PROJECTED ATLANTA UULGC CALENDAR

SUNDAY, FEBRUARY 9, 1986, 10:30 AM: Circle The Church - The First Baptist Church, Atlanta. A prayer vigil to witness protest against the statement of Rev. Charles Stanley, Pastor of First Baptist Atlanta and president of the Southern Baptist Convention. In this statement, first printed in a San Francisco Examiner interview, and reprinted in the Atlanta Constitution January 15, Stanley said, "I believe that AIDS is ... God indicating His displeasure and His attitude toward that form of lifestyle which we in this country are about to accept." Those wishing to bear witness to a more humane and compassionate vision of the Divine are asked to assemble at the Tenth Street MARTA Station at 10:30 AM. The assembly will then proceed to the First Baptist Church to join a Circle of Prayer, a Circle of Hope, on the outside sidewalk. Representatives from the National Organization for Women and Various Women's support groups will be present. The church will not be entered nor church property otherwise touched. For more information on this peaceful demonstration, call 876-5372.

FRIDAY EVENING, FEBRUARY 14, 1986: UULGC VALENTINE PARTY at the home of Don Young and Russ Shannon. Full directions are inserted with this newsletter as the final page.

FEBRUARY 14-16, 1986: TOGETHER IN THE STRUGGLE: THE SECOND ANNUAL UULGC CONTINENTAL CONVENTION, SAN DIEGO, CALIFORNIA. UUCA Affiliate Minister, Rev. Joseph Chancey, will attend. His convention report will provide us with a late spring UUCA/UULGC program. When Joe's schedule permits, an exact date will be confirmed.


THURSDAY, FEBRUARY 27, 1986, 8:00 PM - UULGC PROGRAM: Bill Cutler will speak on Drastic Life Changes - UUCA - Room 112.

THURSDAY, MARCH 13, 1986, 8:00 PM: UULGC PROGRAM, Employment Discrimination. Presented by Russ Shannon.

THURSDAY, MARCH 27, 1986, 8:00 PM: UULGC PROGRAM: AN EVENING WITH DR. JANE GAVIN. In the late 1970's Jane Gavin founded Tempo, Atlanta's own Mariposa Foundation, a gay/lesbian research/educational organization. Before its demise, Tempo made major contributions to the enrichment of Atlanta gay and lesbian life. These contributions were recognized by two awards made to Dr. Gavin by the Atlanta Business and Professional Guild. Jane will use Tempo as a starting point, to discuss the distinct differences between the 1970's and the 1980's, the different issues and concerns of the two decades and the ripple-effect in the present. We will have an opportunity to meet and share with one of our community heroines.

THURSDAY, APRIL 10, 1986, 8:00 PM: UULGC PROGRAM, Gay Saints. Presented by J. Michael Clark.


ACTIVITIES SINCE THE LAST NEWSLETTER

SUNDAY, JANUARY 11, 1986, 9:30 AM UUCA ADULT FORUM. Reverend Joseph Chancey addressed the group as the recently appointed UUCA Affiliate Minister to Persons With AIDS and to high risk groups. From his perspective both as minister and as health care assistant, Joe answered several questions on AIDS. The issue of discriminatory denials and cancellations of medical and disability insurance to members of high risk groups came up. One speaker asked why the private enterprise principle could not be applied to the problem; If, for example, ten percent of the American
population is gay and half are gay males, and this group is victimized by mainstream insurance companies, cannot gays themselves get together to form gay insurance companies, serving gays?

Joe: "There is a gay owned and operated insurance company in San Francisco, which serves a predominantly gay customer group. But why should this have to be the solution. Mainstream insurance companies don't cut off insurance to smokers or to alcoholics. Smokers and alcoholics will almost certainly have severe health complications which is not the case with those who are merely accused by devious methods as being members of groups at high risk for AIDS?"

On his trip to California for the Second Annual UULGC Continental Convention to be held in San Diego, in February, Rev. Chancey will stop in the Bay Area to confer with the Affiliate Minister for AIDS outreach at the First Unitarian Church of San Francisco, and with the Pacific Center in Berkeley.

We look forward to a briefing on these important consultations when Joe returns.

**THURSDAY, JANUARY 23, 1986, 8:00 PM. UULGC PROGRAM. Nuclear Risk Reduction Through Crisis Control - Presented by Ed Arnold of the UUCA Peace Network.**

The Peace Network is a component of the UUCA Social Concerns Council, as is the UULGC. The evening provided a mutual orientation of these components. Ed Arnold is a past president of our congregation, and Administrative Secretary for the Physicians for Social Responsibility.

Ed's presentation covered three areas: (1) the past inadequacy of the hotline between the USA and the USSR, (2) the need to improve that hotline, and (3) the need to set up crisis control centers in both the USA and the USSR.

Ed recommended the book, *Beyond the Hotline How We Can Prevent the Crisis That Might Bring On A Nuclear War*, by William Ury. Ury’s work was recently featured in the article "Seeing Eye to Eye" in the July/August 1985 issue of Common Cause Magazine; Feedback and Follow-up were included in Common Cause’s January/February 1986 issue, which was particularly memorable since it was received after Ed's presentation.

Ed: "I learned to my horror that there have been 100 war-alert mistakes in the United States. We can assume at least a similar number in the USSR. Russia has poorer computers than we do. At one point a war games tape was placed in one of our computers by error. We were within seven minutes of firing our missiles. Helen Caldecott's book *Missile Envy* detailed 60 incidents of crisis that brought us closer to war. Some top US officials stayed up four days straight during the Cuban Missile crisis, and then Secretary of Defense McNamara felt on Black Saturday that we were almost at nuclear war.

The hotline from the USA to the USSR is not a telephone, but a teletype in the Pentagon. There is an extension in the White House, but it must go through the Pentagon. At one point there was no translator assigned.

In 1984 the US Senate unanumously approved a resolution sponsored by Senators John Warner (R-Va.) and Sam Nunn (D-Ga.) which called upon the president to establ­ish crisis control centers. In joint crisis control centers, one in Washington, D.C. and one in Moscow, qualified American and Soviet Staffers would work full-time to avoid accidental nuclear war. These centers would have facsimile PC and other equipment and microprocessor systems. Also proposed were teleconferencing and the trading of US and Soviet staffers between the centers.

Until recently the actions of USA and Soviet leaders has been analogous to those of PreWorld War I royalty: neither Tsar Nicholas nor Kaiser Wilhelm wanted war, but they sort of gave up on trying to avert it. However, during the recent General Summit, President Reagan and Premier Gorbachev agreed that in future meetings their negotiations should discuss establishing these crisis control centers. The activism of the peace constituency has been essential in getting us thus far.

As a member of the Peace Network Ed is on the Social Concerns Council of UUCA. He emphasized that every other Sunday after UUCA service, the Council will have tables set up for letter writing on issues of concern to Georgia State legislators. The letter writing will continue as long as the Legislature is in session deliberating on proposed bills.
The topics for letter writing will change from week to week. Proposed bills requiring voter-comment include: (a) a revised sodomy bill designed to keep sodomy illegal in Georgia if the current law is overturned by the U.S. Supreme Court; (b) AIDS-related legislation, some allowing for forced-testing, quarantine, health-testing standards for various professions.

Sunday-service celebrants are urged to participate at these letter-writing tables. In addition, UULGC members are urged to participate, as a few of us have in the past, in the Peace Network Potluck Suppers, the first Friday of each month at 7:00 pm. The February 7 potluck will feature Charles Jackson, Chief Administrative Aide to U.S. Representative Wyche Fowler (Democrat). The office of U.S. Rep. Pat Swindall (Republican) declined a companion invitation for the same date. Defense authorization bills will be discussed March 4.

(The Peace Network account was organized from the notes of Don Young and Edward Nix.)

SUNDAY: JANUARY 26, 1986; 7:00 pm. GEORGIA PHYSICIANS FOR HUMAN RIGHTS -- PROGRAM: GAY ALCOHOLICS ANONYMOUS.

Ron and Dave recounted their individual histories from the perspectives of an over 40 year old alcoholic and of a 29 year old recovering alcoholic. Each described how coming to grips with being gay dovetailed with other alienations to propel them along the path into alcoholism. Both are today associated with the GALANO (Gay Alcoholics Anonymous) Clubhouse on Deering Road in Atlanta. In Atlanta there are also other Gay Alcoholics Anonymous Support not associated with the clubhouse.

The Galano Clubhouse is a facility that holds regular meetings from noon until midnight. Members are given a key so that they can come whenever they need support.

Question: Is there a changing pattern of people coming in?

Answer: With drugs, addiction is more acceptable these days, so there is less reluctance for societal reasons to come in.

Question: Can there be intervention by a physician, or a psychotherapist before the person gets fully trapped in the disease of alcoholism?

Answer: Not likely. The denial is too deep. Hitting bottom is an important step leading to recovery. There is a whole philosophy behind recovery. Merely being dry is not recovery. There must be a spiritual framework, a willingness to believe in something.

Ron: Therapy is not of much use for someone still drinking. Therapy became of great help to me after I stopped drinking. With Alcoholics Anonymous, I realize the necessity of a higher power: the Group. GOD, which can be defined as Good Orderly Direction. The twelve principles of AA are good living principles for everyone.

Question: Can a gay alcoholic work effectively within a straight AA group?

Ron: I was a person who wanted to be gay but appear straight. So I had a propensity initially for straight groups. But a lot of self disclosure is an essential part of AA. And you feel more open to disclose yourself in a gay group. In a gay group you can expect more understanding. In some mostly straight AA groups there is hostility to the gay. The early gay alcoholic had a double anonymity: an anonymous alcoholic and an anonymous gay. Many had to go through the experience of having their gayness treated as an addiction before their alcoholism was addressed. They had a hard time finding out about meetings addressed to their unique needs. This is not the case today.

MISCELLANEOUS NOTES

BUDDIES

AID ATLANTA's "Buddies" are perhaps the most vital in its volunteer program. Buddies must be committed, willing to learn and be intensively trained and to act as friends, confidantes, advocates and resource people for Persons With AIDS (PWAs).

The Buddy System is coordinated by a very special volunteer who has been highly trained for this demanding task. At present there are about 35 Buddies, three of whom are women. Buddies assigned to a PWA devote up to 30 hours a week and from one to eight hours if they do not have a current assignment.
BUDDIES (Continued)

The Buddy Coordinator, has stated that Buddies, in addition to their work with their PWAs, act as liaison between the PWA and AID Atlanta. The work demands a major commitment of time in support of the PWA: "Buddies are not saviors -- they need a realistic attitude and a willingness to accept this challenge. Buddies can't supply all the resources a PWA needs; they are not the PWA's sole caretaker, others are involved. By being a Buddy, one becomes more in touch with one's own life and enjoys life more. It's a demanding responsibility but not morbid. One becomes more creative and re-energized."

Buddies have their own support group which meets once a month and meeting with this group is mandatory.

Anyone interested in volunteering as a Buddy may call Ken Kirnsey in the AID Atlanta office at 872-0600.

MONTHLY CALENDAR OF AID ATLANTA

Group Meetings:
Lymphadenopathy Support Group
Every Monday at 7:00 p.m. at
AID Atlanta Office
811 Cypress Street, N.E.
Atlanta, Georgia 30308

FWA Support Group (for Persons with AIDS, their family, friends and lovers)
Every Wednesday at 7:30 p.m.
St. Lukes Episcopal Church
435 Peachtree St., N.E.
Atlanta, Georgia 30308

Volunteer Orientation
First Monday of every month
at 7:30 p.m.
AID Atlanta Office

Buddy Brunch
Third Sunday of every month
at 11:30 a.m.
Jackson Square Restaurant
1139 W. Peachtree St., N.E.
Atlanta, Georgia 30309

DENOMINATIONAL RESOURCES FOR ALL INTERESTED
FROM: OFFICE OF LESBIAN AND GAY CONCERNS
UUA - 25 Beacon St., Boston, MA 02106
Phone: (617) 742-2100

Pamphlets
- On the Record: Unitarian Universalist Resolutions Affirming Lesbian and Gay Human Rights. (40c)
- Where Love Is: Affirming Lesbian and Gay Ceremonies of Union. (25c)
- A Voice For Gay Human Rights: Unitarian Universalism. (20c)

Information Packets
- FYI: What You Should Know About the Charlie Howard Murder. ($2.00)
- FYI: What You Should Know About the Boston Foster Parenting Case. ($2.00)

Video Cassettes
- Religion and Homosexuality I - The OLGC Director appears on a tv panel with the head of the Moral Majority in Massachusetts and a Reformed Rabbi. (1 Hr.)
- Religion and Homosexuality II - The OLGC Director appears on a tv panel with a Catholic priest, an American Baptist minister, and a Rabbi/writer. (1 Hr.)
- Religion and Homosexuality III - The head of the Moral Majority in Massachusetts appears on tv with Maury Johnston, author of "Gays Under Grace." (1 Hr.)
- Prime Time - Bob Wheatly appears with Buffie Dunker, a 70+ yr. old lesbian, on a tv program discussing matters of aging for lesbians and gay males. (30 Min.)

