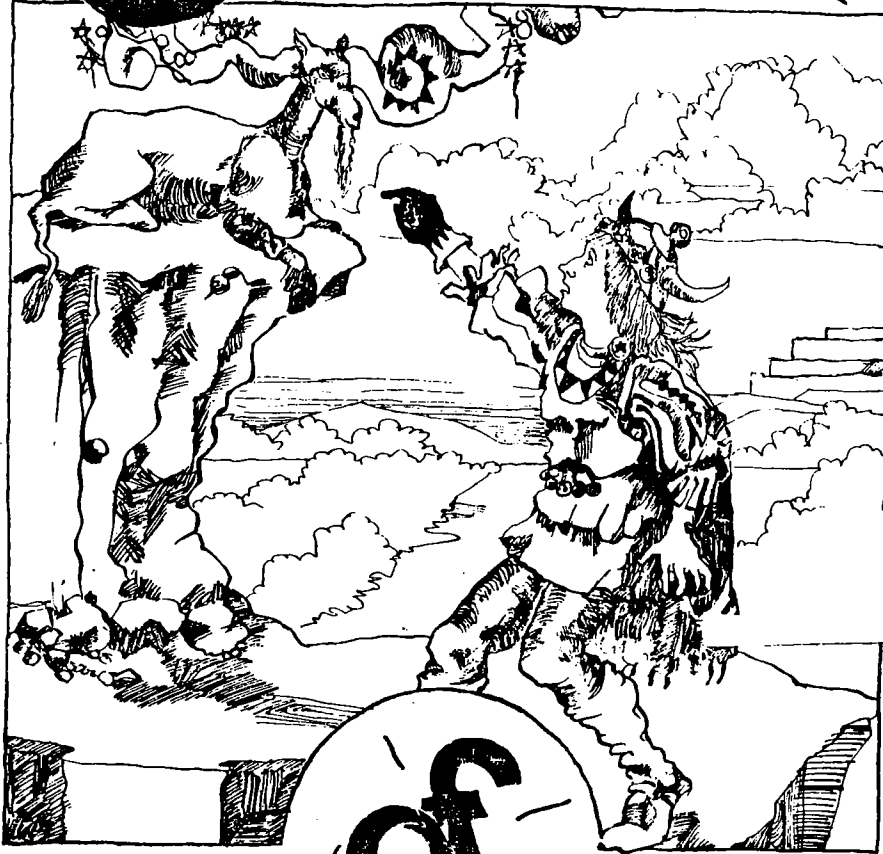


Cream



of People Soup

FORTIFIED WITH FEATURES ON:

L.R.Y. L.R.Y. Structure
The New Community
Smoking Dope
Social Actions

New Programs
Origami
Advisors
The Youth Caucus

Volume II, issue 6 August 1975 PRINTED IN U.S.A. FREE!



Clarifying Basic Questions (WHAT IS L.R.Y.?!)

Catch your breath and hold on to your tomatoes! NO, the ultimate, long searched for answers are nowhere, nohow contained/confined herein! The following is but a word on L.R.Y. ideals and structure.

The ideals- The ideals of Liberal Religious Youth Incorporated are elusive and undefined and yet there is something about the organization that can make it an awakening encounter. That something may be the desire to initiate change in ourselves and in each other by investigating alternative ways of being and opening ourselves to new experiences. For some that simply translates into the relief of having an accepting sharing peer group, while others see it as the beginning of a life-long pattern of change and growth. Whatever LRY comes to mean to you, we would hate to see you post-poning that question while you're wading through questions about LRY structure, because that, we can attempt to define.

their members alternatives to a possibly otherwise limited highschool/adolescent experience. See New Community articles.

THE FEDERATION Each federation is made up of at least thirty members, three local groups and some form of committee that works to serve the interests of the local group member. This is usually done through weekend conferences that give the local group member more time and more people to further explore with. Conferences generally have themes and workshops that are planned to facilitate a comfortable exchange of feelings, thoughts and ideas. Federations also put out newsletters, mailings, and coordinate local groups.

