

Second Stone

JULY/AUGUST, 1992

ISSUE #23

STRAIGHT - BUT NOT NARROW

Straight activists take up cross for gay/lesbian justice

"I'm not gay, it's not my problem, I haven't walked in those shoes. But then I realized that the griefs of the world weren't Jesus' problem, either... Yet he agonized in the garden of Gethsemane, he yearned to protect and gather his own..."

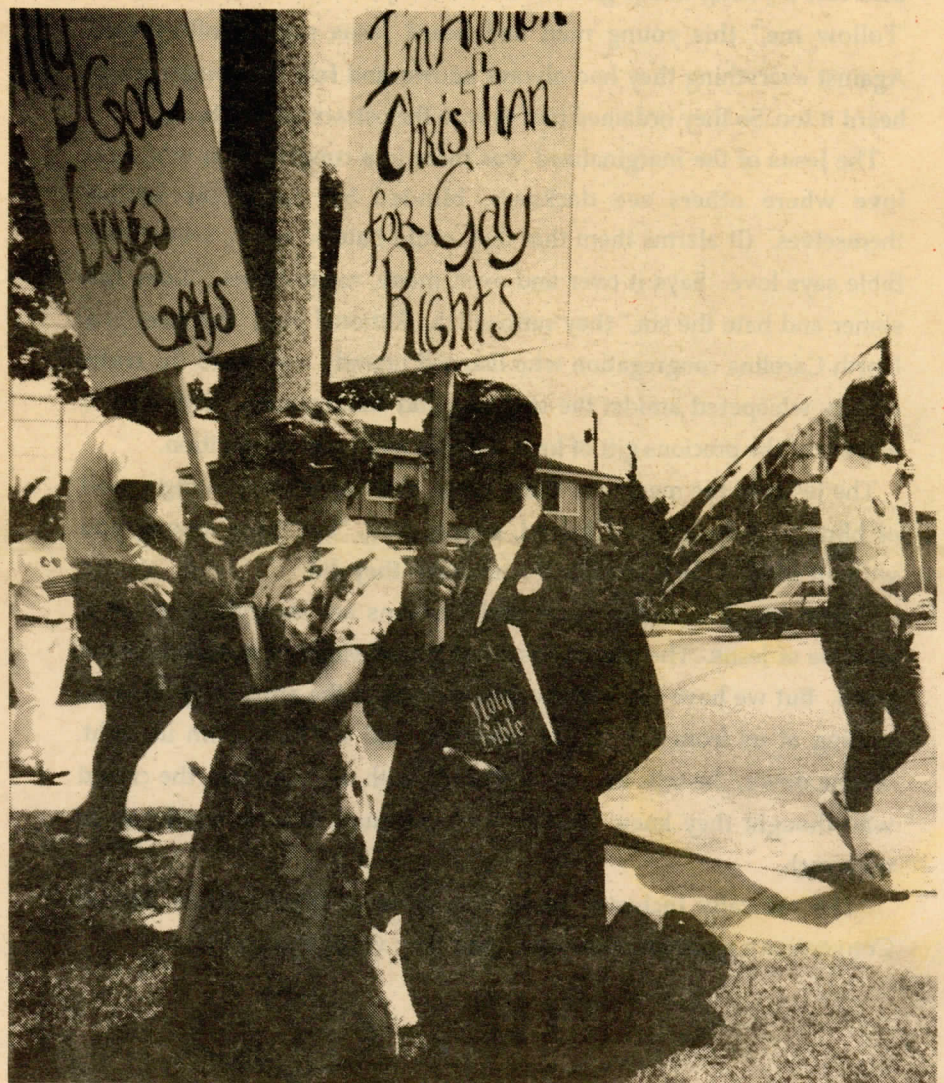
BY JIM BAILEY

Verbal assaults against Gays and Lesbians are all too common but when a group of teenagers driving by in a jeep yelled anti-gay epithets at one particular couple, it was a case of mistaken identity. The couple was straight. Larkette Lein and Paul Courry had been given their first sample of anti-gay hatred. And, as Christians, they knew something was terribly wrong.

On March 9, 1991, a group of about 80 people gathered at Power Community Church in Anaheim, California to hear Congressman William

Dannemeyer speak as part of a conference on the "Preservation of the Heterosexual Ethic," sponsored by the Traditional Values Coalition. In the middle of Dannemeyer's speech about the power of the militant homosexual lobby, two members of ACT-UP stood up and declared a non-violent protest. Lein and Courry followed the two ACT-UP members down the aisle of the church onto the dias, where they knelt and unfolded smuggled signs that read "Pray to end gay-bashing."

SEE COVER STORY, Page 10



Larkette Lein and Paul Courry kneel and pray on the lawn of Traditional Values Coalition leader Rev. Lou Sheldon. The protestors received death threats after the incident.

-Photo by the Orange County Register

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From the Editor

Baptists don't hear one 'messenger'

By Jim Bailey

The radically inclusive Jesus attended the Southern Baptist Convention's annual gathering this summer.

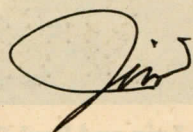
The Jesus of the ostracized was there in a congregation who refused to discredit a young man's gift for the ministry because of who he was. "Follow me," this young man had heard Jesus say. "Follow me." Against everything they had always known and felt, the congregation heard it too. So they ordained him to woo the ostracized to Christ.

The Jesus of the marginalized was there in a congregation who saw love where others see darkness, blinded by deep fear within themselves. (It alarms them that they could hate so much, when their Bible says love. Says it over and over, many, many times. "Love the sinner and hate the sin," they rationalize. Rational lies.) But here is a North Carolina congregation who listened intently and heard the truth quietly whispered amidst the shouting and condemning. Everyone is worthy of the precious gift of love. Love is worthy of recognition.

The Jesus of the meek was there in the messenger who, facing a wall of blind and determined hatred, simply said, "Let those among you without sin cast the first stone." And cast it they did.

Much like Zacchaeus, Gays and Lesbians are struggling to get a glimpse of Jesus. The church has made us feel slight of stature over the years. But we have climbed the tree, even with the arms of oppression pulling at us from the sturdy branches, and we have Him in sight. "Come down," he tells us. He will abide with us. And yes, the crowd who thought they knew Him so well murmurs, that he would abide with such.

The radically inclusive Jesus was there at the Southern Baptist Convention's gathering this year. And they voted to expel Him.



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Power of the people vs. power of the powerful

Baltimore, Maryland

Dear Second Stone,

What a very interesting world we live in. From a corner of Christendom noted unfairly or otherwise for its homophobia, we have headline-making news of same-sex union ceremonies supported by Baptist congregation-level voting. And ordination-leading action by another Baptist congregation by an out-of-the-closet gay man.

What makes this interesting is that in churches with a hierarchy and organizational structure that could wipe out homophobia in its institutional form, we get nothing but edicts that proclaim our evilness and disorder as sexual beings. While Lesbians and Gays have our supporters (such as Bishop Spong of an Episcopal Diocese in New Jersey) they in turn do not have a generally favorable peer approval.

Perhaps all this says to us that our

salvation (pardon the unintended pun) will come not then from the calcified managers of the levers of power with doctrinal authority, but instead on a case-by-case decision making power of the people on a congregational scale who know the individuals desiring their rights as human beings. Will power by the people as opposed to power by the powerful do more to erase homophobia than we have ever contemplated?

Respectfully,
Tom Myers

Write to Second Stone. All letters must be original and signed by the writer. Clearly indicate if your name is to be withheld. We reserve the right to edit. Box 8340, New Orleans, LA 70182.

QUOTABLE:

"If people can see the sameness of me to you, then perhaps they won't have the walls that makes it so they have to hate us without a cause."

-27-year Army veteran Col. Margaret Cammermeyer, chief nurse of the Washington National Guard, a Bronze Star recipient and 1985 Veterans Administration's Nurse of the Year, after her discharge for being a lesbian and her decision to fight to overturn the military's 49-year ban on Gays and Lesbians.

MURDER, From Page 11

"frankly disgusting" and said he would continue a "housecleaning" among the police force as necessary.

"I will never order (policemen) to use methods of thugs to obtain documents of civil rights organizations," Joxe said. "The police can function on a legal basis without using procedures that are morally damnable."

The lesbian/gay community in France is tiny. It was virtually impossible to replicate Pastor Douce's church outside Paris. There would have been no coverage of the murder at all had not Inspector Dufourg decided to go public to prevent himself from being implicated in Douce's murder. There has been no constituency in France willing to come forward to protect Douce's memory.

-Kim Byham

ISSN No. 1047-3971

SECOND STONE Newspaper is published every other month by Bailey Communications, P. O. Box 8340, New Orleans, LA 70182. Copyright 1992 by Second Stone, a registered trademark.

SUBSCRIPTIONS, U.S.A. \$13.00 per year, six issues. Foreign subscribers add \$10.00 for postage. All payments U. S. currency only.

ADVERTISING, For display advertising information call (504)899-4014 or write to: Box 8340, New Orleans, LA 70182.

EDITORIAL, send letters, calendar announcements, and church/organization news to (Department title) Second Stone, P. O. Box 8340, New Orleans, LA 70182. Manuscripts to be returned should be accompanied by a stamped, self addressed envelope. SECOND STONE, an ecumenical Christian newspaper committed to informing the gay and lesbian community.

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The Jim Ferry case

A good kid in a dysfunctional family

By Mayne Ellis
Guest Opinion

"The church is the family of God, and in any healthy family there is a need for both discipline and loving care. As Bishop, I am to maintain the unity and discipline of the church and to exercise pastoral care."

Thus Bishop Terence Finlay, Diocese of Toronto, Anglican Church of Canada, on March 22nd, 1992. The syntax and vocabulary are significant. To me, this statement is an attempt to claim the moral high ground, to cloak autocratic behavior in unquestioned, time-worn and often deceptive concepts. Family means different things to different people. What does it mean to Terry Finlay? What kind of father makes his child an outcast, insisting that no one else in the family may offer sanctuary to that child? What kind of family must unquestioningly obey, without fair argument or recourse, every edict and whim of the father? Based on what Finlay and the Bishop's Court have said and, more importantly, done to one of its members (and, as the Rev. Jim Ferry says, by extension, many others), the prevailing construct of the "family of God," and particularly of the bishops' role within it, is markedly dysfunctional.

As every adolescent knows, you can always count on your parents to embarrass you. Finlay's humiliation of Jim (outing him to his congregation in a "pastoral" letter) was so masterful some of us still find it difficult to believe he didn't know what he was doing. No one is that cruel by accident, are they? Such acts, whether understood consciously or not, are quite usual for parents acting out their own emotional or mental problems. Alice Miller has brilliantly identified the phenomenon: the need to reenact one's own humiliation upon the child, to be at last the punisher and not the punished.

"I'm the head of the household and what I say goes." In the charges and trial, the bishops defined the terms of the discourse with patriarchal absolutism. They refused to consider any factor but the purely legalistic (church discipline and administration - grounds on which they felt sure of winning the argument). They even defined how the charges should be understood, as the discussion of the Court's findings makes clear. Superficially this may seem to have worked for Jim, but the underlying principle is a destructive one. There also seemed to be no negotiation on their

part about what they were prepared to accept as evidence; they rejected all attempts to consider alternative or additional viewpoints or information (in this case, that the singular treatment of lesgay clergy is discriminatory and unbalanced). The Court actually insulted Jim's legal counsel at one point, if the reportage is accurate (and I believe it is). What is this but the behavior of a dogmatic parent whose final and perhaps only argument is "Because I say so, that's why?"

