

people soup

youth groups

July, 1980



Alan Brink

ISSN: 036-8247

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Boston, MA 02108  
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## A HISTORY OF UU YOUTH MOVEMENTS By Rev. Wayne Arnason

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

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

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

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

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

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

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

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# PERSONALS

(Or something like that...)

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

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

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

Joey- See above

I may not personally know you, but that shouldn't stop you from being the first to write me at my new address! Genie Sullivan 1610 1/2 Barker St., Lawrence, Kansas 66044. Or visit if you're passing through.

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

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

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



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

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

Dear Gretchen Taco, I would like to convey my personal THANKS for helping me out of a very tight spot, so I have decided to come to see you in Boston. Even at this very moment you have no idea that I am perspiring to overthrow you and take you out for a night that we will both try to forget. Really though all seriousness aside, I hope that you will not hate me forever, A week I can stand-but not forever. Please be my friend and I'll be yours WITH MUCH THANKS, AND LOVE KEVIN P.S. Wanna go get dung faced?

Kevin, THANKS the personal goes ditto for you (Do you still mean it?)



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

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

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

Kali Amazon: Personally speaking, I (love you?) Yes. Thank for being at Partytown also for showing up at Bloomington. (sarcastically.) Jest for that I won't go to the Fountain-bleau Hilton with thee, Reed

Carla from Con-Con: Let me know your new address if you come out of the closet. I love you. Genie (the redhead)

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

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

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

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

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

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

Sister Amy Shapiro: Even now thou art divine.

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

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



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

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

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

Jodi: Have you uncovered the GREAT ROCK yet? Genie

Hey Purple Moonies: LDC was great, Bifed will be better. I love you all, and long for a reunion. Hlllevi

Timmy Gates: You are quiet these days but always special. Check out Larry C pheebe the fig.

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

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

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

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

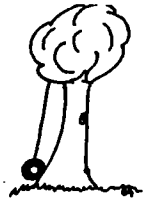
Mar-GRUNT, How's this for crass? "Oh go felch yourself you cow-hipped mongoose."

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

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

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

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



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

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

Denise I will come visit you someday, Your Successor

Cheryl-- see above.

Eric Z. Howdy- Nan

### NOTICE

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

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

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

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

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

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

cont. from page 1

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

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

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

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

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

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

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

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

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

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

base within the church.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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HISTORY CONTINUES.....

CONT. FROM PG. 3

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

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

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

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

# Hostage Rescue Attempt Fails; Youth Groups Battle

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

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



# Fed's Ups and Downs

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

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

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

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

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

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

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

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

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

SUNCO: No report sent in.

Nabasco: No report sent in.

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

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

# Available From LRY

### Spirituality: Religion

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

### LRY, Inc., By-Laws

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

### Local Group and Conference Planning Handbook

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



### Buttons

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

### The How To...Leadership Packet

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

### Leadership Development Conferences: A Planning Committee Handbook

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

### Spirituality: God

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

### Dyadic Encounter

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

### Dyadic Renewal

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

### A Packet of LRY Programs

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

### Fundraising

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

### 1980 Directory

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

### LRY Pamphlet

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

### Anyone Can Do It or The Workcamp Packet

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

### Advisor's Handbook

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

## order form

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

TOTAL

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

## Fieldwork Articles Are Boring But...

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

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

### The current Regional Fieldworkers are:

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

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

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

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

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

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