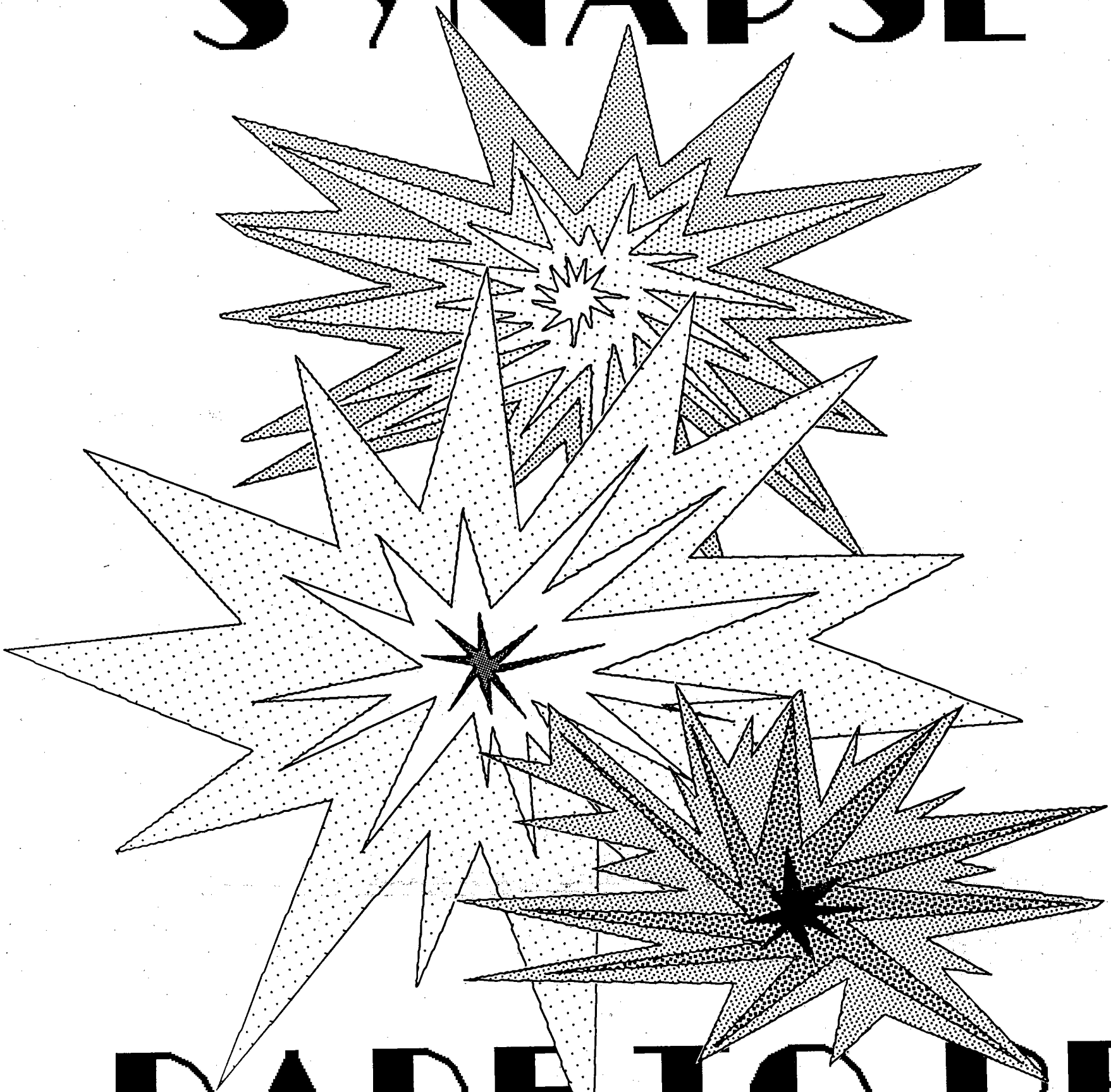


FALL 86

SYNAPSE



DARE TO BE DIFFERENT

Synapse - a publication of Young Religious Unitarian Universalists



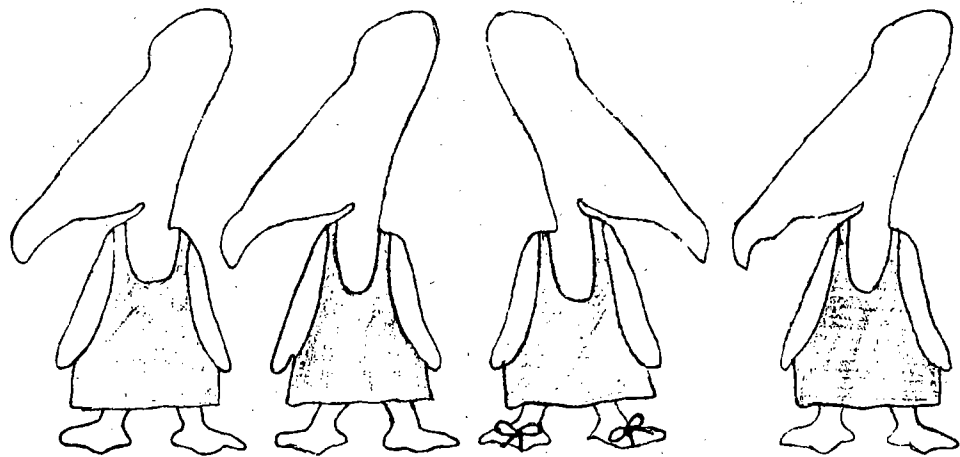
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YRUU

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eyes to the curve of mustache curled over his lip.

He tried to draw her out: "So how did the author of this book find what everyone else had lost?"

"Well, it's all in the akashic records." She glanced again at his eyes and saw that the term meant nothing to him. She tried to slow her breathing and stared at the few strands of white hair scattered through his yellow ones. "See, the akashic records hold everything ever said or done or thought, ever. They exist in the astral plane. I guess the author studied the records on an astral trip." Her eyes chanced another quick visit with his.

"What?" he asked. (She took it as more question than exclamation.)

"You know--an 'out of body experience.' The writer's spirit visited the astral level of reality and looked at the akashic record of Jesus's life, and then he wrote it all down when he was back in his body." She paused, then added, "Of course, I'm not very far into the book yet."

Thomas Goldham stared at her as the edge of a passing sunbeam gleamed briefly against his wedding ring. Then he laughed. "You don't really believe that crap, do you?" he asked. In shadow now, his ring seemed dull.

Without its armor, Alice's chest tightened. She knew she would never forgive herself if she cried in front of him. "Well, why not?" she asked slowly. "Anything is possible. How do you know it's not?"

"Because, Alice, it's--because it's ludicrous."

"But--but look at Einstein." She had to stare at the dingy linoleum squares of the floor to keep track of what she was saying. "He believed that if you could go fast enough and far enough into space, you could see and hear things that had happened on earth thousands of years ago."

"But Alice, that's pure theory. Einstein never said he saw the past."

"No, but doesn't it make you

wonder? I mean, there's so much that should be theoretically possible. So who's to set the limits?" Looking up, she saw alarms ringing in his eyes. The day had rusted; she felt cold. "It's late," she said, and gathering her books, "I'd better go."

"Let me drive you home," he offered.

"Well--" She considered. The sun was gone; she'd lost her appetite for the delicious ache of her walk home. "Okay," she said; "thanks."

Swami Vivekanand is right, she thought in the car. Attachment is the source of all betrayal and sorrow.

Several days later, Alice waited in line to buy lunch in the school cafeteria. Out of the corner of her eye she saw him pacing a few yards away. His turn for monitor's duty. She turned her head so that he would not think she'd seen him. How could she ever speak to him again? Everything now would echo across a vast, empty chasm. He would never understand, and now he would think her an idiot.

She bought a miserable peanut butter and jelly sandwich and sat alone in a dreary tile-and-cement corner.

"Alice..."

She looked up. It was Mr. Goldham.

"Alice, the other day--I just wanted to tell you how sorry I am."

She always wanted to cry if someone was nice to her when she was depressed. She managed to say, "Thank you. I was kind of upset."

"I know," he continued. He looked very small at that moment, but he had never looked kinder. "I shouldn't have laughed at you. I guess it's just that I think of you as a friend, so I told you what I really thought."

"Gee... I--thank you." Alice's lip was on the dangerous verge of quivering.

"Still friends?" he asked.

"Of course," she answered.

"More than ever."

Young Adult Network Ohio-Meadville Report

In May of 1986 at the Ohio-Meadville District Board of Trustees' meeting, the Board approved the creation of a new young adult committee. The proposal was made by a task force of adults and young adults which formed at a leadership conference in December of the previous year. The OMD Unitarian Universalist Young Adult Network was formed to serve a long-neglected group of young adults (ages 18-30) and was charged "to plan, co-ordinate, and implement activities and programs to serve the social and spiritual needs of young adults in local churches and on campuses."

The committee was formed for several reasons. The task force noticed that many UU young adults entering college or having graduated from high school lost track of Unitarian Universalism and only returned to church, if they did return, when they wished to involve their children in the church. We formed a committee that would deal with the problems created by this situation which is by no means new

to Unitarian Universalism. We made the basic assumption that most people in the 18-30 age bracket would be more receptive to primarily social events. Since our goal as a committee is to keep young adults in touch with Unitarian Universalism and other UU people, the social approach would be the most practical method. Our own committee felt a necessity for a winter leadership conference for local and campus representatives plus a spring conference which is mainly social in nature.

We want to let people know what our district is trying to accomplish, and we especially would like to network with other districts as to how their programs are or should be running. We would encourage anyone with any interest or knowledge to share with our committee to contact us at the following address:

UUYAN
c/o Ohio-Meadville District
760 East Broad Street
Columbus, OH 43205.



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you there.) As I write this, the March is camped along the shore of Lake Erie in Cleveland, Ohio. There are countless experiences behind us: the Mojave Desert (see last issue); those beautiful and healing Rocky Mountains with their wonderful small towns, such as Vail, which put us up in condos for two nights!; the warm and welcoming city of Boulder; the city of Denver; those endless plains roads in the hot sun; the surprisingly open and enthusiastic state of Iowa; the apathetic yet nuclear-free city of Chicago; and the Indiana Dunes on Lake Michigan (I didn't even know Indiana had beaches!).

I've met ski bums, forest rangers, local "hicks," farmers, radical Catholic activists, locked-out steel-workers, and die-hard conservatives. It's going to take a while for me to digest everything that has happened.

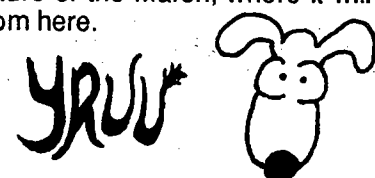
What I often wonder, though, is how much of an effect the March is having on nuclear disarmament. It is so hard to tell when you are in the middle of it. I know we get a lot of local coverage when we pass through a community, but we get very little national coverage. A reporter from the L.A. Times says we aren't "tragic" enough and that newspapers only like to report disasters and mishaps. As I recall, the only time we got full national coverage was when our original sponsoring organization, Pro-Peace, went bankrupt while we were in the desert. (Rumor has it that many people have continued anyway!) Even when we do get coverage, it's about the march itself

(how we eat, camp, live, etc.) rather than about the "controversial" issue of nuclear weapons. Heaven forbid that we should mention something that people don't want to hear, such as concern for the continued life of this planet. Anyway, when millionaires control this nation's media, what should we expect? The truth?