Many heterosexual Christians actually resent and hate their own sexuality, though most are socially conforming enough to now cloak that

to the bishop-father's will, because Jim has insisted that he is an adult with the right to fully adult choices about his whole life.

I did not expect mercy, much less justice, from the Bishop's Court, and I'm sorry to say that I was not disappointed. In the end, Jim was convicted of "contumacy and disrespectful conduct toward the Bishop" and "wrongdoing by refusing to refrain from continuing a homosexual relationship contrary to the Bishop's instructions" - thus making it perfectly clear that this trial and sentence is really about questioning authority. Jim is being punished for challenging Dad. This is how power is exercised

what the words of Bishop Finlay, in particular, are worth; of showing us the true nature of the "liberal" front that the official church seems anxious to present, to keep Lesgays quiet while draining us of our money, energy, gifts and time.

My mother always told me, "You can choose your friends, but you can't choose your family." Feminist and lesgay Christians have known for some time that this church family is profoundly dysfunctional. For those of us who are choosing to stay and work for healing and truth, I want to say this. When I changed my dysfunctional, self-denying behavior and refused to play the tiresome, dishonest games that families seem to need to maintain the facade of traditional order, it was hard. My parents were upset, puzzled and angry. They began to see that my new behaviors were actually more honest, more humane, more useful, and much more loving. Because I changed, the dynamics of my family relationships have changed, and for the better, proving the truth of Mr. Quentin Crisp's dictum (and I have no doubt that Mr. Crisp knows whereof he speaks) that homosexuals "should make no effort to try and join society" but "stay right where they are and wait for society to form itself around them" - because it certainly will." John McNeill and Carter Heyward have both suggested that lesgay Christians are the theological trailbreakers, the explorers. We are the dissidents, the questioners of authority. Remember Prometheus? Jim, beloved brother, you must feel as though your insides are being torn out, day after day. But, o my people - Jim has given us fire.

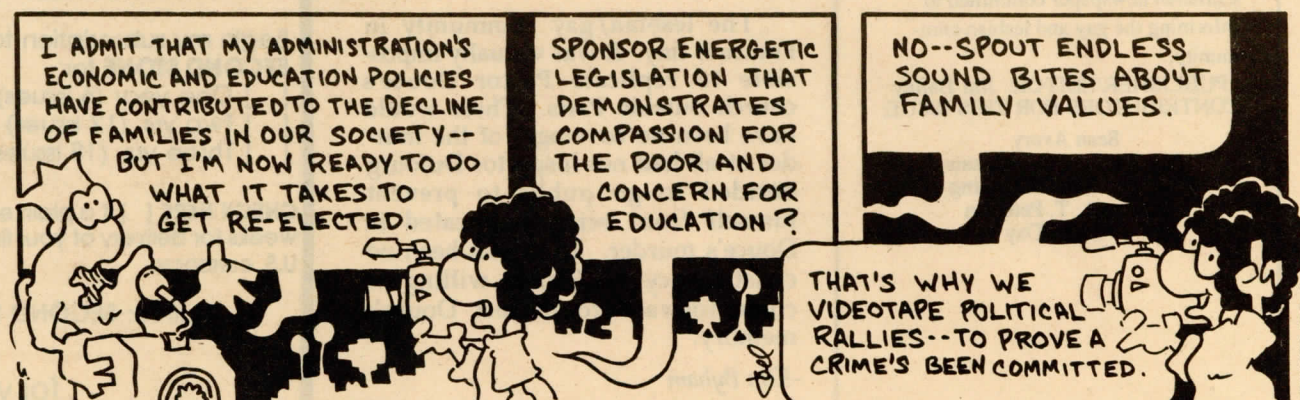
Mayne Ellis, the former convenor of the Vancouver chapter of Integrity, lives in London.

Family means different things to different people. What does it mean to Terry Finlay? What kind of father makes his child an outcast, insisting that no one else in the family may offer sanctuary to that child?

in conciliatory, albeit limited and limiting, language. For such parents, any manifestation of unsanctioned sexual feeling or activity by a child is a cause for alarm, resentment and punishment, as R. D. Laing's work with schizophrenic children made clear. In fact, any sign that the child is becoming sexually mature can be threatening for a disturbed parent. Finlay's choice about Jim's fate, as discussed in the press release of March 24, seems to me purely vindictive, and fits perfectly into the pattern of parental dysfunction: Jim is denied any and all possibility of productive life within this "family" unless he conforms unquestioningly

in the dysfunctional family. It's not quite Deuteronomy 21:18-21, but emotionally it's close enough, for the shadow-life the Bishops offer is no life at all for the committed Christian clergyman we know Jim to be. We are told that "The Bishop of Toronto... took the position that Reverend Ferry had disobeyed his instructions to end his relationship..." What is this but the position of an Imperial Roman paterfamilias who could legally force his child to divorce a spouse the child loved to take a spouse more to the father's liking? We owe Jim a great debt for his courage in being the light that shines in the darkness of bigotry; of demonstrating in his own flesh just

Pontius' Puddle



News Lines

L.A. riots threaten UFMCC headquarters

Universal Fellowship of Metropolitan Community Church offices are located just two blocks from the area where major fires and looting occurred as part of the violence that erupted after a jury found white police officers not guilty in the highly publicized beating of Rodney King. UFMCC offices and staff were unharmed. Church headquarters were closed for a day and a half. Similar destruction occurred near MCC/Los Angeles.

"UFMCC deplores the verdict and the injustice it represents," said Rev. Elder Troy Perry, UFMCC founder and moderator. "We also deplore violence of any sort."

-Keeping in Touch

Bush: No 'special rights' for Gays

WASHINGTON, D.C. - *The Washington Post* has reported that President Bush told anti-gay fundamentalists he opposes "special rights" for Gays and Lesbians and affirmed "his commitment to traditional values." According to *The Post*, the fundamentalist leaders, which include Jerry Falwell and Beverly LaHaye, are concerned about the recent passage of a domestic partnership ordinance in the District of Columbia and want support for House Republicans who may soon attempt to convince Congress to repeal the legislation.

-Alabama Forum

Spong: Suspend discussions with Catholic Church

Episcopal Bishop John Spong of Newark, N.J. has publicly attacked the Roman Catholic Church, describing the Church as "anti-woman," "authoritarian," hypocritical and "in danger of losing its soul." He called for suspension of formal unity discussions between Catholics and Episcopalians. Bishop William Wantland of the Diocese of Eau Claire, Wis. called Spong's claims "appalling" and "disgusting."

-The Lutheran

Events slated for party conventions

Dozens of gay/lesbian and AIDS-related events are scheduled to take place during and around Democratic and Republican National Conventions this summer. United for AIDS Action, a coalition of more than 70 organizations, will sponsor a massive AIDS march and rally on July 14

during the Democratic convention (call (212)337-1227 for details); ACT UP/Republican National Convention working group will sponsor an AIDS rally and march to the Astrodome in Houston on August 17 (call (816) 753-5930); and Queer Nation/Houston will hold a "Marry-in" in Houston on August 19 (call (713)527-8674).

Federal gay rights bill gains momentum

Support for the Federal Gay and Lesbian Civil Rights Bill continues to build as members of Congress sign on as sponsors in record-breaking numbers. In the House, 107 members are sponsors of HR 1430 while in the Senate, 16 members are sponsors of S 574.

Presbyterians won't boot anti-gay Scouts

MILWAUKEE - Delegates to the 204th General Assembly of the Presbyterian Church (U.S.A.) voted 368-165 against a resolution urging congregations to find out whether their local Scout troops ban Gays and to bar them from using church facilities if they continue to do so. Scout leaders and gay activists said it would be a hypocritical stand for a church that bans gay clergy.

-Associated Press

We're glad we're gay

Ann Landers received her all-time second highest batch of mail in response to her March 8 column in which she asked Gays and Lesbians to write and let her know whether or not they're glad they are gay. In her April 26 column Landers reported that she received 75,875 responses. Thirty to 1 indicated that they were indeed glad to be gay.

Catholic Bishops' letter upholds ban on women's ordination

The third draft of the U. S. Catholic Bishops' Pastoral Letter on Women's Concerns has been released. "We denounce sexism as a moral and social evil" said the document, which is the product of eight years of consultation and severe criticism by the Vatican. While the document pushes for women's rights in the church and society, it upholds the ban on women's ordination in the Catholic Church. The draft discusses in some

detail the concerns of single persons, married couples, divorced persons, parents and lesbian women.

Ruth McDonough Fitzpatrick, national coordinator of Women's Ordination Conference, praised the statement for being "beautifully written and good theology... They are showing a great deal more compassion" than in earlier drafts. "But they refuse to say that the Catholic Church hierarchy is sexist and sinful," she continued. "Until they do that there will be no major change, just more nice-nice stuff to women." The draft will be debated and voted on at the National Conference of Catholic Bishops' meeting in November.

-Dignity USA Journal

Presbyterian General Assembly receives anti-gay proposals

Two overtures (resolutions) have been submitted to the General Assembly of the Presbyterian Church (USA) calling for disciplinary action against gay-affirming churches and offering an amendment which would ban ordination of non-celibate gay or les-

bian persons. The overtures, submitted by the San Joaquin Presbytery, call for reprimand of More Light Churches and encourage "those who in good faith both approve and practice homosexual behavior to transfer their membership from the Presbyterian Church to other ecclesiastical bodies." The other overture, calling for a constitutional amendment states that "governing bodies shall not ordain to church office persons who are in an unrepentant state of homosexual practice."

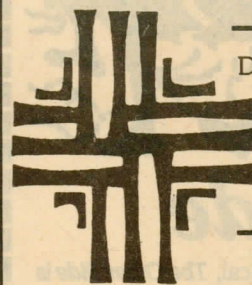
-More Light Update

Talk show stirs homophobia

Let's Talk Straight, a Hawaii talk show expressly dedicated to stirring up anti-gay hatred, airs twice weekly on KGU-AM in Honolulu. Listeners are subjected to the homophobic views of host Mike Gabbard, who is founding member of the heterosexual supremacist group "Stop Promoting Homosexuality." The Gay and Lesbian Alliance Against Defamation urges readers to complain to Alan Zee, Program Director, KGU-AM76, 2153 North King Street, Suite 303, Honolulu, HI 98619.

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Reprimand sought for Catholic bishops

A campaign has been organized to remove three Catholic bishops who participated in a national symposium for gay and lesbian Catholics. Five hundred people attended New Ways Ministry's Third National Symposium held March 27-29 in Chicago. According to New Ways Ministry, the Catholic Action League and the *Wanderer* media base are upset at the presence at the conference of Bishop Thomas Gumbleton, Detroit, Bishop Kenneth Untener, Saginaw, and Bishop William Hughes, Covington. Of those who attended "Lesbian and Gay People and Catholicism: The State of the Question," 54 percent were male, 46 female; 34 percent were sisters or nuns; 24 percent were priests; 5 percent were brothers; and 37 percent laity.

New Ways Ministry is encouraging letters of thanks and support for the three bishops. (Most Rev. William Hughes, The Catholic Center, 947 Donaldson Road, Erlanger, KY 41018; Most Rev. Kenneth Untener, 5800 Weiss Street, Saginaw, MI 48603; Most Rev. Thomas Gumbleton, 1234 Wash-

ington Blvd., Detroit, MI 48226.) Audio tapes of presentations at the conference are available from LeGrand Services, 333 West Irving Park, Suite #201, Roselle, IL 60172.