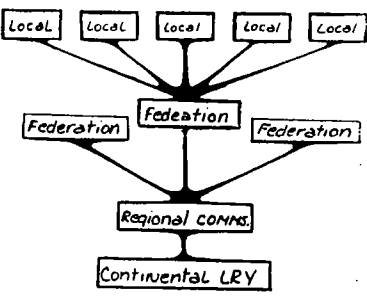
In the past few years, there has been a lot of experimenting with alternative governing processes throughout every part of the LRY structure. Before, most fed's had presidents, secretaries, treasurers etc. Today, there isn't any such general rule, except that the changes have been made in efforts to move LRY further away from traditional hierarchical structures and toward a more balanced, community-run family of friend.

THE REGION A region is made up of at least three federations and its purposes are to serve the member feds, but its means are the most ambiguous part of the LRY structure.

In New England, where it is possible to travel through all of six federations in one day; the region is a very strong point in the structure, but even there, its responsibilities and means of fulfilling them are under scrutinous review. In the midwest, where Edmonton, Alberta belongs to the same region as New Orleans, the problems are very different and the object of even having a region there is what's under question. One means through which all regions try to serve federations is to plan or sponsor conferences in efforts to unite LRYers over a larger area.

"CONTINENTAL" In quotes, because no where in the constitution does the word refer to anything but the LRY Continental Conference, the biggest, annual gathering of LRYers from all over Canada and the U.S. The word, however, is commonly used to refer to the Executive Committee or the Executive Committee and the

Board of Trustees. What are they? Well, the Board of Trustees is made up of about 25 Federation representatives who meet at least once a year to review LRY problems and programs, and decide what should be the methods employed to do the most good for the members of the organization. The board 1. elects the members of the Executive Committee 2. Whom are individually called Executive Directors of their specific fields 3. whose duties are to carry out the board's directives. The Board of Trustees and the Executive Committee work together to serve the whole continent by creating programs, sending field trippers to weak areas, producing packets, handbooks and this newspaper and corresponding with those who write. Some of the work is handled by special committees of the board, for help and information but the bulk of it is done by the members of the executive committee who live and work in Boston. The directors work full time for one year. This year, room and board has been extended to volunteers who spend afternoons, weeks or months working for LRY and receive room & board and a small salary. It is hoped that, in the future, more people will be involved in the central or "continental" office, either by volunteering to develop more programs back at the grassroots or by coming to Boston to help.



THE LOCAL GROUP In every Unitarian Universalist society throughout Canada and the U.S. there is potential for a local LRY group to exist. A local group plans weekly meetings at which members come together to discuss interests, share in personal growth, involve themselves in social actions or socialize for just the sake of good times. Many local groups become "extended families" and offer

The address of the central office is:
Liberal Religious Youth
25 Beacon St.
Boston, MA 02108

By
Beverly treumann

LRY Autonomy

Liberal Religious Youth is a corporation made up of, and run by high-school aged youth. Few other youth organizations, if any, are truly run by youth from the first most basic functions of local organizing to the central corporate office where the work is full time and requires the skills of individuals who can serve and perpetuate the growth of a continental organization.

Because LRY is so self-governed and because no LRY officer, duly-elected, is over twenty years old, there is great opportunity here for individual youth to initiate and direct their own activities. At every level, LRYers choose their own structures and leaders, develop and write their own programs, newspapers and constitutions and pursue their own ideals and goals.

This autonomy is one of the most vital aspects of LRY. It is what can make LRY an empowering experience for the individual because as autonomy gives us the freedom we strive for as youth, it also requires us to take responsibilities for ourselves and for our actions. As we experiment with our young skills, we learn from both our successes and our failures. LRY's autonomy insures us a relatively secure place among peers where we, together, can question, experience and grow.

