

people soup

youth groups

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A HISTORY OF UU YOUTH MOVEMENTS By Rev. Wayne Arnason

I am pleased to have the opportunity to write this brief history of LRY and the youth movements before it for People Soup, but it has also been an awkward chore for me. As some of you reading this may know, I have completed a detailed 140 page book on the history of the Unitarian and Universalist Youth movements. It is entitled *Follow the Gleam*, and it has been published only recently. It is not easy to boil 140 pages down to one Soup-length article. In spite of that, I wanted to take this opportunity because I think history is terribly important, and most LRYers have no idea why the movement they are a part of is where it is at today, how it got there, and who was involved in its creation and growth. Very few people have any sense of the continuity of our youth movement.

There is continuity, however. Indeed, there are patterns that have remained fairly constant over the years. Most people are aware that many notable leaders within the Unitarian Universalist movement began their denominational involvement through the youth groups. In spite of this connection, there has always been a high degree of ambivalence and tension between the churches and their youth counterparts.

LRYers at the local and regional levels have in recent years been critical of the continental level of LRY for its alienation from the grass roots, its inefficiency, and its spending habits. This same complaint echoes all through the movement's history. Tensions and differences between the various structural levels of the movement have always existed. They reflect the same lack of commitment to centralized institutional framework that characterized the adult churches.

The continental LRY leaders of today grapple with the problem of how to be helpful and relevant to the people at the local level. Yet even when the youth organization was centered mainly in New England, the jump from regional to national or continental office has always represented a quantum leap in perspective and in problems for the people involved.

Finally, meeting the needs of college age people within the youth movement has always been a difficult and usually disappointing task.

I do not wish to point out merely the continuities over the ninety years of the youth movement's history. The second goal of my narrative is to indicate the changes as well. How had the LRY of today, a unique, continent-wide youth organization incorporated, staffed and governed exclusively by people from the ages of fourteen to nineteen, evolved out of a young people's movement brought into being by a small group of New England ministers near the turn of the century?

A dominant theme within our youth movement over the years is summarized in the slogan "youth autonomy". At first glance it appears that "youth autonomy" has been a guiding principle in our approach to youth programming, right from the beginning. In the 1924 "youth issue" of the *Universalist Leader*, Stanley Manning, Director of Young People's work within the Universalist Convention for four and one half years, wrote: "The first joy to be found in such a position is the discovery that no

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PERSONALS

(Or something like that...)

To Fun and Games Inc: Some Lawrenceans are interested in mobilizing to the northeast come August. However, I'm presently unemployed and Dusty has starter trouble. Yet where there is a will, there is a way. Hope to see you there. 10-4? Ramblin' Rose

Mommy and Daddy: So, what do you think? Is it better? Thank you tons and tons for all of your support. I love you. Julie

Steve, YOU'RE THE TOPS YOU'RE THE TOWER OF PISA... See you in August... All my love, Gretchen

Joey- See above
I may not personally know you, but that shouldn't stop you from being the first to write me at my new address! Genie Sullivan 1610's Barker St., Lawrence, Kansas 66044. Or visit if you're passing through.

MY BROTHER-- The time is very close now. It is about time to tell you about everything I couldn't tell you before. Can you handle it? I love you, and will for as long as a spirit can live. Kalone

PTE: Sorry I haint got no letter out lately, but thou shalt get one sooner or later... and probable sooner than the Schooner. Where were you when we were in Bloomington? I Reed

Agnes: Uncle Morey overexerted? Sorry, kid, it was syphilis all the way. What a scandal! The family will never live this one down. Sis



Peter H. and Jerry B.: Thanks for letting me crash at your respective houses, I appreciated it mucho and had a great time!! Exotic beer to you, love Julieanne

Lindsay, Ziggy, Gail and Lynn: Thank you for being the warm sweet wonderful people you are. You helped me through several long fits of depression, Lin, Zig, and Lynn, with their warmth and empathy. Gil with his marvellous organized insanity. I don't know if I could have survived moving to the USA without you. Thank you so very much. "I will never forgive you, I will never forsake you." H. Michell

Dear Gretchen Taco,
I would like to convey my personal THANKS for helping me out of a very tight spot, so I have decided to come to see you in Boston. Even at this very moment you have no idea that I am perspiring to overthrow you and take you out for a night that we will both try to forget. Really though come to see us! Love, Becky and Genie. all seriousness aside, I hope that Stamese Twin Connected through divorce: you will not hate me forever. A week I can stand-but not forever. Please be my friend and I'll be yours WITH MUCH THANKS, AND LOVE KEVIN

P.S. Wanna go get dung faced?
Kevin, THANKS the personal goes ditto for you (Do you still mean it?)



G.J.: By the time you read this (in print, anyway) you'll be on your way to the great compie... I hope things go your way and you do end up in sub-urbia with blue toilet paper. Keep in touch.

Remember OPIK? Especially OPIK '77, '78, '76? I love you, miss you, and want to have a reunion. Come back and reminisce. Pretty please? Change the world, I want to stay on... Dahvid, How's the census treating you? Luv, Nan

Kieth: Where the hell are you? Karen
To Mom Dad Chris and Conrad I love you. Let's be friends. See you in September. All my love.

Kali Amazon: Personally speaking, I (love you?) Yes. Thank for being at Partytown also for showing up at Bloomington. (sarcastically.) Jest for that I won't go to the Fountain-bleau Hilton with thee, Reed
Carla from Con-Con: Let me know your new address if you come out of the closet. I love you. Genie (the redhead)

Ziggy: You'll probably read this at Con-Con, so come find me and ask me why I wrote it. Love, your little sister.

Laurel Prager
141 Endicott Ave. #3
Revere, MA 02151
(617)-284-3341

Tall Slice of Peter Bread: Let's get together another picnic on a sand bar. Glowing orange orbs and love, The big strawberry.

Carol Clarkoff,
Does this mean anything to you?
WINK
Guess Who

To the only white and innocent boy in the U.S. of A.: The Cat Abuse Bureau has your name. SING, SING, SING. Love always, the fig lady.
PS. I love yams.

Tise: Well, Darling, you're one of us now! How does it feel? Love you!

Sister Amy Shapiro: Even now thou art divine.

Sam: Please excuse us for our lack of good taste. Julie and Gretchen

Pucci: Here's a personal of your own. Just for you and no one else. Happy? Luv, Nan



Nada Velimirovic: Did you know that your name means nothing in Espanol? No insult to you, just thought I'd tell you. Owl

To anyone who was at my house 5/31-6/1 Have you heard the good news? The Nixon tapes have been made available to the public!

S.M. Rap Group:
I miss you folks. Nan

Jodi: Have you uncovered the GREAT ROCK yet? Genie

Hey Purple Moonies: LDC was great, Bifed will be better. I love you all, and long for a reunion. Hillevi
Timmy Gates: You are quiet these days but always special. Check out Larry C pheebe the fig.

To all who were at Mendocino LRY Camp: I will never forget you... Hey, David, how about some LDS? BEEP! That was for you, Kurt. And I can't forget my husband, Nathan! You're a very special person. Fish Heads Yum. I LOVE YOU ALL!!

Dear Dickey Doodle- Why don't you ever send me any personals? You know how I RATE I can get. Please Write, Love Kevin

David and Gretchen: K.C. and S.F. aren't that far from Beantown. Drop in sometime. But stay somewhere else. Heh heh heh. We love you, and it's been a swell six months.

Does anyone have either the address or whereabouts of Sunshine, AKA Craig Anderson? If not, how about a picture, say of the South Hills Conference of 1976? I will pay for a reprint. I'm not desperate. Yet. Laura Wilkins

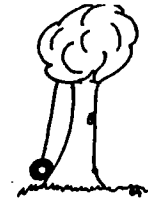
Mar-GRUNT, How's this for crass? "Oh go felch yourself you cow-hipped mongoose."

