

# Second Stone

MAY/JUNE, 1992

ISSUE #22

Shaking up the Southern Baptist Convention

## A first: Same-sex union service held at Baptist Church

*"We're taking a stand toward a responsible expression of sexuality," said Rev. Mahan Siler, Jr. "It's a stand of support toward persons who want to commit to a long-term monogamous relationship."*

BY ANDREA L. T. PETERSON

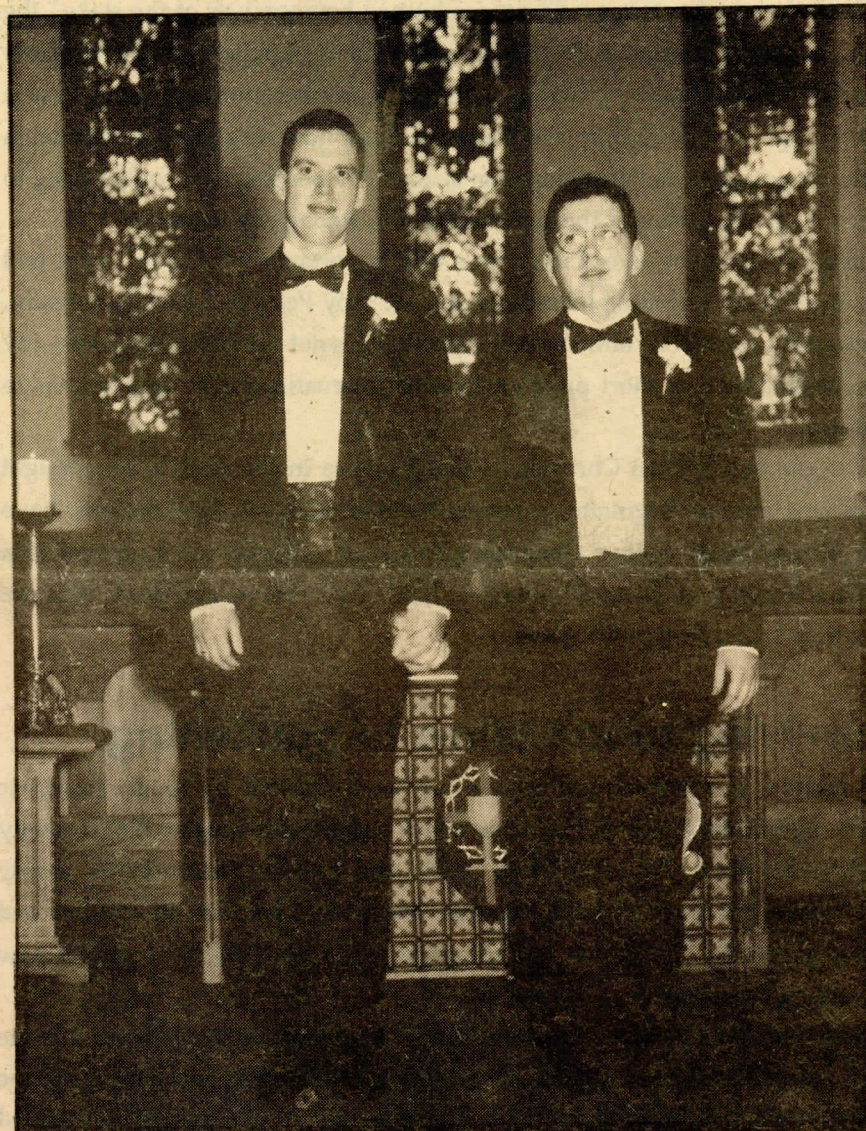
"This is a blessing before God," says Kevin Turner of his and lover Steven Churchill's March 15th Holy Union ceremony. "Asking God's blessing is far more important. The public affirmation is second." The union, performed by the Rev. Mahan Siler, Jr. at Pullen Memorial Baptist Church in Raleigh, N.C., created quite a stir within the Southern Baptist Convention and turned out to be quite a public affirmation - not only of two men and their commitment to a lifelong, monogamous relationship, but of a congregation of Christian men and women and their pastor committed to taking their orders from God and not from the Southern

Baptist Convention.

Much to everyone's surprise, someone "alerted the media," and the attention that Pullen and its decision to bless same-gender relationships, in general, and the union of Churchill and Turner, in particular, received "grew overnight." According to Turner, "Pullen was making a decision about same-gender unions in general. It wasn't about us. I guess we were the impetus."

Turner and Churchill, who have been together since 1989, affirm that "it [their union ceremony] has always been from the heart, not a political

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Steven Churchill, left, and Kevin Turner stand at the altar of Pullen Memorial Baptist Church, Raleigh, North Carolina, following their union ceremony.

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THE  
WILDERNESS  
GENERATION

By Irene E. Stroud

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WHY DOUBTING  
THOMAS...  
DOUBTED

By Nancy Hugman

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## From the Editor

### Newspaper's special report focuses on gay/lesbian Christian issues

By Jim Bailey

*The Detroit News and Free Press* devoted five full pages to a thorough examination of issues facing gay and lesbian Christians and the church. The excellent two part series was published on the weekend of April 11 and 12. "Revolution in Religion" was picked up by Associated Press and, hopefully, some or all of it may have appeared in your daily newspaper. Religion writers David Crumm and Frank Bruni presented a wonderfully balanced report on the issue that will not go away in the nation's churches.

"Seven hundred years ago, Christians burned homosexuals at the stake," the article begins. It goes on to describe an upheaval in churches unmatched since opposite views of slavery tore apart many American churches more than a century ago. Writers Crumm and Bruni point out how religious condemnation feeds the prejudice and discrimination against gay people, even contributing to violence against Gays and the high suicide rate among gay teens.

The report includes several interviews with important contributors to gay and lesbian ministry including John Boswell, Rev. Troy Perry and Rev. Jane Spahr. Contrasting opinion on how the Bible does or does not condemn homosexuality is presented as is a short piece on Exodus International, the ex-gay change ministry.

For gay and lesbian Christians seeking justice in the church, for straight Christians just now beginning to ponder the issue and, yes, for those who have dug in their heels against Christian affirmation of Gays and Lesbians, this article contains a wealth of information. Hats off to Crumm and Bruni, who are long-time *Second Stone* subscribers.

### Surviving tough times in publishing

Yet another gay/lesbian publication has been silenced by tough economic times. *Visibilities*, a lesbian magazine which began publishing in 1987, recently stopped the press. Publisher Susan Chasin said that, "we tried our best to stay in business, but times are hard. We were affected by a combination of slow and non-payment by bookstores and advertisers, and an inability to attract new advertising revenue."

With that I'll let you know that the March/April issue of *Second Stone* was the final issue to be made available for bookstore distribution and henceforth the newsjournal will be available by subscription only. We started newsstand distribution, with high hopes, with our November/December, 1988 issue. For a variety of reasons, bookstore distribution has never been profitable despite our best efforts. My thanks to bookstores and distributors who stuck with us - and who paid us and paid on time. I would have to agree with Chasin, however - slow and non-paying gay and lesbian bookstores are a problem which heavily influenced our decision to go subscription-only. *Second Stone* has developed, and continues to develop, a strong paid subscriber base as opposed to relying on bookstore or advertising revenue, a strategy which provides the best opportunity for being spared the fate of so many of our brother and sister publications.



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## ▼ Your Turn ▼

### Veterans coverage appreciated

Sacramento, California

Dear Second Stone,

Thanks for your coverage of the Gay and Lesbian Veterans Tribute here in Sacramento. Video of the event has been shown twice on local television with positive response.

God bless your work.

Sincerely,  
Lynn Strawbridge

### New MCC in Louisiana

Lake Charles, Louisiana

Dear Second Stone,

Please add my name to the mailing list. I hope your work prospers and brings the news everywhere that we of the gay community are the children of God and heirs of the kingdom.

Recently we have organized a "new works" here. MCC of Lake Charles has services every Sunday at 10:30

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William Day  
Michael Blankenship

a.m. at our church building at 510 E. Broad Street. Often we are joined in the fellowship by Gays who attend other churches.

Best regards,  
C. Whitman

### Thanks from New Direction

Los Angeles, California

Dear Second Stone,

We appreciate the support you have given to our new publication, *New Direction*, which is growing. I just purchased a copy of *Second Stone* and found it very interesting and informative. I wish you much success in your fourth and future years of publication.

Sincerely,  
Wayne Coombs,  
Editor

### Recycling... to other readers

Dallas, Texas

Dear Second Stone,

As Chapter Secretary for Integrity/Dallas, I have often taken my copy of *Second Stone* to our board and general membership meetings to discuss current news items. The other board members have been so impressed with *Second Stone* that we have sent in a chapter subscription for our newsletter editor.

Sincerely,  
Raymond F. Knapp,  
Secretary, Integrity/Dallas

### Baptists wrong... then and now

Bossier City, Louisiana

Dear Second Stone,

I continue to find your publication helpful and hope you are getting support in your work. I just happened to see a publication called *The United Methodist Review* which included a story headlined, "UM delegates lament emphasis on gay issues." A graph illustrated that it is the top issue in every geographical area. I am sure that in the 50s and 60s they lamented in the same way when they were being forced to face the issue of

SEE LETTERS, Page 9

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## Ousted pastor HIV positive; wife has AIDS

PLYMOUTH, MN - The 24,000 members of the Association of Free Lutheran Congregations have learned that their former president, Rev. Richard Snipstead, 63, is HIV positive and his wife, Leone, 60, has developed AIDS. Snipstead was removed as leader of the conservative church when he revealed that he had been involved in affairs with men for 20 years. Despite their beliefs about homosexuality, church members greeted Snipstead warmly at a recent service, offering hugs.

-Associated Press

## Not in my neighborhood

Religious fundamentalists are of concern to half of America's adults according to a recent Gallup Poll. *Emerging Trends* newsletter (February) cites a 1989 survey as showing that 30 percent of Americans would not like to have religious fundamentalists as neighbors. The survey showed that 21 percent were very concerned about religious funda-

mentalism and 29 percent fairly concerned about the movement.

-Religion Watch

## German church affirms homosexuality

The Evangelical Church in Berlin-Brandenburg is the first German Lutheran church to publicly affirm homosexuality as "neither sinful nor a sickness, but a different expression of human sexuality." The church leadership called on their congregations to accept homosexual Christians as sisters and brothers who should not be made to conceal their sexual orientation. The leadership of the Bavarian, North Elbian, Rhineland and Hessen/Nassau regional churches are considering adoption of similar stances.

The policy statement, which was issued in response to an anti-gay attack by skinheads in Berlin, recalled the German churches' silence while thousands of Gays were being murdered in German concentration camps during the Nazis' rule. Declaring violence to be unacceptable in dealing with social issues, the statement said tolerance of social

minorities such as homosexuals is needed.

-More Light Update

## Suicide manual popularity sparks concern

Experts in medical ethics are surprised and worried by brisk sales of *Final Exit*, a suicide manual for the terminally ill. Dr. Martin E. Marty, an Evangelical Lutheran Church in America pastor and historian of American religion at the University of Chicago Divinity School said that scholars have been discussing the morality of suicide for the terminally ill for several years but a long-standing taboo against suicide in Western culture has kept the debate from reaching the public. The strong sales of *Final Exit* so soon after publication are "a revealing symbol" that the time for a debate on suicide to enter the public arena is long overdue, he said.

-The Lutheran

## Monks give up plans for hospice

RESACA, GA. - Monks from the Monastery of the Glorious Ascension have given up their plans to operate an AIDS hospice on their hillside residence in northwest Georgia after failing to win support from residents. "Their neighbors have not been kind to them, and I think it's just worn them down," said Florence Brent, board chairman of the proposed hospice. With only three monks remaining at the facility and novices expected in the fall, Father Damian, a member of the monastery said, "We just don't have the manpower to do it right now." Since 1989, six people, five with AIDS, have received care from four Eastern Orthodox monks at the complex, 10 miles south of Dalton.

-TWN

## Newspaper's anti-homophobia ads spark protests

A series of public service ads dealing with homophobia has appeared in a Washington state newspaper, despite cancelled subscriptions and a threatened boycott from some advertisers and subscribers. Officials at the Tacoma *Morning News Tribune* said the negative reaction to the ads was proof that they are needed.

-Lesbian Connection

## Lutherans call for AIDS awareness

Congregations of the Evangelical Lutheran Church in America are

being asked to observe an AIDS Awareness Sunday each year. A churchwide policy has been adopted to encourage congregations "to articulate clearly their welcome to persons affected by AIDS and their support for them and their families and friends."

## Scouts shouldn't be anti-gay, says founder's daughter

Virginia Boyce Lind, daughter of the founder of the Boy Scouts of America, says she wants the BSA to end its ban against gay scouts and troop leaders. Lind, who herself has a gay son, has been a vigorous lifelong supporter of the BSA. "My father didn't found the Boy Scouts for certain groups of boys. He founded it for all boys," she says. "I don't think he would have liked discrimination."

PFLAG Pole

## No voting rights for gay church elder

Curt Peterson, 34, was elected an elder by the congregation of Wayzata's St. Luke Presbyterian Church in suburban Minneapolis, but the denomination's policies prohibit out Lesbians and Gays from assuming leadership posts. Peterson will serve as an elder-elect without voting rights. St. Luke is a More Light church which welcomes Lesbians and Gays but the Presbyterian Church will not allow the ordination of "unrepentant" Gays and Lesbians.

"It's so important for Gays and Lesbians to come out in [mainstream denominations]," said Peterson. "I believe that Gays and Lesbians need to take their place in structures outside the gay community. We are part of the larger community, and it's important that our wisdom and perspective be fully represented."