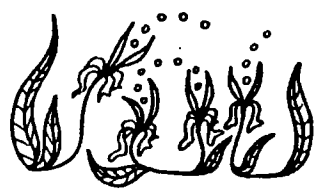
Beverly treumann



continued from page 4

I hadn't realized LRY's potential. Bill, and to everybody who fits Bill's Description of a bored LRYer, maybe you haven't looked into LRY's full potential to help your life. Give it, and us, the people of the world, another.

Gregg Ward



Dear Soup, This summer I've spent a lot of time here in the Continental Office, and one day I happened to stumble upon the article that Gregg Ward wrote in response to Bill Cameron's article that was in the last Soup. I read Gregg's article and I started to do some thinking about myself and LRY and LRYers. I had done a lot of thinking after reading Bill's article, and Gregg's article spurred me into thought again.

The conference Gregg referred to was also my first conference. I hadn't been sure that I wanted to go, and I was somewhat Shang-hai'd into going to that conference. When I finally got there (via a comedy of errors) I was almost sure that I didn't want to be there and this feeling was made firmer when I walked in the door and saw tens of people screaming, hugging and kissing each other hello, and generally being a bunch of really weirded-out hippies. That weekend was one of the strangest I've ever experienced in my life. Since my first conference, ten months ago, I've spent hundreds, no, thousands of miles on the road going to twenty-four more conferences all over the East Coast. I've caught the LRY fever and it will never leave me, but it will change. I've learned a lot about myself, people, and the LRY lifestyle. I've tried to return some of my energy to LRY not only for my own learning experience, but also to see that new LRYers can learn.

I don't think Bill was saying that LRY leaves after one's peers leave. I think he is saying that the departure of one's peers is just one thing that helps to spur a person into starting to evaluate their position in LRY, what more they can learn from LRY, and what more there is for them to do in and with LRY. Sometimes the person realizes that that is the time to start working for LRY, i.e. running for a Continental Executive position, working on Fed. or Regional Boards, or trying to help new LRYers at "first conferences". Sometimes that person realizes that they can still learn a lot from LRY. And, sometimes the person realizes that it is time for them to say good-bye because LRY is no longer helping them to learn all that they need to learn.

Gregg, just because someone realizes that it's time for them to move away from LRY doesn't mean that they're a "bored LRYer". It doesn't even mean that they will necessarily move away from LRYers and the LRY lifestyle that they've loved so much. It just means that they feel ready to learn from other situations and other people. The fact that they've decided to depart from the group usually means that they have looked into LRY's full potential to help their life and have come to the conclusion that LRY has helped their life as much as it can. They've given LRY and the people many "another tries" and those tries also helped them make their decision to leave.

Maybe I'm wrong in what I've just said, but LRY is a learning experience, just as school is, and once someone feels that they have learned as much as they really can, they decide it's time to go on to other learning experiences. LRY teaches a lot, and it's a good place to be, but there is a time when one feels that departing is the best thing to do. You even learn from moving away from LRY.

Statement To Inform

Date: 6/10/75
From: Youth Adult Committee Meeting
To: Youth Adult Committee Members
To: General Public

The role of YAC and youth autonomy was discussed as was the present status of LRY and SRL. It was suggested by Gordon McKee-man and approved by the YAC members that a suggestion be made to SRL regarding the task of the person in the SRL office beginning next fall and programming for college-age youth. The text of this proposal as finally accepted is as follows:

The Youth Adult Committee agreed to allocate funds for the employment of and operation expenses for a person to aid in the formation of college-age groups and in providing them with resources to assist them in organization and program activities. This decision will be communicated to SRL so that it can make decisions about its own continuing activities in the light of this intention of the Youth Adult Committee.

On August 24, 1975 the SRL Continental Conference, will:

1. Decide what is to be done with the corporation SRL, whether it should continue or cease to exist.
2. Decide on the proposal of the YAC.
3. Decide what will be done with the Endowment Fund.