MISERABLE IN MASS.
Hey, all you people who made my first GA such a good one: Kevin, Sam, Mark, Julie, Lane, Nan and everybody else-- THANK YOU!! Hope to see you all at Con-Con. Andrea

David the Magenta Panther from Con-Con: Write if you would. There is only one Becky from Kansas in the Directory and there are oh, so many Davids!

HEY!! All you kids out there in Chyszzmayr land... Come visit me. I miss you all! And do remind me in the morning that tonight never happened...

Bruce: I haven't seen you in so long. I miss your smile! Love you lots, Lindsay



Liz Conant of Wilmette: 'Tsabout time you had yer first personal. CUT OUT ALL DAT INDIAN JAZZ (thou cap get all keyed up and have to your mouth BOARDED up from chewin' all that illini Injun Gum. Incident-ally, I hope the Oak Parkers let us play the piano. Love to you from Reed.

Dicky P.: Go buck yourself if you can't come A.E. with me!

Denise I will come visit you someday, Your Successor

Cheryl-- see above.

Eric Z. Howdy- Nan

NOTICE

The 1979/80 Director of Finances and Assemblies wishes to let the world know that the address at which this person can be in the future contacted at is 5815 Mc Gee Kansas City, MO 64113. Please make note of that and change your files accordingly. Sincerely "X" FUTURE CIVILIAN (note, if you do not know me then you need not pay attention to this notice.)

Greg: You're nice, and I meant every word of that letter, too. Your sister with the accent.

Denise: We don't have anything to say, but we've not forgotten you! Genie and Becky.

Tom McShane and Sally Cooley: Nice seeing (and meeting) you at Bloomington. Hope to see you again. Tom, rosin up yer bow and play yer fiddle hard...DON'T FIDDLE AROUND! Thou shalt know when to draw the lone. Reed Billgere.
PS: NO, Richard, I haven't forgotten you either.

Jane: What's the matter with 14-year olds? Love to ya, phebe

Howdy- Most of my addresses have been lost or stolen, if you want to be on my new list you had better write. My address is on the page somewhere. Love, Kalone

cont. from page 1

one can be a director of young people's work. There is so much initiative, of willingness to work, of desire to explore and discover on their part that no one can direct their activities. This does not mean that there is not entire willingness to discuss methods and ways of working, or that there is no desire for advice and assistance; the very genius of young people's work lies in its self direction."

Almost forty years later, in 1963, LRY President Maria Fleming writes: "LRY is not autonomous of adults: we depend on adults for their counsel in the functioning of our organizations. We need their experience and knowledge as we set up our programs, write pamphlets, chaperone our functions; we depend on their financial support of Continental Liberal Religious Youth. And yet, we do have some meaning in mind when we talk about 'youth autonomy'."

When we talk about youth autonomy now, we mean basically the right for youth to determine their own programs. This means that we think no one knows better what things youth are interested in than young people themselves. This is not to say that young people can carry out all of their plans most effectively, however. In youth determined programs, young people decide what they want to do and carry out these programs with the help and most effective ideas of adults who have the background to help them."

The ideas and ideals sound the same, but in actuality, they have meant many different things over the years. The phrase "youth autonomy" was not even widely used until after 1947, and it institutionally meant something quite different than it does today. Manning is describing the capability of young people to utilize programs of their own. Fleming is arguing for a right to self-determination, above and beyond the ability of youth to carry out programs entirely on their own.

One reason for changes in the youth movement over the years has been that the age of participants has been dropping steadily ever since the 1920's, to the point where the LRY leaders of today are now rarely older than eighteen. Each drop in the age level of the movement has moved it into a new phase and a new self-understanding.

The expansion of the program from its New England base into a truly continental one took over fifty years to accomplish and that greatly altered the character of the movement as well.

Finally, the merger into Liberal Religious Youth represented a journey into uncharted waters. Many of the differences which would be later argued out in the final Unitarian Universalist merger process were encountered in the creation of LRY. Liberal Religious Youth was an organization different from its predecessors in structure and style. The LRY of today is also different from what it has been before. Changes in culture create changes in institutions, and the history of youth movements must be examined in this light as well.

So, having touched upon those themes, those patterns and changes, let me continue with a chronology of the growth of the youth movement, touching briefly on a few important periods.

The first youth organizations beyond the local church levels were established within the Unitarian and Universalist denominations in the late 19th century. The Universalists were first with the Young People's Christian Union (YPCU), organized in 1889 in Lynn, Massachusetts. They were the first self-initiated specifically denominational youth organization in America. The Young People's Religious Union (YPRU) of the Unitarian Church did not come into being until 1896. There were fifty-six groups represented at the founding convention of the YPCU, and eighty six at that of YPRU.

From the beginning, both the YPCU and the YPRU were essentially self-governing. However, it would be deceiving to assign that fact the same weight it has today. At that time, young people in the church were considered to be those under thirty-five. The average age of leadership in both groups in those early days was well over thirty, and much of the early initiative and leadership came from young ministers. In the other hand, this is not to say that the tone and style of the youth organization was completely identical to that of their parent bodies. YPCU and YPRU were created to fill a need. There were things that the young people thought they could do differently working from a self-governing institutional

base within the church.

Conferences and conventions were important parts of the YPRU and YPCU experiences right from the beginning. They did not replace local group activities and organization, however. The conventions and the summer camps provided the same unusual opportunities for young people to travel, just as they do today.

I suspect that the experiences undergone by individual local group members in YPRU and YPCU are not at all that dissimilar from the experiences of today's local group LRYers. The style of local group programming, its formality, and the nature of its content has changed considerably over the years, however. It is the change in programming styles that is most evident in reading over the archives of the two groups.

The mid-thirties saw a sense of stagnation within the liberal church, and the Unitarians appointed a commission of Appraisal to evaluate and make recommendations regarding the denomination's youth programs resulted in the appointment of Rev. Steven Fritchman as advisor to YPRU. Fritchman was the first outside "professional" who had ever been associated with YPRU. Fritchman soon won the trust of the youth leadership and the administration of the American Unitarian Association. (AUA)

Both groups were under pressure to change their structure from the parent churches due to structural problems. So over the years 1941 to 1942, a major re-organization took place in both groups. A change of names, to American Unitarian Youth (AUY) and Universalist Youth Fellowship (UYF) was only the surface manifestation of the changes. The age limits of the groups were lowered to twenty-five. AUY Board members had their travel expenses to meetings paid, ending the New England dominion of the Board. Especially for the Unitarian group, the re-organization meant the beginning of a truly continental youth program.

The two youth organizations continued to function under these names for eleven years, until their merger into Liberal Religious Youth in 1953-54. Over the forties minutes and publications from the youth movement began to have a more familiar ring to them. You read about political radicalism among the members, and controversies both internally and with the denomination resulting from this radicalism. There was a new international consciousness arising out of the Second World War, and AUYers and UYFers became more involved in International Religious Fellowship, their international counterpart.

The Unitarian and Universalist youth groups had considered merger almost since the very beginning of their separate existences. A couple of tries had previously been made, but it was not until 1949 that the two groups formally voted to plan for a joint Continental Convention, to be held in 1951, for the purpose of considering an organic merger. At the conference in 1951, held in New Hampshire, both groups endorsed a two-year plan for merger, to culminate in 1953. The two groups voted to meet again in joint conventions in 1952 and 1953.

The 1953 AUY-UYF Joint Convention was held at Hanover College, Hanover, Indiana. The by-laws were reviewed and revised, and further discussions were held. The final formal merger votes were held in separate business sessions. Both voted to merge into an organization to be called Liberal Religious Youth. The votes were nearly unanimous with those who had voted in the negative agreeing to change their votes to make the vote formally unanimous.

The first continental Convention of Liberal Religious Youth was held in 1954 at Cheshire Academy in Cheshire, Connecticut.

The creation of LRY was not only a significant event in the history of the liberal youth movement; it is important in the history of Unitarian-Universalism as a whole, for it showed the Unitarian and Universalist churches that had been dancing about the maypole of merger for years and years that a merger could be successfully done, and perhaps more important, that it was inevitable.