-Equal Time

## Louisiana governor bans state discrimination

Louisiana Gov. Edwin Edwards has barred state agencies from discriminating in jobs or services on the basis of sexual orientation, a first among Southern states. The executive order also prohibits such discrimination by the state in awarding contracts and by state contractors in any employment matter. A spokesperson for the Human Rights Campaign Fund said that the decree is among the most far-reaching issued by any state.

-The Times Picayune

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UCC Laywoman

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# News Lines

## No relationship with Kinship, says SDA Church

The General Conference of Seventh-day Adventists can establish no relationship with SDA Kinship International as long as Kinship "finds a homosexual relationship to be an acceptable lifestyle" according to a letter from Conference President Bob Folkenberg's office. The letter from the president's assistant, B. E. Jacobs, was written in response to a letter from Kinship president Mike McLaughlin inviting the Conference into a working relationship with Kinship. Jacobs said that the church will continue a kind and compassionate ministry to everyone and that "God hates sin but loves the sinner."

## University of Utah (almost) bans discrimination

The University of Utah will prohibit discrimination against gay men and Lesbians in its policies, but it will not recognize sexual orientation as a protected characteristic in its affirmative action efforts. The school's governing board of trustees adopted a proposal to bar discrimination against students, faculty and staff for reasons of sexual orientation. However, the trustees did not agree that sexual orientation should be added as a protected characteristic.

## Archbishop denounces safe sex TV ads

CHILE - Santiago Catholic Archbishop Carlos Oviedo says the Health Ministry's new HIV prevention television announcements "encourage sexual libertarianism." Many political and social leaders accused Oviedo of placing religion above public health, according to Brazil's IPS news agency. Of Santiago's four television stations, two ran all three of the spots, the Catholic-owned station refused to run any of them, and one station banned only the spot that mentioned condoms.

-Outlines

## Catholic lay group admits Dignity/USA

The Leadership Council of Catholic Laity has invited Dignity/USA to become a full, organizational member. The action climaxes four years of waiting, applications by three Dignity presidents and a month of intense lobbying by Dignity/USA

President Kevin Calegari.

"It was a moment of truth both for Dignity and for the LCCL," Calegari said. "Many in the LCCL had to confront their homophobia, and we had to face that people simply don't know who we are and what we do as faith communities. We need to get the good word out, and being part of the LCCL will be one way of doing that."

When former Dignity president Jim Bussen of Chicago attempted to attend LCCL's first meeting in Belleville, IL in 1988 he was unceremoniously hustled out of the room. "He was met with discourtesy, so we dropped it," Calegari said.

-Bay Area Reporter

## Holy Unions double

Twice as many Holy Unions are apparently being performed this year by Universal Fellowship of Metropolitan Community Church clergy. Rev. Bob Arthur, UFMCC Church Services Coordinator, said that the number of Holy Union certificates sold from November 1991 to February 1992 is at least double the number sold in the same period a year earlier. Possible reasons for the increase include recent national publicity about blessing same-sex relationships and the AIDS epidemic, which is leading more people to want to make permanent commitments.

-Keeping in Touch

## Accept Gays, say Reconstructionist Jews

The leaders of Reconstructionist Judaism have issued a policy statement calling for complete, unconditional equality for Lesbians and Gays in Jewish life.

The historic 39-page statement, adopted unanimously by the board of directors of the Federation of Reconstructionist Congregations and Havorot, affirms that holiness resides in committed gay and lesbian relationships and welcomes lesbian and gay individuals and families as full and equal members of congregations "with the same rights and responsibilities as heterosexual individuals and families."

-Philadelphia Gay News

## Religious leaders discuss morality

Leaders from Jewish, Christian and Moslem faiths met in Los Angeles to discuss morality and public life. The Catholic Cardinal of Los Angeles, Roger Mahony, was the featured speaker.

The symposium was entitled "How

Safe is Safe Sex?" and was held at the Islamic Center of Southern California. The fledgling coalition is "not so different from the moral majority" said Father Paul Dechant, chaplain at UCLA.

Criticizing condom distribution programs in the schools Mahony said, "[This] assumes that the young cannot be morally educated. Sexual responsibility and self-control are the primary controls to the spread of AIDS. AIDS must not be taken as a condemnation. Only God can see into the heart. But this is an opportunity to practice compassion and mercy, since AIDS is not a faceless disease."

-Seattle Gay News

## Priest's faculties revoked for co-authoring book

FRESNO, CA. - Craig O'Neill, a Catholic priest who co-authored the recently published *Coming Out Within: Stages of Spiritual Awakening for Lesbians and Gay Men*, has received notice from his bishop that he may no longer celebrate the sacraments or minister as a priest.

Fresno Bishop John Steinbock said in a letter dated February 14th to the

priests of the Bakersfield deanery that the publication of *Coming Out Within* "shows clearly that [O'Neill] condones and promotes homosexual and lesbian sexual activity... This position is not compatible with the teachings of the Catholic Church."

*Coming Out Within* explores the difficulties and losses that gay men and Lesbians experience in dealing with family, work, church, and society. O'Neill and his co-author, Kathleen Ritter, offer an eight-stage process to help readers move through grief and loss to reach a point of spiritual wholeness and fulfillment.

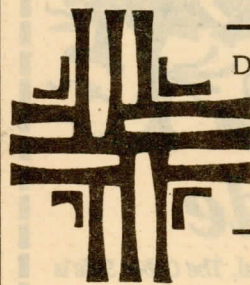
## Harvard chaplain under fire

Rev. Peter John Gomes, minister of Harvard's Memorial Church, is under fire from conservatives following his voluntary admission that he is gay. Gomes came out last November, after a conservative student newspaper printed a 56-page issue condemning homosexuality. Students and alumni have requested Gomes' resignation, but so far Harvard officials are supporting the minister.

-Southern Voice

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## ACT UP protests at Catholic Church

ACT UP/Dublin, Ireland, held a protest against the Church's anti-safe sex stance. About 40 activists marched through rush-hour traffic, some dressed as bishops. Arriving at the Pro-Cathedral, they chanted "We're too sexy for your church, too sexy for your church, so sexy it hurts." The reaction from mass-goers was "surprisingly good," according to Dublin's *Gay Community News*.  
-Outlines

## Court upholds city's decision

In a landmark decision by the Fourth District Court of Appeal in California, a proposed right-wing initiative targeting the lesbian and gay community, as well as persons with HIV, has been declared unconstitutional as a denial of the right to equal protection under the law. Upholding a lower court decision, the Fourth District affirmed the action of the Riverside City Council in refusing to place on the ballot a proposed measure that would have fostered discrimination against Lesbians, gay

men, and people battling HIV disease. The initiative had been circulated in Riverside churches by "Riverside Citizens for Responsible Behavior," a group with ties to the homophobic Traditional Values Coalition.

## Sexuality study urges deliberation

The recently released Evangelical Lutheran Church in America sexuality study strongly encourages the consideration of biblical texts related to sexuality, but it also asks church members to look at the Christian meaning of sexuality "in relation to contemporary social, medical and psychological insights." The 50-page study, titled Human Sexuality and the Christian Faith, is the first step in the development of an ELCA social statement on human sexuality.

The study examines "assumptions about the Bible's rejection of homosexual behavior... in light of new understandings of homosexuality." In biblical times much homosexual activity was exploitive and abusive, the study states and then asks, "Is it appropriate to draw moral judgments from these passages and apply them to gay or lesbian relationships that

are mutually loving?" The study is available on request through the ELCA Distribution Service, (800)328-4648.  
-The Lutheran

## Anti-NAMBLA group forms

SAN FRANCISCO - A group dedicated to driving the North American Man-Boy Love Association out of the gay movement has recently formed. Founders of the group decided it was time to defend the gay community against stereotypes of Gays being child molesters. The majority of molesters are heterosexual.

"Somebody has to come out and say they aren't us," said Everett Denman, founder of the Gay and Lesbian Advocates for Children's Rights. "We're part of families. They're a threat to our children, too," he said.

NAMBLA believes that the age of consent laws for sex should be abolished.

-The Latest Issue

## Catholic bishops reject safe sex

WASHINGTON - The National Conference of Catholic Bishops has overwhelmingly rejected safe sex approaches to combating AIDS. "Instead of promoting the illusion of safe sex, we need to warn our children and society of the dangers of sexual promiscuity and drug abuse," the bishops said.

-Associated Press

## Meeting between Bush campaign and gay activists sparks backlash

WASHINGTON, D.C. - Far right organizations have seized on a meeting between the National Gay and Lesbian Task Force and the Bush/Quayle '92 campaign to push anti-gay rhetoric to the forefront of the presidential race and attack gay and lesbian campaign visibility.

"Having the highest-ranking member of your re-election campaign meet with the homosexual lobby is a direct contradiction to your attempts to portray your administration as pro-family," wrote Rev. Morris Chapman, president of the Southern Baptist Convention, and reported in the *Washington Times*. "We call upon you to personally disavow any support or sympathy for the homosexual civil rights agenda."

The Conservative Political Caucus, Pat Robertson's "700 Club," the National Association of Evangelicals and other groups have also vilified the meeting. Richard Land, Christian

Life Commission head, was quoted in *The Tennessean* as saying, "People who campaign for office as pro-family are engaging in hypocrisy when they court people whose lifestyle is not... traditional."

The White House has distanced itself from the meeting between Robert Mosbacher, chair of the Bush reelection campaign, and gay activists, saying it was a "personal decision" by Mosbacher.

## Forgotten Scouts picks up National Coming Out Day support

National Coming Out Day has become an organizational member of "Forgotten Scouts," the visibility organization of gay and bisexual men formed to challenge the biases of Boy Scouts of America. "We are proud to have the endorsement of National Coming Out Day and are making plans for NCOD Year Five, October 11, 1992," said Ken McPherson, co-founder of Forgotten Scouts. Current and former gay scouts are urged to contact Forgotten Scouts, 1072 Folsom St. #383, San Francisco, CA 94103, (415)905-6120.

## Baptist Church may ordain gay man

A North Carolina church is considering ordaining the nation's first openly gay Baptist minister. Olin T. Binkley Memorial Baptist Church in Chapel Hill endorsed the candidacy of John Blevins, a divinity student at Duke University, in early February. Binkley Memorial belongs to the Southern Baptist Convention, the world's largest Baptist organization. Blevins told the *Raleigh News & Observer*, "This is a sensitive issue," and that he feared publicity could jeopardize his ordination.

-Southern Voice

## Glad you're gay? Tell Ann Landers

Ann Landers is doing a survey to determine if lesbian and gay people are glad they are gay. "While this survey is unscientific, biased to those who happen to read her advice column, and open to pollution from anti-gay hate mail groups, we think it is an opportunity to come out yet again with pride," said Lynn Shepodd, Executive Director of National Coming Out Day. NCOD urges readers to send a card or note saying "Yes I am glad to be gay or lesbian" to Ann Landers, P.O. Box 11562, Chicago, IL 60611-0562.



## The Other Side

Refreshingly personal, devotedly biblical, passionately radical, *The Other Side* is a magazine calling Christians to live the empowering, liberating vision of Jesus.

*The Other Side* stands on the side of the poor and oppressed. It embraces the despised and rejected, whether they be women, racial minorities or gay and lesbian Christians. It stands against war and prisons and national borders, and it challenges greed and arrogance. This sentiment is woven together with refreshing artwork, award-winning articles, powerful poetry, penetrating interviews, and some of the best fiction around. It's a mix not available anywhere else!

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## Church backs troop on pro-gay stance

Christ the Good Shepherd Lutheran Church in San Jose, Calif., is siding with Boy Scout Troop 260, which meets at the church, in its battle with the national scouting organization over its ban on admitting gay men as leaders or members.

The troop's council passed a resolution saying that it supported the national Boy Scout constitution calling for its adult leaders and members to be "morally straight." But the council, the resolution says, does not agree that male or female homosexual orientation is immoral.

The council of the 650-member Christ the Good Shepherd, a Reconciling Congregation, supported the troop's decision by voting "to affirm and applaud their act of conscience," said the Rev. Jack W. Lundin, the church's pastor.

-The Lutheran

## Gay bar off limits to military

EL PASO, TX. - The military has placed the Old Plantation, a gay bar, off limits to its personnel because of concern over sexually transmitted disease. According to activist Laura McIntosh, the real reason the bar is off limits is military homophobia. "If the military at Fort Bliss was really concerned about the prevention of sexually transmitted disease, then they should have placed all of the straight bars in El Paso and Juarez on restriction....," McIntosh said.

## Congressman rejects BLK magazine

LOS ANGELES - Congressman William H. Orton (D-Utah) had the United States Postal Service issue a prohibitory order to BLK magazine forbidding the company from sending the monthly magazine to the Congressman's office. Earlier last year, BLK began sending copies of the black lesbian and gay newsmagazine to all members of the Senate and House of Representatives.

## Who's Gay?

A USAir worker, whose last name is Gay, using the employees' free flight program, got on one of his company's planes recently. When he found the free seat assigned to him occupied by a paying passenger, Mr. Gay took an empty seat nearby. But then another USAir flight waiting at the airport ran into mechanical problems and

airline officials, equipped with a list of freebie ticket-holders, began asking non-paying passengers to give up their seats to make way for paying passengers from the other plane. Going to the seat assigned to the USAir employee, a ticket agent asked, "Are you Gay?" Somewhat taken aback, the passenger nodded that he was, at which the USAir agent said, "Then you'll have to get off." Mr. Gay, the USAir employee overheard what the ticket agent was saying to the customer and decided to clear up the confusion. "You've got the wrong man - I'm Gay," said the employee. Whereupon an angry third passenger who had overheard everyone's remarks piped in, "Hell, I'm gay, too. They can't kick us all off!" The mass linguistic confusion was soon cleared up, and no one had to give up a seat on the flight because of sexual orientation. Mr. Gay eventually made his way to his destination on a less complicated flight.

