should the community pay for all of our transportation needs? Of course, but, we can't afford it. And some of us have parents in California who will fly us home for the holidays. No one will fly me to California. What's fair? It's easy to say "everybody's equal here" but not so easy in practice. But we try. T.O. has set up ways for members to earn extra money (beyond the \$15/month we get for allowances) for special things. Two people even saved enough to fly to England last year.

Another of our ideals is to make work an integrated, satisfying part of our lives, not just a way of earning money. We work with the same people we eat, live, and love with. Most people don't do the same kind of work all week. We encourage people to work in a variety of areas, unless they really love one type of work.

I, for instance, do many different types of work. I like to cook, so I cook dinner twice a week. (It takes two people 4 hours to cook dinner for 70 people). Recently, I've gotten involved in buying food for us (about \$500 a week). I manage milk processing (turning our cows' milk into cottage cheese, yogurt, etc.). I do woodwork for our chairs and wove hammocks. I do some computer programming and take care of our bicycles, which we use for on the farm transportation and for fun.

We also encourage each person to take responsibility for some aspect of the community, be it caring for our bees and collecting honey, or organizing our school. Most members do some kind of management.

The Child Program

We have a building in the woods called Degania. It's named after the first Israeli Kibbutz (all our buildings are named after communes). Our young children live together in Degania. The building has child sized furniture, bathrooms, etc. Light switches and door knobs are low enough for a 3 year old to reach. Nothing in the building is easily breakable or likely to hurt a young child.

The children spend most of their time together in our Montessori-style classrooms, in classes of three or four (the same people they hang out with). We believe that if they went to public school, they'd learn all the sexist, authoritarian hero-worshipping crap we want to be without. They would also not get the kind of personal attention we give them.

Everyday, each child spends a few hours with one of cos parents, or some other adult co likes. They spend most of the day with our child-care workers and teachers (many of whom are parents). This way, the children have many different role-models to learn from, and parents only have to be with their children when they have the time to really pay attention and to enjoy and be enjoyed by them.

Social Life

We don't allow TVs at TO. We believe that to watch TV is to avoid thinking. Radio and magazines are okay though. We will soon be getting a videocassette recorder so we can watch TV without commercials, mostly public TV, I imagine. We probably won't have more than 5-10 hours of this a week, so it won't get in the way of people being with other people. Some people won't watch it at all. We also go to movies and other cultural events in nearby cities. But mostly, we make our own entertainment. Old time fiddle music is popular, and people play it outdoors when it is warm. Rock and roll dances happen frequently. It you're not into rock and roll, I teach international folk dancing once a week.

Non-competitive volleyball, swimming and running are popular here. Board games and bridge occupy some people. We have a cushioned conversation pit by a fire, and it makes for intimate get-togethers. Once a week, we play jazz records in that room for a change of atmosphere, sometimes playing backgammon and drinking tea in our makeshift jazz club. Hanging out in the kitchen and talking while someone makes popcorn or french fries is another evening activity.

Relationships at T.O. and similar communes, tend to be different than elsewhere. The line between lover and friend is more vague. Some friends are former lovers, and lovers are also friends. You might have a friend or two with whom you sleep occasionally (and sleeping with may be sexual or just warm and friendly) or you might have a serious, more or less monogamous relationship.

We try to make friendship and love consistent with our ideals. Sexual preference is a personal matter. Some people are heterosexual, some are gay, and some are bisexual. If a relationship ends or takes a turn for the worse, people try to work things out in a kind and caring way.

We believe that we are on the way to a life that is better for people, and better for the world. Therefore, we try to help other people who want to live the same way. We have formed a federation of communes that have similar ideals and we help each other out within this federation. So far, there are 6 communities in it. They are in Virginia, Missouri, North Carolina, Ontario, and Mexico. We hope to eventually have communities all over the country. Many of these communities hold conferences and other activities to give lectures at colleges and the such. Perhaps your LRY group or federation would be interested in sponsoring a speaker at your society. We have a slide show, too. If you're in the D.C., N.Y., or Boston area, I might be able to come and talk with your group or do a workshop at a conference.

If you'd like more information about Twin Oaks or other communes, let me know.

Paul Lieberman
Unitarian Fellowship of
Twin Oaks
Twin Oaks Community
Louisa, VA 23093



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Your contributions for this paper are
welcomed. It is made possible through
your energies, both spiritual and phy-
sical. Any contributions of news items,
short stories, poems, editorials or
artwork are greatly appreciated, and
will be considered. None can be return-
ed. Drawings or other artwork must be
black and white. We cannot pay for
contributions; the old budget just
can't stand the pain.

Address all correspondence to:

People Soup
25 Beacon Street
Boston, MA 02108

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Happy B-Day, Julia

Charlie, Chels, Chub-ubs or whatever,
so, what do you think of it, eh? You
like? PRISM should be so good. Down
with Snafu, Wally. See ya'. Big D.

To the Bjorklunds-Thanks for all
the love and care you've given
Warpole. With Much Love and
many Wet Doggy Kisses- Katrinca

ALEX BREUNING where are you? If any-
one knows about ALEX (a Dutch guy
going to school in Chicago) please
have him write me -- or give me his
address yourself. LONDON 1978 (RE-
MEMBER?)
TOM SALE
1015 W. OAK
DENTON, TX 76201

PLEASE HELP!

Hey Hermit: What the heck is there
to do in Great Barrington anyway?
--Signed, The Party Society

Janet: Will you please mail me some
of those 23 inches of snow you got
the other day? We're all dying for
some up here. I mean, like, I came
up here to have a blizzard, BUT NO!
Boston went and used up its quota
last year. Hope to see you in May.
-- With love, Dave

If any warm fuzzy youth would like
to write to a cold (but thawing out)
youth, contact me: Todd Gatewood,
2103 Garfield Ave. S. Apt B, MPLS,
MN 55405 (612) 871-1946. P.S. Any
travelers in the Midwest area stop in
and say howdy at above address.

Jen S: How's life in the woods?
How come I never hear from you?
Star is coming... Lisa

I watched the sun go up
the morning after I heard the news
remembering how you loved to pull all-nighters
no matter how much sleep you'd lose

I am very sad,
regretting that I will never see you again
you, with your army jacket on, and your long
hair hanging over it, wearing your Janis Joplin
silk screen tee-shirt, and smiling
the special way you always did

Even though physically at an LRY conference
you will never be, drawing for hours at end,
while listening to Hendrix and the dead,
your unique qualities will always be felt
and your powerful strong energy will be
always with us. We love you Greg.
Thank you for always being such a part
of us.

Saturday, February 17th, a car-load of
teenagers struck a telephone pole because two
of the tires blew. The only one killed was
the driver, Greg O'Malley who was an LRYer.
He was a very special friend to all of us.

PERSONALS

Hey Chris (you--the one with the MG):
How long 'til gonnam (you can tell
I'm using my best Jersey accent) be
until you staht comin' to LRY? I
doubt there are too many locals in
Hawaii. Say, if you're such a Dixie
rebel, why'dja get 23 inches of snow,
eh? Your Yankee Relative

HAY SASK: how is u and yor mommy and
yor BIG sister? we haizn't had az
much az a fone kall or letter from u
and yor famly in a long wile! we
miss u and hope that u is still a-
live up ware u all is living! PLEEZ
rite! --frum all the Spurgin klan
bak heer in C'villiva.

Ned: Where are you? Did your snow
plov get lost in the snow? Are you
alive? If you are capable of answer-
ing, please do so! Our LRY isn't the
same without you! Our mailbox is
empty, so write us soon! We miss
you!
--TJMAC LRYers

Hey Marc, Steve, Debbie, any and
all Morristown LRYers! Do you still
exist? Was Morristown LRY taken host-
age by the Kafiristani Liberation
Organization or something? Where
are all those letters, phone calls,
etc.? I'm dying of loneliness! See
y'all at church 3/12.

-- An intern with his feet frozen

Peace, Love & Delmonte! The "Cult"
is alive and working in Wellesley...
How's it going at Winchester, Med-
field, Lexington & Boston? Don't
forget to bring your sacrificial
bananas to the next conference &
HEY! Why don't you write?
Laurie, c/o Grape KoolAID Ent.
45 Thackeray Road
Wellesley, MA 02181
P.S. Howdy to Abbe, Tom, Chris, Ted,
Shelley, Chris, Terry, Larry,
David, Lisa, & Maria
P.P.S. I Love You All!

Beantinc- My skeletons are happy
and fairly dust free. Write
some time. --The Middle Third

Hey you: yeah, you -- all you Commu-
nity Church LRYers. Why doncha ever
go to conferences? I mean, what hap-
pened? We used to see you alot more
den we do now!

--Signed, All the Locals. Everywhere

Pet Herdkiots: I heard you are now
the advisor to the San Francisco
local. That's great! Licia Peterson

Eric: Thank for the cold! "When I
was young..." I love you!

Brockton local: Love you all - let's
get it together, o.k.? Psyched for
a conference in April - where? - in
Brockton!!
--the prez...

Dave Parkey***
Christopher and I send you our
love and warm thoughts. I'm
living in Boston now, Chris is
moving to Pgh. this weekend.
I live here at 25 Beacon, drop
me a note or two.
I miss you
cheryl and chris

Bob and Shelley: Hello to you
from Gail the cat, Lisa, Chris,
and myself. This message is
via me, Cheryl.

Kevin--I could get tired of waiting
soon, y'know??? you got off to such
a good start, too... come visit
soon, happy valentines day to you
too!
Laurel, c/o Lry, 25 Beacon St.,
Boston, MA 02108

To all who know and or want me or want
to know me...
I am sorry to say that you will not
be able to enjoy my company at anymore
(until further notice from my elders
is given), LRY conferences or camps.
(Sniffle, sob, cry) though this might
be part of my punishment being given
you all can keep me as crazy as ever
by writing to me always, so I don't
go INSANE. Then I can give you the
whole story. There were more restric-
tions but this was the most severe of
them all. Keep in touch I'll need it
a lot. Lots o' Love, Tinker
Tinker, 6652 San Haroldo Way, Buena
Park, CA 90620

Lucy--Your sweater has been found!
You left it here in Boston this
summer. I also have your mailbox
from Boards. Either Trinks or I
will bring it to California, which-
ever goes out first. Love, Licia

the roller: why don't you come up
and see me some time? I'd even be
willing to pay your round-trip bus
fare. so when you get sick of
kiddies, come visit. even if you
don't. Love, the boiler

A STRAY PERSONAL... O LOST!

First Class -- Stamford "77" was a
blast. Lots of love -- Heidi

Folks should be glad to know I am no
longer a Taco. My new address until
June is: Shelley Cantrill
291 Beacon Street
Somerville, MA

Phone no: (617) 976-2581

Jewels... I love you and miss you
very much. Hug, kiss, hug, Licia

Shelly W.- Keep dancing
HAPPY BIRTHDAY LUCY!!!

hello o.o.f. and his
old lady, too!
love ya!!!!

HARRY: You're all coming
to Moonsocket on the
23rd, right? Hey, let's
merge, O.K.?
See ya then... BSF

Chuckie, Nurmie, Brad,
Amy, Ken, et al. NUDZI



it wasn't a total waste, was it?
I rather enjoyed the whole thing
myself. Just make sure that next
time you get moved in, you do
it out here, same distance, just
a bit north... I love you!!