For the youth, it was the beginning of a new era. As Leon Hopper observed: "With the completion of a successful merger, and augmented by an independent staff (responsible to the LRY Council) the theme of youth autonomy and independence became even stronger."

A grant of money in the late fifties sparked new special programming for college age people within the Unitarian denomination. It was becoming apparent that LRY could not adequately program for both high school and

college age people. So when the Unitarian and Universalist denominations merged in 1961, LRY was re-structured again, to become an exclusively high-school age group. Student Religious Liberals was created on the same autonomous lines as LRY to serve the college age.

The quality of youth leadership in LRY was particularly high and particularly important in the transition years following the U-U merger. LRY was a high school organization for the first time, and there was a great deal of excitement about that. There was an equal amount of fear about the degree of control that the UUA would try to exert on LRY through the Division of Education, of which LRY was a part.

The LRY Executive Committees of the early Sixties had a clear perspective on what LRY was and could be. They understood and practiced an institutional discipline which firmly established LRY's own unique space within the denomination. The slogan "youth autonomy" was not only developed as a theoretical ideology during that time, it was practiced logically, responsibly, and thoroughly.

There was a great deal of exciting energy just being tapped within LRY in 1961-66. The human potential movement was growing up and out in small experiments all over the country, and LRY was one of the testing grounds for such experiments. There were rumors from the west coast of a growing drug scene among young white people, which some LRY leaders worried would spell the doom of their organization. LRYers became more adamant in acting out the differences they perceived between their culture and world and that of adults, as well as becoming more open about their sexuality.

Older LRYers and many SRLers and SRL groups were deeply involved in the beginnings of the anti-war movement and movement politics in general on college campuses. Insofar as all the cultural changes of the 1960's were concerned, LRY was in the right place at the right time, for it represented, then, and to some extent, today, a most unique institution within the high-school aged community. In many parts of the continent, LRY was (and is) the only peer group institution unrelated to the all pervasive social reality of high school that is not organizationally and psychologically dominated by adults. The communications network that LRY represented, its regional and continental conferences, were all vehicles that led people out of their high school and home town cocoons at an early age. So when "the lid blew off the cover", LRY was one of the pressure points where the steam first began to break through.

In the midst of this "youth culture" social revolution, LRY hired its first (and last) adult Executive Director, Richard Kossow. Kossow was a strong personality in the Boston office, but he had a tremendous amount of faith in the chaotic process of the LRY leadership experience. He soon saw that his role was that of a midwife to something different which was being born. Richard left LRY in early 1969.

LRY since 1970 has been going through a trial and error process of finding the best way to function under its own leadership, and achieving a stabilization of relationship with the UUA. Sizeable steps have been made toward both goals. The changes which occurred in 1969 were major, and it was a full three years before organizational roles and patterns were established that could provide some degree of stability and efficiency within the organization. Substantial chaos had to be endured over that three years.

What came out of those three years was an LRY with a written set of by-laws, a new communications system through People Soup and a new four person Executive Committee

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HISTORY CONTINUES.....

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CONT. FROM PG. 3

A new denominational Youth Adult Committee helped stabilize both relationships with the UUA and the budget.

The LRY of the seventies had to deal with a shrinking base of local groups, and a sizable influx of members who were not brought up in UU families. The politics of conferences have been influenced by the reality of the drug culture, and issues concerning sexism and sexuality have become a significant new programming focus for LRY.

I personally see LRY as an educational process consistent with the Unitarian Universalist approach to religious education. It particularly offers young people the opportunity to explore for themselves the dynamics between freedom and responsibility in institutional and personal life. Freedom and responsibility cannot be understood as abstractions. They can only be grasped in living situations where real freedom and its consequential responsibilities are present. This is the primary educational process that is going on within the chaos of local group meetings and conferences. Beyond that, LRY can also be one of the most impressive communities of love and caring concern that it has ever been my privilege to be a part of. The fact that an institutional history such as the one I have been compiling could be justified and pursued within a denomination of our size is testimony itself to the influence our youth organizations have had on their members.

Rev. Annason is now the UUA Staff Consultant on Youth Programs. His book, *Follow The Gleam*, was published last month. It is a detailed history of the Liberal Religious Youth movements. For information on purchase, see the ad elsewhere in this issue. This article was reprinted from *People Soup*, Volume IV, Issue 4, April 1977.

Hostage Rescue Attempt Fails; Youth Groups Battle

PENNSILVANIA, OH -- In a daring pre-dawn attack, two Crack Explorer posts staged a retaliatory raid on the Girl Scout stronghold at Camp Ledgewood. According to Assistant Scoutmaster Fencin Brodgers, the raid was in retaliation for the kidnapping of a local Cub Scout pack last week. Brodgers went on to say that "We have to teach these 'amazons' that they can't make slaves out of poor defenseless Cub Scouts and get away with it." Carol Smirkoff, a spokesperson for the Girl Scouts, called the charges that they were amazons "silly," saying, "Everyone knows the Amazon is in South America; this is Northeast Ohio and the only river near here is the Cuyahoga."

The attack began around 5am (EDT) when one post cut off access to Camp Ledgewood by blocking Rt. 303 while the other post canoed 1 1/2 miles upstream where a three hour party raid ensued. The Explorers were finally forced to retreat, under heavy covering fire from submachine water guns, after suffering heavy casualties at the hands of the Girl Scouts, armed with double barreled slingshots. Peacekeeping forces from the Ohio Highway Patrol reportedly detained several members of the Explorer post blocking Rt. 303 after one of their vehicles was hit by a barrage of rotten eggs. The rest of the Explorers managed to retreat to the safety of Camp Butler, a Cub Scout refugee camp. Those detained by peacekeeping forces were later released into the custody of their parents and informed sources report that Amnesty International is looking into charges that this constitutes cruel and unusual punishment.

Fed's Ups and Downs

MBF (Massachusetts Bay Federation): Our last conference, in Wellesley Hills, was a success, although it didn't make any money. The summer agenda will include, hopefully, a showing of "Invasion of the Box People." We are presently in debt at about three hundred dollars. So help a Fed today. Send before midnight tonight your tax-deductable donation!! President: Laurie Roth, 13 Stone Ave., Winchester, MA 01890.

CRVF (Connecticut River Valley Federation): The newly elected CRVF Board has been meeting regularly. Plans are being made for an October Coffeehouse, sponsored by the Board, as a fundraiser. Cydney and Quinci are working on the fall conference. For more information, contact Jan Willet, 4 Deepwood Rd, S asbury, CT. 06070.

MVF/NSF (Missouri Valley/North Star Federation): There is no activity this summer. For info, contact Andy Bloomer, 4627 W. 62nd Terr., Fairway, Kansas 66208.

GODARFUL (Do you really want to know what this stands for?): There is no activity this summer. For info, contact Mark Huntley, 2329 Stillman, Cleveland Heights, OH 44118.

PSLRY (Pacific Southwest Liberal Religious Youth): The PSLRY Board will be putting on a mini-con in July. For more information, contact Tommy James, 1848 Hackett Ave., Long Beach, CA 90815.

DEAF: We're having a federation planning conference on July 25th. MICON (Mid-Continental) will happen August 10-16. There will be an LDC (Leadership Development Conference) in September. For more information, contact Tom Perchlik, 1721 13th Ave., Greeley, CO 80631.

Barney (No deep inner meaning): Barney elections were held at IAM underwater. We are under reconstruction, please pardon our appearance. Questions should be directed to: Jan Ten Hove, 79 Park Slope, Ridgewood, NJ 07450.

CMF (Central Midwest Federation): CMF is still here, it's just hiding. Spring conference will happen in the early fall. It will most likely be in Cambana. CMF is continually growing. We also are trying to start a District YAC. (Youth Adult Committee) For more info, contact Nan Warshaw, 815 Monroe, Evanston, IL 60202.

DVF (Delaware Valley Federation): No report sent in.

SUNCO: No report sent in.

Nabasco: No report sent in.

