



Dialogue on Peace Skot Davis

I was going to sit down and eat my lunch but I saw a man sitting a few benches down. He looked like a good prospect so I picked up my pack and walked down to him.

He was a strange looking man, and I thought him a good prospect because his face was not hard. As I approached, he didn't really look like an easy touch, and I hesitated before reaching his bench. When I stopped, he looked toward me, with apparently no need to avert his eyes. He stared at me with a look that implied that he'd been crying.

This whole thing was annoying because when you are canvassing you must have the upper hand in energy to get the person to contribute. I chided myself and stepped forward, sitting next to him on the bench.

Reaching into my pack for a pamphlet I said, "Hi. I'm working with an international peace organization to try to put an end to world conflict..." I couldn't find the damn pamphlet. "Always put them in the front flap," I tell myself, but I never do.

"What do you want?" the man asked.

I love a hard canvass, so as soon as he said this I was ready to work, even though he sounded like he just wanted to avoid a waste of time.

I finally found the pamphlet and held it out to him. "We're conducting a campaign to raise money for world peace," I began.

"The fight for peace," he said.

I nodded and began to go on but I caught the irony in his words. I was annoyed. "We work hard," I said, holding the pamphlet at my stomach. This was a good man, I sensed, and I should be able to show him the need for giving his money.

His head was turned away though, and he looked like he was almost ready to stand up and walk off.

"Leaving?" I said. "Not afraid of a discussion are you?" I didn't want to sound like a little kid giving a challenge, but every dollar is important.

He turned back smoothly, looking annoyed, but then he laughed, folded his arms, and said, "Am I challenged to combat by the worker for peace? I'm still young enough to be interested."

I smiled and thought maybe we were getting somewhere.

I brought my left leg up on the bench beneath me and faced the man, who sat relaxedly forward, turning his head toward me when we spoke.

"What's your name?" he asked me, turning his now alive, though almost expressionless face toward me.

I told my name and he told me his. The conversation we had was strange, and I hope I set it down here faithfully, though I was angry or confused through much of it, and that may blur attempts at truth.

I was relaxing my mind, looking for the correct angle to take when he said: "Why do you work so hard for this organization?"

I was going to ask him how he thought he knew I worked so hard, but then I guessed that he was asking why I worked for them at all. "I work for them because I love peace and because I have a dream about it, I guess." I love to tell of my dream, and it sometimes sells people too, but this man's stare as I spoke grew somewhat discomforting. "I always wondered when I was a little kid why people fought, but everyone just shrugged and said, 'It's just one of those things; you'll understand when you grow up.'" Here his gaze grew even more disconcerting, but I fought off the urge to falter and went on. "But I still have yet to discover why people find conflict necessary. I don't think it is. I think that nations, and people, could be more peaceful, and treat each other with more respect." Here I did stop, and it was with the feeling, as his eyes fixed mine, that my words were shallow and meaningless. But I did feel that way, and I still do.

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stand the pain.

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HAPPY BIRTHDAY

PAUL H. PIGMAN I

Welcome home... I ran off
to boards to cook and Con-
Con just because. Back in
time for Summer Zen, will
write soon, mucho love!!

Who the hell is J.F.S.?

Idea don't work unless we do... (.)

To the motley crew--One large pizza
with mushrooms and peppers, and
a triple bunk bed.

Love, Threethur

Springthink 1979--You might know
what was in the spaghetti sauce,
but we know what was in the kit-
chen sink... Lane, Lita, & Val
(De Cooks)

Attention Boulder Folks--All hail
the phantom local, Barney's sette-
lite in the west. Seen any enor-
midities recently? (tee-hee)

Kath--I promise! I'll improve my
tetherball game. Lots of luv, pte

evan--you seem to have misplaced
yourself once again... please
write! I miss you and I love
you.....laurie (do you remember
the ring?)

peter, was it "I think I'll know"?
quick--I can't die without knowing.
but then, I think I'll know before
I die, so I don't need to worry
about it... something I've been
meaning to ask you--do you think
with your eyes open or closed?????

Fred, Once a heiffer always a heiffer.
(and it's even spelled correctly)

Ginger, Everything seems better for
both of us. Keep in touch always,
no matter where I'm shipped off to.
Much Love, Julie

hey, pop! ♥

If Allen would K.C.S. for Henry,
Henry could M.H.K. for Carroll!

Merry Loves Merry.

Murrie--A hearty and wholesome good-
day to you. Pat your new neckties
for me and give a kiss to our faith-
ful "Dog of the Dunes"--Noble-One-
Knoble. Snack! Your Kid

EGU, EGU... EGU! (pause, three beats)
EGU!... (Long live UFLB's).

gandalf--see you at con-con, so be
prepared for a bone-crushing
squeeze!!!!!!
♥ laurie

T.C. loves M.A. but M.A. loves F.C.
who is T.C.'s little brother. Well
F.C. is senile and doesn't want to
talk about it!

Howard doesn't understand?

Big Little Sisters, Brothers, Friends,
Loves, Kittens, write to Julie the
Angel, #207 50 Mass. Ave., Cambridge,
MA 02139. Will be existing there un-
til Sept. '79. Will write to those
of you I owe letters.

G. J. I hope it works, I've got my
fingers crossed! J. B.

Martian or no martian, let's keep
dancing in the moonlight. When are
you gonna come visit? I miss you,
a Martian Lover.

For any warm body that would like to
know: I am living at the following
address for the summer:
Dunce-- 6162 Springhill Terr.
#301, Greenbelt, MD 20770
Visits, letters, and warm fuzzies
accepted (and returned).

Julie--How's the weather in Califor-
nia? If it's too sunny, I'll send
some rain... (raindrops)
Peace to you! Gretchen

To whom it may concern: I am a letter
addict in the pit of Colorado, and
my mailbox is too empty to support
my habit (except for bills). If ya
would be so kind as to send me a fix,
it would be greatly appreciated and
possibly rewarded (no guarantee on
the reward). Love, Kuwan

Kuwan I.
530 East 2nd Avenue
Denver, CO. 80203

Steve K.--Found your toilet paper and
your p.h. If you want it back you
better write. Love, J.A.

Becca--I want it now!! Write for
it. Jen
Box 275
Mount Lakes, NJ 07046

Need someone to talk to? Maybe I can
help or just listen. Love you all.

Jen
Box 275
Mount Lakes, NJ 07046

Seagull--I love you. --Martian



Tamar, Lee, Jane, Don, Lane, Shalimar,
and everyone who was at Morristown: I
love you all madly!!! Tamar, I miss
ya! Lee, we must go hovel hunting
again soon. Sunny Q's, say they rest
in peace. Long live the dragon.
Love and Warm Fuzzies, Dunce

To Allen A.--I love you and miss you.
We will be the two thinnest LRYers
in the USA with what we drink!
Your little ballerina, Cathy

crunchy--hurry up and get back here!
let me know the very second you get
to town. and I shall appear on your
doorstep... I miss you a lot, even
though you wouldn't know it from the
frequency of my letters...
I miss you, oh I already said that--
oops. take care, I love you!!!!!!
laurel.....

dougy wougy wougy... (abby, is that
you????) there are only 32 days left
until we are once again reunited for
our annual visit. little do you ♥
know of my plans for you--somehow,
you are going to quit your job and
get your "self" self out here,
or else..... Love you!!!!!!

LRY in general--so you think you
can turn me into a caffeine addict,
then put me out to pasture without
even a pension? I will not be a
pasteurized taco. See you when we
return from the Bahamas...
a Cheesy Taco, and my Friend the
Bandwont.

phoebe--lately I've had this intense
craving to sit and throw balls at you--
what do you suppose this means?
come visit, before you go to school,
or on your way.... I love you!!!

San McDonald... the sky is falling!

Dear Daddy lee Becker, a late but
heart-felt father's day hug
your daughter

PERSONALS



Bill from MN:
Write to me.
It's get the coalition
Together time.
Love
Julie the Angel

Valerie Mental: Welcome Back!! Did
I know you had gone? Nooooo. Where
did you go out of my life--does that
include joyous memories? Does this
craziness make any sense? Who cares.
See you soon!! Alyson

Ziggy: I don't know you but I know
GAL Leigh. If you see Jay (Loftis
I presume) please tell him to show
up at Summer Boards at the Mount
Diablo Church (Walnut Creek) the 6-
16 of August. Love, Gretchen Jones

To those people at the Ridgewood
Conference: I have a lot of left
stuff--like jeans, shoes, shorts, an
umbrella, shirts, sweatshirts, etc.
If you want any of your belongings
back, give me a call and we'll work
something out. Phoebe Dodyk
(201)652-4440
34 Maynard Court
Ridgewood, NJ 07450

Pepsie: I love ya! It's going to be
an excellent summer, right? (cough!!)
Love, Soul

Berta--Are you sure that was Orion
you pointed out to me? Send me your
forwarding address, please.
Luv ya, pte

Greg! Thanks for the fun at Spring-
think. I caught your cold, but it
was worth it! Can I have your ad-
dress so we can keep in touch?
Thanks, and watch out for those
little purple elves, you hear?
Jennifer Robinson
88 Kilburn Road
Belmont, MA 02178

Michelle,
Remember it can only get better!
I love you, Julie

Mom,
You did it! Star was great.
Hugs and kisses, Your Favorite
Daughter.



My sweet Chuckie--My last Soup slip-
ping (slipping) between my fingers...
Alack! and away to Oregon we must
flee! See you soon. A fond "arroz-
gainto" to Stravinsky, and all of
my love to you! Nudzi
P.S. Igor sends a short or two.

Dear E.V.E.R.Y.O.N.E.--This is an
esoteric statement, though it may
have a nationwide impact. Hmm.
Consider the implications. Love,
One of Many

Dear Friends and Friendly Strangers--
I'm out! and am working my way up to
Boston. See you in September or at
Continental !!! Alyson

Leigh, Tamar, Sandra, sisters:
Flowers are growing in my box of rain.
Julie the Angel

To Allan B.--I'm your slave forever!
I love you, Cathy

Danny B.--Why no letter? Please
write! Love, Gretchen
445 South Kensington
La Grange, IL 60525

Greg--Don't retire to the world of
work! Take a vacation and come to
conferences (you've missed some real
doozies!). All my love,
Your Russian Comrade

To Ann--Kissy, kissy! Love, Cathy

David Flint--Where are you? Sorry
I missed your phone call. Please
try to communicate! Mary Beth
Love, Mary Beth

Babs--Champagne is pink
Volkswagens are orange
Life is more exciting
If you aren't a door hinger.
Love, Butt

Laurie, Jon, Phoebe, Jennifer, and
all the rest--Miss you all.
Bethi

Justin--Next time, don't unplug my
alarm clock! pte

Leaders in the Making



There will be Regional Leadership
Development Conferences (LDC) all across
our denomination within this coming year.
These LDC's are envisioned to include at
least one high school aged youth from each
church or society. This will benefit all
youth by virtue of the participants sharing
everything that they learn with all other
youth in their districts/federations and
local groups.

The planning committees for these
LDC's consist of LRY and non-LRY youth,
Ministers, DRE's, and other interested per-
sons.

There has been a packet designed es-
pecially for these conferences to assist
the planning committees with workshops,
worship services, planning, and activities.

If you are interested in planning,
participating in, or would like other
information pertaining to the Regional
Leadership Development Conferences, address
all inquiries to:

Cheryl Markoff
Leadership Development Conferences
Liberal Religious Youth
25 Beacon Street
Boston, MA 02108

the New England Convocation

to reverse the

Arms Race

3

As you peruse the printed pages of *People Soup*, an issue on Peace, you may be wondering how you, as an individual, can have any impact on the Arms Race—the virtually unseen, but greatest force working against peace in the United States. The articles within this issue should provide you with valuable information which you can share with others. The best way to achieve consciousness-raising is on the one-to-one level; but in order to reach any substantial number of people, a structured event such as a day of workshops or lectures on disarmament issues is most effective.

I was involved in planning such a "convocation" at the Arlington Street Church in Boston. The planning committee was ecumenically based and major emphasis throughout the planning process was the incorporation of all religions.

After many long discussions, the major issues to be addressed by panels of experts at our event were as follows:

1. Labor, Unemployment, & the Arms Race
2. National Security, Defense Policy, Status of the Arms Race, USSR-USA Peace Proposals/Initiatives.
3. Effects of the Arms Race on our Communities.

Then an informative Peace Fair, with various peace related organizations displaying their resources, would proceed, followed by a rabble-rousing Public Celebration. The evening events would tie-up loose ends and affirm the principles addressed in the afternoon discussions through songs, dance, and inspiring sermons.



Your local Youth Adult Committee (if one exists) to find members of your society with interest and knowledge in planning such an affair. The responsibilities are manifold, and the more people planning, the better.

Good luck! For sample copies of the complete notes for the day's program at Arlington Street Church for the New England Convocation to Reverse the Arms Race, write to: Liberal Religious Youth
25 Beacon Street
Boston, MA 02108

Once the structure for the day was chosen, I was amazed at the amount of time spent on blocking out the day step by step. Committees were formed to be responsible for: Program-Speakers; Outreach-Other Religious Groups, etc.; Finance; Arts; Media; Local Arrangements; Celebration Participants, Order of Service, etc. Most of the time it seemed as though our core planning group of fifteen people couldn't possibly cover all aspects of the Convocation. Bringing in friends and interested others helped ease the strain of many responsibilities.

We did it! It is possible! In order to organize some sort of similar gathering in your community, check with members of your local group, members of the Religious Education Committee/Council, &



I AIN'T GONNA PAY

THE DESPERADO

FOR WAR NO

MORE

Many people I talk with say they conscientiously object to war, but they aren't doing anything about it now. The only way they can think of to be a conscientious objector is as a draft dodger or draft card burner. What they do not seem to realize is that every time we pay taxes, we are supporting the government's manufacture of the machines of war.

Human needs will remain unmet in 1980—the needed funding is going to maintain the Arms Race. This year the Military will continue to receive 48% of our income tax dollars, while human and physical resource programs receive only 42%.

In January, Jimmy Carter made his national priorities clear with his 1980 budget request: \$11 billion increase for the military (\$126 billion total) and a \$12 billion decrease in domestic programs.

Congress and Carter plan to cut 150,000 CETA jobs and 50,000 low income housing units; phase out revenue sharing to local governments; take no new initiatives; and put off the greatly-needed

National Health Insurance Plan. In these times of austerity and inflation, they plan to increase spending for nuclear weapons, tactical aircraft, a new line of tanks, NATO (North Atlantic Treaty Organization) forces, troop mobility, and money for ships that even Iran doesn't want.

