

SUMMER 1986

SYNAPSE



INTERGENERATIONAL CELEBRATION

Synapse - a publication of Young Religious Unitarian Universalists



**UNITARIAN
UNIVERSALIST
ASSOCIATION**

of Churches and Fellowships in North America
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**Next Issue--
"Dare To Be Different!"**

Write articles, stories, and poems. Send graphics and pictures! Share with us a risk that you have taken. Give us samples of the real you. Self expression and world expression. Oh wow... Send everything to the Youth Office--25 Beacon St., Boston, MA. 02108.



Program Resources

In response to the many questions that come to our office concerning age specific programming, we, at the youth office, have decided that it would be a good idea to share a list of program and resource materials that comes out of the curriculum department here at the UUA. The areas that we seem to get the most questions about are the junior high and the young adult ages. The resources listed below are meant to be used in a group setting, sharing one's ideas and feelings with others. We hope that this list will help your group decide what it will concentrate on in the fall and on into next year. Unless otherwise noted, the materials below can be ordered through the sales and distribution center at the UUA, 25 Beacon St., Boston, MA. 02108.

Junior High Resources

Images: World Religions An introduction to the other great world religions. Lesson plans for four groupings with additional resources recommended.

How Others Worship by June Hutchinson. For grade 7, 21 lesson plans focusing on the world's great religions.

About Your Sexuality (AYS) by Deryck Calderwood. New revised edition available. A program designed to help junior high students and older adolescents acquire accurate information about human sexuality, develop positive attitudes, and make responsible decisions about their sexual behavior. 30 - 40 class sessions. Special order form is required for this program.

Teachers, Prophets, Protesters by Judy Deutch. For ages 11 -14; designed to help stuents examine the protest movement of the 70's and the leaders of some past protest movements, including Jesus.

How Can I Know What to Believe? by Charlene Brotman. For ages 11 -15. Suitable for 18 - 20 sessions. Designed to help young people to explore, formulate, and articulate their attitudes about people, diety, death, and religion. Must be ordered from Brotman-Marshfeld, 19 Haskell St., Lexington, MA 02173.

They Cast Long Shadows by Edward Darling. Eight biographies. Can be used by older Junior High to adult. Created especially for the multimedia curriculum program titled Freedom and Responsibility. Describes incedents from the lives of people who lived out Unitarian Universalist ideals.

Young Adult Resources

Building Your Own Theology. I&II by Richard Gilbert. A ten week adult education program for individuals within a community context to reflect upon their religious experiences and knowledge and create their own credos. The process of study, reflection, group discussion, and credo-writing guides participants in the

discipline of examining and articulating their own and the community's theology. Part I invites each person to write his or her spiritual odyssey and examines a structure for a liberal theological model. Part II continues by examining truth and authority, the holy, justice and the beloved community, death, immortality, and a doctrine of the liberal church.

Owning Your Religious Past: The Haunting Church by Bonnie Stauffacher. A five session program to enable adults to re-examine and retrieve positive aspects of past religious connections so that their present involvement as Unitarian Universalists can be rich and rewarding.

The Prophetic Imperative by Richard S. Gilbert. A theological, ethical, and sociological rationale for what some might call "interference" by the church in the social order. Includes description of the theological foundations of UU social action. The program aims to help participants to examine the relationship between personal growth and social responsibility in the liberal religious community. Project Listening by Herbert Adams and William Rogers. For older adolescents and adults. A practical workshop aimed at developing the perspective and skills required to achieve maximum benefits from listening to others. 10 sessions.

Philosophy Making For Unitarian Universalist Religious Growth and Learning: A Process Guide by Elizabeth Anastos and David Marshak. A carefully designed process to enable societies and individuals to examine and articulate a philosophy of religious growth and learning and to plan for its implementation. An engaging adult program.

An Intergenerational Programs Collection A collection of intergenerational programs from former REACH packets, including ideas for worship, education, social activities, and trips, to build stronger religious communities.

Our Experiencing, Believing, and Celebrating Hugo Holleroth, ed. 8 units of 2 to 4 sessions each. This program engages adults in discovering, experiencing, and celebrating their Unitarian Universalist identity within the local society and in the larger movement. Sections of the program focus on ways of worship, varieties of religious belief and expression, similarities and differences between our styles of relating to the world and those of Eastern and Western religions, our expectations of our religious communities, and values and ways to live our religious identity.



Cover Artist

Our cover artist for this issue is Andrew Fearnside of Lexington, Massachusetts. Andrew is a 15 year old tenth grader at Lexington High School, and at least a third generation UU. He is a member of First Parish in Lexington where he is an active member of their YRUU group.

If you would like to be a Synapse cover artist, please contact the UUA Youth Office.

Can We Help You?

In order for the Youth Office to be more responsive to the needs of you all, we would like to hear some hard facts and mushy ideas about what is and is not going on in your area. One thing that we learn at Youth Council and Continental Conference is how different our situations are from district to district. Some of the following questions are broad, in order to account for the wide variety of possible answers. Don't worry about it--just communicate!!! Please fill out and send to the Youth Office--25 Beacon St., Boston, MA 02108. Thanks so much!! What would we do with out you?

The last time I went to a conference was _____

What stands out in my mind most about the conference is _____

The last weekly local meeting that I went to was _____
What stands out in my mind most about it is _____

Some of the best things about my district are: _____

Some of the worst things about my district are: _____

This is really unique; other districts should do this: _____

This did not work: _____

I have noticed some new people around at conferences or in church and I think they are really neat. Maybe they might serve as Y.R.U.U. leaders active on the local, district or continental levels. Here are their names, addresses, phone numbers, and dates of birth: _____

If I could tell the Youth Staff at 25 Beacon Street just one thing it would be: _____

My name, address, phone number and date of birth: _____



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Editorial Policy

Articles appearing in SYNAPSE are chosen for their social, spiritual, intellectual, practical, or aesthetic value. They may express opinions and/or values that are not necessarily those of the editors or of some of our readers, and dissenting opinions will be given fair exposure in subsequent issues. We recognize the need to keep from offending the sensibilities of the wide variety of our readers and also the need to respect the integrity of our contributors. Where these values conflict we will err on the side of accurate representation.

There is a limit of two personals per person per issue. All personals should be accompanied with a return address in case for any reason the editors find it impossible to run the personal.

Advertising rates are \$4.00/column inch for UUA related groups and \$8.00/column inch for others. For UUA related groups, rates for larger blocks are:
Quarter page \$60.00
Half page \$110.00
Full page \$200.00
For groups other than UUA related organizations, the rates are double those for UU groups.

UUA YOUTH STAFF POSITION AVAILABLE

Applications for the UUA Youth Staff position beginning September 1, 1986 and ending August 31, 1987 are now being accepted.

The successful applicant will: be between the ages of 16 and 22 at the time work begins; have an amiable personality with leadership qualities; have good written and verbal communication skills; have administrative and office skills; have the maturity and creativi-ty to handle an often hectic but rewarding full time job and; have the freedom to live in the Boston area and to travel.

The following qualifications are also considered important: some experience writing/editing a newspaper; YRUU and other leadership experience; the ability to work sensitively and diplomatically with people of all ages;an understanding of Unitarian Universalism and of YRUU history, issues and structure; good mental, physical, and emotional health; and an ability to work under pressure.

The responsibilities include: working with the UUA Director of Youth Programs, in conjunction with the other Youth Staff person, to carryout the administration of Young Religious Unitarian Universalists. Duties will include but not be limited to: pre-paring a youth newspaper; traveling to district and local groups as outreach; planning and administering conferences and other youth gatherings; participating in meetings of and implementing recommendations of the YRUU Youth Council and Steering Committee; and managing the continental YRUU office. Stipend: \$8460.00 (US) for the year. Room and board are not paid for but assistance will be provided in finding housing.

To apply: please submit a resume typed or printed on 8 1/2 x 11 paper including UU and pertinent non-UU skills and experience relevant to the above qualifications. Don't forget to include your name, address, phone number, and date of birth. Along with your resume, please submit an application letter and three letters of recommendation.