Starr King Federation: We held our Spring Elections Conference in San Jose, April 7-12, the theme: "Does anybody really know what time it is? Does anybody really care?" We had very poor attendance (about twenty-two people), but we still elected our Board! They are: Facilitator: Peter Sampson, Communications: Debra Goldberg, Business Manager, Nancy Bjork, Local Assistance Persons: Jane park and Peter Strand, Newsletter: Aaron Stearns, PCD Rep: Bob King, and Continental Rep: Hilleri Wyman. Our next event was a picnic in Golden Gate Park in San Francisco, on April 30th. In early May the old and new Board Retreat was held. Later on in May there was an intergenerational conference in Sacramento, featuring Jean Starr Williams, theme: "Let it Be a Dance." May 24-26 there was a conference in Palo Alto organized by that local, theme: "You're In The Army Now!!" Coming up, we have planned a bi-fed conference with PSLRY in Davis. The theme is Expanding Hands In the Wasteland." For more (!) information, contact Hilleri Wyman, 841 Tulane Ct., Mountain View, CA 94040.

NERO (North East Regional Organization): In June, a meeting was held of Fed liasons and interested persons from areas without a fed. Structure and goals of NERO were discussed, and we came out of the meeting with a new set of goals and a constitution! New Neroids will be elected at Summer's End, and from there we hope that NERO will become strong and healthy! For more information, contact Julie Farman, c/o LRY, 25 Beacon St., Boston, MA 02108.



Available From LRY

Spirituality: Religion

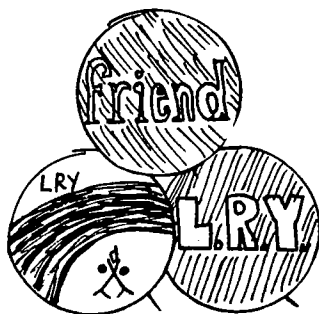
In the same format as the God packet, this packet examines the nature of religion through personal experiences as well as structured activities. .75 each

LRY, Inc., By-Laws

LRY's purposes and policies concerning federations, local groups, membership, the Board of Directors, Committees of the Board, Continental Conference, elections, and finances. FREE

Local Group and Conference Planning Handbook

Everything you need to know about how to conduct a successful local group and conference. Includes programs, structures, group process, social actions, advisors, intergenerational activities, and more. \$1.50 each



Buttons

Two LRY Buttons, and a Friend button. Available for wearing and sharing.

The How To...Leadership Packet

Geared toward use on the local and federation levels, this packet contains information on programs for leadership training conferences, how to run a business meeting, constitutional structure, finances, decision making, and newsletters. \$1.00 each

Leadership Development Conferences: A Planning Committee Handbook

Includes information, workshop outlines, handouts, and resources on subjects including leadership qualities, basic organizational skills, planning, program and communication development, spirituality, self-determination, and evaluations. Acceptable to any LDC. \$1.50 each.

Spirituality: God

The first in the Spirituality series. Written to instigate thought, discussion, acceptance, and sharing of individual and group ideas of God. Made up of personal experiences, discussion questions, and program ideas. .75 each.

Dyadic Encounter

Prepared for any two people who want to get to know each other better. Though not created by or for LRY, it can help nurture the kind of open, honest relationships we pursue in LRY communities. .25 each.

Dyadic Renewal

In the same format as the Dyadic Encounter, this pamphlet encourages open relationships. For established relationships. .25 each.

A Packet of LRY Programs

Contains programming ideas ideal for local groups and conferences. The programs are designed to help develop a higher level of openness and trust among the participants. Includes games and guided fantasies. \$1.00 each

Fundraising

A booklet designed to inform and facilitate your group in finding an appropriate money making project. Effective fundraising policies and ideas for projects that have proven profitable in the past. .50 each

1980 Directory

LRY Federation contacts, LRY and high school group contacts, continental Youth Adult Committee contacts, Continental LRY Executive Committee, and District YAC contacts. An invaluable resource. Available September 15, 1980. .75 each.

LRY Pamphlet

A short brochure describing LRY's purposes, structure, leadership, and programming. Designed to familiarize people with LRY. FREE

Anyone Can Do It or The Workcamp Packet

A detailed guide to the planning and implementation of youth workcamps. \$1.75 each.

Advisor's Handbook

Written to help explain the facets of relationships between LRY advisors and LRYers. It includes how to find an advisor, an explanation of the advisor's role, and role plays to aid the advisor/LRY relationship. .75 each.

order form

| Quantity | Price |
|--------------------------------|--------|
| _____ LDC's: Handbook | \$1.50 |
| _____ Spirituality: God | .75 |
| _____ Spirituality: Religion | .75 |
| _____ LRY, Inc., By-Laws | FREE! |
| _____ Planning Handbook | \$1.50 |
| _____ Dyadic Encounter | .25 |
| _____ Dyadic Renewal | .25 |
| _____ How To... | \$1.50 |
| _____ Packet of Programs | \$1.50 |
| _____ Fundraising | .75 |
| _____ 1980 Directory | .75 |
| _____ LRY Pamphlet | FREE! |
| _____ Anyone Can Do It... | \$1.75 |
| _____ Advisor's Handbook | .75 |
| _____ Buttons (LRY and Friend) | .25 |
| _____ Button (Rainbow) | .50 |

TOTAL

Name _____
Address _____

LRYer _____ Non-LRY youth _____
Adv. _____ Interested Adult _____
Please put me on the People Soup
Mailing list _____
I would like more information
about: _____
Make checks payable to Liberal
Religious Youth, Inc.
Send to: LRY, 25 Beacon St,
Boston, MA 02108

Fieldwork Articles Are Boring But...

In recent years, it has become apparent that there is a great need for outreach and fieldwork among UU youth. With this in mind, five Regional Fieldworkers have been appointed to serve different areas of the country - BUT MORE ARE STILL NEEDED! The responsibilities of a regional fieldworker are 1). Act as a resource person for all UUs in their region and distribute LRY materials. 2). Attend district and federation meetings and conferences. 3). Be on the Leadership Development Conference planning committee for their region. 4). Facilitate the beginning of regional committees. 5). Have ongoing correspondence with all contacts, filing copies of all correspondence with the LRY office. 6). Keep regular and frequent correspondence with the LRY Executive Committee to keep them updated as to the situation in their areas.

If you live in one of these areas and your group needs help, contact your regional fieldworker. If you live in an area that does not have a fieldworker and your group needs help, contact the LRY office. We still need more regional fieldworkers, so if you are interested, or know of anyone who might be, please let us know. The fieldworkers are there to help your group, so if you need help, let your fieldworker know and give them a chance to do their jobs.

The current Regional Fieldworkers are:

New York, New Jersey, Delaware, northern Virginia, eastern Pennsylvania, and Maryland
Julie-Ann Silberman
80 Stonicker Dr
Lawrenceville, NJ 08648

New Hampshire and Vermont
Tom Bier
Intervale Rd
Wilton, NH 03086

North Dakota, South Dakota, Iowa, Nebraska, Kansas, Missouri, Illinois, Wisconsin, Minnesota
Nan Marshaw
815 Monroe St
Evanston, IL 60202

California, Nevada, and Arizona
Rachael Stearns
2338 Telegraph Ave #415
Berkeley, Ca 94704

Montana, Utah, Wyoming, Colorado, New Mexico, and western Texas
Tom Perchlik
1721 13th Ave
Greeley, Co 80631

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6 FOCUS:
"J.D." DAREYA



Pictured here is Johnny Doubledareya, an LRYer for the past four years. Johnny graduated this year from Rock and Roll High School in Shawnee Mission, Kansas. Johnny's hobbies include pigeon flinging, mug wumping, and devising derogatory remarks, which he markets through a publishing firm in New York City. A "talented" lyricist, Johnny plans to attend Radcliffe University, where he will study the effects of nuclear pollution on laboratory animals and men. Outside of his scholastic assignments, Johnny promotes and manages the infamous punk band, The Retardos, booking them for continental appearances. A political activist, Johnny follows in the footsteps of his siblings, many of whom have been active in the Young Democrats Organization of Kansas. When asked to comment on the 1980 Presidential Election, John amazed this interviewer with a tremendously insightful statement: "I think that the election is essential to the continuation of democracy as we know it."