Church challenges NJ gay rights law

TRENTON, N.J. - The Orthodox Presbyterian Church has challenged the constitutionality of New Jersey's new gay rights law. The church said the law violates its pastors' First Amendment rights, because church teachings state that homosexuality is immoral and perverse. Religious institutions are exempt from the anti-discrimination law. Queer Nation/ New Jersey has charged that the suit is an attempt to validate homophobia as religious freedom.

-Outlines

Louisiana Baptists reject pro-gay churches

The Louisiana Baptist Convention Executive Board has unanimously approved a measure that would ban from annual meetings and prohibit donations by congregations in the

state that affirm Gays and Lesbians. At the same time, it expresses love and concern "for those persons who have chosen to rebel against God by participating in the abominable practices of homosexuality."

The Louisiana Convention is the first state organization to threaten gay-affirming congregations with expulsion from the denomination. The measure - approved in May at a meeting in Alexandria - still must be considered by the annual convention in November.

-The Times

Archbishop Tutu, President Carter support HRCF fundraiser

Former President Jimmy Carter and Nobel Peace Prize winner Archbishop Desmond Tutu of South Africa served as Honorary Co-chairs of the Human Rights Campaign Fund's Fifth Annual Atlanta Dinner. Former President Carter is the first President of the United States to associate himself with a fundraising effort in the lesbian and gay community.

In a letter to the organizing committee of the event, President Carter praised the Campaign Fund for "their outstanding efforts."

-Cruise

Lutheran study document draws ire

The Evangelical Lutheran Church in America's study document, "Christian Faith and Human Sexuality," has been criticized by the "Great Commission Network," a group seeking "a renewed commitment to biblical and confessional authority" in the church. Dr. Walter Sundberg, associate professor of church history, Luther Northwestern Seminary, St. Paul, Minn. told a gathering of 70 pastors and laity that "after much huffing and puffing" the question that the ELCA study finally asks is whether or not the church should "unsin" homosexuality. The *Forum Letter*, published in Delhi, N.Y., by the American Lutheran Publicity Bureau, has also criticized the document.

In San Francisco, however, a gay-supportive group claiming more than 100 members is "publicly challenging the ELCA on all levels to affirm committed and faithful same-sex relationships" and to "accept qualified women and men - regardless of sexual orientation, single or partnered - as pastors and professionals of this church and as candidates for ministry within it..."

-The Lutheran

Anti-gay group running out of money...

The Christian Rightist crusade to eliminate what it considers objectionable television and movie programming appears to be losing momentum and suffering from a lack of unity. A recent issue of the activist Donald Wildmon's American Family Association *Newsletter* says the organization faces a major financial crisis. Similar groups are asking the same potential donors repeatedly for support - a situation which may lead to the apparent decline in support for each of them.

-Religion Watch

...but not soon enough

The American Family Association has called for a boycott against Levi Strauss & Co. because the jeans-makers philanthropic foundation will not fund the Boy Scouts of America, which discriminates against gay members and leaders. Wildmon also condemned Levi Strauss for its recent announcement of benefits for the domestic partners of lesbian and gay employees.

-Southern Voice

Gay priest loses license

Rev. James Ferry, a gay Anglican priest, was stripped of his license on March 20 after being found guilty by a Bishop's Court of disobeying his bishop's order to leave a gay relationship.

Toronto Anglican Bishop Terence Finlay removed Ferry from his job at St. Philip's-on-the-Hill in Unionville, and from exercising his duties as a priest.

While he is still regarded as a priest, Ferry cannot preach, perform marriages or celebrate other church sacraments. He may continue as a priest without license until church policy on the ordination of practicing Gays changes.

-Outlook

Gay column for Gannett newspapers

"Life From A Gay Perspective," a weekly column written by Deb Price, is now available for Gannett's eighty newspapers across the nation. The second largest Gannett newspaper (after *USA Today*), the *Detroit News*, will carry the column.

-Cruise



The Other Side

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Far right victory in Oregon

The Oregon Citizens Alliance was successful in getting Springfield, Ore., voters to approve an initiative which forbids city government to "promote, encourage, or facilitate homosexuality." Passage of the ini-

tiative means that the city may not give permits for gay pride parades, allow gay organizations to meet in public buildings, or allow public libraries to maintain literature or publications which are gay neutral or gay positive.

The initiative can be interpreted to mean that the city may not employ

openly gay or lesbian people. Gays and Lesbians could be fired from teaching positions, libraries, public utilities, police forces, and any agency that receives municipal funds.

The OCA is attempting to get a similar initiative on the statewide ballot for the November elections.

-Seattle Gay News

Chapel Hill, was expelled for licensing a gay divinity student to preach.

Spahr opponents reveal homophobia

By The Empty Closet

The Permanent Judicial Commission of the Synod of the Northeast, Presbyterian Church (U.S.A.), met to hear the case of the Rev. Jane Adams Spahr on May 19. The Commission's task was not to determine whether self-affirming Lesbians or Gays should be ordained as Presbyterian ministers, that having been decided in the negative by the General Assembly of the Church in 1978, which at the same time instituted Paragraph 14, stating that the ruling might not be used against those ordained before 1978.

Rather, their job was to decide whether the Presbytery of the Genesee Valley had exceeded its constitutional limit in twice affirming the call of Downtown United Presbyterian Church to Janie Spahr, who, in the homophobic language of the church's regulations, is a "practicing, self-admitted, unrepentant homosexual."

The Commission had decided not to call witnesses. Instead, advocates for Spahr and for her opponents (a minority of local congregations whose spokesperson is the Rev. Ronald Sallade) gave 30-minute statements, followed by responses from each advocate (although James Moore, advocate for the Presbytery, declined to make a response).

Julius B. Poppinga, a Neward, N.J. attorney, advocate for the complainants, was first to speak. His statement frequently mentioned "lordship," "authority," and "obedience," and he stated that church leaders must lead "exemplary lives," and are "not free to adopt a lifestyle of conscious, continuous, unresisted sin in any areas of life."

He made a cross out of yellow circles on a blackboard, which he said illustrated the intersecting lines of rule and order within the church. Commission member Alison Halsey said that one of the things she appreciates most deeply about her church is that it is continuously forming, and asked whether Poppinga was implying that the church was "in line."

Perhaps, she suggested, the Presbytery felt that the church was out of line on the question of accepting gay and lesbian people, and that their affirmation of the call of Janie Spahr might be seen as an attempt to bring the church back into line. Poppinga disagreed.

Poppinga's statement included numerous stereotypes about gay people, as when he said emphatically, "We're talking about *erotic* stimulation of the genitals by people of the same sex," as if love between Lesbians and Gays consisted of genital sexuality and nothing more. He said that "homosexuality is not God's wish for humanity," linked the "sin" of being gay with sins including child molestation, and claimed that homosexuality destroys families and society. He was not able to respond to a question from a Commission member who asked him to cite one specific precedent in church law in which a higher authority had overruled a decision by a congregation and Presbytery.

Instead, Poppinga reiterated his claim that "homosexuality is not compatible with the Christian way of life," and said that the Commission has the authority to overrule Presbytery decisions. At one point he stated that to accept an openly lesbian minister would be "confusing to ethnic groups within the church," who might not understand such a "sophisticated" view.

Rev. Janie Spahr told the *Empty Closet*, when asked about her reaction to Poppinga's statements, "How painful to hear this tremendous racism, which is connected to heterosexism - and to hear it right from his mouth! Why I am a Christian lesbian has to do with loving people for who and what they are. And this is an *inclusive* church." In response to Poppinga's definition of gay relationships as sexual only, Spahr said, "Homosexuality is a way of being and loving another human person."

James Moore, a Rochester attorney who served as advocate for the

Violence shakes MCC concert

Rocks were thrown through a window at St. Mary's MCC, Greensboro, N.C., May 8 during a HeartSong concert. Glass shattered over the congregation, causing cuts and bruises. One rock nearly glazed the head of Rev. Christine Oscar, pastor.

-Keeping in Touch

Churches expelled for pro-gay actions

Two North Carolina Baptist churches were expelled from their state Baptist convention on May 20, 1992, for adopting gay-affirming stances. Pullen Memorial Baptist Church, Raleigh, was expelled for blessing a same-gender union and Olin T. Binkley,

Writer collecting our history

James Waller, a journalist in New York City, is writing a book on the lesbian and gay Christian movement. He is currently collecting information and is especially interested in hearing from anyone who was involved in the movement's early phase. Readers who have information on the pre-Stonewall phase of the lesbian and gay Christian movement are invited to write the author at 120 Garfield Place, Apt. C-7, Brooklyn, NY 11215.

Authors seek gay testimonies

Authors compiling a collection of positive accounts of what it means to be a Christian gay or lesbian person want to hear from you. "We want to reach out and tell others that it is okay to be a dedicated, active Christian and to be open and proud of our God given sexuality," the writers said. For information write to P.O. Box 10242, Kansas City, MO 64111-0242.

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SEE SPAHR, Page 10

Methodists won't drop anti-gay policy

LOUISVILLE - Declaring homosexual practice incompatible with Christian teaching, the United Methodist Church voted May 11 to condemn gay sex despite an intensive study urging that the church's anti-gay policy be dropped.

Delegates at the UMC quadrennial General Conference voted 710-238 to maintain church rules against gay and lesbian sex, refuting a four-year probe that said the ban should be dropped. The action came after more than three hours of debate.

Delegates did overwhelmingly approve study "across the whole church" of the report of the four-year study of homosexuality.

It was the third major Protestant body in the last year to uphold their positions against homosexual activity, but continuing study about it.

"We lost," said Tex Sample, a Kansas City theologian, who had backed a failed move for the church simply to state it lacked a "common mind" on whether homosexual practice was acceptable in Christian faith.

"It will take another 10, 20 or 25 years to change our position," he told a news conference. But he said the churchwide study would "be helpful to people who have deep fears."

Members of the gay and bisexual caucus, Affirmation, unfurled a huge

black-and-white banner in front of the podium and stomped their feet on metal bleachers, pushing debate and a vote late into the night. "The Stones Will Cry Out," the banner read, referring to Christ's saying that would be the reaction if his message were silenced.

Affirmation leader Rev. Morris Floyd predicted the vote will alienate more Gays and Lesbians from the church, who will leave for more friendly denominations, or drop out from mainstream religions entirely.

"It's a tragedy," he said.

Affirmation leaders' efforts to win time to counter UMC's legislative

committee's anti-gay position were stonewalled. A majority of the delegates fear failure to underscore condemnation of gay sex acts would offend most of America's 8.9 million United Methodists.

Changing American views could pressure the UMC to alter its policy, acknowledged the Rev. David Seamands of Asbury Theological Seminary in Wilmore, Kentucky. "The climate in the U.S. will be the main influence," the conservative church leader told the Washington Times.

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Integrity to meet in anti-gay bishop's backyard

Integrity, the lesbian/gay justice ministry of the Episcopal Church will hold its national convention in Houston July 9-12, 1992. This will be the first time the 18-year old organization has held its national meeting in Texas.

The arch-conservative Bishop of Texas, the Rt. Rev. Maurice M. Benitez, will be out of town and unable to greet the convention. Based on his longstanding and outspoken opposition to the ordination of openly gay lesbian and gay candidates for the ministry and to the blessing of same-sex unions, Bishop Benitez was not expected to be welcoming. Indeed, Benitez had always denied the requests of Integrity's chapters in Houston and Austin for display space at the annual diocesan council (convention) and has forbidden the diocesan newspaper to mention the word "Integrity" - until this year.

The two diocesan chapters were granted permission to distribute Integrity materials at the council meeting in February, and their presence was the subject of an article in *The Houston Chronicle*. Bishop Benitez was also widely credited with suppressing proposed resolutions which

would have forbidden Integrity the use of Episcopal property for the convention.