Questions to address in writing your application letter:

- 1) *What's in it for us?* Include your visions for YRUU, your special areas of interest or focus, your experience with leadership development and problem-solving, and experiences working with different age groups.
- 2) *What's in the job for you?* Include how it will fit into your life plans and personal goals.
- 3) *What is your relationship to YRUU?* What does the "religious" in YRUU mean to you? What influence has YRUU had on your life and what whoul you like it to have?
- 4) *What are your strengths and where do you feel you need to improve?*

Your Application MUST be postmarked by September 15, 1986 and sent to:
YRUU, 25 Beacon St., Boston, MA 02108.



Local Group Idea: Youth Adult "Fishbowl"



As used recently with great success at the Continental Youth Leadership Conference in Dallas, Texas.

If your group is looking for a way to stimulate honest communication (or any communication at all) between youth and adults; if you want to understand one another better and know how each of you feels about important aspects of being a youth or an adult, you might try the "Fishbowl." It has been used successfully by UU youth and adults for years, but its success rests on following a few simple guidelines very carefully.

Fishbowls work best if the people involved know and trust one another to some extent. Toward this end, a sense of intimacy and plenty of time are important. There should be at least three or four people in each age group, but no more than twelve (or twenty-four when the two groups are combined). If your group is larger than this, break into two fishbowls. Because of the need for time, fishbowls are an ideal activity for church retreats and conferences, where there is enough time for getting acquainted and for dealing with sensitive issues that may arise. Never rush a "fishbowl"!

To get started, introduce the activity by describing your goals and procedures to the entire group. Explain that the youth will gather in one room, the adults in another, to generate questions that will be posed to the other group. The questions will be written on index cards. When a given amount of time has passed--thirty minutes should be about right--the two groups will reassemble. At that time, the adults will sit in the center of a circle, facing one another. The youth will form a circle around the adults and, remaining quiet, listen while the adults answer the questions on the cards which were asked by the youth. When a certain amount of time has passed, or all the questions have been answered, the youth and the adults will switch places. The youth will be in the "fishbowl" and the adults will watch from the outside.

It is important to emphasize that all responses are to be treated as confidential --not to be discussed with anyone outside the room. Explain to the group that everyone has the right, should they choose, to remain quiet and not to participate in the discussion.

The questions can be generated in a number of ways; here are two of them. Each person can write their own question on a card, or a recorder can write on the cards questions which are the result of the group's conversation. The second alternative can be especially productive because it allows for people to stimulate one another's thinking and for the group facilitator or leader to "plant" ideas for provocative or timely questions. It also allows for more discussion.

Once a group is in the fishbowl, the questions can be answered in a couple of ways. The cards can be passed around to each person with the instructions that they should answer the question, if they want to, for themselves before opening it up for group discussion. A somewhat less threatening way is for the facilitator to read the questions, allowing any group member to respond. Whichever way is chosen, *people should be encouraged to speak only for themselves.*

A word of warning: *"fishbowl" experiences frequently become quite emotional. It is important to have sensitive and mature facilitators for both the youth and adult groups.*

When all the questions have been answered or time is up, reassemble the group and be sure to thank everyone for speaking so openly (presuming they have), and ask if anyone would like to say anything about what they heard or shared. Were there any surprises? Any suspicions confirmed? What part was the most interesting?

You might close by having everyone stand in a circle. Do a "feeling check" by having each person say a word about how they are feeling at the present time. Break for conversation or whatever is to follow.

LUUcy BUUth



Dear LUUcy BUUth,

Hi, my problem is . . . a new girl has come into my youth group. All the guys are attracted to her, and she loves it. She looks for attention and she gets it. Before, the attention was equal. What should happen, if anything?

Signed,
Forgotten and Kinda Jealous

Dear Forgotten and Kinda Jealous,

You poor dear . . . LUUcy sympathizes. It is distressing when someone else steals the limelight . . .

Well now, if Miss Newcomer's only sin is gorgeousness of mind, body, and spirit, we *really* do have a problem, don't we? LUUcy suggests you reveal your feelings to your advisor. The advantages of this tactic are two fold: it will give your advisor something to advise you about, and it will save you the embarrassment of admitting your jealousy to your peers. Jealousy, after all, is not one of your more noble sentiments. If she is a genuine pain, chances are she is irritating everyone (at least of the female gender) and needs to be confronted by irritated parties. Get your advisor to help, but the most important thing is to be nice about all of this. LUUcy suspects that when Miss Gorgeous feels more a part of the group she will feel less inclined to attract attention.

Dear LUUcy BUUth,

Hi. My group's going pretty well, but the RE director of our church has this habit of always putting apple juice and marshmallow cookies out for us before our meetings. They're always gross leftovers from the little kids' program earlier in the day. I know she just does it to get rid of them, and we think it's gross. How shall we break it to her?

Signed,
Ready to Throw Up

Dear Ready to Throw Up,

LUUcy whole-heartedly disapproves of throwing up as a method of getting your point across. However, we do agree that your RE director shows a lack of respect for you and your developing constitutions by expecting you to function as garbage cans. Perhaps your group could offer to supply the kiddie treats for a month. LUUcy suggests you provide Pepperidge Farm Bordeaux cookies or the Seville Collection and, perhaps, Perrier.

Are You Age Wise?

Article and quiz compiled from UUSC's "The Older We Get . . . An Action Guide to Social Change"

We are all ageist, no matter what our age. As products of an ageist culture, we all absorb negative myths and stereotypes and view old age solely in terms of its losses. Despite our conscious efforts, our images of ourselves and others are shaped by the prevailing standard. As a result, the same problems of identity and self-image which other oppressed groups confront are also faced by older people.

Aging is not a process that begins at some arbitrary age; it is a lifetime process that incorporates birth through death. When we look at aging this way, we may need to broaden our perspectives on ageism. Although older people bear the brunt of most discrimination, ageism takes a toll on all of us.

WHAT IS AGEISM?

Ageism: the prejudices and stereotypes that are applied to older people sheerly on the basis of their age. Ageism, like racism and sexism, is a way of pigeon-holing people and not allowing them to be individuals with unique ways of living their lives. Prejudice toward the elderly is an attempt by younger generations to shield themselves from the fact of their own eventual aging and death; it also helps them to avoid having to deal with the social and economic problems of increasing numbers of older people. Ageism is the sacrifice of older

people for the sake of so-called "productivity" and the youth image that the working world feels compelled to project.

ARE YOU AGE WISE?

Prejudices are based on fear. Fear is what we feel when faced with the unknown. A good way for us to start getting over our prejudices is to find out more about the facts. Here's a test of your knowledge about aging. The answers follow the quiz.

T F 1. Most old people have no interest in, or capacity for, sexual relations.

T F 2. At least one-tenth of the aged are living in long-stay institutions such as nursing homes, mental hospitals, or homes for the aged.

T F 3. Aged drivers have fewer accidents per person than drivers under the age of 65.

T F 4. The majority of older people have incomes below the poverty level as defined by the federal government.

T F 5. The majority of old people are working, or would like to have some kind of work to do, including housework and volunteer work.

T F 6. People tend to become more religious as they age.

T F 7. The health and socioeconomic status of older people in relation to younger people in the year 2000 will probably be about the same as now.

ANSWERS TO QUIZ ON AGING

1. The majority of persons past age

65 continue to have both interest in, and capacity for, sexual relations. Masters and Johnson found that the capacity for satisfying sexual relations continues for healthy couples. Other studies found that sex continues to play an important role for most men and women through the seventh decade of life.

2. Only 4.8% of persons 65 or over were residents of any long-stay institutions in 1970. Among those age 75 or over, only 9.2% were residents in institutions.

3. Drivers over age 65 do have fewer accidents per person than drivers under age 65. Older drivers have about the same accident rate per person as middle-aged drivers, but a much lower rate than drivers under 30. Older drivers tend to drive fewer miles per year and apparently tend to compensate for any declines in perception and reaction speed by driving more carefully.

4. In 1982, only 14.6% had incomes below the official poverty level. If the "near poor" (incomes below 125% of the poverty level) are included, the total in or near poverty is 23.7% compared to 19.8% of younger persons living in or near poverty. Still, the majority of persons 65 or over have income well above the poverty level.