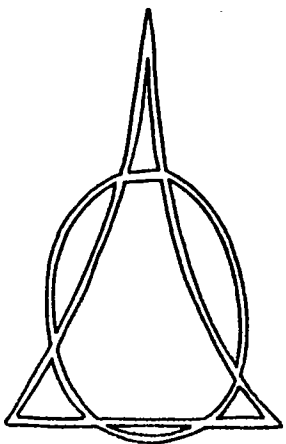
SRL has taken many forms through the past years. This change is an important one. We need your help and interest. We need you to come to SRL's Annual Board Meeting and more important, we your diverse input to help decide its course of action.

Any questions concerning SRL, its corporate status, past activities and functions or any other material that might be informative in helping you to put together a proposal of your own can be sent to SRL, 25 Beacon St., Boston MA 02108.

It is important to state that the future of SRL not be solely directed toward 'college-age peoples' BUT ALL PEOPLES!

CONTINENTAL CONFERENCE INFORMATION:

August 24-30
Fee: \$45. Make checks payable to "Cont Conf Fund" c/o SRL 25 Beacon St. Boston MA 02108
Site: Rowe Camp (Berkshires) Kings Highway Rowe, MA 01367 (413) 339-8376



What Berlitz Won't Teach You

By Sandy Rosenberg

To most world travelers, Berlitz can supply a quick orientation to the languages that one might encounter. There is one language which no Berlitz course has ever covered, L.R.Y.

The term L.R.Y. (el-are-why or ler-eye) in itself requires a definition. The literal translation is Liberal Religious Youth, however many linguists have also translated it to mean Leftist Rumanian Yodlers, Little Red Yo Yo's and a variety of other deviations. Hopefully a more complete definition will soon be available.

Many other L.R.Y. terms use the initial form. Among them are:
U.U. (you-you) Unitarian Universalist
U.U.A. (you you aye) Unitarian Universalist Association

BOT's (bee-oh-tease) The Board of Trustees meetings. The BOT consists of federation and region representatives who meet at least once a year to choose programs, priorities and executive directors.

LDC/LTC (el-dee-sea) (el-tee-sea) Leadership Development/Training Conference
G.A. (jee aye) General Assembly. The yearly gathering of U.U.'s (see above)

YAC (why aye sea or ysk (more accurate)) Youth Adult Committee

Many of the terms used in L.R.Y. deal with the subdivisions of L.R.Y. society and their gatherings. The smallest of the subdivisions is the local (group) (pronunciation varies). A local consists of individual L.R.Y.ers who come together about once a week. Most locals attract youth from the same city or U.U. society.

The next larger unit is the federation or fed, it's abbreviated form. A fed is made up of several locals and generally covers an area of one or more states. Some federations are referred to in their initial form such as JAF (Jersey Area Federation) or CMF (see-em-ef) (Central Midwest/Massachusetts Federation). Other federations, such as Sunco, have more Anglican names.

Federations gather together into regions. All of these together complete Continental L.R.Y.

L.R.Y.ers gather together at conferences (long conferences are sometimes referred to as camps). A conference is a weekend gathering of L.R.Y.ers usually from more than one local. Conferences have themes and related activities. Some examples of themes include creativity, sensitivity, revolution, new community, sexism, recreation, and sexuality. The largest yearly conference is the Continental Conference which is always held in August. Each year it is held in a different part of the North American continent.

Continental L.R.Y. is run by an executive committee or exec com (eggs-ek com) which is chosen by the BOT. The exec com address is "25", the short form for 25 Beacon St., Boston, MA 02108. The exec com is made up of three or four L.R.Y.ers who work full time for L.R.Y.

One of the most confusing linguistic facts about this community which stresses individuality, is that all of the nationals are referred to as Joe Taco or Suzy Cream-cheese. Usually, the term Taco is reserved exclusively for the continental exec com members. Tacoland refers to the continental apartment, the home of the Taco's and various refugee L.R.Y.ers.

Hopefully this article will aid you in your quest for growth within L.R.Y. So as to protect the world at large from further contamination, please memorize this article and then eat it.