Planning Guide/Information Packet
- On same-sex ceremonies of union, with examples of services. Intended for clergy but suitable for couples to use also. ($2.00)

Play
- "We Are Your Children" A 40-min., four character chancel drama designed for local production, revealing the quandry of lesbian and gay youth. ($2.00)
DENOMINATIONAL RESOURCES ON AIDS:

The January 15, 1986 election of the UU World reports the availability of Unitarian-Universalist Association Religious Education AIDS Packet, described as in preparation by Susan Milnor during the UUCA December AIDS Dialogus Panel. Eugene B. Navias, Director of R. E. Section, UUA describes the philosophy behind the packet:

"As Unitarian Universalists we believe in bringing our religion to all of life even when that is a challenge. That means that we start with ourselves. We get our minds and feelings clear. We look at our UUA Principles to see what it means to apply them to the subject of AIDS, and those who suffer from AIDS."

The R. E. AIDS Packet includes:
- An EDITORIAL - "AIDS - A Response from R.E."
- GUIDELINES & IDEAS for religious education about AIDS.
- An AIDS STORY for children or intergen use
- How to add AIDS material to A.Y.S.
- PARENTS AS AIDS EDUCATORS
- A TRUE-FALSE TEST about AIDS
- REPRINTS of AIDS articles from UU WORLD, November 15, 1985 and from other sources
- WHAT EVERYONE SHOULD KNOW ABOUT AIDS: A Scriptographic booklet

Packets cost $4.50 plus $1.00 for postage and handling, and may be ordered from the following address: UUA Sales Distribution Center
25 Beacon Street
Boston, MA 02108

NEWSLETTER SUBSCRIPTIONS

Red stickers have been placed on the mailing labels or envelopes of those readers whose subscriptions have expired. Mailings will not continue after the second red sticker. We thank those who have sent in their subscriptions since the beginning of January and we look forward to hearing from more subscribers in February.

Please clip out coupon below and mail with reimbursement to the address indicated.

Thank you.

SUBSCRIPTION COUPON

UULGC
Unitarian Universalist Congregation of Atlanta
1911 Cliff Valley Way, N. E.
Atlanta, Georgia 30329

Enclosed is my check for $6.00 made out to UULGC, for a one-year subscription to the UULGC Newsletter.

Name
Address
City _______ State_____ Zip_______ 

- 5 -
Invite all UULGC members and friends to a Valentine's Day Party  
Friday, February 14, 1986  
8 - 11 p.m.  
3223-C Post Woods Drive N.W.  
(use phone on left at entrance; call #244)

For more information, call 952-8992
PROJECTED ATLANTA UULGC CALENDAR

THURSDAY, JANUARY 9, 1986. UULGC MEETING. 8:00 PM. UUCA, Room 112, PLAY READING.
After a delay, it is exhibitionist time again. Attendees will perform as actors in (and/or audience for) a play on a gay and lesbian theme. Our last "performance" was T-Shirts, which featured Jack Wrangler in the New York production - but not in ours. Budding Jack Wranglers - get ready!

The proposed play is Prisoner of Love by Richard Hall, described in its blurb as an "ironic mix of hustling, idealism, and gay lib puritanism, all coming to a boil on the sizzling beaches of Puerto Rico."

THURSDAY, JANUARY 23, 1986. UULGC PROGRAM: Nuclear Risk Reduction: presentation by UUCA Peace Network Members. UUCA, 8:00 PM.

WEDNESDAY, JANUARY 29, 1986: 8:00 PM. Atlanta Campaign for Human Rights Benefit Gala - 42nd Street - Fox Theatre - followed by cast party at the penthouse of David Dupree.

FRIDAY EVENING: FEBRUARY 14, 1986: UULGC VALENTINE PARTY at the home of Don Young.

THURSDAY, FEBRUARY 27, 1986, 8:00 PM - UULGC PROGRAM: Bill Cutler will speak on Drastic Life Changes - UUCA - Room 112.

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THURSDAY, APRIL 10, 1986, 8:00 PM. UULGC PROGRAM. Gay Saints. Presented by J. Michael Clark.

THURSDAY, APRIL 24, 1986, 8:00 PM. UULGC PROGRAM. Gay themes in the current New York and Atlanta Theatre Season. Presented by Don Jordan.

ACTIVITIES SINCE THE LAST NEWSLETTER

SUNDAY, DECEMBER 1, 1985, 10:30 AM. UUCA Sunday Service on AIDS. Followed by Dialogue. This gripping service featured as the reading Between the Triangles, delivered by Ken South, Executive Director, AID Atlanta. The full text of this brilliant minisermon subsequently appeared in the December 1985 Journal of AID Atlanta.

Give AID, the central sermon delivered by UUCA Senior Minister Terry Sweetser will be published in full elsewhere. Therefore this newsletter will feature only highlights as an introduction to the Dialogue and subsequent congregational meeting(s) in response to Terry's call:

"The 7234 persons alive today with AIDS do not think of themselves as victims. They must think of themselves as fighters if they are to have any hope of survival. We Unitarian-Universalists need to see ourselves as fighters overcoming the victimization of others."

"Already one person in this congregation has died of AIDS. One other UUCA member is in intensive care on the verge of death."
"Religion is at its very worst when it seeks to take the place of science, as did the pre-Reformation Church trying to combat bubonic plague. When its efforts failed, it had to ascribe a cause: Sinners. But among the faithful, the obviously good were being strucken as well as sinners. So scapegoats had to be identified - the Jews; and scapegoats had to be exterminated, if the plague was to be checked.

"The only plague that Religion can hope to cure is the plague of the heart that is filled with terror. Religion's role is to passionately do away with victimization - to conquer our own victimization of others.

"Laughter, touch, trust, knowledge - these are the things of Life. Fear is of death.

"Let our congregation commit itself to the things of life by committing ourselves to the hard work of giving AID.

"Let us give AID by asking our Board of Trustees to support an affiliate ministry to high risk groups. Let us provide a place for pastoral care, a place where those who have died of AIDS can have a memorial service without charge to their survivors to celebrate their lives. Let this sanctuary be the site of the next annual Ecumenical Memorial Service for people with AIDS. Until a cure is developed, let us support ourselves as we tend to the plague in our hearts."

The service was followed by a Dialogus in the sanctuary spearheaded by a four-person panel, including Dr. Edward O. Nix, an Atlanta psychiatrist whose private practice includes patients with AIDS; Walter Dowdle, UUCA member and virologist with the Centers for Disease Control; Susan Milnor representing UUA denominational headquarters; and Ken South.

Ken South: "AID Atlanta is one of 68 private nonprofit social service organizations across the country. With a staff of four and 155 trained volunteers, we have a 1985 budget of $395,000, of which $65,000 are provided by the Fulton County Health Department. We currently have 120 clients, but expect a total of 200 by February 1986 and 400 by August. From September 1984 to September 1985, 36 males and two females of our clients died of AIDS. The average life span of a person with AIDS is four months from diagnosis until death. We are ironing out our problems of managing the good will of volunteers - who are needed, and we hold volunteer orientation every Tuesday."

(Rev. Sweattser directed UUCA members who wished to work as AID Atlanta Volunteers to sign with Nancy Fajman, UCCA Social Concerns Council Director).

Jean Levine, Public Information Officer for AID Atlanta, queried Walter Dowdle, on a statement attributed by the media to him wherein he spoke of the effects of AIDS upon "innocent" people. Ms. Levine said, "Would you not agree, that persons with AIDS are not 'guilty'?"

Dowdle did agree, referring back to his opening Dialogus remarks as a virologist: "To deal with a disease you must think of it as a biological phenomenon - not as a conscious evil agent. (The HTLVIII virus) doesn't have wings; it can't fly on to you. It doesn't have feet. It can't jump on you."

Susan Milnor, UUCA member, Doctor of Divinity Candidate at Harvard University, and staff member of the UUA Boston headquarters described religious efforts with regard to AIDS being conducted under the auspices of the UUA. The November 15, 1985 issue of the UU World was the first highly visible denominational thrust, with five full pages of the most positive witness yet appearing in print.

(We were later informed that some of the consistently positive tone was achieved through selective editing. Toby S., the former president of the Topeka, Kansas UU Fellowship, saw the departure of several members after he publicly announced his condition to the entire congregation in August of 1985).

Susan: "In October the UUA Board of Trustees mandated a local-to-local AIDS task force. This committee of five includes Liz McMaster (UUCA member and also a Ministerial Candidate at Harvard). The thrust of the committee will not be for denominational action - item recommendations, but for the development of guidelines for local congregations to act on. There is a limited budget, and the committee is appointed for a short amount of time. A preliminary report will be made to the UUA Board in January, and a final report in April 1986."

David Ellinger: "I am a health care worker at Grady Hospital. I'm amazed at how my fellow health care workers are so willing to compromise the rights of persons with AIDS. People who should know better, people in the health care establishment are advocating quarantine. Why?"

Edward O. Nix, M.D. (Dr. Nix, along with fellow UUCA member Dr. Andre J. Nahmias, later in December participated in a major AIDS education program presented to DeKalb
County Health Workers): "Even people in health care have gotten most of their AIDS information from the popular media, and not from health and medical authorities. To ensure enlightened attitudes and humane treatment of AIDS patients, the establishment of a health care institution must institute a concerted educational program for all its employees - down to plumbers. The Sloan Kettering Institute was one of the first to do this." (See the UULGC August 1985 Newsletter).

Ken South: "We have to deal with such misleading headlines as: '500 Health Care Workers Get AIDS!' That's enough to terrify the average health care worker. But what is the reality behind this headline? A total of 14,000 people have contracted AIDS, including 500 health care workers. Virtually none got AIDS on the job. A total of two health care workers had blood tests showing a conversion to HTLV-III positive - after they had accidentally stuck themselves with needles."

Marty Shelnor: "What can we do, where can we go to educate ourselves?"

Terry Sweeter: "CDC puts out a fact sheet. The Social Concerns Booth here at UUCA will now display AID Atlanta brochures." Brochures include the following:

1. The Acquired Immune Deficiency Syndrome: Straight or gay, what you know about it may save your life.
2. When a Friend Has AIDS.
3. Pastoral Care to People With AIDS. A Ministry of Reconciliation, by Ken South.

Susan Milnor: "In January, UUA will have ready a Reach Package directed toward teenagers. The Dept. of Religious Education will develop AIDS inserts for two existing UU Courses: About Your Sexuality and LIFE: Life Issues for Teenagers."

Ken South: "One area of education involves women and AIDS: 80% of AID Atlanta calls come from low risk groups; 60% of these "low-risk callers" are women. Materials have been developed and a brochure for women is coming out. If a woman tests positive, she is positive for life. A woman testing positive should probably abandon any plan to bear children."

Question: "How have other churches in Atlanta responded?"

Ken South: "The Church of the Redeemer has given a consistently positive response. St. Luke's Episcopal Church hosts support groups for persons with AIDS and their families. All Saints Episcopal Church was the site of the first Annual Ecumenical Memorial Service for Persons with AIDS; it also hosts the Buddy Support Group. The Assembly of God Church hosted the recent Pastoral Conference on AIDS for area clergy.

"However, prior to this response, AID Atlanta at one point sent letters to 25 churches seeking a host for a PWA support group. Only one clergyman responded, saying his congregation wasn't ready."

Betsy Xi: "I am a lab technician. I work with plasma supplied by the Red Cross. What are my risks?"

Walter Dowdle: "If your laboratory receives plasma from the Red Cross, it has already been certified as free of the HTLV-III antibody. In working with blood and blood products, one can avoid risk of contracting AIDS by using the same established precautions to avoid contracting hepatitis."

Robert Haver: "Too often parents are made aware that their son has AIDS and is gay at the same time. People here should be aware that this congregation hosts the local Parents and Friends of Lesbians and Gays support group. The group meets here regularly to help parents accept their children and themselves, and to help gays and lesbians come out to their parents."