Lisa: How are you? It's been a
while... Hope to see you soon --
-- much love, Lisa

Debbie- I act to uicouia uof uof
uof uof onaiu do i thofant iio dote
uof a pchouow ekev i uof uofu
Seas it- Love, Trinc

McPherson: So when's the conference?
Your committee is ready and waiting.
Please get it together and call me
soon... Lisa

Ted Altenberg: Appreciated your ar-
ticles.
--Shelley Landon

Due to a change in the cosmic axis,
my body, my possessions and my soul
have been relocated, revamped and
improved; special/temporal coordi-
nates are as follows:
Paul H. Pignan
4 Trowbridge Place 3D
Cambridge, MA 02138

Patsy White is alive, yearning for
power, and getting wasted off of
stoned weed things. Let's pass an
ice cube. LDC people I would love
to hear from everyone!
Patsy White
289 Noburn Street
Lexington, MA 02173

Julie the Angel is now residing at:
413 West Baltimore Pike
Media, PA 19063

Will accept letters, roses, kisses,
hugs, and Easter Bunny cards at
Christmas.

Hank: Merry Christmas and I love
you muchly.
--Julie the Angel

Willy: Have you caught any flags
lately? I miss you. Love, Lindsay

Judy: I flew into Paris last week-
end and guess who I saw? Yep, you
are right: your son. He claims he
is back in Harvard but no longer in
the medical field. We had a grand
time together. Love, Lindsay

Hey Rütche, you stiff! Sorry, but we
just found out that you can't go
scuba diving in Gosport Harbor. But
don't worry, we'll keep you en-
tertained! --JCS & MK

Jules: What's in that bag? (hint:
1st night)

Jody: Betcha can't guess! So close
and yet so far! Let's get together
real soon -- luv ya.

arpie, I'm waiting....laurel

leadership development

conferences

In the fall of 1979, there is a goal to have every region (group of districts) to hold Leadership Development Conferences. These conferences will aid in youth empowerment and leadership skills and will support and create federations/locals/regions. Communications and working relationships between all youth, whether non-LRY or LRY, and with adults is also a goal.

It is hoped that atleast one youth from each local group will be able to attend. There may be funds available for transportation costs.

For more information, contact your District YAC members and/or write to Continental LRY for a copy of the LDC packet which will soon be ready.

WE WANT YOU

NOTHING WORKS (Perfectly) 3

by ARLIN ROY

Extended families, tribes, intentional communities, nuclear families, blended families, communes, alternative societies... none of them work perfectly. None fail completely. They all have special strengths for when you are a single teen, a twenties married, a thirties single or married with children, retired, or whatever. Everybody can give to different types of community in different ways according to feelings and usefulness for different lengths of time. As you change you want different relationships.

Communities vary in how much time, energy, money, and feeling they expect from members, how much members give freely, and the way that community is seen outside. The nuclear family, for example, usually expects high commitment and parents tend to expect themselves to put everything into it. Intentional extended families may expect a covered supper dish once a month, a pretty low commitment but also a low payout. Alternative societies may expect everything and be seen as providing everything- the Shakers and Jonestown share that expectation. But families, communities, communes, and extended families share a number of issues in some way: growth, unity, equality, intimacy, child-rearing, and politics.

GROWTH

People need to grow. People need other people to feed them, love them, and care for them. People need others to say "Hey, that's really nice!" Or "That thing you did scares me." Support when you're creative, down, or feeling crazy is essential once food and shelter needs are met. You also need space, just like you don't take your mother on your dates at 16 and you don't ask your father to tie your shoes. People need support and space to try things. How much of can a family, a commune, an informal community give? If you get a lot of support, how much time or energy do you give back?

The balance of support and space is somewhere between feeling hungry all the time and bloated, somewhere between having no time or thoughts for yourself and being disconnected with people. When you're sick you need to be taken care of, but when others are sick you might care for them. When your painting is done you could use congratulations, but when the garbage in the kitchen overflows others need your help. The balance changes constantly, however, which gives the best clue to the question of too much or too little. Any long-time feeling that you or others do all the giving means something has to be talked about openly.

COMING SOON

to a mailbox near you:

alternative education

deadline: april 10th

Ideas for possible articles are:
the different forms of alternative education, different ways of finding alternatives, experiences you've had with alternative education...
What is "alternative" education?
Why is it necessary?
Is it necessary?

i ain't gonna pay
for war no more

deadline: june 10th

The U.S. may soon become involved in a war, and it is our generation that will be most affected. What is our reaction? What can we, as individuals do about it? What are the alternatives of war? of the draft? of nuclear arms? What causes war? Is it ever justified?

UNITY

For a community to exist there must be some ideal as important as religion. Couples pursue the ideal of relationship like they worship; communes pursue social justice, or meditation, or ecology just as hard. The ideal must be so important that it is more important than other relationships. This ideal gives energy to feed unity. People work long, hard hours on "their" newspaper or "their" cornfield. The individual becomes part of a larger body, a kind of marriage, that makes up a large "person" doing farmwork, political organizing, or having fun.

The danger of unity is conformity. I visited a New Mexico commune of actors who worked together, produced their own plays, and unfortunately they acted alike- all thirty screamed, grimaced, and laughed similarly. Have you ever seen a group that dressed alike, laughed at the same kind of jokes, and enjoyed the same food? Togetherness can stifle.

EQUALITY

A second attraction of intentional communities is the possible equality between men and women, young and old, black and white. The shy, withdrawn, and poor can take power. The community can help with money and attention, given where needed.

But the major difficulty in achieving equality is psychological. We were all raised in some kind of family, so we all have some Mom-Pop-and-kids pattern in our heads about who has power and who talks most. Communes tend to have an older, "wiser" man or woman as unofficial leader, and even informal groups quickly find a discussion leader- the person who decides who speaks for how long and how decisions will be made. Some groups, realizing this, rotate leadership so everyone is "Big Cheese" for a day or a month.

INTIMACY

One person cannot fulfill all our needs, and several close, intimate relationships can be warmer. The support and feedback of an extended family can give support when and where you need it. Maybe you do not like your Aunt Gertrude, but suppose you could choose a better one, one who could hear your fears, hopes, and triumphs?

The danger of widespread intimacy is diffusion, not knowing anyone very well since it takes so long to know any one person well. Jealousy for attention steps in. A sense of mildly active dissatisfaction strikes. But nobody loves the same as everyone else, so how many people you relate to is an individual issue.

CHILDRaising

Intense communities can give children more than two examples of parents, many playmates, or family-swapping at some point. Children can then choose more easily the models they want, the close friends they need, and grow faster, easier. Childraising does not apply literally to loose, extended families where everyone is the same age, except that to nurture your childlike feelings and grow up yourself, it can help to have a few others' help.

The risk involved in raising children communally is that when everyone has the responsibility no one in particular listens, understands or disciplines children. The Lama Foundation in New Mexico is an exception, because they see a high spiritual consciousness in the care of children. The same defect is possible in nurturing your childhood feelings in an extended family, except you hopefully have enough equality to scream about it.

POLITICS

Any intentional community, loose or intense, can follow different rules than society's. Each group is like an experimental government following its ideals to make change happen as an example in the group or organize others.

The problem is that intentional communities can become exclusive and self-satisfied. It could take a year for a new person to become part of a circle of friends who share special experiences and laugh at old jokes. Or a community can become self-satisfied that, for example, smoking dope is very right or very wrong, and simply not consider other viewpoints. Reason loses out to in-group politics. How many times has a close friend told you your parents had a good point after you'd argued with your parents? Or vice versa?

Consequently, if the truth about intentional communities were a chocolate bar, it would not be Hershey's milk chocolate. It would be grainy, bitter-sweet, and beautiful. Just as growth, unity, equality, intimacy, child-rearing, and politics can be better, they can be worse. Another kind of family, a larger or smaller group of friends working and playing together, can liberate or enslave. But no form of family or community works all the time for everyone, and the important issue is to try things, figure out what works for you, and enjoy your exploration.

internships

How would you like to devote an entire month of your life to filling, coalaiting, writing correspondence, filling orders, and changing mailing lists? Become an intern! Learn to integrate creativity into necessarily mundane chores! Yes, LRY is offering internships for those desirous of running for the Executive Committee and/or learning

more about the continental LRY Office and structures. Room and board are provided as is transportation to and from the office. It's not just a job, it's an adventure! Like the idea? For an application, write to:
Internships c/o Liberal Religious Youth
25 Beacon Street
Boston, MA 02108

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PLAN NOW TO ATTEND AND SHARE

Beautiful, Fun, and Energetic times August 19th-25th
In Delton, Michigan ~ Near Kalamazoo at

Re-registration
\$60.00
At the Door
\$70.00

OPIK 1979

Scholarships available with resumé of need

CIRCLE PINES
good, healthy food
hiking, canoeing, swimming
we can make you very happy!

LOOK FOR MORE INFO. IN NEAR FUTURE...

BIO-FEEDBACK MONITOR SYSTEM

confessions of a catburglar

Dear People Soup,

I'm writing this letter after a conversation with my friend that made me start thinking about how I feel about being a "feminist".

After reading a book with some light humor and some feminist attitudes in it, he started telling me how this book was "just a money making scheme to get rich by attracting 'you women' who are involved in the women's movement..."

He was considering me a feminist, but I think he mistook the liberalism in me for feminism. It was hard for me to put into words how I felt about this. After some thought, this is what I came up with:

I am aware that many women are finally doing something for themselves, but I don't know that I'm involved at all except that I am aware of what I do and how I feel about the roles I play in life.

I don't make a point of telling women of the world that they should get out of the dishwasher and enter the "businessman's world" if they don't want to; in fact, I don't think it's my concern if a woman knows she can be more than a maid, mother or wife or not. It just isn't my thing to go spreading the word. (Besides, if she doesn't know by now, maybe it's better that she is where she is... in Ohio and having Phil broaden her mind with those "controversial subjects" that only New York and San Francisco have to encounter first-hand...)

All I'm saying is I am just making sure that I'm not caught in a trap that I don't want to be in. You know, the stereotypical: Marry a doctor...live in the suburbs...have a boy...then a girl...and a dog... (man's best friend)...and then on Thursday nights have my "day off" from being the "happy little homemaker" by playing bridge with the girls.

Sincerely,
Caroline Osborn

Everyone is predicting disasters: the world won't have any more fuel after such and such a date; California will fall off into the ocean on yet another date; there is a 50% chance that there will be a nuclear war before 2000; etc. So why is it that no one notices the crisis that is happening now?

In the fall of 1978, the U.N. declared a world-wide state of emergency because more than 25% of the global population is malnourished. In places like the U.S., this is because people just don't care what they stuff into their mouths, but in Third World countries, it is because there just isn't enough food. Doesn't that seem odd when one considers the fact that the people in the U.S. eat three times the necessary amount of protein and the government is still paying farmers to plow under their crops?

What can each individual do? I am a proponent of vegetarianism. The amount of waste that goes into the manufacturing of meat, especially red meat, is atrocious. A steer has to eat three pounds of protein for every one it produces. Not just hay is used. Ever wonder why shrimp prices are so high? Well, they feed it to cattle. We import tons of fish from Peru each year to feed our cattle and produce meat for our tables, and what do we send them? Lard. They don't have enough protein for their people, but they send us an edible in exchange for an inedible waste. And the list goes on...

Another important attribute of vegetarianism is that people think about what they are eating. They have to. Once they begin refining their diet by removing meats from it (the highest source of cholesterol, saturated fats, pesticides, herbicides, sulfur compounds, artificial hormones, dyes, and cyst in the diet), they can continue by removing other wasteful foodstuffs like over-refined products: white sugar, white flour, etc.