5. Over three-fourths of old people are working or would like to have some kind of work to do, including housework and volunteer work. There are about 21% of people over 65 who are retired but say they

would like to be employed, 9% who are not employed and not doing volunteer work but would like to do volunteer work, 19% who are not employed but are doing volunteer work, 17% who work as housewives, and 12% who are employed. These percentages total 78%.

6. Older people do not tend to become more religious. While it is true that the present generations of older persons tend to be more religious than the younger generations, this appears to be a generational difference due to the older person's more religious upbringing, rather than an aging effect. In other words, the present older generation has been more religious all their lives rather than having become more religious as they aged.

7. The health and socioeconomic status of older people in the year 2000 will probably be much better than today's. Measures of health, income, occupation, and education among older people are all rising in relation to those of younger people. By the year 2000, the gaps between older and younger persons in these dimensions will probably be substantially less. It's even possible that the status of being older may surpass that of being young, since today's baby-boomers will be the older generation of tomorrow. With the birth rate declining, older people will be in the majority and will therefore wield greater power.



Alice Shafer, from POSITIVE IMAGES OF AGING

Us and Them

One of the things about being a college age person is that you are somewhere between youth and adulthood. Sometimes you feel like you are balancing on a fence, and you may fall either way. It's then that it becomes clear that the "us and them" mentality is not reserved for the heads of state. Last Sunday, I had an insight into why youth and adults are separated into two categories. I was at a local church R.E. committee meeting. I had been invited to give a pitch for running for our district Youth Adult Committee (YAC). There was a district LRY (that is Pacific Southwest District talk for high school age) board member sitting next to me and he was sharing his frustration about how hard it was for the LRY to get financial or emotional support from the YAC.

Six long years ago, I was on the LRY board, too. But at that time we were striving to create a YAC in our district out of a desire to be inclusive of adult input. This hadn't evolved without a painful letting go of a past when "adults" was a six letter word spelling "threat." Before that, we would sit "autonomously," a bunch of teenagers laying on the floor with Doritos, passing notes and massaging each other's feet, planning week-long conferences, putting out a newsletter to 500 youth in our district, and trying to be of some help to local groups in trouble with "Adults." We knew we were better than them. We would never use big words or grow old.

I mean, we didn't need tables, or coffee and wine, and we certainly didn't need bureaucracy. Our love for each other planned and typed and

stuffed envelopes. Love Reaches You was autonomous. We sang more than they did, it seemed. We cried more, laughed more. Sure they had the bucks, and some experience, but we were *special*. Especially when we were all together, just the youth, feeling our immense power.

That power is similar to what we feel in our sex-segregated rap groups. The high energy that comes from seeing what we have in common. Unfortunately, some of our high was intensified by the "us and them" attitude which came in the form of subtle put-downs, tiny knives we jabbed into the backs of our parents and pseudoparents.

On the other side of the fence, when adults are among themselves, they lament with each other about "that age." They stick up for each other, sometimes at the expense of the youth they most care for.

It seems to me that what we, of all generations, have to do is name our stereotypes and realize the oppression we are perpetuating. We want to be proud of our maturity as it is developing. We need to look at how good we are at being playful and appreciate that. Adults need to see how they oppress youth with stereotypes of "flaky, too wild, no judgement." Adults are not integrated when the child within them is suppressed. Then we can join in mutual appreciation and acknowledge that we need each other to truly thrive and be whole. This consciousness can make for a power-ful change toward unity across the generations.

Candace Corrigan
Newport Beach, CA



Starr King School for the Ministry

UNITARIAN UNIVERSALIST

Given what the U.U. youth "experience" has been in the last few decades, numerous former L.R.Y.ers and present Y.R.U.U.ers with ambitions of career religious leadership find themselves attracted to Starr King School, in Berkeley, California, the largest single source of U.U. seminarians.

Starr King, Berkeley. The names might conjure up mythical visions of radical activity and progressive living. Berkeley and Starr King School are grounded in a visionary reality. The town speaks loudly for itself, and the school is a small enclave of creative people in the midst of perhaps quieter but nonetheless profound investigations: into the possibilities for religion and community near the close of the 20th Century; into individual hope and pain in a very large world; into selfhood and all those California New Age cliché words that do apply in their own ways.

It's a dynamic process, to say the least, for the five core faculty and fifty seminarians who dare to trust themselves and each other at a level that defies both description and established modes of conforming in a violent society.

Besides standard seminary topics, courses at Starr King School for the Ministry and Religious Leadership explore such areas as dreams, power, heresies, love, evil, life journeys, authority, violence, utopias, myth, passion, ritual, mime, death, conscience, even religious furniture. There are no grades on the way

toward this Master of Divinity degree, and the faculty are extraordinarily committed to the individuals who comprise the eclectic Starr King community.

It is safe to say that most Starr Kingers struggle, if not with the stirring personal movement that often accompanies life in this program, then perhaps with choosing which opportunities to go after and how to say no to some extremely juicy possibilities just because the weeks are too short. The work is stimulating, the people are embracing, the location is inspiring. The struggles can be exhilarating ones. (This view, of course, reflects the experience of this reporter, just completing his second year of immersion.)

People come to Starr King from quite varied walks of life, usually not right out of high school and college. When asked what kind of undergrad program is good preparation, I say any solid liberal arts work will probably build a strong foundation; history, art and communications could be very helpful. Ministers and other religious leaders are generalists, by and large. Learning how to learn and sharing that process is a primary challenge of the seminary that continues throughout life.

Starr King School, as ethical an institution as I've ever encountered, could be at the leading edge of human-centered education for religious leadership.

Jac ten Hove
Berkeley, CA

Intergeneration

The theme of this issue, "Intergenerational Celebration," is to be the Year of Intergenerational Celebration. The Youth of cross generational activities and it hopes that by raising

Blessed Are The Children

The following words are excerpted from a worship service led by Youth Staff Intern, David Levine, at UUA headquarters on May 13, 1986. They are reprinted here not only because they are relevant to the Synapse theme of "Intergenerational Celebration" but because they are a statement of David's deeply held convictions, an important legacy which David will be leaving with us when he returns to "civilian" life.

- Editor's (E.B.) Note

The generation gap has always been bridged by the young in spirit of any age who continually restore their confidence and creativity by paying attention to the thoughts, hopes and dreams of young people and not dismissing them with self-assured superior wisdom. The young in spirit realize that progress is not to be made by expediency or jaundiced realism but that the impetus must come from the venturesome heart, not the calculating hand.

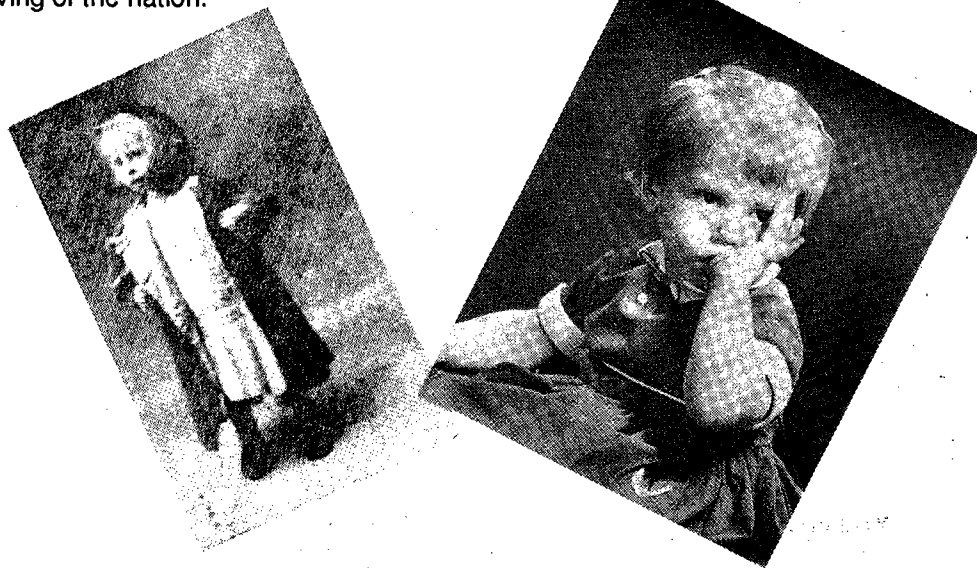
Young people are constantly being told to be patient, yet if there were ever anything to be impatient about it is the present state of the world and the human condition. Today, rather than cautioning youth to slow down in our drive for a better world, members of older generations should keep throwing their experience and wisdom into an alliance with youth in order to divert our current and dangerous direction toward a better, safer world.