So what can we do? We can refuse to pay for war and put 48% of our taxes into a World Peace Tax Fund Escrow Account. Pending legislation in Congress, the World Peace Tax Fund Bill would allow those of us concerned about peace to pay the military percentage of our federal taxes into a World Peace Tax Fund. The escrow account is a mechanism to start paying taxes for peace right now in anticipation of this legislative action.

The bill provides for the establishment of a World Peace Tax Fund to which citizens who are opposed to war may designate our income, gift, or estate taxes. The Fund, according to the Hatfield bill, would finance research on nonviolent and nonmilitary means for resolving international conflict, disarmament efforts, "international exchanges for peaceful purposes," and "improvements of international health, education, and welfare."

Historic peace churches -- The Quakers, the Mennonites, and the Church of the Brethren -- have long favored such measures. And let us not forget Henry David Thoreau.

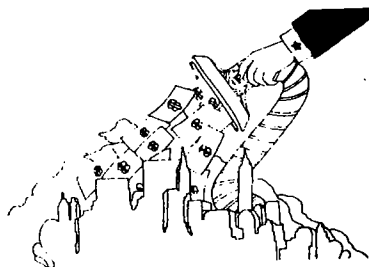
The Friends Committee on National Legislation has found a dramatic way of stating the magnitude of the situation. As a Committee Newsletter pointed out: within the timespan of January 1st to June 22nd, the federal tax deductions from an individual person's paycheck goes to pay for the current military budget and the "cost of past wars." This means that for 173 workdays each year the taxes go to support military endeavors, the taxes of 101 workdays to human resources, health, and public assistance, and the taxes for 22 minutes each year go to arms control and disarmament.

"If I pay taxes to the Government for military purposes, do I not share moral responsibility for the killing which the Government does in my name?" Richard McSorley, S.J.

There are many of us who cannot violate the dictates of our conscience by knowingly contributing to murder. When the Government drafts citizens for military forces, it recognizes that some people cannot participate in killing, because it violates our consciences. In 1940, those morally opposed to participation in war were given the legal right to do work of a constructive nature as civilians in place of service in the armed forces. When the Government designates taxes for military spending, it must also recognize that some people cannot pay for efforts aimed ultimately at the destruction of life, because it, too, violates our consciences.

The World Peace Tax Fund would give these men and women a legal right to have the military percent of their federal tax payments allocated by Congress to non-military programs, thus pursuing peace through non-violent solutions to conflict.

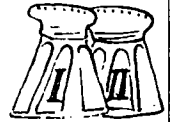
"If the massive mobilization for war which drains our brightest minds, most advanced scientific knowledge, and hundreds of billions of dollars were offset by just a small fraction of a similarly mobilized effort pursuing organized strategies of non-violence, the results could be astounding...they could offer humanity the hope of lifting from its shoulders the crushing weight of its mushrooming arsenals of destruction." Senator Mark O. Hatfield, sponsor of the World Peace Tax Fund Bill, Senate Bill #880.



4

ASSAULT on SALT II

a sermon by Rev. Phillip Zwerling



I think that it's safe to say that most of us would rather negotiate than fight; that we'd rather talk around a conference table than return to the belligerence of the Cold War. But before any of us endorse SALT II, as the UUA has just done at its General Assembly in East Lansing, Michigan, we have to look very carefully at the fine print and read the document line by line. Then we will see that SALT II is a sham and that SALT II fits into a pattern of deception the U.S. government has conducted in regard to nuclear weapons for 30 years.

Remember that the United States was the first country to build the Atomic Bomb, the only country to use the Bomb in warfare, and the first country to build the Hydrogen Bomb. Every advance in nuclear technology, every step closer to Armageddon has been led by the U.S. government.

Last year the State Department spent \$600,000 to propagandize the American people in favor of SALT II. This year they will spend more. A citizen's organization of "Americans For SALT" has been formed. Curiously, the prime movers of this group are Clark Clifford, former Secretary of Defense; Townsend Hoopes, former Secretary of the Air Force; and Henry Cabot Lodge, former Ambassador to South Vietnam at the height of the Indochina War. If they're all for it we'd better ask why. And one other SALT proponent has given us the answer. Henry Kissinger, of Nixon and Vietnam, has said that he will probably support SALT II because the Treaty will not hinder U.S. plans for new generations of nuclear weapon systems. It is exactly because SALT II is a facade and a lie, because it will fuel the arms race, that militarists like this can enthusiastically embrace it.

SALT II legitimizes the concept of arms escalation and institutionalizes the arms race. It is simply another gimmick, another way to continue 30 years of nuclear domination by the U.S.

For thirty years, people around the world have been working, organizing, and marching to remove the nuclear sword of Damocles that hangs above us all, threatening the imminent destruction of humanity.



And yet, governments, for their own purposes, have responded to this outcry with treaties and agreements that have consistently failed to slow or reverse the arms race.

In the early 60's, thousands marched to protest above-ground nuclear testing that spread radioactive isotopes to the air we breathe and the food we eat. In 1963, the United States and the Soviet Union signed the Limited Test Ban Treaty prohibiting atmospheric testing of nuclear weapons. The U.S. was responding to public pressure, but the government signed the Treaty only after determining that its technological advantage over the Soviet Union would allow it to continue more successful underground testing than the Russians were capable of.

In 1968 the United States, the Soviet Union, and 100 other countries signed the Nuclear Non-Proliferation Treaty. Responding to pressure from Third World Countries, the United States and the Soviet Union agreed to continue negotiating to produce a disarmament treaty and so SALT, the Strategic Arms Limitation Talks, was born. The United States frustrated all attempts at reaching a disarmament agreement. Sidney Lens, author of *The Day Before Doomsday*, has documented the existence of Department of Defense memoranda explicitly stating that while the U.S. government must publicly support disarmament we must be prepared

even to repudiate our own public pronouncements, if such offers should ever be accepted by the other side, to at all costs avoid signing a disarmament agreement.

So in the late 60's the U.S. moved the discussions from the question of disarmament to the question of arms control. And ever since, our negotiations have been aimed not at a ban on nuclear weapons but at finding agreements on how many weapons each side should have. This was a complete change in goals from earlier negotiations.

The result was SALT I in 1972 when the United States and the Soviet Union agreed to limit the deployment of the Anti-Ballistic Missile (ABM). The ABM was designed to shoot down incoming nuclear missiles in the atmosphere before they could reach their targets on the ground. I think that most of us would favor an agreement not to build a weapon like the ABM. But we should realize that this treaty was signed only after the U.S. had determined that this super-sophisticated, computerized, expensive, technological marvel didn't work. As fancy as ABM was, it was never able to discriminate between decoy rockets and missiles carrying warheads. Simply mixing large numbers of decoys with real weapons overwhelmed any ABM system with too many targets to respond to.



SALT I also set some upper limits on how many Intercontinental Ballistic Missiles each side would have. But SALT I, at U.S. insistence, specifically exempted any limit on Multiple Independent Retargeting Vehicles (MIRVs). MIRVs are clusters of warheads which ride together on a single rocket and then separate to home in on and destroy different targets. The U.S. was ahead of the Soviet Union in MIRV technology and since SALT I we have been busily MIRVing our rockets at a rate much greater than that of the Soviet Union.

In 1974 Ford and Brezhnev signed the Vladivostok agreement that set limits on the number of rockets each side could have and set limits on how many rockets could be MIRVed. But they agreed to limits that were so much higher than the numbers either side had that these limits served not as constraints but as goals.

Continued on page 10



How can we type without a typewriter?



This is a somewhat strange, but necessary request, and...it is VERY important.

Through the course of typing PEOPLE SOUP, correspondence, packets, handouts, and other various mailings, our ONE good typewriter has taken quite ill. We aren't sure it can last through another issue of PEOPLE SOUP. In fact, we are questioning its survival through this SOUP.

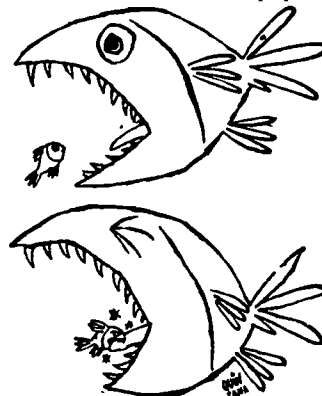
Even though LRY has been funded for at least one more year, we have had to cut down expenses on everything (including our already insufficient living arrangements). We just don't have enough money to fix our typewriter, let alone buy a new one.

WE NEED YOUR HELP!!!!

If you know of someplace or someone who would make a gift (tax deductible!) of, or would accept a huge cut in price for an IBM Selectric II (preferably self-correcting) typewriter to LRY...we would more than appreciate hearing from you!

Thank you from our rapidly aging typewriter...

The LRY Executive Committee



Beginning September 1, 1979, the LRY Executive Committee will be undergoing a change of membership. Due to the staggered term system, Denise Lewis and Nada Velimirovic will have completed their year-long commitments and two new people will join Cheryl Markoff (Programs) & Laurel Prager (Publications) at the continental LRY Office in Boston. A new Director of Finances, and Director of Denominational Communications will be elected at the Annual LRY Board of Directors meeting, August 6-16 in Walnut Creek, Ca. Watch for their names in the next issue of People Soup -- "International Year of the Child".

Thank you and goodbye Denise and Nada.

Continued from Page One, Dialog on Peace

Finally he said: "So you work for this organization because you love peace and you think humans can be peaceful instead of warlike. Also, you don't understand why humans fight so much."

"Yes," I said emphatically, feeling even in the face of this man's stare, the passion arise in me. "It just doesn't seem necessary."

"But what you say is bullshit. You know why humans have to fight, and it is the same reason you have to work so hard: because you are driven to it." Then he smiled. "As I am still driven enough to talk with you this way."

"Now wait a minute," I said, and I was angry. "As far as why people fight, you're entitled to any opinion you please, but I think it's rather arrogant to assume that you know better than I do why I do something." I was getting somewhat fed up with this man and I was thinking of moving on, but it's not like me to quit easily. And besides, every dollar...

"Are you tired?", the man asked. I was, but I could feel the great energy still in me with half the day still to come, and many more people to canvass.

"Not much," I said. "But don't you use a lot of energy to canvass during the day? Can you relax only after quitting for the night?"

I was about to nod yes, thinking of how hard I worked canvassing, but then I realized the truth, and smiled at him. I wasn't about to let this man talk me into a corner.

"No", I said, "I work really hard, but I love my work. It's when I'm working that I'm most peaceful, just cruisin'."

He nodded. "And when you get home you're kind of antsy, can't wait for the next day."

"Right," I said. Maybe he understood now.

"Then you agree with me, you are driven to canvass."

"But--" I started to exclaim, but then I saw his reasoning. A person who could relax, or feel that rightness, basically only when working, had to be driven. And I was driven. Where others could sit back and watch killing and conflict go on around the world, I could not. Something inside would not let me just sit. I had to try to change it. "Yes," I said, "I am driven by my love of peace."

"Yes, you love it so much that you give yourself no rest during the day, and no

a thing to work wholeheartedly against."

I thought about it. "Yes, of course."

"But all of these griefs I have listed: death, loss of sight or limb, or of loved ones, these may befall all those not engaged in war, and if they did, would be equally detestable, right?"

"Yes," I said, "but it is war which brings so much of this about."

"Quite true, but the common evil among all these griefs is not war, then, but the loss of human potential, not dead, or minus an organ, or in grief, in each of these states a person is less than he or she could have been, and it is this reduction of human potential and livelihood, regardless of its cause, that so angers you, am I not correct?" you are, in the end, working for a condition in which the benefit is that it allows personal peace, a state in which people are not shot at or deprived of home or family, so that they may grow to their greatest potential, if they choose."

"Yes."

"So you work for personal peace, without personal peace."

I looked down. I was disturbed by what he said, and angry, but there seemed something still wrong with his point of view.

As I was tossing thoughts about in my head, I noticed someone stop in front of us.

I looked up: it was a street dealer. "Y'all be needin' to clear the head? I got some fine pot, gold."

I shook my head. "No, I don't think we'll..."

"Please leave us," my friend said.

His voice was so firm that I wondered how I could ever have thought him an easy mark, but as the disgruntled pusher moved off I realized what was wrong with what this man had been saying.

I nodded after the pusher. "Dope'll give you a little peace, eh? 'Course it's a lot harder to work for anything when you're stoned, but no inner conflict, right?"

The man stared at me. "I assume what you mean," he said, "is that it takes some conflict, some drive, for a person to work hard for something. If you were at peace inside, you would be no different from the seeming majority of people, who sit around and do nothing to try to help humankind."

"Exactly," I said, and half smiled.

"Do you work for the people?"

The man chuckled, perhaps sadly. "I do what I can. But let us look at your idea. A person at peace would be content to be with him or herself, and so wouldn't have the drive to work hard to solve the world's problems, is this what you mean?"

"Pretty much."

"But perhaps a peaceful person, though not driven to help, might choose to; perhaps it is inner conflict which not only drives some people to work hard for humankind, but also deadens others to the cries for help about them. Be that as it may, let us look at hardworking people. They have some necessary conflict, some drive within themselves, enough to be discontented. In other words, they have some need to solve problems in the world about them. You have this need, no?"

"Yes," I said, it was a need I cherished as a better one than that of some people -- to look away, to deaden themselves with T.V. or pessimism.

"A person with a need, though, looks to that need. For instance, if you are hungry, you will do what is necessary to feed yourself, forsaking other desires, even forsaking beliefs you hold. A father with a hungry baby may take a temporary job as a servant even though he believes it below human dignity to do such work, or he may steal food even though he normally believes in property rights. So a person driven by need is not to be trusted to act in the way he or she usually believes."

"Of course, but people have many needs, and we balance them, in priority."

"Are you hungry?" the man asked.

With a start I remembered my postponed lunch. I was very hungry. I also had to go to the bathroom. Smiling and rubbing my stomach, I nodded.

"You know what priorities a driven person has then," he said, and we laughed.

I knew I wouldn't eat or piss until we had finished this talk, even though I now had little hope of a contribution from this man.

"It takes but little effort then to see that a driven person, though perhaps the hardest working, can also be the most

dangerous to his or her cause. Examples of this can be found in many places. You yourself have a respect for human life and the right to self-direction and fulfillment, or you wouldn't do the work you do."

"Yes," I agreed, rather wary at this point.

"Yet in your work you interrupt people's lives and try to change their wills, in order to further this cause."

I thought he was right. We canvassers speak of 'encouraging', and 'opening' people, but we are into manipulation, no doubt, those of us who bring in much money anyway.

"Yes," I said.

"So what might you not do?" he asked, and his gaze was its most piercing.

"I would never kill another person," I said.

The man nodded. "I'm glad," he said.