Can being a vegetarian really relieve the world food shortage? It can help. On the same amount of land one needs for cattle, one can produce up to 20 times more protein by growing vegetables. With the ever-shrinking amount of farm land, that's important. The world population is increasing, but the traditional means of increasing the fertility of the soil (petroleum based fertilizers), is in short supply. We need to use the land we have to produce the most we can. Vegetables not only produce all the amino acids we need, they also provide more vitamins and variety than meat. In other words, if everyone was a vegetarian, we could not only feed everyone in the world, it is projected that we could provide for still more food on the same amount of farmland.

To reiterate: there is a world-wide malnutrition crisis which vegetarianism can help relieve in two ways:

1. we can produce more nutrients with less waste by growing vegetables instead of raising animals for food, and
2. people will think more about what they eat and will therefore stop being over-stuffed, malnourished fools.

Want more information on world hunger and vegetarianism? Write LRY, 25 Beacon St. Boston, MA 02108 for the pamphlet "Bad Fruit", read Diet for a Small Planet, by Frances Moore Lappe, and write me, Jennifer Brett, 36 N. Hillside Pl., Ridgewood, N.J. 07450.

Afterwards, relaxed and numb... I remembered. Harder, stiffer than I thought possible. My first reflex- to grasp him with bare hands, my instincts halted that movement and well it was. As awe struck by sight, to know his being with my flesh I would have convulsed. And so I proceeded with ambiguous but successful motions that at last guided him to the place where I could carry him. He held his rigid posture as if in pride. Flesh burning and muscles quivering as I drove them beyond their satisfying limit. My gyrating grip growing more intent with each of his frightening jabs. The end; heart palpitating, entering the final deepest-felt segment of our course. Though not eager to remove the shroud I had enveloped him with, it was clearly the end of our epic journey. Removing him from the shelter in which I concealed him, onto that which once flowed but was now motionless. To my mind he rests there still, in anticipation of another melting current beneath him.

First sight of him inspired no such image of the experience to come. Three days he lay on the edge of the street. Many had seen and made comment. Only I had taken his displacement as my own cause. To the others the daily sight of a dead cat at the bus stop was of little consequence, but I thought it terribly inappropriate.



My crusade began with two garbage bags, the intent being to get the yellow cat into one of them (preferably without touching him). He was not your average petite feline. He was a Tom-cat and being as it was a February night, about 5 degrees, he was frozen solid, bringing him to about 10 pounds. The worst of it was that he seemed to have been struck dead while in stride, complete with tail erect. Finally I maneuvered this guy into one of the bags and began my ten block journey with the awkward ten pound bag. For sacredness sake I tried to keep him from thumping on the ground as I alternated arms. The challenging part was to keep him from bumping against me which caused those "dead things" chills and jumps in my heart.

Finally we reached the river where the wind conquered all the feeling that remained in my face, hands and feet. I set bag and all down on the frozen water beneath the bridge. I started pulling on the bag, being careful what I grabbed. My worst fear was that after all the turbulence he would now be in several cat-cicle parts. He seemed to have fared the journey well, though I didn't look closely as I clutched the garbage bag and turned to walk away.

Then I remembered why I had undertaken this whole endeavor. If I am ever found in a condition similar to that of my frozen friend, I would hope that someone would do the same for me. I will want at least a few words said on my behalf. Being as I didn't know this guy in his thawed-out days I could not make any personal reference. The all purpose words that came to me were: "To everything there is a season, and a time to every purpose under heaven". And so he is waiting for Spring.

Star '79 Island

Well, before you know it June will be here and it will be Star Island time again.

This years conference, running from June 23rd to June 29th, will once again combine the enthusiasm of LRYers with the inspiration of Star Island itself. The theme is "Expression", and will deal with expression and communication of all sorts, person to person, group to group, the performing arts, the fine arts and, perhaps the most important, communication with oneself. It'll be TERRIFIC!

Any questions, contact:

Phyllis O'Donnell
24 Grafton St.
Brockton, Mass. 02401



INTERNATIONAL RELIGIOUS FELLOWSHIP

by Ronald Gehrmann

5

International Religious Fellowship is a group of free Christian youth of the world, and it traces its roots back to 1923 and the Leiden International Bureau. Its aims include being an association of liberal religious youth groups from many parts of the world, understanding the values of liberal religion and acting on them, bringing into closer union liberal religious youth groups while respecting their distinctive religious characteristics, and working for an open international community and for understanding through personal contact and shared experience.

These goals are accomplished by meeting each year at conferences held in such places as Switzerland, America, Holland, England, and Germany. The topics for these conferences have included "Minorities", "The Art of Living Together", "Simpler Living", "Personhood", "People at Play", and "You Can Tell I'm Serious Because I'm Laughing".

Conferences are a week long and are usually held around the end of July or the beginning of August. Since I've only been to one conference as yet, namely "The Limits of Toleration Today" held in Oxford, England last summer, what follows later cannot be the description of a "typical" IRF conference. Each one has its own unique style, in technical matters and especially in spirit.

IRF has undergone many changes in its history, its conferences have changed from very formal "lecture" types with a formal guest speaker in a teacher-student relationship to today's discussion groups with the theme presented by an IRFer. The ages of IRFers vary greatly, as at the Oxford conferences ages ranged from teenagers to 40 year olds. Many were around 30. The younger group, 19 and below, consisted of 1 Englishman, many IRFers, and 4 from the German delegation. It was felt that many more young people (under 20) should be made aware of IRF, and I hope that this article does something to that effect.

During the first day of the 1978 conference IRFers and IRFers-to-be came randomly drifting into Manchester College from all directions. People checked into their rooms and had a look around the premises. Some picked up their delegate packages, which are distributed at each conference, containing the minutes of last year's General Meeting and budget info, a conference schedule, tour and guide pamphlets and maps of the area. Most people were present at dinner that evening. The next day we had the traditional flag raising of all participating nationalities, and since no American flag was available a Leftover Raspberry Yogurt T-shirt of the Delaware Valley Fed was clothes-pinned to the rope. Later we were introduced to the conference theme in the form of an essay read by Jeroen Schol (Holland) in the yard behind the college. During the week we formed many discussion groups and creative workshops and held the General Meeting (GM), parts one and two. By the way, IRF is bilingual, English and German. The news publications are in both languages and if there are any language problems at the conference translators and/or interpreters are appointed.

This last conference was certainly a bit different from those before, it was the first one to be held jointly with the congress of the International Association for Religious Freedom (IARF) of which IRF is a member group. IRF often took part in the IARF programs and vice versa. Every day a morning devotion was held by a different country or group, including one by IRF on Saturday. IRF also staged a presentation for IARF: skits and plays depicting recent IRF conference themes and how they had been dealt with. Everyone felt that the show was a great success. The double conference was definitely an enriching experience for both organizations, however many IRFers felt that it was hard for a group feeling to develop since we often had to commute between Manchester College and St. Catherine's College (IARF) to attend various programs. Worse yet, interesting programs were often held simultaneously and it wasn't easy to decide where to go.

The evenings and nights were very important, those were the times when people really got to talking and discovering each other (IRFers and IARFers mingled in IRF's very own bar until long after midnight). The last night saw the closing of the conference by candlelight on an empty parking lot near the college, a circle of all IRFers hand in hand, some voicing their feelings about the conference and their hopes and plans for the future.

The conference was a very warm experience for me, I was able to open myself to others without having to put up a mask of some kind, without having to be afraid of someone waiting for a chance to take advantage of my weakness and to try to hurt me, as other experiences have shown me. The atmosphere of the IRF community is one of openness and honesty and you are accepted for what you are.

After or before every conference there is usually a second week activity which can be camping, touring, sightseeing or the likes. In 1978 it was the IRF Tour Europe "Lifestyles". I'd decided to join on the spur of the moment after having met so many people I'd started to like more and more. About 30 of us travelled through England, Holland, Germany, France, and Switzerland. We were able to live with host families of IARF/IRF groups in these countries and learn about different cultures by direct contact. But it was most important to be part of our group, forming a close-knit community for those two weeks. Transportation was by rented bus and we were pent up inside for hours at a time, breakfast and lunch were sometimes just picnics improvised on the bus or next to the road. It was a situation where some tolerance had to be practiced all the time, the tour could only work if people cooperated and were considerate of each other. Naturally we had one or two times of disagreement or problems, but we got together and talked about it and it turned out okay. I also had my share of emotional ups and downs, of understanding and of confusion about others, but my love for the group and some individuals and understanding of myself deepened in those two weeks.

Now, the next IRF conference will be in Switzerland from July 28 to August 4, 1979 (according to latest news) with the theme "Traditions". More detailed information should be floating in the soup soon.

The historical roots of IRF go back to 1923 when a group of students at the University of Leiden, Holland founded the Leiden International Bureau with the aim of bringing together the free Christian youth of the world. Contact was made at first by letters between groups and individuals until the first conference was gathered in Copenhagen, Denmark. In the 1930's several other conferences followed in Europe and America, and in 1938 the organization changed its name to International Religious Fellowship. During the war most of the contacts were lost but in 1946 a group of people met in Manchester, England to revive the organization once more. Since the first postwar conference in Switzerland in 1947 IRF has met each year in Holland, England, Germany, America, Switzerland and once or twice in France.

IRF consists of 9 member groups and many individual members in America, Holland, England, Germany, Switzerland, Japan, Hungary, Romania and Czechoslovakia. Every group wanting to join IRF must agree to subscribe to the constitution and be accepted by the General Meeting (GM). Incidentally, anyone who has been at a conference is automatically an IRFer and he/she receives the newspapers, newsletters and other info.

The GM takes place during the conference, which is held in a different country

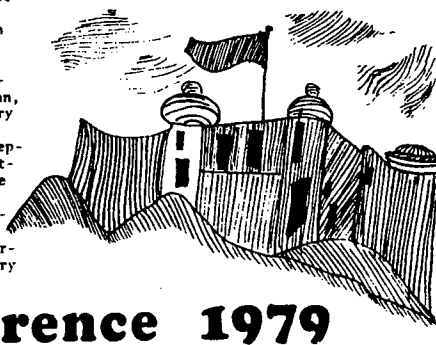
Treasurer, responsible for all financial matters, is usually someone from Switzerland, because the bank account is currently there. The Secretary writes minutes of the meetings, publishes three newsletters per year, and is responsible for general correspondence. The FT Editor publishes each summer. Here IRF business, innovations, etc. are discussed and voted on. Members of different member groups (delegates), individual members and the executive committee are present. Members of the executive committee (EC) are the President who conducts the GM, and the first and second Vice Presidents. These three people officially represent IRF to other organizations. The three newsletters per year and is responsible for general correspondence. The FT Editor publishes two copies per year of the IRF newspaper "Forward Together", and is responsible for general printing matters. The IRF Representative to IARF is recommended to and appointed by the IARF Council. If necessary, extra seats can be filled to keep a balance of nationalities in the IRF EC. If a certain country is not represented by any of the above functions it is represented by a Member-at-Large. The current EC is (in the above order): Renate Bauer, (Germany), Chrigel Scherrer (Switzerland), Brooke Taylor (Canada), Judith Marti (Switzerland), Jenneke Schol (Holland), Geoff Kent (England), Etje Krikke, (Holland), and Roger Smart (USA). Members of the EC are elected annually at the GM. One can hold office in the EC for a period of 8 years maximum. Presidents can hold office for a maximum of 2 years.

Another IRF gathering is the EC meeting, usually held around New Year's (for 3 days) in the country in which the following summer conference will be held. Anyone can attend the EC meetings, some IRFers go to meet friends and go sightseeing (etc.) during the meetings.