Integrity leaders speculated that part of the reason for Benitez's unwelcoming position toward the convention is that the Texas-born head of the Episcopal Church will be speaking at the convention. The Most Rev. Edmund L. Browning, Presiding Bishop and Primate of the American branch of the Anglican Church will be celebrant and homilist at the opening Eucharist and will respond to the concerns of Integrity members at an open forum.

The most notable non-America guest will be the Rev. James Ferry, the Toronto priest who was outed by his bishop and, after the first church trial in Anglican history in which homosexuality was the alleged crime, was prohibited from performing priestly duties. Also present will be the Hon. Barnaby Miln, the first openly gay member of the Church of England's General Synod.

The first two lesbian and gay deputies to come out on the floor of a General Convention of the Episcopal Church, the Rev. Jane Garrett and Mr. Pat Waddell, will also be in attendance.



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Baptist church licenses openly gay clergy student

By Q-Notes

CHAPEL HILL, N.C. - For the second time in recent months, a Southern Baptist church has affirmed the rights of a gay member by a majority vote of the congregation. Following on the heels of the March decision by Raleigh's Pullen Memorial Baptist Church to recognize and host a holy union between two male members, Olin T. Binkley Baptist Church voted on Sunday, April 5, at the evening service to license John Blevins, a gay clergy student and member.

Binkley's pastor, Rev. Linda Jordan, explained licensure as "an endorsement of someone's call to ministry," and stated that church leadership became aware of Blevin's desire for

this formal sanction in August 1991 when he approached the deacon staff with the request. He had been a member of the church for approximately one year at the time and was due to graduate from Duke Divinity School in May of 1992, so the idea of licensure was well within reason.

After discussing the situation, the deacons and Rev. Jordan took the matter before the members at a special congregational meeting. The result of that meeting was a determination to hold a series of church forums utilizing open floor debates and guest speakers to lecture about the biblical and social aspects of homosexuality and what the implications of the licensure might be. Several of these evening sessions

were held, including a couple by Blevins himself.

Throughout this process, the opinions of the 500-plus members were not the only ones being heard on the issue. Other Baptist churches and their leaders and even the Southern Baptist Convention itself got into the center of the debate.

Recalling the stance of many of the area ministers who contacted her, Rev. Jordan said, "Some of the churches were supportive, but many more were hostile."

The Southern Baptist Convention denounced both Pullen and Binkley in a press release in late winter, threatening to pull the membership of both churches if they proceeded

with their respective discourses on homosexuality. However, they not only continued, both wound up ruling positively on their various issues.

In reference to the Convention's statement, Rev. Jordan would only say, "We were trying to make an honest decision, and now we'll take whatever consequences that entails. But, that resolution was sent back into committee so nothing has happened; I really don't want to make too big of an issue out of this right now."

Blevins, a member of the Raleigh Religious Network for Gay and Lesbian Equality, was approved for licensure by a vote 57% to 42%.

-David Stout

Reconciling Congregation Program honored

The Reconciling Congregation Program recently received two prestigious awards - one for its quarterly magazine, *Open Hands*, and another for the program's "outstanding Christian social witness."

Open Hands was awarded the Award of Merit for General Excellence by the Associated Church Press during its annual convention on May 5. *Open Hands* was one of four magazines to receive this esteemed recognition as the winner in the category of special interest publications with circulation of less than 10,000. The Associated Church Press is an association of 190 Christian publications in the United States and Canada.

The Methodist Federation for Social Action presented one of its Lee and Mae Ball Awards to the Reconciling Congregation Program on May 9. In presenting this annual award for "outstanding Christian social witness," David Tatgenhorst, MSFA co-presi-

dent, noted that the Reconciling Congregation Program "continues to bear the hopes of Lesbians and gay men and others who are alienated from the church."

The Reconciling Congregation Program is a national network of United Methodist churches that have publicly declared that they welcome all persons, including Lesbians and gay men. Founded in 1984, this growing movement currently includes 54 congregations, four regional conferences, and one general commission of the church. *Open Hands*, the program's quarterly magazine, began publishing in 1985 and currently has 1,500 subscribers.

The program's 17-member board of directors recently decided to open a national office in Chicago and to hire a full-time coordinator in order to meet the growing demands upon the program. The RCP may be reached at 3801 N. Keeler Ave., Chicago, IL 60641, (312)736-5526.

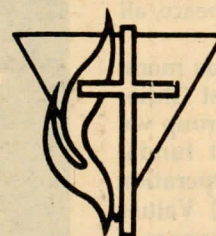
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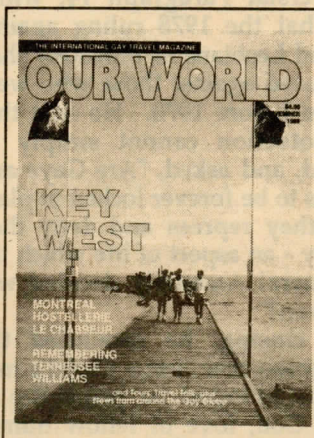
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Straight activists battle for gay/lesbian justice

FROM PAGE 1

It was a protest from a corner of the "homosexual lobby" that may have taken Dannemeyer by surprise. Lein are Courry are part of a growing number of straight Christians who are speaking out and taking action against the church's injustice toward Gays and Lesbians.

Lein, Courry and the two ACT-UP members were arrested (by officers wearing surgical gloves) for trespass and disturbing the peace. Except for one of the ACT-UP members who was fined for disturbing the peace, all were later acquitted.

"Paul and I participated as members of the Coalition Against Christian Violence, an interfaith group we helped found to counteract fundamentalist groups such as Operation Rescue and the Traditional Values group," said Lein, who is Convener of the Integrity/Southland chapter of the Episcopal church's national gay and lesbian organization, Integrity, Inc.

Prior to her protest at the TVC conference, Lein's interest in activism had been heightened when she was invited by the associate priest of her Episcopal church to testify at a public hearing on behalf of a gay rights ordinance for the city of Irvin, California. "The fundamentalists were there spewing venom," she recalled. "I knew then that I couldn't let this go on."

Courry began to understand how difficult it can be for gay and lesbian people when he met some gay community members through the leader of a 12-step program he

attended. Like Lein, he was appalled at what he calls "Bible-thumping hatred" and felt he could no longer stand by and be silent.

Lein recalls one particular incident that solidified the pair's commitment to activism. "We became gay rights

became very concerned," said Courry. "He wanted to know if I was straight. Although I reassured him I am, I am working for the day when that question need not be asked of anyone." Lein said her parents support her activism and respect her

Lein. Courry adds, "We pray for them."

Lein was surprised to be elected Convener of Integrity/Southland, but says there is no resentment that a heterosexual was picked to lead the gay and lesbian group. "Sometimes I am identified as a lesbian," she said, "but I have to confess that I am straight and [she adds with a laugh] hope that they don't hold my sexual orientation against me."

"The people of Integrity are powerfully gifted," Lein said. "They have stories of injustice that will knock your socks off, but they stay in the church despite all the church has done to them."

The new conservatism and the rise of traditional family values as an issue in the presidential campaign has created some nervousness in the gay and lesbian community, according to the activists, but there are too many people who will say, "We won't go back." Also, fundamentalist groups are just as concerned with the rise in power of gay and lesbian groups. While picketing a church that supports Operation Rescue, Courry was approached by the church preacher who said the church feared such publicity because, he said, "the next thing you know we'll attract some of the gay groups."

Recalling the Traditional Values Coalition symposium, Lein said, "It was all so unfair, that so many hurts could be inflicted in the name of Christ. And in the name of 'traditional family values.' And in just plain bigotry and hatred. I felt so helpless to help. And even helpless to understand. I'm not gay, it's not my problem, I haven't walked in those shoes. But then I realized that the griefs of the world weren't Jesus' problem, either. He'd never sinned. Yet he agonized in the garden of Gethsemane, he yearned to protect and gather his own..."

"God is on the side of the suffering, not the oppressors," Lein said of the Heterosexual Ethics conference. "When the church gives its blessing to the oppressors, to a political group such as [the Traditional Values Coalition], whose chief goal is to silence the voices of my gay brothers and lesbian sisters outside, then as a Christian I cannot be silent."

Her activism has been the "most fantastic" three or four years of her life, according to Lein. "I wish I had my eyes open sooner to the spirit of people who have had to fight against the church to find God," she said. Added Courry, "I have received much more than I've given."

"But actually, we're just evangelists," said Lein. "We're just trying to tell the Good News."

"It is surprising how many straight people just have no idea of what being gay or lesbian is about. Many straight Christians literally shy back when they see our Christian symbols. They think the battle for gay and lesbian justice is strictly a fight between the unchurched and the Christians."

activists when we got a death threat as a result of having our picture in the paper, as Christians praying for gay rights at a demonstration."

Fellow church members, coworkers and family are generally supportive of the activists' mission. "My dad

acting out her faith. Coworkers, also supportive of her activism, eagerly examine the newspaper on Monday mornings wondering if Lein had had a printworthy weekend. There are both elements of support and elements of great discomfort at Lein's Episcopal church and some members of Courry's church are "nervous as hell." But Courry continues to be a powerful witness. "Many Gays and Lesbians know that the church can be their enemy. But sometimes people who would otherwise never darken the door of a church go to church with me," he said.

Lein agrees that the church is very often seen as the source of homophobia but that her congregation is supportive of her as a bridge to the gay community and what she terms "the church-damaged people." "It is surprising how many straight people just have no idea of what being gay or lesbian is about. Many straight Christians literally shy back when they see our Christian symbols. They think the battle for gay and lesbian justice is strictly a fight between the unchurched and the Christians." And sometimes, as with the death threat, which was followed by nasty letters, the tension and conflict boil over. "I feel sorry for the people who are filled with so much hatred," said

controversial Paragraph 14, which states that the 1978 ruling against Gays and Lesbians as ministers shall not be used against those who were ordained before 1978. He said that this protection cannot simply be removed, and asked, "Are Gays and Lesbians to be forever locked in place unless they repress and deny their sexuality - an aspect of life which the last General Assembly decided was God-given?"

In closing, he reminded the Commission that "Jesus Christ's mission was founded on principles of love of God, love of fellow human beings, and forbearance," and said that Christ has never mentioned, let alone forbidden, homosexuality; neither does the Presbyterian Book of Order prohibit or condone the calling of a gay person. He asked that the Commission dismiss the objection and lift the stay which prevents Spahr from entering into her ministry.

-Susan Jordan

SPAHR From Page 7

Presbytery of the Genesee Valley, by contrast with Poppinga did not dwell on the issue of homosexuality, pro or con. Instead, he focused on what he called the only issue before the Commission: whether or not the Presbytery acted within constitutional limits in approving and reaffirming the DUPC call to Spahr. Moore said that Spahr was ordained in a "lawful manner consistent with the then-policy of the Church."

He cited Church law stating that the decisions of a Presbytery in respect to a call, if within constitutional limitations, shall not be set aside by reviewing authority. "The Church is governed by Presbyters, who, acting together, will find the will of Jesus Christ and make decisions on that basis," he said.

Moore's argument centered on the

After two years

Murder of gay French Pastor unsolved

By The Voice of Integrity

The Rev. Joseph Douce, the founder of the lesbian and gay Christian movement in France, was brutally

murdered in Paris in the summer of 1990. Now two years later, despite clear evidence of police involvement in the murder, no arrests have been made. The resulting scandal at one

point embarrassed the French government, but the crisis seems to have subsided and authorities, with the help of the press, have defamed Douce's memory.