I pondered our conversation. What it seemed to come down to was this: I was driven, and I would never give up working hard for peace. I had to accept myself, and how I worked, yet always watch to see if my passion might bleed over into vio-



lence or ill judgement.

After a while I said: "What do you do, out of your peace?"

He shook his head with a grin, as if to say 'I am not all peaceful yet.'

"Just a little," he said.

I was going to press him for a specific answer but then I realized something.

Though I worked so hard, I too, did just a little. On my best day I could never bring in a billionth of what was spent by governments on the machineries of war. Our organization, that had grown so greatly in its first two years, could easily be swallowed up by some bureau of some division or some department at the Pentagon. Across the globe people bled. None of this could be reason to stop working. For even if my best efforts, at the most worthwhile job, did only the most infinitesimal good, still I was true to myself. I could say: 'I am one of those who works for peace; not one of those whose actions, inactions, or inabilities constitute the inertia of our deadly system.'

I was thinking about this when the man said: "Yes, I do a little. I have a vision too."

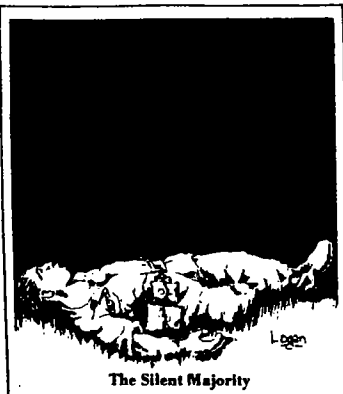
I looked over at him. I saw that he had the strength to work very hard, though he was not driven.

"I have found a method of moving toward inner peace. It is one that I, and others, can show people. This I sometimes do. My vision is that if enough people worked and developed this peace, and informed others of its possibilities, a pyramid of peace might develop to make conflict unnecessary. Unless of course," and he broke into a grin, "we were invaded from outer space."

I laughed. I had heard these kind of words before, from some of my more looney competitors in the canvassing business. Still this man and his ideas seemed different. I wondered about this method of inner peace; but my orientation was still the same. Perhaps now clearer. I would work against war, so that maybe in peace people would have the time to know themselves. It seemed doubtful.

"Well," I said, "there seems little hope either way."

The man nodded, then grinned. "Still, you'll do what you must, and I'll do what I can."



The Silent Majority

peace at night, waiting for the next day."

"Wait!" The man was deliberately confusing the issue. "When I say I love peace and am working toward it I mean world peace. If you're talking about emotional peace, that's a whole different bag. But for me the global question is predominant."

"Okay," the man said. "Global peace. You mean a state where nations are not fighting each other, not killing people."

"Right."

"But also, I suppose, where different factions of the same nation are not fighting, killing each other?"

"Of course. It is all one nation, this Earth."

The man nodded. "But another point: people getting killed is not the only bad that comes out of wars, right? People often lose limbs, or senses, or their homes are blasted and they must live life on the road as refugees. Their sons are killed and they are in grief. All these things happen in war, and each one is so detestable that were it the only bad thing brought about by war, still war would be



HANDGUNS:

We can LIVE without them

Handguns, although glorified tools of art for some, are also magnified tools of death for others.

The family members of those people who own handguns are twice as likely as other citizens to be murdered, accidentally shot, or to commit suicide.

Regardless of all regulations, safety courses, and precautions, they are twice as likely to be shot... twice as likely to be killed.

Annually, the 50,000,000 easily concealed handguns in the USA cause 20,000 deaths, 120,000 injuries, and 500,000 confrontations. This is a nightmare that is very real.

The National Rifle Association (NRA), and other groups representing gun owners, oppose every effort to pass meaningful handgun control legislation. Why do they do this if the people who own handguns are twice as likely to die as the rest of us? Who stands to lose the most if handguns are banned from our society? It would be the manufacturers and sellers of ammunition and handguns, and the NRA's magazine would as well. The magazine receives more than \$100,000 a month from various companies for advertising.

The NRA continues to lobby strongly against handgun control on all levels, yet they have NEVER polled their entire membership on this topic.

They continue to flood us with false slogans and distorted, inaccurate information, along with instigating and concocting slanderous letter-writing campaigns against clergypersons, elected officials, and especially organizations like the National Coalition to Ban Handguns (NCBH), who are all in favor of handgun control.

The NCBH is emerging as the greatest threat to handgun abuse. They consist of more than 30 national organizations and religious associations. This only approaches the pro-gun groups in numbers.

Two years ago, a sponsoring organization of the NCBH was the target of the Citizens Committee for the Right to Keep and Bear Arms when they called on the IRS to revoke their tax-exempt status. Such are the tactics used against those who favor handgun control.

U.S. Congress is not recognizing handgun abuse as the serious problem that it is. Still, the U.S. has the highest

handgun death rate of any other country in the world, and the U.S. is the ONLY major country in the world without effective national handgun control laws. This could be why one out of every 100 deaths is caused by a gun. There are more deaths by handguns in the U.S. than drownings, fires, and poisoning combined. During the years of war in Vietnam when 46,121 Americans died, the U.S. had its own murder-by-handgun rate of 84,644.

Even if an individual does not own a handgun, one cannot escape the dangers of others. There are shootings in bars, restaurants, streets, and homes. Small children can find guns at their friends' houses and accidentally kill themselves.

The violence and death caused by handguns can be lessened only by eliminating the availability of handguns in our society.

The NCBH has begun an extensive information program representing the only sane views dealing with handgun abuse. Their program includes:

- Handgun Control News, a quarterly newspaper which is the most widely respected paper in the field;
- filmstrips, pamphlets, research studies, and radio tapes presenting the truth about handgun-related deaths and injuries, distributed FREE to schools, churches, civic organizations and other groups (like your church and youth group!);
- special "action alerts" to inform members and supporters of important developments on the handgun control front;
- development of a feature-length motion picture to be made available for broadcast, and to be distributed locally;
- advertising campaigns to bring the truth about handgun abuse to millions, and organization of special events where handgun control initiatives are in progress;
- development of a program of national recognition for groups and individuals who have worked effectively to reduce handgun-related crime and death.

If you would like more information or would like to offer a contribution, write to:
National Coalition to Ban Handguns
100 Maryland Ave. N.E.
Washington, D.C. 20002

Audio

Visual

Resources



JOHN & MARY/ MIRV & MARV:

All about the arms race-no one wins. Available from: Packard Manse Media Project, Box 450, Stoughton, MA.

THE HOLE:

Imaginative treatment of themes of war. Available from: Boston Public Library or from ROA films, 1696 N. Astor St., Milwaukee, Wisconsin 53202.

MR. NIXON'S SECRET LEGACY:

Powerful film relating a visit to a US ICBM site. A British journalist interviews missiles and talks about first strike. Available from: AFSC, 15 Rutherford Place, New York, NY 10003.

CONSCIENCE AND WAR TAXES:

This resource explores the meaning of war tax resistance. Available from: World Peace Tax Fund, 2111 Florida Ave NW., Washington DC 20008.

HIROSHIMA SURVIVORS:

A very moving piece based on the drawings of those who experienced the bombings of Hiroshima and Nagasaki. Available from: MFS, 13 Sellers St., Cambridge, MA, 02139.

I HAVE THREE CHILDREN OF MY OWN:

An interview with Helen Caldicott which examines both the medical implications of nuclear energy and her work in the struggle. Available from: Packard Manse Media Project, Box 450, Stoughton MA.

THE LAST SLIDE SHOW:

An inspiring presentation which links together nuclear weapons, nuclear energy, the arms race, and unmet human needs. Hopeful and energizing, showing us what can be done. Available from: MFS, 13 Sellers St. Cambridge, Ma. 02139 or from Packard Manse, Box 450, Stoughton, Ma.

WAR WITHOUT WINNERS:

A new resource demonstrating that there are no winners in the arms race. Well done. Available from: Center for Defense Information, 122 Maryland Ave. NE., Washington DC 20002.

BEACON PRESS

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Beacon Press has a wide variety of books available to everyone. For a full listing and order form, go to your church and ask to see the listing, or write to Beacon Press and ask them.

WISHING UPON A STAR.. By Julie Sakariason

LRY week at Star Island showed itself to be a beautiful combination of LRY and Star Island spirit. Star is ten miles outside of Portsmouth New Hampshire, and is surrounded by the Atlantic Ocean.

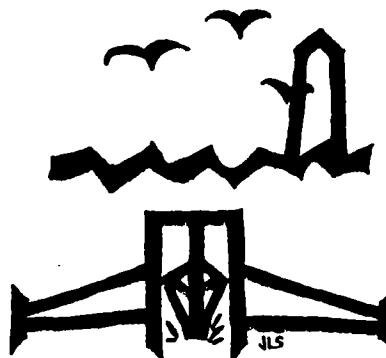
The LRY Conference on Star Island is held each year by the North Eastern Regional Organization (NERO) of LRY and the Star Island Corporation, at the end of June. The Conference Committee members this year were Phyllis O'Donnell, Chairperson; Lilsa Bjorklund, Business Manager; and Julie Sakariason, Registrar. The theme of the conference was "Expression and Creativity", with workshops on Energy, Worship, Telling Your Story, Semantics of Sexism, and Silk-screening done by Staff and Advisors.

As the past year was full of change and challenge for many of us, it was good to find the time for reflection, both alone and with friends. During the week of the conference many close friendships were formed. Being on an island only one

square mile in size may have something to do with this, but a lot of contact is kept with friends throughout the year, in spite of distance. Conferees come from all over the U.S. and Canada.

During our week at Star, we found time to enjoy the people around us, the beauty of the island and ocean, workshops, nightly worship services, and a number of other activities. Hours of hard practice brought us victory in the softball game against the pelicans (college aged people working on the island as chambermaids, bellhops, waitri (Star word for waitresses and waiters), etc. The newest attraction was a male beauty contest, and our annual auction to raise money for NERO was a great success.

The conference is open to LRY and non-LRY youth between the ages of 14 and 20. Martha Hancock will be the Chairperson next year, and we are all looking forward to another terrific conference.



An Interview with Pat Simon

By Julie Farman

For Hundreds of thousands of Vietnam veterans the war isn't over yet. Most of us are aware of the ramifications that war has on civilians, but how many of us are aware of the negative affects that a dishonorable discharge has on Vietnam veterans? Pat Simon, Co-director of Gold Star Parents for Amnesty, addresses this issue in an interview with Julie Farman, the LRY Mass Bay Federation president.

JF: What is your main function as a director of Gold Star Parents for Amnesty?

PS: Gold Star Parents for Amnesty is a group of parents nationwide, who, although they lost sons in the Vietnam War, have been working since November 1973 for amnesty for the resisters and deserters, and veterans with less than honorable discharges of the Vietnam Era.

Although Carter pardoned some 13,000 draft resisters, he offered no relief to deserters and vets with "bad papers". Due to pressure from the amnesty movement and the resisters who had been pardoned, Carter did establish a special discharge relief program to help some of the vets with "bad papers". Congress wrote legislation to undermine his program, and Carter signed the bill which in effect left most of the 790,000 veterans without relief. Our work has, since January 1979 become a Boston area pilot program to establish a network of volunteer counselors and to do outreach for veterans with "bad papers" in order to help them file for draft review. The Pentagon has done virtually no publicity on the draft relief program. (Punitive asset is for its case-by-case review.) These vets have no ideas as to what is available to them nor, in most cases, have they the confidence to go through the process of discharge review alone, without instruction and moral support.

JF: What is a "less-than honorable" discharge?

PS: The discharge system involves 5 discharges: honorable, general, undesirable, bad conduct, and dishonorable. Anything less than honorable carries social and economic hardship until the discharge is upgraded.

The veterans suffer discrimination in employment (by unions and colleges); and VA benefits- many get no benefits at all. Contrary to the belief that veterans with "bad papers" are criminal, only 2% have committed offenses that would be crimes in society, these people have suffered their punishment with prison terms and court records. Furthermore, 95% of the less-than-honorable discharges were given administratively by commanding officers, usually without due process. Frequently they weren't advised that they could have counsel. The veteran service was not necessarily characterized by the bad discharges which were frequently given for a single offense. A disproportionately high percentage of "bad papers" have been given to blacks, hispanics, and soldiers from workingclass backgrounds.

JF: How long have you been involved in Gold Star Parents for Amnesty?

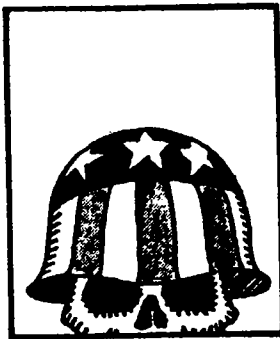
PS: I began speaking up for amnesty when we were still into the anti-war movement. Nixon was using Gold Star Parents as a reason to deny amnesty to vets and others needing it due to difficulty in the military.

We organized and got funded for a national program in November of '73, and we've been housed at the Unitarian Universalist Association in support of the Amnesty resolution that was first passed at General Assembly in June '73.



JF: What is the attitude of the vets?

PS: Vets of the Vietnam era in general have suffered enormous alienation. They've been subject to guilt, either because they didn't win the war, or because they were involved. Their communities and governments have not dealt with them as first class citizens. Vets with "bad papers" suffer special handicaps and tend to have even more difficulties in resuming- or even beginning- a life in their own country.



JF: How old is the average Vietnam era veteran?

PS: About 28- and they can't pick up their lives. At 17 or 18 they went into the service. Now they are unable to fit back into a society which sent them to fight its war.

JF: Being a feminist, how does it feel to work in a field dominated by men?

PS: I am a feminist, but my concept of feminism is that its responsibility is to all our social issues, to all those oppressed. I'm for everybody's liberation from the roles that have been so cruelly defined by our society.



JF: Where does the term "Gold Star Parents for Amnesty" come from?

PS: It's based on the Gold Star Mothers, Inc. It is a national agency formed after World War I when each family who "lost" a son received a gold star. People were supposed to feel proud of this!

Pat is a Gold Star parent. Her son was killed in the Vietnam war.

JF: Do you feel proud of being a Gold Star parent?

PS: I was enraged...furious. Because I had been trying to get help for my son to go ANOL. He was shipped to Vietnam ahead of schedule and killed three weeks before he got there. He was killed 2 days before his 19th birthday...it's obscene! I channeled my frustration into the anti-war movement which was the only sane place to be; and into the Eugene McCarthy campaign. I didn't do anything publicly until 1971 at which time I realized the reason the war went on and on- the American population was totally oblivious to what its government was doing 9000 miles away, in our name.

I decided that if I had to make a spectacle of myself to make the war real to people, that's what I was ready to do. I gathered a few Gold Star parents and we joined the VVAM (Vietnam Veterans Against the War) for their week-long term in Washington, in April 1971. We worked with them for several years. Most of us found that we were communicating things we were sharing for the first time, after having the very isolating experience of being involved in the war.