Every member group appoints a contact person (CP) who is supposed to maintain contact between that particular group and the EC. Further more, the CP receives bundles of "Forward Together"s and newsletters and distributes them to the members in his/her country (or member group). Individual members pay an extra fee and receive news publications and info individually. The newpersons send news from their group members and meetings or conferences to the IRF secretary or FT editor.

Each country has one or more welcome persons who help travelling IRFers to find private hospitality in that country, this saves a lot of money and makes trips possible that otherwise might not have worked out.

There is also an East-West Contact Person who does the work (including collecting money for travel, registration, etc.) which will enable Eastern Europeans to attend a conference. The individuals must be invited, usually through the Bishop or a minister of the specific country. Many Eastern European groups were affiliated with IRF before the war, contact was broken afterwards.



irf conference 1979

The International Religious Fellowship conference will be held in Switzerland this year. Swiss are still looking for 2 cooks, 2 babysitters, and 2 study leaders. One study leader should be specialized in Swiss Traditions, the other should lead discussions of the traditions that affect each of us personally. The prices are based on the current (March 1) rate of exchange. For more information, contact: Renate Bauer, Worthstr. 6A, 6700 Ludwigshafen, West Germany.

The Seed Beneath The Snow

by
dave dellinger

Reprinted with permission from Seven Days.

"O wind, if winter comes can spring be far behind?"
--Percy Bysshe Shelley

As a New Englander by birth and addiction, I am acutely aware that hot summers are followed by crisp autumns, snow-filled winters and the annual miracle of spring. And as one committed since the Great Depression of the thirties to the proposition that Americans deserve a better society than the one we have, I have learned that the struggle for change is not won or lost every time it enters a new season.

In the sixties, as in the thirties, masses were in motion and it was natural to hope for imminent, healing Revolution. Today, as in the fifties, many of the most vital activities are neither outwardly dramatic, massive nor unified. It may well be, however, that changes going on in the people's heads, hearts and lives are preparing them for new struggles that will be better rooted and more successful than those of the sixties. But if we listen to the experts who live high off the hog by telling us who we are and why we act as we do, we are apt to overlook that possibility and succumb to unjustified feelings of permanent defeat and powerlessness.

In the early, lonely years of last decade's struggles for civil rights, civil liberties (against McCarthyism and its remnants) and against the war in Vietnam, the experts favored by the media said that the activists were a hopeless minority of dupes and misfits, wittingly or unwittingly serving The International Communist Conspiracy. Later, when the anti-war movement began to grow, people of every age who conscientiously opposed military aggression and genocide found themselves described as a generation of Spock-spoiled brats who were really in revolt against their parents. But by then people in danger of being intimidated by such learned opinion were able to gain reassurance from the massive demonstrations that showed that hundreds of thousands, if not millions, shared their dissatisfactions and hopes.

Now we are in a quieter period of readjustment, reorientation and regeneration. The struggle has proliferated into dozens of critical areas that were neglected during the crisis years, with no one or two of them having primary claim on everyone's energies. It is likely that more people are involved today than in the sixties in one form of activity or another that is in revolt against the values and relationships of capitalist society, but the dynamics are centrifugal rather than centripetal. Once again the experts are telling us that only a handful of people share our dissatisfactions and aspirations, or at least are willing to do anything about them, and that the present system, for all its faults, is the best there has ever been or can be.

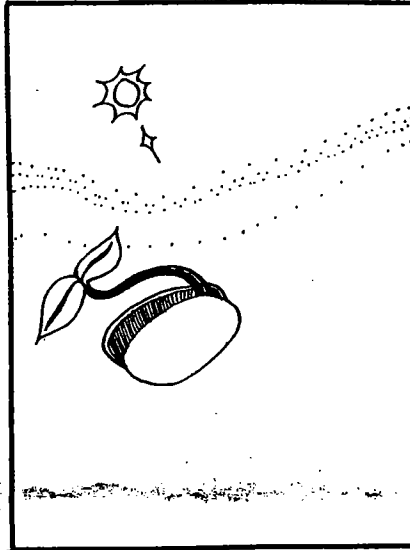
In opposition to these views I would like to list a few facts beyond the obvious ones of the country's persistent, apparently worsening economic woes and the growing militancy in a number of Third World ethnic communities. Viewed separately, some of them support the current counsels of despair. But put together like pieces of a jigsaw puzzle, in a framework that compares the present not only with the sixties but, more significantly, with the fifties, and even the twenties, they provide us with a far more hopeful picture.

1. None of the problems that led to the rebellions of the sixties has been solved. Some gains have been made as a result of the militancy, and the basic institutions have been discredited, but they remain in place.

Trying to persuade us to vote in the 1976 Presidential elections, Anthony Lewis wrote in October 28's *New York Times* that "We come through a terrible war and a political conspiracy with institutions intact, indeed triumphant." It didn't occur to him that the institutions that are intact (though hardly triumphant) might have caused the war and the conspiracy, and if left intact will cause spectacular new crises--and revolts.

2. More Americans are disillusioned with the existing society and its institutions than ever before. Polls vary slightly from month to month and year to year, but there has been no major or lasting upswing in confidence since the Harris Survey reported a couple years ago that "Public confidence in major U.S. institutions is at its lowest point since the Harris Survey began making such measurements 10 years ago."

The poll showed only 9 percent having great confidence in Congress, only 11 percent in the executive branch, 16 percent in "the people running major companies" and 20 percent in the press.



The headline that accompanies this story reveals, in particularly crude form the frame of mind with which the established media approach and present the news. It reads: "WE'VE LOST FAITH IN OURSELVES." My guess is that losing faith in Congress, the Presidency, the giant corporations and the media goes hand in hand with gaining faith in ourselves--and is a necessary prelude to taking effective action.

3. Every war (whether relatively popular or unpopular) generates and consumes great quantities of energy and is followed by a period of reduced energy available for public purposes, a period of catching up with the imperatives of private life and private growth that have been neglected during the war.

The Right always tries to take advantage of such a period, and it succeeded after both World Wars and the Korean war far more than it has been able to do today. One has only to mention the Palmer Raids after World War I, in which thousands were rounded up and confined without trial, and the more recent McCarthy Period to realize that, for all the negative signs today, the movement for social justice is in far better shape than it was after either of these wars.

Even those who are completely inactive politically would be mobilized if the United States attempted open military intervention abroad, as it did in Korea after World War II and, for that matter, in the Dominican Republic in 1965. So the government has had to work behind the scenes in Africa, Iran and Nicaragua using money and the CIA (as it has always done) and having to rely on mercenaries and other surrogates, rather than its own troops.

The government leopard has not changed its spots, but it knows that it is sitting on a volcano of discontent that would erupt if a flagrant foreign invasion were added to a multitude of domestic dissatisfactions. It knows how unstable its position is, despite all the attempts to persuade us that we

have become a permanently quiescent, apathetic population. Last year a government study reported that:

"The present tranquility is deceptive. It is urged that it not be taken as a sign that disorder in the United States is a thing of the past. Many of the traditional indicators for disorders are clearly present and need but little stimulus to activate them." (Task Force on Disorders and Terrorism, headed by former Washington, D.C. police chief, Jerry V. Wilson; *The New York Times*, March 3, 1977)

4. The seventies have been a period not only of catching up with personal concerns but also for eliminating certain flagrant abuses of practice and spirit that had crept into the anti-war and social justice movements in the late sixties.

Without going into detail, nor forgetting the role of the FBI's COINTELPRO program, let me mention a few which suggest unhealthy developments that justifiably turned off many people: "dogmatism"; "rhetoric"; "macho," as in oppressing women (and also as in "more anti-imperialist than thou"); "pig," a term initially applied to those wallowing in the crassest aspects of the system but rapidly extended to those entrapped in it, and finally to those resisting the system but differing slightly from the "single correct line" of "the revolutionary vanguard"; "one dimensional," as describing the politics that flowed from the above.

Faced with denials within the movement of the very values that had made them radicals in the first place, many people saw no solution but to drop out--at least for a time.

5. The seventies have also been a period of vital new initiatives without which the movement would have been condemned to hypocrisy and failure even if it had apparently triumphed.

Prominent among these initiatives are a resurgent feminism, gay liberation and a mixed bag of activities included under such rubrics as Spiritual Enlightenment and the Human Potential Movement.

It is common today to lump all these initiatives together and to speak insultingly of The Me Generation. The term is used by many who cherish the status quo to gloat that former radicals and today's youth have finally learned the truths at the heart of capitalism, namely, that everyone should be concerned only for oneself and forget about idealistic notions of mutual aid and communal solidarity. The term is also used, derogatorily, by opponents of the status quo, who in some cases, exempt feminism and gay liberation from the category but come down hard on the other "me" activities as a betrayal of classical radicalism.

It is tempting to go along with such a diagnosis, since so many "self-help" and "personal growth" projects are manifestly manipulated by shallow opportunists out for a quick buck or on a power trip. But political radicalism has also always been subject to victimization by zealots and power seekers, let alone "cults of personality" similar to those that surround supposedly egoless gurus. And many of us have not concluded that therefore we should abandon the struggle for basic economic and political justice. Personally, I think that feminism, gay liberation and the search for inner harmony (whatever terms one chooses to use or methods to explore) are all indispensable to a necessary deepening and enriching of the movement for social change as it prepares for a new season of hope and vitality.

When did it become reactionary to fight against one's own oppression, as women and gays are now doing after years second-class citizenship, not only in the general society but also in the radical movement? A strong and healthy "me" is an indispensable part of a strong and healthy "we." It is also a necessary antidote to years of political philanthropy in which women, gays and anyone who could not easily conform to the one-dimensional materialist politics of the time were expected to fight to liberate

continued on page 10

Dave Dellinger:

PORTRAIT OF A PEACE ACTIVIST

by ted altenburg

Dave Dellinger was born in Wakefield, Mass., of conservative republican parents, and grew up with the heritage of his long-time New England family. Graduating from Yale in 1936, he went on to New College, Oxford, Yale Divinity School, and then to Union Theological Seminary in New York City. It was apparently while studying in N.Y.C. that he began to reassess his life's directions. He was already a pacifist; his pacifism led him in 1940 to join eight other divinity students in refusing to register for the draft, and he was sentenced to a year and a day jail term. In 1943, he refused to report for induction into the army, and was again sentenced to prison, this time serving a two year term. While imprisoned, he staged a 60 day hunger strike to protest racial segregation.

Upon emerging from prison, he was more committed to racial pacifism than ever. Though he had lost some faith in the church, he retained his personal faith in the religious principles his pacifism was based on. As the coldwar intensified Dellinger expanded his political concerns to include nuclear disarmament, racial justice, and an end to colonialism in Africa and Asia.

In 1956 he and several others who shared his interests founded the magazine Liberation. With Dellinger as editor and publisher, it eventually grew to a circulation of over 11,000 and became one of the major voices for radical pacifism.

Dave Dellinger became widely known for his opposition to American involvement in Vietnam. He coordinated the Fifth Avenue Peace Parade of 1965; he was the chairman of the National Mobilization Committee to end the War in Vietnam, which sponsored the massive rally in D.C. in 1967, drawing a crowd of 150,000 to march on the Pentagon. Dellinger himself traveled to Hanoi several times and was a major diplomatic force between the American and Vietnamese people.

Dellinger was one of the "Chicago Seven", the demonstrators arrested and indicted for their involvement in the anti-war demonstrations at the '68 Democratic National Convention.