Ahem!

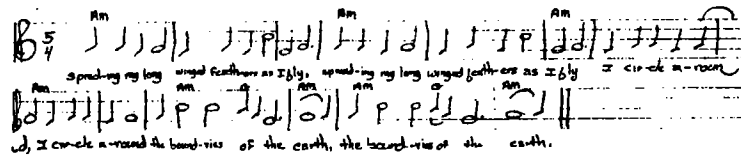
Coming to Boston? Great! We'd love to see you! But amidst the chaos which seems to prevail in the LRY office and at Taco Villa, it can get pretty hectic when unexpected persons drop in. So, if you're coming to Beantown and are planning to visit the office or the Villa, please write or call and let us know before you arrive. It'd be appreciated.



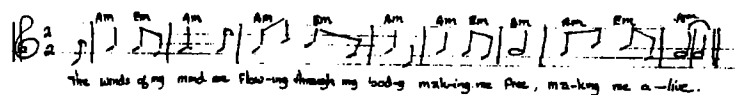
NOT TOP «40»

It always seems that at one time or another, at most LRY conferences, there is a time, usually a quiet time, when people find themselves gathering to sing. Singing can bring a group together, create a sense of unity. The following music is songs that are sung by LRYers (as well as others) around the continent.

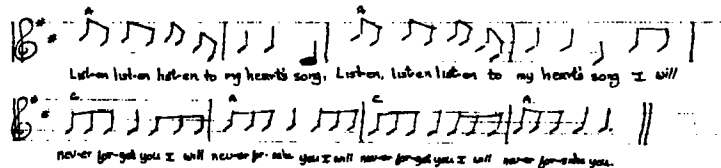
Spreading My Long Wing Feathers



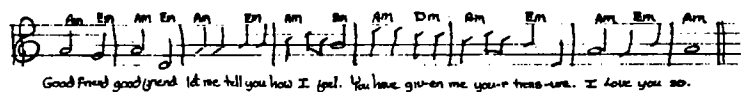
Winds Of My Mind



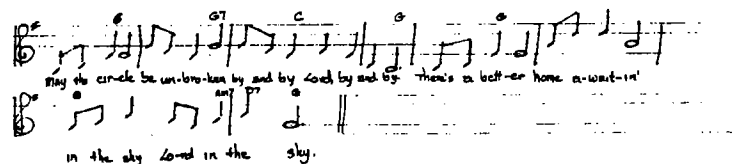
Listen, Listen, Listen



Good Friend



May The Circle Be Unbroken



Want to see more? Send us some! You probably know different lyrics too. We'll try to print as many as we can in the coming months. Share your favorite LRY song with all of us.

POETRY

A Farewell Song

How to say goodbye
Should I smile
Should I cry
Should I tell you all
of the love I've found here
in the cruel times of my past?
We all grow
--have I grown up,
or simply grown away from you?
I've lost my place
and must move on in search
of something.
Something I've never seen
--perhaps will never see,
because I don't know
what I'm looking for
--perhaps I never will.
You have found your happiness
and among these friends I cast only grey shadows
in your rays of sunlit hope.
How to say goodbye
--Should I pretend it doesn't matter?
The footsteps I've left behind
--It's so hard not to look back,
but I can't look,
for then I would never
be able to go.
For you, my friends,
the love will flow
no matter where time carries us.
Now my friends
I must leave
but for you,
I will never be far away.

--Lisa Ernst



Dreams

Dream infested mountain
of joy
Dream infested mountain
of sorrow
My friends live and my
friends die
My dreams come once
or they come continually
for my dreams are
my fantasies and
my ambitions they
are my fears and
my hopes denied.
Dream infested mountain of joy
so tall, always
growing, always changing
My loves and my lifes joys
My enemies and my lifes
sorrows.

--Julie-Ann Silberman

Memories

Memories
whisper through the trees
As the time drifts on and on,
But our yesterdays
Though now a cloudy haze
Showed us just where we began,
And when night turned day
The breeze did take away
All the songs that we had sung.
Now I recall the past
I'd thought those times would last
But I found out I was wrong.

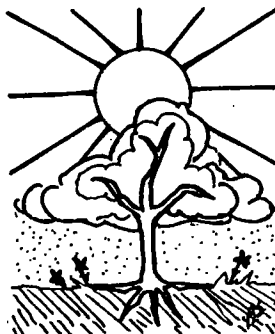
--Melissa Drake Tapp



Untitled

a drop of brine rolls down my face
and edges its way into the corner of my mouth
as I silently watch him walk away
for the last time
no--that's not true
I'll see him again
but we'll be two people in a hundred
rather than
one out of the world.

--Betsy Bouche



Silence

Silence slithers through a room like a snake in the grass.
Unseen it creeps towards its victim daring movement.
Its flicking tongue slowly devours sound like a
good brandy.
Sudden action may provoke a strike that can overtake
the victim's body.
Leaving it numb and sometimes dead.

But when handled carefully, its presence can create a
pleasant tingle.
The victim is no longer threatened but listens
like a statue-
Listens to a distant heartbeat and breathing.
Slowly growing above these, like a chill.

Silence Hisses.

--Claire Loe

Back When

It was a while
ago
that my room was a castle
the lawn was a jungle
and my parents were gods.

It was a while
ago
that a penny bought candy
I wore Mary Janes
and always pink ribbons.

It was a while
ago
that teachers were brilliant
my art work was pretty
and boys were annoying.

It was a while
ago
that desires were small
my life was complete
and the world was perfect.

It was a while
ago
that I was a child
free from worry
and laughing was easy.
And now as I sit here
and count all the
blessings
of being an adult.
My thoughts wander back
to the days of before...
Those days of
a while
ago.

--Lindsey Monser

GAMES FOR SMALL GROUPS

compiled by julie farman

Dividing The Loot

Dividing the Loot: Symbolic Feedback

Goals

1. To provide symbolic feedback to the participants.
2. To explore the responsibilities and problems of leadership.

Group Size

Eight to twelve participants.

Time Required

One hour.

Materials

1. Money, collected from the group members. (Each participant brings a specified amount, preferably in coins.)
2. Newsprint and felt-tipped marker.

Physical Setting

Chairs are placed in a circle.

Process

1. The facilitator instructs an elected leader to collect a specific sum, such as \$2.00, from each group member. He then explains that the leader will reallocate this money on a criteria basis.
2. The facilitator indicates that the group will advise the leader in developing the criteria. The leader may wish to form subgroups to accomplish this. Criteria may include such factors as risk-taking, openness, helpfulness, or growth.

3. After suggestions have been made to the leader, he decides the actual criteria to be used. Ground rules:

- a. The money must be redistributed unequally.
- b. No one may receive the exact amount he contributed.
- c. Two or more criteria must be used.
- d. All the money must be redistributed to individual participants.
- e. The leader must include himself in the redistribution.

4. The leader leaves the room for twenty minutes to work out the redistribution. While he is out, participants discuss the what criteria would be most appropriate. Then each person predicts what he will receive and tells the others.

5. The leader returns, explains his selection of criteria, distributes the money, and processes the experience with the group. Discussion of behaviors, such as counterdependence and conflict avoidance, may be appropriate.



Listening and Interfering

Listening and Interfering: A getting Acquainted Activity

Goal

To facilitate the involvement of individuals in a newly formed group.

Group Size

Unlimited number of Triads.

Time Required

Fifteen minutes.

Physical Setting

Triads separate from one another, as far as possible, to avoid noise interference.

Process

1. Triads are formed. The criterion for formation is not knowing the other members of the triad.
2. Participants in each group name themselves A, B and C.
 - a. Participant A takes three minutes to tell the other persons as much about himself as he feels comfortable doing. Then B and C take two minutes to tell A what they heard him say. They also tell him what they infer (or assume) from what he said or left unsaid.
 - b. The process is repeated, with participant B telling about himself. A and C then tell what they heard and inferred.
 - c. In the final round participant C tells about himself, and A and B repeat what they heard and inferred.