In the words of one of the greatest moral leaders of our time, Martin Luther King, Jr., "There comes a time when moral persons cannot obey laws which their conscience tells them are unjust. There are those in every age and in every generation who are willing to say, 'I will be obedient to a higher law.' It is important to see that there are times when a human made law is out of harmony with the moral law of the universe. There is nothing that expressed massive civil disobedience any more than the Boston Tea Party, and yet we give this to our students as a part of the great tradition of our nation. So, I think we are in good company when we break unjust laws, and I think those who are willing to do it and accept the penalty are those who are part of the saving of the nation."

Yet, as condition in the world worsen, the trend is toward conservatism. Even in this great denomination of ours which has taken a stand on moral outrages throughout its history, we see the voice of moderation tempering the voice of change. In our desire for harmony we often prevent ourselves from taking a stand on issues that our conscience tell us should be challenged, all to insure that the few dissenters do not get their feathers ruffled. I think that there is something wrong with a system that allows change only if everyone can be convinced that the change is for the better. We must free ourselves of the fetters of "consensus" for the greater good of positive change for a moral world.

Over 20 years ago, Martin Luther King, Jr. delivered a speech that would rock this nation. On the steps of the Lincoln Memorial, facing a crowd of more than 250,000 people, he said, "I have a dream today. I have a dream that one day this nation will rise up and live out the true meaning of its creed . . . that all persons are created equal . . . I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today. And if America is to be a great nation, this must become true." King died in the attempt to insure that his dream would become reality. He died without seeing his dream come to fruition. Yet the dream continues on. Today the stakes have grown. Today the very survival of this world hangs in the balance.

Today I, too, have a dream. A dream, I think, shared by every man, woman and child on the face of this earth. I have a dream that one day we will be able to raise our children without fear for their future. I have a dream that one day we will rise up and transcend our differences and join hands as one people on this earth. I have a dream that one day this tired old earth will see and end to the rape of her resources, the oppression and misery of her children, and the birth of a new age. I, too, have a dream. And if this world is to survive another generation, my dream must become a reality.



ial Celebration

ses from a resolution of the Youth Council declaring 1986
Council's act was in direct response to the growing lack
ie issue we can begin to amend the situation.

Letters to Grandma

When I went to visit Grandma in Florida that year, it was the first time I could ever remember going to her house by myself. Grandpa had died three years before; it would be just the two of us that first night, before my sister joined us. I wondered what Grandma and I would talk about. I thought of the letters I'd written her:

"Dear Grandma,
Hi! How are you? I am fine. I have been very busy lately. (Insert two or three sentences about recent activities, but nothing too soul-baring. What if Grandma disap-proved? What if I shocked her?) I think of you often. Write soon.

Love,
Cara

My sister tried to prepare me before I left. "Grandma looks very old now," she said. "So don't be upset when you see her. She's gotten very thin and wrinkled, and her memory is gone." But when Grandma heard my taxi pull up and rushed out to meet me, I thought she looked great. Losing weight had done her good, and she looked no more wrinkled to me than she had three years earlier. Her spunk was evident the moment she burst through her front door.

"Hello, Sweetheart Darlin'" she called, flapping her arms. We went inside, and the house felt different than the last time I had been there. She had been living there alone now, and the place was full of her energy. I looked around. Little pieces of paper were taped above the desk--notes with my mother and uncle's names, addresses, and phone numbers; notes that said "Helembo."

Pointing to the latter, I asked, "What are these?"

She answered, "That's my bank code name." (Her given name was Helen.) "I don't want to forget it."

Grandma had begun making dinner before I arrived; I helped her finish it. More notes in the kitchen-- "In case I drop dead, the neighbors will know who to call." "Helembo" also was plastered on the wall by the phone.

While Grandma fried catfish, I steamed broccoli and made cheese sauce. "Make it nice and cheesy," Helembo said. "You know, I only eat the broccoli so that I can have some cheese sauce."

We ate on the screened-in porch. It was cool and dark out there, and the night insects chirped and rasped. I don't remember how we got started, but Grandma was telling me her life story--the parts I'd never heard before. How afraid she had been on her wedding night--how alien "Chah-lie," as she called Grandpa, had been, simply because he was male. It was hard to imagine Grandma, a big, assertive woman, afraid of anything, let alone a puny man. She told me that Grandpa, a pharmacist, had introduced her to contraceptives, and then she looked at me as if she were seeing me for the first time. "I don't know why I'm telling you all this," she said. "Maybe because I haven't had anyone to talk to for so long. . . . If I had it all to do over again, I'd be kinder. But who knew? We were taught to work hard; that always came first. . . ."

Six months later, Grandma died in her sleep of a heart attack. Her funeral seemed staged. She looked for all the world like she would sit up any moment, laugh, and say, "I fooled you!"

Back at the house, we all shared in the task of going through Grandma's things--Mom and Dad; "Uncle Raccoon" and Aunt Grace; my sister and I. It was hard to tell the children from the adults, the comforters from the comforted. Dad seemed boyish for all his gray hair; Mom vulnerable; and as for me, I felt centuries old.

There were the letters I had written to Grandma when I was a child. She had kept them in a wicker basket all those years. My nine-year-old vocabulary surprised me. But even before we found Grandma's Horatio Alger lists of things she would have liked to do differently--

- 1.) Be kinder
- 2.) Spend more time with family
- 3.) Tell family I love them more often

I knew that Grandma had examined her life humbly and sincerely, and in doing so, she had made contact. She had expanded herself until she could encompass all of us, whether or not we were able to understand her compassion.

Cara Gallucci
Boston, MA

Everyday--I Grow

The theme "Intergenerational Celebration" brings many things to my mind. I have been thinking a lot about life's circles, cycles and changes and wondering why I seem so different than I did a year ago or even from last week. I guess that a lot of it has to do with the way young people are constantly changing. I seem to be on a big journey and I don't know where it will lead me.

I guess I feel that the difference between young people and old people isn't that great. I don't want to think that there is a big, huge generation gap. I think that we very much create it in our own minds and we have to free ourselves from that. I want to be able to get along with all people. I think that people in general suffer from ageism. Ageism is when you are being judged or are judging a person too much by their age with out looking past the grey hair or the young face. How many times has this happened to you or me?

I have been put in the category of the "young adult" and that means that I am nowhere. I am no longer considered a youth by many. And by others I am not quite considered an adult. So on goes the battle of words and I am a young adult.

What makes me different now in the young adult cycle than when I was a "teenager"? The difference is more than just 1095 days more on this planet. The difference is in my thought process. I guess a lot of it comes with the responsibility I feel towards myself, now. I want more from myself and also from the people around me. I know what I like and don't like. The reason that I demand more from myself now is that I trust and love myself more than I did before.

Before, when people would say

things about me, my attitude, my outside appearance, etc., I use to cringe. I thought that everyone was right about what they saw or thought they knew about me. I no longer think that is true. Although other people's opinions of me are valid, I think that I have grown to have more of a sense of self worth. I can't tell you how hard it is to come by. I struggle everyday with who I am. Everyday I come up with the same answer--I am just me. I need to love myself for who I am because there are too many people in this world who are willing to tear me down. The only one that I have saving me is me! Before, I always thought, "Well, I have friends to help me when I am down. I'll call Kelly and she will cheer me up." But what if Kelly were not home? What if no one were home? What if I had to deal with my self worth all by myself? Could I do it? Can I do it, now? Am I strong enough to stand alone? Only in the past couple of years have I been able to answer positively to those questions in my mind. Yes, I am strong enough to stand alone. I feel good enough about myself to stand tall and open to the world.