Harver Solomon: "Winston Churchill once stated that the essence of journalism - and this is certainly true of American journalism - is vulgarity divested of truth. We must be very careful about anything on AIDS appearing in the lay press."

Walter Dowdle: "Lay persons do have access to regularly updated research and factual information. However, it appears in the CDC Mortality and Morbidity Report, the very title of which may keep people away from the facts it contains."

Ken South: "Lay persons also have access to the CDC Hotline, which gets 20,000 calls a week. But to get back to the popular media: Channel 11 did an AIDS series, which was 80% true. But the 20% designed to get headlines, to be sensational, was very harmful. The Atlanta Constitution was not interested in any AIDS stories - until the International Conference was held here at the World Congress Center - and until the RH factor - Rock Hudson. Since then there has been growth and development."
Dr. Nix: "We must give credit to health reporters Ron Taylor, and especially Charlie Seabrook, whose reports were initially harmful, but who have educated themselves and evolved to the point that their work is relatively responsible."

Nancy Quackendahl: "I am a parent. Would you put your children in class with a student with AIDS?"

Dr. Nix: "Yes. The American Medical News has published an article (November 8, 1985) on a school in France for the handicapped."

Bill Cherry: "They were hemophiliacs."

Dr. Nix: "Yes." (Half of the students were hemophiliacs. The other half had other physical disabilities.) "A handful of hemophiliacs had been infected with AIDS in the course of blood transfusions. Initial studies and follow-up studies using the AIDS antibody test confirmed that there was no transmission of the virus to other students after several months of very close and casual contact.

"What about the cases of families of persons with AIDS? PWAs of all ages have eaten, slept, and have had the closest non-sexual contact with their families after their diagnosis. There has been no case yet of a family member having contracted AIDS from a PWA relative with whom there has been usual familial contact.

"One of my patients with AIDS was dis-invited from the annual Christmas family reunion by his uncle. His parents told the uncle that if their son could not come, neither would they or their other children. This patient is a master baker, and every Christmas would give his fancy breads to all his relatives and friends. They were much prized. This year, in the face of such rejection, he cut down on his Christmas baking. But he didn't cut it out entirely. I was the appreciative recipient of a loaf of his cranberry bread and it was greatly enjoyed in my household."

Ken South: "We swap stories at the Hotline Center. It's easy to get cynical in the face of constant hysteria. One of my favorite stories involves this call from a mother:

"Question: Should my son wear gloves when he's using the public telephone?"

"Answer: Only if he has a hat to match."

Susan Milnov: "To deal with such fears we must immerse ourselves in information. I did. Before I did, I had these fears. The more I learned, the less became my fear."

SUNDAY, DECEMBER 15, 1985 UUCA TOWN MEETING. Those assembled approved three initiatives presented in the December service by Rev. Sweetser. These initiatives were subsequently approved by the Board:

1. Joe Chancey was approved as affiliate Minister with a mission to persons with AIDS, high risk groups, and their families. (On the morning of the Town Meeting Joe and Ken Kimsey, Director of Volunteer Service for AID Atlanta, were at the hospital bedside of the second UUCA member to die of AIDS.) The affiliate ministry means that Joe will be available for internal educational efforts, developing the Church School Curriculum, speaking to the Adult Forum and other internal groups; moral support will be provided by this status to Joe's public activities. It should be noted however, that no Unitarian-Universalist Minister can speak for a congregation on political or social issues.

2. The UUCA Sanctuary is now available at no cost to families and friends of persons who have died from AIDS for Memorial Services. Either Rev. Sweetser or Rev. Chancey will be available, if requested, to officiate. There will be no financial impact upon the congregation, since UUCA does charge for Memorial Services.

3. UUCA will be the site of the next Ecumenical Memorial Service for PWAs.

Town Meeting Question: "Will the UUCA AIDS outreach thrust be High Profile or Low Profile?"

Terry Sweetser: "There will be no press release. We are so late on the bandwagon, that there is no news value. We're just doing it and letting it be known."

Dr. Andre Nahmias: "Several bills are coming up at the legislature in January. Individually and as a group we need to study them carefully if we are to speak out intelligently and have an impact on their passage or rejection. Some are good. Parts of some are good. Some are bad. Parts of some are very bad. Pay attention."

The Social Concerns Council will do what it can to get texts of these bills, so that informed individuals can speak out. There will be no official UUCA position on any legislation. Action will be up to individuals and to groups within UUCA. Several Town Meeting speakers stressed the primacy of individual action. Legislators are more impressed by known, named constituents than they are by groups of petitioners.
Ken Klmaev emphasized the importance of Joe Chancey's Affiliate Ministry: "Many AIDS patients are alienated from ministers from orthodox denominations. A Unitarian-Universalist minister has a real place." Ken concluded the Town Meeting with a presentation of AID Atlanta's immediate volunteer needs. All volunteers are required to attend an office orientation and a two-day training session, and to meet with staff and appropriate volunteer leadership.

Two-day training sessions are held every two months on a weekend. Evening sessions will be offered early in 1986 for those unable to attend weekend activities.

Office orientation sessions are held every Tuesday from 7:30 until 9:30 pm, at 811 Cypress Street. To apply for a volunteer position, complete an application at the AID Atlanta office, or attend a Tuesday evening office orientation.

**IMMEDIATE VOLUNTEER OPENINGS - Description and estimated time commitment**

**SUPPORT SERVICES FOR PEOPLE WITH AIDS (PWAs)**

Volunteer Nurse Coordinator: Recruits, trains, assigns and monitors the performance of volunteer nurses who provide direct care, free of charge, to PWAs. Experience in nursing administration is desirable. **Time: 8 to 10 hours per week (variable)**

Delivery person-Meals on Wheels: Picks up donated meals from area restaurants once per week and delivers them to clients. Currently, deliveries occur on Wednesdays. Must have own transportation. **Time: 5 hours per week, approximately.**

Transportation Coordinator: Recruits, trains and schedules volunteer drivers to provide transportation to PWAs as needed.

Practical Support Coordinator: Recruits, trains and schedules volunteers to provide various support services to PWAs. Volunteers assist with housekeeping, cooking, shopping, running errands and companionship. Their duties with individual PWAs are often short-term, task-oriented rather than long-term personal commitments such as those assumed by Buddies. **Time: 8 to 10 hours per week.**

Buddy Coordinator Trainee: Assists the current Buddy Coordinator in all his duties, preparing to assume his duties if and when needed. Supervised Captains, assists in recruiting and training Buddies, assigns PWAs to Buddies needed. Experience as a Buddy is desirable. Training in counseling and volunteer management is an asset. **Time: 10 hours per week (variable).**

Field Visitation Volunteers: Ideally working in pairs, these volunteers maintain contact with PWAs outside metropolitan Atlanta and visit them at least once per month, if possible. Serve as a personal liaison between the AID Atlanta office and the assigned PWAs statewide. (Some PWAs are outside Georgia) **Time: Variable.**

**PUBLIC INFORMATION - EDUCATION**

Hot Line Coordinator: Recruits, trains, schedules and monitors volunteers to answer calls from the public on the office Hot Line. Maintains the agency's book of professional and social service referrals (in cooperation with staff and key volunteers). Experience in teaching, counseling, volunteer management are helpful but not required. **Time: 8 to 10 hours per week (variable)**

Orientation Trainer: Assists staff and key volunteers in conducting weekly orientations to AID Atlanta, securing board members and committee chairpersons to cover each Tuesday night session. Contacts each person who attends orientations and attempts to match each one to a work assignment. **Time: 8 to 10 hours per week.**

Public Relations Assistant: Maintains regular contact with editors of newsletters in the gay and lesbian community and disseminates news and features to meet the needs of each publication. Develops and maintains an up-to-date listing of publications, editors, publication dates and editorial formats. Generates specialized news items and features to fit the format of each publication. Assists the agency's key PR volunteer as needed. **Time: 8 to 10 hours per week.**

News/Feature Writer, Reporter: Assists the editor of AID Atlanta's supplement to the Gay Center News in writing and reporting on the agency's activities. Journalism training and experience in news and feature writing is essential. Photography skills are an asset. **Time: 5 to 8 hours.**

Photographer: Shoots black and white news and feature photos for publication. Assists in preparation of slide presentations. **Time: 5 to 8 hours.**

Play Safe Campaign Office Staffer: Provides office support for all aspects of the "P.S., I Love You" play safe campaign of public education and AIDS risk reduction. Assists in preparing of slide presentations. **Time: 5 to 8 hours per week (variable).**
Contacts play safe trainers and potential party hosts to stimulate them to conduct play safe parties. Maintains the mailing list and volunteer file for the campaign committee. Occasionally attends play safe parties as an observer and assistant. **Time:** 5 to 8 hours per week.

**OFFICE SUPPORT:**
Archivist: Maintains an organized archive of AIDS-related telecasts and makes them available on a loaned basis to interested individuals. Develops a network of volunteers willing to videotape programs for AID Atlanta. Oversees a check-out procedure. **Time:** 5 to 10 hours per week.

Receptionist: Screens phone calls for Hot Line Volunteers. Monitors front office activities and visitor traffic into the office. Assists with typing, filing and general clerical duties as needed. Provides telephone support to committee chairpersons in contacting committee members. **Time:** Monday evenings, Thursday evenings, Friday evenings, Weekends (half days).

Special Project: Overhauls a donated van, restoring it to safe operating condition for use by the agency.

For more information about any of these positions, or to offer other specific volunteer services to AID Atlanta, call Ken Kimsey, Director of Development and Volunteer Training, 872-0600.

**WEDNESDAY, DECEMBER 18, 1985, 5:30 P.M.**
CHRISTMAS AWARDS MEETING, ACLU GAY/LESBIAN CHAPTER - CHRISTOPHER'S KIND BOOKSTORE.

Nick Dana: "On January 4 there will be another Town Meeting on AIDS. On January 20 this chapter will be in the Martin Luther King Birthday Parade carrying a banner.

Ken South: "Today there was a meeting of the Georgia AIDS Task Force. Representative McKinney's Bathhouse Bill was discussed. The Task Force endorsed a bill to include AIDS as a sexually transmitted disease under Georgia Code 3. There is already a quarantine law in Georgia which, for example, permits the arrest of someone with gonorrhea. The existing quarantine law can potentially be expanded to get people off the streets who have been infected with AIDS.

Alexander: "The Metro Council will hold a planning meeting January 16. The Metro Council now consists of 18 member-organizations. The major item of the meeting will consist of a discussion by Nick Dana, Gil Robinson and a member of Mary Davis' staff of a bill that Mary Davis will introduce in the Atlanta City Council banning discrimination against homosexuals.

Dr. Stosh Ostrow, M.D.: "The Atlanta Campaign for Human Rights will host a benefit performance at the Fox Theatre of the musical play "42nd Street". Tickets for the play along will be $30.00. Combined tickets for the play and for the cast party which follows at David Dupree's penthouse will be $75.00. For reservations call 873-9000."

Nick Dana: "The first awards night honored Cathy Wild and Ralph Goldberg, attorneys who helped the UCLA with litigation involving the Christopher's Kind Book Store.

"Our first awardee tonight was arrested for selling gay books. He's also been fighting with Southern Bell to get the words lesbian and gay into the Yellow Pages: Gene Loring. Were you surprised, Gene?"

Gene Loring: "Shall I be truthful? I could be out of character and say I'm speechless, but I'm not. Hal and I are moving to Santa Fe. It has been both frustrating and fulfilling being here in Atlanta. The frustrations have played a role in the decision to move, but they were not the deciding factor. It was a matter of being tired of Atlanta and at the same time finding a place conducive to how I want to live. Santa Fe is quiet - a little too quiet. But it won't be quiet for long.

"What will become of the Christopher's Kind Bookstore in Atlanta? There are currently two possibilities: (1) A group has been formed here in Atlanta that I have been negotiating with through the summer to purchase the store and to operate it on a nonprofit basis. However, this group is still only in pledge status. (2) "I've also opened negotiations with Lambda Rising, the Washington, D.C. bookstore. If they come into Atlanta, there will be a good, solid organization here. Lambda Rising also has book stores in Baltimore and in Key West. In D.C. they have an excellent store with a wide range of materials.

"If negotiations with either party are unsuccessful, the only alternative is to close the store."

Nick Dana: "Because of the ACLU challenge to Georgia's sodomy law, there will be a ruling no later than July. It took a lot of work to get this far, and for much of that work we honor Clint Summerall."
Nick Dana: (Continued)
In our project opposing the Georgia Sodomy Law, Clint has been traveling the state interviewing people who have been persecuted by this law.