In 1975, he became editor of Seven Days, a weekly news journal. His writings in addition to numerous articles and pamphlets, include Nonviolence in America, (1966 Bobbs-Merrill), Against the Crimes of Silence, (O'Hare Books, 1969), Revolutionary Nonviolence, (Bobbs-Merrill, 1966) and More Power Than We Know, (Anchor Double-day, 1975). Lately he has been active with the anti-nukes and nuclear weapons movement through the Mobilization for Survival, American Indian Movement, Puerto Rico Independence Movement, Mexicans, some black groups, gay and feminist movements, Seven Days, and with the Institute for New Communications.

Community Affirmation

The following is a "Community Affirmation", written by the Mobilization for Survival. It states in a very moving way what the people working in social actions for LRY believe in. It was used as a unity device; people all over the U.S. all said this aloud, alone or in groups, on August 6-9. Hopefully it will bring unity to our ground as well.

We, who live in the shadow of the mushroom cloud,
We, whose very bones and lungs are threatened even now by radioactivity,
Today declare our hope in the future.

From our various religious traditions, we have come here
To renew our belief in the holiness of the earth and the sanctity of all life.
We declare we are at peace with all people of good will.

We need no leader to define for us an enemy
Nor to tell us what we need security for
And defense against.

Instead we affirm that our earth's security rests not in armaments, but
In the justice of adequate housing and food,
In the justice of meaningful education and work,
In the justice of an economic order that gives everyone access to our earth's abundance,
In the justice of human relationships nurtured in cooperation,
In the justice of safe, clean and renewable energy instead of the perils of nuclear power.

We affirm people over property,
Community over privatism,
Respect for others regardless of sex, race, or class.

We choose struggle rather than indifference,
We choose to be friends of the earth and of one another rather than exploiters,
We choose a nuclear-free future,
And we will settle for nothing less.

We unite ourselves with sisters and brothers the world over
To join together in communities of resistance to the nuclear threat.
We unite ourselves with trust in the Spirit of Life;
Justice and love and overcome the machines of destruction.
(Peace will come when we translate our faith into action)

Before us tonight are set life and death.
We choose life
That we and our children may live.
Let it be so.



FEDS UPS AND DOWNS



Barney- Morristown is planning for a conference Memorial Day weekend. The conference will be held from May 25-28. Details are skimpy, but local groups in the Northeast and Mid Atlantic areas should be receiving a mailing in April.

DVF- Princeton just had a conference, and there was a turnout of approx. 160 people! It was so successful, in fact, that there's going to be another one the weekend of May 4-6. Germantown is sponsoring an intergenerational conference in March or April, dates and location as yet uncertain.

PSLRY- is having its annual Easter Conference at DeBennville Pines, April 9-14. The theme is Genesis: The Beginning. Also happening during this conference is the first PSLRY Reunion, so all the "old folk" can get together too. For information and/or registration contact Darin Smith, 10588 Bradbury Rd, Los Angeles, CA 90064, (213) 838-4694.

Bay Shore Federation: BSF held another successful overnight at the Norwell local's church January 27th. Members of BSF will be attending the Ballou Channing District Youth Conference sponsored by the Woonsocket LRY local on March 23-25th where they will be discussing a Bay Shore/Narragansett Federation merger. Bay Shore is holding a conference: "The Future" tentatively scheduled for May 4-6th at the Brockton church. Those interested should contact:
Ruth Ewing, chairperson
218 Highland Street
Brockton, MA 02401
(617)587-3620
A BSF Newsletter will be out shortly.

Seven Days

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8



Questioning Your Community



by CHERYL MARKOFF

Building a community can be a rough, fulfilling, and risk taking task. There will be different people and therefore different needs to be met with different alternatives to meet these needs.

In order to build and maintain a positive community, everyone must be willing to:

1. realize, understand, and accept that every person (although different) is a unique individual with beneficial contributions that are deserving of equal representation. Have we given everyone a chance to share of her/himself?
2. visit other communities (such as church groups, city/community/school organizations, etc.) in order to see, experience, learn and get ideas from them. Learning from others is important, but following others exactly may lead to negative results and poor group communication and interaction. Are we being creative?
3. discuss situations and feeling before stereotyping. To assume is to make an ASS out of U and ME.
4. establish continuous lines of communication-- not just when a crisis arises. This will aid in keeping crisis away. How is everything running?
5. accept personal and group responsibility in coordinating, implementing, cooperating, and evaluating programs and recreation. Am I maintaining responsibility?
6. recognize and evaluate the importance of your community.
 - a) why do we want/have a community?
 - b) what are our personal and mutual goals?
 - c) what and how are we acting to achieve these goals?
 - d) what are the obstacles we have to overcome?
 - e) what are the strengths we have in our favor? How are we working with these?
7. review roles and expectations of each member.
 - a) What does each individual feel her/his role is?
 - b) What does everyone feel is that individual's role?
8. give everyone a first, second, third or more chance. This includes YOURSELF! Sometimes it takes quite a few times before someone gets the hang of things. Keep loving and having hope.
9. try to move beyond and above where you are now. Review past experiences and mistakes.
 - a) what have we learned from them?
 - b) what have we to learn from others?
10. show respect, be honest, and try to understand one another's experiences.
 - a) how does each person feel?
 - b) what are each individual's needs?
 - c) what are the group needs?
 - d) what are we doing now to meet these?
 - e) what can we do in the future to meet these needs?
11. work and play together! Try not to be competitive, as this can create insecurities, superiorities, and a negative atmosphere. Is our community making everyone a winner?
12. get involved! Be energetic! One or two persons energies, motivation, and belief can move everyone to action and commitment.
13. maintain attention and intention
 - a) does this community continue to work toward our goals?
 - b) am I/are we fulfilling as a community?
 - c) am I still interested? Why or why not?
 - d) what can be done to keep interest?
 - e) what can we do to be more fulfilling?

14. participate as fully as possible in all conversation and activities.
 - a) am I giving "my all" to the community?
 - b) what more can I/we do?

15. attempt to attend and encourage others to attend every gathering.

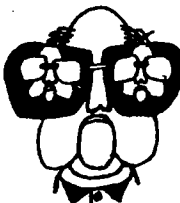
16. faithfully and continuously seek alternatives.
 - a) what else can be done?
 - b) how many options have we considered?
 - c) are we working things out or avoiding conflict?

Communicating is imperative to any community. The depth and type of communication will vary, though each type is equally important. The three basic levels are:

A) sharing by doodling conversation, i.e. talk about the weather or whatever. Simple talk. This level opens up conversation and should not be ignored or treated as insignificant, nor should it be the only level obtained.

B) sharing through exchanging ideas and concepts. This level opens up the passage-way even further. It demonstrates the openness and willingness to accept one another's viewpoints.

C) sharing-- letting other people know where you stand in relation to ideas and how you feel about them on the inside.



Exercises

1. Communication is not always on the verbal level though. Most times when one enters a room of unknown persons, they can tell quite a bit about that person. An exercise to see how well your community communicates on a non-verbal level is to divide into small groups of 4, 5, 6 (or whatever number fits the group) and hand out an equal amount of Tinker Toys. Tell each group that they have 5 or 10 min. to build a structure 4 feet tall. There is to be no speaking. Start the process immediately. When the time is up, discuss:
 - a) Did a leader evolve?
 - b) Did everyone participate?
 - c) What happened in the beginning?
 - d) What methods were used to communicate?
 - e) What accounted for the success? failure?
 - f) What feelings were felt by the participants?
 - g) Was the structure FIRM and SOLID?

II

Verbal communication may sometimes become a block instead of a facilitator of effective communication. Try this "Rumor Clinic" exercise. Divide into small groups of 4 or 5 and have a facilitator in each group. Each facilitator should have an "accident report". An example report can be something like: The roads were slightly wet and slippery as it had just stopped raining 10 min. before. The yellow MG was at the stop sign when the red Cadillac approached from the left. Then the two realized that they were going the same way, both cars accelerated, trying to get there first, etc. Add a few details. Ask other members of the group to leave the room. Read the "report" to one person who did not leave the room. Have the 1st person to whom the report was read relate it to one other member in their own words, with NO help. Continue this process until all group members have heard the report. The last person should relate the report back to the rest of the members. Read the original report to the group and evaluate the difference in the two reports.

Discuss how communication went.

- a) Was it positive and factual?
- b) Were things distorted?
- c) Why were communications like they were?

- d) Are we content with the way this is?
- e) What can be done to change/fix/alter our communication?

III

Communities-groups have different roles that sometimes are taken up by members without their even knowing it. These roles play an important part in the group process, as some are task-oriented, and others are maintenance and anti-group roles.

Task Roles

Initiator
Information-Seeker
Information-Giver
Coordinator
Orientor
Evaluator

Maintenance Roles

Encourager
Harmonizer
Gatekeeper
Standard-Setter
Follower

Anti-Group Roles

Blocker
Recognition-Seeker
Dominator
Avoider

Go over and discuss who each person sees themselves as being.

- a) What role am I in?
- b) How do I feel about the role I'm in?
- c) What role would I like to be in?
- d) What is stopping me from entering the role I would like to be in?
- e) What is causing me to be in the role I'm presently in?
- f) Do others see me in the role I see myself in?
- g) Why/ why not?

A community is based on care, commitment, and faith. All three of these must be felt by each individual for the other members, themselves, and those presently outside of the community.

Don't expect "instant openness". Opening up to others is a risk for many people. When every community member is committed to working towards an open, caring, responsible, and fulfilling community, the feeling will then grow in a positive fashion.

RESOURCES FOR COMMUNITIES

The 1973 Annual Handbook for Group Facilitators, Jones & Pfeiffer
Structured Experiences for Human Relations Training, Vol. II, Jones & Pfeiffer
Dyadic Encounter, Available from LRY, 25¢
Values and Faith: Value Clarifying Exercises for Family and Church Groups, Doris and Roland Larson

many thanks go to Frammie Millward and Kathy McWilliams for sharing their written knowledge with me.



GREENPEACE UPDATE

On Friday March 2, 1979, a meeting of the Norwegian Government and a Greenpeace representative concluded that for the 1st time in the history of seal hunts, no quota would be made for the 1980 hunting season of seals, before conservationists are consulted. No plans, however, have been made to reduce 1979 quotas.

After spending one hour part way up the Eiffel Tower stringing a banner reading "Save the Seals" above a platform, Doug Allen, 23, was taken into custody by Paris police and was later released. Doug wanted to begin his year of campaigning for the seals in a dramatic way.

On March 4, 1979, vessels began to leave dock for their annual harp seal slaughter off of St. John's, Newfoundland. Greenpeace, in an attempt to stop the vessels from leaving, chained themselves to the ships. One woman had the chains cut from her hands by the captain with a sledgehammer. One woman was kicked. Five Zodiac inflatable boats tried to stop the vessels, but were halted by the Coast Guard. 17 Greenpeace were arrested. No one was hurt.

THE CAMPAIGN CONTINUES.

POETRY

with all beings and all things
we shall be as relatives.

--Sioux Indian

I love to be
I love to thee

But why does love disillusion me?
Could it be as I expand
Falsely perceived a love so grand?

My poetry is not so fine
But it does wonders to clear my mind.

--Valerie Davoy

"something is wrong with a
society whose members are
endlessly preoccupied with
feeling better rather than
obsessed with making the
world a better place."

--Robert Coles

i know that soon
my days and nights
will be without you--
a place and people call to me
from far away.
and what you mean to me
will be as forgotten to you
as the raindrops that fell
on the night we met.
i know my life won't end
with my departure,
my heart won't stop
or break,
but only crack.
your thoughts of me
will not be often,
your memories of me
will be enclosed with laughter
for the little girl
who said she loved you.