"Everyday" is my approach. Everyday--I have the opportunity to work on redefining myself. Everyday--there is a chance to think about my relationship to the world. Everyday--I can feel proud of who I am no matter what my age.

When I think of my life in this way, the Y.R.U.U. Intergenerational Celebration naturally follows because it has given me a greater opportunity to acknowledge myself as a young adult. When I think about where I am on this long journey, I find that I can appreciate people of all different ages.

Kathryn Deal
Boston, MA

Advisors are People Too



First, I'd like to admit that I was once as anti-adult as any normal, rebellious, teenager, knowing of course that once a person graduates from college they automatically become un-hip, fascist, and unreasonable. Next, I'd like to explain how wrong I was. I was wrong, wrong, wrong, wrong, wrong!!!

My YRUU experiences have introduced me to a lot of incredible people who have shown me how much I can learn from adults: their experience, their friendship, their knowledge, their guidance, and their love. I also learned that adults are as real as I am--they have problems and need support, too. Also, they like to have a lot of fun. That may sound like a very obvious thing to say, but it needs to be said because, I swear, there are a lot of people out there who don't know it. To know it, you may have to look a little bit harder and make a little bit more effort, but it's there and worth finding.

There are lots of ways to get to know adults and doing so will not only enlighten you but will also make youth programs run more smoothly. Here are a few suggestions:

1. Tell adults in your church what your youth group is doing, make announcements, go to church

meetings, talk to them at social hour.

2. Get adults involved in your youth conferences doing workshops, workshops, helping out, and just doing the conference like everyone else.

3. Have a Youth Adult Committee at your church, and/or have youth representatives to adult committees. The Religious Education Committee, the Social Action Committee, and the Board of Trustees in your area are especially good.

4. Get adults involved in district activities--conferences, District Youth Board, Youth Adult Committee, annual business meetings, etc.

5. Recruit adults to come to the Continental Conference, Youth Council, and other continental events.

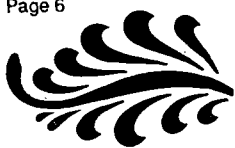
One thing about adults that is commonly misunderstood is the concept that they don't care about youth and their ideas. Most adults do care and are willing to listen and are very receptive to your input. That doesn't mean they'll act on it, but they will listen.

Sure there are uncool adults, but there are uncool youth too, so go be intergenerational.

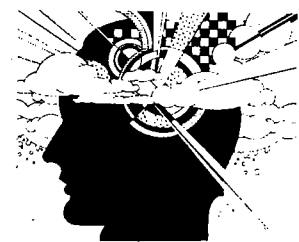
Jennie Phillips
Allentown, PA

You know, Gramma, parents are always too grouchy and too busy--
so us two ends have to get together.





Expressions



Memories

Thoughts racing by
at ten thousand miles a minute,
faster than music
or sound or pen.

A glimpse of the future
(or the past--
it doesn't matter),
of light brown earth
covered with spunsilver frost
and of fading gold
tinging the leaves of autumn trees
with sadness.

A still picture,
a memory unhazed
or a dream yet clear of complications.
The years roll on.
Smoke from the fire,
mellow air,
and gentle love as clear and bright
as the blue, blue sky.

The lace of memories,
or the filigree of dreams--
as cobwebs do,
it covers me with filmy lovely peace.

by Elisabeth Anne Leonard



Haiku

Years,
long, lonely,
wandering, crying, loving.
They fade softly together as if a dream--
Years.

By Eric Dacres



The Treasure
frightened are they
as they bounce,
on the floor around
the room,
hoping he won't pounce
on them.

forgotten are they,
in later years,
with many hearts broken,
and many tears.

broken, lying on the ground,
rusty and immovable
small gears,
trying to turn,
to please once more,
the boy they had known before.

crippled with age,
the boy returns,
to the attic,
a long climb up.
he finds his lost,
forgotten treasure,
and he smiles,
with certain pleasure.

his childhood regained,
he begins to play
with his toys,
his soldiers know the way.

they act in aged frenzy,
rustied inside and out,
they can hardly turn about
anymore.

the old boy lies down in the dust,
holding his life and his treasure
in his hand
to rust.

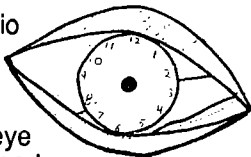
Anonymous

Yesterday, I got back from a conference in Thunder Bay (also known as fun, fun, Funder Bay). I felt spaced out from being tired and I had no idea what had been going on at home for the past four days. I knew what I had been doing, though. I had been to a conference and had a really good time getting to know people from across Canada and knowing that I had been a part of something special. Some of that feeling carried over into the plane ride and the drive home. I think that this happy cloud sort of surrounded me.

To say that things have changed since then doesn't explain things in the least. Ever since this morning when I wanted to make a phone call and couldn't, I felt that I had been thrust back into my regular life. Regular life is where yucky things happen, like being grounded and not being able to use the phone and having to think about homework - YUCK!

But it wasn't so hard this time because this wasn't my first conference and it wasn't the first time I'd had a feeling that I didn't want to leave behind. I think that I'm much more experienced at returning to regular life than I was one year ago. I'm not scared of going back to school tomorrow or trying to explain the special feeling I had at the conference. I know the feeling was there, and instead of feeling as though I've lost it, I feel as though it's been tucked away into a special pocket where I carry it around with me all the time. I can retreat back into this pocket whenever I want and then I can think of how special life can be. When I have a fight or when I have piles of homework, I know I will always have something to look back on, and something to look forward to.

Karina Ackert
Toronto, Ontario



Time

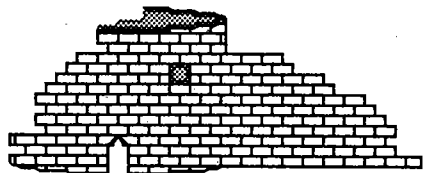
Revered by the old
Lost in the twinkle of an eye
Ignored by the young in heart
Impossibilities can never die.

Time
Lost amongst the dreamer's visions
Stored in print for a rainy day
Here and gone like the southerly winds
Conquering fools with rambling ambitions.

Time
Measured, recorded but never regained
Where rich and poor are all the same
Years and centuries in the blink of an eye
Yet precious moments may forever stand still

Time
The grand illusion of mankind?

by Wayne Nappe



Ruins

Stoney circle and its lone counterpart;
Still, neither moves,
Each leaning against the other In a
Silent, immobile ballet of wind-blown peace.

The sun is gone;
The silvery-blue glaze of the moon
Brightens into early midnight.

A lone figure drifts quietly down the dark path;
Above her, silhouetted by the silver moon,
Stand the tattered remnants of a
Shattered fortress.

Standing broken atop a grassy hill, grey stones
Face the wind and wait patiently, silently, for
A lone figure; a silent shadow who always comes
To sit amid the broken-circle that is the ruins.

by Eric Dacres

To the MBD's current and former steering committee's:
Thanks for 2 1/2 terrific years!
will miss you all very much.
Love and okra with bleached raisins,

Anne

To Denise, Aaron, John, Emily,
Anne, Meredith, Karen, Kelly,
Gary, Lee, Chris, Sonia, Susan,
Paul, Sean, Lara, Craig, Jason,
Adele, Kevan, and the Adult Patrol
of Dad & Carol.
Thank you all for a smashing 16th
Birthday Party. Love you all.
Dave

NitWhit in Tulsa,
Surprise! Just thought I'd say HI
and I hope we had fun at Y'all's
rally. (Get it?!) Write Moi.
Love,
Your Rally Pal

E. Stoned in Ozark
To all who can't wait for Con-Con:
I agree! Just think, it's only 2
months away! Sooner than you
know. I can't wait to see you all
there in August.
Judith Brigham
PS Write to Me!
7402 Dawson Rd.
Cinti, OH 45243

To all the people who I haven't
written in a long time,
I do care!!! I'm just an awful
correspondant. I hope you can all
forgive me. I'll see some of you at
Con-Con or GA, but what about the
rest of you? You will always be a
part of me. I love you all.
Peace,
David L

Personals

To people who are leaving:
It's been fun and I will miss you
very, very much. Be very happy
next year. Don't forget too much,
too fast. I love you.
-Jen

Hey! Want a new Pen-Pal up in the
boondocks of North Dakota? Well
then, just write me!
Nicole Long
1116 6th Ave. E #102
Williston, ND 58801

HELLO???
Calling all Denver Summer Interns,
Con-Coners, & other YRUU type
people. I am now an official
Canadian Resident again - and a
lonely one.
Please Write!
Lara Holm
1120 2nd St. NE
Calgary, AB
Canada T3B 3G8
THIS MEANS YOU! XO

All old LRYers are not burnt-out.
I just graduated with a BS in
Buisness Management. However, I
am leaving the South for Boston so
I've temporarily become:
Cass Kahn
308 Beechwood Rd.
Berwyn, PA 19312
See y'all at Star and Summer's End.

