

THEME ISSUE ON SEXUALITY: p.3 Post High/College Age p.4 Spotlight on Florida
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Synapse - from the Greek sunapsis - a point of contact where energy and information is exchanged.
 Synapse - a publication of Young Religious Unitarian Universalists

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PRSNLS

Dear Colorado, I miss you muchly. I'm coming to raze and radicalize micon with my il' droogie palz. Be there or I'll knock awl yaw widdoo teef wight down yuh fwoat!

Wuv eeeeeeck!

Margie: Have I written you back? I can't remember.
Jenny B.

Claudia: My tuberculosis kitty is purring, HACK, for you.

Jenny

To the Memphis YRUUs - 2 Zillion apologies for missing your rally. Stillwater OK. YRUUs Dahra, Geoff, Carmela, David, Kelly, Craig.

Hey you folks at the Albuquerque conference, it's y'all's turn to visit ME now, come South for Con Con. South is to your right.

Mara

Palmer People:
Ever eaten a black orange? Where are your blindfolds?

Mara

To all you people in Canada: I love you too — why aren't you writing?

Rachael

To all the cosmic woo-woos in Mormonland, Harold's cookies reign supreme.

The star-spangled Polack
(Eric from Boston)

Hi y'all (Mara Shoeny is a terrible influence on my diction). Mah noo uhdress iyez Eric Kaminetsky, Scenic Overlook, 21 Cortes #, Boston, MA 02116.

Augene

To the U.D.L.:

Not to go around beating a dead horse (which you guys think we are), but the 51st Airborne Division is not, nor shall it ever be, dead. We're just waiting to flashback. Now onto the main reason I'm writing this personal. A lot of people think of you as a bunch of obnoxious assholes who have fun at others' expense. I (a long-standing member of the 51st) have seen you in another light. When I have felt depressed, your antics have brought me cheer; you've helped me to laugh when I thought that nothing could and (a little something about your leader), Hank helped me immensely at Summers End '83 just by giving me a hug and showing concern when I was really down. For all this, I thank you with all my heart and say keep up the good work. Now stand up straight and stop drooling.

Sincerely,
Captain Comatrails, Chaplain
51st Airborne Division



Carmen-Baby, ¿ Como estas? Una amiga muy Linda!

Scorpy

Attn., Knieth—What's in Hoboken? Not Janet...
Cat Skate Punk

July—Where's the beef? S.A. was, uh, interesting... Lefty's rule.

Ape

Sanity returns slowly. If anybody feels like they lost me, I'm now Stephen Woodbridge, Stone Ridge Lane, Greenfield, MA 01301. 413/773-8153.

Unforeseen circumstances have caused my newer address to be Anna Demetrakopoulos, 2327 Wilmette, Kalamazoo, MI 49007. Write me or face an uncertain future, Sarah!

Hello to all high school age youth in Metro District. You may not know me yet but I'm your representative. My name is John P. Buryiak (pronounced bear-e-ack), and I'm the newly elected At-Large High School Age Representative. If you have any questions or concerns about LRY/YRUU of any sort from what it is to how to start a local, to what is a local, call or write me:

John P. Buryiak
17 W 24th St. 4th Fl.
New York, NY 10010
(212) 691-8297

Call between 4 p.m. - 1 a.m. if you want to have any chance of reaching me. Hope to hear from you soon.

Much love
John

to knieth and prince: yes, i'm still alive and working hard on all sorts of artsy s**t. wait til STAR, i mean you guys gave me something to do (he he he he he hah!)

—ryk



sherry: even tho this is my third personal i wanted to write to you to tell you i think of you, miss you, look forward to. and i'm going to sign it differently so they won't know it's me....

with love, non-ryk

micheal
in reality
i am a fool
but, actually,
i never was
—bethany

Eh, American hoser friends of mine—hosehead, hoser and the rest of you—I miss, like, taking off with you, eh? Like, a cold beer in the Great White North, like, I'm lonely, eh? So write, or take off, eh?
Mini-hoser

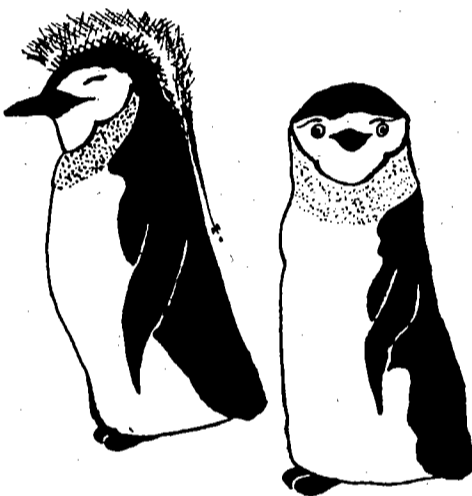
T.J. Friends!

Lisa, your song — voice are beautiful, skip the excuses! Jenny, my letter to you has been written, many times! Vonnie—over the distance I send you by bleary-eyed smile (!!) to you all—warm fuz-zies, no phloofs.

Lefty Cat from Boston

To the U.D.L., who are we? What are we about? All hippies (except Rufus). Zark off!

Lefty Cat from Boston



Clancy, Butch, Duke: Isn't this fun! I don't think they'll ever figure it out. See you soon.

luv, Bunny

To my bro and sis: I love you both very much. I don't know what I'd do if I didn't have you guys to visit when I'm down and wanting to get out of W-S.
Shalom—E.T.

Meg B. you are!

E.T.

For the spiritually inclined: Young Friends of North America Conf., W.VA. June 24-30. For info. contact: Paul Jolly, Scattergood Friends School, West Branch, IA. 52358. (319) 643-5664.

Steve W.

PHENIX:

Where have you been? Write to me—I'm still here in Berlington! I miss you lots...XOXO

Love, Ripper

Seth, Laura, Liz, and John: I haven't heard from you Boston-area people in a while. What's the story here? WRITE ME!! Love, and misses.

Lisa Rippon

Hey, Col. Brian O. (ret.):

What the (ret.) mean? Retard? haha. If you ever come down, tell me what the 51st is again, Puff the Magic Dragon.

Hank Co. owner—U.D.L.

P.S. Say hi to your mom for me.

To all you anti-U.D.L. people:

We're tired of your whining, complaining and moaning. At least we're doing something; what about you?

The U.D.L.

P.S. Straight Edge is the way to go!

to everyone: Well, i may not be young but i'm still sincere...really!...i mean, ya want a backrub, little girl?

—ryk



TOUCH SOMEONE

Next Stage — now find someone and hold hands for a few moments... don't actually stop walking... slow down enough that you can look them in the eyes and hold hands... then move on to someone else.

Next Stage — find a person to hug... find another... find another... hold hands and look into each other's eyes... you don't have to smile... just look at this person and see what is there for that person.

This exercise is not difficult to lead. As the facilitator you need to know what you want to create. My impressions from doing the exercise taught me a lot about how I am when I walk down the street. How I am at conferences. How I am.

After you have done all of the hugging, sit people down in a circle and ask them to share their experience of the exercise. A good way to keep people talking about their own experience is to ask them to use I statements (I felt, I am, etc.). Ask the group to come up with a statement about what communication is. You can try "What do you think is the purpose of this exercise?"

Another good way to stimulate touching in a local or a conference is to declare a silent time. My old local used to serve tea silently. It is amazing to watch people communicate without sound. My experience has been that people are a lot more considerate of others' needs. Give it a try, then send the office a note on how it worked.

Always tell us when you come up with a new game or exercise or a twist on an old one. We are compiling a book of the best of them called the Local Programs Packet, which you can use to play with your local, but you can't have it until we finish it, and we can't finish it until we get your ideas. Type them up. If it is a workshop, game or exercise, try to write instructions in your own words. How do you do it? What does the group look like when it is happening? What are the feelings that are created? How long does it take? Is it a good icebreaker for people who are kind of new to each other? We would love to hear from you. If your idea is so great that we can't wait to put it in the packet, we will print it in *Synapse* with your name underneath. My point in writing all of this is that YRUU is a place where people can learn to touch without fear. You need to make sure that we never lose that. So, reach out and touch someone, it will make your day.

Eric Kaminetsky

Con Con Arrives!!!

River Deep Mountain High

August 19-24
1984 YRUU Continental Conference

\$140 Pre-registered
\$ 50 deposit by July 15

meditation, watergames, poetry, hiking, dreamwork, music, Auction, dance, oreo eating, Coffeehouse, macrame, God, god, batik, D&D, flora & fauna, naptime, freetime, peace and action, sexuality, worship, art art art, photography, people, games, friendship, draft and registration, arms race, canoeing, face painting, community, pottery, creativity, salami, fantasy, introspection, campfires, singing, playing...

These are just a few of the workshop and programming ideas for the 1984 Con Con: "River Deep, Mountain High." This year we will gather from across the continent on The Mountain for personal introspection as well as appreciation of community and nature. Throughout the week, together and alone, we will explore our inner selves and our relations to the world. The conference will be a mixture of tradition and innovation, of familiar rituals and new discoveries. Through play and thought, through games and worship, through ourselves and nature, we will build this year's community experience.

For adults and youth interested in youth group leadership roles the Youthwork Training Seminar will be offered. We urge advisors and other interested adults to come to Con Con and participate in this week-long workshop.

If you are interested in knowing more about "River Deep, Mountain High" or in receiving the YRUU Con Con registration form, you may contact either the Mountain or the Youth Office. Both addresses are listed below. You must have this form in order to register for Continental Conference. This form contains details of programs, staff, behavior guidelines and medical release forms.

The Mountain
841 Highway 106
Highlands, NC 28741
(704) 526-5838

The Youth Office - Con Con
25 Beacon St.
Boston, MA 02108
(617) 742-2100

Post High/College Age Page!!!

(a truly inadequate name. do you have another?)

THE SCENARIO

You're at college or away from home. Away, perhaps, from Mommy and Daddy for the very first time. Your roommate is a Baptist. Your Resident Advisor . . . A Roman Catholic. Campus Crusade for Christ just marched through and smiled you right into the wall. **What will you do? What will you do!** . . . (fade in Cat Stevens' **Morning Has Broken**) Call Alphonso! Yes, Alphonso the YRUU computer can help you! . . .

If you have thought of starting a fellowship, people group, or just want to find some folks of a similar spiritual orientation, we can give you a list of YRUU people from our computer.

THE IDEA IS TO NETWORK YRUU AGE FOLKS WHO ARE OUT OF HIGH SCHOOL.

Leaving your home area can be a lonely experience. YRUU'ers are spread out all over the U.S., Canada, and a few other places just waiting for you to call.

Send us a postcard and ask for a list of people in your new home area. We will send it to you for the cost of the postage. If you find new people for the network, send us their names, addresses and birthdates. We will send them **Synapse** and add them to the records of Young Religious Unitarian Universalists, and remember . . . (sung to Charlie the Tuna's theme song) "To get on the list you don't have to be UU/you just have to be between 12 & 22."