--laurel

"The leg moves to turn the head
it is all one thing
the way snow accumulates
one flake at a time."

--Clo Parlanos

dreams

is this what it is?
he cries
at the myriad phantasms flying about his being.
he had begun to doubt
at the penultimate step of his endless climb.
climax?
before him the visions -
transparent and ephemeral now,
technicolored and everlasting then.
below him, the sun-baked earth stretches away to the brink
(a jarring entrance to an oven of blackness)
anticlimax.
where indeed are the promises?
those which he alone had made.
float away with the holograms.... shimmer, fade - nothing.
no way to continue
no way to return.
this is what it is
no more, no less.
stripped bare of superfluous padding, coloration,
gadgets to please an eversearching mind.
epiphany.
realization of past misunderstandings
un-deification of ideal non-entities.
stark in a barren world he sits,
slowly, sinking yea within his very self
to contemplate.
his blindness is justified; his deafness understood.
as the ultimate step is taken
phantasms disintegrate, promises fade...
the wasteland has another citizen.
end?
he trudges across the plain convinced of the finality.
but there in the distance:
another mountain.

j.f.

sometimes

sometimes
i wonder why
i feel the way i do
about things,
and then
sometimes
i just wonder
how i'm feeling
about things.

laurel

i was hungry...

i was hungry,
and you formed a humanities club and
discussed my hunger.
i was imprisoned,
and you crept off quietly to your chapel
and prayed for my release.
i was naked,
and in your mind you debated the
morality of my appearance.
i was sick,
and you knelt and thanked god for
your health.
i was homeless,
and you preached to me of the
spiritual shelter of the love of god.
i was lonely,
and you left me alone to pray for me.
you seem so holy, so close to god.
but i'm still very hungry
and lonely and cold.

The hills and sea and earth
dance. The world of man (sic)
dances in laughter and tears.

--Kabir

10



DECISIONS DECISIONS

What ever happened with the SCOYP (Special Committee on Youth Programs) report? What is Liberal Religious Youth's relation to the Unitarian Universalist Association?

At the UUA Board of Trustees meeting (January 1979) it was voted to increase funding for youth programs from the 1978-79 \$36,700 level to the \$43,000 level for 1979-80. The great concern voiced by youth and adults across the continent caused this positive action to be taken.

Members of the continental Youth Adult Committee (YAC), gathered in early March to draw up a budget proposal to submit to the UUA Board at its April Meeting. Specific allocation of the \$43,000 will be finally decided by the UUA Trustees.

Reverend Bruce A. Southworth, chair of the YAC, presented a low figure youth programs budget (\$32,500) to the UUA Board. He stressed the fact that it would be an inadequate and insufficient budget. In lieu of the UUA financial difficulties, he felt it was a harshly realistic figure.

Nada I. Velimirovic, LRY director of denominational communications, followed the YAC presentation with a speech on behalf of the LRY position calling for a \$50,000 youth programs budget. The presentation highlighted:

- =an encouraging upswing of LRY membership; the diminishing of past LRY stirrings and of differences between LRYers and other UU youth.
- =the strong ties between LRY and UUism from the grass roots to the continental level.
- =improved continental LRY structures (staggered Executive Committees, written continuity reports, & social actions director in the field).
- =the increased communication between the LRY office and local groups, local societies, and UU districts.
- =new LRY program plans (including field work and one-time leadership development conferences).

The issue of youth programs within the UU denomination is still not resolved. We are pleased with the support the UUA Board displayed by the decision to increase funding for youth programs. We are hopeful that this will lead to strengthened youth programming and youth-adult relations in the future throughout our denomination.

UU-UN seminar

The Unitarian Universalist-United Nations office is sponsoring its annual seminar May 17-19 in New York City. The seminar will sum up several significant sectors of UN activity in the 70s and point the way to the issues of the 1980s. Sessions will cover disarmament, economic development, human rights, and other issues.

Fifteen student scholarships covering the registration fee and travel stipend will be offered. Registration will be \$40 prior to May first and \$50 thereafter.

For more information contact: UN-UN Office room 7-D 777 UN Plaza NYC, NY 10017 (212) 986-5165

Youth caucus -D. Williams

Through Youth Caucus you can learn more about the UU denomination and how you can be a part of it. Any youth (ages 12-20) who attends the GA is automatically eligible to become a member, whether a delegate or not.

Each UU church and fellowship may send a certain amount of delegates to GA. Delegates may vote in business sessions. Alternates and non-delegates may attend GA as observers, with full participation excluding a vote.

To become a delegate at GA you must be a member of an active society and be elected in accordance with its bylaws. You should check with your minister or a society board member. Each society will also elect at least one alternate delegate.

The youth registration fee will be \$25.00. The registration fee helps to offset the expenses of providing materials and facilities required by the assembly. The delegate travel fund is \$25.00, and its purpose is to help pay expenses of those travelling long distances. If you don't pre-register, there's a \$10.00 surcharge. A meal ticket costs \$57.40. Living accommodations are in the dorms: \$10.00 per day for a single room and \$7.50 per person for a double.

The General Assembly (GA) of the Unitarian Universalist Association will be held this year at Michigan State University in East Lansing from June 24-June 30, 1979. Each year the GA meets for one week of business sessions, workshops, exhibits, lectures and social actions concerns. During this time, Youth Caucus meets to express the views of Unitarian Universalist Youth at GA.

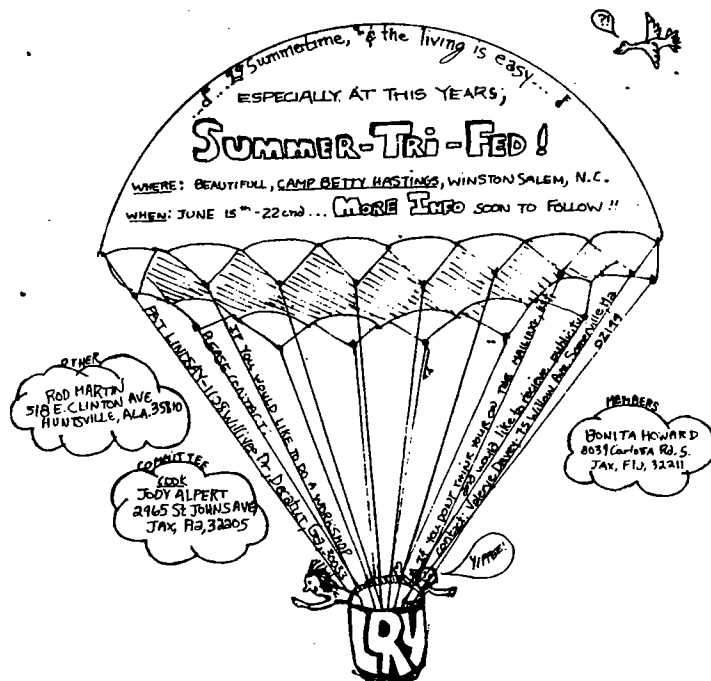
Youth Caucus was started by the LRY Executive Committee in 1974 to unite all interested youth at GA. Each year it has become a stronger, more significant group.

The Youth Caucus will meet daily at GA to hear guest speakers, discuss activities of the week and come to a consensus about issues we would like to become involved in as a group. Committees are formed within the group to help with its process of finding resources, writing speeches, checking out possible coalitions with other groups, and addressing the business floor during the assembly. Last year the Youth Caucus formed and proposed the Business Resolution on Youth. This year the activities will include a workshop being coordinated by LRY and the Religious Arts Guild, a reunion of all people who have been involved in Unitarian or Universalist youth programs throughout the years, and much more!

SCHOLARSHIPS

Now that you are interested in being a member of the 1979 Youth Caucus, you might be interested in knowing how you can finance yourself to get to GA. Scholarship money is available from the Youth Caucus Scholarship Fund. This money has been contributed by individuals, churches, and districts. Any youth may apply for this financial assistance by sending in the following information:

- 1) Name and address
 - 2) UU District
 - 3) Why do you want to attend GA and Youth Caucus?
 - 4) What forms of transportation are available to you?
 - 5) Describe your current financial situation, indicating how much you think you'll need.
 - 6) Are you going as a delegate or an alternate?
 - 7) Is your district helping you with money?
- Send to:
Youth Caucus
c/o LRY
25 Beacon St.
Boston, MA 02108
- For registration forms:
GA
25 Beacon St.
Boston, MA 02108



LIBERAL RELIGIOUS YOUTH

MID-YEAR BUDGET STATEMENT

Sept. 1, 1978 - Jan. 31, 1979 (5 months)

This statement reflects only money spent (bills paid), and does not show the many bills acquired but not yet received during this time.

Item	Budgeted for Year (Sept. 1, '78 - Sept. 1, '79)	Spent As of Jan. 31	Remaining Balance
Programs	\$ 8,050	\$ 814.14	\$ 7,235.86
People Soup.....	3,500	545.59	2,954.41
(printing, mailing, & supplies)			
*Extension.....	2,250	180.50	2,069.50
*Program packets.....	1,000	-----	1,000.00
General Assembly.....	500	-----	500.00
Resources.....	250	59.95	190.05
UUA affiliation.....	50	-----	50.00
UU World ads.....	400	-----	400.00
Miscellaneous.....	100	28.10	71.90
Office	\$ 5,100	\$ 1,474.82	\$ 3,625.18
Phone.....	2,000	478.34	1,521.68
Supplies.....	600	296.18	344.00
Postage.....	2,000	478.77	1,521.23
Miscellaneous.....	500	221.53	278.47
Board of Directors	\$ 4,600	\$ 1,673.00	\$ 2,927.00
Communications.....	100	-----	100.00
(Board Newsletter)			
Annual Meeting (summer).....	2,500	-----	2,500.00
Winter Meeting.....	2,000	1,673.00	327.00
Executive Committee	\$ 13,265	\$ 5,458.28	\$ 7,806.72
(5 people- 4 Executive Committee members, 1 continuity person Sept.- Dec., Interns Dec.- Jan.)			
Rent (\$350 per month).....	4,200	1,750.00	2,450.00
Utilities.....	500	-----	500.00
House.....	100	70.04	29.96
Food (\$10 a week per person).....	2,400	849.82	1,550.18
Phone.....	500	166.16	333.84
Transportation (Exec. Com. to Boston and home).....	1,200	658.00	542.00
Stipends (4 Execs. and Continuity person- \$65 per month).....	3,315	1,694.26	1,620.74
MBTA (bus and subway to work).....	1,050	270.00	780.00
Total	\$ 31,015	\$ 9,420.00	\$ 21,594.76

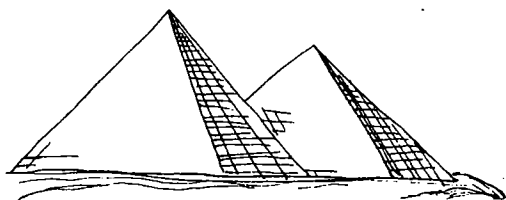
*Extension- This money is mainly being reserved for the major fieldwork plan which will begin in spring. Money spent thus far includes only work done in New England by the Executive Committee.
 ** Thus far all program materials have been mimeographed and so are included in office expense.

Budgeted income received as of Jan. 31.

Affiliations- \$205.00
 Allotments from UUA/ Youth Adult Committee- \$14,150.00
 (\$7075.00 received quarterly)

Budgeted Income Received as of Jan. 31	Budgeted Expenses as of Jan. 31	Remaining Balance
\$14,355	\$ 9,420.00	\$ 4,934.76

Prepared by Denise Lewis, Director of Finance and Extension



THE \$25 PYRAMID MAYBE?