-Cruise

## NIH needs research volunteers

The National Institutes of Health is seeking volunteers to participate in a family study of biological determinants of human sexuality. The aim of the study is to determine whether the development of sexual orientation is influenced by heredity. Persons who are at least 18 years old and have two or more adult gay or lesbian relatives are invited to contact Dr. Dean Hamer at (301)402-2709. Travel expenses and per diem will be paid by the NIH.

## STONEWALL RIOTS

BY ANDREA NATALIE



## Volunteers sought for UMC General Conference

Methodists who are members of Parents and Friends of Lesbians and Gays are needed as volunteers at the General Conference of the United Methodist Church which meets in Louisville, Ky., from May 5-15. The

Conference will be considering the report of its Committee to Study Homosexuality, which by a 73 to 18 vote had recommended that the denomination abandon its present blanket condemnation of homosexual practice. Volunteers should call Elinor Lewallen, (303)355-7911. Lewallen urges all Methodists to write letters supporting the Study Committee.

## Lesbian organization celebrates first decade

The Conference for Catholic Lesbians, an international lesbian organization, is concluding its first decade of commitment to connecting Lesbians of Catholic heritage and promoting their visibility. CCL is celebrating its 10th anniversary this summer at its sixth general conference, which will be held in Waltham, Massachusetts during the weekend of July 17-20th.

In 1981, Maryland-based New Ways Ministry, whose work is primarily for and about gay and lesbian people in religious life, held a conference for Catholic Lesbians. A few participants of that conference wanted to bring such an event to other women of Catholic heritage in the greater lesbian community and the first conference for Catholic Lesbians was formed in 1982. It sparked the interest and served the needs of the women who participated in that conference, and the birth of the organization of the same name

occurred the following spring.

The organization's name has been a controversial one throughout its ten years of existence. It has caused misunderstanding as to the organization's orientation and purpose among potential friends and those who would oppose it. Uniting the words catholic and lesbian is like waving a red flag at Lesbians who have bitter feelings about a church that exploited and excluded them on the basis of their gender, and declared them intrinsically morally evil on the basis of their sexual orientation. Many church-going Catholics are offended by the word catholic being used as an adjective to describe Lesbians. The name, though, is what sets them apart from other lesbian and religious groups, and it expresses a unique point of view, a starting point if not a point of departure, which is very different from other Catholic and gay groups.

It is a statement in and of itself that women, who come out of the Catholic tradition, whether still active in that church or far removed from it, feel the need to ban together to discuss their issues, to be church for one another, and to make themselves visible to the Church, society and the lesbian community, places that might be hostile to their existence.

The theme of the 1992 conference is "Shaking Our Roots - Designing Our Future: Catholic Lesbian Spirituality in the '90s." The group will be exploring spirituality and the different paths the members have taken in their spiritual journeys, and they are hoping to share the weekend with like-minded friends who have not heard of the organization previously. They will be looking at both their history and their future as the new millennium looms ahead. (See Calendar.)



# Anti-gay measures heat up in three states

A far-right Christian organization has bombarded Oregon's gay and lesbian community with a number of statewide and local anti-gay initiatives to be placed on the ballots this year. Meanwhile, in Alabama, the state Senate is poised to vote on a bill which would mandate that schools teach that homosexuality is unacceptable and a criminal offense. At the same time in Colorado, activists are waging a battle against a statewide anti-gay initiative. The National Gay and Lesbian Task Force Policy Institute is helping local activists organize against these attacks.

The Oregon Citizens Alliance (OCA), a far-right group that initiated a successful anti-gay measure in 1988, introduced two statewide and three local initiatives.

The statewide measures will be on the ballot in November if the necessary signatures are gathered by the July deadline. The local initiatives will be on the ballot during the May primary.

One statewide initiative amends the state constitution to prohibit local, regional, and state governments in Oregon from "promoting, encouraging, or facilitating" homosexuality.

It also requires that those governments and the public school systems "assist in setting a standard for Oregon's youth which recognizes that these behaviors are abnormal, wrong, unnatural and perverse and that they are to be discouraged and avoided."

The cities of Springfield, Corvallis and Portland were targeted by the OCA for similar local initiatives. The OCA gathered the necessary signatures in Corvallis and Springfield, while gay activists defeated their signature-gathering efforts in Portland through a successful "Bigot Buster" campaign. "Bigot Busters" shadow OCA petition gatherers and explain to potential signers the drastic implications of the measures.

These initiatives would mean that gay men and Lesbians could lose their jobs or homes simply because of their sexual orientation, with no legal recourse. Governments could not issue permits for gay pride marches, public facilities could not be rented to gay organizations, public libraries would be required to remove books that treat homosexuality neutrally or positively, and public schools would be required to teach students that homosexuality is "abnormal, wrong, unnatural, and perverse."

The second statewide initiative amends the state hate crimes law which currently protects victims who are attacked because of their sexual orientation. The initiative would delete "sexual orientation" and substitute "abnormal and unnatural sexual behavior."

"These initiatives are a horrendous threat to the lives and livelihood of gay and lesbian Oregonians," said Robin Kane, Public Information Man-

ager of the National Gay and Lesbian Task Force Policy Institute. "And the threat doesn't end at the Oregon border. The right-wing is making this a test case, and if they win, they will take this show on the road throughout the nation."

Gay activists around the country are being encouraged to send funds to battle such initiatives. The Campaign for a Hate Free Oregon is a professional statewide coalition of groups organizing to defeat the initiatives through the media, education and voter registration. It can be reached at P.O. Box 3343, Portland, OR 97208; (503)232-4501. No on Hate is a statewide grassroots organization that will use "Bigot Busting" and other tactics to involve many people in the campaign against the initiatives. It can be reached at P. O. Box 2725, Portland, OR 97208; (503)222-9885. Bigot Busters, which are mobilizing statewide, can be reached at P.O. Box 36, Sherwood, OR 97140; (503)625-5795.

The Human Rights Coalition is a cooperative effort by gay, religious, civil rights and other organizations to defeat the local initiative in Corvallis. It can be reached at P.O. Box 828, Corvallis, OR 97339; (503)752-8157. Springfield Together Opposing Prejudice (STOP-PAC) is a gay organization battling the local initiative in Springfield. It can be reached at Gateway Mail Facility, P.O. Box 70464, Eugene, OR 97401; (503)744-1371.

Meanwhile in Alabama, the state Senate Health Committee unanimously approved of a bill mandating specific limits on sex education in public schools. If passed, the bill would require that schools remove abortion and safer sex discussions in sex education classes, teach total abstinence as the only form of prevention for AIDS, and teach that homosexuality is unacceptable and a criminal offense. The full Senate is expected to vote on the bill, SB #72, in the upcoming few weeks.

Colorado is in the midst of a heated campaign by a right-wing organization to add an anti-gay amendment to the state constitution. The Colorado for Family Values initiative, which will be on the November ballot if the necessary signatures are gathered, will exclude sexual orientation from protected class status in any civil rights laws in the state. Controversy has already erupted there in February when Colorado University football coach Bill McCartney held a press conference, wearing a CU sweater and speaking behind a CU podium, and denounced homosexuality and supported the efforts of CFV. The Equal Protection Campaign is leading the battle to defeat the initiative. They can be reached at P.O. Box 300476, Denver, CO 80203; (303)839-5540.

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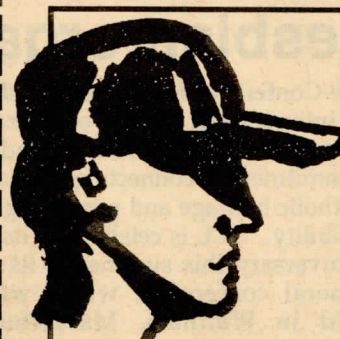
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# England's gay/lesbian Christians react to Bishop's statement

Gay and lesbian Christians are calling a statement on human sexuality by the Bishops of the Church of England a positive breakthrough but warn that the report, *Issues in Human Sexuality*, contains harmful inconsistencies and contradictions about clergy behavior. The document is a statement of the bishops' opinion and is not binding on the Church of England. The British press reported that the document reflects the position of Archbishop Carey.

"The Lesbian and Gay Christian Movement welcomes publication of this report from the Bishops of the Church of England and looks forward to a full debate on it at all levels of church life, including deanery, diocesan and General Synod levels" says Rev. Richard Kirker, general secretary of the movement. "It is a fair, balanced report which will help to create a more tolerant and realistic climate of opinion. Only on the matter of lesbian and gay clergy conduct do we feel that the report is

seriously deficient, and this will need major changes if it is to be acceptable to the whole Church, including its indispensable lesbian and gay clergy," Kirker said.

The movement particularly applauds the report's recognition of and apology for the Church's "prejudice, ignorance and oppression" in dealing with homosexuality and the recognition that celibacy is a special gift from God which cannot be prescribed. Also praised is the report's unambiguous assertion that congregations should welcome and support gay and lesbian Christians, whether "active" sexually or not, and its respect for the integrity of those Lesbians and gay men who believe their sexual relationships to be right in the sight of God.

The biblical section of the report is weak, according to Rev. Kirker, and reflects the author's reluctance to come to terms with many new insights from a wide range of published works from many countries. While

the report acknowledges the existence of other interpretations of the story of Sodom and that it cannot be applied uncritically to loving same-sex relationships the Bishops refuse to accept the views of many modern, widely respected biblical scholars and continue to assert that the story is about homosexuality. The Lesbian and Gay Christian Movement feels that the report's treatment of bisexuality is insensitive, simplistic and hurtful toward many people whose orientation is neither heterosexual nor homosexual.

It was the report's view on lesbian and gay clergy that drew the most ire. "The double-standard they commend, and want to uphold, is a policy which will lower the morale and self-respect of lesbian and gay clergy, further adding to their stress and sense of being undervalued," the movement wrote in a prepared statement. The unspecified, unclear threat of discipline against clergy in a same-sex relationship has further destroyed the trust necessary in all dealings between clergy and bishops, according to the movement.

## LETTERS, From Page 3

racial prejudice and segregation in their colleges and churches. But the Methodists had a better record on the issue of civil rights for blacks than most other churches and have now tried to get some understanding of gay issues.

Not so with Southern Baptists, who are still in sin and have never repented for their very purpose for existing, which was using the Bible (prior to the Civil War) to prove that slavery was God's will, and then later that racial separation was God's will. They were wrong then and their views on homosexuality are wrong now.

Keep up the good work.

Sincerely,  
William Edward Glover  
Homosexual Information Center

## Not fixated on sex

Gloucester, Massachusetts  
Dear Second Stone,

Most gay-oriented publications focus on the sexual component of our personalities, indeed fixate on it. Sex is good and has its worthy place in our humanity and personhood but I understand it as the fruit a relationship flowers out into rather than the root of the plant. Second Stone to its great credit helps to nourish and affirm awareness of the other dimensions of character and the perspective our being gay and lesbian persons gives us of the world. May your good work continue with the support and gratitude it merits.

Yours most sincerely,  
J. Prybot

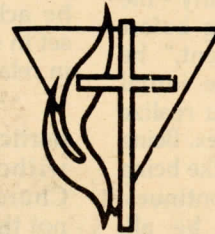
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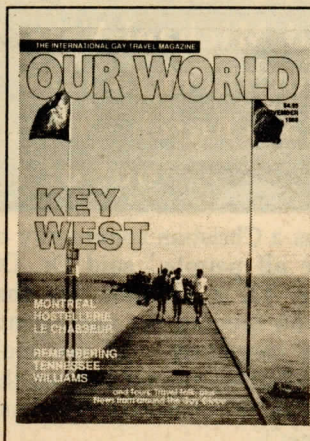
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## Baptist church performs same-sex Holy Union service

FROM PAGE 1

thing" - the desire of Steven to "pledge lifelong commitment in a caring, nurturing relationship" to Kevin, and Kevin's desire to solidify "a commitment we had long before we began the process [of seeking a blessing in the church]."

Although Holy Union, whether heterosexual or homosexual, is not a sacrament in the Southern Baptist church, Turner believes that, for him, their ceremony was, like baptism, an outward sign of an inner reality - the commitment was there long before the ceremony. "Commitment," he says, "goes far beyond the initial stages of a relationship. You realize that there's a lot more than sex. Being together is important. You like being with this person. If," he continues, "sex is the end all and be all,

[commitment to] monogamy doesn't make sense. The sex will not always be what it is at first."

Monogamy is essential to the pledge Turner and Churchill have made to each other. "Monogamy is important to me on several levels," says Turner. "I don't really want to be with someone who wants to be with someone else. That's practical. On a scriptural level... it's more than scripture... you have to be." Turner finds it hard to point to precisely where, but in general, he believes that "all of our relationships should be based on love and trust." There are, he acknowledges, ethical standards set in scripture that are for all couples in relationship.

The families of both men participated in their union, but not without initial difficulties. The Churchills, native to Raleigh, were not thrilled to find the private life of

Steven in local newspapers - nor were the people they worked with and went to church with. But, everyone seems to have adjusted pretty well. The Churchills held a rehearsal dinner for the participants and were in attendance at the ceremony.

Although most of his family is in Upstate New York, Turner's family was also well represented at their union. One sister even sang during the ceremony. "Our families," says Turner, "have been very involved, very supportive."

Family support, community support, and the commitment to "love and grow together" - the perfect ingredients for a successful relationship. Years from now, "I want to see us together," says Churchill. "...our love to grow stronger. Neither of us has been in a relationship as long as this one," adds Turner. Their thoughts blend together: "Our relationship is strange. We've weathered

many things together... had to rely on each other."