The man who found the body while searching for mushrooms thought at first it was a deer. "The animals had eaten away at it so much that you could no longer distinguish it as a human figure." For three months, the body had lain in the forest of Rambouillet, about 30 miles from Paris.

Police and pathologists concluded, mainly from dental evidence, that the body was of Pastor Douce, who disappeared while under police surveillance on July 19. The police were from an undercover unit, the Groupe des Enquetes Reservees (GER), which specializes in handling cloak-and-dagger jobs within the Renseignements Generaux, one of France's numerous intelligence agencies. Most Renseignements Generaux officers gather information about subversion, drugs, the press, foreigners, gambling and finance.

A GER inspector, Jean-Marc Dufourg, became himself the subject of an internal police inquiry, not only into the disappearance of Douce, but also into Dufourg's more unusual surveillance techniques, which included firing a bullet through the front door of a reluctant informant. Dufourg denies any part in Douce's disappearance or death, and believes he is being made the scapegoat for a bungled inquiry. Strangely for a secret policeman, he reacted by talking publicly about his work.

Pastor Douce came to Paris from Belgium in 1964 and opened his Centre of Christ the Liberator. The French Baptist Church expelled Douce in 1975 for blessing gay unions. Undaunted, he expanded his counseling mission to sexual minorities. In an interview a few days before his death, he estimated he had worked with 15,000 homosexuals, transsexuals, transvestites, sadomasochists and paedophiles.

Once a month, Douce held a group counseling session for paedophiles, and this aspect of his activities is what interested the police. In the spring of 1990, the GER began tapping his telephone. Douce himself became aware of their interest at 1:30 a.m. on June 20, when a burly man shouting insults and threats appeared at Douce's front door. Douce called the police, who were surprised to discover that the "hooligan" was none other than Inspector Dufourg.

At 8:30 p.m. on July 19, two men arrived at Douce's home and introduced themselves as police. They asked the minister to accompany them. He went quickly, taking only his diary, and he was never

seen again. The men have not been identified, but they did not include Dufourg, who spent the evening at a bar in Pigalle.

The Douce case might have faded quietly from view had Pierre Didier not told his story to the newspaper, *Liberation*. On the night of July 3, Didier, a former communist who had been interrogated by police some years earlier, was awakened by a bang on his front door. It was followed by the firing of a bullet through the door at chest height. Didier was so frightened that he lay in bed and cut his wrists. He was saved by a neighbor. The shot had been fired by Dufourg because he wanted to intimidate Didier into infiltrating Douce's paedophile counseling session as an informant. Didier's story put the mystery on the newspaper front pages.

The GER handled only the most confidential and sensitive investigations. What was it after? One possibility is that the GER wanted to identify Douce's supporters. His church was privately funded, and it is suggested that his contributors included some prominent names.

And Dufourg claimed he had undertaken just such a mission at the order of his own superior with the Renseignements Generaux. He had, he said, been ordered early in 1990 to find a male adolescent who could be "put into the hands of a serving minister." The targets were Pierre Arpaillange, who resigned as Justice Minister, and the head of French public television, Philippe Guillaume.

Next, said the inspector, he was ordered to "recruit a network of prostitutes." Then came Douce. "That caused me to start wondering whether there might be some eventual links between these affairs of a sexual character."

Dufourg's allegations led to numerous reports about the intelligence service.

Interior Minister Pierre Joxe authorized a parliamentary inquiry into the intelligence agency. Afterward, an independent body would be created to oversee police activities.

The allegations brought a predictable torrent of protest from opposition politicians and demands for the abolition of what is being described as the French government's "political police." In fact, successive governments have unashamedly made use of the RG ever since it was set up nearly 100 years ago to collect information about groups which might threaten the security of the state.

Joxe described the climate of scandal surrounding the incident as

The Shepherd, the Hireling and Me

BY KATHRYN VIVIAN KEATING

*IT TAKES A LONG WHILE, for Christ to woo back
That sheep which the Hireling sold.
Escaping the slaughter, it wanders long
Until even its youth looks old!
The marks of sin that need not have been
Leave an open sore and shame;
And when trust is gone, what else lives on,
But expressions of fear and pain.*

*Is Eternity long enough to mend
The bewildered, anguished despair
That came when the Hireling first announced
That the 'Shepherd of Life' did not care?
That the Sheep could go, and need never return
to the arms it had come to trust...
That the Shepherd desired it outside the Fold,
And back in the barnyard's dust!*

*And where does one turn, when the Highest Known
For him, has been taken away?
Oh, it takes a long while for Christ to woo back
That Sheep, on the rocks astray!
And is the price from the butcher reaped
Sufficient, to pay for the tears
Which not only the Master... but others have shed
In the horrible, following years?*

*Can there be a sermon, or poem, or song
anointed of God, to erase
The change in the mind and heart of a Sheep
That's been sold from the Master's place?
Yet... the day will come, when the Shepherd's call
Will drift o'er the jagged rocks,
And that Sheep-heart, faint, will feel a stir
of remembrance, and even the shock
of being cast out, will fade from mind,
And on trembling legs and weak,
It will turn once more toward those days of yore
When its strength, was to hear Christ speak!!!*

*The Shepherd of Life forgets not His Own,
And He'll search every black abyss,
To regain that one from His flock cast out
That He knows in His heart is His!
But what of the Hireling? Oh God, forgive:
Perhaps all the truth was not told;
But it takes a long while
For Christ to woo back,
That Sheep, which some Hireling sold!
-Ezek. 34:22-16 Emp. verse 4*

-Reprinted from the SDA Kinship Connection

SEE MURDER, Page 3

Prayer: God's Appointed Way

BY REV. DR. FRED C. WILLIAMS

If someone were to ask you about your prayer life, what would you say? Is prayer something you talk about and know about but you reserve engaging in except in those emergency situations when life deals you a difficult hand of cards?

And even then, do you really believe that prayer can help you? Or is it more an attitude of hope... you hope prayer can help you and your situation?

George Gallop took a poll a few years ago and it revealed that five out of every ten people said they believed in prayer. That seemed pretty good until Mr. Gallop asked these people another question which revealed that four out of five said they also observed the superstition of throwing salt over their shoulder every time they spilled it! So obviously one has to question whether these people really believe in prayer.

Recently I found a poem about prayer life that I would like to share with you. It's called the Yuppie's Prayer.

*Now I lay me down to sleep
I pray my cuisinart to keep.
I pray my stocks are on the rise,
And that my analyst will always be wise.
I pray that all the wine I sip is white
And that my hot tub will remain water tight.
I pray that my golf game won't get too tough,
And that all my sushi will be fresh enough.
I pray my cordless phone still works,
And my career won't lose its perks.
I pray my microwave won't radiate
And my condo won't depreciate.
I pray my health club doesn't close
And that my money market always grows.
And if I go broke before I wake,
I pray my Volvo they won't take. Amen!*

Prayer is serious business and we need a clear understanding of what it's all about. An exploration of prayer should encompass three things: the purpose of prayer; the power of prayer and the partnership of prayer.

The purpose of prayer is to ask God for something! That's what the Bible says. In fact, the Greek word that the Bible uses for prayer means to ask... to desire... to crave... to call for. So if we simply substitute the word "ask" in the scripture with the word "prayer," this is how some of the verses would read:

"Ask and it will be given to you..." becomes: "Pray and it will be given to you."

"Ask and you shall receive..." becomes: "Pray and you shall receive."

"If you have not, because you ask not..." becomes: "You have not, because you pray not!"

"If you ask anything in my name, I will do it..." becomes: "If you pray anything in my name, I will do it."

Praying is simply asking. However, we haven't always been taught that. Some people have held that prayer is meditation, communication, adoration, praise, thanksgiving or confession. But that's not what the scriptures tell us.

Scripture does tell us that we are to meditate with God... we are to communicate, adore, praise, thank and confess to God. These are all actions that we are called upon to do as Christians. They are part of our relationship with our God. But these actions are not prayer.

Prayer is asking. Until we ask we have not prayed! Read some of the prayers in the New Testament and each time you will witness those people asking God for something. Peter prayed: "Lord, save me!" And Jesus lifted him up out of the water into which he was sinking. The Publican in the temple prayed: "God be merciful to me, a sinner!" And we are told that he went away from the temple saved and forgiven. The thief

on the cross prayed, "Lord, remember me!" And right there Jesus forgave him and gave him the gift of eternal life. Yes, prayer is asking.

The second thing that needs exploration in understanding prayer is its power. Here again we are sometimes given the misconception that prayer has the power to change things. But that's not what scripture teaches. The Bible says that prayer changes people... and people change things. That's the power of prayer. It changes people so they can change things.

Examine the scriptures revealing the time when Jesus was in the garden praying. He was praying that he would not have to go to the cross. But his prayer did not change things; it changed Jesus. It changed him so he could be strong enough to go to the cross and face death without fear.

Over and over in scripture we see this same power of prayer in action. People were changed, so they could change things. Paul was changed. Peter was changed. The woman at the well was changed. Mary Magdalene was changed. And each of them used their prayer power to change things around them. One of the difficulties most of us face is that we really do not believe that prayer has the power to change us.

The third thing we need to look at in our efforts to understand prayer is

that prayer is a partnership. It is a partnership between God and us. But never forget... God is the senior partner. And sometimes we do forget this. Sometimes we act like the senior partner in our prayer life and try to make things happen the way we think they ought to happen. That's why so many of us have a fat file folder of "unanswered prayers." We've asked God for the wrong things. And God, with divine wisdom, has refused to give them to us.

Notice Jesus' prayer in the garden. He said: "My God, if it is possible, may this cup be taken from me... but not as I will, but as you will..." You see Jesus knew that God was the senior partner in their relationship. Jesus knew God would determine how things had to be done. And Jesus was willing to do them God's way and forget about his own feelings or personal desires.

And so must we! We must recognize that prayer is a partnership. And God is the partner calling the shots.

Now there is another aspect of the prayer partnership we need to look at. While it's God's role to call the shots, we also have a very important role to play. As the junior partner in this relationship we are to work out the answers to our prayers. That is, once we've prayed, we need to get up a changed person and use the power God gives us to make the things we pray for happen. And if what we pray for is what God wants for us, then it will happen.

There is sometimes an attitude which goes something like: "Well, I'll just leave it in God's hands." Now that's fine for a while. That's fine for a start. But you can't leave it in God's hands forever. You've got to let God put it back in your hands... hands which God fills with power so we can do something about whatever it is we have to do. That's our role as the junior partner in prayer. We are to work so our prayer will indeed be answered. So often we neglect to do this. So often we don't want to take the time to work at something. We want it to happen instantly, but it doesn't. Getting answers to prayer takes work.

Yes, prayer is asking. Prayer changes people, and people change things! And prayer is a partnership between God and us. It is God's appointed way. May it also be ours. Rev. Dr. Fred Williams is pastor of King of Peace MCC in St. Petersburg, Florida. Reprinted from the church magazine, Vision.

The Bible says that prayer changes people... and people change things. That's the power of prayer. It changes people so they can change things.

Looking for love in all the wrong places:

Gay sex addiction comes out of the closet

BY SEAN AVERY

You get astronomical bills for calls made to phone sex services, but you still spend hours and hours on "the line." You drive around cruisy areas late into the night. You have a fortune invested in pornography. You're never sexually satisfied. You're on what seems like an eternal search but - for what - you're not quite sure. You feel obsessed. You can't get enough and you can't stop. You're out of control.