On a more human level, I know we are affecting people's lives. I've seen it. And people have kept reaching out to us. Whether in the form of offering a bed, shower, and warm breakfast; a donation of fresh blueberries; a swimming pool at a rest-stop; a free beer at a bar (I'm 23 and the comedy group I'm in does a lot of gigs), or someone's back yard on the Mississippi so we could float luminaries down the river on Hiroshima Day--the people have been with us. We are common folks walking for and working with other common folks.

Right now, I can only hope that something productive will come out of this march. At least I've grown from the experience--and I'm sure the 750-plus other marchers have, as well. Watch out--we are about to disperse and spread out all over the country!

Next issue: A Look Back--including reports on New York City; Philadelphia; Washington, D.C.; the future of the March; where it will go from here.





Hi!
I'm
Meg!

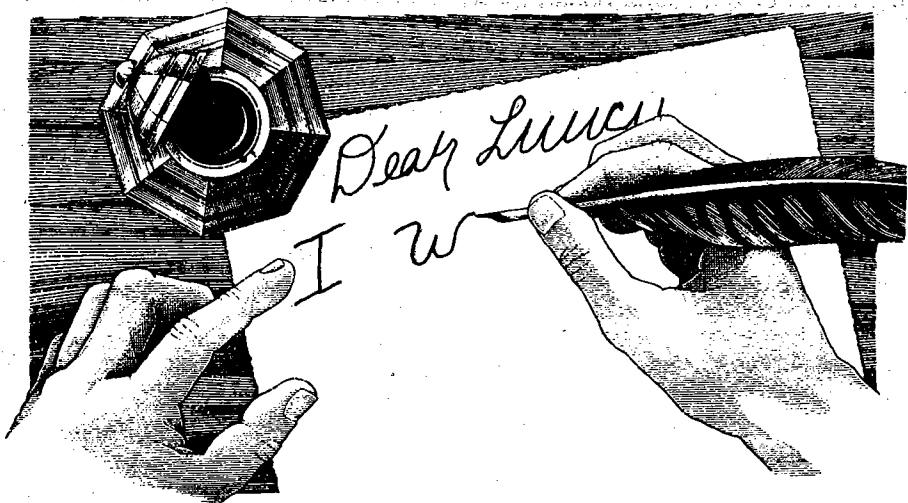
I am very conscious, as I learn my way around the office, of the history that goes before me. This office has been occupied by Julie-Anne, Colin, Mara, Eric, Lajla, Caprice, David, Kathryn, and now me. And before this lineage began, there were the Tacos of LRY.

When LRY chose to give itself over to YRUU, it was entrusting YRUU with the stewardship of some very precious things. One of those is the spirit and practice of youth autonomy. Those who participated in the Common Ground process believed that self determination for youth was possible within a closer relation to the UUA--that our only choices were not complete separation or complete subsumation.

I would like to believe that they were right. But to carry out their vision requires people who remember and understand their

vision. I hope, while I am in this office, to learn about the roots of YRUU, to educate others, and to explore ways of fostering the integrity of youth within the UUA. I hope that we have not too completely forgotten the vision of empowerment which was entrusted to us.

So anyway, enough about the youth movement---I'm supposed to be talking about me. I'm detouring from my progress toward a psychology degree at Reed College to spend a year being Youth Programs Specialist. (Did you know that that's the official title for Youth Staff? Not many people do.) I'm a feminist, and I'm planning to be either a professor of psychology or a writer. I've been accused occasionally of being too serious, but Kathryn is teaching me how to play.



Letters to LUUcy

Dear LUUcy BUUth,

My advisor always seems to be the person who makes decisions for our youth group. He always tells us what should be going on and does most of the talking at our meetings. Many of us are concerned. We like him, but we want to do things in our own way. Also, in the end, when things go wrong, we always get the blame! We've done our best--can you help?

Sincerely,
Concerned Youth

Dear Concerned,

Short of hog-tying and gagging the gentleman (after all, you do admit you *like* him,) LUUcy suggests you *talk* with your advisor about your concerns. Luucy suspects he probably thinks he's being a really dynamic and groovy guy! If that approach doesn't work, enlist the aid of your minister or R.E. Director. Don't be afraid to speak up; LUUcy supports you.

Sincerely,
LUUcy BUUth

P.S. Open any communications with your advisor by telling him first that you like him. As my good friend, Mary Poppins, once said, "A spoonful of sugar helps the medicine go down."

Dear LUUcy,

I hate it when I go to a conference and find I have a crush on someone that lives far away! I want to get to know the person better! LUUcy, do you have any advice on long-distance heart-throbs? Any words of wisdom that might make things more bearable?

Missing My One and Only

Dear Missing,

Just think how it makes poor LUUcy feel ... her husband really *hates* it when that happens!

Oh well, wisdom even more ancient than LUUcy's suggests that the heart tends to stop throbbing when separated by time and space from the crushee. This is nature's way of alleviating the otherwise unbearable longing experienced by the crusher. LUUcy's advice is to

Advisors

Youth Council 1986 recommended that "a regular section of *Synapse* be devoted to issues of adult advisors. It will be written by both youth and adults." Although there was not enough time to solicit contributions for such a section this time around, the Youth Staff would like to begin generating interest and discussion on the topic by reminding us all of a piece of our history. Below is a section from the Advisor's Handbook published by LRY, YRUU's forerunner.

Your local group and advisor may want to discuss this excerpt. In what ways does your group resemble this description? In what ways does your group differ? Which aspects of these similarities and differences do you find valuable? Which do you find destructive?

If you have thoughts on the issues involved in advisor-group relations, please consider sending in an article for a future issue of *Synapse*.

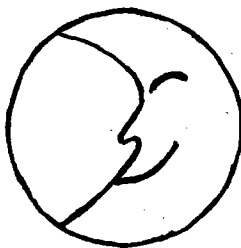
AUTONOMY AND THE ADVISOR

The role of an advisor in an LRY group is unique. This uniqueness lies in the autonomous (self-governing) concept on which LRY is structured. This structure provides an atmosphere in which the youth can exercise and develop their potential to decide and follow their own directions. They alone have the power to decide what the group will do. In order to maintain this atmosphere, the advisor must have respect for the decisions of the group.

Along with this power comes the responsibility for all that happens in the group. If the ideal autonomous group plans a program and it flops, they alone are responsible, not the advisor. On the other hand, if the group does something successful, they alone deserve the credit. The feeling of accomplishment in a self-determined direction is the strongest asset to the LRY experience.

The role of the advisor in this structure is different for each group, depending on their needs, but there are a few functions that apply to all groups. As an advisor, you are there to give advice when needed and asked for. You are an adult who has done things and knows things that the youth in the group do not. Your wisdom, when asked for, can be of much help to the group.

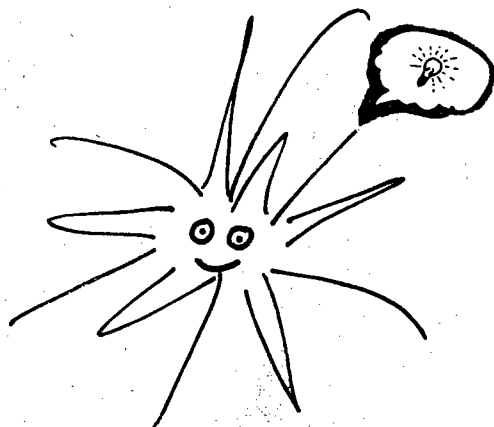
A couple of good reasons for being an advisor have to do with your personal growth and pleasure. You will find that the youth have a lot to offer in the realms of knowledge and feelings. You will also have a chance to share your concern for youth with them. These can be valuable and rewarding experiences.



take another look at the girl/boy next door to see if he/she is crushable. A little squeeze just could make things more bearable!

Sincerely,
LUUcy

If you think think these are dumb questions, let's hear some of yours! If you think these are dumb answers, well, you're probably right.



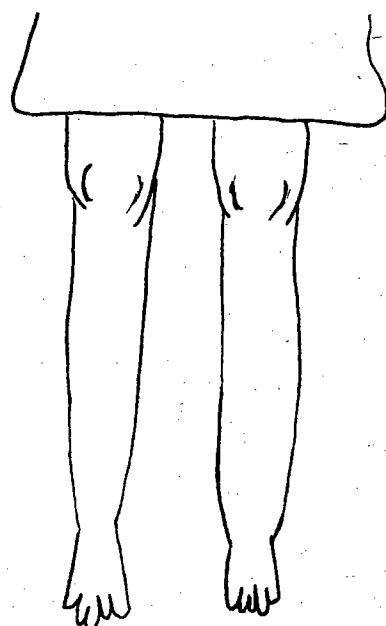
Local Group Ideas: Games

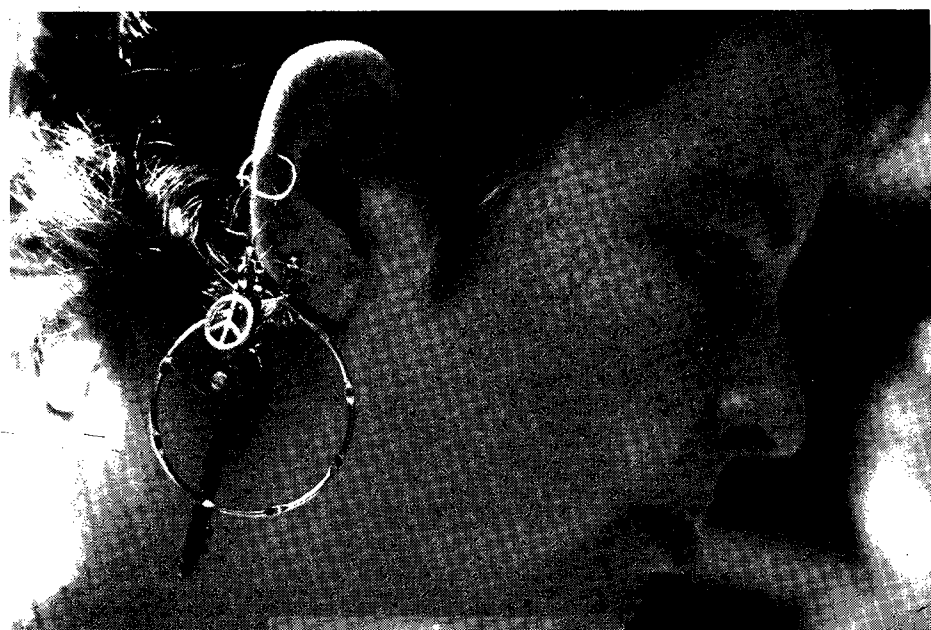
Hug Tag: The person who is "it" tags people by hugging them, and you're only safe if you're hugging someone else. Maximum length of a hug is three seconds; then you have to go find someone else to hug. No tag-backs allowed.