"Along with Clint we honor George Brenning, President of the Atlanta Gay Center and one of the founders of GOAL - Georgians Opposed to Archaic Laws."

Clint Summerall: "I thank you for the honor. This has been a long, hard fight. It began as the Privacy Project! We went to individual counties looking at records to find a test case -- the Michael Harvey Case. The local prosecutor smelled a rat and refused to indict. But we pursued the case to the Georgia Supreme Court.

George Brenning: "We can hope to prevail because of grass roots people like you. Clint went all over Georgia interviewing. For a long time he found nothing. But we will prevail. They aren't going to take our Constitution away from us!"

NEWSLETTER SUBSCRIPTIONS
Red stickers have been placed on the mailing labels or envelopes of those readers whose subscriptions have expired. Mailings will not continue after the second red sticker. We thank those who have sent in their subscriptions since the beginning of December and we look forward to hearing from more subscribers in January.

Please clip out coupon and mail with reimbursement to the address indicated. Thank you.

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ACTIVITIES SINCE THE LAST NEWSLETTER

THURSDAY; OCTOBER 24, 1985 UULGC PROGRAM

AN EVENING WITH ELAINE AND ROBERT BENOV, Treasurer and President of the New York P-FLAG on the Eve of the 4th National Convention of Parents and Friends of Lesbians and Gays held at the Atlanta Colony Square Hotel, October 25-28, 1985.

Bob: The group has three major thrusts: 1. Peer support for parents when they first learn that their child is homosexual. 2. Education. 3. To gain civil rights for our children.

Elaine: We have known about our sons for eleven years. Shortly after we learned about our first gay son we heard on the radio an interview with a couple who had started a Parents of Gays group then meeting in a United Methodist Church in New York. We joined about two years after it had begun. Now a small meeting consists of 50 people; a large meeting consists of 70 people. We have been active for 11 years. We started out in pain. We found out that Gay was OK. Now we find that gay is wonderful.

Bob: I used to say I would rather my children were heterosexual because life would be easier for them. We are parents of 4 sons, two homosexual, two heterosexual. But now I say I am happy that my children are both heterosexual and homosexual. If I had my choice now, I would rather have exactly what I have.

Elaine: Even I might not be able to say that.

Bob: We have met the best people we have ever met because our sons are gay, and because our sons are gay, and because of our involvement with them. I'm open about my children in my business life. I'm a sales representative in the construction trade. I solicit money for gay causes from my business associates. I stop the guys hammering rocks on the construction site and making homophobic remarks. I have never yet had a bad response.

Elaine: We take the opportunity to introduce the subject whenever we are, to answer questions, to share.

Bob: Last Thursday I was part of a taping of a David Suskind show with four other parents, three of whom were in the shadows. Suskind came across as a homophobic son of a gun. Every time he used the word "normal", I stopped him. It's the kind of thing I enjoy doing - to let people see I'm a middle class "normal" American guy and that I won't let even a celebrity get these negative things through. I serve as a bridge between the gay community and the homophobic community.

Elaine: Many gay people attend our New York P-FLAG meetings religiously because they have no support from their parents. They get their nurturing from us - the P-FLAG parents.

Bob: For 8 years we have marched in the New York City Gay Pride Parade. The love we feel flowing out to us from gays! When we first marched, Elaine was not out that much. Yet she was on top of a car waving!

Elaine: That was the day I came out (as the parent of gay offspring). But I still hoped my mother and father wouldn't see me on the television. I had to go through many different stages, as do all parents. New parents come to our meetings from 3-5 pm in the Duane Methodist Church for support. Frequently only one parent comes. The other parent refuses to accept the child's homosexuality. Usually the mother initiates contact by calling on the hotline. After hotline contact, some parents will first come to our house on a one-to-one basis before being willing to come to the meetings. They feel if they come directly to the meeting, the spotlight will be turned on them - they'll be branded. With new parents we try to stay away from the subject of AIDS. On the hotline we do get obscene messages. But we don't have the truly horrible responses and we do want to be visible.

Bob: One of our parents, Dick Ashworth, was on William Buckley's Firing Line. Dick is a graduate of Princeton and of Yale Law School, an old school chum of Buckley's, so Buckley didn't know what to expect - or he didn't expect what he got. Dick Ashworth is a very articulate father, and very supportive of his three sons, of whom two are gay.

Elaine: I want to tell you how it became a reality to have the P-FLAG convention in Atlanta. The first was held in Los Angeles, the second in New York, both supported and planned for by big, active local groups. The third in Denver was a superspectacular with regard to hospitality, ambience, workshops, entertainment, the local gay community put up $7,000 toward the community. But it was so spectacular that it must have inspired inferiority feelings in potential future sponsors. At the concluding Board Meeting there were no volunteers for a city in the coming year. The Board considered skipping a year.
Bob: I volunteered to do the convention - we couldn't lose the momentum. But I warned it would be bare bones. We told our sons: you have to come to share this with us. One son who lives here suggested Atlanta, and here we are. Our son from New York is flying in tonight. Over 100 delegates representing 80 local groups are involved this year here in Atlanta.

In concluding the meeting Robert and Elaine responded to questions from the floor:
1. When we first found out, we thought we were the only parents on Long Island who had a gay son. But all the "queers" we noticed on Long Island before that time must have had parents.
2. The majority of people who come to our meetings are educated and upper middle class; but once blue collar workers start coming, they keep coming.

One example: a printing plant worker came from New Jersey to the New York meetings. Now he's on the National Board of P-FLAG and has started a group in New Jersey. There is a problem attracting minority parents, or getting them to return once they see that sea of white faces. In response, Amy Aohworth started a group in Harlem of Black and Hispanic parents. But there is a common thing all parents have -- love for their children. This love is what enables them to be reached despite economic, educational, racial and ethnic differences.

One of the group suggested that a collection should be anthologized of exclamations made by parents when told that their children are homosexual. Many of these ejaculations are humorous and quite illustrative of the character and personality of the speaker; "My mother said: 'First you became a Catholic. Now this! You keep trying to be different.' My friend's mother said wistfully; 'Does that mean you love your father more than you love me?'

Elaine: Our two gay sons were 17 months apart--the two middle kids. Neither son came out to us. We told them. We took the initiative. We persisted.

Bob: I was a homophobe - the worst sort of bigot when I learned about my older gay son. For years he had had to listen to me telling the queer jokes.

Elaine: You were not the worst bigot, although you were a bigot. Occasionally all of our children have attended P-FLAG meetings with us. At one meeting the Aohworth's middle (straight) son spoke about what it was like to have two gay brothers.

Bob: Not only gays and lesbians, but parents and families must come out and come together. Gays, lesbians, their parents, and families constitute at the very least 60 million Americans. We constitute a huge minority and we are all affected. When our children and siblings are discriminated against and denied basic civil rights, we are all denied our American birthright.

George Brenning, Director of the Atlanta Gay Center was the first speaker: "The main state action thus far has been the formation by the Georgia Department of Human Resources of the Georgia AIDS Task Force. Its 21 members are charged with examining all aspects of the AIDS issue to make recommendations to the Governor and to the State Legislature when it convenes. Thus far it has met twice and consists of two subgroups. It was formed in reaction to a projected City of Atlanta Task Force on AIDS.

"It behooves us as citizens to keep reminding the task force that this is a medical, not a political problem, to remind them that forced testing and quarantines are not indicated. Some legislators from small Georgia towns can be very dangerous. "On the local level Councilwoman Mary Davis has introduced to the City of Atlanta Council a Bill for $10,000 for sensitivity training of fire and police personnel with regard to homophobia. A bill will also be introduced prohibiting discrimination against Persons With AIDS (PWA's).

"A nondiscrimination bill protecting PWA's becomes more and more necessary as LaRouche's National Democratic Party comes to examine the AIDS issue from the perspective of homophobic hysteria, and to take dangerous activist stances."

ATTORNEY JOHN ZIMMERING'S PRESENTATION on the job rights of PWAs repeated the one he gave at the American Civil Liberties Union Forum: AIDS and your Civil Rights, as reported by Ed Nix in the October UULGC newsletter.

Dr. Stosh Ostrow, M.D. on Insurability set a sardonic tone as he took the microphone; "The microphone is the only phallic thing I've gotten close to lately.

"Major investigative companies like Equifax are putting together 'AIDS packages' which they sell to insurance companies to enable insurers to identify and to refuse insurance to high risk applicants. The packages don't identify those at high risk. Rather they identify those who are homosexual. Homosexual is being equated with high risk.

"Applicants are now being refused disability insurance when insurers get their hands on medical charts showing general gland swelling, diarrhea in 1983, a history of..."
repeated insurance claims for treatment of rectal gonorrhea. Areas containing identifiable homosexual communities, such as Midtown Atlanta, are being redlined.

"We have recently had a case in Atlanta in which a physician maliciously released to an insurance company his complete medical records on two patients, which had enough information to identify them as homosexual, but not enough information to identify them as high risk. Both patients were denied insurance. Unfortunately, to get restitution for the unethical behavior of this physician, either patient will have to come out to file a public complaint--and thus risk further discrimination from yet other sources.

"In these homophobic times, you have to be certain that you can at least trust your physician's confidentiality. Ask your doctor what is his/her policy on releasing medical records. Will he/she do so without your permission? Will the physician send your medical records in their entirety? With the permission of my patient, I would send anything.

Health and Human Services with regard to AIDS. Priorities have followed this order: 1. Epidemiology - Counting Cases; 2. Development of a Vaccine; 3. Treatment. Prevention and Education have been last.

"Six people died of swine flu and the Federal government immediately allocated $135,000,000. It has taken six years for the Federal government to allocate as little as $126,000,000 -- of which only $150,000 were allocated for prevention/education. AID Atlanta (which had requested $200,000) scrambled with 20 other groups across the nation for that $150,000. Only three of the 20, including AID Atlanta, which was awarded $30,000, got anything.

"All of the money now being allocated to AIDS is old money stolen from other Federal Health Programs. Finally $40,000,000 more has been allocated for AIDS in Fiscal Year 1986. Some is risk reduction money. But all risk reduction money is being held up until after January, because the language of the grant proposes seeking that money was determined to be too explicit."

Ken South conceded the opportunities for abuse of civil rights presented by these endorsements, but the AID Atlanta cannot support the status quo with regard to the bathhouses. Multiple sex with anonymous partners and without safety precautions we cannot condone. On the other hand if they cooperate with the education/prevention program, the bathhouses can be invaluable forums for disseminating safe sex. It is all too often the already converted who come to Town Hall Meetings such as these.

Dr. Ostrow elaborated on Homophobia and Federal funding: "Let's compare Renal Disease to AIDS. The Federal Government has set up a Fund on End Stage Renal Disease, because it's so expensive. Yet AIDS is singled out for nonfunding because of homophobia."

The insurance issue returned: "We have the example of a small company whose group insurance was cancelled because one employee had Hepatitis B. The company asked the insurer what they could do. The insurer advised the company: Fire the Hepatitis B employee if you want to be reinstated. The company did. The scenario is likely to be repeated with regard to AIDS, or with regard to employees known to have some symptoms now being profiled for insurors."

One crisis in the community was highlighted: The President of the Dental Association is on the AIDS Task Force, yet known PWAs can no longer get dental care in Atlanta. There were three dentists on the AID Atlanta referral list. Two removed themselves. Then the last one said: "I'm the only one on the list. If you give only my name, I'll be the only referral source. If my other patients find out, they'll leave, and I won't be able to make a living."

A question from the floor. "Are we headed back to the ovens? The NBC poll showed that 68% of those polled felt that those who exhibited AIDS traits should be concentrated together." George Brenning: "We do have the Paul Camerons, the Jesse Helmees, the Danmessires who want to put us back in the ovens. Time has run out. The closet is melting. You'd better come out if you want to survive."

Dolores French, advocate for prostitutes' rights, emphasized that AIDS was an issue of concern to prostitutes as well. She expressed concern that there has thus far been too little reaction to the Centers for Disease Control Memorandum released the previous Friday which endorsed: mandatory closing of bathhouses, mandatory closing of "all places which prevent risk", and mandatory searching for partners.

Ken South closed his talk with his brilliant Triangle of Fear/Pink Triangle Sermon which was printed in the November 18 edition of the Atlanta Gay Center News. Feedback followed:
On a final positive note: Ken South: "This year the Reagan Administration wanted to cut AIDS funding by $10,000,000. One lobbyist - Tim Sweeney of the Lambda Legal Defense Fund - got to three senators - Kennedy, Waxman - and got minus $10,000,000 changed to plus $40,000,000. One person can make a difference." From the floor: "We can make a difference. We do have the assets in the community to make a difference."