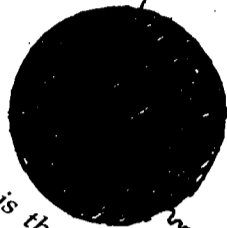
Send Postcards To;
Alphonso The Computer C/O YRUU
25 Beacon St.
Boston, MA 02108

a public service ad funded by the
1984 "Naissance" conference
and the College Age Conference Board. Many Thanks -
the editors.

SPIRITS IN THE GROVE

The first ever east coast YRUU sponsored conference for post high school age people. We will gather at the Murray

Note: Confereeship (pronounced Kahn-free-ship) is the process through which you become a conferee again. For



YOUNG ADULTS: Where do we go from here? Do we have a place in UUism and/or society as a whole? Is there a need to rebel in this age of conformity? How come no one wants to play anymore? Spirituality-Thank God?

These are some of the preliminary ideas. This conference is in its planning stages. If you would like to be a part of it, send a note to:

Julie-Ann Silberman
Eric Kaminetzky
25 Beacon Street
Boston, MA 02108

THE FIRST EVER

Grove Conference Center in New Jersey this fall (September or October) and genesis a community of love, exploration and Confereeship.

NAISSANCE

About 50 people from all over the west coast attended the first UU-sponsored college-age conference in recent memory. The conference, *Naissance*, was held in Santa Cruz, California from March 30 to April 1. The idea began a couple of years ago—a few West Coast UUs wanted to be more connected to their UU college-age peers. They were seeking a community for themselves. Their dream was a large West Coast conference which would have two purposes: to encourage personal growth, and to foster the development of a college-age network.

Open district meetings were held at the beginning of this year to involve as many people as possible in the planning of the conference. These first meetings consisted of brainstorming goals, resources, and program. Mailing lists were put together and a pre-flier sent out by each district. People were chosen to represent the districts in the next phase of planning—a gathering of all delegates in Santa Cruz to synthesize the ideas generated at the district meetings.

At this weekend gathering the inter-district group got to know one another. Then, we spent most of the time refining the purposes and goals of the conference, brainstorming, deciding on the theme of birth, and developing the conference flier, policy, and program. Deciding that we would possess all the knowledge and leadership necessary to produce a good program and a successful conference, we made a self-empowering decision to not invite older adults to be on our staff and lead workshops. We would take full responsibility for the conference ourselves.

The conference, preceded by a short staff meeting, began Friday evening with check-in and munchies. An opening was held later at night. Many people had waited a long time for this weekend and energy and expectations were high: the conference flier had invited people to "join all us fools gaily dancing over the edge of safe talk into being and doing our true aspirations." Many did just that, and the conference was a success! We played, worked, and created a community.

A unique feature of the conference was small groups which met several times over the weekend. These assigned small groups met to discuss various questions, explore values, and clarify our aspirations with others. The groups provided substance and continuity to the conference as well as allowed people to do more personal sharing than could have been done in the large group.

This was the first conference and we learned from it. We want to repeat the flexible program, low cost, plentiful scholarships, and self-leadership. We hope to be able to find other conference locations that will prepare our meals for us.

There are many positive results of this first conference. Those who attended now have a sense of connectedness with a community and many have made a commitment of time and energy to maintain and expand the West Coast network of young religious liberals. A mailing list was distributed at the conference. And within the week everyone who had attended received a three page letter concerning future conference plans. Many participants have been motivated to become more active in their districts or local churches. Everyone wants to continue the friendships that were begun and renewed at the conference. And we want to bring more people into this new, high-energy network.

More concretely, on the last day of *Naissance*, a group met to begin

planning a second conference. This next conference is scheduled for early August, probably in the Bay Area. It will be a week long event with the option of attending only the weekend if one has other time commitments. If you are interested in helping to plan, or if you want more information, contact:

Kelly Frechette, 334 W. Valerio, Santa Barbara, CA 93101; (805) 687-0438. Peter Sampson, 4133 Gilbert St., Oakland, CA 94611; (415) 653-1867 or Meg Wilson, 5506 Holgate, Portland, OR 97206; (503) 771-2242.

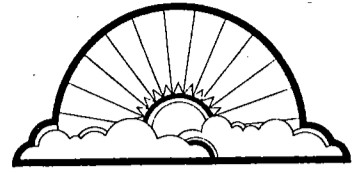
At *Naissance* we created for ourselves a lasting network where previously there had only been individuals and small groups of friends. This new sense of community created at the conference has inspired me to keep involved in church. And I believe the feeling of being connected once again has inspired many of the others as well.

Jenny Patton
Berkeley, CA



DISTRICT SPOTLIGHT:

FLORIDA



Florida: In The Right Direction

Florida YRUU is in a "growing" stage right now. We are growing in our communication, community, and in the number of people involved, and we are working on our governmental setup, intergroup communication and introduction of new groups.

As of this moment, we have a two part directing body; the elected State Officers and the YAC (Youth Adult Committee). In the past, these governing bodies have not communicated well and have often counteracted each other. Now, we are striving to change this system. Bob and Connie Goodbread have suggested a Youth Council System.

One representative from each group would participate, thus giving equal representation to all groups. A three to one Youth:Adult ratio will be maintained and age specific delegates will be appointed if the different age groups are not already represented.

At the Jacksonville Conference in September of 1983, we decided to alter the "cluster system." For the

sake of convenience and outreach we changed the five clusters into three FRANKS (loosely meaning: Friendly Regional Areas Near Kids). The northern FRANK includes Tallahassee, Gainesville, Jacksonville, and parts of Southern Georgia and Alabama. The middle FRANK consists of Clearwater, Tampa, Sarasota, Orlando, and Ocala. The southern FRANK is made up of Ft. Lauderdale, Ft. Myers, Naples, and Miami. Each FRANK has a coordinator who helps the local groups in her/his area and gives them information about state events.

The coordinators are only one part of our emphasis on communication.

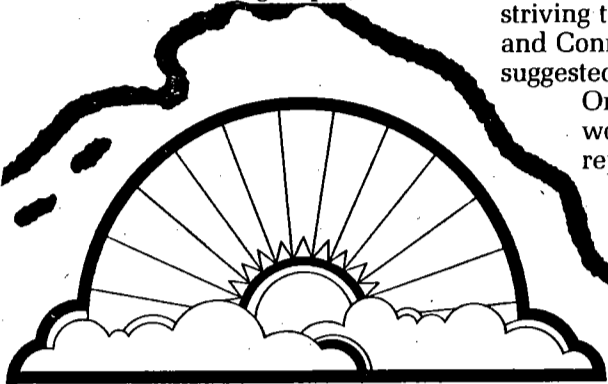
The "YRUU ?" Newspaper is the state newspaper and it comes out every two months. It tells people what is going on, and it serves as an outreach program both in and out of state.

Finally, what makes Florida look like it is going in the right direction is the introduction of new groups and strengthening of ARF (after high school age) and Jr. High groups. In the past two years, we have added groups in Jacksonville, Ft. Myers, and most recently Tallahassee! My sincerest welcome Folks!! We are also building up a good reputation with the churches and adults, and we are thus gaining more people in our local groups.

The ARF and Jr. High groups are also getting organized and are gaining members. ARF just had a conference in Gainesville where they elected Robert Alexander editor of a newspaper for that group. The Jr. High group is collecting names of local members and seeing what interest is around for statewide events.

Well, that is about it from Florida. We are going in the right direction (as opposed to left), thanks to Bob and Connie, David Christhilf, Steve Traugott, Coleen Murphy and everyone else who is working together to strengthen and preserve our love for each other and YRUU.

Beth Wilde
Public Relations Director
FDYRUU



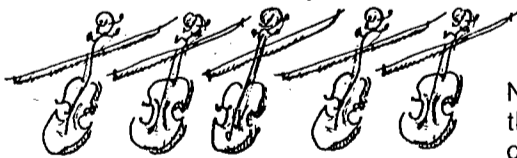
GA INFORMATION

General Assembly is happening June 25-30 at the Ohio State Campus in Columbus, Ohio. Youth Caucus is getting geared up to represent the interests of all UU youth. We gather with representatives from other UU-sponsored groups, ministers, RE directors, and piles of UU adults from across the continent to exchange ideas and work on the business of the denomination. GA is an all ages combination of the Continental Conference, YRUU Youth Council and Ringling Brothers' Barnum and Bailey Circus.

Youth Caucus provides a rallying point for all delegates who are youth, information sessions and speakers on the major GA issues which are open to all delegates regardless of age, and we plan a closing night party for Youth Caucus participants.

You don't have to be a delegate to attend GA or Youth Caucus. There are many other program events besides the business which are worth attending. Here is an easy reference list of GA programs of special interest to youth:

Monday 6/25 10 PM	Youth Caucus Orientation and Welcome on the youth dorm floor (look for notes)
Tuesday 6/26 12 noon 3:30 PM	"Ed Meese Memorial Hunger Banquet" Workshop for and about Youth Advisors, by Wayne Arnason
7:30 PM	First formal Youth Caucus Mtg. (locations listed in your GA program)
Wednesday 6/27 3:30 PM	Youth Adult Conflict Resolution, a workshop with Eric Kaminetzky
7:30 PM 9:00 PM	Youth Caucus-worship service planning YRUU Worship Service: "Celebrating Our Protests and Ourselves - Where is the Peace We Were Promised? - Who Promised You Peace?"
Thursday 6/28 1:00 PM	"Campus Ministry" - a workshop with Rev. Geoff Drutchas
3:30 PM	RE Advisory Committee open meeting - Ben Ford is the new youth representative
7:30 PM	Service of the Living Tradition - the big worship service of the week
9:00 PM	Youth Caucus
Friday 6/29 3:30 PM	"Recipes for a Successful Youth Group" workshop with Mara Schoeny
8:00 PM	Ware Lecture with Helen Caldicott

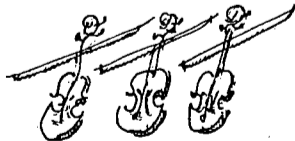


NERO FIDDLES AGAIN

For about fifteen years LRY had a New England Regional Organization that was responsible for interdistrict communication and the organization of several major regional conferences each year, including Star Island and Summer's End. Now NERO has been reborn as the Northeast Regional Organization of YRUU.

On March 30-31, 1984, some sixteen representatives of all the New England districts plus the Metro New York district, as well as leaders and advisors from Star and Summer's End gathered in Hartford, CT to see if NERO could be rebuilt. The group agreed that NERO had some important functions it could serve, especially in the areas of interdistrict communication and coordination regarding conference events, and leadership training programs.

A NERO structure was set up, involving one youth rep from each of the districts involved, the Star Island and Summer's End Chairs, a youth minister, and four advisors representing the regional conferences and/or the districts depending on their availability to participate.



It was decided that in addition to offering advice and "oversight" to regional conference events, that NERO would sponsor and host one major Northeast Regional Leadership Development Conference in the Fall.

The first of these conferences has already been set for Columbus Day Weekend, October 5-8, in the Ballou Channing District, tentatively in New Bedford, MA. Conference program chair will be Keith Knost of Summit, NJ and the Registrar will be Lee Magazu of Norwell, MA. Watch for further publicity early in September, but set the dates aside now.