Interlock: (Also known as elbow tag.) You need an even number of people to play. Everyone pairs up except for two people who have been chosen as the chaser and the chasee. Everyone stands beside their partner with arms linked, so that you have pairs of people scattered around the playing field. The chaser chases the chasee, and tries to tag them. The chasee can either run around and risk getting caught, or can seek safety by linking arms with somebody who is standing. Thus, if Samantha and Jeremy are partners, and Frederick links arms with Samantha, Jeremy must let go of Samantha's arm and become the new chasee. Of course, if the chasee gets tagged they become the new chaser.

Tinker-Toy Communication: Divide up into two, three, or four teams of about four or five people each (depending on the size of your group.) Have one person, who is not on any team, go into another room and construct something out of tinker toys, using about 25 pieces. Now have each team choose a messenger who can go look at the tinker toy model and report back to the team. Each team is given tinker toy pieces identical to the ones used in the model, and must try to reconstruct the model using only the reports of their messenger. The messenger can go back and forth as many times as needed, but cannot draw pictures or use hand gestures. Only verbal report is allowed. The first team to finish an accurate copy of the model wins.

Knee Feelers: Blindfold someone, and line up six or so people facing the blindfolded person. This person must guess the identities of the people in line by feel--but they're only allowed to touch them from the knees down. It's harder than you might think!





Opus I Report

by Kelly Frechette

Three weeks ago, I drove for two days (through the most beautiful scenery this inexperienced traveler has ever seen!) to arrive in Boulder, Colorado, to attend OPUS I, the first Young Adult Continental Conference!

Thanks to the incredible amount of work that Linda Lotto and Eric Kaminetzky, the conference planners, put into it, about fifty people experienced an enjoyable and relaxing week-long conference.

Yes, we *did* have to live in Quonset huts (if you don't know what a Quonset hut is, imagine a HUGE, metal, upside-down canoe, without the pointy ends). But once we got over the shock of it, we all settled down quite nicely to "group living and showering." The conference site was really nice, complete with beautiful views, a serene lake (with ducks) and woods.

For me, OPUS I fell during my two weeks of vacation. At first I was worried about "wasting" my only time off at a conference. I was pleasantly surprised that the planners took into consideration Working Folk and our need to "vacate" reality, responsibility, and pressure, and provided a space for us to relax and relate to others. They even planned for a nice day of "tourism" in Boulder!!!

That is the essence of what I call UUYAN, UU Young Adult Network. It is an organized group of people, aged 18 to 35, who want and need some of the Spirituality we can get from gathering with our peers. It is US--the lost UU's, getting what we've not been able to get from our Church communities, or our hometowns. We created our conference experiences together, to meet our own unique needs. Ahhh... what a feeling!

I've been planning and attending mini-cons for a few years now. I've been dreaming of and working for a working continental network to start, and OPUS I was IT; we are started. There are people all

over this continent who want this!! We met at the conference and did some "business"; we decided that there will be an OPUS II, and we came up with some common goals and dreams for the conference and the organization. We also made a list of contact people for each district. (You can find out who your contact person is by calling the Youth Office.) SO, now all that is left is rounding up the energy and bodies our enthusiasm will create. I am hoping for a snowball effect... example: you read this, you contact your contact person, they tell you what is happening in your area, you get involved/excited and you work. THAT'S IT!!!

I know that OPUS II will be everything that OPUS I was, and then some, and I hope that more people will get to experience it. The loving community that I connected with at OPUS has done me some good--it will carry me for a year until we do it again. I know that this is just a beginning, and it is a great one.

A Letter on Con-Con

"After getting home from my week at Con-Con, I realized that I'd made many, many changes. Subtle, yet each large enough to change my personality in noticeable ways. One major change I made at Con-Con was to realize that I don't have to share EVERYTHING with my best friend. I don't even want to mention Con-Con to her--she'll want me to describe it, and how can I? That's like trying to describe an entire year, in detail, in five minutes. Trying to describe Con-Con would destroy the very spirit of Con-Con itself--in order to describe it, you'd have to pick it apart, dissect it, so you could find the most interesting or important parts that would *seem* that way to an outsider. But to me, Con-Con was something that cannot be broken down to be described. It was living a lifetime of emotion in six days."

--excerpt from a letter to a friend after Con-Con '86 from Naomi Leite

WonderVu: Opus I

by Eric Kaminetzky

At a time in the history of our denomination when young adults are not to be seen in our churches, Opus I, the first conference of the Unitarian Universalist Young Adult Network, is a smashing success.

Sixty people, aged 18 through 40, gathered at Camp WonderVu in Golden, Colorado, for a six-day event.

For a conference fee of \$75 U.S., conferees offered and were offered workshops, worships, a series of business and informational meetings, field trips, outside speakers, food, shelter, and community.

The result of the business meetings is the creation of a new organization to be known as the Unitarian Universalist Young Adult Network or UUYAN (pronounced oo yeah-n). The purpose of the organization will be to act as a network of support, information, programs, and intradenominational political action for UU Young Adults.

In order to explore and realize this purpose, we as a group have created the follow structure. Six committees will work together as the skeleton of the new network.

1. The Program Planning Committee will create the activities for business and pleasure at the OPUS II conference to be held in Metro NY District next summer.

2. The Local Planning Committee will find a site and handle logistics for OPUS II.

3. The Program Clearing House committee will seek out conference ideas, program materials and speakers which are appropriate to a UU Young Adult context.

4. The Newsletter Committee will work in conjunction with Critical Mass, a continental journal which presently serves the needs of UU ministry students, to disseminate information relevant to UU Young Adults.

5. The Mailing List Committee will compile, update, and make available names of Young Adults and friends to be used as a resource.

6. The Central Committee will sit in the center of the five task committees as a hub for exchange of information between the other committees. Its membership will consist of one representative from each of the five committees. The central committee will care for administrative details of UUYAN. The tentative chairperson of the central committee is Eric Kaminetzky.

The participants of OPUS I and the members of UUYAN would like to thank the Mountain Desert District Board for their financial, administrative and moral support of the OPUS I conference. A new organization is difficult to start, and we need all the help we can get.



Dear YRUUers...

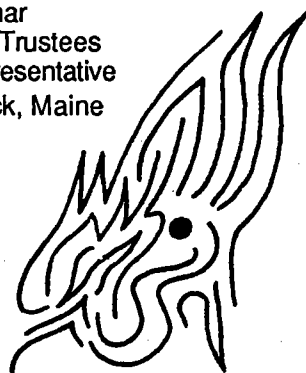
This year's Youth Council was a very special experience for me. The peaceful campus in Portland, Oregon gave me a vacation from my normal work routine back home in Brunswick, Maine. The wild blackberries along the bluff above the river were an exotic treat.

The variety of ways we all worked and played together helped me to better understand what YRUU is about and how important it is for adults as well as for youth that YRUU be effective. It was good to get to know people from all over the continent and I have a better understanding now of the Steering Committee's year-round task. I only wish I had known about YRUU years sooner.

I have enjoyed and been challenged by working with the Steering Committee since January, and I'm looking forward to our new year together. You all should know that the UUA Board of Trustees cares about YRUU very much and wants to be as supportive as it can be. My job as the Board's rep is to keep both groups in touch with each other and to relay concerns when needed.

We adults sometimes need to be told exactly how we can work with you, so please let us know, in your letters and district organizations. Good luck to all of you in making YRUU the kind of organization you want it to be.

Signed,
Ann Harnar
Board of Trustees
representative
Brunswick, Maine



International Religious Fellowship



IRF is an association of liberal religious youth groups and individual members from many parts of the world. It has member groups in Europe, North America and Japan, with individual members in many countries.

The International Religious Fellowship has a long history which goes back to 1923. In that year, a group of students at the University of Leiden in Holland founded the Leiden International Bureau with the aim of bringing together the free Christian young people of the world. The present name was adopted in 1938. Although many of our member groups today do come from the Christian tradition, it would be misleading to think that IRF is specifically a Christian movement. Rather we aim to stress the liberal religious approach to the problems of the world, and to try to understand these problems through openness of mind and individual thinking.

Because the groups are widely scattered, it is only possible to hold two meetings a year: one in summer and one in winter. A summer Conference is held each year in Europe, and every five years a Conference is held in North America. The week-long Conference is structured around a theme such as "Exploring Community," "From Barriers to Bridges," "Poverty or Prosperity: Which Way Now?" or "Peaceful Behavior," to name but a few recent ones. Perhaps the most important aspect of an IRF Conference is the chance to meet people from different countries and different backgrounds in a relaxed and informal atmosphere. The Conference is followed by a second week of leisure activity such as camping, touring or enjoying private hospitality. The winter meeting is held at New Year and centers around the business meetings of the Executive Committee.

IRF publishes its own magazine, "Forward Together," twice a year. It contains news and articles of general interest. The Secretary produces three newsletters each year with news of events and members' activities. These publications are an important part of IRF because there are limited opportunities for international meetings.

The member groups of IRF are:
Japan - Tomo no Tsudoi, a liberal religious "circle of friends" based in Tokyo.

Netherlands - NL IRF, the Dutch national IRF group.

Switzerland - Swiss Zwinglibund, the liberal youth group of the Swiss Protestant Church. Also, Swiss Friends of IRF, a group of older Swiss IRFers.

United Kingdom - The Foy Society, a group of young adults affiliated to the Unitarian Church.

United States and Canada - Young Religious Unitarian Universalists, the official youth organization of the Unitarian Universalist Association.

West Germany - Freireligiöser Jugendbund Deutschlands, the youth group of the Free Religious Church in Germany.

IRF is affiliated with the International Association for Religious Freedom, which has consultative status with the Economic and Social Council of the United Nations.

IRF is difficult to describe in words because it is an experience, rather than an organization. Come and find out for yourself--join us in 1987!

AIMS AND PURPOSES

1. To be an association of liberal religious youth groups and individual members from many parts of the world.

2. Through openness of mind and stimulation of individual thinking we try to understand the values of liberal religion and to act upon them.

3. To bring into closer union liberal religious youth groups and to maintain communications among them. To search for the unifying bond of all member groups while respecting their distinctive religious characteristics.

4. To work for an open international community, and for understanding through personal contact and shared experience among young people.

The International Religious Fellowship is a voluntary organization run by elected officers. It does not have its own permanent office, but more details can be obtained from:

IRF c/o Unitarian Headquarters,
Essex Hall, 1-6 Essex Street,
Strand, London, WC2R 3HY,
England.

IRF c/o Unitarian Universalist Association,
25 Beacon Street,
Boston, MA 02108,
USA

Summer Events

by Kathryn Deal

If you had attended all of the continental and international youth conferences that YRUU sponsored this summer you would have been busy for a full six weeks.

The summer started with the General Assembly of the Unitarian Universalists in Rochester, N.Y. The GA is an annual continental conference that at least two thousand UU's attend. It is a conference where UU's discuss and decide on different issues that are facing the world today. It is a chance for UU's to speak out about what they would like to see happen in their churches and districts. It is also an opportunity to meet youth and adults from all over the continent. The Youth Caucus at GA was rather large this year with up to seventy-five people attending some of the meetings.

Then, in mid-July, there was the annual gathering of the International Religious Fellowship. The IRF gatherings move from country to country every year. This summer's conference was in England with representatives from eight different countries. The second week tour of southern England tied the whole thing together.