Immediately following Town Hall, NBC broadcast the moving TV-film An Early Frost which learned from all the mistakes made by the previous TV-film Consenting Adult.

Local Channel Eleven News focused on Town Meeting and it was thrilling to see a formerly active UULGC member (and currently faithful newsletter reader) stating that "four years ago I didn't expect I'd be here today." This experience has sparked his volunteerism and he is a source of inspiration for us.

From the sublime, the evening ended on the insulting: NBC's documentary on Everything You Need to Know About AIDS -- in thirty minutes?????

But the insulting failed to dispel the sublime. And for the experience of the sublime we thank all who contributed to the Politics of AIDS, An Early Frost, and to George Kish.

UNITARIAN-UNIVERSALISTS AND AIDS

In the Autumn 1985 edition of U U Lesbian/Gay World, the Newsletter of Unitarian-Universalists for Lesbian and Gay Concerns, National UULGC Co-coordinator Rev. Douglas Morgan Strong expressed concern for this denomination's silence concerning AIDS. Rev. Strong broached the subject with Reverend David Parke, editor of the denomination's periodical, the U U World. The results may be seen in the November issue, which contains five full pages of the most positive witness we have yet seen concentrated in print on the subject.

The denomination has begun to move. UUCA Minister Terry Sweetzer will deliver a sermon on the subject as listed on our calendar.

On October 20, 1985 Liz McMaster and Susan Milnor, two UUCA members, in ministerial studies at Harvard Divinity School, went to Sunday service in Bedford, Massachusetts to hear U U Minister, Jack Mendelsohn, author of Living Liberal in an Illiberal Age. This is what they heard and discussed. Our thanks to Jack and Liz, who secured Jack's permis-
of course for those strident segments that seem almost gleefully to view AIDS as God's judgment on sinful people.

One could speculate that the silence does represent a residual squeamishness that the populations at highest risk in our society are gay and bi-sexual men, drug addicts, and prostitutes. I prefer to believe that the silence represents a lack of knowledge of the disease, hesitation about where to rank it in a long list of possible priorities, and a failure to perceive the challenges for ministry it presents.

Whatever the reason for the shortcoming, AIDS raises basic issues of pastoral and prophetic ministry that involve the church's role in society as well as responsibility for those close at hand who are directly afflicted.

I want to deal with one of the broader social issues for a moment. Fear and ignorance about AIDS can so weaken people's senses as to make them susceptible to another virulent threat: bigotry. AIDS is not contagious by casual contact. Bigotry is. Unlike AIDS, bigotry can be treated. AIDS is a public health crisis. Bigotry is a threat to the moral health of society as a whole. Just as there is every reason to try to learn how to conquer AIDS, so there is every reason to learn better how to contain bigotry.

Fueling bigotry is, of course, ignorance. How should those afflicted with ignorance be treated? With the compassion and understanding they would deny to the victims of AIDS. They must be reassured that their fears are uninformed and their punitive proposals ill-conceived.

Typical of those calling for draconian measures is Diane McGrath, the Republican candidate for mayor of New York, who would require all doctors, nurses, teachers, food handlers and prostitutes to take a blood test that detects antibody to the AIDS virus, and would bar those testing positive from contact with the public.

AIDS is frightening. But it is also extremely hard to contract. The principal routes of infection are anal intercourse and contaminated hypodermic needles. With the possible exception of prostitutes, none of the professions Mrs. McGrath would victimize are spreading the disease at all. If anything, medical staff might be at risk of contracting it. But she might think about that for a moment. Doctors and nurses have courageously cared for AIDS victims for some years now without harm. They are living, compelling evidence that the disease cannot be spread by casual contact.

About a million Americans carry antibody to the AIDS virus in their blood without having developed AIDS. Many of them may also carry the virus which is the antibody's target. In theory, the antibody test offers a handle by which to control the spread of AIDS, since almost everyone with the virus also has antibodies to it. Shouldn't everyone be made to take the test? Shouldn't the names of those testing positive be reported to a registry, as Colorado now requires?

The answer is no. Forcing people to take a test, or recording names in a registry, would expose those at risk to crushing discrimination at home and work - for trivial gain. No treatment can yet be offered to those who carry the virus. Nor is there any reason to quarantine them. They are not contagious and the quarantine would ruin their lives, for no public benefit.

All that could be offered those forcibly identified is education: advice on how not to infect a sexual partner. But most of the million at risk are gay and bi-sexual men, and most are already receiving that advice, which is the same for people who have the antibody and those who don't.

When a treatment for AIDS is developed, there may be more point in seeking out those who could benefit from it. But in the meantime, proposals to seek out and segregate those exposed to AIDS promise, as the NY Times put it, only to institute a new apartheid, just as fruitless and just as cruel as the old one.

I have been speaking about the issue of risk in rational terms. But I recognize that there is also another language in which risk is discussed - the language of emotion and fear. An epidemic of fear is spreading.

In peculiar ways, we all assess risks with different calculators. Some of the most emotional scenes of public risk-assessment have been those of parents demonstrating against one school or another for allowing an AIDS victim into their child's building. As Ellen Goodman observed in one of her columns, she couldn't help wondering how many packed up their picket signs in the back seat, their children in front, and drove away without buckling their seat belts.

How do any of us make assessments? What part is reason? What part is fear? What part does knowledge play? What part emotion?

Last year 45,000 Americans died in car accidents, half of whom would be alive if they'd worn seat belts. On the other hand, not a single medical person caring for AIDS
patients has come down with the disease. Yet the fear of holding the hand of a person with AIDS may far outweigh the fear of unseatbelting driving.

None of us knows where our dealings with the AIDS epidemic and our epidemic of fear about AIDS will lead. There is a part of us that remains open to information, to hard information. We do pass mandatory seat belt laws. And in a recent Harris survey less than one-third of us still believe that AIDS can be caught by casual contact.

My own sense is that we have some chilling times ahead of us. Again, in Ellen Goodman's words, "This is, after all, a country that bans saccharine and builds nuclear bombs. We argue and will go on arguing about risk in two different languages: numbers and emotions, odds and anxieties."

I come finally to the role of the religious community - the personal role and the socially responsible role.

We must play our part vigorously in the national dialogue about the resources - federal resources, state resources, local resources - to be allocated to meeting this crisis, with crash research programs, for care facilities and personnel, for meeting the needs of people touched by it. We must not only stand publicly for what is just and right and compassionate, but we must also try to count effectively for what is just and right and compassionate.

At the personal level, AIDS has already taken the lives of nearly 7,000 people. Tens - perhaps hundreds - of thousands of people from every walk of life will die before treatments are found either to inhibit the disease's progress or to cure it.

In the interval, we as persons and as a people of religious commitment can be ready to help as we are called upon to do - help to alleviate some of the suffering associated with AIDS.

There are personal needs and family needs to be met - visits, transportation, practical help at home, above all standing by with love and moral support, making a powerful personal statement with a helping hand and a caring heart.

And there are reconciliations to be encouraged, reconciliations within families of estranged family members.

AIDS sets before us all an opportunity to reflect on our identity and mission. People with AIDS have few outside the gay community to advocate their cause. Surely we must swell the chorus of voices calling on society at every level, governmental and philanthropic, to commit funds for research, for personnel, for facilities, and for hospices in which patients would be able to die in dignity.

For religious communities to fail to address themselves redemptively to the human needs that cluster around AIDS, to fail to extend themselves personally and socially, pastorally and prophetically, would constitute a failure which for us has to be unthinkable.

I ask you to see this sermon only as a beginning of a process in which whatever our deficiencies and imperfections, they offer us no ground for exemption, for they will themselves be overcome in the work that awaits us.

** "Gays have declared war on nature, and now nature is exacting an awful retribution." (Pat Buchanan)
PROJECTED ATLANTA UULGC CALENDAR

SUNDAY, DECEMBER 1, 1985:  UUCA SUNDAY SERVICE 10:30 AM. Rev. Terry Sweetzer will deliver a Sermon on AIDS. Not to be missed.

SUNDAY, DECEMBER 15, 1985, 6:00 PM:  UULGC CHRISTMAS PARTY at the home of Ed and Peter. Call 885-1597 for directions and details. Bring your beverage and a dish to share. Eggnog and/or mulled cider will be provided. There will be no UULGC programs in December.

THURSDAY, JANUARY 9, 1986.  UULGC MEETING, 8:00 PM, UUCA, Room 112. PLAY READING. After a delay, it is exhibitionist time again. Attendees will perform as actors in (and/or audience for) a play on a gay and lesbian theme. Our last "performance" was T-Shirts, which featured Jack Wrangler in the New York production - but not in ours. Budding Jack Wranglers - get ready!

THURSDAY, JANUARY 23, 1986.  UULGC PROGRAM: Nuclear Risk Reduction: presentation by UUCA Peace Network Members. UUCA, 8:00 PM.

FRIDAY EVENING: FEBRUARY 14, 1986:  UULGC VALENTINE PARTY at the home of Don Young.

THURSDAY, FEBRUARY 27, 1986, 8:00 PM - UULGC PROGRAM: Bill Cutler will speak on Drastic Life Changes - UUCA - Room 112.

THURSDAY, MARCH 13, 1986, 8:00 PM:  UULGC PROGRAM GAY SAINTS. This program was inspired by J. Michael Clark's article on St. Aelred in the November 3rd issue of The Atlanta Gay Center News. Presenter to be arranged. UUCA Room 112.

THURSDAY, MARCH 27, 1986, 8:00 PM:  UULGC PROGRAM: AN EVENING WITH DR. JANE GAVIN. In the late 1970's Jane Gavin founded Tempo, Atlanta's own Mariposa Foundation, a gay/lesbian research/educational organization. Before its demise, Tempo made major contributions to the enrichment of Atlanta gay and lesbian life. These contributions were recognized by two awards made to Dr. Gavin by the Atlanta Business and Professional Guild. Jane has been reluctant to commit to a date because she doesn't like to dwell on the past. So we will use Tempo as a starting point, to discuss the distinct differences between the 1970's and the 1980's, the different issues and concerns of the two decades, the ripple-effect in the present. We will have an opportunity to meet and share with one of our community heroines.

THURSDAY, APRIL 10, 1986, 8:00 PM.  UULGC PROGRAM. A WINE TASTING. Arrangements are being firmed.

THURSDAY, APRIL 24, 1986, 8:00 PM.  UULGC PROGRAM. Gay themes in the current New York and Atlanta Theatre Season. Presented by Don Jorden.
Don,

Looking forward to seeing you at the party. Any ideas yet for the January play reading?

[Signature]
PROJECTED ATLANTA UULGC CALENDAR

FRIDAY, NOVEMBER 8, 1985; 1:30-3:30 p.m.
Tenth Annual Meeting: Association For Humanist Sociology. SESSION: SOCIOLOGICAL ASPECTS OF AIDS, Pierremont Plaza Hotel (formerly Sheraton Atlanta), 590 West Peachtree St., N.W., Atlanta, Telephone 881-6000.
Presentations and Presenters:
1. "AIDS and the Media"
   Andrea Baker,
   Ohio University (Lancaster, OH 43132)
2. "Social Responses to the AIDS Crisis"
   G. W. Levi Kamel
   Hemophilia Council of California
   (Sacramento, CA)
3. "Impact of AIDS on Family Relations"
   Terri Leonard,
   Georgia State Univ. (Atlanta, GA 30303)
4. "Hidden Impediments to Safe Sex: Masculinity and At-Risk Behaviors"
   Martin P. Levine,
   Bloomfield College, (Bloomfield, NJ)
5. "Reactions to Positive HTLV-III Antibody Tests in a Blood Donor Population"
   Kevin O'Reilly, Centers for Disease Control, (Atlanta, GA 30305)

An invitation to UULGC members and to newsletter readers to attend this session was sent by David Knapp Whittier, Dept. of Sociology, Georgia State University.

THURSDAY, NOVEMBER 14, 1985; 8:00 p.m. UULGC PLANNING MEETING. UUCA, Room 112. (This session was moved up from October 24 to take advantage of the presence of Robert and Elaine Benov, founding members of Parents and Friends of Lesbians and Gays, in Atlanta for the Fourth International P-FLAG Convention. An account of their presentation will appear in the December Newsletter.)
The last major planning meeting was held April 18, 1985. That resulted in programming through the present. Since serendipity can take us only so far, we must chart the year ahead to ensure continuance of the excitement and variety we have had heretofore. We need input from all who have been in attendance this past year, and from all newsletter readers who have programming ideas to share. This can also be an assessment meeting on the past year. What have we done well? What do you like about the group? What do you want to see the group accomplish in the coming year? Don't regard this as a casual bull-session. Please come with more than ideas for a program. If you have a presenter in mind, contact that presenter, to request that person's participation, and get a range of dates, so that we can confirm a schedule. Refer to the October Newsletter, where ten programming ideas were listed.