I find the work self-satisfying. It's the only thing I really want to do until the victims of the war are shown some justice and compassion.

JF: What is your ultimate goal?

PS: I find myself becoming increasingly involved in the Women and Religion movement. I feel that it is only through changes in religion that women can bring theology and religion to a society, and then a society without war can develop.

If you would like more information, write or call: Pat Simon
25 Beacon St.
Boston, MA 02108
(617) 367-2535

Where were you on April 29th?

What's a Youth Day? Youth Days are joyous events during which the high school aged people in UU societies expound upon their philosophies of life and share their talents with the congregation.

The following is a run-down of Youth Days across the continent, and unless otherwise marked, they all took place on April 29, 1979:

1. Arlington, VA *Unitarian Church "Communicating, An Everyday Process" combined songs, discussion, and skits.
2. Boston, MA *Unitarian Universalist Board of Trustees, "Don't Get Stuck"- service by the LRY Executive Committee combined songs, readings, and a sermon.
3. Brooklyn, NY *First Unitarian Church "Starting Over", featured presentation of "The Devil & Daniella Webster"- explored the question of redemption in humanist terms.
4. Cincinnati, OH * First Unitarian Church, April 22- combined musical performers, speakers, and a talk on the generation gap.
5. Denver, CO *First Universalist Church, June 3- contrast of LRY in the 60's to LRY now, combined poetry, a skit, slides, and recorded music.
6. Elkart, IN *Unitarian Universalist Fellowship, Dealt with individuality, incorporating favorite readings and music of each member of the group.
7. Hamden, CT *Unitarian Society of New Haven, "He? She? It? The Sex-Role Dilemma"- presentation of the traditional attitudes toward men and women in our society, and whether these attitudes are changing.
8. Lancaster, PA *Unitarian Church of Lancaster, "Search for Self"- An improv-

isation on the theme-- a free-flowing program with music.

9. Louisville, KY *First Unitarian Church, May 27- "Parenting", combined music, readings (from "Free to Be You and Me"), and individual statements on parent/child relationships.
10. Oakton, VA *Fairfax Unitarian Church, May 6
11. Oneonta, NY *Unitarian Universalist Church, June 10- Sharing of all young people in the Church School program-- "What's important to you?" Included readings and music.
12. Plandome, NY *North Shore Unitarian Society, April 22- "Celebrate Our Existence", combined songs, a scene from "Our Town", readings, and an offertory given to Liberal Religious Youth Inc.!
13. Tulsa, OK *All Souls Unitarian Church, Feb. 25- "Playing the Slot Machine of Life", combined songs, a responsive reading, & a series of sermons ("Why Don't People Realize?", "Sermonizing", "No People Need Apply", "Get a Handle on Yourself", "Being a Lone Unitarian in a Group of Baptists is like a Christian Being Thrown to the Lions", "Why Me?", "Part-time Unitarian").
14. Wakefield, MA *Unitarian Universalist Church, "All You Need Is Love"- combined songs, readings, and sermon on the theme.

This has been the feedback received so far. If you want your service to be included in a resource file at the LRY Office please send a summary today to:

LRY
25 Beacon St.
Boston, MA 02108

It's Your Turn to be an Intern!

There is a program in LRY which is open to all youth who are interested: it is called INTERNSHIP.

INTERNSHIP begins by contacting the LRY Office (25 Beacon Street, Boston, MA 02108) and requesting an application. You then fill it out & return it. Then upon notice of acceptance, you come to Boston for one month.

During that month you receive free room, board and transportation around Boston in exchange for working at the office. The work of an INTERN involves general office procedures like typing, filing, addressing correspondence, and writing out nifty little address cards for a variety of mailing lists. You live with the LRY Executive Committee and work right along side them as well. The experience is invaluable -- so much so that school credit can usually be arranged for it.

Being an INTERN is one of the best ways to actually see and feel what is like to work at the LRY Office. Therefore, it is one of the best ways for you to see for yourself if you would like to consider running for the LRY Executive Committee some day.

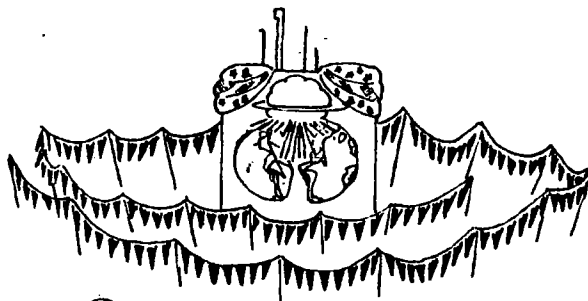
What month are you available?

Peacetime in the United States

1. In 1980, 48% of personal income taxes will be used for military expenses, (this includes Pentagon expenses, veteran outlays, and 2/3 of national debt payments).
2. The United States has spent \$1,800,000,000,000 (\$1.8 trillion) on the military since the end of World War II.
3. The United States has over 40 military commitments to other countries and over 2,000 bases and installations around the world.
4. Less than 30% of the entire defense budget goes toward the direct defense of our country and essential interests.
5. The United States supplies 50% of weapons traded internationally.
6. For every increase of \$1 billion in the military budget, Americans lose 11,600 jobs.
7. As military spending is increased by 10% in 1980, \$500 million will be cut from school lunch and child nutrition programs- eliminating service to almost 3 million children; almost 1/2 of the public service employment jobs will be cut; \$1 billion in Social Security benefits will be cut.
8. 50% of the military budget is spent on weapons.

2 Trident Submarines	=	\$3.42 Billion	=	Total federal funds spent on elementary and secondary education.
8 Lance Tactical Surface-to-surface missiles	=	\$1.01 Billion	=	Total federal funds spent on alcohol & drug abuse, and mental health services.
615 Phoenix Air-to-air missiles (2,952 planned)	=	\$323.5 Million	=	Operation of the National Parks System.
22 F-15 Fighter Aircraft (749 planned)	=	\$382.58 Million	=	Total federal funds spent on solar energy research.
8 of 24 Navy F-14A Tomcats	=	\$226.1 Million	=	Total federal funds spent on ACTION (Peace Corps, Vista, etc.)

"IN PEACE CHILDREN BURY THEIR PARENTS: WAR VIOLATES THE ORDER OF NATURE AND CAUSES PARENTS TO BURY THEIR CHILDREN."



Move Over Neptune

On Saturday April 7th, 1979, hundreds of people (some from as far as California) joined together in Groton, Connecticut to demonstrate our disapproval of the celebration for the 1st Trident Submarine, the "OHIO".

Near completion, the OHIO is the first of 30 Trident Submarines now planned by the Navy. Each Trident carries 408 nuclear warheads, and every warhead will produce a blast five times greater than the bomb that destroyed Hiroshima.

Through the chilling winds, we gathered at 8:00 a.m. at the Griswold Monument, just a short way from the General Dynamics Electric Boat Shipyard (where the Trident is being completed) and lined the streets, holding our various signs and banners, and wearing arm bands. 40 people carried the "Trident Monster", a 560 foot rope held aloft by bamboo poles and flying 408 black pennants, each one representing a Trident warhead.

We stood for a while in silence, to represent our peaceful intentions, and as a reminder that we did not feel or think that the Trident was anything to celebrate, as so many others were doing.

Many prominent political, military, and business leaders, along with their families, were arriving at Electric Boat to celebrate something they saw as fabulous and pride-worthy. Rosalynn Carter and Senator and Mrs. John Glenn were in attendance.

Inside Electric Boat there was a presentation on the Trident, and Rosalynn Carter was privileged to have the honor of smashing a champagne bottle on the hull of the OHIO. This was accompanied by catered lunches and cocktail parties, all paid for in the name of the famed "TECHNOLOGY" and "PROGRESS".

The people attending the celebration indoors were mostly trying to ignore us as best they could, while others stepped on the protesters in their way, and pushed through the crowds. All the while we were singing softly, and handing out pamphlets on the dangers of such a death machine as the Trident.

More than a few of the children in attendance with their families would look at us "protesters" and begin to move toward us, only to be shooed inside by their parents. This was sad to me, as these children will not get to benefit from knowing the stories of both sides.

We began to sing chants quite softly like "All We Are Saying Is Give Peace A Chance", and "We Shall Overcome", etc... Some of us were sitting, forming human fences to block the entrances to the shipyard and building. All but one of the main entrances were blocked, and all of the people in the human fences were arrested for civil disobedience, and were carried to police buses. Later they were released, with court dates set for mid-May.

We remained outside all the while and continued singing into the brisk morning air throughout the celebration and the procession at the end. I then had to catch my bus back to Boston, but the others remained to hear further reflections and music, and to attend a pot-luck meal.

Our actions on April 7th did not halt the completion of the Tridents, but I feel that the protest was imperative. The misinformed people must be made aware of the death machines they are creating and advocating. Their Trident could obliterate an entire nation in the space of a quarter of an hour. I don't believe that this is something that can be called security.

April 7th, 1979 will remain one of the more moving days in my past. To know that there are hundreds and thousands of us who feel life is worth celebrating, and murder is to be mourned, helps to give me some faith in this time of "technology", "progress" and "peace".

\$2,617.49 THANKS TO-

9

Arlington, Virginia Local Group

Baughman, Steve

Brockton, Massachusetts Local Group

Brown, Gil

Bunker, Jack

Castile, Richard

Corrigan, Candace

Curtis, Mr. E. Lewis B.

Davis, Skot

Fischer, Mari Ellen

Framingham, Massachusetts Local Group

Hagerstown, Maryland UU Church

Inman, C. Ed

Kellogg, Stephen

Katrinca

Lewis, Deanna

Lewis, John

Lieberman, Paul

Linhart, Peter

Marshall, George N.

Martin, Nina

Miller, Robert L'H.

Mills, Betty

Norwell, Massachusetts Local Group

Plandome, New York Local Group

Powell, David

Prager, Roger

Princeton, New Jersey LRY Conference

Princeton, New Jersey Local Group

Ridgewood, New Jersey Local Group

Robertson, Jan

San Francisco, California Local Group

Sawyer, Gary

Strong, Douglas M.

Sundberg, Trudy

Ten Hove, Jay

Treumann, Millie

Triangle, Virginia LRY Conference

Veridan, Norma

Waltham/ Arlington/ Belmont, Massachusetts Local Group

Winchester, Massachusetts Local Group

Woonsocket, Rhode Island, Local Group

Workman, Jeffery H.

LIBERAL RELIGIOUS YOUTH

7/13/79

10 MONTH BUDGET STATEMENT
Sept. 1, 1978 - June 30, 1979

Prepared by Denise Lewis,
Director of Finance and
Extension

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

ITEM	BUDGETED FOR YEAR (Sept. 1 '78-Sept. 1 '79)	SPENT AS OF JUNE 30	REMAINING BALANCE
Programs	\$ 8,050	\$ 4,919.44	\$ 3,130.56
People Soup	3,500	2,214.66	1,285.34
(printing, mailing, & supplies)			
Extension	2,250	627.98	1,622.02
Program Packets (printing)	1,000	1,373.80	-373.80
General Assembly	500	535.00	-35.00
Resources	250	66.18	183.82
UUA affiliation	50	50.00	-----
UU World ads	400	23.72	376.28
Miscellaneous	100	28.10	71.90
Office	\$ 5,100	\$ 3,516.83	\$ 1,583.17
Phone	2,000	1,026.37	973.63
Supplies	600	609.77	-9.77
Postage	2,000	1,425.87	574.13
Miscellaneous	500	454.82	45.18
Board of Directors	\$ 4,600	\$ 1,871.72	\$ 2,728.28
Communications	100	9.60	90.40
Annual Meeting (summer)	2,500	-----	2,500.00
Winter Meeting	2,000	1,862.12	137.88
Executive Committee	\$13,265	\$ 9,711.60	\$ 3,553.40
(5 people- 4 Executive Committee members, 1 continuity person Sept.-Nov., Interns Dec.-June)			
Rent (\$350 per month)	4,200	3,500.00	700.00
Utilities	500	16.42	483.58
House	100	85.04	14.96
Food (\$10 a week per person)	2,400	1,799.82	600.18
Phone	500	295.06	204.94
Transportation	1,200	669.00	531.00
(Exec. Comm. to Boston)			
Stipends (\$65/mon.)	3,315	2,734.26	580.74
MBTA (bus and subway to work)	1,050	612.00	438.00
TOTALS	\$31,015	\$20,019.50	\$10,995.41

*BUDGETED INCOME	BUDGETED EXPENSES	BUDGETED BALANCE
Sept. 1 '78-June 30 '79	Sept. 1 '78-June 30 '79	
\$27,121.29	\$20,019.59	\$ 7,101.70
** UNBUDGETED INCOME	***UNBUDGETED EXPENSES	UNBUDGETED BALANCE
\$14,544.49	\$11,497.67	\$ 3,046.82
TOTAL INCOME	TOTAL EXPENSES	TOTAL BALANCE
\$41,665.78	\$31,517.26	\$10,148.52

*BUDGETED INCOME includes UUA allotments, affiliations, and money reimbursed for budgeted expenses only.

**UNBUDGETED INCOME includes money received from packets and buttons, debts paid, checks cashed, \$25 For 25, and Veatch grant.

***UNBUDGETED EXPENSES includes money fronted for the Social Actions budget and Continental Conference, last year's bills, and checks cashed.

These 43 individuals and Local Groups participated in the \$25 For 25 fundraising campaign. A total of \$2,617.49 has been provided to begin the next 25 years of LRY.

Many contributions far beyond the \$25 requested amount achieved the grand total. Some who could not afford the \$25 gave whatever lesser amounts that they could. Local Groups contributed a portion of their treasury or held fundraisers specifically for \$25 For 25. The encouragement and confidence expressed with this financial support is greatly appreciated by all liberal religious youth concerned with the future of LRY.

A \$2,000 matching fund will be received from one generous past LRYer. This will supply \$4,617.49 toward the 1979/80 LRY budget. The June budget statement can tell you what \$2,617.49 will bring. Where will the rest come from?

The allotment from the UUA to LRY will be cut by 24% in 1979/80. You know the story on inflation. We (you & I) will have to provide for the continuance of People Soup, LRY program materials, fieldwork, and resources. No one is going to do it for us.

What? Your name's not on the list!

Additional contributions to \$25 For 25 are expected. Yours could be among them. This fall, as your Local Group plans for the coming year, make certain that fundraising for continental LRY will be among your programs.