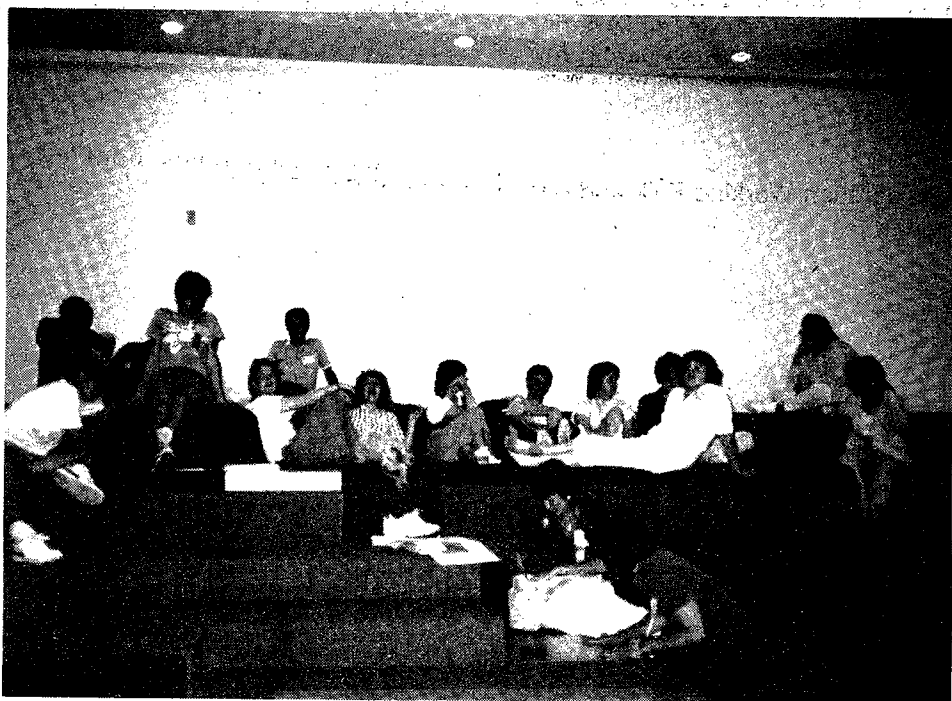
After IRF, there was the Youth Council meeting that was comprised of representatives from the twenty-three UUA districts and at-large members. At Youth Council, the youth and the adults decide on the direction which the youth office and the U.U. youth movement is going to take within the next couple of years. Youth Council was held in Portland, Oregon this year at the

Portland University.

Then, there was the ever famous, ever pleasurable Continental Conference of YRUU which also took place in Oregon this year. The theme of Con-Con this year was "Circle Games" with workshops and raps that discussed life's transitions. There was a beautiful swimming hole at this beautiful campsite with pine trees and ferns all around. There were wild deer roaming near our volleyball games and mask making. Also, there was a full moon at Con-Con which made for some pretty fancy worship services and night walks. WOW... There were one hundred and sixty eight people at Con-Con this year which means there were at least ten thousand hugs and fifty thousand laughs. There were also at least five hundred shooting stars.

Then there was Opus. Opus was in Colorado and was the first continental young adults conference that has happened in years. People are starting to get devoted to the cause of finding a place for young adults within our denomination. There was also a beautiful lake there and the campsite was amidst the splendor of the mountains.

Well, does that sound like enough stuff was going on this summer? That doesn't include all of the district conferences that were going on in different parts of the continent at different times. Write the Youth Office and tell us what was happening where you were this summer.



Conference At Last

by Stephan Kimball

Finally it happened! The Northeast District YRUU had its first conference. The conference was held at Ferry Beach Park Association in Saco, Maine September 26 and 27, and it was a smashing success. The conference had your basic games, activities, music, lack of sleep and tasteless jokes.

The activities included a "model" youth group presented by the Allen Avenue Unitarian Universalist (A₂U₂) Youth Group. This youth group did a slide show of all its successes, failures, and activities. After the presentation the other youth groups were invited to share their ideas, projects and suggestions. This gave everybody a taste of what all the other groups had been doing.

At the conference we also elected an interim District YAC that will meet at least twice this year and plan a spring conference. We also passed our first by-laws for the district. One of the questions was: Does an individual youth group have to abide by these by-laws? The answer was no, they didn't. They could be used by an individual group if they wanted to, but the by-laws would be used and abided by at all district meetings, conferences, etc.

If you have any really tasteless jokes or good sug-gestions on games, activities, or workshops, please send to the: A₂U₂ Youth Group, 524 Allen Ave., Portland, ME 04103.



Take the Dare

by Tad Waddington

"Damn that's hot," curses Marx as he drops his tea cup, spilling it over Ayn Rand's lap. Looking annoyed, Rand glares at Marx and begins to comment when Confucius pre-empts the confrontation: "A truly wonderful idea to go out for Chinese food. I've so enjoyed meeting all of you. Look, here comes the bill. What's this? A single fortune cookie for us all. Mister Shakespeare, will you do the honors of opening it?"

Shakespeare studies the message a moment, furrows his brow, and then reads it aloud: "Dare to be different."

Marx says, "I knew a man who dared to be different. He was once quite well off. He had a happy family, a good job, many friends, everything he wanted. But he was dissatisfied. So he decided to quit the Party. Very soon he was out on the streets alone. He had no money, his family and friends had left him. He was miserable."

Ayn Rand quickly replies, "That is exactly the kind of isolation *your* system promotes."

To which Marx says, "No, Ayn. This man was a U.S. citizen. The 'Party'

I referred to is the Capitalist Party. If you choose not to spend your life chasing carrots, then everyone in the rat race passes you by; no matter how talented you are, you're left in the gutter. Therefore I say, 'Dare to be different; just you dare!'"

"No, Karl, you've got it wrong," retorts Rand. "Most of the world is lazy, weak, half insane, and miserable. To have self-respect, to survive at all, you need to be different. Thus, I say, 'You must be different!'"

"If you don't mind my saying so, Ms. Rand," replies Confucius, "my community is not such a bad one. Daring to be different supposes that there is value in being different. I am not so advanced that I cannot learn from every person. There are many great beings whom I wish to



emulate. It is these sages that I strive to be like. Hence, I say to you, 'Dare to be the same.'"

"That is very interesting, Confucius," says Picasso sitting up in his chair. "It reminds me of what the scholar Tim Wong says about art. He thinks that art is two things: individual *and* society or creation *and* conformity. Art must be a unique approach to reality, something novel. But this new perspective isn't enough. If art does not conform to people's experiences on some level, it will not communicate its message. So I say, 'Dare to be both--different and similar.'"

Jefferson looks thoughtful, clears his throat, and says, "Freedom is important. Freedom to choose how and who you want to be. I can almost hear Cat Stevens singing, 'If you want to be you, be you. If you want to be me, be me. There's a million things to be; you know that there are . . .'. Ergo, I say, 'Dare to be free.' What do you think, Will?"

"I've said what I thought before. To thine own self be true. Dare to be yourself."

Christ, leaning forward, catches the attention of the group, looks around and says, "A man by the name of James Breech says that the basic message of my parables is 'live your own story.' He says that this means following your own way and," with a nod toward Confucius, "your own Tao. Among other things, this means doing what you think is right and not comparing yourself with others. I would say, 'Dare to live your own life.'"

UNITARIAN UNIVERSALIST NATIONAL WORKSHOP ON SOCIAL JUSTICE

YRUU is one of ten UU-affiliated organizations which plan the annual National Workshop on Social Justice. Youth participation in this event is welcomed and encouraged by everyone involved, but in the past, youth attendance has been low. This year, with a big publicity push, we hope to increase the number of youth participants and have youth be a strong and vocal presence at the workshop.

Are you interested in going? The workshop will be held April 5-7, 1987, and will cost something on the order of \$70.00. There is a hefty fund for youth scholarships, and your church or youth group may be willing to help fund you for this event. Contact either the Youth Office (25 Beacon St, Boston MA, 02108) or the organization listed below for more information. Below is an excerpt from the Nation Workshop on Social Justice pamphlet.

For over a decade now, the Unitarian Universalist National Workshop on Social Justice (NWSJ) has offered religious liberals an annual opportunity to meet with and learn from people who are actively engaged in shaping the relationship between private and public life, people of this country who are legislators, activists, and theologians. . . .

Meeting in Washington, D.C. for several days in the spring, the Social Justice Workshop offers Unitarian Universalists a setting in which to share their social action experiences, concerns, knowledge, questions and goals. Participants take home information, skills, and enthusiasm to use in their UU communities. . . .

If you would like your name added to the Social Justice Workshop mailing list, please send your name and address to:

UU Washington Office for Social Concerns
100 Maryland Avenue, N.E.
Washington, D.C. 20002.

Dare To Be

Swimming

by Candace Corrigan

BEFORE

I'm scared. I can't believe I'm moving 3,000 miles away four days from today. Paralyzation and paranoid fantasies are itching; I scratch with an occasional cry. I'm so nervous I can't even watch "General Hospital."

But hey, I'm half packed. I've said good-bye to a lot of people. I've sold my car. I think my grandmother just may give me the check for tuition. I'm really doing this: starting over, getting away from home, moving into the heart of the city all by myself, seeing just what I'm made of.

There is an assuring side to this self-reliant move. Freedom from the family dynamics. Trust in my self and faith in those who love and support me. When a person jumps in the water, cold and shocking though it may be, one has to swim. The instinct to swim is the easy part. It's the jumping in that's so resistible.



AFTER

A week ago today I boarded People Express and now I find myself moved in, having fixed my place up until it glows with fruits of hard labor. Working all week at the new job which I landed on Labor Day has not yet interfered with school scheduling. Remembering to balance work with play has been important.

I feel good. No matter what it takes, I'll do it. People said I was crazy to move from sunny Southern Cal to angry Manhattan. It's all weird here, that's true, but what to expect when waiting tables in a kosher vegetarian restaurant? And the eyeballers on the subway do evoke a certain primal fear, but the immense newness of it all cleanses away the seeds of depression. I'm here to build toward a dramatic writing career, in order to express the creative solutions existing. There is so much wrong here in this microcosm of our planet, and ways to transform it exist too. There are so many ways in which I am not yet whole, yet full of possibility.

What is it about a challenge that is so good for us? Taking the hard way out takes discipline, and that muscle has to be worked. But why? Isn't there enough high blood pressure and stress in our lives? What do the Rastafarians know that we don't? Basic laws of the universe tell us again and again that we must give to receive, that narcissistic self-indulgence brings self-defeat in the spiritual, physical, and mental realms. So that's it. Life is hard, and then . . . you live!