NOVEMBER 15-17, 1985 (Friday-Sunday).
54 HOURS OF CARE. A series of fund raising events in the metro area to benefit AID Atlanta. The goal is $54,000. Fulton County Commissioner Michael Lomax is the major cooperating official. During this weekend, he will be presented the AID Atlanta Humanitarian Award. For specifics on the weekend call John Walsh at 523-7647 or write Marty McTaggart, Chairman, 54 Hours of Care, P.O. Box 8554, Atlanta, GA 30306.

NOVEMBER 22-24, 1985 (Friday-Sunday).
DIGNITY ATLANTA AND LUTHERANS CONCERNED JOINT CONVENTION.
The banquet will be held Saturday, November 23 at the Piedmont Inn, 2115 Piedmont Road. Cost: $15.00. Following the banquet, Atlanta Couples Together will sponsor a dance at the Piedmont Inn.

THURSDAY, NOVEMBER 28, 1985. THANKSGIVING UULGC Meeting Cancelled.

ACTIVITIES SINCE THE LAST NEWSLETTER

THURSDAY, NOVEMBER 14, 1985; 6:30 p.m.
THIRD ANNUAL MEETING AND BANQUET OF AID ATLANTA, SHERATON CENTURY CENTER HOTEL.
UUA and UULGC were both well-represented.

Dr. Stosh Ostrow, M.D. of the AID Atlanta Board of Directors (Dr. Ostrow delivered a major UULGC Program on AIDS earlier this year) introduced the evening's speaker, David Rothenberg, the first viable (although defeated) openly gay candidate for the New York City Council.

The scheduled speaker Dr. Mathilde Krim, Chairperson of the AIDS Medical Foundation in New York had to cancel due to her involvement in delicate negotiations in Los Angeles. These, negotiations related to the major AIDS celebrity benefit organized by Elizabeth Taylor because of her friendship with Rock Hudson, which occurred the same weekend. From these negotiations was developed a merged AIDS research foundation.

David Rothenberg's remarks are herewith excerpted: "I am in awe of Dr. Mathilde Krim, and I don't presume to fill her shoes. I used to be based in Georgia as a soldier in Fort Benning. Atlanta was an oasis then. I used to come here on leave and walk the streets alone. Where were you then when I needed you?

"I want to talk about AIDS as a political issue. As a political issue, AIDS has been ignored, postponed, sensationalized.

"A necessary preamble to the politics of AIDS, the politics of health, the politics of public safety, is the Politics of Being Gay.

"How many of our brothers have lived a Politics of Denial! - of being gay only in the bedroom. - the life of the Frightened Professor. I lived the first 40 years of my life in duplicitous fear. I was a lifelong supporter of social, economic, racial, political justice and an activist from 1952." (Rothenberg founded the Fortune Society, a rights organization for ex-offenders).

"Yet after Stonewall I was terrified of a movement that directly affected my life.

"I was approached in 1973 to be a member of the National Gay Task Force. This caused me to come out. I had to systematically come out to all those close to me. I really had to work up courage to get to the Big M-Mother. But my mother wrote back to me the classic letter of acceptance: that she cried for all the years that I had not shared this with her.

"I talked with the Fortune Society." (to give the ex-offenders the opportunity to ask that he withdraw). "But Mel Rivers taught me that if I really understood my work in the Civil Rights movement, then I would realize that if any group was expendable, then every group, every one is expendable......

"In 1982 Spenser Beach died of a condition which the CDC then called GRID: Gay-Related Immune Deficiency. Ginny Apuzzo, Larry Rivers, and I convinced the Directors to remove "gay-related" from the title of the condition.

"People who 'were only gay in the bedroom' became susceptible to this condition. And changes had to begin in the gay community. Two or three years ago it was difficult to get gays to take AIDS seriously - even in the form of a check.

"It was difficult to get the general public to take AIDS seriously. After all, early on, as far as they were concerned, people didn't die, homosexuals did. Our lives have never been considered a media priority.

"Why did I run for the New York City Council in this 1985 primary? AIDS was the catalyst. In 1983 no one in political office was discussing AIDS. My opponent continued to keep silent. That a basic human rights bill (prohibiting discrimination based on sexual orientation) still fails to pass the New York City Council is a disgrace. In New York City one third of homeless kids are gay and lesbian - rejected - thrown out by our parents. My homosexuality is a part of my totality, just as Ronald Reagan's heterosexuality is a part of his totality - if he has a totality.

"(So) I ran against a veteran of 16 years - not a bad or an evil person, but a part of the establishment, of the chorus of silence. I won 45% of the vote in a three person race; 52% was won by the incumbent (who had active support for a popular mayor) and 3% by a third candidate.

"I lost and it was painful. BUT: We had 500 volunteers on the sheet. Our campaign raised $225,000 - more than any other city council candidate. The Daily News commented: 'The gay community must now be seen as a formidable force in all future New York City elections.

"We have to be heard! Silence will be our death knell. We cannot be like the quiet, elegant Italian-Jewish aristocrats in the Garden of the Finzi Continis, living gracefully aloof until the very moment we are rounded up and packed into box cars.

"Pay attention to what is happening: Ted Koppel invites Jerry Falwell on television to discourse on AIDS. That's like inviting Heinrich Himmler to explain the
Seder. What about the rising chorus of voices who seek to quarantine persons with AIDS? Who seek to quarantine gay males as a high risk group?

"George Santayana says that those who ignore history are condemned to repeat it. We cannot remain silent. Our own silence, our own invisibility delayed AIDS advances by two years. We have seen Prince Charming. He is us. There is no other Prince Charming to wait for. This is no time to be only gay in the bedroom."

Andrew Young, Mayor of Atlanta appeared briefly and made a few comments before slipping away: "I had so looked forward to being with Dr. Mathilde Krim. She is a long-time friend. We worked together on the Board of the African Institute" - when Young was in New York as U.S. Ambassador to the United Nations. "Dr. Krim's work is important. We need government commitment to research (on AIDS). City and state governments and other components have to work together to form a task force to face this issue in both the most humanitarian and the most responsible way. We want to thank you (who are present) for your contributions in making this the great city that it is." Mary Davis also presented greetings from the Atlanta City Council.

Executive Director Ken South said, "Tonight is history, a night of caring, a time to vote with our hearts and hands and energy."

Many acknowledgements were made to those who have done so and who continue to do so.

Archduke of our own UUILGC family, who created the gorgeous floral arrangements (which one person at each table got to take home), and who has devoted so much of his time to being a Buddy to a person with AIDS.

The Founder's Award, a glass sculpture created and donated by Prakel, was presented to interior designer Graham Brutin, who, with his friends, created AID Atlanta in 1982. Dr. O'trow introduced him as "Our hero in Atlanta." Graham responded with several witty remarks.

The Humanitarian Award will be presented later this year to Fulton County Commissioner Michael Lomax, who was instrumental in Fulton County's grant of $40,000 to AID Atlanta. The occasion will be another fund raiser. Lomax had also committed his support to the upcoming "54 Hours of Care" benefit, and was to meet with AID Atlanta representatives to confirm arrangements.

The entertainment, which constituted a ceremony of remembrance, was provided by the Atlanta Gay Men's Chorus and by the poignant second-to-the-last performance of the Buffalo Chips Cloggers, one of whose members has AIDS. The final performance before disbanding was another AID Atlanta benefit held the following Sunday at Illusions.

Master of Ceremonies Sid Shier dismissed us with the reminder that this evening was a Celebration of Life.

Those who would like specific detailed information of AID Atlanta's achievements from August 31, 1984 to September 1, 1985 may request a copy of the 35 page annual report from UUCA's own Jean Lavine (the organization's Public Information Officer) at 225-0112. Otherwise call AID Atlanta at 872-0600. You may also want information on how you can make commitments of personal time, personal resources, and funding.

Following the banquet, Jean Lavine forwarded to us two AID Atlanta news releases:

I

October 4, 1985:

On the Home Front scene, three interior decorators, as volunteers, have contributed their skills to one of the four apartments in the residence for Persons With AIDS (PWAs). Using donations which came from community businesses, Frank Bullington, Scott Nettles and Carl Schmidt have created a beautiful home for two PWAs who will occupy the apartment. The decorators fully equipped the apartment right down to dishes, glasses, soaps and even medicine-cabinet products which as aspirin. The residence, which is a project managed by Jody Wood, staff member of AID Atlanta, was obtained through contributions and financing by businesses and private donations from the gay community.

II

REMARKS OF KEN SOUTH, DIRECTOR, AID ATLANTA TO THE FIRST MEETING OF THE DHR STATE TASK FORCE ON AIDS OCTOBER 1, 1985:

The Board of Directors, staff and People with AIDS whom we serve are very pleased to see the creation of the Georgia AIDS Taskforce under the responsibilities of the Department of Human Resources of the State of Georgia. AID Atlanta has been working since early in 1985 to see this day become a reality. It has been clear to all of us that AIDS is not and has never been a
"Gay issue" or a "Gay Disease" but a public health emergency of the most serious nature that deserved a response from those government agencies and systems responsible for the public health. We look forward to working as a member of this taskforce with the other members and hope our efforts together will begin to address the multiple needs for the citizens of Georgia that this public health epidemic raises.

We at AID Atlanta see the problems before us in three areas, namely Social Services, Education, and Legislation.

Social Services: With the cases of AIDS doubling every nine months, and the dramatic increase of cases of ARC and Lymphadenopathy, AID Atlanta would recommend the following as considerations towards providing a comprehensive response to the growing needs for Medical and social services in this epidemic.

1.) We support and see an immediate need for an outpatient AIDS clinic at Grady Hospital.

2.) We are painfully aware of the gross lack of home care services and funds to provide those services in our state and see the need for a public funded home care program for those clients who cannot afford private home care services.

3.) We see a growing need for the establishment of personal care homes and the need to streamline state and local regulations for their establishment.

4.) We believe the creation of at least one skilled nursing facility in the state will be needed not only for the care it can provide, but to relieve the acute care hospitals from having to provide palliative care in the last stages of the illness.

5.) Community Mental health centers must become trained and prepared to counsel those who will find themselves positive for the AIDS anti-body and therefore make major life style decisions.

Education: I'm sure everyone here is well aware of the AIDS panic that is sweeping the country. 80% of the calls coming in daily on our hotline are from people with the lowest possibility of contracting the AIDS virus and yet the highest level of fear and anxiety. The general public to date has been educated about AIDS with thirty second news spots and a few documentary pieces that have raised more questions than they have answered. The fear of AIDS in the lowrisk population is extremely real.

Fear comes from ignorance, and ignorance comes from lack of education, and lack of education comes from lack of commitment and dollars from the present federal administration. We must plan and execute a major educational campaign for the low risk as well as the invisible highrisk communities of our state. There is probably a highrisk group at immediate risk for transmission of HTLVIII in the neighborhood of 200,000 citizens of our state. This group includes teenagers as well as adults. We need a state wide, mass media campaign for calm the fears of the lowrisk population and to raise the consciousness of the highrisk population. A safe-sex or risk reduction program has to be available to the establish mass media including papers, magazines, TV and radio, or the virus will continue to spread. There must be a special effort in our schools to educate teenagers about the risks of this sexual transmitted disease as well. We estimate that in the city of Atlanta alone there are over 6,000 gay male youth, who are at high risk for this disease and who if not educated will be the cases of the 90's.

A third group that needs specific education about this disease and its spread is the professional medical community, especially general practice doctors.

Legislation: Our concerns about legislation are clear and include the following:

1.) We would support legislation to insure the confidentiality of all HTLVIII testing results in the state and would suggest the Wisconsin law as a model.

2.) We will oppose any legislation that would require reporting of HTLVIII results to the department of health for reasons other than general anonymous statistics. We affirm the establishment of alternate testing sites with anonymous testing procedures.