25 and we're still alive

by Denise Lewis

25 years of LRY that is, Hamm... This year marks our silver anniversary. Makes me wonder if LRY'll be around for 25 more years. It's gonna take a lot for us to keep going till 2003. First we'll need to make sure there are still people between the ages of 14 and 19. Since thousands of people are born every day, I'm going to assume that in the next 25 years there will still be LRY-age people. There will also have to be a need for liberal religion. Religion is easy enough; I hear that the number of Americans joining churches has been steadily rising all through the seventies. The liberal part is a little tougher, but then maybe a revolution... Being as human beings with just about anything in common will congregate, I predict the youth who are religious liberals will have a need for an organization. Now my mind is at ease; LRY will continue to exist as long as there are youth, liberal religions, organizations, and uh, oh yeah, it's gonna take money too.

Looking at the budget over there, it looks like we're doing as much as we can with the money we have. Unfortunately, with inflation over 7%, we'll be doing less and less each year with it. We'll have to get more money each year to continue developing at the current rate.

Funding will not be increasing from our current sources. The UUA is being hit by inflation just as hard as we are. The size of our endowment does increase every year, as we feed part of the interest back into the principle, but once again we are not keeping up with inflation.

We, who are shaping and being shaped by LRY in 1979, will have to start investing in the future if we hope to give an LRY to liberal religious youth in 2003.

Is your local willing to invest \$25 to begin 25 more years of LRY? I sincerely hope so. When each local pays its share, as a whole LRY will be investing \$12,500 in the future of liberal religious youth.

Fill out the form below, send it along with your local's \$25. We'll send your local a "\$25 for 25", silver anniversary certificate and your local will be added to the list of those who began the next 25 years for LRY with \$25. (This list and our final tally of contributions will be published in the July issue of People Soup. Individuals contributing \$25 will also receive a certificate, and their names will be printed.)

You may want to take contributions from individual members or draw from the local treasury. If the members of your local, and the local itself are suffering from inflation, you'll want to hold a special fundraiser. This can be included in your plans for Youth Day (April 29, 1979), or you may want to hold a separate event. For your planning, we have a Fundraising booklet and a Youth Day packet available from the LRY Office. For either or both write to LRY \$25 for 25, 25 Beacon St., Boston, MA 02108.

\$25 FOR 25

Local Group Name
or city

Number of Local Group members

Address of UU Society
affiliated with

How money was raised
(Attach a separate sheet if you have an interesting story or a new fundraising idea.)

SEND TO: LRY \$25 for 25
25 Beacon St.
Boston, MA 02108

rough draft

by Nada I. Velimirovic

With the 40% increase in the 1979 U.S. military budget and the help of certain Congresspersons, the compulsory registration of American youth under a revised Selective Service system now seems likely before 1980.

Georgia Senator Sam Nunn espouses a plan calling for every red-blooded boy and girl to submit to mass registration, military testing, "counseling", and a pre-induction physical examination upon turning 18 years old. Implementing such a registration would be the first step toward reinstituting the draft.

Since the draft was suspended in 1973, the U.S. has been able to maintain a sizeable force on a voluntary basis; year-end enlistment targets have been generally achieved. However, many people are concerned with the "quality" of the military.

Recruitment campaigns which glorify and misrepresent the Army and Navy are seen as the cause for dissatisfaction among the ranks; which in turn causes many recruits to leave the military under "adverse conditions".

Senator Nunn has expressed concern over the high percentage of poor, minority and uneducated recruits that make up the volunteer force. These percentages are high but experts say that the armed services would have a similar racial composition if there were a draft.

Why does the U.S. keep over 2 million men and women under arms in peacetime? Years after our involvement in Vietnam, the United States still maintains an enormously destructive armed force poised to launch operations around the globe at a moment's notice. Our bloated force structure is based on a policy of global interventionism that has little to do with national defense. The renewed calls for the draft rest on the assumption that our military force should remain at its present inflated levels or, if possible, become larger.

"The Seed Beneath The Snow," Continued from page 6

someone else without at the same time fighting to liberate themselves from the oppression of their comrades. In the end political philanthropy turns out to be as unhealthy for both donor and recipient as other forms of philanthropy, and must give way to equality.

Finally, when did it become inconsistent with the struggle for a classless society to struggle against personal alienation from our own deepest satisfactions—in work, in personal relations, in art and nature, in the search for understanding of the mysteries of life, death and the processes of the universe?

If the movement for social change in the sixties subordinated the personal to the political, and the seventies have emphasized the personal over the overtly political, perhaps the eighties will bring the two together in a higher synthesis. If so, this is only one of many syntheses that are needed as we enter a period when it has become crucial to look for linkages between a host of struggles and searches that have been compartmentalized in recent years but need one another. The movement that for a brief period in the sixties was united against the war in Indochina is now fragmented. Each of the separate struggles is important in its own right. It is also important to remember that united, the fragments strengthen one another and form a whole.



What do you think? How do you feel about people 18-25 having to fulfill some sort of compulsory military service? Should the registration process resume, it would be under a new computerized system and the opportunity to register convictions as conscientious objectors (C.O.) would not be given until after receipt of an induction order. Should a person wish to file claim as a conscientious objector, the time limitations under which it must be filed will be very short and rigid: 15 days following the date the induction order was mailed. Thus, there might not be enough time to properly document a C.O. claim.

Though this issue has obvious political ties, it is basically a moral, ethical, and religious question.

For UUs there exists a Registry of Conscientious Objectors to which young men and women may submit statements which can help to verify their claims to C.O. status. Once you have the information and have properly documented your statement, send it to: Bill Schulz, Director of Social Responsibility, Unitarian Universalist Association, 25 Beacon St., Boston, MA 02108.

Other national church offices also maintain files for members of their religion.

In order to more fully understand the C.O. filing process, write for "Filing the C.O. Claim During the Time of the Deep Standby Draft" from: National Interreligious Service Board for Conscientious Objectors (NISBCO), 550 Washington Bldg., 15th and New York Ave. N.W., Washington D.C. 20002. Information and literature concerning resistance can be obtained from: Central Committee for Conscientious Objectors (CCCO), 2016 Walnut St., Philadelphia, PA 19103.

Once again the possibility of government regimentation of human lives looms upon the horizon. We as the youth, may be faced with painful moral choices as were those in the Vietnam generation.

"Suppose they gave a war and nobody came...?"

¹"Reviving the Draft", Tom Conrad, *Inquiry* magazine, Vol. 1, No. 23, Nov. 13, 1978.

CONFERENCE COMMUNITIES

by David Williams

The sense of community I get at an LRY conference can be quite extraordinary. Other times it seems that I am being excluded from that very community. It all depends on two things; the way the conference is run and the attitude that I, the LRYer take with me.

A sense of community is important at a conference for several reasons. First of all, being quite practical, it helps the image of LRY is the eyes of both advisors and parents. I might be able to do something with a group of 100 that I would not have been able to do with a group of 5 to 10 people. After all, what is the real purpose of having a conference? It also helps you to prepare for your life ahead, by allowing you to experience some of the responsibilities, experiences, and emotions you will encounter in later life.

If a conference is planned well, the sense of community within the group should naturally follow. The best example of a conference with a strong sense of a community I have been to is the last Princeton, N.J. conference in January 1979. It was a rather large conference, with over 160 attendees ranging in area from Northern Virginia to Boston. This large group of geographically "spaced out" people might seem to be a little bit alienating to the first time conference goer, and there were many in attendance there.

'Clans' were one of the ways people got to know each other better. When each person registered, a different symbol was drawn on their hand, a tree, a rainbow, a sun, etc. We were not told what these symbols represented, but after orientation we were told to find the other people in the conference with the same symbol. This led to some yelling of things like "WATER!", "STAR!" and so on and so forth. The clans were born as each person found his or her group. Each group had at least one member of the Princeton local in it, to facilitate people getting to know each other. Some groups set up family structures and met fairly regularly, ours, due to general group apathy, only met again when it was our turn to cook.

Other ways a sense of community was instilled were quite common. One of these ways was the making of paper bag mailboxes, which helped in getting to know other people's personalities by the pictures on them without ever having met them. In helping people get to know each other more rapidly, it turned a large group of people into a more close-knit community.

One of the most important ways of starting the foundation of a strong community at a conference is having a good orientation session. In the orientation at Princeton, all of the local members introduced themselves. This is a definite improvement over some conferences where I didn't know who was running it. To build a successful community, whether it be at an LRY conference or in the outside world, you need leaders, like it or not.

Not all conferences are like Princeton, though. I've been to 2 or 3 that have had little or no spirit of community at all. These are usually characterized by a lack of noticeable leaders, either a very broad theme (ex:Living) or no theme at all, and very few workshops. Why conferences like this still exist and why people will put up with them is beyond my comprehension. I've twice left conferences like this mid-week-end. The emphasis in these conferences is usually placed on developing or expanding personal relationships. I, myself have had nothing but bad experiences trying to start any meaningful relationships at conferences of this kind. On the other hand, a conference with a strong sense of community actually helps further personal relationships by establishing trust, by getting to know a wider variety of people, and by having a peer group to give you advice.

One thing that will definitely shape your view of conferences is the attitude you take even before you get there. I used to be one who thought of conferences as a place to escape to for a weekend with people I already knew. I rarely went to workshops, and I never participated in working or cleaning up. I also never had any fun. Then, one conference, I spent almost an entire afternoon washing dishes with Chris Jones. Not just some dishes. Dishes from lunch for 125 people. And I had a great time doing it. Why? Because I'd found the spirit of community in LRY. I noticed that I was no longer caring for just a select few, but that I was caring for everyone. If you focus on just a few people at an LRY conference, it can turn into being a downright negative experience. On the other hand, if you go to a conference with the express purpose of having a good time, participating in workshops, and doing your part in striving for a perfect community, personal relationships will naturally follow. The success of a conference lies not only within the conference planning committee but also within each individual LRYer. Maybe washing some dishes wouldn't be so awful now, would it?

????????????????????

ADVISOR'S RECIPE!

BY DAVID STEELE

The LRY at my church was in flux between advisors. I was once a member of that LRY. I still care very much about it. I feel too close to LRY age to be a good advisor. I was ad hoc advisor and consultant while they searched for a regular advisor. That is why I am continually asked this question: What is an LRY advisor? I was at a dinner where the LRY and a potential advisor were getting acquainted. I was asked, "What is an LRY advisor?" Thus, the conception of this article.

In the USA one generally must be 21 years of age in order to be legally recognized as a human being. A group of all pre-21-year-olds assembling for an extended period (e.g. a conference) is like repelling without a safety rope: it may be a smooth descent, but if something does go wrong...

An adult person has more experience dealing with "the world at large", and "the world at large" is more likely to respect an adult person.

I remember an LRY conference where some LRYers hiked into private forest. They were spotted; the owner angrily accompanied them back to the conference and demanded to speak with "the adult in charge".

During a city-held conference two young military men were befriended by an LRYer. They dropped into the conference, and as they were broke hoped to spend the night. The LRYers became uncomfortable with the situation, but it is difficult to tell two people older than you that you will not assume responsibility for their mistakes, and then send them back into the cold. The LRYers were glad to have adults around.

The LRY advisor can serve as a link between the LRY, the parents, and the church. Communication between teenagers and parents often is a highly difficult, energy consuming task. Parents and teenagers both need a more related way to share their feelings and concerns. An advisor sensitive to parental concerns who can bring those concerns to the LRY is an invaluable asset. A similar relationship where the advisor serves as bridge between the church and the LRY is also most beneficial.