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EDITORIAL POLICY:

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

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

Advertising rates are \$4.00/column inch for UUA related groups and \$8.00/column inch for others. For UUA related groups, rates for larger blocks are:

Quarter page \$60.00

Half page \$110.00

Full page \$200.00

For groups other than UU related organizations, the rates are double those for UU groups.

EDITORIALS



photo by Linda Lotto

One of the most rewarding aspects of being in LRY and YRUU for me has been learning to have close *platonic* relationships with friends, both male and female. When I first entered LRY/YRUU, I was not comfortable being affectionate with people. LRY/YRUU's atmosphere of easy-going warm inclusiveness has enabled me to be friendly and affectionate with people of both sexes and varied types. For this reason I oppose the UUA's cohabitation rule for continental youth functions. This rule prohibits youth under the age of 18 from sleeping with anyone, sexually or non-sexually.

To me, conferences (local, district, or continental) are not the ideal place to have sex, mainly because of lack of privacy; however, a rule that explicitly forbids sex gives the connotation that it is wrong or bad. A rule which allows some people to have sex (only because of age) while others cannot, is discriminatory. I have met many 16 year olds who have awed me with their overall maturity; and I have met many 18 year to 40 year olds who have awed me with immaturity. I don't believe that anyone should base any behavioral guideline on the basis of age. Furthermore, this rule is not realistic. How many people are going to go to a couple in the same bag or bed and demand some quick I.D.? Who wants to try to prove that a couple, allegedly underage, were having sex, and not just innocently sleeping or talking? This policing



doesn't solve any problems. If someone wants to have sex badly enough they will go elsewhere.

Who says you *have to have sex with someone if you are sharing a sleeping bag*? Many people, including myself, sleep with friends and NEVER HAVE SEX WITH THEM. The attitude promoted by the cohabitation rule only serves to undermine the Platonic Inclusiveness which is so unique to LRY/YRUU. Perhaps some of the "adult" functions, such as GA, SUUSI, and SWIM could take a lesson from us.

Jenny Brooks

Member of the Tennessee Valley Unitarian Church and LRY/YRUU

Because the exploration of sexuality is such an important part of the lives of youth and young adults, responsible attitudes towards sexuality at youth conferences has always been a concern of our denomination and youth organization. Different churches, different districts, and different camps within the Unitarian Universalist family handle the issue in different ways, depending on their constituency, age range, and the local attitudes of parents and church leaders. Because of the diversity of its constituency, sexual behavior has been a particularly important issue at continental-level events.

As a result of concerns raised during the Common Ground youth assembly process which produced the new UUA youth organization, YRUU, the UUA Board of Trustees in 1982 passed the following motion which applies to the YRUU Continental Conference or any other UUA-sponsored or financed youth event:

"that sexual intercourse and patently sexual behavior between participants under the age of eighteen be prohibited."

"that separate housing arrangements shall be provided for males and females under the age of eighteen and upon request, at all UUA sponsored or financed youth events. Adequate adult supervision shall be provided when this is not feasible."

The rationale for the motion was

stated as follows:

"The UUA recognizes its responsibility to the parents of youth conference participants who are under the legal age of majority. We are also concerned that our youth conferences be as inclusive as possible. Although sexuality is certainly something to be valued and developed in persons of all ages, the variance in readiness for sexual relationships among youth can make patently sexual activity at conferences awkward and difficult for all. Indeed, patently sexual activity by participants of any age detracts from our goal of inclusiveness at conferences."

It has been two years since this philosophy was implemented, and several UUA sponsored youth conferences have been smoothly run in the meantime. Although these rules have been accepted and implemented, there continues to be considerable disagreement within the youth community about the value of such policies. While not wishing to renew the political debate that led up to the UUA Board's decision in 1981, it seemed to the *Synapse* staff that a theme issue on "Sexuality" that ignored the feelings and continuing conversation surrounding these policies would be inappropriate.

Here then are some of the responses we received after soliciting editorials on the subject from a sample of YRUU members.

The UUA Board's decision that there be no co-habitation under the age of eighteen at UUA-sponsored youth events is a policy of segregation that goes directly against our religious ideal of integration. The policy is intended to do away with sexual activity between members of the opposite sex at conferences. However, there is an entire dimension of learning, understanding, and growing between the sexes that can be gained from co-habitation, and sex is only one aspect of that. With this policy, the UUA Board is literally putting walls between the sexes.

Also, I think it is safe to say that sexual activity is inevitable and desirable for almost everyone, and that that activity usually starts between the ages of 12-22, the UUA Board's definition of youth. If this is true, then what better place to learn about and grow into your sexuality then in a

loving, supportive community of your peers?

The problem is not sexuality, but irresponsible sexuality. The UUA Board, in trying to prevent sexual activity has done worse than throwing the baby out with the bathwater, they've thrown out the baby and left the bathwater. A prohibition of sexual activity among youth by authority will leave only irresponsible sexuality. If you outlaw sex, only outlaws will have sex. This is a defilement of an integral part of our spirituality by the leaders of our denomination.

I realize that treating sex and sexuality as part of our spirituality, including the spiritual upbringing of youth, opens us up to attack from many sources. However, I believe that if we don't risk something and have the courage to defend our principles, our religion will close up and die.

By Dan Goss, PSWD (CA)

As a Unitarian Universalist Youth and child of a UU minister, I have travelled extensively to many societies to hear my father speak and simply to visit friends that I have met at General Assemblies and other UU gatherings. And there is a curious notion that many UUs seem to have, and that is: "My UU society is exactly like every other UU society in the continent."

This is simply not true. Further, it is not true that every UU has the same philosophy towards life.

Some UU parents believe in the ideal of allowing children to develop at their own pace and to discover life's wonders on their own time and in their own way.

Some UU parents believe that their children should be shown a path to follow until such a time as they are capable of making logical decisions based upon experience and proper education.

There are two legitimate ideas which relate to education, lifestyle and sexual experience.

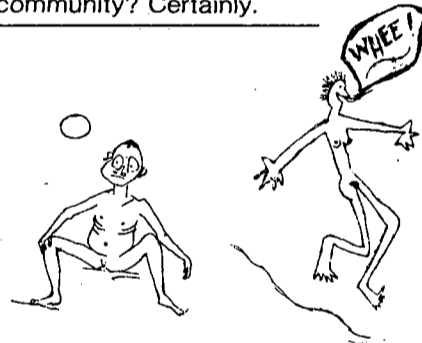
Some parents follow the basic concept of allowing their child to creatively develop his or her own educational plan, while at the same time they believe that the emotional and physical trauma of human sexuality should not be simply given to a child to experiment.

While others still come up with their own versions of the growing up plan for their child.

Now we get to the idea of conferences. What should a conference be, and what should not a conference be?

Should a conference be a place for youth to experiment with their lives without supervision? Maybe.

Should a conference be a place for youth to meet other youth from diverse backgrounds to create a UU community? Certainly.



If YRUU were to hold events without any rules or constraints, it would not truly be supporting the variety of youth and parents of youth for the age range of 12 to 22. It would instead be holding a liberal bash for those special people allowed to go. This would be against the liberal ideal in that it would not allow all youth to open their minds up to all ideas. The more conservative youth would be stifled from meeting the more liberal youth. And the more liberal youth would not get the time to hear the ideas of the youth with more conservative ideas.

If it is our goal to allow a democratic environment of learned discussion, we will not get that by sending only people brought up with one background.

Kave Wark (MA)



photos by Mara Lyn



IF NOT MACHO THEN WHAT?

The Scene: Somewhere deep in the frontal lobe of a male YRUer's brain. A light flashes on the huge control panel which spreads out before Sam. He reaches up and opens the circuit. It's AI.

AI: Is this the General Cognitive Systems Manager?

Sam: Yes

AI: Well, this is AI, the head of Interpersonal Relations, and I was wondering if you'd seen the data on this woman?

Sam: Good to hear from you AI. Yes I have. She is great isn't she? Intelligent, knows what she wants in life and she goes for it. I hear from Humor Control that she's quite charming. Calculation Center says that physically she must be a 9.6 or even a 9.7.

AI: Yah, she's nice. Here in Relationship we don't have too much on her; what we do have is some good interactions at 'R'-Friend classification. It looks good so far.

Sam: Listen, you've got the go ahead from this end if you want a full blown 'A' class relationship.

AI: I'm hesitant.

Sam: We've been waiting for a woman like this one for quite a while. She's wonderful. She's liberated, a UU and preliminary conclusions indicate that she's not even gay. Besides, I'm getting warning signals from Drive Center; the libido is at 4.5×10^5 p.s.i. That's Critical Level. If it goes above 500,000 we'll blow a gasket.

AI: Thanks for the info, but we try to make it a policy not to allow other departments' problems to influence our decisions. You are right though, a full fledged class 'A' sure would be great.

Sam: As I said, you are clear from this end. How about plugging in the Approach Department to get something going?

AI: Well Sam, that's part of the reason I called you. We've been having a lot of trouble with Approach ever since Moral Control passed the "Clean Up The Attitudes" amendment.

Sam: Wasn't that part of the whole "Human Liberation" movement?

AI: Yah, it has changed things all over this brain.

Sam: It was unanimously agreed that that amendment was a turn for the better, so what's up?

AI: I'll just show you. Watch while I run the list of role models we use for the Interpersonal Interactions Mode:

- | | |
|-------------------|-------------------|
| 1. Baggins, Bilbo | 6. Einstein |
| 2. Batman | 7. Ghandi |
| 3. Confucius | 8. Jesus |
| 4. Dad | 9. Minister, The |
| 5. Descartes | 10. Miscellaneous |

Sam: Great, plug one of those in and we'll have a wonderful time with this woman.

AI: Right. That was before. We used to use the John Wayne approach, but the enlightenment or "Liberation" movement, as you call it, required that we jettison John Wayne. Now, with him gone, we do not have a suitable male/female 'A' class relationship approach. Jesus, Ghandi and Confucius were either celibate or prudes. Einstein and Descartes never left their minds long enough to discover that they even had bones. Batman didn't have a fly in his costume. Bilbo is far too naive for things like this and I am certainly not going to try either the 'Dad' or the 'Minister' models.

Sam: Hmm . . . I see. Well, how about waiting for her to start a class 'A'?

AI: That approach has failed ten out of the last ten times we have tried it. Either they weren't truly interested or their cues were too subtle to pick up on. Definitely a no-go.

Sam: What do you have under miscellaneous?

AI: Just some unchecked notions that we've picked up from books, movies, rap groups, animal watching; you know the kind. Problem is, none of them wield even a tenth as much power as that macho John Wayne image did.