Brown-eyes:
(Guten Tag! I had to try at least
one, so here it is) Danke schon; for
coming to my conference (it
actually worked !!!), for bearhugs,
and for being you! And Easter
was... was... well, how do you put
perfection into mere words? I
want those pictures!!! Et
comment allez-vous, mi amie?
Amicalement,
das Wunder-Knabe.
PS (of course): "... darling if you
love me, won't you please, please
smile?..."

Hey all you interim NEROids out
there,

Sorry it didn't happen. You
should all try again next fall.
REALLY - There is great value in
this. Well, bye for now.

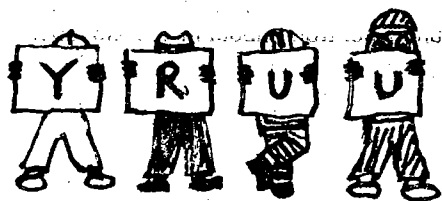
Love,
Anne

ZARKFART ALERT: July - what's
your latest address? Laila - how's
Opus? Ben - please answer my
letter. Johanne - the Jello Goddess
demands another worship ritual.
Liz, Scott, Don, Caprice, Ellen,
Judi...please write, all of you. I
miss you muchly. (AND COME TO
CON-CON!!)
Love and Herrell's Ice Cream,
Denise

Dave; Quick! Let's escape - before
the family tree grows again and our
real-life soap operas get even more
silly/ridiculous/icky. Somewhere
in the pacific (far, far away) there
must be an empty island we could
use... Love and smoochy things,
Denise

To Lehigh people-
I'm so confused & let's have an
awesome year, what say? LUV,
LUV, LUV, & see you Sunday.

Dear World,
Yes, I have fallen off the face of
the earth. Inter-planetary mail is
forwarded through:
Box 4632
Yale Station
New Haven, CT 06520
UM,
Caprice
PS Something clever.



To Dave,
Congrats to you & Tina. You picked
someone perfect for you. Love ya
dearly. Con-Con is a very short
time away. Yeah!
See ya soon!
Judith

TO ALL YOU OUT THERE!!!
(Yes, you know who you are; if you
don't well...you're Unitarian and
therefore forgiven)
I WANT TO HEAR FROM YOU!!! (No,
I don't care if I don't know you;
write anyway!) Please? All right
people. Now I mean it, OK? I'm
looking for people to write to, so
send me those letters!!! I'm
waiting... WRITE TO ME!!!
NAMASTE', hugs, and warm
fuzzies,
Eric Dacres
6650 Iris Ave.
Cincinnati, OH 45213
(503) 531-7432

Denise, my fashion designer:

Love what you've done to my
outfit. Not every penguin has a 6'
1" clone who he can wear HARVARD
sweatshirts with. I feel soooo
special. You should too because I
love you very much. I need you to
talk to. The only sane voice in
PNWD. I mean, sure, everybody
has an opinion on the size of deep
unhappiness, but how come no one
says how beautiful we are
together?
Watermellon Jelly-Bellies, Warm
fuzzies, and LOVE,

Opus.
PS Dave says hi and loves you too



Why am I on the Great Peace March?

Dust. I am covered with a layer of the Mojave Desert. Everything is. My sleeping bag, my clothes, my hands, my face, the inside of my boots, the outside of my tent. . . . Damn! I knew I should have put up my rain fly to keep the sand out, but I was too exhausted last night at 8:15 when I finally crashed. The only thing not "at one with the Desert" is the inside of my sleeping bag, which is covered with sweat. Too cold outside it--too hot inside--no happy medium. I put on a dusty pair of socks. Yuck. Why am I doing this? Desert survival course? No, that's not it. Oh, that damned arms race. Gotta wake up and stop those nukes.

Sometimes the issue of arms is waiting on the sidelines while the immediate concern of keeping the march going is on the field; all attention focused on the next play.

But why are we so stuck? Why isn't the march just moving smoothly along? Because we marchers are trying to run the thing by ourselves. You see, our sponsoring organization, PRO-PEACE, bailed out just two weeks after we started, leaving the thousand of us stranded in the middle of the Mojave Desert. It just goes



to show that techno-yuppie corporations won't save the world--the people will. And 500 people, yours truly included, are still determined to walk 3,000 miles across the U.S. for global nuclear disarmament. Only now we can't just walk. We must now fundraise, worry about things like food, handle all of the politics, and deal with all the duties previously handled by the (paid) PRO-PEACE staff. It has caused a great deal of stress and tension among the marchers, but in the long run, we have grown and become closer as a result.

It's an emotional rollercoaster. Sometimes as warm as a YRUU circle--other times as chaotic as rush hour. Some of my new friends have left because they didn't like the day to day uncertainty. Do you know what it is like to spend three weeks in Barstow, CA with nothing to do except spend all of your money and hear complaints that you should be in Utah by now? Look at a U.S. map. That's right, Barstow is that little dot halfway between Los Angeles and Las Vegas. Move your finger down an eighth of an inch--that's where we were stranded. I agree, there's not much there.

But the people along the route have been wonderful. They have taken us into their homes for showers. Food has been donated by co-ops and peace groups. A man who "won big" in Vegas gave every marcher \$18--my income for the month. A New York social action group paid for our porta-potties.

People cheer us as we walk through their towns. They see that we are not just a bunch of angry radicals. They see themselves: families, children, students, workers, senior citizens. Sure there are hippies and punks, but there are also "preps, jocks, intellectuals"--you name it. We are a big diverse family, Americans, Canadians, Europeans, Asians, and Australians who want a peaceful world.

We don't preach peace and love. We show it to them and make them a part of it. We let the people we pass and meet know that it is okay to want peace and work for it, and we have seen positive results. We walk for them; they reach out to us. In a way, we feed off of each other--we are all in this together. The GREAT PEACE MARCH is a catalyst. We inspire others to work for peace and/or to be peaceful.

The desert road twists and turns as much as my train of thought. As much of a hardship as this desert experience is, I wouldn't give it up. How often can you say, "I got a crewcut on the California/Nevada border" or "I ate sand-covered tofu next to a dry lake" or stupidly

walk into a cactus and get high from the poison of its needles? Pain and spaciness--what a concept.

If there weren't an arms race, I wouldn't have to pull these cactus needles out of my leg with a pair of tweezers.

If there weren't an arms race, I wouldn't have to stand in line for thirty minutes for a lump of rice and an apple, and then wait eight hours for the next meal.

If there weren't an arms race, I wouldn't look and smell like a two week old handy-wipe.

But if it weren't for the Great Peace March, I wouldn't have met John the Buddha; Karen the school teacher in LaVerne; Ric the gas tester in Barstow; Jan and her kids; John and Teo the Deadheads from Cincinnati; Mike the David Lettermanhead from New Orleans; Johanne from Australia; Mary the Mom; Captain Jim, the one-legged marcher who once worked and marched for Martin Luther King, Jr.; Timothy the juggling pagan priest. Nor would I have met Derek and Irene, YRUUers from L.A. and Boulder respectively. We have all learned from each other and I meet more great people each week.

Later this month, several representatives from the march will visit Big Mountain in Arizona to help the Navajos and the Hopis keep their land. The U.S. government wants to mine uranium there to make more nuclear missiles. If the government gets its way, it will be the largest forced removal of Native Americans in history. The tribes have a July 8 deadline to leave. We hope we're able to make a difference.