"I basically spent my entire life in the church, says Turner. "Faith is an integral part of my life. With all of this," he says, "my faith gets stronger." To those seeking to affirm their gay or lesbian relationship within mainline churches Turner says, "First, pray about it. Decide if it's what you really want." "It's a lot to risk," emphasizes Churchill.

"Part of me," Turner continues, "wants to say if you're in a church that does [bless same-gender unions], fine. If not, find one that does, instead of trying to change the whole church. But a part of me says, 'it was worth it.' I've lamented the publicity, but it's brought lots of new people [to Pullen]. And, 'although a number of families have left the church over this, I wouldn't take back a moment of it.'"

## SBC couldn't tell Pullen what to do

By The News & Observer

RALEIGH, NC - After two months of debate, the congregation of Pullen Memorial Baptist Church voted nearly 2-1 to permit the same-gender union ceremony of Kevin Turner and Steven Churchill.

The church's decision defied a resolution passed by the Southern Baptist Convention condemning Pullen for condoning "the gross perversion and unquestioned sin" of homosexuality. Pullen could be ousted from the convention for its decision.

"We are just trying to be faithful to what God would have us be," said the Rev. M. Mahan Siler Jr., pastor of Pullen.

In a ballot addressing four issues, the congregation showed overwhelming support - 94 percent - for welcoming Gays and Lesbians to full membership, but somewhat less support - 64 percent - for offering a service to bless the union. The vote also favored opening the church to anyone, and establishing a document that would include a ceremony for a same-sex union along with its historical, biblical and theological background.

The secret vote was taken by mail, and 531 of the 750 ballots sent out were returned.

"I appreciate your openness during this process and the respect you have shown one another," said Jim Powell, chairman of deacons, as he read the results of the vote. "We were asked to stretch, and we have."

Church members, including some who disagreed with the outcome, said

that the church had reached its decision through an open process that strengthened the congregation.

"I personally am not in favor," said Steve Edwards, 54, a member of Pullen for 23 years. "But I respect this congregation's stance. It was not an easily made decision; it was a long, laborious process. But clearly it was a decisive vote. I didn't want to see a 51 to 49 split."

Others said the choice was a natural expression of their faith.

**"The Southern Baptist Convention should not be allowed to tell local churches what to do," said Michael Viar, youth minister at Pullen. "For them to now be able to dictate to the local church - the ayatollahs will be coming out of the woodwork."**

"We as a Christian community can embrace all people," said Dr. Dan Chartier, 43, a member for three years who favored the same-gender blessing ceremony. "If we really believe what we say we believe, then there are no differences between us as Christians."

Although more than a third of those voting opposed the ceremony, church members said they do not expect the decision to create a permanent rift in the congregation.

"I was afraid of that when we were first discussing it, but what I saw the last few months totally dispelled that," said Regina Parham, 30, a member for two months who has

attended Pullen for two years. She favored the blessing.

The church first faced the question of whether to bless a gay union in September, when Turner, 27, went to Siler and asked him to perform a ceremony blessing his relationship with Churchill, 23. Siler took it to the deacons, who opened the issue to the entire congregation.

"It has been a very intense time," Siler said. "The issue is very emotional and has required deep soul-

searching. This church has honored diversity for years and years. We have a tradition of being willing to address difficult issues."

The ceremony was not a wedding with the legal rights and responsibilities that marriage confers. But it was a public promise of mutual love and monogamy.

Siler said Pullen's position has less to do with homosexuality than with monogamy as a moral issue.

"We're taking a stand toward a responsible expression of sexuality," Siler said. "It's a stand of support toward persons who want to commit to a long-term monogamous relationship."

The Southern Baptist Convention's executive committee has denounced both Pullen and Olin T. Binkley Memorial Baptist Church in Chapel Hill, North Carolina, which is considering whether to give a gay divinity student license to preach.

But Pullen members expressed little concern over the convention's actions.

Traditionally, Baptist churches are autonomous and democratic. Individual congregations make their own decisions, rather than following policy set down by central leadership.

"The Southern Baptist Convention should not be allowed to tell local churches what to do," said Michael Viar, youth minister at Pullen. "For them to now be able to dictate to the local church - the ayatollahs will be coming out of the woodwork."

Opposition has also come from closer to home.

On the day that the vote was announced, while the congregation prayed and sang hymns inside the church, the cars parked outside were papered with fliers condemning homosexuality and offering lengthy interpretations of the Bible's stand on sex, marriage, lust and hell. Church leaders removed the fliers before the service ended.

Siler said he has received many negative calls and letters.

"It indicates to me the fear of homosexuality that's in our society and in us all," he said. "But it makes me understand what a homosexual deals with all the time. It's a taste of the kind of condemnation they face."

-Donna Seese



# THE WILDERNESS GENERATION

BY IRENE ELIZABETH STROUD

**B**lack and Latino drag queens fought back against police harassment at the Stonewall Inn in Greenwich Village: That was 1969. I was born in 1970.

Harvey Milk was elected to the San Francisco Board of Supervisors - and was assassinated - in 1978. I was eight. I was 11 when the *New York Times* first reported that 41 gay men had been diagnosed with Kaposi's sarcoma. All my sexual experimentation and my whole coming-out process have taken place in the shadow of AIDS.

I was 19, and just going through the heartbreak that followed my first love affair with a woman, when Carter Heyward published *Touching Our Strength*.

This year, I took a college course in gay and lesbian literature, marched in my first-ever pride parade, and got into seminary at least partly on the strength of an essay about my experience as a lesbian.

In seminary, I quickly realized I was the youngest student, and the youngest by a long shot in the Lesbian, Gay and Bisexual Caucus. At least one lesbian at the seminary has a child who is older than I am.

I just turned 22.

Gay men, Lesbians, and bisexual men and women who are 20, ten, or sometimes even five years older than I, have a history and a consciousness that I hardly recognize. When they

tell their coming-out stories, for example, it often turns out that they knew about their sexual identity years before they ever told a single other person. Some had no idea there was anyone else like them in the world. They describe levels of denial, shame, and isolation that I've never known. And they also describe dramatic moments when Stonewall suddenly became real for them, when they first realized they deserved community instead of isolation, and resistance instead of resignation or assimilation.

My coming-out story, by contrast, is easy, funny, joyful. And it has no discernible "Stonewall moments."

I applied to a women's college, and realized it didn't bother me to hear people calling it a "dyke school." In October my first year there, I wrote in my journal that I thought I might be a lesbian. In January, I asked my friend Robin, who had come out in high school, how she knew - and spent long afternoons and evenings with her, listening to her stories.

Within the year, I fell in love with a woman. I knew almost immediately that this was what made sense for me, that this was right and good.

I came out to my parents the following August. Things were tense and painful for some time. But within a week, despite the difficulties, when we were eating take-out Chinese food for dinner and the message in my fortune cookie said "You and your wife will have a

wonderful life together," we were all able to laugh.

If the movement towards gay liberation is like the Hebrew's journey towards the promised land, then Stonewall is the Exodus. Not, as in the African-American tradition, because it represents an escape from slavery, but because it represents a nation beginning to form, an oppressed people claiming identity and community in an act of resistance.

The Exodus is followed by a long period wandering in the wilderness. And in the wilderness, a new generation is born.

I'm one of the first children of this second generation, born in the wilderness. When I was born, my people were already on the move; by the time I came out, a thriving community of struggle and liberation was there to receive me.

I have no memory of the total isolation of the closet, for although I sometimes choose, in specific situations, not to reveal my identity, my experiences of coming out to myself and of coming out to others were nearly simultaneous. I never carried my sexual identity as a complete secret. I experienced confusion, but not shame.

Age makes a huge difference in lesbian experience. Despite a sincere interest in reaching across generations, and a tremendous sense of debt to those whose work has made my path so much easier, I sometimes have trouble communicating with Lesbians who grew up and came out earlier in the gay liberation and lesbian feminist movements. It can

that was, ultimately, simple and clear - "Oh, so I'm a Lesbian!" "Now I get it!" And when we talked about the church, our questions were similar.

Of course, I speak from a position of considerable privilege. Stonewall, after all, hasn't happened everywhere yet, or to everyone. I grew up in a big coastal city and went to college with a large, visible community of Lesbians and bisexual women. I had access to resources many people still have trouble finding. I was lucky to have incredibly courageous, loving parents. Even for someone as young as I am, my experience is still fairly rare.

But the clarity and relative painlessness of my coming-out experience have more to do with the good work of those who have gone before me than with accidents of birth. Because of Stonewall and the years of fruitful struggle that followed upon it, I've been able to come out much earlier and with much less pain than anyone could have imagined 20 years ago.

I'm also part of a second wave of nationally organized, openly gay, lesbian and bisexual seminary students. The planning for the seminarians' conference I attended began three years ago, and the men and women who participated in that process now work as pastors, chaplains, staff members at church and social service agencies, and theologians. Some of them came to the conference to talk about their ministries - in the church, and out of the closet. Here, too, the way is being prepared.

I don't want to romanticize the

**If the movement towards gay liberation is like the Hebrew's journey towards the promised land, then Stonewall is the Exodus.**

be difficult to share an agenda or a common strategy. I expect more, and I have less patience. This is especially true in the church; I have felt this difference most profoundly in my interactions with older Lesbians in the Reconciling Congregation I call home.

I have felt lonely at church and in seminary, and I have wondered if it was just me - if my experience was unique to the college I attended, if my politics were simply more radical than most, or if my expectations for affirmation and community were just too high. But recently, at an annual national conference of lesbian, gay, and bisexual seminarians, I was able to spend some time with a small group of Lesbians my age, and I was amazed at how much we shared. Every coming-out story seemed to include a realization of sexual identity

wilderness, or confuse it with the promised land. The wilderness is dangerous and unpredictable. In this same climate that allowed me to come out so easily, there has also been a violent backlash against sexual minorities, fueled by resentment at our new visibility, and by fear of AIDS. Gaybashing is on the rise. Pennsylvania, my home state, leads the nation in hate crimes against Gays and Lesbians. And even in the apparently safe, supportive environment of the women's college I attended, my friends were terrorized with vicious anonymous harassment - repeatedly, pornography and scrawled rape threats were slipped under the doors and into the mailboxes of Lesbians I knew.

SEE WILDERNESS, Page 20



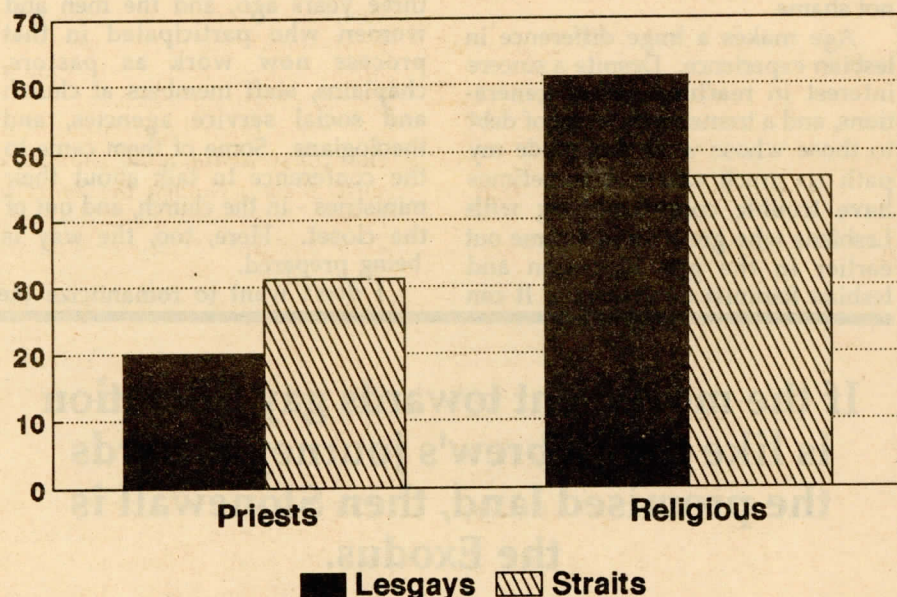
# going round taking names

BY LOUIE CREW

**A**re Lesbians and Gays more or less likely to be religious than straits? Are Lesbians and Gays who are religious more or less likely to be ordained than straits? Are Lesbians and Gays as likely to live in committed unions as straits? Rather than guess, I decided systematically to review the 1852 persons in my personal address file.

## Unequal access

Sixty-one percent of the Lesgays I know are religious compared with only 46 percent of the straits I know. Yet straits seem to have a much higher chance of being priests than do Lesbians and Gays: 31 percent of the straits in my data base are priests, while only 20 percent of the Lesgays are. (See Graph 1)



Graph 1: Who is Called? Who Chosen?

Mind you, as a lesgay organizer in the church, I need to contact religious people more than most people do, lesgay or strait. For example, I have the entire Episcopal House of Bishops in my data base, together with more than half of the clergy of the diocese, all the other members of the Council of the Diocese of Newark, and all others with me on the vestry of Grace church. I also need to contact more lesgay Christians per se than most Christians do. For example, my data base includes the leaders of Integrity, the Parsonage, and the Oasis. I would not dare use my date base to estimate how many Lesgays there are elsewhere, or how many Christians, strait or lesgay.