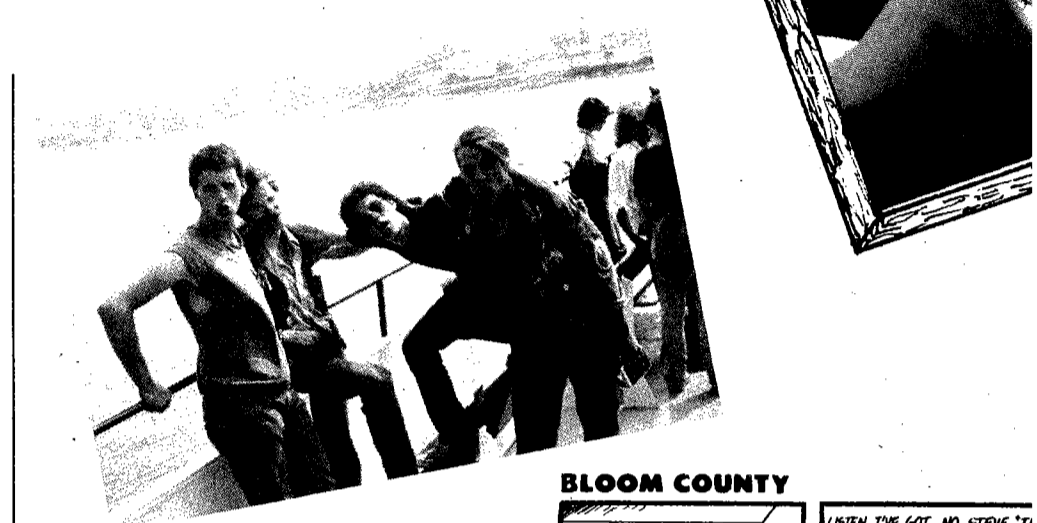
Sam: I seem to remember this problem being discussed in last winter's men's rap group. I have that tape on file. How about playing it back to see what we can find?

AI: Good idea. Maybe we can piece together a makeshift role model that'll do the trick.

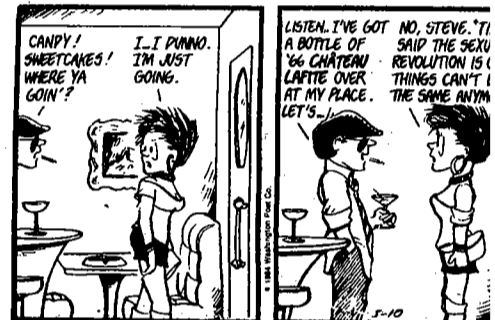
Sam: Thanks for bringing this matter to my attention. I'll feel out other departments and see if they are having similar problems, then I'll get back to you. In the meantime I'm gonna file it away under "IF NOT MACHO, THEN WHAT?"

Tad Waddington
Phoenix, AZ

RELATIO



BLOOM COUNTY



LOVE AND FREEDOM

Conferences seem somehow prone to short-term romance. Gossip from even a single weekend conference often reads like a soap opera update. The typical conference fling begins as light-hearted flirtation on Friday, becomes a full-fledged romance on Saturday, and ends on Sunday with little debate and no plans for the future. The overriding characteristic of these relationships seems to be a conscious lack of deliberate thought or action in their creation or demise. What is the appeal of these relationships? What do they give? What do they take? Are they "good?" "Bad?" In the end, these questions merely skim the surface. Fundamentally, we must ask ourselves—what are we looking for in a relationship? WHY do we relate romantically at all?

Love of Freedom—the appeal of a conference fling

Us religious liberals tend to value our freedom highly. We've been brought up on free thought, free speech, free verse. Commitment threatens the individuality and freedom that is so dear to us. Thus, the conference fling appeals:

"I'm 14. At home, my mom watches every step I take. I'm not even allowed to date! At conferences I'm free to do what I want . . . be with whom I choose . . ."

"think it's something about the conference atmosphere that draws me to romance. There's some magical quality about it—everything feels so free and easy."

"I believe in free love; the casual romantic relationship. It makes me feel liberated and free."

"I feel trapped if I don't own my time. Romantic relationships at home take

up time every day. I'm not willing to give this much—I need my free time. Conference relationships are good because they only take up a weekend here and there."

"At school having a relationship means having a leash around my neck—forget it! At a conference I can relate romantically and still be free."

"Commitment is very threatening to me. Conference relationships offer me freedom from commitment. I mean, they're great while they're happening, but Sunday morning—is always sort of a relief . . . a release . . ."

Freedom to Love—does the conference fling offer this?

We (us religious liberals again) have also been taught to value love. God is love, we have been told, love thy neighbor. Some conferees find the conference relationship to be paradoxical—with the emphasis on freedom rather than love:

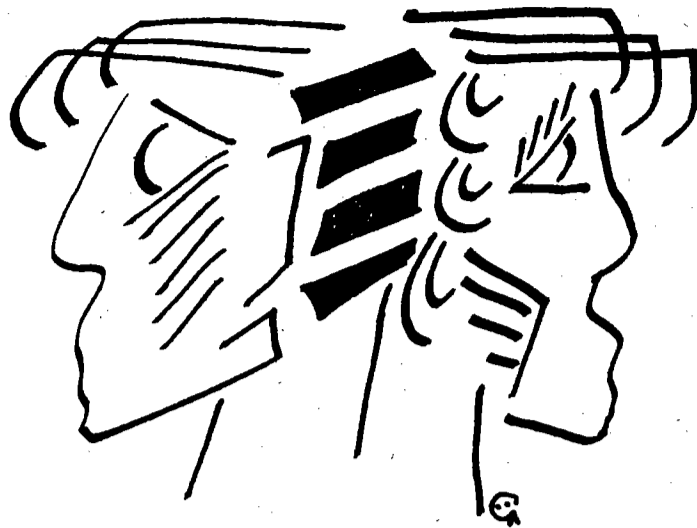
"Sure, the conference fling is "free"—you know, costs little, gives little! Give me a real relationship anytime."

"There's a responsibility involved with love—you can't just love thoughtlessly. People get hurt. I hate it."

"At first, relationships at college seemed like conference relationships—I mean, living in close quarters and all. After a while, though, I realized a profound difference—Sunday morning never comes at college! I learned that I was responsible for my relationships. My relationships at college are more difficult at times—day to day hassles that never even enter the conference scene—but they're more solid, I think. I put more into them."

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ONSHIPS



DIALOGUE THERESA

** (A small table, beside it a small couch. Enter Teresa, carrying two copies of a script. She sets them on the table. Enter M.)*

Teresa: Hello.

M: Hello, Teresa. Did you want something?

Teresa: Um, will you read this with me?

M: (glancing at script) Well, I guess so. What is it?

Teresa: . . . a script.

M: I know, but what is it?

Teresa: It's this thing I—somebody wrote for me. Look, if you don't want to read it with me. . .

M: I said I would. Why are you so nervous?

Teresa: (suddenly making a decision) All right. Let's forget the script. It was a silly idea anyway. Listen. Come here, sit down. (M sits. Teresa searches for the right words, nervous.) Listen. Um. . .

M: I sense a Significant Scene about to occur.

Teresa: What do you mean?

M: There doesn't have to be anything solemn about this you know.

Teresa: What . . .

M: I mean, I know it's hard to risk rejection but it is supposed to be an enjoyable thing.

Teresa: What is?

M: . . . Romance.

Teresa: Is **that** what you think I was about to say—ask—talk about, whatever?

M: Wasn't it?

Teresa: (blinks for a moment) Look at the script if you're so anxious to know.

M: I really don't want to read from any script. (flustered) Look, do you want to go to a movie or something?

Teresa: Are you nervous?

M: Well, yes, Romance is the subject I thought you were about to go into. (glances at her) If it wasn't that, what was it?

Teresa: Well . . . (pause) You're a friend, aren't you?

M: Yes, of course. Yes.

Teresa: Well, tell me—I mean seriously, what are you guys really like?

M: Is that what you wanted to know?

Teresa: (now truly interested in the question) Yes.

M: (considers) Males are basically quite different from females. Whereas females generally care about their friends and lovers, and are vulnerable to self-doubt and feelings of rejection, males on the other hand feel none of these things. They are able to move straight toward their goal—sex—without any concern for others or weakness in themselves—in short, without any feelings at all. It's really quite convenient.

Teresa: (unsure whether or not to laugh) That's not true.

M: (looking genuinely surprised) It's not?

Teresa: No! I've seen . . . at least I've thought I've—No, I'm sure I've known males to feel things.

M: (scratching his head) Well, that may be . . . however, I had heard . . . didn't they say in that movie . . . It would be nice not to feel as if one were covering things up . . .

Teresa: Have you been covering up?

M: Well, that is a question; it's quite hard to say, actually . . . Motives are such tricky things when you get down to it . . . (looking at her) Let's just say I'd like to avoid covering—avoid that sort of thing in the future. With you.

Teresa: (taking an unconscious step toward him) I'm glad. (Pause. She collects herself, turns away.) Let's get back to the question. I mean, there really are differences between us and boys—men—whatever it is you are.

M: . . . not quite sure myself actually . . .

Teresa: Well, I know there are differences—or things wouldn't be this difficult. Like sex. It seems as if guys really do feel differently about that—You act differently, anyway.

M: Yes, you may have something there.

Teresa: I can follow. (considering) Why don't you kiss me?

M: (pause) Well. That might indeed be an option . . . (She covers the rest of the distance between them as he talks.) . . . we being male and female members of, I am quite convinced, the same species . . . And it has been said that the kiss is

continued on page 11

By Berke Breathed



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SAYING "NO"

The Sexual Revolution is over. So now what happens? Perhaps the Moral Majority will be our conscience for the eighties. In the last issue of *Synapse* we ran the 1965 Webster's Dictionary definition of sexuality: "sexual activity or interest especially when excessive." Has the Sexual Revolution changed the definition? or do we now return, like Candy in Bloom County, to petticoats?

Candy is saying "no." "No" to a stereotyped macho male in a bar. "No" to being expected to say "yes." I don't think though that she's taking the right route or that saying no is only for females. I don't want to go back to petticoats, but I do want the freedom to choose "yes" or "no."

The Sexual Revolution was about challenging and exploring codes which society set up to dictate sexual standards and appropriate means of expression. Previously, issues regarding age of readiness, stages of sexual activity, premarital sex and gay and lesbian lifestyles were decided by society rather than individuals. Once these codes began to be broken down, a backlash followed which caused a lot of people to react rather than act. People still used the codes as guidelines—but now did to some degree the opposite of what the codes dictated in order to prove their emancipation. In the midst of all this *not* wanting to launch into relationships and sexual exploration may seem backward and old-fashioned. And some, like Candy, drag the old values and stereotypical roles out of the closet again to excuse or justify saying "no."

But I think people have learned too much to want to use the old codes to defend their choices. In many ways the Sexual Revolution was beneficial. Sexuality was presented as being healthy and natural rather than dirty and secretive. By bringing sexuality

into the open responsible sexuality could also be discussed. Both males and females have become more educated about their bodies and choices.

Perhaps now some of the reasons for the old values can be balanced with the new attitudes. It can be ok to say "no," to wait. No one has shown that by jumping into physical involvement at any level before you feel comfortable helps one feel comfortable any sooner. "If it feels good, do it" was the motto of the Revolution, but its parallel has always been "if it doesn't, don't." I'm not suggesting that one should hide from questions of sexuality or that there is a definable period of waiting. Saying "no" shouldn't be a way of shutting out exploring and growing. What it should be is a personal decision to take time to decide what and when.