Lutts and Mipps

Lutts and Mipps: Group Problem Solving

Goals

1. To study the sharing of information in a task-oriented group.
2. To focus on cooperation in group problem solving.
3. To observe the emergence of leadership behavior in group problem-solving.

Group Size

From six to twelve participants. Several groups may be directed simultaneously in the same room.

Time Required

Approximately forty-five minutes.

Materials

Copies of the Lutts and Mipps Instruction Form for all participants

A set of Lutts and Mipps Information Cards for each group. (26 cards in a set.)

Copies of the Lutts and Mipps Reaction Form for all participants.

Paper and pencil for all participants.

Physical Setting

Members of each group are seated in a circle.

Process

1. Lutts and Mipps Instruction Forms are distributed.
2. After participants have had time to read the instruction sheet, the facilitator distributes a set of Lutts and Mipps Information Cards randomly among the members of each group. Participants begin their task.
3. After about twenty minutes, the facilitator interrupts and distributes the Reaction Forms, which are to be completed individually.
4. The facilitator leads a discussion of the problem-solving activity, focusing on information processing and the sharing

Lutts and Mipps Instructions Form

Pretend that lutts and mipps represent a new way of measuring distance and that dars, wors, and mirs represent a new way of measuring time. A man drives from Town A through Town B and Town C, to Town D.

The task of your group is to determine how many wors the entire trip took. You have twenty minutes for this task. Do not choose a formal leader.

You will be given cards containing information related to the task. You may share this information orally, but you must keep your cards in your hands throughout the task.

Lutts and Mipps Information Cards

To make a set of cards, type each of the following sentences on a 3" by 5" index card (a total of 26). A set should be distributed randomly among members of each group. Each group must have all 26 cards.

1. How far is it from A to B?
2. It is four lutts from A to B.
3. How far is it from B to C?
4. It is 8 lutts from B to C.
5. How far is it from C to D?
6. It is ten lutts from C to D.
7. What is a lutt?
8. A lutt is ten mipps.
9. What is a mipp?
10. A mipp is a way of measuring distance.
11. How many mipps are there in a mile?
12. There are 2 mipps in a mile.
13. What is a dar?
14. A dar is 10 wors.
15. What is a wor?
16. A wor is five mirs.
17. What is a mir?
18. A mir is a way of measuring time.
19. How many mirs are there in an hour?
20. There are two mirs in an hour.
21. How fast does the man drive from A to B?
22. The man drives from A to B at the rate of 24 lutts per wor.
23. How fast does the man drive from B to C?
24. The man drives from B to C at the rate of 30 lutts per wor.
25. How fast does the man drive from C to D?
26. The man drives from C to D at the rate of 30 lutts per wor.

Lutts and Mipps Reaction Form

1. Whose participation was most helpful in the accomplishment of the task?
2. What behavior was helpful?
3. Whose participation seemed to hinder the accomplishment of the task?
4. What behavior seemed to be a hindrance?
5. What feeling reactions did you experience during the problem-solving exercise?
6. What role(s) did you play in the group?

Towers

Goals

- I. To study phenomena of competition among groups.
- II. To provide a basis for feedback to group members on their relations with other group members and their productivity in a group situation.
- III. To explore the feeling content and behavioral outcomes of winning and losing.

Group Size

Unlimited. (This is a multigroup exercise; each group should have no more than nine members.)

Time Required

Approximately one and one-half hours.

Materials

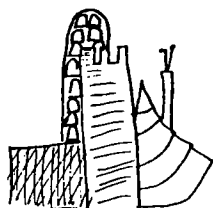
Articles for auction: staples, scissors, glue, string, and construction paper.
Tower Judges' Role Briefing Sheet for each group.
Tower Observer's Role Briefing Sheet for each group.

Physical Setting

A room large enough to permit several groups to work separately, but in sight of each other. For Process Step 1, each group should be seated separately as a group, facing one table on which all the articles for auction are displayed.

Process

1. The facilitator briefly discusses goals of the activity and forms groups.
2. Each group selects a representative to be on a panel of judges. These persons separate and form a group and then read a Tower Judge's Role Briefing Sheet.
3. An observer is selected for each group who goes away by himself to read the Tower Observer's Role Briefing Sheet.
4. The facilitator now auctions off all the articles. He announces that each group has a sum of money--\$100,000.00 for example. Each group selects a bidder. The facilitator announces a minimum bid for each article, and the bidding begins.
5. He announces that each group is to build a construction paper tower with its articles. One tower will be declared the winner, judged by the criteria of height, aesthetic appeal, and sturdiness.
6. Each group constructs a tower with its articles. One observer takes notes on each group. There are no ground rules imposed on the tower-building process.
7. When all groups are finished, the judges select a winning tower. Each observer should note his group's reactions to the judging process and the announcement of the winning tower.
8. Judges are asked to report on their experience. Each observer then reports on his group.
9. The groups meet separately to discuss the exercise. Participants give each other feedback.



Tower Judges Role Briefing Sheet

1. As a judge, you will select a winning tower according to the criteria of height, aesthetic appeal, and sturdiness. You are not to evaluate the towers on other criteria, such as group cooperation.
2. You, the judges, will decide the relative weight given the criteria. You may or may not announce your weighting procedure.
3. You will decide whether your decision making is to be public or private.
4. You should be fair in your judgement and not favor your group.
5. During the construction phase, you should function only as an observer.

| Criteria | Judge 1 | Judge 2 | Judge 3 | Judge 4 |
|------------------|---------|---------|---------|---------|
| Height | 1 | | | |
| (weight) | 2 | | | |
| | 3 | | | |
| | 4 | | | |
| Aesthetic Appeal | 1 | | | |
| (weight) | 2 | | | |
| | 3 | | | |
| | 4 | | | |
| Sturdiness | 1 | | | |
| (weight) | 2 | | | |
| | 3 | | | |
| | 4 | | | |

Winner Group= _____

Tower Observer's Role Briefing Sheet

1. You are to observe and record the significant behavior of your group and its individual members during the construction, judging, and reaction phases.
2. After the group's reactions to the judging, you will give a brief oral report on your observations.
3. Remember that feedback is more important and effective when it is specific, non-evaluative, focused on modifiable behavior, and checked to insure accuracy.

What the Group Did:
During construction:

During Judging:

Reacting to the Judging:

What Individuals Did:
During Construction:

During Judging:

Reacting to the Judging:

Nonverbal Communication 9

Trust Fall: One partner stands with his back turned to the other. With his arms extended sideways, he falls backward and is caught by his partner. They reverse roles and repeat this activity.

Trust Run: One partner closes his eyes and is led by the other in a vigorous run. They reverse roles and repeat this activity.

Feeling Faces: With eyes closed, partners stand face-to-face, exploring each other's faces very gently with their hands.

Progression: Partners sit facing each other, sharing their feelings about each other verbally. After two or three minutes, they sit back-to-back and continue sharing verbally. After an additional two or three minutes they sit face-to-face again and communicate without using words.

Mirroring: Partners stand facing each other. One becomes the mirror image of the other's bodily movements. With hands in front, palms toward partner, they move expressively. Then one closes his eyes and attempts to mirror the slow hand movements of the other, hands almost touching. They reverse roles and repeat this activity.

Group Experiences:

Roll: Group participants stand in a tight circle. A volunteer, or a participant who wants to develop additional trust in the group, is rolled around inside the circle. He may be thrown from side-to-side. It is important that the person in the center keep his feet together, his knees locked, and his eyes closed.

Cradle: The group picks up a participant who is lying on his back on the floor with his eyes closed. Support his head. He is lifted high in the air and gently rocked back and forth. Then he is slowly lowered to the floor, and hands are removed from him very expressively.

Multi Group Experiences

Eye-Contact Chain: Participants form two lines, facing each other about a yard apart. They hold hands, and the persons at the ends hold hands. This forms a chain similar to a bicycle chain. Without talking, each participant establishes eye contact with the person opposite him. When the group is ready, everyone takes one step to the right. Eye contact is established with the next person. The exercise continues until all participants have returned to their original positions.