Sound familiar? If so, you are not alone. Like many other gay men, you're a sex addict. The widespread and easy availability of sex enables it to be easily abused as a drug, particularly by gay men. In addition to bars and clubs, gay sex can be found around the clock in men's rooms, public parks and at highway rest areas. And in the last few years a new phenomenon, phone sex lines, have risen in the ashes of the closed bathhouses, creating the most convenient tool ever for the sexually compulsive. Thanks to the multi-million dollar phone sex industry, gay men can "hook up" (i.e. have sex) 24 hours a day, seven days a week, 365 days a year.

Is there an epidemic of gay sex addiction? Many believe so, and that such addiction is destroying the spiritual, emotional and physical lives of our gay brothers.

For the sex addict, sex takes on an entirely new dimension. No longer is it an expression of love or response to desire. Rather, sexual fantasies and behavior become a drug - a pacifier, a means of distraction from emotional pain, a way to numb out and escape from uncomfortable feelings, such as repressed anger, anxiety and fear, guilt, loneliness, shame and low self-esteem and internalized homophobia. When the sex addict feels an emotion which is difficult to sit and process, his mind instinctively thinks of sex, just as the alcoholic reaches for a drink.

"Acting out" describes the sexual behavior pattern which the sex addict engages in, a familiar ritual which takes him to specific locations as he pursues a specific type of individual

to engage in specific sexual behaviors. On phone sex lines this process is facilitated, as it was in the days of the color-coded hankies, by the fact that callers bluntly ask each other exactly what it is they're "looking for." Callers reveal detailed descriptions of their bodies. If two callers like one another, they "go private," which means the moderator, an electronic bouncer, gives them a "private line" where they make plans to "hook up." The phone sex industry, by providing a 24 hour a day sexual outlet through which very specific sexual fantasies can be fulfilled by merely picking up the phone, has become a powerful magnet for the sexually compulsive.

A hardcore sex addict will spend hours on "the line," having sex with one person only to return home, get back on "the line," and go out and have sex again with another person. Others will stay out all night having sex with multiple partners at a public cruise area. "Matthew," a 30 year old gay man recovering from sex addiction says, "There's no sense of time when I'm on a sex binge. Ten minutes on 'the line' turns into ten hours. I've spent entire weekends 'hooking up' repeatedly, totally escaping from reality." Although a less severe sex addict may act out only once a week, the behavior serves the same purpose - to medicate feelings.

Sex addiction is very shaming, as evidenced by the fact that most of it is done anonymously. Sex addicts often lead double lives, not telling their lovers and friends about their secret sexual exploits. Sexually compulsive behavior oftentimes, but not always, makes the addict's life unmanageable to the point where he "hits bottom," signalling the point at which he finally gets help. Fortunately, as society begins to recognize that sex can indeed be abused as a drug, more and more gay men are identifying their own sexually compulsive behavior before their lives spin totally out of control. Those who hit low bottoms, on the other hand, have lost careers, lovers, friends and their physical health to sex addiction.

Sex addicts, like alcoholics, drug

addicts, compulsive gamblers, food addicts, workaholics or even love addicts (co-dependents) may come from dysfunctional families for whom childhood abuse, whether it be emotional, physical and/or sexual, manifests itself later in life as addiction. Although the cause of sex addiction is still being studied, many experts in the field have found a direct link to incest and other childhood sexual abuse. Nada Cox, a therapist at Our House, a residential shelter for people with AIDS, comments, "I would say that 90 percent of the people in the house were sexually molested as children. We're starting a group to deal with sexual compulsivity. That group is going to have to deal with childhood molestation issues. Before I started here, I worked in child protection, so the connection between sexual compulsivity and childhood sexual abuse is very clear for me. The reason that I know so many people were molested as kids is I asked. Most people don't ask." In addition to such revealing statistics and disturbing testimony from those battling the sex addiction epidemic on the front lines, the fact that sexual acting out is anonymous and non-mutual and involves dominant and submissive sexual role playing, including bondage and discipline, strengthens the hypothesis that sex addiction is a manifestation of incest.

Today, a great deal of help is available for those who feel they may be addicted to sex. Self-help programs, based on the twelve steps and twelve traditions of Alcoholics Anonymous, provide a non-shaming environment in which sex addicts, with the support and fellowship of others like themselves, begin to "dry out" from their sexually compulsive behavior. As in AA, the first step in recovering from sex addiction is admitting that a problem exists, that one is indeed "powerless" over the compulsive behavior.

Self-help programs, however, are just one of several healing vehicles which have emerged in the later half of the twentieth century, and are particularly limited for sex addicts. Perry Tillerias, the late author of *Circle of Hope: AIDS, Addiction & Recovery*, reflecting on his own sexually compulsive behavior, writes, "I think that for the behavior to change, it is necessary to get treatment for the original trauma. *The Big Book of Alcoholics Anonymous* explains that, for the alcoholic, the bottle is only a symptom. For the sexually compulsive, sex is only a symptom. To try to change the symptom and ignore the underlying cause is to stay in denial and protect the secret." Jason, a 35 year old gay man recovering from sex addiction and an incest survivor, shared, "An important step in my healing journey has been to become more aware of the reasons for my compulsive sexual behavior. What I found is that my promiscuous sexual activities repeated my childhood sexual abuse. As a child, I learned to

get attention, affection, admiration and pleasure for being another man's sexual object. As an adult, I reenacted that pattern in my sexual acting out."

Dealing with the underlying sexual abuse is best accomplished working with a knowledgeable individual therapist. Furthermore, group therapy, in conjunction with individual therapy, is considered the ideal approach to heal from the devastation of such abuse. "Ken," a 27 year old gay man recovering from sex addiction and an incest survivor, said, "Group was a turning point in my recovery. As I stopped being a frightened victim and became an empowered survivor, my lifelong chronic depression lifted. In terms of my sexually compulsive behavior, having sex with my father at age five brainwashed me into thinking that sex equals love. That's a pathological lie. Today, I'm beginning to realize that I'm not going to find intimacy under the stalls in men's rooms!"

The bottom line is that recovering from sex addiction is a terribly painful, yet incredibly rewarding journey, one which only the vast minority embark upon. Sex addiction can be compared to drinking salt water to quench an insatiable thirst. In recovery, however, with the help of therapy and program, God's modern-day channels for healing, the sex addict quenches his thirst with the pure water of unconditional love, finally finding that which he had been looking for in all the wrong places.

WHERE TO GET HELP

Sexaholics Anonymous
P.O. Box 300
Simi Valley, CA 93062
(805)581-334

Sexual Compulsives Anonymous
(212)439-1123

Sex and Love Addicts Anonymous
P.O. Box 119
Boston, MA 02258
(617)332-1845

Survivors of Incest Anonymous
P.O. Box 21817
Baltimore, MD 21222
(301)282-3400
(800)845-8495

Incest Survivors Anonymous
P.O. Box 5613
Long Beach, CA 90805
(213)428-5599

Out Of The Shadows: Understanding Sexual Addiction,
Patrick Carnes
Compcare Publications, Minneapolis,
MN. 1983

Victims No Longer: Men Recovering From Incest and Other Sexual Child Abuse, Mike Lew
Harper & Row Publishers, New
York, NY. 1990

How Gays and Lesbians deal with disaster

By William Day
Contributing Writer

Gays and Lesbians experience the same tragic losses as heterosexuals - loss of a mate through separation or divorce, death of a lover, spouse, parent, or child, facing one's own death in a terminal illness, professional or business ruin - but often with the added dimension of rejection

by church, family and trusted friends because one's sexual orientation is perceived as evil. As the authors of *Coming Out Within: Stages of Spiritual Awakening for Lesbians and Gay Men* remind us, Gays and Lesbians "are despised by a significant segment of society."

It is to help individuals caught up in such situations that the authors have written this book. Craig O'Neill, a Catholic priest, leads workshops and retreats and has a practice as a spiritual director in Los Angeles. Kathleen Ritter, a university professor of counseling, has a private psychotherapy practice. Their book has the endorsement of such well known figures in lesbian and gay studies as Virginia Ramey Mollenkott, Mary E. Hunt, Chris Glaser, James D. and Evelyn Eaton Whitehead, Kittredge Cherry, Melvin I. Pohl, Richard J. Woods, Dick Hasbany, John M. Schneider, Jeannine Gramick, and J. Michael Clark.

The writers employ the case method to illustrate how Gays and Lesbians experience their losses and how they react. Some find their way out and deepen and enrich their

inner selves. "The concept of the life image is crucial to understanding gay losses," they write. But for Gays and Lesbians the heterosexual life image conveyed to them as they grew up doesn't work. They may try to fit into the usual model of the family, husband or wife, but very often this effort fails. They face a horrible reality: they are different!

In order to convey the flavor of this work, I marked some passages and pass them along:

•When Caroline realized she was a homosexual, "the threat of losing her image as a wife, mother, and good Christian woman was imminent. She knew she had to bargain for her very soul [and] she brought her ever-present born-again smile to numerous church gatherings to speak about a Christian's responsibility to turn homosexuals from their sinful paths."

This example is one of the ways people seek to cope. For me, it offered affirmation of the contention that homophobes are often those who seek to deny their own homosexuality.

•Donna, a successful nursing supervisor, began to pick up rumors about her relationship with her lover, Bianca. She had returned to her home town with Bianca to look after her father. One day he said: "They may not love or respect you because you are a lesbian, but I do." "His words penetrated... and enabled her to begin to gain some perspective... [She] sensed she needed to take time, be willing to live with the vulnerability that comes with ambiguity and be patient with herself and not rush toward some facile but premature resolution of the situation." Key idea here: Take time!

•Gordon was crushed when he learned he had the virus. Then a friend dragged him to an AIDS support group and he volunteered to speak on a panel about his experience. Other such engagements

followed. "Gordon's image of a long, healthy, and meaningful life was challenged by the AIDS virus. By accepting the invitation to educate others, he was able to recognize new meaning in the face of his precarious health status."

•Acceptance of a loss can lead to a transforming experience. "Connection or attachment both to God and to others appears to be a crucial element at this stage. All of the individuals [described in a closing chapter] in some way gave back to others and served to affect the lives of others."

Gays and Lesbians by "confronting individual dragons and learning that the dragons cannot truly destroy... can come to believe that the world that seemed to have so bitterly betrayed them is indeed worthy of trust"

•Ultimately, most Gays and Lesbians must meet and overcome "the dragon of fear." Gays and Lesbians by "confronting individual dragons and learning that the dragons cannot truly destroy... can come to believe that the world that seemed to have so bitterly betrayed them is indeed worthy of trust."

Chapters are constructed to mark stages to wholeness: initial awareness, holding on, letting go, awareness of

SEE COPING, Page 20



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Novel tracks source of hate

"The Drowning of Stephan Jones" is a true story of the violent death of a young gay man who was living with his lover in a small town in Arkansas and was drowned when two members of a gang were persuaded by a third to throw him into the water. Author Bette Greene looked at a picture of the three ordinary-looking young men arraigned for the crime and began to wonder where such hate comes from. After spending 20 months in eight states interviewing some 400 people - victims, perpetrators and members of both the religious and gay communities, Green discovered that much of the

hate could be traced back to one source - the church.

Many of the perpetrators had been taught their prejudices in church. What struck her about the perpetrator's justifications for what they had done was their self-righteousness, their feeling that they were doing something society would approve of - or at least silently condone.

Green said her interviews brought her to the conclusion that "churches can do two things better than anything else - bring people together in a circle of brotherhood, or tear us apart."