So what did we learn from the Sexual Revolution? It showed us how to say "yes" to sexuality as a positive force. And it showed us that previously society said "no" for us through its rigid codes. Now we learn to say "no" because we choose, without thinking that it is regressive. The Sexual Revolution has left both males and females with better information, newly discovered challenges to stereotyping, and the freedom to make educated decisions about their levels of comfort, from hugging at a conference, to dating, to talking about sex. Over 10 years after the Webster's definition of sexuality was established, the American Heritage dictionary finally redefines sexuality. "Concern or preoccupation with sex." Oh well. Maybe the Revolution isn't quite over.

Mara Lyn Schoeny

THE CHOICE MADE



The 1983 Youth Council of YRUU passed the following resolution regarding contraceptives, abortion, and sexual rights:

Whereas sexual awareness and drive develop well before the age of eighteen regardless of the availability of contraceptives and,

Whereas the right to medical control of one's body should be a private issue between an individual and his/her doctor, and

Whereas familial situations differ in their levels of acceptance of sexuality, and

Whereas cuts in U.S. Government funding have made access to contraceptives and safe abortions nearly impossible for persons in impoverished conditions and minors of no income;

Therefore be it resolved by the 1983 Youth Council of YRUU that this organization opposes any legislation including "squeal" laws which would limit access of minors to contraceptive devices or abortion, and

Be it further resolved that federal funding for contraceptives and abortion be reinstated, and

Be it further resolved that YRUU seek endorsement for this position by the General Assembly of the UUA.

The Unitarian Universalist Association General Assembly has also expressed itself in support of a woman's right to choose whether or not to have an abortion. There are a

diversity of views regarding contraception and abortion within the UUA and YRUU, even though most of our members resist the notion that abortion should be forbidden by law. Supporting the "right to choose" does not mean that the choices that are made are easy, however. *Synapse* offers two stories. Neither is intended to be "typical."

INFERNO AND EMPTINESS for Karen

So where now are the remains of us?
where are the echoes of august?
it passed so fast, i don't know exactly
when there was calm, or when there was storm
and catastrophe and atrophy being born.

now immobile remains the voice of reason
as we choke on dreams of tears and blood
erupting from the severed paradise;
the fruit of us—dead before begun.

when we wet-wheeled thru love
did we ever consider death?
when we bartered ourselves
did we ever think of making change?
there is only loss in all the memories now.
when i was in you, i swear, i never meant to stay.

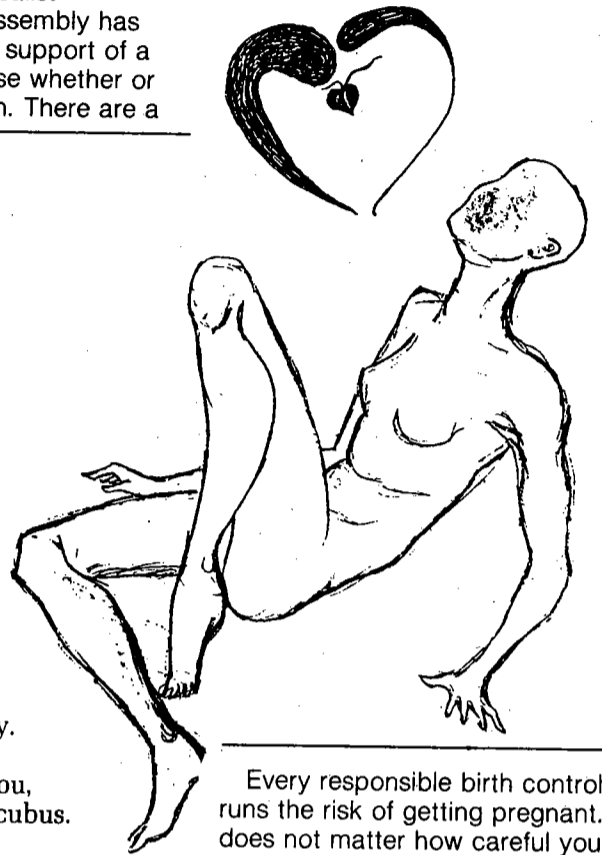
and i would've been there at the operation for you,
but the story-line you'd set—i was the demon incubus.
if i was so evil, why do i still cry for you?
if you're so damned right, whydya cut, cut, cut?
i'm given no credit. i'm invisibly suppressed;
wracked on the guilty cross of my own sex.
if you could kill me, or would, nothing would result;
i've died a hundred times in my sleep for us all.

now where can i find absolution? shelter, at least?
where will i find silent reflection of all that is ceased?
stained flesh erased, still faceless. and god knows
how i've survived—and surely only god knows

thru all this i envy you in this strange way:
you at least have a physical map of your pain.
i just feel like something is missing,
but i don't know what has been taken away.
it's these hours of prayer that've kept me sane.
it's these moments that seem, somehow, to smooth
the scars from all the emotional demons i lose to . . .

now i breathe in tempo with the night-clock,
- got two hands that move as fast.
it's shattered face: suspect: reflect,
- tick tock and rigid mask.
writing possibly names in vain
(...jennifer...jonathon....)
the other things i write-don't ask
ryk mcintyre

@POET-ATTACK MUSIC



Every responsible birth control user runs the risk of getting pregnant. It does not matter how careful you are the 1% chance pops up like a lottery number. The 1% chance happened to me.

It was a brisk fall morning. As I got out of the car the wind blew right through me and my heart froze in my mouth. I wanted this day to be over. The building I was approaching was white brick and looked like it might have been a small warehouse at one time. In actuality, it still was a warehouse of sorts, standing in the shadow of the elevated highway.

I hesitated for a moment before going in, thinking about what I was doing. Then the "Right-to-Lifers" came up. And told me to think about what I was doing.

I went in. The receptionist handed me a clipboard in a robotic fashion and I filled out the forms in the same way. I was numb and hungry. I took a mandatory pregnancy test; it must have been my 20th pregnancy test in the last 9 weeks. The test only said what I already knew: I was pregnant.

I was then sent into a room with about 15 or so young girls, at 18 I was the oldest person there. The nurse came in and handed us gowns and paper slippers and mechanically recited the "do's and don'ts" for 2 weeks after the abortion. We were then led to separate, factory-green rooms that were very cold and very antiseptic. I got into the gown and thought that I must be very pale.

I sat there for 45 minutes, scared, cold, and feeling totally alone. Nobody even briefed any of us on what the abortion would be like. Two nurses, a doctor, and another attendant walked into the room. I was simultaneously strapped down and put out. When I woke in a room with the 15 other girls, I was no longer pregnant and neither were any of them. I felt as if I had taken some weird drugs. As soon as I was strong enough to walk I was sent home.

I got no emotional counseling. I felt the clinic was a factory simply processing women. I fell apart emotionally after it was all over.

Name Withheld

This year a serious and neglected aspect of male/female relationships became apparent to me through a series of emotionally difficult episodes. Two women dear to me, one a lover at the time and the other a very dear friend, became pregnant. Now before any questions/comments regarding contraception are raised, let me point out that in one case, the pills' relative assurity failed us, and in the other, passion ruled over responsibility. For many reasons, this was not the time for either one to consider motherhood and they both chose to have abortions.

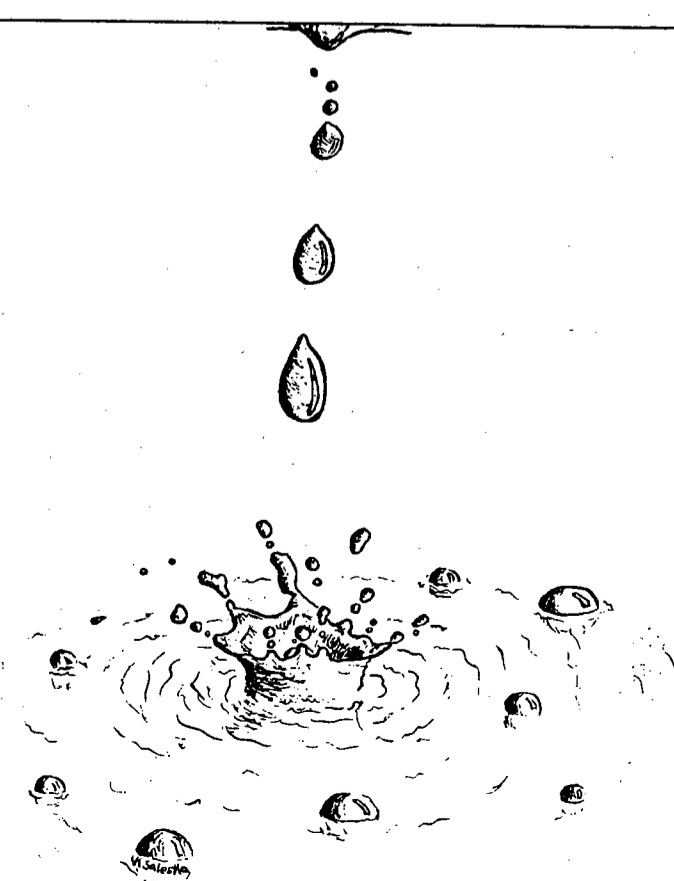
For better or worse, I was not included in the decision making process. I was simply informed of the choices that had been made. What confuses my feelings is the diametric reactions of the women regarding my role and responsibilities. One couldn't do enough to make it easy for me. The other women condemned me for "trying to possess her by making her pregnant." She told me that I forced her into a traumatic experience in the hospital. She also told me that my debts, financial and moral, were enormous and far-reaching; that any love or connection between us was ruined; that "the blood of this murdered entity was on my hands forever . . . not hers."

What I found strange is that my feelings didn't seem to count in either case. I felt I knew my obligations and didn't want to do anything less. I wanted to be there at the hospital. I wanted to take care *with* them after; in short, I wanted to be as much a part of the course of events as I was when we made love. I did nothing out of "obligation" . . . duty is always secondary to love. I made love because I loved and I wanted to be an integral part of whatever happened.

I have to wonder if anyone has given much thought to the trauma males go through as a result of being involved in an abortion. In both cases I wish somehow that I were the one to undergo the operation, not only that it would spare those I loved the ordeal, but that it would make some sense out of all the pain I feel. There wouldn't be this mysterious wounded feeling. I miss something whose existence has only been discovered through its sudden absence.

So what now? Sure, in the case of one woman I have learned to be that much more careful about contraception, and in the other I've been taught to stick to what I know is right despite the accusations. My problem is all the sleepless nights.

Name Withheld





Julie Billings
Springfield, MA

Every few weeks, YRUU member Julie Billings of Springfield, MA becomes a public television talk show star! What talk show, you ask? Agronsky and Company? Wall Street Week? No, the show is SOAPBOX, one of the best television forums for youth opinion that is currently produced on American television.

Currently aired weekly on WGBH Boston and WGBY Springfield, where the show is produced, SOAPBOX offers Massachusetts high school age people an opportunity to discuss and argue the most controversial issues of the day.