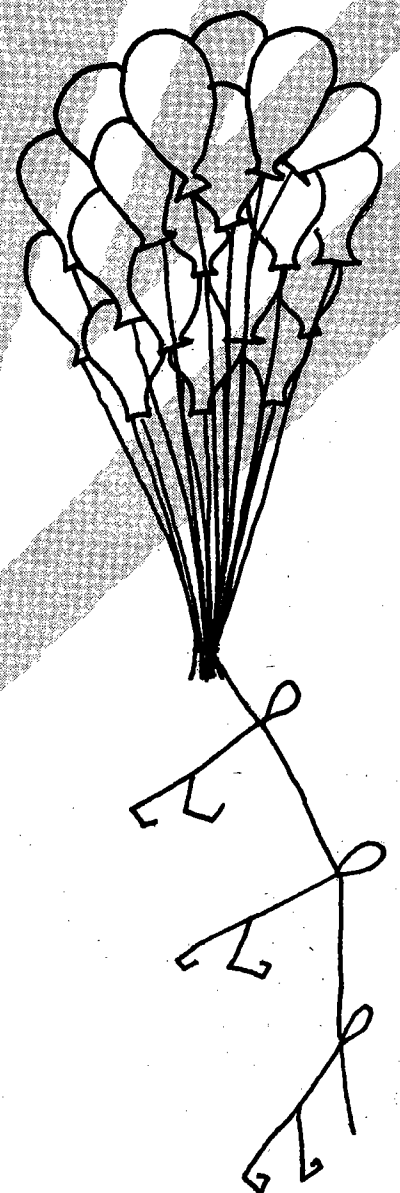


Conforming to

by Kat

Do you think that YRUUers, in general, have a certain "look" to them? I do. And I don't think it's a negative thing. I just think that we have to be aware of our conforming to non-conformity. I particularly noticed the "look" when I was at my youth group meeting one night. Almost everyone was wearing army fatigues or blue jeans. Practically everyone had on tennis shoes. One could say we were all dressed for comfort, but I think it was more than that. At the closing of the group meeting, we all got a chance to express our feelings about the group. It was a new member's turn to speak. A pretty chestnut haired young woman wearing a nicely knitted sweater dress and bauble earrings looked shyly around the room. She smiled and said apologetically, "I just came from work. That's why I'm dressed this way. I like this group and I'm thinking of coming back." "There's no need to apologize," I said. "Yeah, but I feel a little out of place," she said. "You are," someone said jokingly.

After that incident, I started



Different

The Conversation

by Cara Gallucci

It had happened a long time ago, yet Alice still carried it with her like a favorite photograph tucked into a golden locket.

A Saturday afternoon many years later, she lounged with one leg slung over the back of the sofa, listening to her stereo. Her roommate, snorting periodically, flipped through a box of Alice's records. The older ones were near the back.

"Simon and Garfunkel! You still have Simon and Garfunkel?"

Alice answered, "Give me a break. I was twelve years old when I bought those, okay?"

"BARRY MANILOW? You actually own a Barry Manilow album?"

"You know, you really are an obnoxious snob sometimes," Alice said. "Old Barry's got a couple of nice songs. Give the guy a break."

Her roommate grunted, continued snooping, gagged theatrically. "Hey, wait--what is this?" She held up an album featuring a color photograph of a guru wearing love beads and sitting in the lotus position.

Feigning what she hoped would be appropriate cool, Alice answered, "Look, I've told you before that I used to be a devotee."

"But you aren't going to *listen* to this, are you?"

"No, I don't think so."

"So why you keeping it?"

Alice watched the afternoon sunlight glitter the treetops, burnish the buildings outside her window. The day was suffused with gold. "Because," she answered slowly, "it will remind me to be tolerant."

What had made those October afternoons precious was the quality of the light. Like liquid fire it ignited all it touched. The world became burnished gold, suffused with warmth. Boundaries melted. Everything glowed in the burning air.

Alice loved to walk home from school at that time of year. Savoring the paradox of warm coldness, she crunched her way home along paths laden with orange, red, and brown leaves. They smelled of spice and autumn. Now, sorting through the books in her locker, she thought about the afternoon ahead of her. The walk home would be nice, but first she would see if Mr. Goldham was in: her reward for the week.

No, she wouldn't need her math book; she'd finished her homework during study period. Maybe she'd better take her history book--no; that could wait until tomorrow. Sometimes when she went to visit him and he was through for the day, Mr. Goldham would offer her a ride home. She rarely accepted, saying she needed the exercise. She did; but more, she needed the time alone to readjust to his absence.

He had been her teacher a couple of years ago, when she was a sophomore. She'd liked seeing him every day in class. Now she only visited him once in a while, after school, so she wouldn't bother him too often. It was hard not to, though. He was practically her ideal of what a man should be.

He was even a poet. Well, she guessed he was a poet. He had to be. He was an English teacher, after all, and he was wonderful, and she thought being a poet was one of the best things a person could possibly be. Besides, Mr. Goldham looked like a poet, a New England poet. Green eyes, blond hair, full beard--he belonged hiking through autumn woods composing great art. Like Thoreau. Sometimes Alice showed him some of her poems. He never laughed.

She pulled her German textbook from the locker, and the new book she'd bought over the weekend at "Voices from the Other Side," a mystical bookshop. (Palm readings were held on Saturday afternoons.) From her sweater she removed the large, glossy metal pin with its photo of the smiling Swami Vivekananda. (A bumper sticker for her breast.) She put the pin in her locker. People had been snickering. Not that she cared: Swami had told them that the source of all earthly suffering was attachment. To be free of pain, she needed to be free of all earthly attachments. Still, she didn't want to talk about her guru with Mr. Goldham.

As she moved away from her locker, Alice saw a boy from one of her classes walking up the nearly-empty corridor in her direction. Her breathing quickened. She walked past him, raising her hand in greeting. He looked away as if he hadn't recognized her. She rubbed her right cheekbone with her partially raised hand, hoping no one had noticed.

In Thomas Goldham's classroom, the late afternoon sun spotlighted shafts of dancing dust. Mr. Goldham stood arched over his desk sorting through papers as Alice walked in.

"Hi," she said. "You busy?"

"Hello, Alice--no, I'm not too busy." He came around the desk and clasped her hand. The heat of his smile ignited her. "Have a seat." Alice sidled into one of the uncomfortable chair and desk combinations scattered in a messy half-circle around the room. Mr. Goldham pulled one opposite her and sat too. "Well, I haven't seen much of you this year," he said. "How does it feel to be a senior?"

They made small talk until he noticed her book: "What's that you're reading?"

"Huh? Oh, this? It's *The Aquarian Gospel of Jesus the Christ*."

"And what does all that mean?" he asked.

"Well," she answered, "this book tells everything that Jesus said and did during the years that aren't mentioned in the Bible."

"You mean 'the lost years'?"

"Exactly." She noticed the tiny brown-green lines radiating from the depths of his eyes. And then, embarrassed, she moved her own

continued on page 11



Nonconformity

ryn Deal

thinking more and more about "Daring to be Different." It seems as YRUUers we would like to think of ourselves as an all-inclusive group, an accepting, supportive community which respects the feelings, values, and needs of individuals. Yet there do seem to be standards set by each local group. Some groups listen to Chris Williamson together, while others listen to R.E.M. Some groups that I have visited have been the tattered jeans and t-shirts gang, whereas still others have the new age look.

All I can hope is that we will remember to look beyond each others' personal facades; to look deeper into our hearts and accept each other for who we are. This is much easier said than done, and we need to do it everyday, in our locals, in our districts, in our schools and in our jobs. Unless we can accept our diversities on a personal level, we will never be able to understand the larger issue of global diversity. Not everyone working for peace and justice is going to be wearing Birkenstock sandals.

THE COLOR BLIND APPROACH

by Richie Dawkins

Being one of the few young minority members of the UUA, it has never occurred to me until now to write about my thoughts, experiences, and feelings pertaining to "minority life" in the UUA. I think every minority youth in YRUU feels that this issue needs to be addressed at one or several points in time. So, without further ado, I am going to try to clarify my thoughts about being a minority youth in YRUU.

My lifestyle and moral values are unusual in one respect. I was born and raised in New York City, where I interact and deal with a wide variety of people who have different values, religious beliefs and customs. I think most people "label" themselves and others due to race, religion, or sexual preference. This is what differentiates my lifestyle from most other people in the City. My family and I were raised on the idea that I call the "Color Blind Approach." Yes--I know you are wondering what this means. The "Color Blind Approach" means dealing with people as individuals, not as labels. For example, my best friend Chris is white. Because I was raised in the "color blind" fashion, I react to Chris

as "Chris my best friend," not Chris my white friend. This is an unconscious reaction. I feel that it is wrong to judge (label) a person due to sexual preference or due to the way they look. If, as the saying goes, "We are all God's children," then let us practice what we preach. I know that UUism as a whole is a safe--and basically the best--environment as far as my viewpoint goes, but I sometimes fear being unconsciously labelled within our deno-mination. Let me explain a recent situation that made me feel this way.

It happened this year at GA during the business session. There was a resolution being discussed called "Comparable Worth/Pay Equity." It was created to eliminate sex-based wage discrimination among women. It was very clearly put that this resolution would pertain to all women, including those of all races, ages, and sexual preferences. During this meeting, a group of people wanted to put a clause into the resolution saying that the resolution would include "colored" women. I felt deeply offended and defensive about this for two reasons. It was already clearly stated that the resolution pertains to all women, and when words such as "colored" are put in, it defeats the purpose of calling this a

women's issue or women's resolution. I also felt that the only reason the word was being put in was to patronize the minority women and men who were there. I don't want to be labeled as a colored man, because we can all consider ourselves colored people. We are all unique in our own way, and I want to be counted as an individual, not as a member of a group.

I am concerned that people need to reach a higher consciousness as far as prejudice goes. I feel that if more people consciously used the "Color Blind Approach," feelings like the one I was experiencing at GA could be avoided. As far as my interactions in YRUU, I am happy, and I see more people in YRUU swinging toward the "Color Blind Approach." Maybe this occurs more often in our group because we are liberal religious youths, but I see a need for it in our denomination and definitely in the outside world. My values will never change as far as the "Color Blind Approach" goes.

I just want to close with one more thought. If anyone out there has opinions, questions, or thoughts about the feelings I have just shared, I would be happy to talk or write to you. I hope that my thoughts about minority life in YRUU are clear.

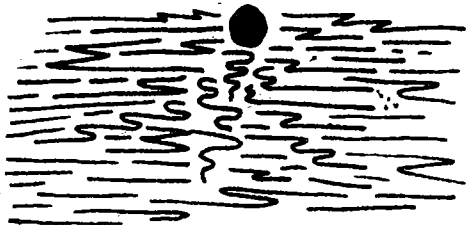
Introducing a New Code of Ethics

by Ellen Brandenburg

In the past couple of years the problem of sexual and other forms of abuse of children and youth has surfaced as an issue which Unitarian Universalists have found it necessary to confront. As much as we might wish to deny it, such abuse does occur within the context of our religious education programs.

In recognition of the responsibility adult leaders have for the nurture and growth of our children and young people, the 1985 General Assembly of the UUA directed the Board of Trustees to come up with a "Code of Ethics" which would apply to programs and events sponsored by the continental level of the UUA and also serve as a model for adoption by local and district organizations. The proposed code was adopted by the Board of Trustees at its June '86 meeting and is reprinted here for your information.

We recognize that the "Code of Ethics" is only a beginning. If our efforts to eliminate sexual and other forms of abuse are to be effective, there must be open and widespread discussion of its implications. You, as a young person, need at atmosphere in which you can freely voice your concerns without fear of reprisal. You need access to adults you can trust and an opportunity to learn what your personal and legal rights are. If you are a young person or an advisor to a group, why not use this code as a starting point for one of your programs?