A FOOL'S REFLECTION OF THE LRY EXPERIENCE

by Timmer Feldhausen

For the last few months I have been thinking alot about the past years I've spent in LRY; the successes, the failures, the experience of it all. I felt, in my hindsight, that an explanation was due to this organization that so effectively taught me the importance of thinking, feeling and finally, acting on the resulting impressions. The fact that many people who have been involved in LRY have found why, for them, it wasn't a complete ideology and have left often regretting their involvement inspired me on to presenting in this article a bit of analysis. So, without any further ado I give to you my impressions and thoughts of the people who helped to see me through my adolescence. thusly...

One day, several years ago, a friend of a friend took me from my semi-suburban home to the Unitarian Universalist Church. The old building had many curious corners and was filled with just as curious people who filled the many curious corners. There was a dark young man who dressed in a boy scout shirt and at least one hundred different obscure buttons that were attached to a wide band

that crossed his chest, was singing with excited clarity from a Jesus Christ Superstar song book while flitting from one group of people to another. He soon made it around to me. In noticing my confusion over the conference, he stopped in mid-verse and began spewing trivia all over the both of us. He would interject at times, things like, his name, that he was from Westport, Connecticut and that he knew everyone and their mother. The rest of the day continued in similar fashion. Though, most people seemed to be warm and loving and all were for the most part considerate. They were, according to all the definitions I had known, insane. There seemed to be a method to these people's madness that I did not understand.

Seeing that my interest had become a captive of LRY, my friend of a friend suggested that I might like to go to the local meeting with her the following week-end; I agreed.

The meeting turned out to be nowhere near the level of bazaar, but entertaining chaos as was the weekend conference. Instead it was closer knit (me to one, rather than one to one hundred) and had a much less frantic pace. Before I knew it, the common discomfort of being with new people was gone. I found that they were running a coffee-house every Saturday night and just as quickly, I became a full time supporter of it.

This was the beginning of my sort-of-second life. The first part had been primarily centered around my large Roman Catholic family and a private school named Bishop Duffey High.

My introduction to LRY had come at an oportune time. Incidents that had happened in Detroit, Washington, D.C. and many college campuses over the Vietnam war were gathering momentum. The tune was revolution, thinking, living and governing. The hint that there was

something other than a mass-media riddled consciousness, family and social life was firmly implanted in me. The problem was, though, that this revolutionary movement of people and thought was covered up, pushed aside, and all but denied by the media and teachers that were most easily available to me.

Each of Canada and the United States is still unaware of this movement or if they are they don't care to understand. For me, the myths of grade school, high school, college, marriage, work in some company until you're sixty-five and slowly die are hard ones to swallow. The capitalist instilled values of buying happiness produces an insensitivity to our deeper inner feelings, our surroundings and to other people.

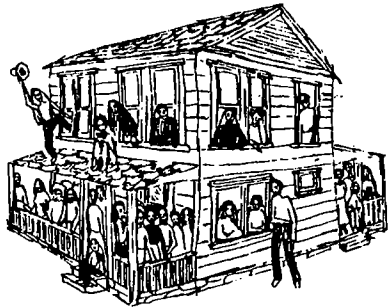
I was slowly being suffocated and I needed a place to turn. Because LRY was clearly part of this revolutionary spirit, I turned there. LRY was urging me to become more aware of myself and my surroundings. Not only was this urging there, but also given freely was the love that I needed to let down my defenses. LRY offered a different type of criticism than I had been used to... I was expected to be sensitive rather than successful; it was an attitude that allowed me to test my skills without so much fear of failure.

This new security encouraged me to become involved with the organizational side of LRY. Leading workshops and helping to run conferences occupied much of the next three and a half years of my life.

LRY's ideals (ie, cleaning up your act, sexual liberation, learning to communicate your thoughts, feelings, and ideals, community living in love) are very elusive things. One obstacle that I found that was really discouraging in pursuing these ideals were the all-too-many people who weren't into pursuing them.

THE Clearinghouse

A RESOURCE SERVICE



For the purposes of this letter, the definition of a religious person will be: a person who 1) knows and continues to re-evaluate their beliefs and values and 2) has made their lifestyle reflect them.