Also, an advisor will probably be more acquainted with members of the congregation than the LRYers. When the LRY creates programming, maybe a leadership training conference, or discussion series on the ERA, the advisor likely would know church members with expertise who would gladly share their talents; or if the advisor doesn't know someone personally, s/he probably knows someone who does.

Adolescence is a time of constant change and flux, the journey from the fantasy world of childhood to the omnipotently real world of adulthood. Adolescent people are busy forming their concept of what adult is, of who they are, and of how they will fit into the social fabric. They are learning to build interpersonal relationships, exploring intimacy, encountering responsibility in earnest, discovering they are sexual beings. Adolescence is a turbulent, lonely, scary experience.

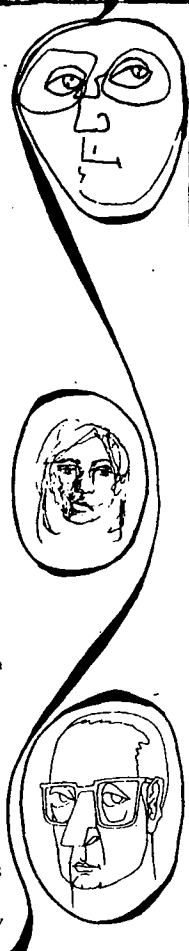
The LRY advisor provides a concrete model of that enigma "adult" that LRYers can grab on to; something solid they can anchor to when things get too turbulent; a springboard that lends momentum to their explorations.

An LRY advisor, an adult who non-judgmentally shares her/his values and opinions along with the reasons and feelings behind them provides immeasurable support, stability, and hope for adolescents in their search for identity. Even if the LRYer does not agree with the values or opinions shared, she/he has something known with which to test or compare her/himself; a glimpse behind the "adult enigma, and the undeniable experience that adults can be warm, caring, trustworthy human beings.

Finally, I would like to share that touch of magic that makes the whole LRY relationship work. Being an LRY advisor is a commitment to care about a specific group of human beings. It is not a casual gesture; it is a personal, intimate experience, something vital that requires one invest part of oneself. Commitment, caring, and honestly sharing oneself - one's humanness - then is my little pinch of magic. Commitment, caring,

and sharing makes the whole experience something special, something meaningful, something profound.

What is an LRY advisor? Every LRY advisor must answer that question for her/himself, for she/he is the main ingredient in the recipe.



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HI THERE! GUESS WHAT?!!



Hey Y'all, my name is Matthew and I have just become the editor of a book about Lry. whee! The book, which will hopefully come out next December is being put out to commemorate the **25th ANNIVERSARY OF LRY!** (Dec 6, 1978) I need for Lryers, both present and past, to send in anything and everything they've got about Lry: photos, writings, graphics, old Lry and new Lry stories, publications, trivia, conference pre-reg's with neat art, what ever you and your Lry friends (ex-Lry too) can part with long enuf to be printed, please send copies if possible, but if you want it back, tell me and include your address. I want to do it as classy as I can, make it as big as possible, and as high quality as money allows (if you have donations, they're tax-deductible, please send a check made out to Lry). If it comes out, that is, if I get enough stuff to make it worth it, it will be something to treasure for years... or else it won't come out because I have high standards. I want it to be sort of a comprehensive book about Lry with as much stuff from every part, place and person in Lry as possible. If you know any ex-Lryers, please tell them about this and ask them to send in contributions. Please don't space it out, I really want to do this.

P.S. Obviously, I can do this alone if you have advice suggestions, or would like to help. Please write me.

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14 CLF-A CHURCH TO TAKE WITH YOU

BY GEORGE MARSHALL

If you read Page 3 of the UU World on April 15, 1978, you saw an article about the Church of the Larger Fellowship- "A Church Without Walls." This article described one of the unique agencies in our denomination, a church without a building, without a meeting place, and a church which did not expect its members to gather together to sing hymns, listen to sermons, raise their voices in praise, or bow their heads in prayer. The Church of the Larger Fellowship meets the criteria of Thomas Paine who said "My own mind is my own church," because this church is one that truly rests in the minds of its members and is totally and completely dependent upon one's response and reaction to various written materials received.

CLF serves "isolated religious liberals" wherever they may be- isolated by geography (living where there are no UU churches or fellowships), isolated by age (inter-generational, for instance), isolated by reasons of health (paraplegics- those in wheelchairs, iron lungs, deaf, etc.), isolated because of inclination ("I am sick of people, and want to be left alone").

But these isolated people are bound together because they wish to reach out and affirm some type of a meaningful, living, worthwhile relationship which is basically ideological, ethical, spiritual, and able to motivate one to life improvement situations.

CLF does this through a church-by-mail. It runs for parents a religious education program in which they can educate their children at home. (How much real education is done in a church school?) For those who want to receive a sermon, they can read and study and reflect upon in privacy.

"When I come home from the Fellowship after listening to all the jabbering, I go into my room, shut the door, take out my little manilla envelope from CLF, and read in quiet a thoughtful, meaningful sermon by a UU minister," wrote a member.

CLF is located in the basement of Elliot House- a neighbor of the Executive Committee of LRY. We have seen the Execs come and go for half a dozen years now, and enjoyed each

one. CLF is also a youth organization, because we have many college students who wish to maintain and keep a UU affiliation, receive our sermons monthly through the mail, and have something that can stimulate them in liberal, religious terms while they often study in a more conformist environment on campus. We are always proud of the number of college students who affiliate with us (almost as many as the professors who do), and hopefully in this year's crop of LRYers who go off to college will be those who would like to maintain a UU relationship through CLF. Also others will go into the Peace Corps, VISTA, work programs, the military service, etc. and will wish to maintain a UU connection while on the run.

For many people, CLF is the best UU connection; is it little wonder that it is

the largest "church" in our denomination? For more information write to me, George Marshall, Minister, 25 Beacon St., Boston, MA 02108.

To those who ask, "What does one receive from CLF?" the answer is that one receives the following: Identification through membership as a UU; monthly CLF News Bulletin for Religious Liberals with sermon; study programs on liberal religious ideas, as available; a program of religious education for children; access to the CLF Book Club and the CLF Lending Library; correspondence and conference opportunities; free subscription to the UU World; and the use of the cassette library of sermons.

The cost? We have a suggested annual membership for dues of \$25, but our Board has also voted that a \$5 postage and handling charge will keep our materials arriving to individuals. In addition, like any church, we have an every-member canvass by which one may contribute as much as one wishes to CLF. We will be glad to hear from you!

IRF cont. from p.5

The annual IRF conference is organized by an organizing committee made up of people from the country where the conference is to be held. The conference manager sees to it that everything is moving along alright, on schedule, etc. The publisher is responsible for all paperwork such as registration forms, info, etc. Also a treasurer and a secretary and others complete the team if required.

The 1980 IRF main conference will be in the U.S. There will be a sub-conference the week before in Germany.

If any of you people out there would like to know anything else in general, feel free to write me at: Balduinstr. 74, 6000 Frankfurt 70, FR Germany. Maybe I can help or at least give you the address of someone who can.

I hope to see a bunch of you LRYers in Switzerland! (Spread the word!)

In fellowship,
Ronald Gehrmann



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GAMES PEOPLE PLAY

15



knots

Never try playing knots with more than 15 people, and if you do have fifteen, be sure you are all limber.

Knots starts with everyone holding hands in a circle and ends (hopefully) the same way. To start, memorize the hands of the persons on each side of you. Begin milling about in the center. When everyone is thoroughly milled, someone should give the signal to stop. Standing right where you are, join hands with the same people you were originally next to. The result, one very tied people knot. The object, to untie and become, once again, a circle. Good luck, and don't let go!

darling if you love me...

This is a game of fun and laughter. It is best played if you've got a bunch of people in a silly mood.

Sit in a circle. One person is "it". "It" chooses a person and tries to make co laugh. But the only thing that "it" can say is, "Darling, if you love me, won't you please, please smile?" The chosen person must then reply, "Darling, I love you, but I just can't smile". "It" can say it any way co wants to, but cannot tickle the other person. "It" can move around the circle until someone finally breaks down and laughs (or snickers he-he). The object of the game for the people who are not "it", is, of course, not to laugh. And the purpose of the game as a whole is to have fun with each other.

zoom

Sit in a circle and hold hands. The idea of this game is to build a zoom machine. To do this, one person must start by looking their neighbor right in the eyes and say the word "zoom". The person receiving the zoom must then turn to their neighbor and pass it on...always with eye contact. The zoom can begin to go around the circle quite fast. It is to stop as soon as eye contact is ended in even the slightest bit. Start again and see how fast you can get the zoom machine going.

impromptu

I once tied two peoples shoelaces together. I was standing next to each other and couldn't resist. A friend made the mistake of asking what was going on, so with no explanation, I placed her in line and tied her shoelaces to that of the person on her right. I soon had 15 people lined up with their shoelaces tied together, wondering what was going to happen next. I counted sets of feet off to the sound of "one-two-one-two". My many footed monster made its way up the hill laughing from all 15 heads.

I am sure that if I had said "gather round now, I am going to tie your shoelaces together, then send you up that hill", the game would never have happened. Likewise, I have never attended a conference where someone has shouted "ok, everybody, let's keep this wadded-up paper bag (substitute balloon, nerf ball, leftover pancake, etc.) off the ground." Yet I am convinced this is the most commonly played game in L.R.V.

It is the spontaneity of these and all games which make them into celebrations; no true link with the past, no goal for the future, just enjoyment for the moment.

~~~~~

## trust circle

I am in a room of people and someone suggests a trust circle. About 15 of us want to, so we gather together and stand in a close circle facing each other. I volunteer to be in the middle first. I remove my glasses, my jewelry, and my shoes, and get into the middle of the circle. I then center myself, close my eyes, relax, and fall whatever way gravity carries me, doing my best not to bend at my waist or knees. The person or people in the direction in which I am falling reach forward so that I do not fall too far before feeling the warm reassurance of their hands. They then lower me a bit, then set me upright, to fall again. After a short while, the circle expands, and people are lowering me farther although they usually reach out to catch me very quickly, then lower me so there is not a jolt caused by picking up momentum.

### VARIATIONS:

This can be done with 3 people, two outside, one in the middle, but you should be careful when setting a person upright, not to push toward the other side.

The person in the middle can simply be passed around the circle.

The circle of people can all constantly keep their hands on the center person, being careful not to push in any direction, but just to lend warmth and constant assurance.

## interlock

Interlock is a variation of the ancient game of tag. Players pair up, link elbows with their partners, and arrange themselves in a hodge-podge fashion about the playing area. One set of partners breaks and appoints one person the chaser and the other the chasee. The two dash madly in and out and all around the obstacle course created by the other players. If the chasee becomes winded or just wants to confuse cos pursuer, co may link elbows with anyone co chooses. Since this game only allows for 2 links in a chain, the person on the other end must drop arms and run. Co is now the new chasee. If the chaser should manage to tag the chasee, co does a quick-aboutface as the pursuer becomes the pursued.

## ha-ha

The object of the game is to get everybody laughing. Everyone lies on the ground with cos head resting on the belly of another. One person begins by saying "ha". The person whose head was bounced responds by saying "ha-ha", the next person "ha-ha-ha", and so on... If you are still able to determine whose turn it is when you get to ha x 10 perhaps you should try a new game: "short-smort".

## CONTINENTAL 7 CONFERENCE 9

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