Further explanation of the code may be helpful on a few points. First, who is considered a youth and who is an adult? We feel it is more important to think in terms of role rather than age in answering this question. For example, a 22-year-old who is acting as a youth group advisor in a local church would be acting unethically if he/she became sexually involved with an 18-year-old group member. Under different circumstances, with a different role relationship, this behavior would not be considered unethical at all.

Second, what is meant by "appropriate action"? This, of course, is a matter of mature judgement. For instance, in the case cited above the Youth/Adult Committee might decide the 22-year-old is not ready to assume the responsibilities of an adult role model; they might find a different youth group advisor without further repercussions. If a 35-year-old were having sex with an 11-year-old, legal proceedings could be in order. *It would be wise for anyone who is unsure about local laws regarding reporting of instances of abuse to check with a lawyer.*

This code is offered as one step toward ensuring that you will be free from exploitive situations which might harm your well-being. By discussing it you may gain the understanding and courage which will help you act on your own behalf should you ever feel violated.

Your comments and suggestions in regard to this code are most welcome.

CODE OF ETHICS For Persons Working with Children and Youth in UUA Sponsored Programs

Introduction

Providing leadership for and with our children and youth is a vitally important part of our religious community. There is no better general statement concerning what is expected in the relationship between adults and young people than the Principles of the Unitarian Universalist Association:

"We . . . covenant to affirm and promote:

- * the inherent worth and dignity of every person;
- * justice, equity and compassion in human relations;
- * acceptance of one another and encouragement to spiritual growth in our congregations;
- * a free and responsible search for truth and meaning;
- * the right of conscience and the use of the democratic process within our congregations and society at large."

Acting in congruence with these principles, the 1985 General Assembly of the UUA, in a business resolution entitled "Materials on Sexual Abuse," resolved

" . . . that this Assembly urges the Board of Trustees of the Association to develop, using qualified, expert, and involved sources, a code of ethics for persons working with youth and children for use in all UUA sponsored programs and as a model for congregations and districts to adopt."

In January, 1986, the Board of the UUA appointed the following people to be members of a committee to develop a code of ethics for persons working with children and youth:

Larry Peers, DRE at First & Second Church in Boston and counselor in the area of child abuse;
Rev. Ellen Brandenburg, Youth Programs Director, UUA;
Rev. Eugene Navias, Director, Dept. of Religious Education, UUA;
Kathryn Deal, YRUU Intern, UUA;
Gustavia Gash, UUA Trustee for the Pacific Central District;
Bert Christensen, UUA Trustee-at-Large from Canada.

David Levine, YRUU Intern, assisted with the project.

The Role of Adult Leaders

Adults working with children and youth in the context of our Unitarian Universalist faith have a crucial and privileged role, one which may carry with it a great deal of power and influence. Whether acting as youth advisor, chaperone, child-care worker, teacher, minister, registrant at a youth-adult conference or in any other role, the adult has a special opportunity to interact with our young people in ways which are affirming and inspiring to the young people and to the adult. Adults can be mentors to, role models for, and trusted friends of children and youth. They can be teachers, counselors and ministers. To help our children grow up to be caring and responsible adults can be a meaningful and joyful experience for the adult and a lifetime benefit to the young person.

While it is important that adults be capable of maintaining meaningful friendships with the young people they work with, adults must exercise good judgement and mature wisdom in using their influence with children and youth and refrain from using young people to fulfill their own needs. Young people are in a vulnerable position when dealing with adults and may find it difficult to speak out about the inappropriate behavior of adults.

Adult leaders need to possess a special dedication to working with our young people in ways which affirm the UUA Principles. Good communication skills, self awareness and understanding of others, sensitivity, problem-solving and decision-making skills, and a positive attitude are all important attributes. Additionally, in recruiting adult leaders we should also seek persons who 1) have a social network outside of their religious education responsibility in which to meet their own needs for friendship, affirmation and self-esteem, and 2) are willing and able to seek assistance from colleagues and religious professionals when they



become aware of a situation requiring expert help or intervention.

It is ultimately the responsibility of the entire church or conference community, *not just those in leadership positions*, to create and maintain a climate which supports the growth and welfare of children and youth.

Code of Ethics

With the aforementioned in mind, the following statement is submitted as a "Code of Ethics" for adults working with children and youth:

Adults and older youth who are in leadership roles are in a position of stewardship and play a key role in fostering the spiritual development of both individuals and the community. It is, therefore, especially important that those in leadership positions be well qualified to provide the special nurture, care, and support that will enable children and youth to develop a positive sense of self and a spirit of independence and responsibility. The relationship between young people and their leaders must be one of mutual respect if the positive potential of their relationship is to be realized.

There are no more important areas of growth than those of self-worth and the development of a healthy identity as a sexual being. Adults play a key role in assisting children and youth in these areas of growth. Wisdom dictates that children, youth and adults suffer damaging effects when leaders become sexually involved with young persons in their care; therefore, leaders will refrain from engaging in sexual, seductive or erotic behavior with children and youth. Neither shall they sexually harass or engage in behavior with children or youth which constitutes verbal, emotional, or physical abuse.

Leaders shall be informed of the code of ethics and agree to it before assuming their role. In cases of violation of this code, appropriate action will be taken.

GETTING THERE -- OR ARE WE?

Part 3 in a series about the Great Peace March by Dan Gibson

The road before us seems to go on for miles. Beyond all the corn fields I can see a small clump of trees. Is there a town there--or just a farmhouse? It'll be another 45 minutes before we get there, and the sight is so familiar that I put the thought aside.

Teo and I just keep walking, letting our thoughts wander through the plains. Usually we are goofing around or telling amusing stories to each other, but today is exceedingly hot and we have exhausted all subjects. Every once in a while a car or truck passes, and, like robots, we smile and flash the peace sign. There is no one ahead of us for at least a quarter mile or so. The same goes behind us. As usual, we have been sleeping late--usually until the

main march group leaves. Then we can walk at our own pace and talk to people on farms and in small towns. They are more likely to ask a small group of people what this march is all about than a large group. Over the Plains and Midwest, the March is more spread out. It is more reflective of the lifestyle of that part of the country. Often Teo and I will walk

with a small group of friends, but today, somehow, it's just the two of us. We'll catch up to a few more "stragglers" by lunchtime.

My mind is getting too heavy with thought. So much is happening in such a short time. Last week, we crossed the Mississippi River from Iowa to Illinois. That seems like a month or two ago. In another month--well, actually next



week--we'll be in Chicago. The exact opposite of where I am now.

"Teo," I said, breaking a long silence, "how am I going to explain all this to my friends when I get back home? I mean, I don't know if they'll know where I'm coming from--and what I've been through . . ."

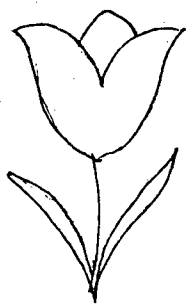
Teo pauses for a while. His stride appears to help crank out his thoughts on this matter. "Tell them," he starts slowly, "tell them that you have just lived ten years in the past nine months."

"Yeah . . ." I think, as the long road helps me drift back into reverie.

By the time you read this, the Great Peace March will have made it to Washington, D.C. (Hope I saw
continued on page 11



Expressions



Hi.
I'm seven.
Did you know
we used to play
with guns?
They were mostly
sticks of wood,
but Johnny had a
black plastic one,
and it looked pretty real.
Sometimes we didn't die
when we were shot
by wooden guns,
but we always died
when Johnny got us.

We got bored
with guns, though,
and Johnny's dad
got him a tank.
It looked pretty real, too.
It was green and brown and black,
and it made shooting noises
and sparks.
We played Americans and Nazis.
The Americans
always won
'cause they had the tank.
So we had to take turns
being American.
No one wanted to be a Nazi, though,
so we quit.

Johnny thought
we should try bombs.
He made us real neat ones, too.
Dirt and sand
that exploded
when we got hit.
We got a lot of sand
in our eyes.
But that was okay.
It was a good game.
At least the Americans
and the Nazis
were even.

One day
it was real good!
Sand flyin' everywhere!
We were all yellin'.
But nobody wanted
to die.
So Johnny put a rock
in one of the bombs.

Johnny's little baby sister
was crawlin' around
in the yard
'cause she couldn't walk yet,
and she got hit
with the rock-bomb.
It was real sad.
Johnny's mom cried,
and we never saw
his sister anymore.

Now we have to play
with guns again.

by Joy C. Brumbaugh

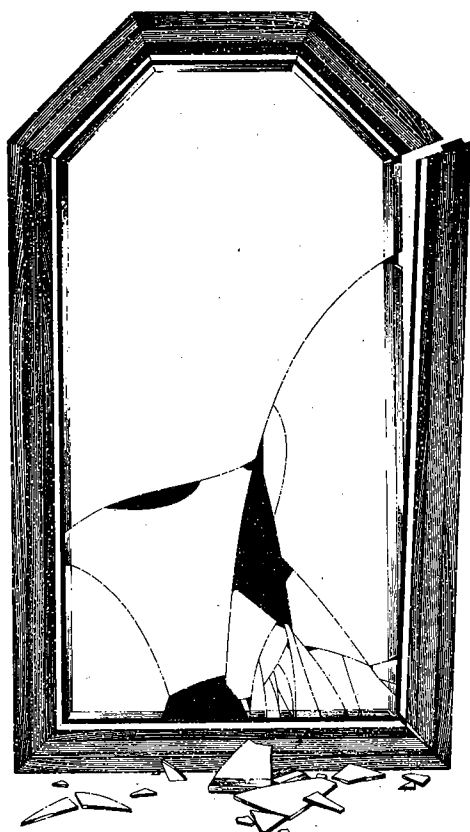
I am a falling star
Lost in a sea of millions
Never the brightest you see
Nor the one you cast your dreams
upon
You watch my decent
But never hear a word I am saying
Never see the life I am not living
Save me from a world
Of those who cared about me
But never for me
From those would be lovers
Who were just friends
Sweeten my life with comfort
Found only in a loving man's arms
And strength that can only be drawn
From the well within him
To no longer grope at life
Turning over memories like dead
leaves
In search of something new
Which the spring has promised
It's too late; spring has passed
And now my life, which was long,
Passes too quickly
I am the falling star
Which lived alone.

by Becky Silva

When I
was seventeen,
I saw
my Self
come toward me.
She wrapped
her arms
around me.
She led
me to

the place
that I like
to call
my home.

by Joy C. Brumbaugh



COMMOONION

August full Moon
light dancing inside
the floating stream
of elevator cloud
whispers pine and darkness,
piercing the web to dissolve.
Alone and female
so alone in the
clear cold calm
once in a while
again and again.