Basic Purposes

The Clearinghouse was conceived at the 1973 Continental LRY conference because although LRY has helped individuals to develop their own values, it has done little to help act on them. This may not be the place for LRY, but it does little good for a person to develop their "religious" insight without continuing to develop their "religious" life. The Clearinghouse was formed with the intention of connecting individuals with other individuals, groups and/or resources which can help to empower that person to live according to their beliefs. It is in essence a reaction to the realization that a "New Community" reflecting our needs and values is not being formed around us and if it's going to happen we are going to have to do it.

Long Range Goals

When the Clearinghouse has built up enough resources to split off from LRY, it could have its own formation conference and begin to serve a larger constituency, including LRY, former LRYers, and others. It could coordinate a network of communities

aiding each other and potential communities, to make community living a viable lifestyle in this culture, and a reflection of the beliefs of those involved; co-ordinate people interested in progressive legislation; infiltrate the media and basically all sorts of idealistic stuff.

What Happens To This Form

The questions on this questionnaire are designed to enable the information to be listed most efficiently, yet the form is not intended to restrict anybody. For anything that you think could use more response please feel encouraged to enclose another piece of paper.

Please answer all the questions relevant to you, and try to fold and return it in the next two weeks; but do not return it if you don't finish it in the next two weeks, (get it?). As well we would ask you to enclose two 10 cent stamps with your form. The reason for this is that our budget is pretty low for the things we want to do and postage looks to be about our largest cost. By enclosing the stamps you will cut the cost of processing the form in half.

The Questionnaire

First we will try and sort it out and send your name to the various offices of the clearinghouse (education, hosting, social actions, etc.) so they can get in touch with you. If you answer yes to some questions you will receive another questionnaire as our questioning is rather sparse in some areas. You will also be receiving a newsletter telling you what kind of progress is being made and what resources we have available. Near the end of May we hope to have the first catalogue done and in the mail.



STAMP HERE

CLEARINGHOUSE

c/o LRY
25 Beacon Street
Boston, Mass.
02108

fold here

Very Important!

Name: _____

Address: _____

Town: _____

State or Province: _____

Zip or Post Code: _____

Phone: _____

Attitude: _____



SMOKING DOPE



I have often been asked, "Why do you smoke dope?" The answer I usually give is; "To get high." The more I think about it the more I am inclined to say that smoking is not just for getting high, but it is also something that helps find a common denominator in a relationship. As a matter of fact, I very rarely get high by myself. I feel it is an experience to be shared; that almost anyone who wants to can share with you. It is a gesture of friendship to someone who you have just met, or a reaffirmation of friendship with someone you know. I feel my best highs are when I do something with the people I have smoked with.

Even the process of smoking dope is a sharing experience. The joint, pipe or whatever is used, is lit, and the communion begins. It is passed from person to person, hand to hand, until everyone is properly intoxicated or the supplies have run out. This ceremony, although it is almost always lightly taken, induces a closeness in any relationship. This closeness is extended because the people who are now high are at a common level. What I mean by this is that although peoples' thoughts may be very different, they feel a community in the easy-going acceptance of these thoughts and even the willingness to groove on what people around them are perceiving.

I have excluded the whole thing of what dope makes you feel like as far as your personal high. But I feel that this is hard to describe and that it is something you have to experience for yourself. I would also like to say that I think that people who have to smoke dope to get a good thing going are missing alot of the important parts of life, and that people need to leave themselves susceptible to highs that are not induced by dope in order to avoid stagnation. Because LRY can provide a conducive environment for such highs. I am against smoking dope at LRY functions.