Newspaper Hitting: Each participant is given a rolled up newspaper. Participants go about the room encountering each other by hitting with the newspapers.

Feeling Music: Contrasting styles of music are played (romantic, folk, rock, etc.). Participants act out their feelings in dance.



A plaid Whooping Crane
dressed for the
prom.
(another plea for graphics)

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Biofeedback Monitor System

Let's see now, how long has it been? I'm not talking weeks, months, or years, but what could easily pass for a lifetime. Technically, it has been three and a half years since I've been directly involved in LRY. A lifetime, because I have made a full emotional circle, and have landed smack dab in the middle of my LRY "Career" emotionally, with a little more wisdom, a few gray hairs, and two inches added to my height.

I left because I hurt. Not just inside, but I'd hurt others, so I retreated into the mindlessness of the "real world." Don't believe it, guys. The real world is just a bunch of people using the term to ignore their feelings, and hurt themselves and others.

But philosophizing aside, I somehow, through the lurch of someone's dim memory, received the last issue of *Soup*, in which there was the normal hue and cry for material. As is usually the case, my clearest recollection of LRY is the first experience of it. Shall I tell you about it? It includes people maybe you've heard of through other grisly veterans like myself. When I was a young LRYer, as opposed to an "old LRYer" the likes of Dave and Roger Smart, Dave Silverman, Turnip, Gypsy...

I walked into the room, the basement of the now defunct Shadyside local at the Unitarian Church of the same name. I was a sophomore in high school, and Laura Shapiro had brought me, and Lisa Tamarez was my best friend. The room looked a whole lot larger than it actually was. It frightened me.

There were about fifty people there, milling about--fifty people with faces I'd never seen, from places I'd never heard of, and with mannerisms that I was as yet unaccustomed to. They were all smiling, hugging one another, and laughing. Lisa was at my side, and just as I turned to her for support, I heard her say, "oh, LOOK!! There's MICK!!" and she ran off towards a fairly exuberant looking person in a cowboy hat--I assumed it was Mick.

I didn't know a soul except for Lisa and Laura, who hadn't arrived yet. I felt very lonely, and wondered why I let Lisa talk me into coming to this fiasco. I looked around for a familiar face, and found refuge in a coffee machine. I ambled over, very slowly, and poured myself a cup, very slowly, hoping it would not only look as if I knew what I was doing, but would also give me time to think of what to do next. I didn't want to stay in the room, but I didn't know where else to go. I was painfully aware of my aloneness.

I turned to leave, planning to follow my nose, and found myself face-to-face with a very merry looking person with merry eyes and a beard to watch.

"Here," he said in a stage whisper. "Don't let Augie have this." He pressed something into my hand and ran off, not giving me the chance to explain that I didn't know who the hell Augie was. But he was already speeding up the steps, with someone in hot pursuit.

Things were happening around me too fast to understand. Someone yelled "FOOF!!" at the top of their lungs, and about twenty people descended on one poor screaming soul, who was struggling to escape. I wondered what the hell was going on, when Lisa, my dear friend, pointed at me, and yelled the war cry again. I panicked, and made the fastest decision of my life, which was not to stick around to find out what the word meant. My feet started to move, and I did my damndest to keep up with them, being dragged forcefully along, lock, stock, and coffee cup.

I stopped after what seemed to be five years. My chest was pounding, and my head, in a whirl, said, "What's going on? I don't understandnnnnnn!!!" in its own, whiney, imitable way. I walked outside, and started to sit down. Once more, I was confronted by a tall, merry man, who had a look of mock anger in his eyes. He grabbed my shirt, and hauled me to my feet. I didn't think Lisa and Laura would bring me to a place where a guy would hassle a girl. But then, they really hadn't told me much of anything. But back to the matter at hand. I was terrified and must have shown it, because he let me go, still staring me down with those hateful eyes.

"Hey," he said, "did someone give you something? My name is Augie." I nodded and handed it to him with a shaking hand. I was not going to get any more involved than I already was. "You're new here, aren't you?" I nodded my head, backing off a little.

"Well, my name is Augie...I guess I already said that, didn't I?" Then he smiled, and gave a little lighthearted laugh. "Sorry to scare you like that. See, we've had this thing going for years. Someone pickpockets me, and gives the object to someone else. Then I come looking for it. It's not supposed to scare you, though."

He took my hand, and led me off to some room, where he said I could put my junk. After we'd taken care of that, he sat down in a corner with me and told me all about this insanity I was to become so much a part of. He was very patient, as if he'd been through the whole thing at least a hundred times. Then he asked if I was hungry, and when I said no, he said, "Well, I am. Let's go investigate the food situation." And off we went.

We returned to the first room, and I was so terrified I started to shake. He smiled when I explained my distress, and he promised to protect me from the "foof-ers." When I asked what it was, he explained very quietly, saying that if it was learned that I was a "virgin" there would be little he could do to help me.

Once firmly planted in front of a food table, he introduced me to too many people to remember. I met a Mick, three Chris' of varying gender, a Crazy Carol, four Dave's, countless Lisa's, and Wind and Sunshine. ("You can't miss those two. They're the ones with the guitars and people.")

Augie left me then, to meet some people, and generally mingle. I started to panic again, when one of the Chris's came up and gave me a big hug. He seemed to understand the plight of my harrassed memory, and took me around to a lot of the people again, talking with them, and using their names more than once. Now, by this time, I was hungry, so we returned to the table. Chris told me not to be afraid to just walk up to anyone and talk. "Everyone is friendly here. They all want to know who you are, so just start talking. Besides, you're the only one who knows you're shy, right?" Someone, on cue, yelled "CHRIS!!" and started running, full tilt, towards us. "Roger!" seemed to be the correct reply, because they met with bone jarring force.

By this time, I was accustomed to seeing people do that. I walked around, more confident now, and hugged and met new people. I spied one person sitting alone. I sat down, smack dab in front of him. He looked up, and smiled. He stopped playing the guitar he was holding, and gave me his full attention. I didn't know it at the time, but this was my first encounter with the very special Sunshine. He asked my name, and a few other sorted questions. I asked his name, and he just smiled. (I called him "Smile" the whole weekend.) He asked if I played the guitar, and I said yes, if what I did could be called playing. He laughed, and handed me his guitar. I blushed, and handed it back. He finally after a hilarious tug-of-war battle, held it firmly entrenched in my hands. I sang a song for him, which he said he liked, which I believe he said out of politeness. We sat in silence, listening to the general hubbub of the people around us. I was beginning to feel as if I belonged there.

After orientation, we dispersed once more. I drifted up the steps, and found myself with the same feeling I'd had when I'd arrived--of not knowing anyone. I caught myself, though, and started introducing myself around. I talked for an hour with Chris about dope, cigars, Art, Thorau, and bad jokes. There was a bell, and Chris led me downstairs again, explaining that it was time to get our housing assignments. I settled down next to Chris and Roger, as we were quieted by a Dave. He read off everyone's name, and told us which corner we should go to. My name was last, and I found myself with about ten or fifteen other people, who were hosing about, and exclaiming, "Oh, wow, I'm housing with you? Outasite!!" We met our host, who was Steve, and gathered our gear together. We moved to his van, and piled inside. After fifteen minutes, we arrived at his house. In the meantime, we, in the back, got to know one another, and were eventually old friends. I definitely didn't feel out of place anymore.

Steve's mom met us at the door, and told us where to deposit our stuff. I found a spot next to the radiator. I was exhausted, but stayed up talking most of the night. I fell in love with each person as an individual, and by the time I fell asleep, they became

an integral part of me. They made me laugh, cry, and were my life force.

I still care very deeply about each of the people I've met since then. I cried when I left Sunday morning. In one short weekend, they helped me realize what a farce I'd been living up until then. I was made a part of the most fantastic set of people I've ever known in my life.