Weaving through this pain
are circles and colors
of Sunshine
the laugh
the space between us.
Cannot tell what's
dark what's light
just want to write.
just want to cry
just want to love
just laugh.

by Candace Corrigan

Body -

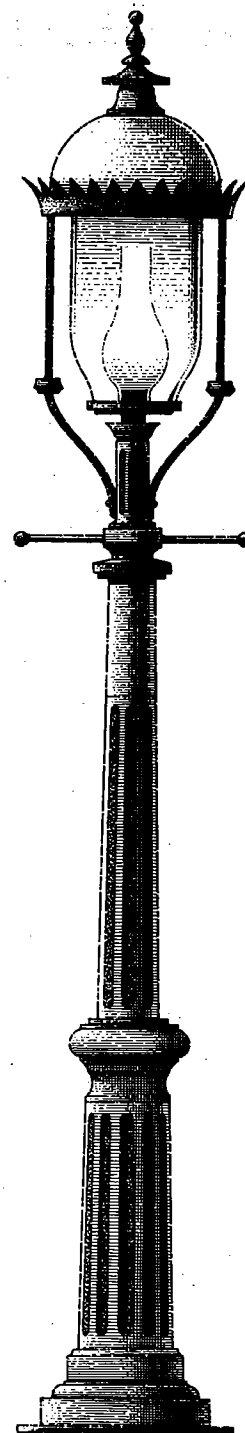
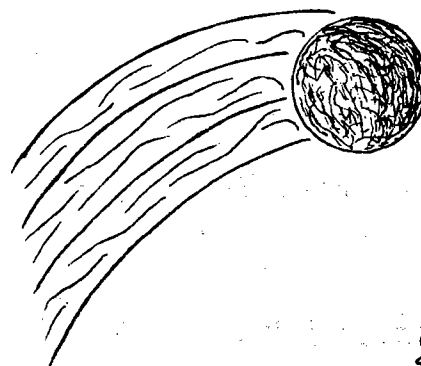
being,
living,
breathing,
the concrete life,
the believable form.
Substance in which
the mind and soul
thrive.

Mind -

learning,
knowledge of all
things,
past and present.
Holds the soul
sacred in a room
without walls
freely interpreting
the soul,
with visual clarity.
reaching,
searching,
becoming the
image
outside the body,
the image,
the so-called
illusion, that feels,
holds,
and loves.
the image,
the illusion,
which makes me
whole.

Soul -

by Tracy Stober



To everyone at Con-Con:

My personal got mangled in the mugbook. It should say (abridged version):

Thank you all for the community you've formed for me this week--the people I already knew and those I got to know. You helped me heal, and I needed that. Please keep in touch.

Love, Denise

To Jennifer's Touch Group:

Hey babes!

Sound familiar? You guys are soo sweet. Thanx for putting up with Anne and I when we had too much energy & bouncing off the walls.

Cantaloupe loves all you fruity people.

P.S. Hey Crispy, are you still dancin'? Save me a dance. Your wife deserves at least one.

Guess Who

Hints - Cantaloupe, the one with the camera, & I subbed for Jen the 1st night.

Tracy J

Hey, sweetie. Thanx for being such a sweetie these last four years. You are the VERY BEST and I love you - even though I don't always show it. Stay Sweet Always? What some grapes or peanut butter.

Love You

Your bestest

To the Death and Living workshop, Con-Con 1986:

You made me laugh, and you made me cry. But most important you made me think. I have never hurt, learned, or grown so much in a workshop in my life. Thank you for the walks, the talks, the hugs, the giggles, the tears, and most of all for the support. I love you all.

Anne Savage
Summit, NJ

I just wanted to thank all of you who helped me at the airport after Con-Con. Donna, Tony, Debbie, Stefan, Tracy, Michelle, Aimee, Tina, David, Scott, Tina, Lara and everyone else, but especially Jason, Colin, and Alisa, who were there from the beginning and understood why I was crying. Whenever I remember those 2 hours I will always know that I am loved and have friends wherever I go, 'cause you'll always be there in my heart. Thanx. I really couldn't have made it without you. I love you all.

Kira and Squishy Bear

Josh,

(My teddy bear) I shall never forget you; you are so special. I can't picture me in the coat when I wear it; I picture you. I love you dearly. Don't forget the sponge throw or the moonbow.

Your teddybearer forever,

Tracy

P.S. I'm centered and ready to roll.

OK, all of the people in the PNWD, my touch group and workshops, The Delta House Boys, the "car club," the "Kalamazoo ----ups," Collin C., Stefan, Jo-stuff and Joanne, the condom man, and of course BROTHER JACO. And all Con-Con'ers!

"Hold me

Darling won't you hold me

Oh, hold me

Never let me go

Take me

Darling won't you take me

Never forsake me

'Cause I love you so."

Love,

Alyx-Jym Schultz, "The Pres."



Leah,

Hey love, have you played Adam and Eve lately with leaves. You better hurry, soon there won't be any on the trees to use! Whoa! That could be interesting. I won't peak...

signed -

Me

Dear Eric D.,

You know who you are! And if you don't, it's okay; you're UU. Love and Pachelbel forever!

--Your psychic friend.

To anyone who would like my correct address (Sorry):

Leah LaCivita

KSU

Box 820 Wright Hall

Kent, OH 44243

Ann Savage--Metro NY

I miss you and your great wake-up calls (even if they weren't that effective).

Love you,

Leah

Johanne,

It happens at every conference. I miss saying goodbye to a special friend. At Con-Con it was you. You're a wonderful person.

I love you,

Leah

To Tony and Dylan,

Baby Beaureaucrats make better lovers and cow tipplers.

Love,

Leah

P.S. Stash snatching Dylan, Was it good???

Mademoiselle Alicia,

So whad'ya think? Groovy, eh?

Love and tall blondes to you!

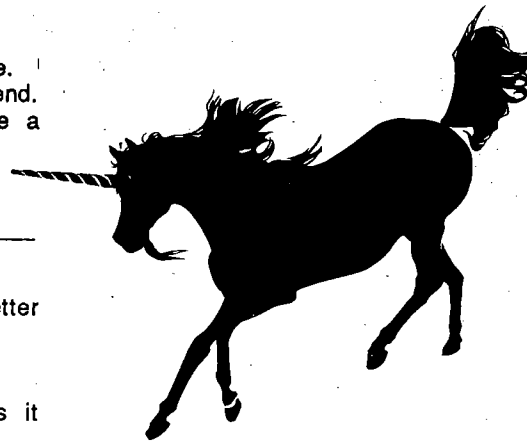
Immer Deine Freundin,

Joy.

Brian H. in Milwaukee: Keep passing those open windows... and take care of yourself!

Love and fuzzies,

Joy.



Dear CAT,

This is your subway-green-D-line-Newton - Center - said - hi - and - waved - friend. Do you remember me from a certain Arlington church December 1985 conference? I'm thinking about you, are the thoughts mutual? If so, let me know.

K. W.

Love, peace, and smiling stuffed turtles with fuzzies on top and a general HELLO! I MISS YOU! WRITE! is being sent from Kerry-Beth in Amherst, MA to, in no particular order except alphabetical: Amy, Becky, Coleen, David, Derek, Ellen, Elizabeth, Heather (how's Sir Teddy and the SWIMMER?), Jay, Jodi (is that an i or a y?), Joy, Kathleen, Kay, Kirsten, and Patty with her vegetable garden and anyone else who I met at GA and anyone else who'd care to write!

That's: 1150 Bay Road

Amherst, MA 01002

To Everyone I Don't Know:

I want to know you! What this world needs is communication. And if you write me and I write you, we will be communicating. Sounds great, huh? YES IT IS. Write Big or Small, ink, pencil, or crayon, readable (preferably) or unreadable.

Mark Des Marets

7405 84th St. E.

Puyallup, WA 98371

P. S. Remember: Solar Employs, Nuclear Destroys!

To all the Young Adults who attended SWUUSI 1986:

Despite the radiation, the sprained ankle, the broken toe, and Jose Cuervo, it was a fantastic week. Togetherness is awesome, isn't it?

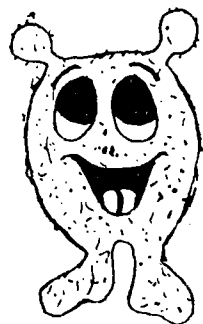
Love and "HAIRF"--C.W.

To J. S. bopping around England--

Hey! So here is your PRSNL. Keep in touch. Have fun with your f.h. I'll see you on cow pie hill with our mirror shot from Funderbay.

Luv ya,

J.R. in the middle of nowhere



To Keith / Kneith Knost / Keethee / K in Colorado...

Hi.

Love, Your favorite month.

To fellow IRFers -

We are an amazing group - so diverse, daring and striving to be united. I hope to see some of you in Dec/Jan '87 and even more of you at "KREAKTIV" next summer in Switzerland. You are all so special.

--Kathryn

Personals

To Everyone -
I LOVE YOU!!

Living in Budapest, studying Mathematics, and all alone! Write me!
Ben Ford
c/o Mrs. Zsuesza Bartha
MIKI-Math
Budapest, PF. 91
Hungary
(until Dec. 20)

Love, Ben

GTB--

Let's never give our identities back--I like yours just fine. Keep your ears in shape, and watch out for bears--do you have 'em up there?

Feedletwop,

You know who.

Givingtreebear--

Friend, you are precious to me.

Do not forget our light,

Do not forget our love.

Eaglebear

Dear Teddybear,

I didn't know teddybears could swim. Glad you enjoyed the beach.

LOVE always,

the hugger.

Hey everyone from deBenneville, Youth Council, and Con-Con:

WRITE me at 220 E. 89th St. #14, N.Y., NY; CALL me at (212) 289-5398 or I'll send you down the hill, extend debate, or make you a touch group leader!! I Love, Treasure, and Worship you.

Candace.

Dear Liz, Leia, Sabrina, Hojanne, Nathan, Scott, Josh, Stephan, Colin, Lynn, Arwen, Paul D., Jaco, Peggy--you made my summer superb!!

Candace

Hey Spiffy--yeah, you:

I love you forever and a day.

Peachy

P.S. Opus says hi and loves you too.

Feedletwop!

To all YC reps.

Hey you guys! I miss you! Thanx for being such a great family. And thanx to Scott and Dylan for letting me use your room until 4 in the morning.

Hey you buff chicks, buttcheeks, buff cheeks, butt chick, whatever we are, we are the Ultimate Ones. Write me!!

Love You All -

CMD Representative

To the UU in Washington,

Disney World? Mickey Mouse ears? Waterbed? 30 m.p.h? A&W? Empty cups? Gallon of cider? Energy? Cherry Wine? Charter buses? Help! What does all this mean? Please, tell me. Cotton balls? Teddy Bears???

From a Peoria UU

Joelle -

Let's pretend it's Labor Day, okay? Break free of oppression and panicattacks and other icky things as we skip the country. Can't think straight, y'know?

- Jaws

Reedie -

You're entirely too loveable.

- high school sweetie

Hey Con-Con goers!

An unmentionable person (Stephan) kind of cut off most of my address in the mugbook, and I know you've all been dying for it, so here it is! (I'm expecting some letters real soon-like!)

Love ya!

Becky Silva

3246 Los Coyotes

Long Beach, CA 90808

David B.,

FEEDLETWOP and all that mushy stuff!