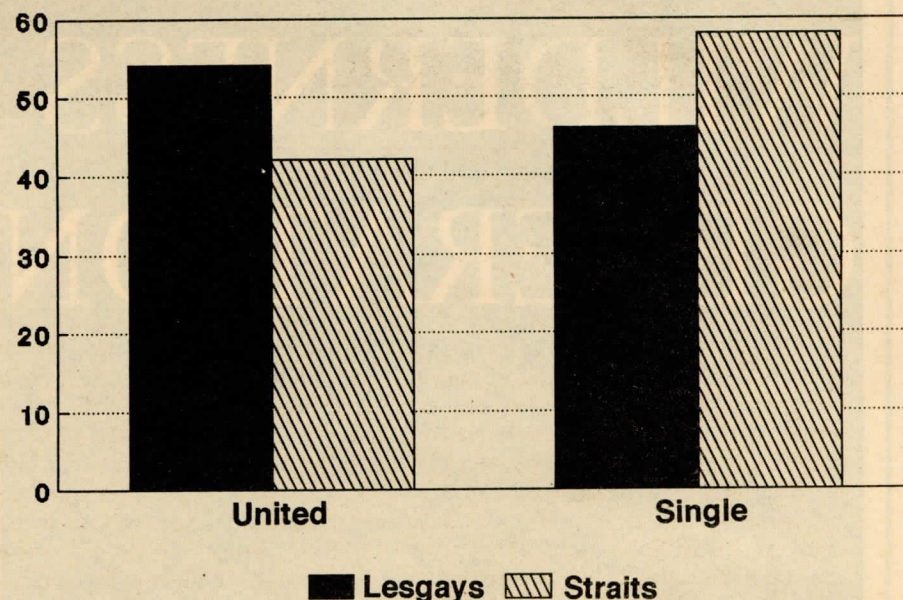
But why do I find smaller percentages of Lesgays in the priesthood in my sample? That surely can't be chalked up to my not wanting to contact lesgay priests? I suspect that the discrepancy results from the Church's efforts to exclude us. The church wants to keep us out, and it has had some success in doing so. Oppression is not just an idea: it really works.

## "What God hath joined together"

Given the fierce hostility towards Lesgays when we seek wholeness of relationships and the relatively less pressure on us if we comply with our criminal status and do it only in the dark, I suspected to find fewer Lesgays

than straits in committed relationships. Not so.

Of the people I know, slightly more Lesgays than straits are in relationships (See Graph 2):



Graph 2: Why these should not be joined?

Since I am in the 18th year of a relationship myself, my sample may well be skewed towards others also involved in relationships. At 55, I don't spend much time at singles' venues. But there is no reason that my sample of couples should be skewed any more for straits than for Lesbians and Gays. Like others, I probably am less likely to know about Lesgays' committed partners than about straits' committed partners, since straits receive no rewards for hiding.

Lesbians and Gays in my data base do not confirm the stereotype which many hold of Lesbians and Gays - as unstable and uncommitted.

Admittedly my statistics cannot speak to the quality of these relationships, strait or lesgay, married or single. I counted as "united" several hetero clergy known to sleep around as well as many persons who have just started their fifth or sixth or... hetero marriage of lesgay union; likewise, I counted as "single" many who manifest deep spiritual concern for all persons. Many singles were students. Some were widows or widowers; a few are professed celibates... For strait and lesgay alike, I counted only what people publicly profess. I ignored evidence to the contrary.

These tallies are idiosyncratic but not anecdotal. I did not stack the deck. I did not put people in my address book so that I could count them in these ways. I decided to study them only after they were already there. These are people I contact as friends or in my work as a lay minister, professor, writer, and activist. I coded each person as "religious" or "lesgay" when I first entered the record, not to register intrinsic judgment, but as a practical way to make lists according to these identities.

I had not previously classified persons as single or in a committed relationship, since I do not contact people accordingly. In classifying single/united status for this study, I excluded a person if I did not know for certain. Out of the 1852 persons in my data base, I knew the single/united status of 1046 (56 percent).

My data base includes 636 Lesgays (34 percent). That's far more lesgay people than most people who judge us are likely to know and 24 percent more than the Kinsey estimate for the general population. Even then, undoubtedly I classified some lesgay people as strait: when I did not know someone's sexual orientation, I classified the person as strait.

My findings suggest that many popular conceptions are in fact misconceptions. Obviously we would need a much larger database fully to document how.

*Louie Crew founded Integrity, the justice ministry of lesbian and gay Episcopalians and has written for Christianity and Crisis many times. He is on sabbatical from Rutgers, writing a book on empowerment pedagogy.*



# Why Doubting Thomas... Doubted

BY NANCY HUGMAN

**T**his story is a "confabulation," which one should be careful not to confuse with a "lie." A "confabulation" merely expands on truth, filling in the details surrounding a known fact with plausible, yet unverifiable, possibilities. This confabulation fills in the details of the apostle Thomas' life prior to the time of his infamous faux pas "Unless I see... I will not believe" that Jesus has resurrected from the dead.

I believe that "Doubting Thomas" has gotten a bad rap down through the ages. Until we have walked a mile in another person's sandals, we can hardly judge them for their deeds or misdeeds. Read on, and decide for yourself.

When Thomas was six, he traded his spiffy new super-duper hang-ten skateboard that he had just gotten for Hanukkah to this kid he had met in the neighborhood. The kid took the skateboard and left to get the GI Joe and Action Jeep that he had promised Tommy, but the kid never came back. When Mom and Dad found out, Mom gave him the spanking of his life and Dad said, "Let this be a lesson to you, son: There's a sucker born every minute."

As a teenager, Tom was totally, totally enthralled with Deborah. He worked all summer at Marriott's Great Jerusalem to buy her a sweetheart ring. But when he picked her up for the prom, she brought along her "best friend" Sarah. She would *always* rather be with her "best friend" Sarah.

Thomas' father was right there to encourage him. "Tom, you really know how to pick them, don't you? You're too trusting! Girls will take you for everything you have if you let them. Just be glad you weren't stupid enough to marry her. I guess your mother and I taught you something right."

By now, Tom was ready to become a hermit and live on wild locust and honey, but he decided to be a businessman to make his father proud of him. And Dad was proud. He even shook Thomas' hand and said, "I sure hope you make it this time, son. If

you don't... it will break your mother's heart."

Thomas read *Dress of Success* from cover to cover six times, but he just could not find the right tailor. He never really believed he could succeed in business and sure enough he failed, thanks to his slick business partner. Tom's dad was full of hindsight advice, "How many times have I told you? A man's word is worthless. Get it in writing. You sure got taken this time!" he said, shaking his head in disbelief. "By the way, your mother's gone to visit your Aunt Phoebe. She just couldn't face the neighbors after what you pulled. She had bragged on you so..."

Then Thomas met Jesus, even though he never got it in writing. Thomas even left his family for Jesus' sake. Well, to be totally honest, his family disowned him when they found out Thomas was into this radical religious cult, and the entire family made an extended visit to Aunt Phoebe.

But Thomas was so sure this time that following Jesus was the right thing to do. His gut told him so. He put all his hope and love and trust in Jesus. Thomas loved that man with every ounce of his being. When he was walking with Jesus, nothing could shake him. He hardly ever heard his father's voice in his head anymore, telling him what a disgrace and embarrassment he was to the family. (That's what his dad had said when he tore his garment that day Tom was ordered to leave his family's home.)

When he did hear his father's voice, his love for Jesus gave him the strength to say to himself, "Dad, you taught me a lot of good things, and I will hold strong to those things. You were also very wrong about who I am. I am a precious child of God. I am strong. I am competent. It is good to trust. It is good to hope in what I have not yet seen, yet have experience in my heart, in the depths of my human spirit."

Thomas followed Jesus to Jerusalem and that is when everything fell apart. Jesus talked about dying. He had promised them that they would

all live forever! The whole mess got really political. Some of the Pharisees wanted Jesus put to death because he was showing them up for the hypocrites that they were. He also taught that the real place of worship is within us, not in the sacrifices of the temple. That meant the Pharisees stood to lose a lot of power and money.

Maybe Thomas and the other disciples could have handled the controversy, but then the Romans got involved, and I'm sorry, but you just do not mess with the Romans.

So Jesus was crucified, and he never even fought back. He never even spoke up for himself. If he did not

When he did hear his father's voice, his love for Jesus gave him the strength to say to himself, "Dad, you taught me a lot of good things, and I will hold strong to those things. You were also very wrong about who I am. I am a precious child of God. I am strong. I am competent. It is good to trust. It is good to hope in what I have not yet seen, yet have experience in my heart, in the depths of my human spirit."

care about himself, he could have at least done it for Thomas and the others.

They did not have much money between them to bury Jesus. "We're all a bunch of losers," Thomas thought.

But this one rich fellow, Joseph of Arimathea "loaned" Jesus his tomb. He must have been stupid enough to believe that Jesus was going to come back to life again. "A fool and his money are soon parted," Tom's dad always said.

Thomas spent the next several days just wandering about, thinking a lot, deriding himself for having been taken again, wondering how his family was and knowing he could never go back to them, even if he wanted to, which he didn't, because he could already hear what his father would say and his mom would just cry every time she looked at him.

As the days passed Thomas' father's words thundered louder and louder in Tom's mind. But Tom no longer recognized them as his father's words. They were just facts. *Fact: I am a gullible fool. Fact: I will never amount to anything. Fact: A man's words are worthless. Fact: I am worthless.*

So when the other disciples finally found Thomas and told him that Jesus was not only alive, but that He had walked through locked doors, Thomas was not at all amused.

(John 20:25b-28 NIV) Thomas declared, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

A week later the disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" Then Jesus said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

Thomas said to Jesus, "My Lord and my God!"

Thomas had cowered at first. He figured Jesus had a right to be really angry with him. He had do desire to incur the wrath of someone who could walk through walls. But then he heard those blessed unexpected words, "Peace be with you."

Peace. That is what Thomas had been searching for all his life. Peace. That is what Thomas had found in Jesus.

Each of us has a story of triumphs and failures, courage and fears. May we find that place in our hearts where forgiveness dissolves judgement and love overcomes fear. May the voice of Christ within heal the other voices that clutter our minds. "I am the Good Shepherd; I know my own and my own know me... and they will heed my voice." (Jn 10:14, 16b RSV)

Nancy Hugman is Lay Minister of Teaching at Diablo Metropolitan Community Church in Concord, California. She has developed numerous retreats, workshops and programs specific to gay and lesbian Christians.





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## Group campaigns against 'gay bill of rights'

By The Baltimore Alternative

A right wing group calling itself the Public Advocate of the U.S. has launched a direct mail effort targeting gay rights laws nationwide.

Headlined, "Stop the 'Gay Bill of Rights,'" the fundraising appeal rattles off a list of the supposed atrocities of gay men and Lesbians and the consequences of laws protecting them from discrimination.

The letter, signed by Eugene Delgaudio, the group's director, takes direct aim at the federal gay and lesbian civil rights bill, calling it the

"Gay Bill of Rights." Suggesting that tax dollars are being used by gay organizations to lobby for the measure, Delgaudio states that the proposal is "dangerously close to passage in the liberal dominated Congress."

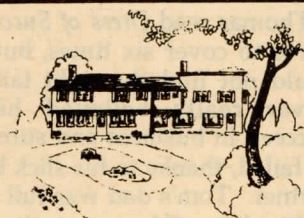
"If this twisted bill ever becomes Federal law," Delgaudio writes, "our children will never be safe from militant homosexuals and lesbians."

"Because," he adds, "as homosexuals die off due to AIDs [sic], the remaining AIDs [sic] carriers, prey on children to replenish the 'Homosexual community.'"

Adding the "liberal media" to his list of targets, Delgaudio insisted that under pressure from homosexuals, the media are covering up the by-products of local gay rights laws, which he said include the murders by Milwaukee serial killer Jeffrey Dahmer.

"You and I must send a message to the liberals in Congress and the Homosexual Pornography Lobby that decent Americans don't want homosexuals granted special privileges," Delgaudio alleged, "if we don't stop them now, the America we leave our children will surely be an immoral and decadent nation."

-Cliff O'Neill



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\* Brian McNaught, lecturer and author of *On Being Gay: Thoughts on Family, Faith, and Love*

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## Gay heroes

# Freedom of speech as a gay/lesbian issue

By William Day  
Contributing Writer

The gay community has its heroes, most of them unhailed, and perhaps not known. I am thinking particularly of individuals or groups who have gone to court - and thus identified themselves and held themselves up to varying degrees of scorn and hatred - in order to protect gay rights.

For example, Aaron Fricke, a high school student in Cumberland, R.I., planned to take another male as his date to a high school dance. Fricke had been the victim of assault and battery by another student, and school authorities told him he could not bring his male friend to the dance because it would probably lead to further violence. But a judge insisted he nevertheless had a constitutional right under the First Amendment to express his feelings about his sexual identity, and as for the possibility of violence, the judge said, "The First Amendment does not tolerate mob rule by unruly school children." So

the school principal and his assistant then saw that young Fricke and his friend attended the dance without any disorder.

The Fricke case is one of more than 150 cases in which gay litigants have sought to use the freedoms of speech, association, etc., found in the First Amendment to the federal constitution (and some state constitutional provisions) to seek protection of the rights of gay people, and thanks to Paul Siegel and Gallaudet University, Washington, D.C., in his paper in *Gay People, Sex and the Media*, we have an excellent summary and analysis of the developing rights of the gay community.

In an earlier Rhode Island case with the same judge, a gay group had been denied the right to take part in the official observance of the 200th anniversary of the Declaration of Independence. In rejecting their application a state commission cited the sodomy statute and said that the commission did not want to be allied with a group that advocated illegal activity (a charge the gay group

denied). The judge said he was surprised that the commission did not want to be linked with an illegal activity in view of history. "Does the Bicentennial Commission need reminding that, from the perspective of British loyalists, the Bicentennial celebrates one of history's greatest illegal acts?" he asked in his decision upholding First Amendment gay rights.