CLIP + SEND THIS TO: LRY #25 SEASON ST. BOSTON, MA 02108-*

\$25 FOR 25 LOCAL GROUP NAME OR CITY

Source of contribution: UU SOCIETY AFFILIATED WITH

(Treasury, donation, fundraiser, etc.) NAME OF LOCAL GROUP CONTACT
MAKE CHECKS PAYABLE TO: Liberal Religious Youth - \$25 FOR 25 ADDRESS
CITY STATE ZIP

Since SALT I passed in 1972, the arms race has continued without letup. U.S. nuclear warheads have increased from 4,600 in 1972 to 9,000 in 1978. The Soviet Union has increased its arsenal from 2,100 warheads in 1972 to some 4,000 in 1978.

No agreement has ever been signed that has involved the dismantling of a single bomb. SALT I led to an escalation of the arms race and SALT II will do the same.

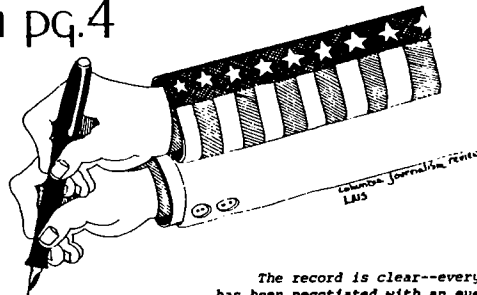
Look at SALT II. Abiding by every "limit" of SALT II would mean that the U.S. will be able to increase its nuclear arsenal from 9,000 warheads to 13,754. The Soviet Union can increase its number of warheads from 4,000 to 8,124. Remember that SALT II expires in 1985 and presumably by then each side would have reached the highest level permissible and be ready for a new escalation.

SALT II also contains a Protocol agreement that will prohibit the deployment of new strategic weapons for three years. However, the Treaty does not prohibit the research and development of new weapons. This means that the Pentagon can continue to work on the neutron bomb, the cruise missile, and missile X--the mobile missile designed to roll beneath the ground on rails in twenty mile-long trenches. And it is no coincidence that these doomsday weapons are not technologically advanced for deployment now. But in three years, when the Protocol expires, they will be ready to go on the line.

SALT II also fails to set any limits on so-called tactical nuclear weapons. These are the "little" H-Bombs, each capable of wiping out a small city, of which the U.S. has 22,000 deployed in places like Western Europe and South Korea.

SALT II also places no limits on quality improvements in weapons. Today the technological breakthroughs in weaponry are not to be made in the size of the warheads but in their accuracy. We are developing warheads that can travel 8,000 miles and land within 30 yards of their target. It is a fact of nuclear warfare that increasing the accuracy of a weapon by a factor of two equals increasing the power of the weapon eight times. Also exempted from SALT constraints are the newest bombs, the Maneuverable Re-entry Vehicles (MARVs) also called "smart bombs". Mounted in clusters on a single rocket like MIRVs, MARVs will be more deadly yet because they will be capable of maneuvering in flight to avoid detection or destruction.

The arms race is government policy because it is big, big business. Southern California is the arms capitol of the world. It is there that Northrup, General Dynamics, Litton, Lockheed, Rockwell, and Westinghouse employ thousands and earn millions manufacturing components for Trident, the cruise missile, and missile X. Connecticut is number two in the arms industry.



The record is clear--every agreement has been negotiated with an eye to U.S. advantage. The priorities of the U.S. government are made clear by the figures: the yearly budget of the Arms Control and Disarmament Agency, with 200 employees, is equivalent to 3 minutes of the Pentagon's yearly budget with its tens of thousands of employees.

Our role now is the same as it has always been. Our role is to work for disarmament. Our role is also to expose the madness of nuclear escalation and the profits it means for a handful of people.

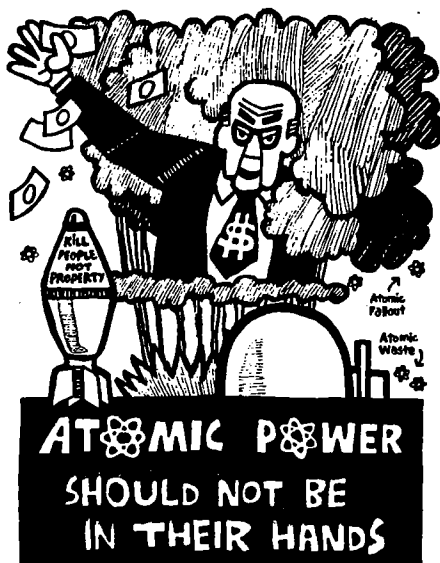
But we can't stop there. We must actively solicit support for moves in Congress such as those made by Senator Mark Hatfield of Oregon. He is co-sponsor of bills in the House (4897) and the Senate (880) which would establish a World Peace Tax Fund (see page 3 of this issue of *People Soup*) for more information on the Fund). Senator Hatfield has also proposed an amendment to SALT II calling for a moratorium on further construction of nuclear weapons by both the United States and the Soviet Union.

There are demonstrations to plan and attend, letters to be written, and calls to be made. Our role is to expose SALT II as a sham and to work toward true and just solutions for ending nuclear madness.

"By The Time We Got To Washington, We Were 100,000 Strong..."



On May 6th 1979, 125,000 people marched on Washington calling for "No More Nukes" and "No More Harrisburgs". Starting with a smaller rally at the Ellipse (in front of the White House), the march was so large that the front end was already settled in at the Capitol before everyone had left the Ellipse. An official of the National Park Service said, "This was a very, very impressive show of folks. We haven't seen anything like this since the anti-war protests."



"I speak to you from the most important place on earth," stated Dr. Helen Caldicott. "This group of people, you people, are going to save the world. This country, which started this nuclear mess, which dropped the first atomic bombs, which spends 53% of its money on the military, is going to turn around and move from this nuclear madness, from supporting death -- to supporting life. All this is going to happen in two years. And in two years, there won't be 125,000 of us -- there will be millions of us!"

Perhaps the best advice of the day (certainly the most moving) came from comedian-activist Dick Gregory: "Everyone's been asking me all day, 'where are the black folks? Where are the hispanic folks?' It reminds me of the civil rights movement, when we didn't have any white folks at our rallies. But eventually they came because we brought them. So don't blame the black folks for not being here if you didn't bring any -- you bring 'em!" Then he did something totally unexpected by announcing, as an expression of confidence in the crowd's success, "Today I am beginning a fast in protest of nuclear power. I will not eat any solid food until every nuke is cancelled and shut down!" He got a standing ovation until emcee Jane Fonda calmed us down.

The rally was a product of the largest, most broad-based coalition since the Vietnam war. As Clamshell Alliance activist Sam Lovejoy stated, "I have dreamed of a day when 150,000 people would surround this Capitol shouting, 'Shame on you! Shame on you! SHUT THEM DOWN!' And his dream was fulfilled."

People carried all types of banners and signs. The most original one I saw was two people carrying a single iron bar, claiming that the sun was its own sign. Other people wore masks of death or gas masks to vividly depict the way things would be if a nuclear disaster were to take place.

Once at the Capitol, a number of very famous people made appearances to speak out against nuclear power. "Jimmy Carter has betrayed the American people!" Ralph Nader cried at the rally. He continued by saying that nuclear power is "our country's Vietnam". Jimmy Carter, however, when meeting with a delegation from the rally the next day, continued his betrayal by maintaining his support of nuclear energy.

Other noted speakers included Kurt Vonnegut, Jr., Sarah Nelson of NOW (National Organization for Women), Maggie Juhn of the Grey Panthers, Nobel prize-winner George Wald, nuclear physicist Dr. John Gofman, Bella Abzug, Tom Hayden, Congressman Ron Dellums, activist-author Grace Paley, Michael Harrington, and Jerry Brown made a campaign speech, speaking out against nukes.

The energy of the crowd was tremendous. And as each new musician showed up -- Graham Nash, Jackson Browne, Dan Fogelberg, John Hall, Charlie King, and John Sebastian -- the crowd rocked, cheered, screamed, and shouted. But I've never seen anything like the great upsurging of bodies and energy as an unannounced star walked up on stage: Joni Mitchell. She sang several songs, adding verses about nuclear power and its dangers. But the best moment for me was when she sang "Woodstock", adding one more verse that started with, "By the time we got to Washington, we were 100,000 strong..."

"This great gathering marks the end of a shameful period in the nation's history," shouted Barry Commoner. "The seeds have been planted...On May 6th, 1979 the nuclear industry died. The nuclear age is over. The solar age is here!"

Let us hope so.

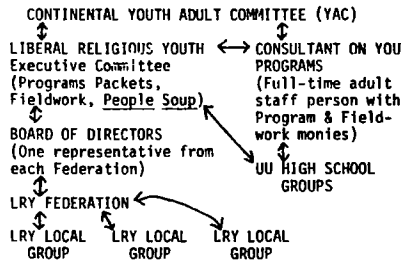
(special thanks to Mobilization For Survival and The Mobilizer from which I was able to copy quotes of the speeches.)

So You Say You Want A Resolution ?!

by Nada I. Velimirović

As you may deduce from Lane's article, Youth Caucus '79 was once again an active, vital part of the process at the UUA General Assembly. The Business Resolution in Support of Youth Programs is a tangible result of the Caucus' effect during the week. READ IT! USE IT! Share it with members of your youth group, UU Society, local/district Youth Adult Committee, and everyone else!

But, even though the Resolution is carefully worded, it does not spell out exactly what will be happening with Unitarian Universalist high school aged youth programs through 1979-80 at the continental level. The following graph should give you basic information on the structures agreed upon by "negotiating parties" at G.A.



* Including the 4 members of the LRY Executive Committee, UUA President, YAC Chairperson, & 3 UUA Board of Trustees Members.

The components funded by the Unitarian Universalist Association, LRY Programs and the Consultant on Youth Programs, will receive roughly the same amount of money out of the \$43,000 youth programs budget.

Q. Why can we afford both full-time structures?

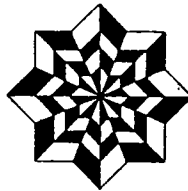
A. The Consultant will start work on November 4th, 1979. LRY shall receive funds allocated for this position from July-October 1979. In addition, the Consultant shall use a "secretary pool" rather than hiring a secretary explicitly for this person. LRY will receive money budgeted for secretarial help.

Q. What about the future -- the 1980-81 budget?


A. There are several factors to take into consideration here, firstly, increased LRY Fundraising. The more money youth can raise and contribute to their own programs, the less financially dependent LRY shall be on the UUA.

The second major consideration is increasing Youth Programming's priority & amount of funds in UUA budgets. As LRY

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Ed Inman from Jackson, MS speaks in favor of the Business Resolution in Support Of Youth Programs on the G.A. floor.

LOOK FOR 
 Business Resolution in Support
 Of Youth Programs.....page 12
 Consultant On Youth Programs
 Job Description.....page 13



Youth Delegates listen to speakers on the youth Business Resolution. Lined up at a PRO microphone from left to right are: Brian Oelberg - Montclair, NJ, Nada I. Velimirović - Boston, MA, and Frank Robertson --UUA Trustee, Washington, D.C.

What Did You(th) Say?

BY LANE BETZ

This year's Youth Caucus was an integral part of the General Assembly. Youth--delegates and non-delegates-- attended many G.A. functions, including information sessions, workshops, seminars, and business meetings.

Youth, especially the LRY Executive Committee, helped to facilitate the workings of the G.A. by running a workshop, coordinating a worship service, and providing information on both the Youth Caucus and LRY through a display table, a series of informative handouts, and by making ourselves available to talk with people & answer questions. Most of the youth at Youth Caucus were housed on the same floor in one of the dormitories of the Michigan State University campus. Conveniently, also on the same floor was a large multipurpose room which was used for both Youth Caucus meetings and recreational purposes. Youth came to the G.A. from all over the U.S. and Canada. There were many representatives from the east and west coasts, and even someone from Alaska! The majority of the youth were LRYers, although there were also many non-LRY youth in attendance. A number of adults also attended Youth Caucus meetings, some regularly, and some only for a few meetings.

LRY sought volunteers from the youth present on Sunday to hang up posters which the LRY Office had prepared and brought along. These posters expressed LRY's distress at the UUA Board of Trustees' decision to follow the recommendations of the Minority Report of the Continental Youth Adult Committee, and hire a full-time staff person to run youth programming, & thus cutting LRY's funding by 70%. The posters urged people to learn more about the situation and to help "reverse the decision of the UUA Board".

(Continued on page 12)



BUSINESS RESOLUTION IN SUPPORT OF YOUTH PROGRAMS

Passed by the delegates of the 1979 UUA General Assembly in East Lansing, Michigan June 16th, 1979

WHEREAS, the Unitarian Universalist Bylaws state that our Association promotes "the full participation of persons in all of its and their activities and in the full range of human endeavor without regard to...age;" and

WHEREAS, our denomination profits from participation from young people to enliven and sustain our Unitarian Universalist ideals; and

WHEREAS, the 1978 General Assembly Business Resolution on Youth recognized the "crucial importance of youth programs" and "urges that these programs be given a high priority in the formulation of UUA budgets in the immediate future so that they may receive funds sufficient to meet their legitimate needs and in fair proportion to the importance of young people in the denomination" and "calls on members of individual churches and fellowships to promote greater involvement of young people in their societies and districts" and "calls on the Administration of the Association to work cooperatively with Liberal Religious Youth in developing energetic youth programs at the denominational level;"

WHEREAS, the Continental Youth Adult Committee and Liberal Religious Youth, who are working to reach the goals of better youth programs and participation in our societies, need greater support from the UUA Staff, Districts, professionals and lay people within our denomination;

BE IT RESOLVED: that the 1979 General Assembly of the Unitarian Universalist Association urges that efforts to better youth programs and participation be specifically supported by:

1. facilitating consultation, program development, resource sharing between youth and adults through Interdistrict Representatives, district Youth Adult Committees, continental district Youth Adult Committee conclaves, professional leaders and local society youth groups and youth programming;
2. the UUA Board of Trustees allocating youth program funds in the spirit of the March 1979 Majority report of the continental Youth Adult Committee - retaining the present L.R.Y. structure and adding at least a 1/2 time adult professional staff person;
3. fostering of fellowship and a special sense of membership among youth and all ages in our denomination through intergenerational interaction and activities among all Unitarian Universalists.

➔ ("What Did You(th) Say?"
Continued from page 11)

Monday June 25th was the first official meeting of the Youth Caucus. There were over 95 people in attendance, both youth and adults. The Majority and Minority Reports of the Continental YAC were presented and clarified, the Resolution in Support Of Youth Programs was also read at this meeting.

The Youth Caucus discussed and unanimously decided to support this resolution with one amendment which was made by Youth Caucus members, which strengthened the resolution's call for monetary support of LRY by "retaining the present LRY structure and adding a 1/2 time adult professional staff person". During lunch on Monday, members of Youth Caucus distributed the Youth Resolution and the Majority and Minority Reports.