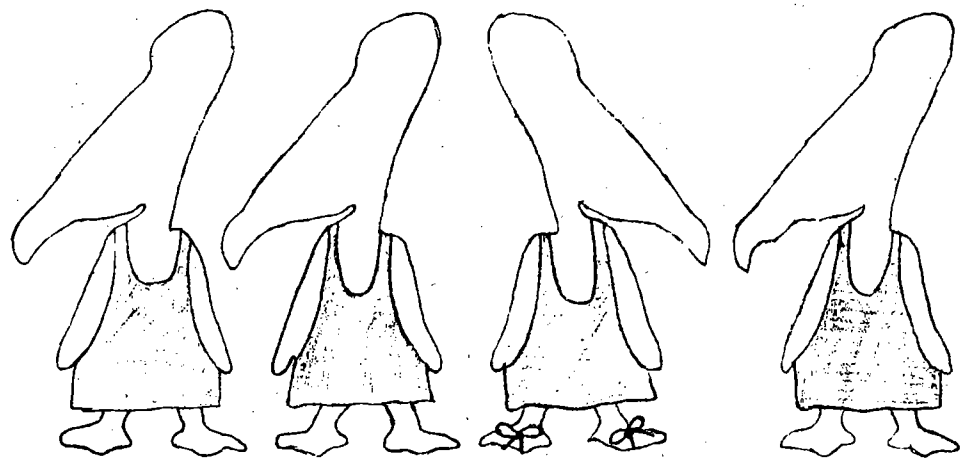
Love, B.S.

Nathan A,

Steal any bumper stickers lately? Or eat with red chopsticks? Would you like a dinner mint? Hell no, just give me a beer. Stay Sweet.

Love ya,

Tinal



YRUU

continued from page 7

eyes to the curve of mustache curled over his lip.

He tried to draw her out: "So how did the author of this book find what everyone else had lost?"

"Well, it's all in the akashic records." She glanced again at his eyes and saw that the term meant nothing to him. She tried to slow her breathing and stared at the few strands of white hair scattered through his yellow ones. "See, the akashic records hold everything ever said or done or thought, ever. They exist in the astral plane. I guess the author studied the records on an astral trip." Her eyes chanced another quick visit with his.

"What?" he asked. (She took it as more question than exclamation.)

"You know--an 'out of body experience.' The writer's spirit visited the astral level of reality and looked at the akashic record of Jesus's life, and then he wrote it all down when he was back in his body." She paused, then added, "Of course, I'm not very far into the book yet."

Thomas Goldham stared at her as the edge of a passing sunbeam gleamed briefly against his wedding ring. Then he laughed. "You don't really believe that crap, do you?" he asked. In shadow now, his ring seemed dull.

Without its armor, Alice's chest tightened. She knew she would never forgive herself if she cried in front of him. "Well, why not?" she asked slowly. "Anything is possible. How do you know it's not?"

"Because, Alice, it's--because it's ludicrous."

"But--but look at Einstein." She had to stare at the dingy linoleum squares of the floor to keep track of what she was saying. "He believed that if you could go fast enough and far enough into space, you could see and hear things that had happened on earth thousands of years ago."

"But Alice, that's pure theory. Einstein never said he saw the past."

"No, but doesn't it make you

wonder? I mean, there's so much that should be theoretically possible. So who's to set the limits?" Looking up, she saw alarms ringing in his eyes. The day had rusted; she felt cold. "It's late," she said, and gathering her books, "I'd better go."

Let me drive you home," he offered.

"Well--" She considered. The sun was gone; she'd lost her appetite for the delicious ache of her walk home. "Okay," she said; "thanks."

Swami Vivekanand is right, she thought in the car. Attachment is the source of all betrayal and sorrow.

Several days later, Alice waited in line to buy lunch in the school cafeteria. Out of the corner of her eye she saw him pacing a few yards away. His turn for monitor's duty. She turned her head so that he would not think she'd seen him. How could she ever speak to him again? Everything now would echo across a vast, empty chasm. He would never understand, and now he would think her an idiot.

She bought a miserable peanut butter and jelly sandwich and sat alone in a dreary tile-and-cement corner.

"Alice..."

She looked up. It was Mr. Goldham.

"Alice, the other day--I just wanted to tell you how sorry I am."

She always wanted to cry if someone was nice to her when she was depressed. She managed to say, "Thank you. I was kind of upset."

"I know," he continued. He looked very small at that moment, but he had never looked kinder. "I shouldn't have laughed at you. I guess it's just that I think of you as a friend, so I told you what I really thought."

"Gee... I--thank you." Alice's lip was on the dangerous verge of quivering.

"Still friends?" he asked.

"Of course," she answered.

"More than ever."

Young Adult Network Ohio-Meadville Report

In May of 1986 at the Ohio-Meadville District Board of Trustees' meeting, the Board approved the creation of a new young adult committee. The proposal was made by a task force of adults and young adults which formed at a leadership conference in December of the previous year. The OMD Unitarian Universalist Young Adult Network was formed to serve a long-neglected group of young adults (ages 18-30) and was charged "to plan, co-ordinate, and implement activities and programs to serve the social and spiritual needs of young adults in local churches and on campuses."

The committee was formed for several reasons. The task force noticed that many UU young adults entering college or having graduated from high school lost track of Unitarian Universalism and only returned to church, if they did return, when they wished to involve their children in the church. We formed a committee that would deal with the problems created by this situation which is by no means new

to Unitarian Universalism. We made the basic assumption that most people in the 18-30 age bracket would be more receptive to primarily social events. Since our goal as a committee is to keep young adults in touch with Unitarian Universalism and other UU people, the social approach would be the most practical method. Our own committee felt a necessity for a winter leadership conference for local and campus representatives plus a spring conference which is mainly social in nature.

We want to let people know what our district is trying to accomplish, and we especially would like to network with other districts as to how their programs are or should be running. We would encourage anyone with any interest or knowledge to share with our committee to contact us at the following address:

UUYAN
c/o Ohio-Meadville District
760 East Broad Street
Columbus, OH 43205.



continued from page 8

you there.) As I write this, the March is camped along the shore of Lake Erie in Cleveland, Ohio. There are countless experiences behind us: the Mojave Desert (see last issue); those beautiful and healing Rocky Mountains with their wonderful small towns, such as Vail, which put us up in condos for two nights!; the warm and welcoming city of Boulder; the city of Denver; those endless plains roads in the hot sun; the surprisingly open and enthusiastic state of Iowa; the apathetic yet nuclear-free city of Chicago; and the Indiana Dunes on Lake Michigan (I didn't even know Indiana had beaches!).

I've met ski bums, forest rangers, local "hicks," farmers, radical Catholic activists, locked-out steel-workers, and die-hard conservatives. It's going to take a while for me to digest everything that has happened.

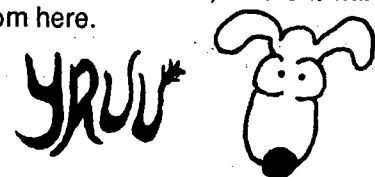
What I often wonder, though, is how much of an effect the March is having on nuclear disarmament. It is so hard to tell when you are in the middle of it. I know we get a lot of local coverage when we pass through a community, but we get very little national coverage. A reporter from the L.A. Times says we aren't "tragic" enough and that newspapers only like to report disasters and mishaps. As I recall, the only time we got full national coverage was when our original sponsoring organization, Pro-Peace, went bankrupt while we were in the desert. (Rumor has it that many people have continued anyway!) Even when we do get coverage, it's about the march itself

(how we eat, camp, live, etc.) rather than about the "controversial" issue of nuclear weapons. Heaven forbid that we should mention something that people don't want to hear, such as concern for the continued life of this planet. Anyway, when millionaires control this nation's media, what should we expect? The truth?

On a more human level, I know we are affecting people's lives. I've seen it. And people have kept reaching out to us. Whether in the form of offering a bed, shower, and warm breakfast; a donation of fresh blueberries; a swimming pool at a rest-stop; a free beer at a bar (I'm 23 and the comedy group I'm in does a lot of gigs), or someone's back yard on the Mississippi so we could float luminaries down the river on Hiroshima Day--the people have been with us. We are common folks walking for and working with other common folks.

Right now, I can only hope that something productive will come out of this march. At least I've grown from the experience--and I'm sure the 750-plus other marchers have, as well. Watch out--we are about to disperse and spread out all over the country!

Next issue: A Look Back--including reports on New York City; Philadelphia; Washington, D.C.; the future of the March; where it will go from here.



[illegible]

Please send any information to:

[illegible]

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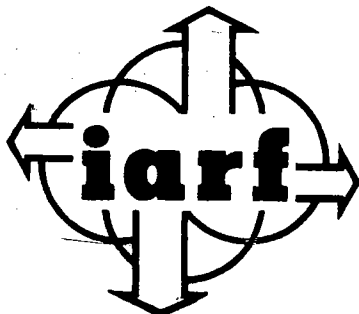
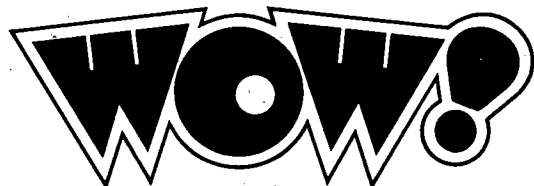
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Striking 2 1/2 " turquoise and indigo YRUU buttons, and turquoise and green International Year of Peace YRUU buttons, may be purchased for only 50 cents each from the YRUU office! Beautiful 100% cotton T-shirts, emblazoned with the YRUU logo and "Young Religious Unitarian Universalists" in 2 color silk screened design, are available for only \$7.00 each! Colors are lilac and black on white, or white and black on red. While they last, both colors are available in medium, large and extra-large.

Mail orders to YRUU Enterprises, Unitarian Universalist Association, 25 Beacon Street, Boston, MA 02108.



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.

Youth Staff Position

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 creativity 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 carry out the administration of Young Religious Unitarian Universalists. Duties will include but not be limited to: preparing 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: \$9420.00 (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 would 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 April 15, 1987 and sent to :
YRUU, 25 Beacon St., Boston, MA 02108.

A special, high quality, limited edition, unedited Con-Con '86 mugbook. Higher quality photos! More poetry! All the personals! -- \$4.25

Black and White Con-Con 1986 group photographs. You can see their faces!
 16"x20" -- \$12.00 8"x10" -- \$4.00

Con-Con 1985 coffeehouse tapes. Need we say more? -- \$4.00

Make checks payable to: Stefan Adler, 2223 Curtis, Berkeley CA 94702, (415) 845-4936. All prices include postage. If you need to change mugbook information send corrections *immediately*. Deadline is 10 days after my receipt of *Synapse*.

The Unitarian Universalist Service Committee is planning a youth study tour to Anguilla in the West Indies. Learn and share with Caribbean teens what it is really like to live in the so-called tourist paradise.

Estimated Cost: \$800 (round trip from the East Coast and local stay)

Approximate time: End of July, First of August--Carnival time in Anguilla
(7 to 10 days)

The trip will include orientation on tourism, colonialism, the Caribbean's African Roots and perspectives on development and social change in the area.
For more information on the tour, application and selection process, contact:

International Programs
UUSC
78 Beacon Street
Boston, MA 02108

Our CHILDREN'S CRUSADE FOR PEACE has material we want to share with you--particularly if you have thoughts you want to share about how the children of the world can organize and end the nuclear madness that we are being left with and forced to deal with. Please send us a SELF- ADDRESSED STAMPED (business size) ENVELOPE along with your comments to: CHILDREN'S CRUSADE FOR PEACE, Box 123, Iowa City, Iowa 52244