3.) We will oppose any suggestion of legislation that would require mandatory HTLVIII Testing for any citizens in our state. AID Atlanta is acutely aware of the need to stop the spread of this virus, we have experienced daily the pain, torment and devastation of this disease brings to residents of our city and state. We are committed to continued care of those who contract this deadly disease and committed as well to do what ever it takes to prevent anyone else from getting AIDS. We look forward to working with you to accomplish this task.
SATURDAY, SEPTEMBER 28, 1985, 6:30 p.m.;
EIGHTH ANNIVERSARY NATIONAL CONVENTION RALLY
OF EVANGELICAL OUTREACH MINISTRIES, Held at
Grant Park Aldersgate United Methodist Church.

Steve Matthews read a congratulatory
proclamation from the Atlanta City Council,
signed by Marvin Arrington, President and
Mary Davis, Councilperson.

In his welcoming remarks, Jack Carroll
of the Atlanta Gay Center warned, "We are
entering a period of going backward on Gay
Rights and we must prepare ourselves, especi­
ally spiritually. Essential to this prepara­
tion are meetings such as these."

Rev. Ken South, Executive Director of
AID Atlanta, also warned in his Invocation:
"There is more testing, more pain on the
horizon than ever before."

David Chewning, President, in his
account of the state of the ministries,
addressed the theme of this year's conven­
tion, New Horizons: The Evangelical Gay
Witness: "We must appropriate to ourselves
a quotation from a recent time article on
Jerry Falwell: 'We identify with someone who
comes under fire and can take it.' As gays
and lesbians we are on the agenda of the
Radical Right Fundamentalists. Gay rights
are referred to (and attacked) in all direct
mailings of the Moral Majority. Quoting
alleged condemnations of homosexuality in
Leviticus 8:22 and Romans 1:7 as a sin,
they are lobbying against homosexual rights
and ordinances.

"What is our response? We have identi­
fied ourselves with the historic teachings
of the Christian Church. We seek the
integrated self - how we can be a whole
people. The Evangelical Gay Witness is a
call to a Faith of Inclusiveness. We seek
an activist, aggression, affirmative rela­
tionship (with our fellow heterosexual
evangelicals). We haven't waited for the
Church to make opportunities for us. We
have gone to them to seek opportunities to
discuss, to share with them.

"Our witness is two-pronged. It is
also with the Gay Community. We are to­
ger with all gays and lesbians in the
struggle for full Civil Rights. One of the
great joys this year has been the establish­
ment of the Metro Council to advance the
common concerns of all Atlanta Gay and
Lesbian organizations and their friends.

"To conclude, the evangelical gay
witness calls for inclusiveness, distinct­
iveness, spiritual renewal, revival. We
can work toward the Just and Equitable
Society and at the same time be ourselves."

The keynote speaker was Dr. James S.
Tinney, founder and pastor of the predomi­
nantly gay, predominantly black Faith Temple
in Washington, D.C. Dr. Tinney is a pro­
fessor of Journalism at Howard University.
He has served as the past president of the
Black Religious Writers Association, as a
board member of the Society of Blacks in
Religious Communications and is the presi­
dent and founder of the Pentecostal Coalitio­
for Human Rights. THE EVANGELICAL
MAGAZINE ETERNITY HAS CALLED DR. TINNEY
"ONE OF THE 50 MOST INFLUENTIAL EVANGELICAL
THINKERS IN AMERICA."

He confronted the
Fundamentalist Right-Wing when he addressed
the 1985 National March for Lesbians and
Gays in San Francisco.

In his opening remarks Dr. Tinney gave
particular thanks to Carolyn Mobley, mes­
soprano, who this evening sang solo and in
ensemble with the Lambda Chroale, and in duet
with Al Whitington. "Carolyn was with us in
Washington when we started the evangelical
ministry. Carolyn sang for us every night in
the first gay and lesbian revival in Washing­
ton, D.C."

Dr. Tinney indicated that he would ad­
dress three points: 1. There are some
things for us as gay Evangelists to place
into proper perspective; 2. some things to
challenge, and 3. some things to reclaim and
reaffirm." Dr. Tinney addressed these points
articulately within the confines of his
religious tradition. His addressment of the
first point is of general interest, and there­
fore here recounted: "We need to put into
proper perspective, to reassess, to bring
down to proper size the threat of the New
Right. Don't make a god, an idol out of an
enemy out of fear. Jerry Falwell, Jimmy
Swaggart, Paul Shuler. We can spend too much
time reacting to them. We build them into
giants bigger than they are. Falwell is say­
ing the same thing today about homosexuality
that he was saying 20 years ago. However, he
has restrategized. He's become a media
manipulator. He actually learned his strat­
egy from the civil rights movement.
"I might not live to see Jerry Falwell lose credibility. I might not live to see him lose another million dollars because of what he said about Bishop Tutu. I might not live to see Jerry Falwell go bankrupt. But I do know that I have the Holy Spirit to see me through (this oppression). Gay people are oppressed. Yet, there came a time in my life when I had to think about something more important than my oppression - about eternal values."

Putting the Fundamentalist Right into perspective is not the same as denying its threat altogether, as the previous speakers eloquently demonstrated.

We were asked to "lock up" for the inspiring benediction of Rev. Sally Daniel, pastor of the host church. We got to talk with Rev. Daniel afterward to thank her for her participation in the Ecumenical Memorial Service for People With AIDS and for her positive witness, as recounted in previous UULGC newsletters. Sally informed us that Quentin Hand, who presented a summer UULGC program on United Methodist teachings and practice with regard to homosexuality, was about to publish a paper on just that subject. Sally also agreed to discuss a 1986 program for UULGC.

THURSDAY, OCTOBER 10, 1985, 8:00 p.m. UULGC PROGRAM UPDATE: END OF THE UNITED NATIONS DECADE FOR WOMEN - THE CONFERENCE AND FORUM HELD THIS SUMMER IN NAIROBI, KENYA.

Presenter: Patty Clarke.

The International Association of Religious Freedom (IARF) is the only interfaith group having consultative status with the United Nations. Patty was one of three Unitarian Universalist Association delegates representing IARF at the Nairobi Conference and Forum. The other two were Winnie Norman of the UUA Board of Trustees and Sandra Caron, outgoing UUA Moderator.

The Conference proper had 3000 delegates, mostly from Kenya and the United States. This was the more institutional gathering under the official aegis of the United Nations. It was dominated by First World concerns and structures. Official American voices were those of Alan Keyes, a black Reaganite, and Maureen Reagan. Patty, as an IARF delegate, had observer and consultant, but nonvoting status. The Conference discussed, voted on, and approved official United Nations statements on women's concerns.

The Forum had 15,000 delegates, mostly from African countries. The Convener of the Forum was from BarkadoD. Most of the grassroots celebration, interchange and achievements with regard to the women were produced at the Forum. From her experience with the Forum, Patty assesses the women's movement as becoming much more spiritual, especially as input increases from women in the developing countries. Women are taking the role of protest when the First World messes with life-sustaining processes and structures in the Third World.

The Decade for Women began in 1975 at a United Nations Conference in Guadalajara, Mexico of what was supposed to be a Year of the Woman. Because of grassroots developments then spearheaded by a large group of Roman Catholic women, the year was expanded into a decade. The 1980 mid decade conference held in Copenhagen was primarily a First World experience, moving away from the grassroots infusion made at Cuidad, Mexico.

The purpose of the 1985 Conference was to come up with a Forward Looking Strategies (FLS) document that all nations could sign. The abrasive tactics and behavior of Alan Keyes and of males representing other nations almost brought about a dichotomy between women's issues and national issues, to the detriment of women's interests. Men insisted on the inclusion of divisive language in the documents. Whenever trouble came, according to Patty, men came to the floor: Alan Keyes, Arab men, Israeli men came forward to fight.

On the other hand, the top priority of women, particularly of African women, was to have everyone save face. African women continually came forward to smooth over the abrasiveness, to soothe, to calm. Africans made it clear to the Arabs the inflammatory Anti-"Zionist" language could not be included. At the tenth hour of the last day, their efforts succeeded. All negative language was removed from the Forward Looking Strategies document. For the moment, the nations were united by the efforts of women, particularly African women.

Patty also shared with us her experiences living with a Nairobi community of Roman Catholic nuns who operate a health clinic to which clients spend days traveling. Through slides, music, and speech, Patty Clarke presented a compelling picture of the spiritual unity of women during a special summer in Africa.
For further information and insights on this African summer check future issues of the Unitarian-Universalist World.

Following Patty's presentation, a major treatment of the subject by Sandra Mitchell Caron appeared as the headline article in the October 15 edition of the U.U.World. Sandra felt that the experience of lesbian women at the Nairobi Forum deserved a separate report, but she did provide a three paragraph precis: "The experience of Lesbian women at the Forum deserves a separate report. Homosexuality is illegal in Kenya and upon their arrival many Lesbian women became convinced that they were unwelcome. Dame Nita Barrow announced firmly that they were welcome to participate in the Forum and to choose a meeting place on the university grounds as other groups and individuals did. (Betty Friedan held daily discussions under her special tree.)"

"The Lesbian discussions were perhaps unique at the Forum in that they attracted roughly equal numbers of men and women--mostly Africans. Eager for insight into an unknown world, the Africans asked very explicit questions without the embarrassment or hostility that so often inhibits such exchanges in the West.

"Hostility and misunderstanding were not entirely absent, however, and were at times compounded by ideology. A letter to the daily newspaper stated that "decadent capitalism" was responsible for the existence of homosexuality." Sandra also paid tribute to Patty Clarke for the "outstanding workshop" she created and led on the health problems of women.

A REVIEW BY John Michael Cooper

MOVIE: "The Kiss of the Spider Woman"

Maybe you have known a person who "tells movies". I have known a few, and they are very different from each other in most ways, but they have this in common: they are naive enough (or perhaps obtuse enough) to believe (a) that movies can be "told", and (b) that their listeners listen out of interest rather than out of polite suffrance.

"The Kiss of the Spider Woman" is a movie about Luis, a man who "tells movies", and about Raul, his prison cellmate, who has little choice about listening. One of the minor messages in this message-filled movie is the hazard of accepting another person's version of a movie (and by extension, the hazard of accepting another person's version of any art form, or of any revealed truth) because that version is colored and shaped and filtered by the mind of the teller. Luis, for example, "tells" one of his favorite movies to Raul, and he spins it into a silly romance about a beautiful girl in the French Resistance, uncontrollably in love with a handsome German Wehrmacht officer. Only gradually does Raul see (and we with him) that this gauzy love story through which Luis gushes is really a Nazi propaganda film, brutal and cynical in its anti-Semitism.

There is a message in that for anyone who writes reviews of movies, as well as for anyone who reads them. The movie I saw may not be the same one you saw, especially when the movie question is really in question, as is "The Kiss of the Spider Woman". And the question is, "What does it all mean?"

This is what it means: Two men share a prison cell. One (Raul) has been arrested (and tortured) for revolutionary activity against an oppressive government. The other (Luis) has been convicted of a sex "crime" with a young boy, probably an underage hustler. In other words, neither one is a criminal in the conventional sense of the word. Luis passes the time by telling movies, and acting them out with what few trappings of costume his natural inventiveness can assemble. Raul is contemptuous of such escapist fantasies; a real man's social duty, after all, is to cultivate the toughness which alone can confront injustice. And so another of the movie's questions appears: Given the reality and power of injustice, what does a real man do? Does he protect his sanity by escaping into fantasy, or does he harden himself (and his humanity) in preparation for a stoic defiance? Who is the real man? Is it Luis, the lovably human, aggressively effeminate child molestor, or Raul, the square-jawed, panther-pacing activist? The answer to such a question is risky, manliness itself being short on definitions, and the movie seems to answer it by developing it into irrelevancy. For between the two men a gradual leavening or equalizing of roles takes place. We begin to see traces of vulnerability and warmth in Raul, and of survival cunning in Luis. Raul mellows. Luis shows glimmerings of a social conscience. Friendship blossoms. Luis falls in love with Raul, and Raul, with barely controlled eagerness, allows himself to be seduced.
On their last morning together, Luis asks for a kiss. It is a long and hungry kiss between men who are now lovers, the camera watching with almost absolute detachment. After the kiss, the fate of each man is set, for each has ensnared the other in his web. Luis, released from prison, dies in the act of furthering Raul's revolutionary cause. And Raul, tortured beyond endurance, escapes into morphine and fantasy. But who was the spider, and who was the fly?

So, there. I've told you a movie. I hope you can see that all the obscure symbols you were wondering about have been interpreted, and that the seemingly meaningless twists in the plot were headed toward meaning in the end. I hope you can see who the spider woman was, and why it was so significant that Raul fantasized making love to her on the beach in that final, puzzling scene. It's fun to tell movies. I hope you'll let me tell you another one soon.