It is the issues involved and the people I've met that keep me going. Whenever I am stressed out by the hardships of the march, I think of them. We're three weeks behind schedule, but we've overcome some major hardships and we're more strong willed than ever. Our spirits and hopes are high.

It is working. I also have a group to represent, which makes me proud. I miss so many of you. Do I have your support? I wish to hear from you.

Well, I must get back to saving the world. Take care y'all, and please excuse the format of this article. The desert shows no mercy on the mind.

Dan Gibson
The Great Peace March
General Delivery
Town, State xxxxx-9999



Just Passing Through?

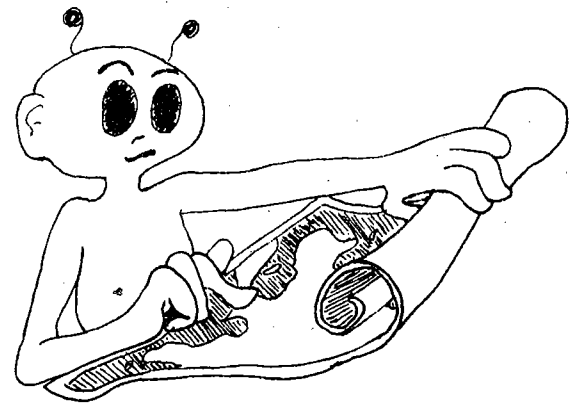
In UUism today, we are witnessing a devastating lack of communication between adults and youth. This intergenerational difficulty is part of the reason many youth between the ages of 15 and 30 leave the denomination.

A major communication gap is occurring between church leadership, such as ministers and RE directors, and young people of high school age and over. It appears that youth are not being educated about UUism, its beliefs, programs, and practices. Moreover, youth are not being told about specific youth programs. Perhaps this reflects an adult desire to let youth create their own identities, or maybe it is due to adults' inexperience at working with older youth. Perhaps it is merely due to apathy.

An example of this lack of communication between ministers and youth occurred while we were sitting with a group of YRUUers outside the UUA. We had just completed the Greater Boston Walk to End Hunger and were waiting for the rest of our group to arrive, when a group of youths came over and sat on the bottom of the steps. We had noticed a sign for a certain church youth group to meet at the UUA after the walk, and being the YRUU talent scouts that we

were, we decided to check the newcomers out. First we asked them if they were from the UU church in the town named on the sign. They responded with question-mark looks and, "What do you mean by UU?" We explained that UU meant Unitarian Universalist. "Well, we're from the First Parish," they responded, as if that were the name of their denomination. We were shocked. These youths were all about 15 years old and they still had no idea that they attended a UU church.

We decided not to give up just yet, thinking that perhaps we had misinterpreted their answers. We asked them if they knew what YRUU was. We got more puzzled looks, so we proceeded to explain. Then we asked them if they had an RE director or minister, wondering why the flyers we sent to all Mass. Bay churches hadn't yet reached these young people. They wondered what an MRE/DRE was and said they didn't know if they had one or not. We were ready to give up when we noticed their minister standing with a group of adults 10 feet away. We discovered that he didn't know about YRUU either, and he assumed that our flyers had ended up in the "circular file." This angered both of us. Not only did



Creating a District Community

Several years ago, the Pacific Central District had a large and vital LRY, which dwindled. This spring, a small group of youth put on a conference at the San Jose church to try to revitalize the district YRUU. At this conference, a steering committee was formed to draft guidelines for the PCD-YRUU and to hold an election for new officers. I was elected to the steering committee with five youth and one other adult. One of the first things we did was draw up guidelines for our steering committee. We then developed guidelines for all PCD-YRUU sponsored events and specifically for PCD-YRUU conferences.

As with other districts, we have noticed a lack of adult support for youth groups. Last fall Jac ten Hove and Anne Greenwood led a LIFT training program at Davis, but we still need to encourage more adults to work with teenagers. So Til Evans and I have agreed to facilitate three, day long, youth-adult dialogues in Berkeley. We hope that these dialogues will encourage some adults to become YRUU advisors, workshop leaders, youth camp staff or friends. When we have more adults willing to work with youth, I hope we can develop a district advisors group which will hold workshops, retreats and training sessions for new advisors. Working with YRUU age people can be wonderfully enriching for adults.

These are the general rules for the PCD YRUU sponsored events:

The following rules are established to preserve the YRUU community:

1. Take care of yourself: you are an important part of the community. We hope that this would include getting adequate rest, eating healthful meals and participating in the activity, so that you will benefit from all it has to offer.
2. Have consideration of and respect for the physical and emotional well being of the community, which includes the conferees, local community, hosts, and place of gathering.
3. No illegal drugs or alcohol. At the beginning of the event white paper

bags will be provided for drugs, alcohol, and paraphernalia to be kept for the duration of the event and returned at the end, no questions asked.

4. No weapons.

5. Smoking is permitted only in designated areas.

6. No sexual activity, defined as intercourse or heavy petting, will be permitted. We also expect that participants will not share sleeping bags. This is prompted by the following consideration. "The UUA recognizes its responsibility to the parents of youth conference participants who are under legal age of majority. We are also concerned that our youth conferences be as inclusive as possible. Although sexuality is certainly something to be valued and developed in persons of all ages, the variance in readiness for sexual relationships among youth can make patently sexual activity at conferences awkward. Sexual activity by participants of any age detracts from our goal of inclusiveness at conferences."

7. Single-sex sleeping quarters will be provided at all overnights.

8. No leaving or arriving at the designated area without permission from the registrar.

9. Inappropriate or offensive behavior may result in participants being asked to leave the conference. Those under 18 will be collected by parent or designated guardian at their own expense, others will be sent home at their own expense.

The basic enforcement of these rules is everyone's responsibility. "Let us remember that in order for our mutual respect to prevail, courtesy must flow in both directions."

Margo Gross
Berkeley, CA

ED. NOTE: The question of rules for conferences is a controversy. We are curious about what our readers think of the preceding rules for conferences. Write the Youth Office stating your opinions and any suggestions for how to deal with this issue.

Ken Del Po
Anne Sontheimer
Lexington, MA

T-Shirts and Buttons Available From Y.R.U.U.

Striking 2 1/2 " turquoise and indigo buttons bearing the new YRUU logo may be purchased for only 50 cents each from the YRUU office. Buy a bunch for your entire group now before we run out. Beautiful 100% cotton T-shirts, emblazoned with the YRUU logo and "Young Religious Unitarian Universalists" in 2 color silk screened design, are ready for immediate shipment to your youth group! Only \$7.00 each! Colors are lilac & black on white, gold & grey on black, or white & black on red. While they last, all are available in medium, large and extra-large. Mail orders to YRUU Enterprises, Unitarian Universalist Association, 25 Beacon Street, Boston, MA 02108.

A Youth Workshop at Unicamp This Summer!

Canadian and American youth have a lot to celebrate--two distinct peoples who are familiar yet foreign, two interdependent cultures that share the same continent in peace yet perplexity. And while global terrorism and social upheavals make the fellowship of our two countries more valuable than ever before, there are too few chances for Canadian and American youth to spend time together, to understand, laugh, reflect, discuss, play, work and grow together. Until this summer.

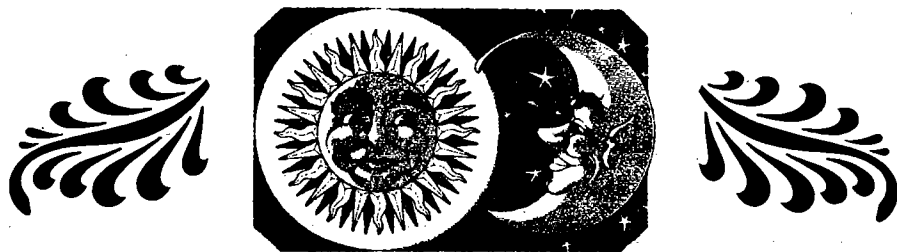
New Beginnings is a five-day youth workshop being offered at Unicamp on August 24 to 29, 1986. It will offer high-schoolers from both countries something uncommon and timely--a cross-cultural experience that explores and celebrates Canadian and American teenagers' windows on the social and cultural idioms of our times.