-Boston Globe

In Print

Fierce Tenderness: a feminist theology of friendship

The spiritual dimension of friendship

By Andrea L. T. Peterson
Contributing Writer

Readers whose past experience with anything labelled "feminist" was especially favorable or particularly negative should be neither encouraged nor dissuaded hastily by Mary E. Hunt's *Fierce Tenderness: a feminist theology of friendship*. The author, who considers friendships across racial and cultural lines an essential, but unlikely (i.e. unusual,

ren"). Thus, readers will likely find it refreshingly different from most so-called feminist literature.

While *Fierce Tenderness* does not set out to redefine friendship, rather it aims to shed light on the meaning friendship has had for women, whose experiences of friendship have been omitted from any supposedly informed discourse on the subject, prior definitions of friendship quickly become inadequate.

Hunt offers *Fierce Tenderness* in an attempt to stimulate "serious grappling with the religious or spiritual dimension of friendship" as experienced by women and in an effort to help empower women to name their own experiences on their own terms, and to make their own decisions based on those experiences, and to live in relationships and communities of accountability on the basis of those choices.

Two basic premises of *Fierce Tenderness* are that theological literature, in general, and theological exploration of friendship, in particular, is rooted in a patriarchal worldview that systematically ignores the unique experience of women, and that human friendship, particularly friendship between women, is the most appropriate and most useful paradigm of right relation for the whole of creation.

Why friendship and not marriage? Among Hunt's reasons for recognizing friendship as the more appropriate paradigm is that friendship clearly represents the most desirable human relationship. Even Jesus told his disciples, "I call you friends." (Although Hunt believes that a female savior would not have died for his friends since her friends would not have turned her over to be killed in the first place, and it is more likely that a group of women would be killed, together, for what they believed) she does believe that friendship implies equality in a relationship that is voluntarily entered into by two - or more - individuals seeking the well-being of

the other(s) and justice for themselves, the larger human community, and the rest of the created order.

Furthermore, friendship is potentially available to everyone; it is dynamic, not static; and it is measured by quality rather than quantity. The greatest gift that friends give one another is attention, and they attend consistently to their relationship. "Attention," Hunt maintains, "is a legitimate expectation in a friendship."

The relationship between friends generates something new and/or creative - it inspires the friends; and the love and affection of friends is turned outward rather than inward. In the feminist sense, the love between friends urges the friends out, into the world, seeking justice.

Unlike marriage, friendship is a relationship that may be accessible and conceivable to any and all people regardless of race, class, age, gender or sexual orientation, or cultural framework.

Although most people do not consider the components of friendship before entering into it with others, there are, according to Hunt, certain

features of friendship the absence of which can explain failed relationships. According to her model of friendship, there are at least four elements which must remain in (or regain) balance: love, power, embodiment, and spirituality. While other elements are frequently present, it is the delicate balance of these four that,

SEE FRIENDSHIP, Page 20

1990 Lambda Literary Award
for Science Fiction

Secret Matter

Toby Johnson's novels tell gay-positive, life-affirming stories with happy endings that will leave readers touched and glad to be alive. They're romantic, sexy, spiritual, occasionally profound—and just all around good enjoyable reading.

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The relationship between friends generates something new and/or creative - it inspires the friends; and the love and affection of friends is turned outward rather than inward. In the feminist sense, the love between friends urges the friends out, into the world, seeking justice.

not improbable) coalition, actually considers her theology "feminist" [the theory and praxis of change based on sexual equality that has emerged primarily from white women's experience] influenced by womanist" [which "describes the struggle for survival that African American women know best... and which emphasizes the survival needs of women and their dependent child-

Ethics in the Present Tense

Christianity & Crisis magazine, in celebration of 50 years of publication, has published *Ethics in the Present Tense*, edited by Leon Howell and Vivian Lindermayer, reprinting a selection of articles since 1966. Of particular interest to gay and lesbian readers is a section dealing with sexual ethics and AIDS. Included is James B. Nelson's thoughtful article on "Homosexuality and the Church," April 1977, and John Fortunato's

biting explanation of why he refuses to serve on any more church committees studying sexuality ("The Last Committee on Sexuality (Ever)" Feb. 1991. The 256-page book is published by Friendship Press and distributed from P.O. Box 37844, Cincinnati, OH 45222-9844. The book is being given to financial contributors to the magazine; no price is shown.

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Calendar

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

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 Lindskoog. 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.

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.

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.

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.

Chris Glaser Retreat

AUGUST 14-16, a retreat for gay and bisexual Christian men at Mt. Calvary Retreat House in Santa Barbara, Cal., led by popular gay Christian author Chris Glaser. For information write to Chris Glaser, 7614 Hampton Ave., #3, West Hollywood, CA 90046.

Spirit in Health Conference

AUGUST 26-29, The San Diego Hospice Center for Palliative Studies presents a conference for hospital and hospice chaplains, clergy, social workers and others involved in spiritual ministry to people in health crises. Leaders in the spiritual health field from around the country will be among the presenters. Topics include: Communicating with the Seriously Ill; Rituals and Ceremonies in the Healing Ministry; Does the Diagnosis Make A Difference?; Releasing One-self from the Compulsion to Be Perfect and The Meaning of Suffering. For information call the conference line, (619)688-1500, ext. 799.

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.

National Skills Building Conference

OCTOBER 8-11, The Sheraton Washington, Washington, DC, is the setting for this gathering sponsored by the AIDS National Interfaith Network, National Association of People with AIDS, and the National Minority AIDS Council. The focus of the program is on producing results. The dates coincide with the NAMES

Project AIDS Memorial display. For information contact Carol Coy, (202)544-1076.

5th Annual Creating Change

NOVEMBER 13-15, The National Gay and Lesbian Task Force Policy Institute presents its annual national conference for gay and lesbian organizing and skills building. The Los Angeles Airport Hilton is the setting. For information contact Creating Change 1992, National Gay and Lesbian Task Force Policy Institute, 1734 14th Street NW, Washington, DC 20009-4309, (202)332-6483, TTY (202)332-6219.

Common Boundary Annual Conference

NOVEMBER 13-15, Common Boundary presents its 12th annual conference at the Hyatt Regency Capitol Hill in Washington, DC. "Invisible Threads: Exploring the Fabric of Our Relationships" is the theme for this one-of-a-kind gathering of therapists, artists, educators and spiritual teachers. Participants are invited to come and explore interconnectedness through music, art, dance, movement and the spoken and written word. For information contact Common Boundary, 4304 East West Highway, Bethesda, MD 20814, (301)652-9495.

Ghost Ranch Retreat

NOVEMBER 19-22, "Who's God? Whose God?" will provide an opportunity to enjoy community, express doubts, explore faith and understandings of God from various perspectives, in the beauty and serenity of Ghost Ranch, the Presbyterian Conference Center in New Mexico. Co-leaders are Rev. Lisa Bove and Chris Glaser. For information write to Ghost Ranch Center, Abiquiu, NM 87510.

Send calendar items to:
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or FAX to:
(504)891-7555

Noteworthy

Charles Curran to be honored

The Board of New Ways Ministry has announced that Fr. Charles Curran has been selected as the first recipient of the organization's Bridge Building Award. Curran was selected based on the contribution he has made in theological exploration and pastoral care for lesbian and gay persons. As a world-renowned moral theologian, Fr. Curran has called the theological community and the church to address the need for a viable sexual ethic for single and married persons, as well as for lesbian and gay individuals. New Ways Ministry is a national Catholic organization which seeks to promote discussion, understanding, and reconciliation between the Catholic Church and the lesbian/gay community. The award will be presented in Washington, D.C. on September 13, 1992.

Dignity national editor mourned

Michael J. Bushek, Dignity/USA National Editor, died of cancer on March 28, 1992 in the Bronx, New York. He was 50 years old. For over 12 years, Bushek served at the chapter, regional, and national levels of Dignity as a Board member and delegate of Dignity/New York, public relations chair of the 1985 Dignity/USA convention and as informal advisor to many Dignity leaders. Bushek was editor of the organization's national journal for ten years. "Mike kept the good news flowing," said Dignity President Kevin Calegari, "and good news he could always share with us, even when times were bad."

First woman Anglican priest dies

The first woman in the Anglican communion to be ordained a priest, Florence Tim Oi Li, died in Toronto on February 26 at the age of 84.

Born in Hong Kong, Li studied theology in Canton and was ordained a deacon in the Portuguese colony of Macau during the Japanese occupation of China during World War II. Her work with refugees fleeing Hong Kong captured the attention of Bishop R. O. Hall in 1944, who decided to ordain her a priest. Hall was censured for performing the ordination and Li was told not to function as a priest, but she did not resign her orders.

Archbishops of Canterbury Temple and Fisher refused to recognize her orders and so did the Lambeth Conference of 1948. But 40 years later, in a special service at Westminster

Abbey, she was hailed by Archbishop Runcie for her "selfless ministry."

-The Witness

Dignity/USA names executive director

Barry P. Goodinson has been hired as executive director of Dignity/USA. Goodinson is the former Director of Development for the AIDS Action Council/AIDS Action Foundation and House of Ruth. His responsibilities include increasing membership, expanding fundraising efforts and helping the movement gain national prominence and exposure. Goodinson also hopes to build better cohesiveness between the national office and the 85 local chapters, as well as to bridge the diversity of local chapters.

Lay woman elected MCC pastor

Lay pastor Cheri Starchman was elected Senior Pastor of MCC/Seattle by unanimous congregational vote. The vote was taken after a search of almost two years. Starchman is studying for the clergy of UFMCC.

Ministry roundtable in DC

The Washington DC chapter of Parents and Friends of Lesbians and Gays has launched an interfaith roundtable designed to expand the local clergy's knowledge and understanding of their gay and lesbian congregants.

Baltimore church celebrates 20 years

MCC/Baltimore celebrated in mid-May its first 20 years of serving the spiritual needs of the gay community. The church is the oldest gay and lesbian organization in Baltimore.

Ann Arbor welcomes new MCC

Tree of Life Metropolitan Community Church, Ann Arbor, Michigan has held its first public worship service. Over 200 people attended. Rev. Troy Perry, founder of the Metropolitan Community Churches and featured speaker for the inaugural service, installed supervising pastor Rev. Paul Turner to lead the new church. Perry was presented with proclamations

from Clyde King, mayor of Ypsilanti, Michigan, and Elizabeth S. Brater, Mayor of Ann Arbor, honoring him for his human rights activities on behalf of the lesbian and gay community. The service was covered by one television station and the *Detroit News*.

Seattle church observes fifteenth anniversary

Grace Gospel Chapel of Seattle, Washington, celebrated its fifteenth anniversary on June 14, 1992. The evangelical, independent congregation was founded in 1977 when a small group of evangelical women and men gathered with the intent of forming a new, conservative Christian fellowship for the Puget Sound area. The late Rev. Vic VanCampen was the chapel's first and founding pastor. Pastor Jerry Lachina is the current minister. Grace Gospel Chapel, located at 2052 NW 64th Street in the Ballard area, is one of only a handful of ministries within the gay and lesbian community who owns its own building.

Dignity/Chicago celebrates two decades

Dignity/Chicago is celebrating 20 years of ministry to gay and lesbian Catholics. The milestone is reached four years after a bitter and hurtful split in the organization's membership. After the Archdiocese of Chicago kicked Dignity out of its meeting place at St. Sebastian Church some members began attending the Archdiocese-backed Gay and Lesbian Outreach/Chicago.

-Outlines

Brethren/Mennonite families meet

"Listening, Learning, Loving" was the theme of the third annual Connecting Families retreat recently held at Laurelville Mennonite Church Center. The retreat, sponsored and planned by Church of the Brethren or Mennonite families with gay or lesbian members, was attended by 35 people. Participants listened to the stories of two families with gay sons and learned from keynote speaker Michael King about how one Mennonite congregation elected to receive gay/lesbian worshipers.