On Tuesday, during the information session of the General Assembly, Gretchen Jones from Kansas City, MO spoke for the Youth Caucus, expressing support of the Resolution on Youth Programs. In the afternoon, there were youth representatives at each of the mini-assemblies to provide information on the Resolution on Youth and to propose that the Youth Caucus amendment be added. The amendment was added to the resolution due to favorable response in the mini-assemblies.

At Tuesday's Youth Caucus meeting, Eugene Pickett, the President of the Unitarian Universalist Association, came to discuss the Youth Resolution. He asked



UUA President Eugene Pickett talks with members of the Youth Caucus.

that a compromise be reached, as he felt that a full time staff person would be the only efficient way to meet the needs of youth programming, but he wanted to work with LRY to find a method of funding the Executive Committee in Boston.

On Wednesday, the LRY Exec. Comm. had breakfast with Gene Pickett to discuss the specifics of the proposed compromise. At the General Assembly later that morning, Nada Velimirovic began the various speeches by speaking for Youth Caucus to present the Resolution on Youth. Many other delegates lined up behind PRO and CON microphones to address the issue of Youth Programming.

Rev. Wayne Arnason got up before the neutral mike and made an amendment that the words "follow the recommendations of the Majority Report of the Continental YAC" be changed to "in the spirit of," and added the word "at least" before "a 1/2 time adult professional staff person", in order to leave the way open for further negotiations. The amendment passed and the discussion continued.

Many people spoke for the viability of LRY as an organization and for the importance of Youth representation on the Continental level within the UU denomination. The resolution passed overwhelmingly, and future negotiations between LRY and the Board of Trustees were established.

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Kevin Clark from Boston, MA concentrates at one of the Youth Caucus strategy sessions.



youth
caucus
'79



("What Did You(th) Say?"
Continued from page 12.)

On Thursday June 28, at 7:00 a.m., the LRY Executive Committee, Rev. Bruce A. Southworth - Chairperson of the YAC, and Gene Pickett met with a few UUA Board of Trustees members and reached a compromise. LRY is to be given the funding as in the Majority Report of YAC, and a full-time adult professional staff person is to be

With tense negotiations over, the Youth Caucus had time to relax somewhat, and three workshops had strong Youth Caucus participation. These workshops were: A Continental YAC workshop led by Rev. Bruce Southworth, an LRY workshop, "Growing Young", led by Cheryl Markoff of the LRY Executive Committee, and an LRY co-sponsored workshop, "Exploration of Space", which dealt with our space and how we act in it.

At the YAC workshop, Bruce introduced the Continental YAC to the participants and spoke of establishing district YACs and of their functions.

In the "Growing Young" workshop, Cheryl led the discussion in a simulation of forming a local youth group, using some material from the newly published "Leadership-Development Conference Handbook". The



Cheryl Markoff (center) leads the LRY workshop at G.A. flanked by Gail Wolkoff from Ann Arbor, MI (left) and Lisa Mallot from Lakewood, CO.

workshop was closed by a spontaneous friendship circle and the singing of heart-warming songs. Soon after, there was a lecture by Rev. Jesse Jackson attended by most Youth Caucus members.

Later that night, a large portion of the Youth Caucus transported themselves to the "Rocky Horror Picture Show" in costume and makeup. Others stayed behind to play in the raging thunderstorm outside.

On Saturday, June 30, the Youth Caucus put on a worship service for the last day of the General Assembly. The theme was "Growth/Changes". It featured dancing, singing, and some poetry. At the end, a friendship circle was formed, and feelings, hopes, warm thoughts, and songs were shared. Many people were moved by this - some to tears. Several people commented on the feelings of closeness, and sense of community which the Youth Caucus had inspired with the circle.

During the week a group of people lived together, worked together, loved and cried together. We shared our meals, our talents, and ourselves. We became, in the words of Alan Shankroff, "a community of separate individuals in which each individual grew within themselves and within the group". ***

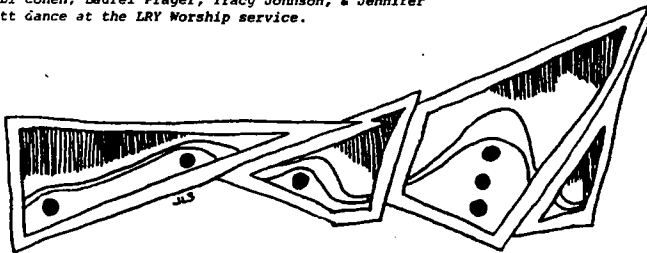
To be included on the Youth Caucus Mailing List to receive information on how you can be a part of the 1980 Youth Caucus, send your name & address to: YOUTH CAUCUS 25 Beacon Boston 02108



Dan McDonald from Skillman, NJ sings "The Court Jester" at the LRY Worship service.



Bobbi Cohen, Laurel Prager, Tracy Johnson, & Jennifer Brett Gance at the LRY Worship service.



("So You Say You Want A Resolution?"
Continued from page 11)

increases its input, so should the UUA. Considering time necessarily spent on school, work, etc. by people in high school, there is only so much that an individual can contribute toward the financial future of Liberal Religious Youth. Youth Programs should be a mutual effort of the Unitarian Universalist youth and adults with strong financial and moral commitments on both parts.

Yes folks, this year will be an experiment. Your involvement, action, and concern will really make a difference. Keep communication channels open -- let us know what you're doing and how we can help. Let's make it work!

As the sign above the typewriter in the LRY office says: "Ideas only work if we do." Go for it!

Consultant On Youth Programs

Duties: Serves as a resource person for program development to all local youth groups.

Assists congregations in the formation of new youth groups.

Consults with Continental Youth Adult Committee concerning program development.

Conducts workshops and leadership development seminars for and with youth & adults.

Serves as a liaison between UUA & District YACs.

Serves as a liaison between UUA & LRY.

Helps generate District YACs where they don't exist.

Attends continental youth leadership meetings and conferences, as appropriate.

Works with professional religious leaders on youth-related matters.

Basic Knowledge: Undergraduate degree or its equivalent; must be broadly acquainted with denomination and specialized knowledge of the adolescent.

Experience: Three years leadership experience with youth and comparable leadership with adults at the local level and district or continental level.

POETRY



purple cloud

Things are as they are,
Never a change.
Always the same way,
Always so strange.

People come and go in life,
Like raindrops from the sky.
Seeking the Answer
And asking why.

But here in my world,
Of dreams and fantasies,
Blue is the sky,
And green the trees.

And the people here,
live happy.
And there is no war,
only peace.
And the falcons they soar
in the air.
And the animals are unleashed.

The clouds, they float.
The sun is cool,
And the breeze flows,
And the children play in the park.

The sun comes up,
And the daylight begins.
The milkman makes his rounds,
And the heat touches the skin.

The mother tells her son,
That "God's Will" will be done,
But I see it never happens.

Hatred, fights, and war,
Prejudice and blood,
How can these people survive?
Maybe they could.

The sun is up:
The day is at its climax.
People shove and bustle,
And the purple cloud comes.

People run to the Purple Cloud.
They try to save their minds.
The Purple cloud touches everyone.
What happened to their signs?

You see, everyone had a sign,
And it flashed over their heads.
Their noses would go up,
Or, so they said.

Some would die.
No one knew why,
But save the sign!

And the signs told the future.
The signs made The Decision
And the signs were to be pure.

But, as everything,
Signs became corrupt.
And their song was sung.

They sang the song 'til they almost died.
Some did.
No one knew why...

dan mcdonald

SHINY NOTHINGS

See the man talking to himself
Doesn't know, thinks he's someone else

Walks around in a haze
Collects shiny nothings in the haze

Puts them in a jar
He says they're gold, he's sure they are

He sells them to blind men who cannot see
That his gold just couldn't be.

Paul Francis Keener

Anatomy of A Suicide Note

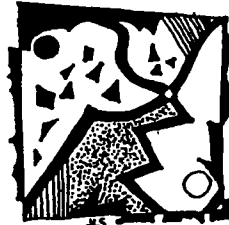
Looking back on all these years
Wasted love and wasted tears
Suffering from needless pain
Is my life all in vain?

Losing love I thought I'd gained
Cold and wet in falling rain
Times of peace and times of warmth
Just the calm before the storm.

Watching the world go by
With a tear in my eye
And a smile that can hardly hide
All the hurt I feel inside.

I've caused enough pain to last for quite a while,
Sadly, I think of suicide,
With a smile.

Paul Francis Keener



there's you
whoever you are
there's me
and i am
and there's us
and that is what the
fuss
is all about.
and war,
war answers this question:
will the circle be unbroken?
one of many



BLIND DREAMS

Only a ship with a sail
i saw
only it was motionless,
gleaming white against the blue.
And then black -
my eyes no longer saw and
i heard
my ship move, waves crashed its bow -
i strained, refrained
for only blackness
i saw.

Times past,
i saw a carriage with a horse
the horse stood statuelike,
flaming its mane in the wind.
i saw it,
And then black -
But clop clip and my horse was no longer still -
i strained, refrained
for only blackness
i saw.

And at my birth,
i saw my mother
she was smiling through
her tears.

For i was still
in pain.
My blackness was then and always
and the rest
only a game.

single blade of grass
upon a city rests.
no sorrow break the green,
happiness unseen.

i came here just to look around
and in its stead dirt ground.
to steal the real
stays in the clown's uplifted facade.
smile about what?

no secrets.
no lasting intrigue,
lithe bodies only float
through a flaming ring of gold.
in slow motion we see
the absurdity of ambition,
our helplessness unfolds.

my city oilpaints my country
wet greased grass
hardens to brittle
and we break with the burden of
fallacy.

step on the sidewalk cracks,
rebel reality and turn to stone.
stoned amusement,
a desperate self-denial.
smile.

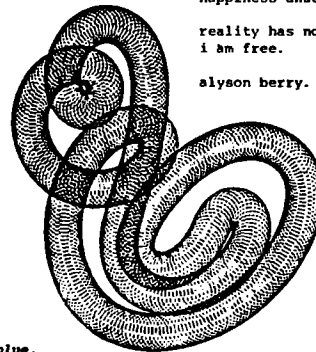
every unfinished moment final
every stone turned.
every turn stoned.
no stillness, no quiet.
i breathe
then count every death.

we all run in single file.
gracelessly, it doesn't matter.
unto ourselves, nothing we can't defile
i tell you this verse only adds to the
clatter.

single blade of grass
upon a city rests.
no sorrow break the green,
happiness unseen.

reality has no morality,
i am free.

alyson berry.



spontaneous spiritualism;
i hear the rustle of a
bird's feathered wing.
whrr-whrr, take off
take off! and i hear
myself respond.

alyson



BIO-FEEDBACK MONITOR SYSTEM 15

Disarmament or Drugs

I've been doing quite a bit of thinking lately about drugs. I've thought about my own past experiences, others' experiences, the pros and cons of these experiences, and my recent, strong feelings against drug abuse. My considerations have included the "fairness" of drugs to oneself, handicapped communications, and the liabilities or assets included therein. I come up with a negative reaction over and over again. The more I am confronted with, surrounded by, and lead my thinking to drugs, the more I get turned off. A few years ago, I was a drug abuser, but after I lessened my own useage, my thinking became noticeably clearer. The same thing happened with quite a few of my friends. I get perplexed when I think about my present caffeine addiction and occasional cigarettes. I don't understand why we continue such activities.

The other day I was sitting in the park watching the children play when a series of thoughts began rolling through my head. I began to write them down, and this is what they were...

KABAM! BOOM! Blood. Murder. Death. Apathy. Radiation. Great expenditures of money. Explosions. Guns. Terrorism. Nuclear bombs. Pain. Disease. Nothing. Nothing but cockroaches, turtles, and perhaps rodents will survive a nuclear war. There will then be peace on earth. Everyone will be dead, there will be no more wars, hatred, cheating, prejudice...there will be nothing...there will be peace.

What concerns me is the hypocrisy we portray. After we voice our opinions on peace, we display our real intentions with an almost opposite message.

Smoke. Forgetfulness. Great expenditures of money. Confusion. Lack of communication. Fear. Unclear thinking. Pills. Apathy. Drug useage. Disease. Death. Nothing. Nothing but perhaps the burnt remains of one's mind, emotions, and ego. There will be peace within. There will be little mind left to think, disagree, question, ponder, communicate...There will be nothing...there will be peace.



Is this the kind of peace we are striving for? Is this the kind of peace we demonstrate and protest for? Is this the kind of peace we want in our future and in our children's future?

If peace begins within each of us, it is up to each of us to foster its presence. How can we foster a future of liveable peace if we pollute our minds, bodies, and souls with substances which create a peace where there is nothingness? A peace due to our lack of thinking and feeling faculties? It seems that, as a society, we are encouraging and striving for a peace where nothing is present.

Bombs blow away the earth and inhabitants, nothing is left, there is peace.

Drugs eventually blow away our minds and emotions, and we are too burnt to fully understand or act on our beliefs and views, there is peace.

This is a strange, but true parallel. Have we truly recognized this statement as the one we may be unintentionally portraying to those whose laws we protest on, trying to change their decisions about war? Do we realize the hypocrisy we are living? How can we expect our governments to do what we request, when we as individuals do a parallel opposite? Our governments have their mighty faults, but we as citizens are the represented constituency. It is our actions and statements that make the governing force.

Most of us are guilty of this in one way or another. We have allowed our desires to become addicted to potentially harmful maneuvers of our society. Do

we drink coffee and smoke cigarettes that choke our minds and lungs, and those of others? Do we smoke pot that kills white, disease fighting cells and clogs our thinking capacity? Do we take other drugs that "alter" reality... the reality we claim to be so concerned about?

Do we think of the future we are one day going to govern? It is someone who is a teenager now who will be our President or Prime Minister one day 40 years from now. It is us who will run the corporations and countries years from now. It is us who will make or break



the wars and arms race. It is us who will bear (or choose not to bear) innocent children into a world of our making. It is us who must keep aware of the world now. How can we expect to do a fair, just, and peaceful job of "running" our world in years to come if we don't keep our minds and emotions clear enough to learn from others' doings?

The future of the 1960's is here now. We may not be the ruling powers of our world today, but we are influential, potentially strong, interdependent citizens today! We have the ability to become involved and to learn enough to do more than an efficient and effective job when the responsibility is fully turned over to us.

We have a choice to make. A choice that should have been made years ago. Do we want disarmament or do we want drugs? Do we want to continue ruining ourselves and have the world follow suit? Or do we want to keep ourselves healthy, functional and knowledgeable, and have the world follow suit to that?