Peter Halven

DOPE GAMES PEOPLE PLAY

After thinking about it and talking about it and watching it in LRY for years, I have come to the cautious conclusion that our much discussed "dope problem" has actually got very little to do with dope itself and instead is a problem that stems from all of the social attachments that come along with drink and smoking. For example, I remember when I first outgrew my Jr. High School morality and began to notice that most of my friends seemed to spend an awful lot of their time getting drunk or getting high. A friend of mine explained it to me once by telling me that "there's nothing nicer than getting drunk in a roomfull of friends". That sounded pretty reasonable to me until I looked around and saw that most of my peers had no roomfull or even armfull of friends. In fact everyone seemed caught up in some sort of dog-eat-dog social structure in which drinking and smoking counted pretty high for points. It then occurred to me that the nicest part about getting drunk in a room full of friends is the friends, and in fact you could even leave off the drinking part and rot do to badly. Leave out the friends on the other hand, and all you have left is getting drunk in a room (sort of depressing I think). But as I said before, the problem is not the drink or the dope, but rather the dumb social system and the strange idea that smoking dope automatically makes you into something better than you are. Not the experience, in other words, but the mistique.

What hurts is that this game playing goes on in LRY too. Not just sometimes either it is rare to go to a conference and not find at least a few people who are trying to score points with dope or sex. Below are a few examples of the dope games that people play.

the "I'm NOT RESPONSIBLE FOR MY ACTIONS" game

The title of this game is pretty self explanatory, and the game is pretty common. However because of the many different ways that people try and pull this one off it is often hard to spot. "I'm Not Responsible" is the most obvious when people who are drinking or smoking pretend that it's OK to hur each other because they are stoned and therefore not "all there". These people smoke or drink not to get high but to have excuse for violent, sexist or otherwise anti-social behavior. When stoned, the players of "I'm not responsible" have carte blanc to insult their friends or treat others as sex objects. Ask them about it later and they will hand you some line about how "it's not me, it's the dope". Key phrases in this game include, "I hardly ever get this drunk", "I feel so silly" and of course the classic, "Wow, this stuff really makes me horny".

the "DOPE STATUS SYMBOL" game.

This game is probably the most popular of it's kind. In "Dope Status", the purpose of smoking (or drinking) is not to get high but rather to be socially desirable. Skillful players can become more than just socially desirable; they can, by following the rules to the hilt, become certified grad-A groovy, number one Joe and Jane Hips. Almost every kind of person plays "Dope Status". People who have been smoking for years and people who are getting high for the first time all try to be equally "cool" about dope. Sometimes a non-smoker will be so pressured the He or she will fake it and start playing. Sometimes they even succeed in fooling everyone else, because after all the essence of the game is not smoking but talking about it. Telling about past experiences with dope or drink is the best way of amplifying the social aspect of dope, and in fact "Dope Status" player often spend much of their time while stoned bragging about previous highs. This is usually a competitive game that is "won" by the most experienced doper in the group. When as often happens, this game is played in a large group of people including some non smokers, the game of "Everybody Must Get Stoned" (or the "Hips vs. Straights Polarization" game often begins. Some common phrases are, "Hey man, I'm really high" (especially when repeated over and over) and, "If you think this stuff is good, last month I..."

the "DOPE MAKES ME COSMIC" game.

This game is different from the "Dope Status" game in that the people playing this game really and truly believe that smoking dope contributes to everything good about them and helps to get rid of everything bad. Like magic, dope makes the player more creative, more spiritual, more fun to be with and in greater harmony with the deep inner truths of the universe. This sounds so absurd written flat out that almost no one will admit to it, but none-the-less, a good many people remain secretly convinced that when they are stoned they become much more aware and in tune with reality. (As might be expected there is sometimes a lot of conflict between the "Cosmic" players, who claim that dope makes them more sensitive, and the "I'm not Responsible" players, who claim that dope makes them less!). Phrases to watch out for are "Wow, I really need a joint right now" and "you'd have to be stoned to really appreciate it"

These are just a few of the most common games and their variations. There are certainly a good deal more, but what remains clear is that these games are almost the exact opposite of whatever it is we mean by the "New Community" in LRY. In fact, these games threaten the very life of LRY. It is not enough to recognize these games and to understand them; it is also up to each of us to see what we can do to change things.