Beth Curley, producer of SOAPBOX, writes:

A few years ago, after working with high school students on a special television program, I realized that teenagers have a lot to say about a lot of different issues and yet they have little direct access to the most powerful communications medium in the country—television.

The creation of SOAPBOX in the fall of 1981 was designed with the goal of providing such a forum to high school students. With the help of a small grant, we produced sixteen half-hour discussion programs. Each program focused on one issue (i.e., abortion, changing sex roles, nuclear power, drug use, sexuality, violence, etc.), with a panel of six or seven high school students discussing the pros and cons with adult moderator Gerry Rigby. The

views of a much wider range of teenagers were also included in each program by way of a pretaped and edited five-minute piece that was shot on location at various high schools.

The SOAPBOX programs were received enthusiastically by both adults and teenagers. Reports from both groups indicated that the programs fostered better communication between the generations and stimulated discussion among teenagers themselves.

The success of the first SOAPBOX series led us to produce another series in 1982 and 1983, which we are currently in the midst of.

Julie Billings, a YRUU Youth Council member for Connecticut Valley District, has been a SOAPBOX panelist for all three seasons of the show's existence. Julie has told Synapse about her experience with the show:

"When I arrived at church one Sunday morning, I was surprised to find out that our youth group meeting that day was going to be run by a T.V. producer. I had never heard of 'Soapbox', the T.V. show she was promoting. I think my biggest shock came when Beth Curley, the producer, asked me to apply to be a panelist on the upcoming season's shows. After applying I was stunned to learn that I had been accepted to be one of the upcoming panelists. I was excited to have the chance to express my viewpoints.

'Soapbox' was not just expressing my viewpoints, but also hearing other's



Julie Billings (second from left) making up for SOAPBOX.

ideas. Two of the most important lessons the show has taught me are to listen carefully to what others say, and to stand up for my personal ideas.

The show that astonished me the most was the one on the Equal Rights Amendment. When I was first asked to be on the show I was a bit unsure of myself. I had not really formed a clear cut viewpoint on the issue, but had a feeling that the guys were going to be against the amendment and the girls for it.

I was right about the female panelists. They were all for ERA. However, I was wrong about most of the guys. But I was wrong for reasons I had never imagined. I had thought the guys would oppose E.R.A. just because many of them truly feel that women are inferior to men. But I never imagined that the males would take the attitude the ERA should be passed just so that males could use the amendment to prove their dominance over females, by forcing females to take on tasks at which the men felt

they would fail. I was extremely frustrated by this attitude. I could not believe that the guys would actually think this way. Because of this attitude I chose to take a stand against E.R.A.

I also took a stand against E.R.A. because I felt that we did not need an amendment to prove what should be common policy. From that point on, in the programs that followed I would very often debate harder for my viewpoint because I knew that some of the other viewpoints were coming about from negative attitudes.

I have always been glad that I was able to be a part of 'Soapbox.' The people I met and worked with were super. The thrill of debate and the overall tension was always outstanding."

For more information on SOAPBOX, and particularly for information on how it can be run in your area, or how you can acquire SOAPBOX videotapes, contact Beth Curley at WGBY-TV, 44 Hampden St., Springfield, MA 01103.



WOMEN'S PEACE ENCAMPMENT



For the past year women have been keeping vigil at the Seneca Army Depot in upstate New York to call attention to the nuclear missiles the United States is currently in the process of deploying in Europe. Strong evidence points to this military installation as the major East coast transshipment station for Pershing II missiles and the storage site for the neutron bomb. Here women are confronting nuclear madness by their continuing presence on a 51-acre farm, which women from all over the world have purchased and maintained for the past year.

Inspired by the women's peace camp at Greenham Common, England, outside one of the bases which receives these powerful American instruments of destruction, United States women opened the Women's Encampment for a Future of Peace and Justice in Romulus, New York, on the Fourth of July, 1983. Last summer over 10,000 women came to the camp and participated in legal marches and vigils, workshops on feminism, peace and justice issues, and non-violent resistance, community education and dialog, while they built and maintained a legal campground for women and children. Some women also chose to do civil disobedience, many by climbing over or under the depot fence. Men also visited the peace camp on the front lawn and some offered support by caring for children, providing food, and talking with the local community, while women shared with each other and learned about what we can all do to create a more peaceful world.



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Throughout this past year women have maintained their witness at the depot and are currently organizing for the summer of 1984. This summer there will be workshops, dialog, and actions each weekend, addressing major themes and issues which have emerged as we struggle together to find ways to live in peace.

You may wish to make a pilgrimage this summer to the encampment. For those traveling in mixed groups, there are lovely campgrounds nearby, particularly

Sampson State Park on Seneca Lake. Women and young children can participate in the encampment itself, while men can offer support by assisting with children's activities and participating in community workshops and dialog: By maintaining a women-only space at the encampment, women of all ages are learning to work together, to develop new skills, and to empower each other to find new ways to create peace. The area is a historic one for women's peace and justice actions. In nearby Seneca Falls, the site of the first

Women's Rights Convention in 1848, you can visit the National Women's Hall of Fame and the Women's Rights Historical Park.

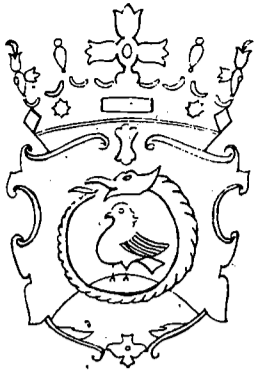
For a summer of education and empowerment come to the Women's Encampment for a Future of Peace and Justice. For further information write WEFPJ, 5440 Route 96, Romulus, NY 14541 or call (607) 869-5825. We can and we must work together to disarm the American nuclear arsenal and to establish peace in this world.

Topics for this summer's consideration:

- July 14-15 Organizing for Peace: Community Strategies and American Political Issues
- July 21-22 Women's Herstory Celebration
- July 28-29 Feminism, Militarism, and Patriarchy—Strategies for Change
- Aug. 4-5 The Resistance: Non-violence and Civil Disobedience
- Aug. 11-12 Global Interdependence: Making International Connections
- Aug. 18-19 Eliminating Oppression: Unlearning Racism, Classism, Homophobia, Ageism, Ableism
- Aug. 25-26 Empowerment: Womanpower and Woman-spirit
- Sept. 1-2 Creating the Future: Conversion for Peace

Dorothy May Emerson

INTERNATIONAL



1984

IRF CONFERENCE

CONFERENCE AND SECOND WEEK

INTERNATIONAL RELIGIOUS FELLOWSHIP

Theme: USING YOUR LEISURE TIME. Opportunities - Problems - Practice
 Dates: 28th July - 4th August 1984
 Conference Site: Jugend - und Bildungsstätte Klingberg, Fahrenkampsweg, D-2409 Scharbeutz 2, West Germany, tel.: 04524-9388

The German Organizing Committee invites you to this year's Conference at Klingberg, near Lubeck, on the Baltic coast. We shall hold the Conference in the German Unitarian Youth and Training Centre. The house has room for 70 people and we can use all its facilities. In front of the house there is room for a campfire and a playing field.

For families with children, rooms with kitchenettes are available.

The charming surroundings will entice you to wander in the area around Lubeck Bay. A few minutes' walk away there is a new bathing area on Lake Ponitz and the Baltic Sea is only 10 minutes' drive away.

Cost:

Adults DM 220.
 Children age 4-14 DM 110.
 Babies and toddlers free

After the conference we have rented a farmhouse in the Luneberger Heide.

Dates: 4 August - 11 August 1984

Address: Eggershof - Jurgen Eggers, D-3041 Ellingen Nr. 4/Kreis Soltau, tel.: 05191-14297

On the farm and the surrounding area many leisure time and play opportunities are offered:

playroom, grillplace, bikes to rent, donkey riding, possibility to swim in the house's own pond.

Cost: Participant (3 meals a day) DM 170. Children age 2-6 DM 90.

Deposit: DM 50. for conference. DM 40. for 2nd week.

The deposit is not refundable, except under exceptional circumstances.

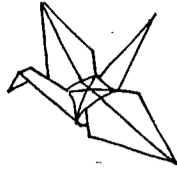
Insurance: We recommend that you take out travel insurance.

Registration: For conference and 2nd week, write not later than 1st June 1984 to:

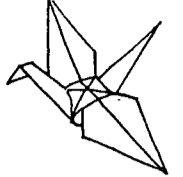
IRF - OC - Deutschland
 Worthstr. 6a
 D-6700 Ludwigshafen
 West Germany

or call the YRUU office.

IARF日本大会 東洋のイニシアチブ/西洋のリスポンス



YRUU Youth Japan—
 Bound for IARF Congress



Several Unitarian Universalist youth will spend three weeks of this summer, July 21 - August 12, at the congress of the International Association for Religious Freedom in Japan. The IARF is an organization of liberal religious groups all over the world. The Unitarian Universalist Association is one member group. A congress is sponsored every three years by IARF and hosted by one of the member groups. The Risho Kosei Kai, a lay Buddhist group are hosting this year at their headquarters in Tokyo.

The youth attending the congress will meet for a pre-congress encounter to get to know other youth from all over the world. They will discuss differences in religious beliefs, living conditions in each country, politics, music, education, and social roles, as well as just playing and learning to understand each other. Then they will attend the congress, as will more than a thousand liberal religious people.

After the congress, the group from the youth encounter will tour Japan together as part of the program planned by the IARF and Risho Kosei Kai. They will see Japan from a side it is not seen by most tourists. Also, they will develop friendships with young adults from Japan, Europe, India, the Philippines, Nigeria, and other countries.

The trip is expensive, but the IARF has given scholarships covering almos

half of the major expenses bringing the total to approximately \$900.

The recipients of the IARF Congress scholarships include:

Candace Corrigan (Oakland, CA)
 Ben Ford (Sarasota, FL)
 Alan Kabayama (Ottawa, Ontario)
 Elizabeth Jas (Lexington, MA)
 David Manker (Chicago, IL)
 Marianne Tubman (Berkeley, CA)
 Tad Waddington (Phoenix, AZ)
 Caprice Young (New Haven, CT)

Caprice Young



Cappie and the 1982 IARF India tour bus.



YRUU BY-LAWS



The YRUU by-laws require us to print all the by-law amendments that the Steering Committee is planning to put before the YRUU Council at their summer meeting. So, for all you business freaks, here they are. Note that since copy for this *Synapse* had to be submitted before the April meeting of the UUA Board, and before the May meeting of the Steering Committee, the *Synapse* staff is not responsible for any discrepancies between what the Council actually gets and what these proposed amendments now say:

A. In response to the Board's concerns, the Steering Committee proposed removing all references to membership from Article 5, "Youth Council" and decided to deal with that issue under the appropriate Article 3 heading of "Membership." None of the changes alter the fact that the Board decides on the appointment of the adult Council members as it always has been. Thus they remain free to use membership as one of their criterion, rather than as a criterion in the nomination process. The important change is an addition which puts a positive affirmation of commitment to our religious institution in the YRUU by-laws, in addition to recognizing the active leadership and advisory roles of adults in YRUU. (ADDITIONS ARE IN BOLD FACE TYPE, DELETIONS ARE IN ITALICIZED PARENTHESES)

ARTICLE III. MEMBERSHIP

Section 1. Members of Young Religious Unitarian Universalists shall be youth 12 through 22 years of age.