After looking back over this article quite a few times, by myself and with others, I begin to see how I can be taken as a preacher. I don't want to seem like I am preaching, I don't want to seem like I have no faults. The world we live in is complex. There are numerous alternatives to choose from. Most of us have chosen at least one alternative that is not in our best interest. This is where our decisions lie today.

by JFS
% LRY office



Conscientious Objector Card

CCCO, an "Agency for Military and Draft Counseling" has undertaken a program of registering young people who are opposed to participation in the military. CCCO is circulating a card to be signed by a young person. It states, "Because of my beliefs about war, I am opposed to participation in the military."

According to Larry Spears, director of CCCO's Youth and CO program, "The need for young people to go on record as conscientious objectors to war has never been greater than today."

"There is a very real possibility that Congress will pass a bill this year requiring the mandatory registration of young people with Selective Service. Young Americans should start thinking about whether they could participate in

the military.

"The usefulness of this card," said Spears, "is that it provides a record of an individual's opposition to war and the military. This CO card will help to substantiate a person's opposition to serving in the military. It will also help demonstrate to the military the thousands of young people who will not serve in the military even if the nation returns to the draft."

Cut out the copy of the card below, fill it out and send it to CCCO, or write to CCCO for more information.

CCCO, An Agency For Military and Draft Counseling
P.O. Box 15796
Philadelphia, PA 19103

THIS CARD MAY BE SENT TO YOUR RELIGIOUS GROUP OR OTHER ORGANIZATION. IF YOU ARE NOT A MEMBER OF A RELIGIOUS GROUP, SIMPLY KEEP IN TOUCH WITH CCCO.

BECAUSE OF MY BELIEFS ABOUT WAR, I AM OPPOSED TO PARTICIPATION IN THE MILITARY

As a member of this body I ask that you actively support those people who are opposed to serving in the military for reasons of conscience. I ask that you file my stated objection to war and recognize my position on conscientious objection. I also ask that you contact CCCO/ An Agency for Military and Draft Counseling, P.O. Box 15796, Philadelphia, PA 19103.

If the draft should ever be reinstated, this signed statement will help provide historical documentation for my claim as a conscientious objector.

NAME DATE

ADDRESS

CITY STATE ZIP

RETURN TO CCCO

BECAUSE OF MY BELIEFS ABOUT WAR, I AM OPPOSED TO PARTICIPATION IN THE MILITARY

This card will be filed in CCCO's National Office. If the draft should ever be reinstated this signed statement will help provide a record for your claim as a conscientious objector.

I would like to go on record as a conscientious objector to war by filling this card with CCCO. Please send me more information about my alternatives. In the future, please keep me informed about changes in Selective Service procedures and on issues of conscience.

NAME DATE

ADDRESS

CITY STATE ZIP

☐ I do not wish to go on record as a conscientious objector at this time. However, I would like more information on my alternatives to draft registration.

ONE NATION. INVISIBLE

There is a nation of sovereign people struggling for independence and recognition in a land that was theirs from before the time of the Greek empire, but which was taken away from them 200 years ago by a culture of peoples who feared them because they couldn't understand them. That culture: the group of misplaced Europeans with the misnomer of "Americans". The struggling people: the true Americans, the American Indian. Using all forms of genocide and repression without guilt, the U.S. government has nearly destroyed the culture, heritage, and history of an amazing people who lived with, loved, and learned from the land instead of purging and changing it to fulfill greedy wants as we do now.

When the Europeans first began to explore this continent, they found a beautiful land inhabited by a simple people. They saw that there was room for more people, so they began to settle the land most suitable for their needs, disregarding the fact that the Indians might have need for that same land. The Indians tried to stop this invasion of their space in any way possible. When they signed treaties, they did so believing they were sacred nation-to-nation promises and not just flimsy pieces of paper. The U.S. government could have honored all the treaties in effect when the Constitution was ratified and still have a larger country than any of its European "mothers". But this was the time of the great expansionistic and imperialistic race and the U.S. was not going to be left behind. The white people

were laughing at the Indians for their ignorance of "etiquette", while taking away the Indians' land, food, and children out of ignorance of what they could teach. And now we have to foot the bill.

When the "white men" first began to practice genocide, they were simple and direct. They would kill the enemy, in this case the Indian, in the most convenient manner. But then they began to think up new games. They began destroying the food supply and forcing the Indians to march to places alien to them on lands that were considered uninhabitable. Now there are no more "trails of tears" and the buffalo are protected, but the government has begun to use newer, more socially acceptable methods of getting rid of the Indians. 25% of Indian women of childbearing age have been sterilized, most against their will and without their knowledge. (It was once common practice to sterilize poor and minority women upon their entrance to a hospital for any reason. Although this is still done, it is not as common.) Indian children are taken from their families and placed in white homes, religious schools, and other institutions where they are forced to give up their "Indian-ness". (The Social Welfare Department has complete control over who is and is not fit to raise children and if they feel that the forced poverty of Indian homes makes them unsuitable, they have the authority to take the children away and place them in a "better environment".) All Indians are repressed legally, and many are political prisoners in jails under false pretenses (below is an example of some of the petitions being used to get these people out of the jails. It can still be used, so if you feel you want to help, copy it, sign it, and send it to the address on the bottom.). The best example of legal repression is the Bureau of Indian Affairs (BIA). The BIA has supreme control over all Indian lands, governmental systems, educational sys-

tems, health services, and lastically, control over their lives. The BIA is supposed to look after the welfare of the Indians and make sure they are not cheated from what is rightly theirs. Here are some examples of how they have done that:

(1) They have leased reservation lands to large corporations for strip-mining, petroleum extraction, grazing, lumbering, and the acquisition of other resources;

(2) They have forced the Indians to change their system of government;

(3) They lease land to white people until the land has more whites than Indians living on it and the government can proclaim that the land should belong to the whites.

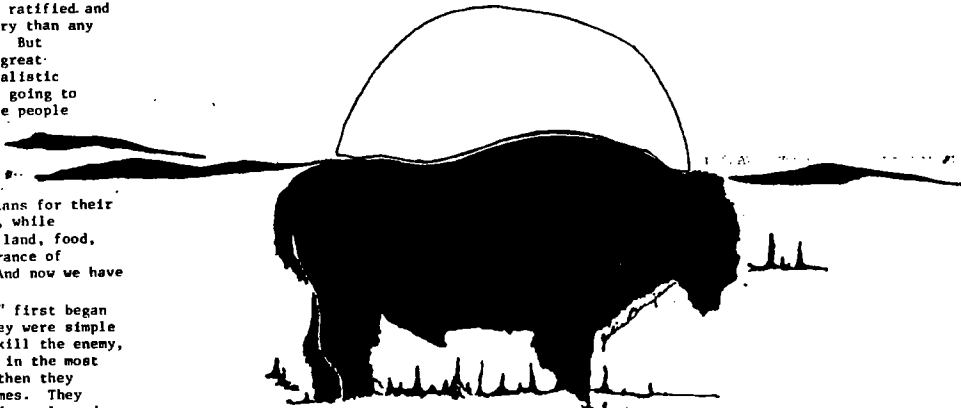
So why don't the Indians do anything about these atrocities? They cannot go to the U.S. courts because they consider themselves a sovereign state and not subject to the laws here, nor to the Constitution. The courts seem to be biased against them anyway. Ever since Wounded Knee, the Pine Ridge reservation has been continually occupied by the FBI. 100 Indians

by jennifer brett

The government's attitude toward the Indian struggle, emphasized by Wounded Knee, is not inconsistent with past events. Look at Vietnam, Chile, the Kent State incident, and the struggle in Puerto Rico. Our government is repressive of internal conflicts for sovereignty. It uses military and non-military forces (like the CIA) to protect the status quo, and more importantly, its power structure all over the globe. If you want to do something about tyranny, you can begin by helping the Indians. Sign the petition below, then write the American Solidarity Committee or me (addresses below) for more information. Then tell other people about what's happening. The more people who know, the more people who care, the better we can put democracy to work and stop the government's ever-increasing control over our lives.

PETITION

TO: Attorney General Griffin Bell
U.S. Department of Justice
Washington, D.C. 20530



have suffered violent deaths there since then, but the U.S. citizens have never heard about them because the press is silent. But when 2 FBI men were found dead, a manhunt was called for, complete with helicopters, automatic machine guns and the National Guard. (It is for these deaths Leonard Peltier was sentenced to two consecutive life sentences, and he

Why should the U.S. government try to destroy the Indians and take away their land? Well, here are three reasons that might have something to do with it: 90% of the uranium, 30% of the coal, and 30% of the U.S. supply of petroleum is on Indian land. Beginning to make sense now? We want the resources to make bombs, heat our homes, and pollute the air. It was said somewhere in one of my history books that the basis of all war was land and resources. If so, this is nothing new. The fight against the Indians is just an imperialistic war to preserve a standard of living. was innocent.) Now the U.S. government is trying to take away what the Indians do have through legislation, and they are not even represented in Congress (since they are a separate nation). Remember what the Revolution was all about? Whatever happened to the ideal?

We, the undersigned, strongly urge that you:

- 1) fully investigate the misconduct of the FBI and its special agents in the case of Leonard Peltier. Court transcripts from Peltier's trial prove that the FBI is guilty of obstructing justice by manufacturing evidence and intimidating and coercing witnesses into making false and incriminating statements;
- 2) move for a mistrial in Peltier's conviction on charges of killing two FBI officers. Peltier was denied the right to a fair trial because the jury was not allowed to hear the defense evidence of FBI misconduct and coercion of witnesses;
- 3) stop the treaty violation, persecution and disruption of Native Americans in the pursuit of their traditional and cultural life.

NAME ADDRESS ZIP PHONE

Return to:

LEONARD PELTIER DEFENSE COMMITTEE
P.O. Box 1326
Lompac, CA 93436
(805) 733-2117

Jennifer Brett
36 N. Hillside Place
Ridgewood, NJ 07450



Guidelines for Small Groups to RAISE CONSCIOUSNESS About Living in the NUCLEAR AGE

Carol S. Wolman, M.D., and
Vivian Gold, Ph.D.
Adapted by the LRY Exec. Comm.

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These guidelines are designed to help people lead and participate in a semi-structured small group experience which will enable them to get in touch with the personal meaning of living in this historical time and place. They are written by two women who are working with the Mobilization For Survival and the California Campaign to Abolish Nuclear Weapons. The consciousness-raising format is borrowed from the women's movement, where it helped many women become aware of their feelings about their situation as women. We all need to become more aware of how profoundly our emotions, our experiences, and our choices of how to live are influenced by the presence of nuclear weapons.

Analysis of our situation in the nuclear age

We are all hostages--everyone is personally oppressed by the existence of nuclear weapons. Civilization as we know it may end abruptly at any time. This is a new reality, becoming steadily more likely. Is nuclear war inevitable?

Everyone's life choices are profoundly affected, usually unconsciously, by nuclear weapons. The likelihood of immortality through one's descendants or the endurance of one's work is very small, and so people opt for short term goals.

It is hard to stay conscious of this reality without becoming paralyzed, so people erect all sorts of defenses to keep it out of awareness. They run from their terror in lots of ways: shutting out the subject, shutting out the future, jumping into activity, hating the Russians, thinking that our nuclear weapons are peaceful, fantasizing about surviving war, spacing out with drugs, TV, commodities. American culture reinforces the tendency to avoid thinking about nuclear weapons.

Very few people discuss these problems. We are profoundly isolated within our terror and despair, with hardly any way to comfort each other and unite against nuclear weapons.

We have some sources of hope. People are able to accept limits on war and the use of weapons, to understand that we must respect the earth and affirm life. We live in a democracy in which the people supposedly rule, and therefore we should be able to get rid of all nuclear weapons.

Sharing fears and concerns with other people can lead to a release of creative energy. We can build a network of aware people.

Goals of Consciousness Raising

- 1) To increase each individual's awareness of the effect of nuclear weapons on her/his feelings, attitudes, and life choices.
- 2) To help people break out of their isolation and despair, and to realize that this is a common threat that we all face.
- 3) To overcome hopelessness and passivity, and mobilize anger, creativity, and action.
- 4) To help people situate themselves historically, geographically, and culturally with regard to nuclear weapons.
- 5) To give people a sense of belonging to a network of concerned people.
- 6) To help people feel more comfortable and confident in discussing their anxieties and activities re nuclear weapons with others in their daily lives.
- 7) To enable people to share their sources of inner hope, faith, and strength.

Ground Rules

- 1) Each group should have a leader with experience in facilitating discussions.

- 2) Each group should be small--12 maximum. Membership should be determined at the beginning; it should be as diverse as possible.

- 3) Time should be specified at the outset, and there should be enough so that each member has a total time of at least 10 minutes to speak. For instance, a group of 12 people should last at least two hours.

- 4) A group can meet for a single session, e.g., at a teach-in, or it can be ongoing, e.g., 5-10 sessions as a support group or as a follow-up to teach-ins or demonstrations. For ongoing groups, members should commit themselves to the entire series of sessions.

- 5) Consensus decision making is the best way to handle these groups as it makes everyone feel better about it.

- 6) Confidentiality should be discussed in the beginning, and the group should decide if it wants the discussion to be confidential.

- 7) Everyone should participate and people should give undivided attention to the speaker. Confrontations or arguments should be discouraged. This will both encourage members to speak freely, and prevent the group's energy from being diverted into fruitless argument.

- 8) Everyone should understand that the topic of nuclear weapons is very anxiety provoking, that participating in this group may be upsetting, and that anxiety can be a positive, energizing force if it is shared with others.

Leadership

- 1) The leader's job is to facilitate discussion, not teach or lecture.

- 2) The leader is asking for the trust of members--trust that their self-disclosure and participation in this group will not be used to manipulate them in any way, trust that their anxiety will not be exploited. Therefore, the leader should not serve as a resource person for political work, not push a particular line. Members need a chance to examine their feelings without being pressured.

- 3) If some group members want to educate themselves more about nuclear weapons, or want to become politically active, the leader should be prepared to refer them to easily available resources.

- 4) If possible, the leader should have participated in at least one consciousness raising group, so as to have an idea of what to expect.

- 5) Make sure everyone participates and no one dominates.

- 6) Keep the group aware of time, and limit people's speeches if necessary.

- 7) Keep the group on the topic.

- 8) Help the group select questions it wants to address.

- 9) Be prepared to be self-disclosing and to participate in responding to questions.

- 10) Make comments about the group's emotional tone, if very obvious, e.g., depression, anger, hilarity.

- 11) Ask the group for feedback and suggestions for improvement of the format at the end.

Procedure for Group

- 1) Introductions--name, age, political experience, and affiliation (if appropriate).

- 2) Go over the ground rules -- it might help to distribute copies of these guidelines.