Participants will be able to select discussions and activities relating to world peace and terrorism; drama workshops; movies, videos and other pop culture; significant "ism's" like feminism, liberalism, conservatism and anarchism; and samplings from Life Issues For Teenagers, among other programs.

The workshop also offers the opportunity for continental cousins to just hang out together at Unicamp's natural wonderland on the rugged Niagara Escarpment, enjoying the Canadian summer together by swimming, hiking, camping, dancing and playing music (instruments welcome).

New Beginnings is being co-ordinated by Florence Sicoli, a journalist, teacher and youth group advisor at UU church in Binghamton, N.Y., and Nora Prosser of First Unitarian in Hamilton, Ontario. Youth attending the workshop also will have opportunities to learn how to facilitate discussions and activities themselves.

For more information about New Beginnings, contact Florence at First Unitarian Congregation of Toronto, 175 St. Clair Ave. W., Toronto, Ontario, Canada M4V 1P7, phone (416) 698-8439 or (416) 924-9654.



WONDERING WHAT TO DO IN THE SUMMER OF 87? TRAVEL WITH THE UU SERVICE COMMITTEE TO THE CARIBBEAN!

The Unitarian Universalist Service Committee is planning an international exchange in Aguilla, West Indies. Learn and share with Caribbean teens about what it's really like to live in the so-called tourist paradise!

Est. cost=\$800.00 round trip from East coast and local stay.

Approximate time: July, 1987, 7-10 days

Trip will include orientation on tourism, colonialism, the Caribbean's African roots, and perspectives on the development and social change in the region.

For information on application and selection process, contact UUSC, International Programs, 78 Beacon St., Boston, MA. 02108 (617) 742-2120.

YRUU BY-LAW AMENDMENTS

According to the By-laws of YRUU, Article IX, Section 3, "notice of proposed amendments . . . shall be included in the organization's publication to be mailed at least 60 days in advance of the Annual Meeting of the Youth Council . . ." With this in mind, the following amendments which were proposed by the 1985 Youth Council are printed here. (Brackets [] indicate deletions. Underlined words are to be added.)

Article II, Section 3

[It shall be the primary function of] The Continental level of Young Religious Unitarian Universalists [to] shall assist district and local member groups in fulfilling the purposes stated above.

This amendment was proposed because it was recognized that the above is but one of the primary functions of YRUU.

Article V, Section 2

Terms of office shall be staggered, with half of the district Council members chosen each year based on the District list [enumerated in Rule 6.4.1 of the UUA By-laws.] as follows:

Group A: Central Massachusetts, Connecticut Valley, Florida, Mid-South, Northeast, Ohio-Meadville, Pacific Northwest, Pacific Southwest, Mountain [Desert], St. Lawrence, Southwest;

Group B: Ballou-Channing, Central Midwest, Desert, Joseph Priestley, Mass Bay, Metro New York, Michigan, New Hampshire-Vermont, Ohio Valley, Pacific Central, Prairie Star, Western Canada; with group A having its elections in even years and group B in odd.

There are two main changes in the above section: the first clarifies when Group A and group B have their elections; the second separates the Mountain-Desert district into two representational areas. This is a decision that took place at the 1984 Youth Council but hasn't yet been added to the by-laws.

Article VIII, Section 2

It shall be the responsibility of the district youth organizations to submit nominations for Adult and Age-Specific At-Large delegates.

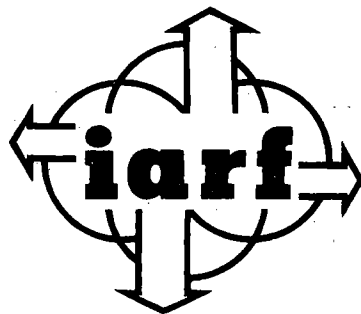
This was prompted by the need for more nominees for the above positions and the hope that the districts will take a more active role in soliciting nominees.

The amendment process of YRUU allows for individuals to submit amendments to the Steering Committee for sponsorship to the Youth Council. If you have something that you think should be changed or if you are just good at legaleese, you may obtain a copy of the By-laws from the Youth Office.

YRUU Peace Buttons For Sale

Yes, folks, Dan is still on that Great Peace March! Let's supports his efforts to keep him going! YRUU headquarters is selling special YRUU International Year Of Peace buttons for \$1.00 a piece. The money is going to Dan Gibson along with any personal messages that you would like to give to Dan.

Yes, I would like to support Dan Gibson and the Great Peace March. Please send me _____ (number) of International Year of Peace buttons. Enclosed is a check or money order for _____. Mail orders to Youth Office-25 Beacon St., Boston, MA 02108.



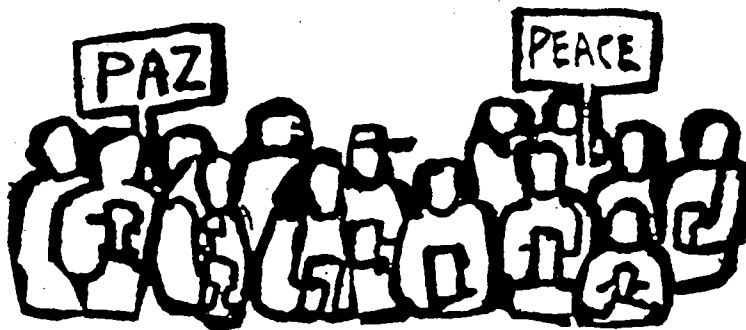
SUMMER 1987
26th I.A.R.F. WORLD CONGRESS
"World Religions Face the 21st Century"

The 26th World Congress of the International Association for Religious Freedom will take place in Palo Alto, California during July and August, 1987. Plan now to take advantage of this exceptional opportunity to meet with other youth and adults from all over the world who share a commitment to religious freedom.

A special pre-conference for youth will be held at the Retreat Center in the Golden Gate National Recreation Area, Marin, California from July 27-30, 1987.

Following the Congress, which will run from July 31 to August 6, there will be several organized trips, including a high country hiking tour in the Sierra Nevada range, which should be of special interest to youth.

More information will be available soon from the Youth Office at the UUA in Boston.



UU-UNO Conference on Disarmament

If you're between the ages of 15 and 17 and are interested in issues of disarmament (nuclear and otherwise), read on!

The Unitarian Universalist United Nations Office and Young Religious Unitarian Universalists will be holding their 7th annual UU Youth Conference on Disarmament in New York City from November 6th to 9th, 1986. Twenty-five young people from across the continent will be coming together to learn, share, and build a commitment to working toward disarmament. Specifically, our goals are these: to raise our consciousness and learn about the arms race and disarmament issues as they relate to ourselves and the community; to learn about the United Nations and how the Unitarian Universalist Association relates to it and its efforts toward disarmament; to create a continental community of concern among young people; to learn guidelines for effective participation within congregations and communities; and to gain an international perspective on the issue of disarmament. Of course, there will be time to have fun as well!

All the folks who come to this conference will be put up at the Vanderbilt YMCA, just a few blocks from the U.N., in the heart of Midtown Manhattan. Most of our meetings will be at the Church Center for the United Nations at 777 U.N. Plaza. We have planned a schedule which will include guest speakers, movies, a tour of the U.N., a simulation game, a night on the town, and lots of opportunities to make new friends with common interests and values. The YRUU Youth Staff and Vern and Sue Nichols, Directors of the UU-UNO Office, are planning the conference and will be participants throughout.

Due to generous grants from YRUU and the UUA Grants Panel, the cost of travel, registration, room and board for this conference will not exceed \$205. for any individual. If you're really interested in attending, you might consider asking the Social Responsibility Committee, or some other appropriate committee in your church or fellowship, to be your sponsor in return for your commitment to work on behalf of peace and disarmament when you return to your community.

Application materials are available from the Youth Office, UUA, 25 Beacon Street, Boston, MA 02108. Please give this opportunity some thought now because our Fall registration deadline will be rolling around before you realize it!