Section 2. Young Religious Unitarian Universalists shall be clearly identified as an organization of the UUA. Affiliated groups on the district and local levels shall also be identified. Individual members (participants) shall not be required to hold membership in UU societies, but shall be encouraged to participate in programs and activities at all levels of UUA organization.

Section 3. An adult as referred to in these by-laws is defined as someone over the age of 22. Adults are not members of YRUU but function in advisory capacities within local YRUU groups and on the governing bodies of the district and continental levels. YRUU affirms the importance of a commitment to the ideals of Unitarian Universalism and of participation in its institutions on the part of adults functioning in advisor roles.

ARTICLE V. YOUTH COUNCIL

Section 1. The governing body of YRUU shall be a Youth Council. The Council shall consist of:

a) One youth chosen by and representing the youth organization of each of the 23 districts of the UUA. (They shall each be directly involved with a local UU society within

the District they represent, or with the Church of the Larger Fellowship, or shall be required to submit three letters of recommendation to the District Youth Organization, at least two of which shall be from members of a local UU society.)

b) three at-large youth. Each youth shall be from and represent one age group, ie one Junior High, one Senior High, and one Post-High school. The youth at-large delegates shall be selected by the Steering Committee without being subject to the approval of the UUA Board.

c) eight adults appointed by the UUA Board of Trustees. (They shall each be a member of a local UU society or the Church of the Larger Fellowship, or shall be required to submit three letters of recommendations to the Steering Committee, at least two of which shall be from members of a local UU society.) One of these shall be a member of the UUA Board, and seven shall be appointed from nominees submitted by the Steering Committee of YRUU.

B. The Board expressed its desire for an ongoing role in the YRUU by-law amendment process. The following draft of Article IX allows for continued input on the Board's part. In addition, it clarifies who may offer amendments. Since members of YRUU are defined as youth, specifically not adults, Board members cannot initiate changes, but may approach the YRUU Steering Committee with suggestions for amendments.

ARTICLE IX. AMENDMENTS

Section 1. These by-laws may be amended by a two-thirds vote of the members of the Youth Council present at any annual Council meeting.

Section 2. By-law amendments may be proposed by any Council member or by a majority of the members of the Steering Committee. Individual members of YRUU may submit proposed by-law amendments to the Steering Committee for referral to the Council.

Section 3. (2) Notice of proposed amendments must be mailed sixty days in

advance of the annual meeting to all Youth Council members and to the members of the UUA Board. Notice shall also be included in the organization's publication, this publication to be mailed at least sixty days in advance of the annual meeting to the Youth Council to all individual participants and local groups on subscription mailing lists all District structures involving youth and all UU societies.

Section 4. The UUA Board representative on the Council shall be responsible for bringing proposed YRUU by-law amendments before the Board of Trustees. The Board is encouraged to offer consultation on proposed amendments. Amendments shall be effective upon the concurrence of the UUA Board of Trustees and the YRUU Youth Council.

C. In response to UUA Board concerns, the Steering Committee moves:

THAT ARTICLE XI PROTOTYPE YRUU'ER be deleted from the by-laws, and listed instead at the end of the by-laws under the title "Postscript" without any article or section numbers.

D. In response to UUA Board concerns, the Steering Committee moves:

THAT ARTICLE X IMPLEMENTING PROCEDURES be examined for technical amendments or deletions that can be made to

make the article consistent with the rest of the by-laws.

E. In addition to these by-law amendment proposals drafted in response to the UUA Board's concern, there are several other amendment proposals which were voted onto the 1984 Youth Council by the 1983 Youth Council.

1. Article V, Section 1b shall read as follows:

Three at-large youth. Each youth shall be from and represent an age group defined as follows: junior high ages, 12-15; senior high ages, 15-18; post high ages, 18-22. During their terms, the youth at-large must remain within one month of the age group for which they are selected. The youth at-large delegates shall be selected by the Steering Committee without being subject to the approval of the UUA Board.

2. Article V, Section 2 shall read as follows:

Both youth and adult council members shall serve one full term of two years with the exception of the at-large youth delegates who shall serve 1 year terms. Any council member chosen to fill an expired term shall be eligible to serve his/her own full term. Four years after the expiration of his/her term of office, a district representative or an adult at-large delegate is eligible for another term.

Application for the Youth Staff position commencing January 1, 1985 and ending December 31, 1985.

Qualifications:

Must be between the ages of 12 and 22 at the time work begins. Must have administrative office skills, freedom to live in the Boston area and to travel, and demonstrated leadership and communications skills.

Responsibilities:

Work with the UUA Consultant on 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, travelling to district and local youth organizations as outreach; planning and administering conferences and other youth gatherings; participating

in meetings of and implementing the recommendations of the YRUU Steering Committee and Youth Council, and managing the Continental YRUU office.

Stipend:

8000.00 dollars per year, room and board to be paid therefrom. Assistance will be provided in finding living quarters.

Applicants for the Youth Staff Internship position are invited to submit their applications printed or typed on 8½" by 11" pages. Applications should be sent to the Youth Programs Office of the Unitarian Universalist Association, 25 Beacon Street, Boston, MA 02108, by September 15, 1984.

RELATIONSHIPS

(continued)

LOVE AND FREEDOM

continued from pg. 6

"In my head, the whole Sunday morning—lack-of-responsibility—thing precludes my freedom to give and receive love."

"I know this sounds like a cliché but—as far as 'liberation' goes, freedom is not truly liberating without responsibility."

Love and Freedom—the conference relationship revisited

Back to the fundamental question—why do we relate romantically at all? The answer is, of course, our desire for love. Things get less simple, however, when we try to preserve freedom *and* try to love completely—it's an incredible balance to maintain!!

"Sometimes I feel that the romance that goes on at conferences is too heavily weighted towards freedom, with too little emphasis on love. I find this depressing. There has to be a balance."

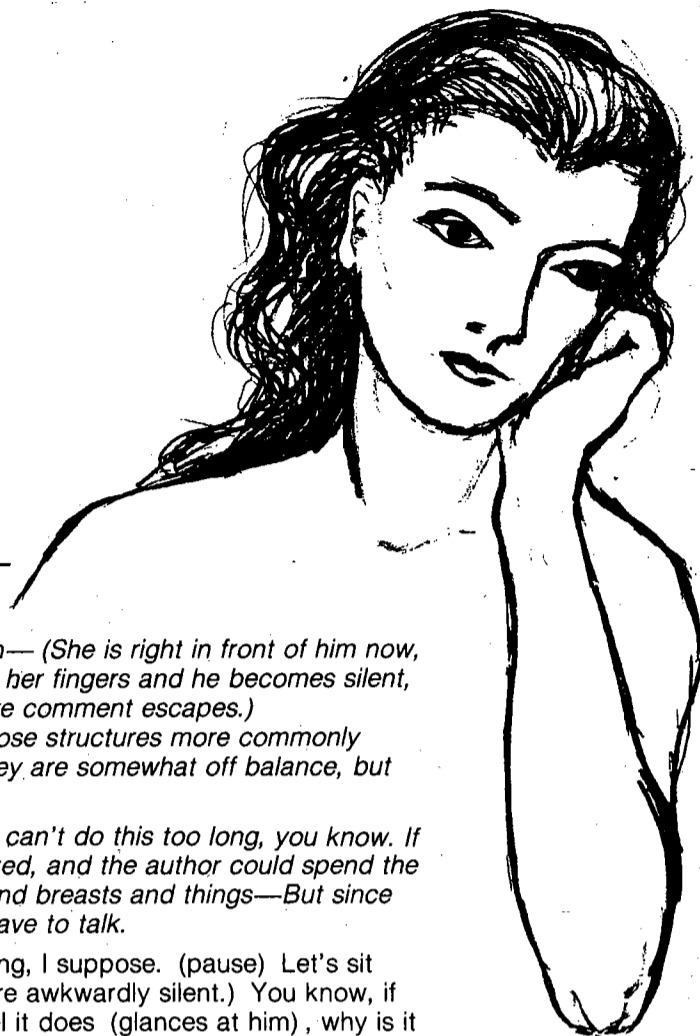
"I think that freedom must be translated to mean the freedom to love. Responsibility is a dirty word these days, but I find that if I'm committed, at least to some extent, I am more free to give love."

"Conference relationships have incredible potential. The people that create them are amazing. My conference friends are my best friends—who else would I want to be romantic with?"

"You can't be in love and expect to keep all of your freedom intact. But you have to believe that's OK."

"I'm not saying that I'm looking for the total commitment, but I will say this: The best experience I've had in terms of conference romance have been those that have transcended the conference format. Only then is the relationship truly free to grow and expand."

Claudia Center
New Hampshire



Dialogue for Teresa

continued from pg. 7

the only great invention of western civilization— (She is right in front of him now, her face before his. She touches his lips with her fingers and he becomes silent, though when she drops them again, one more comment escapes.) Intellectualization seems also to be one of those structures more commonly activated in males than in . . . (They kiss. They are somewhat off balance, but not dangerously.)

M: (breaking off the kiss, but still close) We can't do this too long, you know. If we were in a story, we could kiss all we wanted, and the author could spend the time describing just what was in our heads and breasts and things—But since this is a dialogue, I'm afraid we're going to have to talk.

Teresa: That's the thing to do when not kissing, I suppose. (pause) Let's sit down. (They do so, he following her. They are awkwardly silent.) You know, if kissing brings you so much closer—and I feel it does (glances at him), why is it so much harder to talk now?

M: (looks at her, shakes his head, smiles—has no answer)

Teresa: Does there have to be a solemn scene? (Then, almost to herself): Do we have to recreate the world, the two of us, now?

M: No.

Teresa: I want to be close and yet I don't know if I want desire. Desire is a strange part of me I'm not sure I trust—it seems like a structure that energizes me, instead of the other way around.

M: (looking for something to say) Well, if you can't trust your desire, whose can you trust?

Teresa: (ignoring his joke) Perhaps it's not desire that's getting in the way here — After all, I don't fear it that much. Perhaps it's the Promise . . . Maybe when we kissed there was a promise somewhere, like a seed—maybe it sprouts a little more each time one kisses, is kissed: And who knows exactly what plant it will be—what it will demand of you—once it is fully grown?

M: (serious now) I wonder whether in coming close to each other we each came a bit too close to . . .

Teresa: Ourselves?

M: I suppose that's what I mean. It sounds a bit trite though. (screwing himself up) If I really have feelings, I should say this to you: When we kissed, it was . . . lovely but I was afraid.

Teresa: (biting her lip) Afraid of what?

M: I don't know! (glancing around uncomfortably for something to say) Damn it, where's that author when you need him?

Teresa: (glancing over at the table where the scripts lie) Maybe we should just read the scripts . . .

M: But I don't want to just follow a plan—not the culture's plan, or desire's—or yours. That is your script, isn't it?