Connecting Families provides a forum for families dealing with issues related to homosexuality to meet, share and learn from each other. A

fourth retreat is planned for March 12-14, 1993 at Laurelville Mennonite Church Center. For information write to Brethren/Mennonite Parents, P.O. Box 1708, Lima, OH 45802.

MCC opens thrift shop

River City MCC in Sacramento recently opened a thrift shop in their church building. "Out of the Closet" was opened to help fund the church's programs. River City has a meal program which assists 200 people on weekdays and participates in the Loaves and Fishes project, an ecumenical meal program which feeds over 1000 people each day. The church is seeking clothes, toys, furniture and other goods for the thrift store. Call (916)454-4762 to help.

ANIN launches two new programs

The AIDS National Interfaith Network has received funding to establish two national advocacy programs: The AIDS Housing Advocacy Project and the AIDS Advocacy in African American Churches Project. For the first time, issues surrounding AIDS housing and AIDS in the African American church will be addressed on a national level.

Funded by a grant from the American Foundation for AIDS Research (AmFAR), the goals of the AIDS Housing Advocacy Project are to establish an effective national AIDS housing network among the 3,000 persons nationwide working in the field of AIDS housing and to insure the implementation of the AIDS Housing Opportunities Act within 1992.

The AIDS Advocacy in African American Churches Project will bring national attention to the positive contribution made by members of the African American religious community in the fight against AIDS. Funded by a grant from New York Community Trust, the project's goals are to establish a national network of African American clergy who currently have AIDS ministry experience and to provide information on establishing AIDS ministries and AIDS advocacy resources to 2,500 African American congregations.

Volunteer openings

Invest Yourself, a catalog listing more than 40,000 volunteer positions in non-profit, non-governmental organizations, is available from The Commission on Voluntary Service and Action, P.O. Box 117, New York, NY.

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.

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.

EMERGENCE International: A Community of Christian Scientists Supporting Lesbians and Gay Men. P.O. Box 9161, San Rafael, CA 94912-9161. (415)485-1881. Publication: Emerge!

GAYELLOW PAGES - P.O. Box 292, Village Stn., New York, NY 10014. (212)674-0120.

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

GLENDAL - 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

FORT MYERS - St. John the Apostle MCC, 2209 Unity at the corner of Broadway. (813)278-5181. Sunday, 10:00 a.m., 7:00 p.m. Rev. James Lynch.

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.

NEW ORLEANS - Just For The Record, gay/lesbian cable TV. Box 3768, 70177.

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.

EAST LANSING / Lansing - Ecclesia. Affirming church meets at People's Church, 200 W. Grand River. Sunday, 8:15 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.

NEW YORK - AXIOS, Eastern and Orthodox Christians, P.O. Box 756, Village Stn., 10014. Second Friday, 8:00 p.m., Community Center, 208 West 13th St.

ALBANY - Community of St. John, Christian Orthodox Church, P.O. Box 9073, 12209. (518)346-0207. Father Herman, CSJn, Guardian. Publication: Metanoia.

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.

CHARLOTTE - Metrolina Switchboard, (704)535-6277. P.O. Box 11144, 28220.

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.

NASHVILLE - Dayspring Fellowship, 120-B So. 11th St., Box 68073, 37206. (615)227-1448. Publication: Son Shine.

SEE RESOURCE GUIDE, Next Page

Desire

Video traces Nazi oppression of Gays, Lesbians

NEW YORK - Water Bearer Films under an exclusive agreement with Jane Balfour Films of London, has licensed for the home video rights to the previously unavailable film, "Desire." The video marks the fifth release in the Water Bearer Films line of "Film Festival Favorites" targeted for the gay and lesbian community.

A thriving gay culture, as shown in the film "Cabaret," emerged in Berlin

during the heady years following World War I, and it seemed that homosexuals might at last be moving toward acceptance by the culture at large. The early signs of a conservative backlash, ignored by many, grew with the increasing strength of the Nazi party. Eventually, these early warnings evolved into official policies advocating the oppression and ultimate elimination of all homosexuals.

The film examines the "discovery" of homosexuality by the medical and

psychoanalytic professions in the 1890's, and the gradual emergence of a strong movement for the recognition of the rights of homosexuals in Germany during the early years of this century. Simultaneously, the body culture movement - with its idealized premise of "platonic" love between members of the same sex - was redefining the sex and gender roles among Germany's youth. "Desire" chronicles the events leading to a crucial chapter in the gay and lesbian movement's history - the

imprisonment of lesbian and gay men in Nazi concentration camps during World War II.

Stuart Marshall makes a complicated issue clear with archive film and photographs, and through interviews with the women and men who survived Nazi oppression. Their stories of strength and survival contribute to the film's ultimate effect - which, perhaps surprisingly, in one of empowerment, enrichment and inspiration.

RESOURCE GUIDE,

From Previous Page

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.

Washington

TACOMA - Hillside Community Church, 2508 South 39th St., 98409. (206)475-2388.

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.

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

By award-winning Turtle Creek Chorale

Sales of new recording benefit AIDS research

DALLAS - One of the nation's leading men's choruses has announced that royalties from their new recording will be given to the American Foundation for AIDS Research (AmFAR), as part of the effort to find a cure for the disease. The music deals with the loss of a loved one.

Dr. Timothy Seelig, artistic director of the Turtle Creek Chorale, said that the recording, "When We No Longer Touch: A Cycle of Songs for Survival," is dedicated to the members of the group who have died of AIDS since its founding.

"This entire project evolved through a series of open doors and miracles," Seelig said. "The result is a magnificent recording which chronicles the stages of grief: denial, isolation, anger, bargaining, depression, acceptance and hope."

The music is by Kristopher Jon Anthony. Peter McWilliams wrote the lyrics - excerpts from his bestselling book *How to Survive the Loss of a Love* - which are interspersed with traditional phrases from the Latin Requiem Mass. An orchestra and soloist Nancy Keith accompany the 190-voice chorus.

Richard M. Nordin, AmFAR's director of development for the Western United States, observed that the project was particularly appropriate. "Not only is the recording moving, but in helping us to deal with tragedy of loss caused by AIDS, it hastens the day when we can conquer this deadly force."

In its 13-year history, the Turtle Creek Chorale has gained national recognition. A 1990 recording, "From the Heart," was named best choral recording by *Chorus!* Magazine. The group performed the world premiere of "When We No Longer Touch" in October 1991. Recent performances have included the inauguration of Texas Governor Ann Richards and a

command performance before the Queen of England.

AmFAR is the nation's leading not-for-profit organization dedicated to the support of AIDS research - both basic biomedical research and clinical research - education for AIDS prevention and sound AIDS-related public policy. Since 1985, AmFAR has provided over \$43 million to

more than 680 research teams. AmFAR mobilizes the goodwill, energy and generosity of caring Americans to end the AIDS epidemic.

"When We No Longer Touch" is available on CD for \$16 and on cassette for \$11 from the Chorale by mail at P.O. Box 190806, Dallas, TX 75219-0806, (214)526-3214.

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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.

SALVATION, SCRIPTURE, and Sexuality by Bishop Mark Shirilau clearly demonstrates that God loves everyone, regardless of sexuality. \$4.00 includes tax, postage. Healing Spirit Press, P.O. Box 94, Villa Grande, CA 95486.

Friends/Relationships

GWM, 63 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.

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.

LONELY PRISONER, 33, seeks contact with caring individual for mutual emotional and material support. Photos welcome. Will respond all letters. Paul Magill #059128, P.O. Box 747 V-2 S-1, Starke, FL 32091.

Mail Order

HOLY UNION ANNOUNCEMENTS/Invitations - You don't have to play it straight anymore! Order your announcements in ease and comfort from printers that know your needs. For a catalog write: SCA, 5838 54th Avenue North, St. Petersburg, FL 33709 or call (813)546-6266.

HIS & HIS / HERS & HERS - A complete line of personalized items with your lifestyle in mind - towels, robes, linens, aprons, etc. Ideal gifts! For catalog write: SCA, 5838 54th Avenue North, St. Petersburg, FL 33709 or call (813)546-6266.

Employment

EDITOR (part-time for *Open Hands*, quarterly magazine addressing ministries with lesbians and gay men. Reconciling Congregation Program, 3801 N. Keeler Avenue, Chicago, IL 60641; 312/736-5526. Deadline - 7/31/92.

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FRIENDSHIP, From Page 15

according to Hunt, make or break a relationship.

Love is the commitment to deepen in unity while retaining individuality which, ideally, generates newness. Power, the ability of women to make their own choices for themselves, their dependent children, and their community, must be freely exchanged within the context of friendship - if the relationship is to work.

Because who we are and what we do is determined and influenced by our physical bodies, it must be understood that friends "relate in an embodied [though not necessarily genital sexual] way." Friendship encourages the acceptance of embodiment - our friends are enfleshed beings who make their own choices. Friends, Hunt insists, must accept, love, and encourage one another just the way they are (embodied).

In this model, spirituality is given a meaning which, at least at first, seems somewhat unconventional: making choices about the quality of life - for self and community. While one's understanding of God may or may not influence spirituality in this sense, greater value is clearly placed on choices that increase the quality, rather than the quantity of life of the individual, of the community, and, ultimately, of all life (including plants

and animals.)

Stressing the availability of friendship, a positive relationship that is personal but not intrusive, Hunt demonstrates the suitability of friendship as descriptive of the relationship between humans and the Divine. "Friends," she says, "is useful in the language of prayer and worship. Friends speak to friends in terms of endearment; ...turn to each other in moments of need; ...expect comfort ...appreciate stimulation. 'Friends' conveys a sense of trust and disappointment, of serendipity and betrayal." In sum, "friends" is the "best anthropomorphic choice, since it represents the most accessible and at the same time most desirable human relationship."

While Hunt readily acknowledges that her model is limited - perhaps even flawed - it is her conviction that such unlikely coalitions as friendships between women, as defined and characterized in *Fierce Tenderness*, perhaps first of similar circumstances, then of different races, classes, and cultures may be the only hope for global salvation.

Fierce Tenderness, which is both innovative and inspiring, is a long overdue entrance of women into the dialogue about human friendship.

Mary E. Hunt, author. *Crossroad Publishing Co.*; 1992; PB; 190 pp.; \$11.95.

COPING, From Page 14

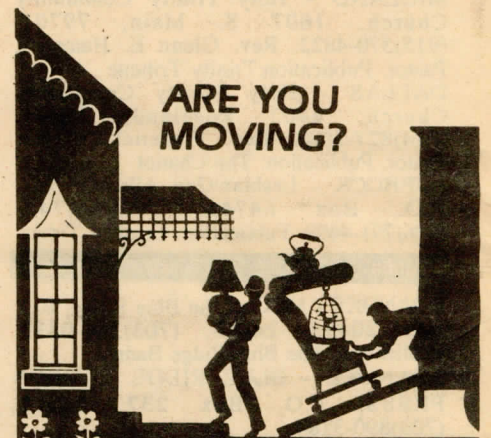
loss, gaining perspective, integrating loss, reformulating loss, and transforming loss. The book is carefully annotated, and a brief list of additional readings is offered.

In the context of *Second Stone*, a resource for gay and lesbian Christians, may I say I find it very disconcerting to read of instances

where those who need healing turned toward a church or a pastor and were told they were vile and were turned away. What has happened to Jesus' invitation, "Come unto me all ye that are heavy laden and I will refresh you?"

Craig O'Neill and Kathleen Ritter, authors; *Harper San Francisco*; 1992; pb; 236 pp.; \$10.

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