First Amendment rights pertain primarily to governmental action or actions by publicly regulated entities, such as public utilities. Legislative action may still be necessary to secure rights in areas such as private employment. Siegel's article, "Lesbian and Gay Rights as a Free Speech Issue: A Review of Relevant Case-law," groups the cases under five principal headings: "pure" speech cases, including access to a forum; freedom of association including both political and nonpolitical kinds of association; symbolic conduct (Fricke is an example); employment discrimination; and solicitation and sodomy. The last recalls the 5-4 decision by the U.S. Supreme Court

in 1986 upholding the Georgia sodomy statute, reminding us that not all of these cases, by any means, were gay victories. Thus while Fricke won the right to take another male to a school dance, a teacher in a Maine school district who planned a "Tolerance Day" following the killing of a young gay male, was forced by the school board to cancel the event because of threats of violence, and the court upheld the board's action.

*Gay People, Sex, and the Media*, edited by Michelle A Wolf and Alfred P. Kielwasser, includes a preface and introduction, a bibliography and 11 papers by specialists in the communications research field. The use of technical language in most of the papers (but not Siegel's) may make the reported findings inaccessible to many generalists. The publisher is Harrington Park Press, New York and London, in 1991. It is priced at \$17.95 in paper, and consists of 284 pages and three illustrations. It was also published as a special issue of the *Journal of Homosexuality*, 1991. The Siegel paper alone should make it worth the price.

## Of Sacred Worth - not

By Michael Blankenship  
Contributing Writer

**B**e forewarned. The sympathetic-sounding title of the new book *Of Sacred Worth* is a deception. Even the wording on the cover is misleading; the first sentence states, "Homosexual persons no less than heterosexual persons are individuals of sacred worth." I feel sorry for the careless person who doesn't read on, for down the page is written, "We do not condone the practice of homosexuality and consider the practice incompatible with Christian teaching." And that's just the cover!

The author, Paul A. Mickey, starts the book with a positive outlook. He sounds very sex-positive when he writes about God being glorified in sex and how people should enjoy sex to the fullest. He even states that the fear of sex is an unholy fear of God.

It all sounded good to a point, and then he starts his examination of the scriptures. Using the Clarence Thomas school of thought, he immediately delves into "natural law," citing Romans I as proof "that heterosexuals and homosexuals have in common their natural creation as heterosexuals." He then goes on to

quote a little-known psychiatrist to prove his point, although we know of many in the mental health profession who would refute his claim.

In an attempt to appear evenhanded, Mickey does present a number of views in his book, but his texts and his conclusions are always slanted toward the traditional view. He calls liberal theologians "revisionists," using every opportunity to take pot shots at people many consider prophets.

In I Corinthians 6:9 and I Timothy 1:10, Mickey has apparently solved all the linguistic questions that have baffled Biblical scholars for two millennia to conclude that "common-sense dictates that the wickedness addressed [in these verses] is adult homosexual anal intercourse." He concludes by stating that "Paul's theological concerns are as valid in the twentieth century as in the first," because "homosexual practices represent rebellion against God the Creator and the creation." Just a wee bit judgmental, don't you think?

Mickey goes on to take great pride in reciting all the anti-homosexual statements in the bylaws of just about every denomination in the nation. Certainly from this we are to deduce

that if all the churches say homosexuality is a sin, then it must be so. He takes great strides to urge the churches to "separate the social sciences issues from the theological issues." What a cop out! This tells me that his "Bible-based" theories cannot stand up to scientific investigation. He continues by listing the early church theologians, reaffirming his position because they had argued "that heterosexuality is the ordained behavior in creation and in covenant" and that "the intention of creation would imply that homosexual behavior is not a behavior to be emulated."

He finishes the book with more of

the same judgmental material we've had thrust at us for centuries... the old "hate the sin, but love the sinner" routine, which we all know is a farce that gives fundamentalists the license to hate, since there is no way to separate a person from his or her innate characteristics. He constantly uses his catch-phrase, "of sacred worth," to describe Gays, and condescendingly adds that this is because God has the grace to forgive them. Don't waste your money.

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# Calendar

The following announcements have been submitted by sponsoring or affiliated groups.

## Conference of More Light Churches

MAY 1-3, "Reflecting the Light: Yesterday, Today and Tomorrow" is the theme of the 1992 Conference of More Light Churches to be held at Lincoln Park Presbyterian Church, Chicago. More Light Churches are Presbyterian congregations that welcome lesbian and gay persons to full participation and membership without having to hide or deny their sexual orientation. Since 1985, the More Light Church movement has held an annual conference in the spring to share news of its ministries and to strategize for the future. For more information call Mark Palermo, (312)338-0452 or write to More Light Churches Conference, Lincoln Park Presbyterian Church, 600 W. Fullerton Parkway, Chicago, IL 60614-2690.

## Affirmation National Spring Gathering

MAY 8-9, United Methodists for Gay & Lesbian Concerns meets in Louisville, Ky., during the UMC General Conference. Feminist singer, songwriter/humorist Judy Fjell is featured guest. For more information contact Affirmation, P.O. Box 1022, Evanston, IL 60204.

## Shaman's Circle '92 Workshops

MAY 15-17, Gay Fathers & Sons, Gay Sons & Fathers; MAY 29-31, Coming Together Gay Men & Lesbians; JUNE 12-14, Self-empowerment: Sex & Gay Identity (Shaman's Circle for the New York Open Center - register through the Center at (212)219-2527); JUNE 26-28, Community & Relationships: overcoming isolation and loneliness through wholeness and integrity. For more information call (512)495-9737 or (800)828-1279 or write to Shaman's Circle, P.O. Box 50249, Austin, TX 78763.

## Homophobia in Religion and Society

MAY 20, The Catholic Center, Atlanta, Ga.; MAY 23, St. Peter Claver Church, Macon, Ga.; and MAY 26, St. Jude Church, Chattanooga, Tenn. Jeannine Gramick, SSND, and Robert Nugent, SDS, co-founders of New Ways

Ministry, present their excellent seminar on issues of homophobia in church and society. For information contact the Center for Homophobia Education, P.O. Box 1985, New York, NY 10159, (212)884-8228.

## Advance Christian Teaching Seminar

MAY 29-31, "Christian Liberty, Standing Fast in Christ" is the theme of this weekend of praise, worship, learning and fellowship at the beautiful Muncy Terraces Retreat and Conference Center, Muncy, Penn. For information contact Rev. Jim Hensley, (215)499-6765.

## Pastoral Care and AIDS

MAY 29-31, Retreat; MAY 31-JUNE 4, Institute; and JUNE 4, Forum. An interfaith retreat and institute for pastoral caregivers for persons living with AIDS and a special one-day forum for human resource professionals. Major presenters include Rev. Dr. Walter J. Smith, S.J., June Callwood, Rev. Daniel Berrigan, S.J., Rabbi Yoel H. Kahn, Rev. Kathryn Cartledge and Rev. Clifford A. S. Elliott. For information contact the Center for Ministries, Merrimack College, 315 Turnpike St., North Andover, MA 01845, (508)837-5337.

## 1992 CMI Retreats

JUNE 8-12, San Damiano Retreat House, Danville, Ca., and JUNE 22-26, Franciscan Retreat House, Prior Lake, Mn. The retreats for Catholic religious and clergy will be facilitated by Sr. Mary Ann Vincent, who has been with Communication Ministry, Inc., since its beginnings. Br. Edward Smith will co-facilitate the Danville retreat. Fr. Paul Morrissey, founder of CMI, will co-facilitate the Prior Lake retreat. Registration is \$240. For information contact Fr. Tom Ryan, 400 Alcatraz Ave., Oakland, CA 94609.

## Gay, Lesbian & Christian: Called to Love

JUNE 11-14, 16th annual event for Lesbians and gay men of all colors, their families and friends, and those who minister in support, an exploration of issues of sexuality and homosexuality in the context of Christian faith and practice. Led by Virginia Ramey Mollenkott and John McNeill. The setting is Kirkridge retreat center in Eastern Pennsylvania. For information call (215)588-1793.

## UFMCC Mid-Atlantic District Conference

JUNE 12-13, The Radisson Plaza Lord Baltimore, Baltimore, MD, is the setting for this gathering, themed "What a Fellowship; What a Joy Divine." Contact the UFMCC Mid-Atlantic District, P.O. Box 7864, Gaithersburg, MD 20898.

## UCCL/GC National Gathering

JUNE 23-28, The United Church Coalition for Lesbian/Gay Concerns meets in St. Paul, Minn., on the Macalester College campus and in the nearby Macalester-Plymouth United Church for its annual conference. "Called to Relationship" is the theme. Resource people include Dr. James B. Nelson, nationally known speaker and writer on issues of sexuality and Christian ethics. Participation in the Minneapolis/St. Paul Gay Pride festivities is planned. For information contact Marc Blakesley, (612)827-1633.

## Lesbians and Gays in mainstream media

JUNE 25-27, The first-ever national conference of gay and lesbian journalists in mainstream media will examine the role of the print and electronic press in coverage of lesbian and gay issues. Co-sponsored by the 600-member National Lesbian and Gay Journalists Association and the Media Alliance. Andrew Sullivan, editor of *The New Republic* and Linda Villarosa, senior editor of *Essence* are keynote speakers. The Golden Gateway Holiday Inn, San Francisco, is the setting. For information call (415)474-5991.

## Sixth Annual Golden Threads Celebration

JUNE 26-28, Lesbian women from all over the United States, many from Canada, and some from other countries, will converge in Provincetown at the Provincetown Inn to celebrate what they are and their age, whatever it is. Attendance is limited to 250 women. Entertainment will be provided by Robin Tyler.

In existence since 1985, Golden Threads is a worldwide social network of lesbian women over 50, and women who are interested in older women. No lesbian woman is excluded. For information contact

Christine Burton, Golden Threads, P.O. Box 3177, Burlington, VT 05401-0031.

## Ecumenical Retreat Weekend

JUNE 26-29, The Brothers of the Mercy of God sponsor a retreat weekend for those considering a call to the religious life. The setting is a Monastery in Rhode Island overlooking the ocean. The invitation is to discover Christ's call in prayer, in song and in reaffirmation of life. For information contact the Brothers of the Mercy of God, 341 E. Center St., #212, Manchester, CT 06040.

## 13th Annual Gay & Lesbian Parents Conference

JULY 2-5, the Gay and Lesbian Parents Conference meets in Indianapolis for Celebration '92 at the downtown Hyatt Regency. "Come Home to Indy" is the theme. For information write to GLPCI Celebration '92, Box 831, Indianapolis, IN 46206.

## connEction '92

JULY 3-6, "Standing Confident in God's Light" is the theme of this year's gathering of Evangelicals Concerned. Chapman College, Orange, Calif., is the setting. Keynote speakers are Dr. Douglas J. Miller and Kathryn Lindscoog. For information contact Evangelicals Concerned, P.O. Box 4750, Denver, CO 80204, (303)830-2823.

## Spiritfest '92

JULY 3-4, New Creation Christian Fellowship, St. Louis, Mo., hosts Grace Ministries' annual Celebration of the Holy Spirit. The S.I.U. Conference Center is the setting. Spiritfest has been expanded from two to three full days. For information contact New Creation Christian Fellowship, 2138 Orgeon, St. Louis, MO 63103, 1-800-945-1992.

## SDA Kinship Kampmeeting

JULY 5-12, Seventh-day Adventist Kinship International meets at Temescal Canyon (near Los Angeles) for a week of fellowship and relaxation which includes a trip to Disney Land. A victory celebration for the favorable outcome of the group's trademark infringement lawsuit filed by the denomination's General Conference will be held. For information call Rob Peterson at (818)837-7782.

SEE CALENDAR, Next Page



## Lesbian feminist to pastor Baptist church

Nadean Bishop, a self-described lesbian feminist Baptist preacher has been appointed minister of Univer-

sity Baptist Church, Minneapolis. She is the first woman and first lesbian preacher in the congregation's 142-year history. The church is a member of the American Baptist Church, a denomination which opposes ordination of Lesbians and Gays but which has no control over local

congregations. Bishop was raised as a Southern Baptist.

## P-FLAG names development director

Parents and Friends of Lesbians and Gays (P-FLAG) has appointed Louis R. Mendonsa as its new Development Director. He will work with the Executive Director and the Board of Directors to determine development goals and strategy to achieve the financial support required to enable P-FLAG to meet its program goals. Mendonsa is the parent of a lesbian teenager.

## UFMCC youth network forms

A network of Universal Fellowship of Metropolitan Community Church youth is being formed by Rev. Elder Nancy Wilson. Interested persons under age 27 may contact Rev. Wilson at c/o UFMCC, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.

## Historic ordination celebrated

A celebration was scheduled to be held at First Congregational Church, San Francisco, on May 3 for the twentieth anniversary of the ordination of Rev. Bill Johnson. Johnson was the first openly gay person accepted into ministry by a major religious denomination.

Today Johnson serves as Secretary for the AIDS Program Ministries Coordinations at the United Church Board for Homeland Ministries in Cleveland. He declared himself openly gay in 1970 as a student at the Pacific School of Religion.

-The Pacific

## Ohio has first "Reconciled in Christ" congregation

Redeemer Lutheran Church, Columbus, has become the first Lutheran congregation in Ohio to become a "Reconciled in Christ" church, meaning the church has publicly engaged in ministry inclusive of gay and lesbian people. Church members voted without dissent in January to approve the designation. Neal Coryell, of Lutherans Concerned/Central Ohio, said, "Congregations that choose to become Reconciled in Christ generally have already shown welcome to gay and lesbian folk, and view them as very much an important part of the church."