- 3) Throw out a question from the list, make sure everyone gives a personal response. People can go around the group, or just speak when they feel ready.

- 4) Have general discussion, then repeat with another question, as long as there is time.

- 5) Close with a discussion of what was learned, and an evaluation of the group experience.

QUESTIONS FOR GROUP DISCUSSION--Stars indicate those especially recommended for short term groups.

- *1. How long do you expect human life as we now know it to survive?
2. Do you think the danger of nuclear war is going down, up, or is unchanged?
3. What do you expect the world would be like after a nuclear war?
4. What are your earliest memories of nuclear weapons? What is the history of your awareness?
5. Have you ever had fantasies, dreams, or nightmares about nuclear weapons?
- *6. How have your personal life choices been affected by the existence of nuclear weapons, including choices about children, work, and where you put your energy?
7. How do you feel about nuclear weapons--terrified, protected, angry, desperate, paralyzed, hopeful, cynical, etc.?
8. How do you cope with your feelings?
9. How do nuclear weapons fit in with your religious beliefs? political beliefs?
9. How well informed are you about nuclear weapons compared with other areas of public affairs? If there is a discrepancy, how do you explain it?
10. What do you remember about the Cuban missile crisis?
- *11. If you are active in working against nuclear weapons, how do you feel about people who are not? If not, how do you feel about people who are?
12. Whom do you think benefits from the existence of nuclear weapons?
13. What do you think about nuclear reactors?
14. Do you believe that you need to understand science or political science to take a position on nuclear weapons?
15. Do you trust the political, military, scientific, and business leaders who are in control of decisions about nuclear weapons?
16. Do you believe that you can influence these decisions?
17. Do your age, sex, ethnic background, or social class influence the way you think about nuclear weapons?
18. What special relation, if any, do we as citizens have to nuclear weapons?
19. Does our culture help you to either be aware of or to forget about nuclear weapons?
20. Are you aware of any ways in which you personally participate in the existence of nuclear weapons--e.g., via taxes or your job?
21. Do you think that the world is qualitatively different since nuclear weapons were invented? If so, how?
22. How does living in the nuclear age change human consciousness?
- *23. Have you ever, before today, discussed your personal thoughts and feelings about nuclear weapons with others? If not, why not?
24. Have you talked to your youth group, friends, family, co-workers or teachers about nuclear weapons?
25. Are you worried that you'll be labeled in some way (e.g., communist, crazy, sportsport, coward) if you talk about nuclear weapons?
26. What would you need in the way of support from others to help you speak up more?
- *27. What gives you hope, strength, courage?
28. What have you done that has been successful in changing something for the better?
29. What do you do to affirm life? Does it either increase or decrease the chances of nuclear destruction?
30. What can you do to help abolish nuclear weapons?
- *31. What did you learn today?
- *32. How do you feel about this consciousness raising format? Do you have any ideas for improving it?
- *33. Would you like to participate in another, or longer term group like this?

18 Learning to be Nonviolent

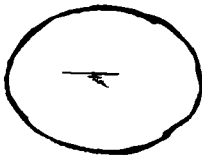
Jennifer Brett

Before the session of training began, I thought what was about to happen was eight hours of role playing to condition reflexes for when I was to do civil disobedience. Actually, I thought the title was "civil disobedience training". I thought we would go over different types of tactics to frustrate the police or to dodge gas bombs, but I was quite mistaken. What took place was a great amount of discussion to mentally prepare ourselves about what it was to act in a non-violent way.

We started out by discussing and then defining the terms "violence" and "non-violence". We came to a consensus that violence is the act of physically or psychologically harming someone or something, whether one is conscious of doing harm or not. And non-violence is actively being aware of the affects of one's actions, and attempting to limit those that would create violence. It also involves limiting the violence in a situation. Non-violence differs from passivism in that the passivist can conceivably be violent indirectly by allowing violence to occur. The theory of non-violence is used in civil disobedience by taking into account the affects of the civil disobedience on the other participants, the workers, the owners, the government, the police, and the property involved, and then making conscious decisions to act in a way that would be least violent toward them. We agreed that violence would not further any cause when what we are striving for is a world of peaceful nations and people.

Next, we tried to understand how each group involved would feel and react to such action through role playing. While it was very difficult to be and think in ways counter to our values, this led to some valuable insights. We were specifically working with the situation of the (then) upcoming Shoreham occupation. While I do not believe we ever did feel any great compassion for the owners of LILCO (Long Island Lighting Co.), or the owners of the Shoreham Plant, we did sympathize with the plight of the workers. I personally began to question for myself if the ends should justify the means, as I thought about all those people whose lives would be disrupted by a work stoppage at the plant. Other people voiced the concern that someone should try to draw up a plan to employ those people if we could stop construction on the site. I think we all felt a little inner conflict over the idea, of the "greatest good".

The next topic of discussion was the specifics of the Shoreham occupation, that being the event we were most immediately concerned with. I shall skip over the details of this discussion as it did not deal directly with non-violence training.



However, in connection with that discussion, we talked about non-cooperation as a tactic of civil disobedience. What this involves is, at the least, going limp when the police asks one to move, and in the extreme, not cooperating with the police at all, including not giving them one's name, age, or following any directions. The reason one would do this is: if one feels the institution of police is violent to its core, then acting contrary to them is demonstrating one's feeling that the institution is not good. One would cooperate with the police if 1) one wants to show that one accepts the consequences of the civil disobedience or 2) one feels the police are, while not being perfect, necessary for maintaining order in such a large society.

We also discussed bail solidarity after having been given a very vivid description of what could happen in jail. Bail solidarity is not accepting one's bail until one is sure everyone is given the same bail. This is especially important for 2nd and 3rd time offenders who are often given much higher bails.

In connection with both of the above attitudes toward the justice institution, it was stressed that the individual should make up her/his own mind according to one's own values. It was not a decision that everyone had to agree upon.

I felt the most important topic we discussed that day was affinity groups. An important use of affinity groups is to facilitate civil disobedience. Instead of the whole crowd trying to make a decision, the affinity groups can make decisions based on their individual situations. It also insures that there is someone concerned about what is happening to you. It's really important to have moral support from a few people. It gives one an emotional base. It also is more efficient as jobs and necessities (like water) can be divided up between members of the group instead of each person trying to supply everything for his/herself.

Affinity groups may also be used to keep enthusiasm high after the event or to work locally on community events.

In connection with affinity groups, we discussed and practiced consensus as a way of making decisions. Consensus is the least violent form of decision making as there is no oppressed minority. Either everyone agrees to the decision or agrees to go along with the majority. If even one person feels strongly against the idea, it fails. And then everyone can try to compromise until all are comfortable with the decision. Unlike Robert's Rules of Order (parliamentary procedure), there is no great amount of technical terms to learn.

Lastly, we made plans for getting the 2 newly formed affinity groups to meet separately and work out the details for their own participation at Shoreham.

Then, eight hours after walking in, we all slowly left in small groups questioning ourselves and our motives even more than before, or with a feeling of determination. And we were glowing with the closeness we felt toward the others we had spent the day with.

Singing in the Rain

May 19th, National Armed Forces Day, was cold and rainy. An estimated 1000 people turned out for the Times Square Disarmament Rally planned by Mobilization for Survival (MFS). We assembled at Madison Square Park and marched 20 blocks to the Marine Recruiting Station, the rally site. Speakers included Bella Abzug, the president of MFS; SHAD Alliance representatives; a New York City councilwoman, Ruth Messinger, and others. Singers included Pete Seeger, and the Four Walls (an East-Village political theatre group). The rally lasted 3 hours during which numerous anti-draft petitions were circulated, and announcements of future meetings were made. As is the trend, minorities were ill represented, although there were proportionately more than at the May 6th rally in Washington D.C.

Since the incident at 3 Mile Island, disarmament and nuclear power issues have become even more intertwined. Disarmament has lost some public attention and concern. At the rally, chants were against nukes; and performers aimed their acts at 3 Mile Island. The feeling of the crowd was tight and Pete Seeger focused on this togetherness by leading us in singing "We Shall Not Be Moved" as we joined hands and forces in the rain. The struggle continues!

--As this is going to the press we are congregating in Ramsey, NJ to demonstrate against the transportation of radioactive waste on major highways.

Phebe Dodyk, LRY COALITION AGAINST NUCLEAR PROLIFERATION



LRYers at an anti-nuke rally, April 22, 1979, Limerick, Pennsylvania.



We pitched our tents at the Bay Shore Community School on June 2nd, on the other side of Long Island from the Shoreham Plant. People had been arriving since the previous afternoon from all over New York, New Jersey, Connecticut, and Massachusetts. All day long there were meetings: orientation, last minute non-violence training, affinity group meetings, cluster group meetings, support person meetings, medics' meetings, etc. As we got to know each other and ourselves better, we began to feel that we were one, all together in a struggle to free ourselves from this potential monster.

That night we danced and sang together, laughed and joked about our lives, and generally tried to forget about all those butterflies stirring in our stomachs and the fears we had of gas, dogs, barbed wire, and the unknown.

Then, with one last trip to the chemical porta-john, we slept, dreaming of the morrow. The sleep was deep there among all those beautiful people: 600 people of all ages, races and religions, together for the same purpose and sharing simple joys before laying our beliefs on the line for the world to see.

The next morning, we woke up at 6:30 am (I don't think anyone knew why we all awoke at once or so early, but we did). We ate breakfast, took down the tents, and once again met for solidarity. But this time we were interrupted by rain. It started lightly and gave us just enough time to get our gear into the cars before it poured. And then it came down like a faucet turned on all the way.

Did that stop us? Slow us down? NO! We continued to talk, sing, dance, hug and keep our spirits high. Our skin got wet, but not our energy.

At about 1:00 pm, we got into cars and buses and left the school. (Fond thanks to those who let us share their lawn for a day!) We went to the designated parking lots and reassembled for the last instructions and the march to the plant. Someone nearby had a radio and we listened to part of a speech from the legal rally which had already begun.

Then we walked up the road, past a roadblock, and to the edge of the woods surrounding the plant. There, some of us dropped out, including myself. We were the support people and had to make sure we did not get arrested. We were holding the bail money and had to drive the cars to the jail.

The rest of the people continued on to the 1st fence, erected to separate the Shoreham facilities from the rest of the world (I wonder if they plan to inform the radiation of that?). Then they used whatever tools they had brought with them to cross over the barbed wire (rugs, ladders, etc.) and into the plant facilities. Upon entering, they were arrested by the waiting police officers and taken to the buses. If they chose not to cooperate, by going totally limp, they were carried to the buses on stretchers.

The buses took them to the jail where they were charged, booked, and arraigned. Those who had cooperated left the jail starting at about 7:00 pm that evening. The rest were released the following day.

Those of us who were in the support group stood in front of the main door of the jail and awaited news from inside. People talked of re-occupation, but no one really had any energy for it. We were all pretty much glad to just get home, out of the rain, use a real toilet, and get the grime off our bodies.

It had been a physically draining, but emotionally uplifting day. Knowing that people in Sweden, Holland, Denmark, France, Luxemburg, Austria, Great Britain, Spain, Italy, West Germany, Ireland, Japan, Australia, and Canada, as well as all over the United States, were all involved in similar rallies and protests, struggling for the same end that day made us feel good. And even closer to us, 15,000 people had shown up at the legal rally to cheer us and support what we were doing. It had definitely been satisfying.

For the facts about the Shoreham Plant, write SHAD, the New York office of Mobilization for Survival, or me:

Jennifer Brett
36 N. Hillside Place
Ridgewood, N.J. 07450



FROM SUMMER TRI-FED, 1979, CAMP BETTY HASTINGS, NORTH CAROLINA



STRATEGIES to

Reverse the Arms Race



Self-education on the issues.

Affiliation/supporting organizations who work on these issues.

Raise funds to help existing groups and to begin others.

Discuss the issues with friends.

Form/join support groups, discussion groups, or house meetings to study and work around the issues. Show slide-shows, films, share literature.

Sponsor educational events, forums, or speakers in your community, school, and church.

Circulate petitions.

Speak on local radio and TV shows.

Facilitate and write TV spots and newspaper ads.

Inspire people through worship services to focus on the religious dimensions of the arms race.

Write letters-to-the-editor.

Write letters and make phone calls to legislatures urging them to act on key issues such as:

- 1) The SALT agreement
- 2) Support Transfer Amendment (the transfer of funds from military to social needs)
- 3) Oppose draft
- 4) Support local and state legislation relating to transferring of nuclear waste. Monitor state and city bills and ordinances relating to this.
- 5) Monitor and support bills opposing arm sales.

President Carter: 202-456-1414

Explore the possibility for war tax resistance. Call Tax Resistance offices.

Initiate forums with workers and labor to uncover the possibilities for conversion.

Build coalitions between arms and social service groups. Share resources with the social service groups and make the connections between military spending and the quality of that particular social service.

Monitor drafting and ROTC in high schools and colleges.

Call your local library to see if they have books on disarmament, then get them and read them.

Facilitate distribution of materials, i.e. films, pamphlets, books, movies, etc.

Write your local newspaper and give the editors feed-back on their coverage on the arms race and military spending, both positive and negative.

Participate in public demonstrations that support reversing the arms race.

Host a dinner or lunch with community leaders or other influential persons trying to persuade them.

Have a panel discussion.

Recognize that human services can not be met until we make connections between our life-styles and the sharing of goods with others.

20 FUTURE ISSUES:

People Soup needs you! The themes for future issues are as follows:

"INTERNATIONAL YEAR OF THE CHILD" deadline -- September 10
What are children's human rights? What is childhood?
Issues and concerns of children around the world.

"CONFORMITY" deadline -- November 10
Creative Expression, Lifestyles, Potential For Growth,
Change, The Soggy Seventies -- What's Ahead In The
Eighties?, Fads & Fashions.

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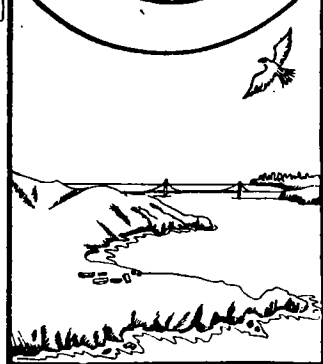
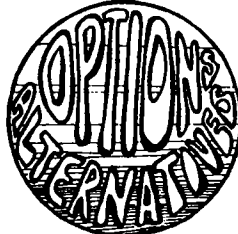
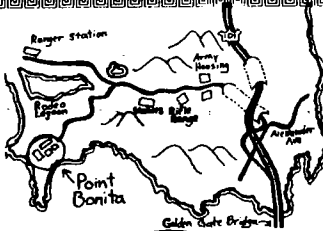
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YES Folks... Once Again
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