I know I sound like one of those fanatical people, but if you think about it, I think you'll understand. I've seen many things in my life, and met thousands of people. But none have ever, with the exception of my lover, meant more to me. I took a break in '77, and I'm ready to come home now. The question is, does anyone remember me? I hope so. The other question is, do you want me back? I want you back.

I used to be called "Hat." Now I'm Laura again. Whatever you call me, just do it often, and any time of the day or year.

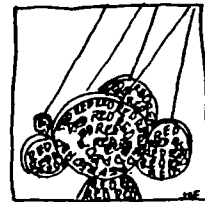
much love and tenderness from a fool...

Laura Wilkins
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Cleveland, OH 44106
(216)-231-0700

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Would you like to find out more about LRY and the Continental LRY office? One of the best ways to familiarize yourself with what's happening at the Boston office is a program that has been running for the last years. Every month (except March and September) there is a spot open for an intern. As an intern, you would help with the production of *People Soup*, work on packets and programs, and perform general office tasks, while living with the LRY Executive Committee. All expenses are paid during the month, although we cannot pay for transportation to and from Boston. If you would like more information and applications, write to:

Interns
c/o LRY
25 Beacon St.
Boston, MA 02108



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SEND TO: Unitarian Universalist Association
25 Beacon St.
Boston, MA 02108

ALTERNATIVES TO REGISTRATION

by dave williams

"The draft is on it's way back." How many times have you heard that said? Registration for 19 and 20 year old males began in July, and will begin next January for 18 year olds. Those who pushed hard to reinstate registration claim "This is not a draft," urging people to register. However, registration is merely the first step on the all-too-short road back to the draft and, inevitably, war. As an example of what registration is really about, I quote General Bernard W. Rogers, Army Chief of Staff. He says: "Because of the antipathy of so many in this country, for the Selective Service System, that system being equated to the draft, and the draft being anathema to so many, is why I suggest this evolutionary approach. First, start to register, and get us accustomed to that... then commence classification... then, third, start to draft for the individual ready reserve." So, right from one of the most powerful men in the nation, you can see that registration will not exist merely for its own sake, it is the first step in a plan to reactivate the draft.

So, the draft is coming back. I'm not going to tackle the question of whether a draft is necessary or unnecessary, because as of some time early next year, it will be here. The question is, what can you do? What are your options as a young adult, male or female, faced with the possibility of having to serve in the armed forces?

You do have several choices. You could go along with the system... take your chances at being drafted into the regular army. But draftees tend to have a higher fatality rate than officers, so you could go on to college on a Reserve Officers Training Corp scholarship, serve your hopefully "safe" time in the service, then continue on or leave.

Those are the choices for those who believe in the military and war and who are not morally opposed to them. But what about those of us who are morally opposed to what we consider involuntary servitude, supporting, either directly or indirectly, a military force which has the power to take millions of innocent lives? Well, we have options too.

Noncompliance is the most drastic of our options. We might not register, we might leave the country. We also would probably wind up in jail. The current penalty for non-registration as of this writing is up to five years imprisonment and a \$10,000.00 fine. These people will have to be very strong willed and sure of what they believe, for the government is not going to be as lenient in sentencing

as they were during the Vietnam war. Also, all indications are that when the draft finally takes shape and will include 18 to 26 year olds, which would mean that if you were released at 23, and again didn't register, you would be up for prosecution again. And those of you wishing to make a move to Canada? Those who wish to become residents must stay five years, have a job offer before you enter the country, and be able to prove why your move will be "of benefit to Canada". The reason for these new laws? Canada was swamped by draft resisters during the Vietnam war, and a country with unemployment and inflation as bad or worse than ours simply does not want more unemployed draft evaders.

Is there a way to work within the system? And avoid military service? Yes, the solution is to become a Conscientious Objector. A CO, as defined by law, is a person who on moral or religious grounds would not kill another in a war. That can be broadened in individual cases to include objecting to all force, violence, and/or self-defense. However, you need not object to these to be defined as a CO.

How do you become a CO? At this time, Selective Service will not except CO claims. What you should do is make your feelings known! Write letters to your congresspeople, senators, friends, and relatives, and keep copies of them. Talk to the minister in your church about your views, and your teachers or guidance counselor in school. These contacts and statements will all prove valuable when it becomes time to state your case before a Draft Board. Also, register as a CO with your church, the UUA, or CCCO. The addresses for these organizations are provided below. Being on record as a CO is extremely important. If you are drafted, you have ten days to notify Selective Service of your claim, and then they will defer your induction until a hearing can be arranged. That hearing is where all the work you have done will pay off. By now, you should have written statements from your minister, parents, friends, or political figures which recognize your beliefs as those of one who is qualified to be a CO.

So, you've had your hearing, and are waiting for the results. Possible results of such a hearing are 1) you will be classified 1-A and be inducted into the army. 2) you will be classified 1-A-0 and serve in the military as a non-combatant—usually as a medic or a clerk. 3) You will be classified 1-0 and be discharged from the service.

A few important points. You need not,

as is thought by many, belong to a religious organization to be a CO. Nor do you have to know what you would necessarily do in any situation. An example of a well-publicized question once asked a CO is "What if there was a mugger beating up on your crippled grandmother and there just happened to be a gun at your feet?" Even if you answered "I'd pick up the gun and shoot him.", there would be no legal ground to deny you CO status. You must remember that you need not object to all forms of violence, although if you did it would certainly not hurt your case.

I am not an expert in this field, and don't pretend to be. My purpose through this article is to disseminate the information I have in order to aid you in making a decision. This is not a draft which will affect only 18-20 year old males. It will affect all of us, for every person will need to make a decision as to whether you can and will accept the possibility of yourself, and those you care about being sent to war.

Below is a list of organizations which can help you make an informed decision about which route to take.

UUA
25 Beacon St.
Boston, MA 02108

CCCO (Central Committee for CO's)
Box 15796
Philadelphia, PA 19103
(215)-545-4626

CCCO/Western Region
1251 2nd Ave.
San Francisco 94122
(415)-566-0500

NISBCO
(National Interreligious Service Board for CO's)
550 Washington Building
15th and New York Ave N.W.
(202)-393-4868

American Friends Service Committee
Peace Ed. Division
1501 Cherry
Philadelphia, PA 19102
(215)-241-7000

A UU VOICE ON NATIONAL RADIO

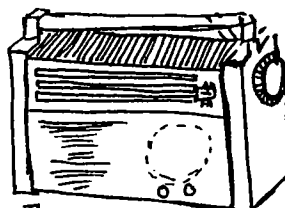
What would you do with one hour a week of national radio time? This is the challenge facing the producers of Cambridge Forum, a once-a-week hour long public affairs radio show sponsored by the First Parish (Unitarian) in Cambridge, Massachusetts.

Unitarian Universalists are talking a lot about how important it is to have our name and message appear through the local and national media outlets. The airwaves buzz with the message of "the electronic church." We sit on the sidelines for the most part.

Cambridge Forum began as a community outreach project of the First Parish. It consists of a lecture and discussion with a well-known figure in the arts, sciences, or the world of education. The topics center around issues of national and regional priority. The program began to be broadcast on Boston area radio stations several years ago and through the efforts of UU churches around the country many other radio stations have picked it up. The big news is that now the Cambridge Forum will be broadcast on the National Public Radio Satellite System. Beginning in September, once a week, at noon, all the public radio stations in America will have the option of carrying the network broadcast of Cambridge Forum. It is expected that this will greatly increase the listening audience the Forum has.

The producers of the show are looking for suggestions for future Cambridge Forum broadcasts. They would like to hear from high school age people as to topics they would find interesting to hear discussed in such a format. The possibility exists for lectures, speeches, or discussions in your own city to be professionally recorded and selected for broadcast on Cambridge Forum.

Suggestions can be sent to Cambridge Forum, 1 Church St., Cambridge, MA 02138. Watch for Cambridge Forum broadcasts in your area on your local public radio network station in the fall.



The radio at the LRY office.
There were no UU voices
coming out of it at the
time.

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