## Texas ministry sponsors TV show

Silent Harvest Ministries, Dallas, has started a television ministry through the auspices of community cable access. The half-hour program, which started in early March, features Rev. Elder Freda Smith, pastor of River City Metropolitan Community Church of Sacramento, California. The show is available to Dallas cable subscribers on Channel 12-B.

## Church growth prompts extra service

White Rock Community Church, Dallas, is growing so rapidly that a second Sunday morning service has been added. The church is a non-denominational, evangelical church. Worship is offered at 9:00 a.m. and 10:30 a.m. Sunday. There is also a Wednesday Bible study as well as monthly concerts and other social events. The church may be reached at (214)320-0043.

## Louie Crew honored

Dr. Louie Crew was presented with the Bishop's Outstanding Service Award by the Rt. Rev. John S. Spong, Episcopal Bishop of Newark, New Jersey, on January 24. Crew, who founded Integrity, Inc., serves on the vestry of Grace Church, Newark, represents the South Essex Convocation on the Diocesan Council, chairs the History of the Diocese Task Force and was a founder and board member of The Oasis. Bishop Spong said, "I suspect that no lay person in the last ten years in the United States has so effectively moved his faith community beyond its prejudices as has Dr. Crew."

## Transexual lesbian runs for office

Diana "S" Holmes, who has announced her candidacy for the Hawaii County Council seat in the Puna District, may be the first person in Hawaii to run for office from a hospital psychiatric ward. The Nanawale Estates resident was previously a Council candidate in 1988 when someone broke into her home and apparently attempted to murder her with a machete, leaving her bleeding and in a coma. No suspect was ever arrested for the attack.

Holmes, a self-described Christian-transexual-lesbian, had been campaigning actively on a civil rights platform. Now still recuperating from the severe injuries suffered in the

## CALENDAR, From Previous Page

## Health Conference & AIDS/HIV Forum

JULY 8-12, The Los Angeles Airport Hilton and Towers is the setting for the 14th National Lesbian and Gay Health Conference and 10th Annual AIDS/HIV Forum sponsored by the National Lesbian and Gay Health Foundation and the George Washington University Medical Center. More than 220 workshops focused on lesbian and gay health, mental health, substance abuse, and AIDS/HIV will be presented. Also discussed will be the impact of age, gender, race and sexual orientation on the delivery of health care. For registration information and a program brochure contact Daniel E. Reichard at (202)994-4285.

## Lutherans Concerned Assembly '92

JULY 9-12, Lutherans Concerned/North America meets at the Philadelphia College of Textiles and Science for Assembly '92. "Free to Celebrate: We are the church" is the theme. For information write to LC/NA, Box 10461, Fort Dearborn Station, Chicago, IL 60610-0461.

## Integrity National Convention

JULY 9-12, Integrity, the lesbian/gay justice ministry of the Episcopal Church gathers in Houston, Texas, for its 14th annual national convention. The Most Rev. Edmond L. Browning, Presiding Bishop of the Episcopal Church is scheduled to attend. Featured speakers include Dr. Louie Crew, founder of Integrity. For information contact Integrity, Inc., P.O. Box 19561, Washington, DC 20036-0561.

## 1992 Gentle Warrior Retreat

JULY 13-16, a retreat for gay Catholic priests and brothers to be held at Temenos, a 78 acre forested and cabined preserve which deliberately maintains a simple environment free

of cars, phone and electricity, located north of Amherst, Maine. For information write to Theo Foros: Gentle Warrior Retreat, c/o Communication, P.O. Box 60125, Chicago, IL 60660-0125. Registration is \$50.

## 1992 GLAD Alliance Event

JULY 17-20, The Gay, Lesbian and Affirming Disciples, Christian Church (Disciples of Christ) meets for its 1992 GLAD Event. The Fort Worth campus of Texas Christian University is the setting. A long weekend of fun, friendship and inspiration is promised. Featured guest is well-known author Chris Glaser. For information write to the GLAD Alliance, P.O. Box 19223, Indianapolis, IN 46219-0223 or call Randy Palmer at (319)324-6231.

## CCL 10th Anniversary National Conference

JULY 17-20, The Conference for Catholic Lesbians meets in the Boston area. CCL is a national organization for Lesbians of Catholic heritage. For information contact CCL-SS, P.O. Box 435 Planetarium Station, New York, NY 10024.

## 11th Annual PFLAG Convention

SEPTEMBER 4-7, "Love in Action, Joy in Diversity" is the theme for the Parents and Friends of Lesbians and Gays Federation convention to be held at the Hilton Hotel in Seattle, Washington. Over 300 participants are expected. Registration is \$150 per person. Speakers include Pepper Schwartz, Ph.D., co-author of the best-selling *American Couples*. An excursion to Mt. Rainier and a cruise on Puget Sound in planned. For more information contact Ardyce Fish, 7737 - 14th S.W., Seattle, WA 98106, (206)763-4575.

Send calendar items to:  
Second Stone  
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New Orleans, LA 70182  
or FAX to:  
(504)891-7555

SEE NOTEWORTHY, Page 19



# Resource Guide

Listings in the Resource Guide are free to churches, organizations, publications and community services. Send information to Second Stone, Box 8340, New Orleans, LA 70182 or FAX to (504)891-7555.

## National

RELIGION WATCH, P.O. Box 652, North Bellmore, NY 11710. A newsletter monitoring trends in contemporary religion.

LUTHERANS CONCERNED / NORTH AMERICA, Box 10461, Fort Dearborn Station, Chicago, IL 60610-0461. Publication: The Concord

PRESBYTERIANS FOR LESBIAN & GAY CONCERNS, P.O. Box 38, New Brunswick, NJ 08903-0038. Publication: More Light Update

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES 5300 Santa Monica Blvd., #304, Los Angeles, CA 90020, (213)464-5100. Publication: Keeping in Touch

BRETHREN / MENNONITE COUNCIL FOR LESBIAN AND GAY CONCERNS, Box 65724, Washington, DC 20035. Publication: Dialogue

UNITED CHURCH COALITION FOR LESBIAN / GAY CONCERNS, 18 N. College, Athens, OH 45701, (614) 593-7301. Publication: Waves

SEVENTH DAY ADVENTISTS KINSHIP INTERNATIONAL, Box 3840, Los Angeles, CA 90078, (213)876-2076. Publication: Connection

RECONCILING CONGREGATION PROGRAM, P.O. Box 23636, Washington, DC 20026, (202)863-1586. Publication: Open Hands

INTEGRITY, INC., P.O. Box 19561, Washington, DC 20036-0561, (718) 720-3054. Publication: The Voice of Integrity

ECUMENICAL CATHOLIC CHURCH, P.O. Box 32, Villa Grande, CA 95486-0032. Holy Spirit Church, East Moline, IL, (309)792-6188. St. Michael's Church, Russian River, CA, (707) 865-0119. Publication: The Tablet

LIVING STREAMS, P.O. Box 178, Concord, CA 94522-0178. Bi-monthly publication.

AIDS NATIONAL INTERFAITH NETWORK, 300 I St., NE, Ste. 400, Washington, DC 20002. (800)288-9619, FAX (202)546-5103. Publication: Interaction.

NATIONAL CENTER FOR LESBIAN RIGHTS - 1663 Mission St, 5th Flr., San Francisco, CA 94103.

GAY AND LESBIAN PARENT COALITION, P.O. Box 50360, Washington, DC 20091. Publication: Network.

THE WITNESS, Published by the Episcopal Church Publishing Co., 1249 Washington Blvd., Ste. 3115, Detroit, MI 48226-1868. (313)962-2650

INTERNATIONAL GAY AND LESBIAN ARCHIVES, The Natalie Barney Edward Carpenter Library, P.O. Box 38100, Hollywood, CA 90038. (213)854-0271. Publication: Bulletin.

COUPLES Newsletter, Published by TWT Press, Inc., P.O. Box 253, Braintree, MA 02184-0003.

WOODSWOMEN - Adventure travel for women, 25 W. Diamond Lake Rd., Minneapolis, MN 55419, (800)279-0555, (612)822-3809, FAX (612)822-3814.

DAUGHTERS OF SARAH - The magazine for Christian Feminists, 3801 No. Keeler, Chicago, IL 60641, (312)736-3399.

CHI RHO PRESS - A special work of the UFMCC Mid-Atlantic District. Publisher of religious books and materials. P.O. Box 7864, Gaithersburg, MD 20898, (301)670-1859.

COMMUNICATION MINISTRY, INC. - Dialogue and support group for gay and lesbian Catholic clergy and religious. P.O. Box 60125, Chicago, IL 60660-0125. Publication: Communication

WOMEN'S ALLIANCE FOR THEOLOGY, ETHICS AND RITUAL, 8035 13th St., Silver Spring, MD 20910 (301)589-2509,

FAX (301)589-3150. Publication: WATER-wheel.

AFFIRMATION/United Methodists for Gay & Lesbian Concerns, P.O. Box 1021, Evanston, IL 60204.

ST. TABITHA'S AIDS APOSTOLATE, Christian AIDS Network of the Merican Orthodox Catholic Church of St. Gregorios, P.O. Box 1543, Monterey, CA 93940. (408)899-0731.

THE WOMEN'S PROJECT, 2224 Main St., Little Rock, AR 72206. (501)372-5113. Workshops on women's issues, social justice, racism and homophobia.

NATIONAL GAY PENTECOSTAL ALLIANCE (also Pentecostal Bible Institute [Ministerial training]) P.O. Box 1391, Schenectady, NY 12301-1391. (518)372-6001. Publication: The Apostolic Voice.

FEDERATION OF PARENTS AND FRIENDS OF LESBIANS AND GAYS, INC. P.O. Box 27605, Washington, DC 20038. Send \$3.00 for packet of information.

HONESTY: Southern Baptist Advocates for Equal Rights, P.O. Box 7331, Louisville, KY 40257. (502)893-0783.

EVANGELICALS CONCERNED, c/o Dr. Ralph Blair, 311 East 72nd St., New York, NY 10021. (212)517-3171. Publications: Review and Record.

CONFERENCE FOR CATHOLIC LESBIANS, P.O. Box 436 Planetarium Stn., New York, NY 10024. (607)432-9295.

NEW WAYS MINISTRY, 4012 29th St., Mt. Rainier, MD 20712, (301)277-5674. A gay-affirming organization bridging the lesbian/gay community and the Roman Catholic Church.

CHRISTIANITY & CRISIS Magazine, 537 West 121st St., New York, NY 10027. (212)662-5907.

BLK Magazine, Box 83912, Los Angeles, CA 90083-0912. (310)410-0808.

GAY, LESBIAN AND AFFIRMING DISCIPLES ALLIANCE, P.O. Box 19223, Indianapolis, IN 46219-0223. (319)324-6231. For members of the Christian Church (Disciples of Christ).

Publication: Crossbeams.

PARTNERS Magazine for Gay & Lesbian Couples, Box 9685, Seattle, WA 98109-0685. (206)784-1519.

NEW DIRECTION Magazine for gay/lesbian Mormons, 6520 Selma Ave., Ste. RS-440, Los Angeles, CA 90028.

WOMEN'S ORDINATION CONFERENCE, P.O. Box 2693, Fairfax, VA 22031-0693. (703)352-1006.

## Alabama

BIRMINGHAM - THE ALABAMA FORUM, P.O. Box 55894, 35255-5894. (205)328-9228.

## Arizona

TUCSON - Casa De La Paloma Apostolic Church, 1122 N. Jones Blvd., P.O. Box 14003, 85732-4003. (602)323-6855. Rev. Margaret "Sandy" Lewis, pastor.

MESA - Boundless Love Community Church, 431 S. Stapley Dr., 85204. (602)439-0224. P.J. Fousek-Gregan, pastor. Sunday, 10:00 a.m.

## California

SAN FRANCISCO - DIGNITY, 208 Dolores St., , 94103. (415)255-9244. Publication: Bridges.

SACRAMENTO - THE LATEST ISSUE, P.O. Box 160584, 95816. (916)737-1088.

WEST HOLLYWOOD - Evangelicals Together, Suite 109-Box 16, 7985 Santa Monica Blvd., West Hollywood, CA 90046, (213)656-8570. Publication: ET News

SAN FRANCISCO - Lutherans Concerned, 566 Vallejo St., #25, 94133-4033, (415)956-2069. Publication: Advent.

SAN FRANCISCO - Gay and Lesbian Historical Society of Northern California, P.O. Box 42126, 94142. (415)626-0980. Publication: Our Stories.

SAN FRANCISCO - The Parsonage, 555-A Castro St., 94114-0293. Publication: The Parsonage News

GLENDALE - Divine Redeemer MCC, 346 Riverdale Dr., 91204. Sunday, 10:45 a.m., Wed., Fri., 7:30 p.m. Rev. Stan Harris, pastor. Publication: From Mary's Shrine.

## Colorado

DENVER - Evangelicals Reconciled, P.O. Box 200111, 80220, (303)331-2839. Colorado Springs: (719)488-3158.

DENVER - Evangelicals Concerned / Western Region, P.O. Box 4750, 80204. Publication: TheCable.

## District of Columbia

Integrity/Washington, Inc., P.O. Box 19561, 20036-0561. (301)953-9421. Publication: Gayspring.

MCC of Washington, DC, 415 M St., N.W., 20001. Rev. Larry J. Uhrig, pastor.

## Florida

ST. PETERSBURG - King of Peace MCC, 4825 9th Ave. N., 33713-6135. (813)323-5857. Sunday, 10:00 a.m. & 7:30 p.m. Rev. Dr. Fred C. Williams, Sr., Pastor.

## Georgia

ATLANTA - SOUTHERN VOICE, P.O. Box 18215, 30316. (404)876-1819.