Teresa: Well, I . . . commissioned it. — No, let's forget the script. If we're honest—with ourselves—we can come up with an answer. What is it we fear? (They look at each other momentarily, then away, then once more at each other.)

Both: (in loose unison) I look in your eyes and I see a reflection of myself, so small. I open my mouth to yours and with my tongue I feel you. My tongue feeling mine — And I remember how a thing would feel big with my tongue and then I would find that really it was small . . .

Teresa: And that was such a private thing—that was a place in which I could always be reminded that I was alone — For who had felt the little ridges on my gums, or the tip of my baby tooth . . . this was me alone . . .

M: And yet I look in your eyes and I see myself.

Both: I see the small one who wondered if he ever might be old enough, if she ever might be whole and separate enough, ever to say to someone what it was like inside.

Teresa: And then when I kiss you,

M: When I am kissed by you,

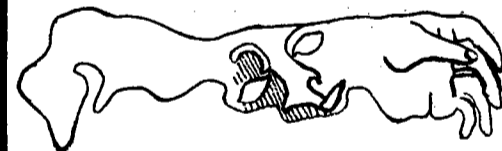
Both: I close my eyes and see that inside of **my** eyes is **you**. Even for an instant I see that what seemed alone and familiar has all along been home to someone—myself and not quite myself—

M: To a woman,

Teresa: To a man—

Both: Even as we are one I am many: I encompass both parts of the race and I am afraid.

M: (no longer in the chanting style of unison speech but a protest from inside himself) I don't want to see this woman—



Teresa: (in the same way) I don't want this man inside me—

Both: We— (they break off) .

M: (after a while, searching for something to say) Although, if we've read our Professor Jung, this was to be expected . . . the anima and animus and all that—

Teresa: I don't care if this is a dialogue: Sometimes you ought to shut up.

M: (looks somewhat sheepish, annoyed, but does agree with her. After a while, sort of idly reaches for the scripts, and after another while, she notices them in his hand. Raises his eyebrows) We could . . .

Teresa: Just for a lark.

M: (hands her one and they look inside. Both show expressions of perplexity, giving little spurts of laughter, unable to remain in the solemn mood) This is ridiculous.

Teresa: Go ahead.

M: (composing a serious expression) **John**

Teresa: (laughing) **Martha**

M: (bringing up great melodramatic depths of emotion) **John**

Teresa: (her hand on her forehead, trembling) **Martha**

(They break into laughter) Then:

M: Wait, we've got this backwards.

Teresa: Oh dear, you're right — **John**

M: **Martha** (These are the only words in the script. They play it a little longer, in great mirth, and then he shakes his head) The author sure as hell wasn't very original, was he?

Teresa: (laughing and shaking her head at the same time, looking directly at him) Each word new. (He reaches to touch her face, and she suffers his touch, and then she lays her fingers against his, that touch her cheek.)

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by Skot Davis

S P O R T S • P A G E

I returned from a trip to the East last summer with the information that I should seek whatever enlightenment was to be mine at home, in the places most familiar to me. This guidance was somewhat annoying, as I live in Chicago, a place not noted for its vast spiritual reservoirs. So, a few days after my return, I decided to shelve the quest, and went to the ballpark.

The Cubs were in the midst of a pitched mid-season battle, fighting their accustomed slide from mediocrity to futility. Nevertheless, the bleachers and lower deck of Wrigley Field were bright with the shirts of thousands of fans. It was at this point, reflecting on the size of the crowd, that I received my first inklings concerning the Way of the Cub.

The Chicago National League baseball team has not won the pennant since 1945. Yet, through the ensuing years, the Cubs have had consistently good—sometimes exuberant—attendance. In the past, I had attributed this fact to the infinite capacity of humans for pointless hope—a sick attraction, not to losing itself, but to the yearly cycle of dream and expectation followed inevitably by disaster. Each spring I myself, regardless of the horror of last September's performance, found endless, minute indications that *this* might be the year.

Now, sitting in the center field bleachers, it came to me that the high attendance might have some more positive cause. What if, I wondered, the years of failure had subtly reoriented the Cub faithful, gradually replacing their desire for the pennant with a sheer enjoyment of the (however—futile) chase. I was excited with this idea, and after the loss was completed I caught the El train and began to think it through.

"The Way of the Cub that can be told is not the Eternal Way." This is what I realized after I emerged from my contemplation, having ridden the train all the way out to O'Hare and back to the Loop. Nevertheless, I knew I must set down what I could of the Way, if only as a potential aid for the good fans in Cleveland and Seattle.

To understand the Way of the Cub, it helps to know Wrigley Field. Here only afternoon games are played.



THE WAY OF THE CUB

Unlike Comiskey Park, to which frenetic White Sox fans rush after a day spent in one sort of box or another, Wrigley Field is home to loafers and sunshine. Those uninvolved in the race for business success likewise become distant from the frenzied pennant chase. Instead, they are in tune with the innings and the conversation, the rallies and the last outs and the beer, the venerable rhythms of baseball itself.

Thus, on the Way of the Cub, the goal is supremely unimportant. (The pennant, after all, even when won, must be sought anew each year.) What is essential is the purity with which one attends the pursuit of the goal.

The true Cub fan understands this, I think, for when the Cubs begin to play well, he knows that Right Order is violated. Thousands of novices stream into Wrigley Field from Schaumburg and Flossmoor, the bleachers are filled hours before game time, the beer lines are long. The city itself begins to develop a mild hysteria as the sports pages and local news shows fill up with superfluous, repetitive articles about the Cubbies. And the true fan senses the hollow desperation of such

hysteria. For, while a few of the inexperienced may truly believe that the Cubs will win, most of the city is motivated in this new exuberance by a wild dread. They are filled with the unconscious knowledge that, when it comes, the fall will be even more terrible this year, because of the heights that have been reached.

The follower of the Way seeks to avoid such mad swings. He prefers to move placidly through the season, like a child who knows that each morning he will be served one of two familiar cereals. There will be either a home game or an away game—either Cocoa-Wheats or Malto-Meal—and each is good. Every week or so there will be an off day, a short period of fasting to cleanse the fan's system. Thus the Way of the Cub flows along from game to game, from week to week, ignoring the fever which grips far-off cities like Philadelphia and Los Angeles.

Yet, at times, even the most enlightened Cub fan may fall victim to pennant fever. During a chance winning streak, or one of the early summer rushes the Cubs habitually make, he may find it impossible to resist the old, absurd hope. And at

such times the Way of the Cub calls him to a brief contemplation of Nothing.

According to the Eastern philosophers, Nothing is as important as Things are, for without it Things could not exist. The Cub fan is also familiar with Nothing, and when he wants to become re-acquainted with it, needs only ask himself a few questions:

What have the Cubs won in the last 38 years? Nothing.

What will they win this year? Nothing.

What, every fall, follows the budding excitement and hope of each new spring? Nothing.

Empty of desire and delusion, the Cub fan thus overcomes his brief madness and returns to the Way.

This is but a brief sketch of the realizations which came to me on the El, and which were refined during the rest of the summer as I sat in the center field bleachers at Wrigley. I found after the first couple of homestands that I had given up any thoughts of returning to my abandoned advertising career, or for that matter, to the quest for enlightenment which a few months ago had prompted me to trade that career for the life of the East. Near the end of the summer I was sitting in the bleachers with an old business associate, who had joined me for a Saturday game.

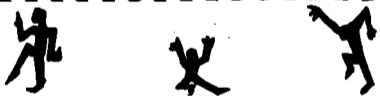
"What on earth," he asked me, "prompts you to keep coming to see the Cubs when they lose so often?"

As I considered my reply, my eyes rested on the green tarp which covers the lower center field bleachers. The tarp was originally installed because of batters' complaints that the ball was lost in the white shirts of the fans seated there. The section thus stands empty now, though there is an old tradition that will be uncovered, and the seats occupied, when the World Series returns to Wrigley Field. As I gazed at the tarp it came to me that there might not be any seats under there at all. I had a sneaking suspicion just what was actually beneath the tarp.

"Oh," I said to my friend, shaking my head once or twice, "Nothing."

Skot Davis
Chicago, IL

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CONFERENCE GAMES

The purpose of these "sports" is pure, unadulterated fun. No one wins, no one loses. Many or all of them may be familiar to you since all of them have been around for a long time. These are the "sports" of LRY and YRUU.

HAND CREAM ORGY

A real contact sport. Play with 5-8 people in a group, making more groups if necessary. Pick an area with a linoleum, tile, or cement floor and have plenty of towels on hand for afterwards. Have everyone put their hands (minus jewelry) into the center. Someone then pours hand cream over them. If people get into it, you can go around pulling off socks and shoes 'cause feet are just as much fun as hands. Squish around, rub, massage . . . everyone should leave feeling cosy and with very soft hands and feet. But leave carefully so you don't slip.

KNOTS

To play this game everyone has to work together to solve a human puzzle. You can play with as few as 5 or as many as 10 people. Form a circle with everyone holding hands. Then everyone should put their hands into the middle of the circle, joining hands. Everyone should have both hands held,

but should not hold hands with either of the people who are next to them. Now untie the knot without breaking anyone's hold. By going over, under, and through you can reform the original circle.

WINK

You need at least 13 people. Each person chooses a partner, with one person left over to be "it." Set up an area with no furniture or other objects about. Outside on grass or sand also works well. Everyone should remove shoes and glasses (yes, this can get a little rough). Then partners sit in a circle, one partner behind the other, cross-legged, with hands in their laps. The idea is for "it" to get a partner. To do this "it" must wink (or point if people without glasses cannot see) at someone in the front half of a couple. This person must try to get away from their partner and get to "it." Meanwhile the partner is trying to keep his/her partner from getting away. If the person gets away, his/her old partner becomes "it." If they don't get away, then the partners switch places. "It" may choose more than one couple, but cannot assist the partners. "It" must remain in place until someone reaches them and gives them a kiss, well earned after the struggle. Also, one cannot walk across the circle to catch or get away.

INTERLOCK

You need a large area and at least 16 people. All but two people should choose a partner and stand in a circle. Each couple should link arms. Of the two people left out, one will be the chaser, and the other the chased. The object is for the chaser to tag the person being chased. If the person being chased is tagged, then the roles are switched and the chaser becomes the chased. The only escape the chaser has is to lock arms with one of the people forming a couple. When this happens the partner of the person who the chaser has linked arms with must become the chaser. And run for it! So what this looks like is two people running in and out of a circle of people standing in pairs, with the pairs changing according to the whim and the wind of the chaser.

DARLING IF YOU LOVE ME

This is a less physical game meant for laughs. It is best played if you've got at least 10 people in a silly mood. All but one person sits in a circle. That person is "it." "It" must make someone in the circle smile in order to not be "it" anymore. "It" goes up to anyone in the circle and says, "darling if you love me won't you please, please smile?" "It" can say it in any way desired, but cannot touch the person. The person "it" has chosen must answer, without laughing or smiling, "darling I love you, but I just can't smile." "It" keeps trying until someone breaks down and smiles. Variations include giving "it" more than one try or touching but not tickling.