ATLANTA - All Saints Metropolitan Community Church, P.O. Box 13968, 30324. (404)622-1154

## Hawaii

KAHULUI - BOTH SIDES NOW Newsletter, P.O. Box 5042, 96732.

## Illinois

CHICAGO - OUTLINES, Published by Lambda Publications, 3059 N. Southport, 60657. (312)871-7610. FAX (312) 871-7609.

## Louisiana

BATON ROUGE - Dignity, P.O. Box 4181, 70821. (504)383-6010.

## Maryland

THE BALTIMORE ALTERNATIVE, P.O. Box 2351, Baltimore, MD 21203. (301)235-3401. FAX (301)889-5665.

## Massachusetts

CHERRY VALLEY - Morning Star MCC, 231 Main St., 01611. (508) 892-4320. Publication: Morning Star Witness.

## Michigan

DETROIT - CRUISE Magazine, 19136 Woodward North, 48203. (313)369-1901.

FLINT - Redeemer MCC, 1665 N. Chevrolet Ave., 48504. (313)238-6700. Sunday, 6:00 p.m. Publication: Sounds of Redeemer.

ANN ARBOR - Huron Valley Community Church meets at Glacier Way UMC, 1001 Green Rd., Ann Arbor, 48105-2896. (313)741-1174. Sunday, 2:00 p.m.

DETROIT - Integrity, 980 Whitmore, #205, 48203.

GRAND RAPIDS - Bethel Christian Assembly, 920 Cherry SE, P.O. Box 6935, 49516. (616)459-8262. Rev. Bruce Roller-Pletcher, pastor. Publication: Bethel Beacon. Television: Channel 23, Sun., 10:00 p.m.

ANN ARBOR - Tree of Life MCC, meets at First Congregational Church, 218 N. Adams, Ypsilanti. P.O. Box 2598, 48106. (313)665-6163. Sunday, 6:00 p.m.

## Minnesota

MINNEAPOLIS - All God's Children Metropolitan Community Church, 3100 Park Ave. S. (612)824-2673. Publication: The Disciple.

MINNEAPOLIS - EQUAL TIME, 310 E. 38th St., Room 207, 55409. (612) 823-3836. Published by Lavendar, Inc.

## New Jersey

HOBOKEN - The Oasis, 707 Washington St., P.O. Box 5149, 07030. (201) 792-0340.

## New Mexico

SANTA FE - THE CATSBY CONNECTION, 551 W. Cordova, Ste. D/E, 87501. (505)986-1794.

## New York

SCHENECTADY - Lighthouse Apostolic Church, 38 Columbia St., P.O. Box 1391, 12301-1391. (518)372-6001. Rev. William H. Carey, pastor.

NEW YORK - Lesbian and Gay Community Services Center, Inc., 208 W. 13th St., 10011. (212)620-7310. Publications: Center Stage, Center Voice.

NEW YORK - Integrity, P.O. Box 5202, 10185-0043. Publication: Outlook.

ROCHESTER - THE EMPTY CLOSET, 179 Atlantic Ave., 14607-1255. New York State's oldest gay newspaper.

## North Carolina

WILMINGTON - GROW Community Service Corporation, P.O. Box 4535, 28406. (919)675-9222. Youth outreach: ALIVE for gay, lesbian, bisexual youth.

RALEIGH - Raleigh Religious Network for Gay and Lesbian Equality, P.O. Box 5961, 27650-5961. (919)781-2525.

## Ohio

COLUMBUS - Metropolitan Community Church, 1253 North High Street, 43201. (614)294-3026. Sunday, 10:30 a.m. Publication: The Beacon News.

COLUMBUS - STONEWALL UNION REPORTS, Box 10814, 43201-7814. (614)299-7764.

## Pennsylvania

ALLENTOWN - Grace Covenant Fellowship, 247 N. 10th St., 18102. (215)740-0247. Bryon Rowe, Pastor. Thom Ritter, Minister of Music.

## Tennessee

NASHVILLE - Integrity of Middle Tennessee, Inc., P.O. Box 121172, 37212-1172. (615)383-6608. Newsletter.

## Texas

DALLAS - White Rock Community Church, P.O. Box 180063, 75218. (214)285-2831, (214)327-9157. Sunday, 10:30 a.m. Jerry Cook, Pastor.

AUSTIN - Joan Wakeford Ministries, Inc., 9401-B Grouse Meadow Ln., 78758-6348, (512)835-7354.

DALLAS - Silent Harvest Ministries, P.O. Box 190511, 75219-0511. (214) 520-6655.

MIDLAND - Holy Trinity Community Church, 1607 S. Main, 79701. (915)570-4822. Rev. Glenn E. Hammett, Pastor. Publication: Trinity Tribune

DALLAS - Holy Trinity Community Church, 4402 Roseland, 75204. (214)827-5088. Rev. Frederick Wright, Pastor. Publication: The Chariot

LUBBOCK - Lesbian/Gay Alliance, Inc., P.O. Box 64746, 79464-4746. (806)791-4499. Publication: Lambda Times.

## Virginia

ROANOKE - MCC of the Blue Ridge, P.O. Box 20495, 24018, (703)366-0839. Publication: The Blue Ridge Banner

ROANOKE - BLUE RIDGE LAMBDA PRESS, P.O. Box 237, 24002, (703)890-3184.

FALLS CHURCH - MCC of Northern Virginia, 7245 Lee Highway, 22046.

SEE RESOURCE GUIDE, Next Page



## Just Out

### Homeland Board offers new Open and Affirming video

"Open and Affirming: A Journey of Faith" is a new Open and Affirming Video Resource from the United Church Board for Homeland Ministries. The color, 55 minute, VHS video documents the experiences of three United Church of Christ congregations exploring the question of whether or not to declare their churches Open and Affirming of lesbian, gay and bisexual persons. The three Southern California congregations are Irvine UCC (Irvine); First Congregational Church, UCC (Long Beach); and Pilgrim Congregational Church, UCC (Carlsbad).

The UCBHM is distributing the new video as part of its commitment to implementation of the Open and Affirming Churches Resolution adopted in 1985 by General Synod 15. It has established a cooperative relationship with the Rev. Ann B. Day, ONA Coordinator for the United Church Coalition for Lesbian/Gay Concerns, and ONA Resources in Massachusetts. ONA Resources will continue to distribute ONA print resources.

The video project was begun in 1990 by Irvine UCC out of a recognition of the need for a resource for UCC congregations considering whether or not to engage in an ONA process. It was produced by Easy Brothers Video Productions. UCBHM bought the rights to the video in 1991.

The three congregations featured utilized different approaches to the ONA dialogue and a sampling of each is documented. Persons

involved in the leadership of the process share helpful suggestions for congregations considering beginning an ONA process. Highlights of the video are candid comments from members of the three churches concerning their personal experience of the ONA process.

The E. Rhodes & Leona B. Carpenter Foundation, the Riverside

Church of New York City and the United Church Board for Homeland Ministries provided major funding for the project. Funds also came from UCC Conferences, congregations and individual members nationwide.

The video package, released on March 1, includes printed resources concerning the ONA process and wor-

ship resources developed by Irvine UCC. The purchase price of \$25.00 per video includes shipping and handling. The video is not available for rental. Pre-paid orders may be sent to Bill Johnson, ONA Video Resources, UCBHM/DAMA, 700 Prospect Ave., Cleveland, OH 44115-1100.

### Beacon of Hope videos available

"Beacon of Hope," the TV ministry of Bethel Christian Assembly, a pro-gay and lesbian evangelical church in Grand Rapids, Mich., has announced the release of a video tape series by its pastor, Rev. Bruce Roller-Pletcher.

Each of the three tapes in the series consists of two hours of preaching - a series of four sermons on a topic. Titles include "Clobbering the Clobber Passages." One tape includes four sermons on sexual ethics for gay and

lesbian people.

For information on the videos contact Bethel Christian Assembly, P.O. Box 6935, Grand Rapids, MI 49516.

#### NOTEWORTHY, From Page 17

attack, Holmes is also fighting her placement in the psychiatric ward of Hilo Hospital where she claims she has been wrongly placed. Holmes has only recently reacquired the ability to stand, and she vows to walk out of the hospital on her own before the campaign is over. The candidate may be contacted through Friends of Diana Holmes, c/o Hilo Hospital, 1190 Wainuenue Ave., Hilo, HI 96720.

-Both Sides Now

### Alabama church celebrates 11th anniversary

Birmingham's Covenant Metropolitan Community Church celebrated its 11th anniversary with the dedication of a new church building. Pastor Cliff Morrison said, "It has been one of the greatest blessings of my life, to see what God has done with these people in this community, giving us the collective strength to do this task."

### Integrity president named to church commission

Bruce Garner, president of Integrity, Inc. has been appointed to the Episcopal Church's Standing Commission on Human Affairs. Not only is he the first gay person to serve on the General Convention interim body charged with oversight of gay and lesbian issues, he is also the first openly gay person to serve on any standing commission of the Episcopal Church.

### New location for Mesa congregation

Boundless Love Community Church

in Mesa, Arizona, has moved from meeting in a private home to its own facility. The dedication service was held Jan. 26. The new church, located at 431 South Stapley Dr., Suite 23, seats 35 and has meeting room and office space. P.J. Fousek-Gregan is pastor.

### Larsen to pastor All God's Children

Rev. Charles W. Larsen was elected

Senior Pastor of All God's Children Metropolitan Community Church in Minneapolis. Larsen succeeds Rev. Arlene Ackerman. Prior to his appointment Larsen was Senior Social Worker in Child Welfare with the San Francisco Department of Social Services. He has a Master of Divinity degree from the Candler School of Theology of Emory University, Atlanta. Larsen has also served on the faculty of the UFMCC's Samaritan College.

#### RESOURCE GUIDE, From Previous Page

##### Washington

SEATTLE GAY NEWS, 704 E. Pike, 98122. (206)324-4297. FAX (206) 322-7188. SEATTLE - Grace Gospel Chapel, 2052 NW 64th St., 98107. (206)784-8495. Sunday, 11:00 a.m. & 7:00 p.m., Wednesday, 7:30 p.m. Jerry Lachina, Pastor.

##### International

LONDON - Lesbian and Gay Christian Movement, Oxford House, Derbyshire St., London E2 6HG, UK, 071-739-1249.

Listings in the Resource Guide are free at the request of the organization.

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# Classifieds

## Books & Publications

"WONDERFUL DIVERSITY," "Heartily recommended," "Philosophically intriguing," "Excellent." Why do reviewers highly esteem CHRISTIAN\*NEW AGE QUARTERLY? Great articles and lively columns make this bridge of dialogue between Christians and New Agers as entertaining as it is substantive. Subscribe for only \$12.50/yr. Or sample us for \$3.50. CHRISTIAN\*NEW AGE QUARTERLY, P.O. Box 276, Clifton, NJ 07011-0276. TF

CHI RHO PRESS. Send for your copy of *The Bible and Homosexuality* by Rev. Michael England for \$5.95 or *I'm Still Dancing* by long-term AIDS survivor Rev. Steve Pieters for \$8.95 and receive a free catalog from Chi Rho Press, an MCC-based publishing house for the Gay/Lesbian Christian community. Or receive our catalog by sending \$1.00. P.O. Box 7864-A, Gaithersburg, MD 20898.

## Friends/Relationships

GWM, 53 with playful, youthful spirit, interested in relationship with man, tender/affectionate with passion and comfortable with self; age/race not important. Reply: Ed, Box 8848, Madison, WI 53708-0848.

GENTLEMAN, late thirties, newly discovered orientation, release soon, seeking companionship, friendship and pen pal. Please write: Benny Gambrell #132856, Kinross Correctional Facility, Kincheloe, MI 49788. 6/92

## General Interest

PSYCHOTHERAPIST/WRITER seeking accounts from the Fundamentalists (Protestant, Catholic, Orthodox Jewish,) families of gays and lesbians on the impact of coming out on family/spirituality. Information will be used in anthology on same (confidentiality protected). Welcome stories from parents, siblings, grandparents, close friends. Write to Pamela White MSC, P.O. Box 27800 Suite 129, Albuquerque, NM 87125. 6/92

## Inmate Correspondence

WARNING: IN CORRESPONDING WITH INMATES READERS ARE CAUTIONED NOT TO REVEAL PERSONAL INFORMATION THAT WOULD BE HARMFUL IF KNOWN BY FAMILY OR EMPLOYER OR ANY OTHER INFORMATION THAT COULD BE USED IN EXTORTION. DO NOT SEND CHECKS OR MONEY ORDERS TO INMATES AND DO NOT CASH CHECKS OR MONEY ORDERS FROM INMATES.

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## Organizations

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**WILDERNESS**, From Page 11

At the conference, theologian and activist Mary Hunt reminded us not to imagine that because we have carved a niche for ourselves, the world has changed. And while, if I look at it one way, my white, middle-class privilege makes it easy for me to be a Lesbian, if I look at it another way, the combination of good luck and unpredictable danger that characterizes my experience as a

Lesbian turns my white, middle-class privilege upside down.

At a white, middle-class woman, I can keep safe by following the rules, by keeping quiet, by doing what's expected. But as a Lesbian, I'm vulnerable even if I'm quiet. What safety I have has been won for me by those who have broken the rules, who have come out, who have risked and lost not only whatever conventional power and privilege they had, but even, in some cases, their lives. And if I want to keep my life, if I want to fight the hatred and violence that still threaten it, I have to give it up: I have to learn to take some of the same risks as those who have gone before.

*Irene Elizabeth Stroud is an M.Div. student at Union Theological Seminary in New York City. Reprinted with permission from the March 16, 1992 issue of Christianity & Crisis. Copyright 1992 by Christianity & Crisis. (See Resource Guide)*

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