READER FEEDBACK -- NOT SUICIDE BUT SELF DELIVERANCE.

Judy complimented Ed Mix's detailed account of the ACLU panel: AIDS and Our Civil Rights, which appeared in the October Newsletter. However, she objects to the word "suicide" in the context in which it was used: "If you are contemplating suicide in the face of a terminal or mentally debilitating illness."

Suicide has such nasty implications that it should not be used indiscriminately. Self Deliverance is more and more coming to be the appropriate term for those persons who do face the conditions described above. Self deliverance is the term preferred by the Hemlock Society based in California and founded by Derrick Humphreys, an Englishman who assisted his first wife in her self-deliverance from terminal cancer.

We seek further oral and written feedback on these and other issues that appear in the UULGC Newsletter.

Red stickers have been placed on the mailing labels or envelopes of those readers whose subscriptions have expired.

We thank those who have sent in their subscriptions since the beginning of October and we look forward to hearing from more subscribers in November.

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PROJECTED CALENDAR OF ATLANTA UULGC

1. An Account of Tempo. Dr. Jane Gavin founded this gay/lesbian research/educational organization in Atlanta in the late 1970's. Before its demise, Tempo made major contributions to the enrichment of Atlanta gay and lesbian life. These contributions have been recognized by two awards to Dr. Gavin made by the Atlanta Business and Professional Guild. As of this writing we have not firmed a date, but we hope soon to get Dr. Gavin to share with us her experiences and achievements.

2. Living through the Death of Your Lover. The surviving partner of a gay or lesbian couple has unique experiences and faces problems not faced by the surviving partner of a heterosexual couple. We have had presentations on the importance of wills, of powers-of-attorney, of estate planning -- presentations on the abstract level. But we have not shared the experiences of an actual survivor, who has to make the after-death arrangements, to deal with the partner's family, to come out to colleagues and friends in crisis circumstances. Our group includes such a survivor, who has volunteered such a presentation. But the process of grieving has not yet been sufficiently completed that a date as of this writing can be given.

3. Being a buddy to a Person-with-AIDS.

4. The viewing of important films on gay and lesbian themes that have not been shown in Atlanta theaters but are available on video. Discussion to follow. UUCA has a VCR Monitor.

5. Drastic Life Changes. A presentation by a person who has made a drastic career and location change at a settled, successful stage in life.

6. A talk with a straight clergy/religious supportive of lesbian and gay concerns, but in a denomination officially approved. We have already had an informative meeting with Rev. Quenton Hand, Associate Professor of Pastoral Counseling at Emory University. A meeting with Rev. Sally Daniel, Pastor of the Grant Park-Aldersgate United Methodist Church, would also be provocative.

7. A wine tasting.

9. A presentation by the ACLU Atlanta Gay and Lesbian Chapter. Update on gays and lesbians in the American legal/judicial system. This issue features the August ACLU panel. Things are happening so quickly that an update will be in order within a year.

10. A presentation on the National and local organizations of Parents and Friends of Lesbians and Gays. (The local group meets at UUCA.)

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FRIDAY, OCTOBER 25 THROUGH MONDAY OCTOBER 28, 1985. Fourth annual international convention of Parents and Friends of Lesbians and Gays. Atlanta Colony Square Hotel. A registration fee of $85.00 covers all workshops, convention materials, luncheons on Saturday and Sunday and the banquet Sunday night. Workshops are offered on Helping Parents to Cope, Helping Our Children with the Church, Dealing with the AIDS Crisis, etc. The film Consenting Adults will be shown and discussed beginning 2:15 p.m., Saturday, October 26, and will be available at all other times on VCR in the library.

P-FLAG actively seeks the support of the Atlanta Gay and Lesbian Committee and wants our presence at the Sunday Banquet October 27, 6:00 - 10:00 p.m. Tickets for the banquet alone are $50.00 per person. Checks for the entire convention or for the banquet above should be made payable to Federation Parents FLAG and mailed to Box 553, Lennox Hill Station, New York, NY 10021. Atlanta area contacts for further information are Luis Ferrer at 436-7450 and Jonathan Benov, 952-5322.

THURSDAY, NOVEMBER 28, 1985: THANKSGIVING UULGC Meeting Cancelled.

ACTIVITIES SINCE THE LAST NEWSLETTER

Wednesday, August 21, 1985: American Civil Liberties Union Panel: AIDS AND OUR LEGAL RIGHTS.

A standing-room-only audience gathered at Christopher's Kind bookstore for this timely presentation by the ACLU Gay and Lesbian component--especially timely as evidence mounts that straight society is becoming increasingly less than compassionate.

I

Ken South, Director of AID Atlanta opened with general remarks and concerns. He emphasized the importance of Living Wills, General Last Wills and Testaments and Powers-of-Attorney (on which more later.) Ken expressed concern that, under the current but archaic Georgia State Laws, AID Atlanta facilitators who conduct Safe Sex Workshops could be charged with "soliciting for sodomy."

Ken mentioned the trend of insurance companies to require HTLV III testing before issuing life, health, and disability policies. This trend affects not only those who seek individual insurance policies, but applicants for employment. All major employers extend group coverage to their employees. Should their insurers require HTLV III testing as a prerequisite for group participants, then HTLV III testing will become a prerequisite to employing a new applicant, or, perhaps, to continued employment of an incumbent.

Ken's concern was confirmed by a series of articles published in the September 6 issue of the American Medical Association News. The AHA News reports that some life insurance companies are already reviewing applications and rejecting those of single males living in high (AIDS) risk cities who name as beneficiary another man living at the same address. Other insurers are reviewing male applicants for histories of repeated sexually transmitted diseases or "evidence of compromised immune systems."
Insurance industry representatives claim that they need to be able to screen with the HTLV III test "in order to be fair" (??!!). "If we're not allowed to use (the test), we may be forced to make certain assumptions we'd rather not make."

Also reported was a number of cases where insurers had gone to court to contest payment on life insurance policies on persons who have died of AIDS. Some medical insurers are trying to challenge payment to policy holders who contract AIDS, by claiming that because of its long incubation period, AIDS was a "pre-existing condition." Some insurers are attempting to exclude coverage for AIDS for up to two years after the inception of the policy.

One life insurance expert in the Christopher's Kind audience reminded the groups that to name a nonrelative as beneficiary you had to show that that person had an "insurable interest" - for example, by being a business partner or co-owner of a house. However, you can circumvent the insurable interest requirement by leaving your insurance to your estate and having your will spell out the beneficiary.

The implication to be drawn from the dismal data thus far presented: gay men need to know their HTLV III status before (a) considering changing jobs, thus risking loss of previous group insurance and re-employability and (b) applying for individual insurance coverage.

Ken South also stated that beginning January 1986, HTLV III testing will become a mandatory pre-marriage certification requirement -- in addition to the syphilis and gonorrhea testing currently required by the State of Georgia. For certain trades, such as hairstylist, barber, bartender, state law currently requires a certificate of "freedom from communicable diseases" for continued employment. A specific requirement for certification of a negative HTLV III antibody test could easily be added. Already in Atlanta, several bartenders have been terminated from straight bars because of association with persons-with-AIDS, or because of suspicion that they themselves have AIDS.

Let us remind ourselves that weighty decisions that can affect individual lives so profoundly are being based upon a test that only indicates whether the testee has probably been exposed to the HTLV III virus. The test does not show whether you are infected, whether you are infectious to others, or whether you will develop any clinical symptoms of AIDS.

Dennis Willis, Attorney, with Willis & Quinn, then amplified on Ken's recommendations: How few gay persons have wills! Yet how important a properly drafted will is in the State of Georgia and in Georgia Probate Law! By a properly drafted will, you can exclude your blood relatives and leave your estate to whom­ever you wish, for instance, to your lover. (John Howell suggested such additional designees as AID Atlanta, the Gay and Lesbian Atlanta Chapter of ACLU, the Atlanta Gay Center, and the National Gay Task Force.)

A lawyer should draw up the will, given the intricacies involved, the Georgia peculiarities as to proper witnesses, and the importance of competency. If your will is challenged, it will probably be on the grounds of competency. If your lawyer draws the will and it is challenged in court, the lawyer is responsible for its legal deficiencies.

Considerable attention was given to the importance of a Living Will, which is not difficult to draw up in Georgia, and which is valid for seven years. The Living Will authorizes your physician, with the approval of another doctor in consultation, to cease the use of life sustaining equipment (although not nourishment) if there is no chance of restoring useful life. It is important to draw up the will ahead of time, while you are competent. This will prevent your family arriving, after your deterioration has begun, and hysterically demanding that all be done to prolong your period of dying, while alleging that you were not in clear mind when you signed the Living Will. Hospitals can provide fill-in-the-blank forms once the dying patient is admitted, but an attorney's computer can produce a more reliable Living Will for a nominal fee.

More important for gays and lesbians yet, is the power-of-attorney. Through the power-of-attorney document you designate another person who can conduct your financial affairs temporarily if you are incapacitated. Through the power-of-attorney document you designate another person who can conduct your financial affairs temporarily if you are incapacitated. Through the power-of-attorney, gays and lesbians can appoint someone other than the usual next-of-kin (legal spouse, blood relative) to make medical decisions for us when we cannot. Since it is outside the next-of-kin guidelines, drawing up such a power-of-attorney document is more complicated. Therefore, its wording should specifically state that the person designated with the power of attorney is "held blameless" for his/her medical decisions; also, physicians who follow the direction of the
power of attorney document in such a way will prevent irate relatives from suing your partner/lover and your doctor for doing what you request.

It is also important that you state in your will who you want to be your guardian. This will prevent a scenario in which your irate relatives would attempt to circumvent your decisions by seeking to have you declared incompetent and then by pursuing guardianship over you in court. Unless you have stipulated the guardian you want in your will and/or your power of attorney, your next of kin can have you declared incompetent. Thereafter, the court would normally appoint your next of kin as guardian.

Properly drawn wills and powers of attorney are essential for lesbians and gay men, especially for those in couple relationships, and especially for those with AIDS.

III

Gil Robison addressed other legal issues facing persons-with-AIDS:
(a) It is often necessary to declare bankruptcy, if you have AIDS, to qualify for certain governmental benefits.
(b) If you are contemplating suicide in the face of a terminal and mentally debilitating illness, remember that most life insurance policies exclude payment for death-by-suicide. In general, if an insurance company can find any loophole to withhold payment, they will try to use it, especially when the policy holder is a person-with-AIDS.

Persons-with-AIDS have to contend with a triple devaluation: homophobia, debilitating and potentially terminal illness phobia, and death phobia.

IV

John Zimmering provided a mixed appraisal of the use of certain Federal and State laws and regulations to protect persons with AIDS from employment discrimination.

You can be fired from almost any job and have varying degrees of success in being made whole. If you feel you were fired because of the employer's suspicion or knowledge that you have AIDS, there is little protection under Georgia law. There is no local, State or Federal protection from employment discrimination based on sexual orientation by private employers.

Were you to seek redress through the courts, you would have to pay attorney's fees. If you are ill and already have a strain on your finances, it may not be worth it. A private attorney is not likely to take an AIDS discrimination case on consignment.

However, if your employer is a private company with Federal contracts, it is covered under Section 503 of the Rehabilitation Act of 1973, as amended, and its implementive regulations. Such employers have legal deligations not to discriminate against, and to take affirmative action toward handicapped workers. A handicapped individual is one who (1) has a physical or mental impairment which substantially limits one or more of such person's major life activities, (2) has a record of such impairment or (3) is regarded as having such an impairment. AIDS would qualify as a handicap. If you work for a Federal contractor whom you feel has committed employment discrimination against you (hiring, promotion, termination, benefits), you may file a charge with the U. S. Dept. of Labor, Office of Federal Contract Compliance Programs, 1371 Peachtree Street, N.E., Room 111, Atlanta, Georgia 30367. However, in order to prevail, (a) you must be able to perform the job in question, and (b) your demonstrated qualifications must be shown to have greater weight than the contractor's claims of business necessity in taking their adverse action against you.

Federal employees and State of Georgia employees have internal Equal Opportunity grievance procedures which can be applicable to persons-with-AIDS.

As the result of complaints filed by persons-with-AIDS against discriminating employers, there have thus far been some successful out-of-court compromises in which health and life insurance benefits were reinstated.

V

A UUCA member in the audience described the Memorial Society which operates out of our Cliff Valley Way Church. For a nominal fee, the Memorial Society can make all death arrangements ahead of time. Making your own memorial service and disposal-of-the-body arrangements ahead of time with a Memorial Society provides (a) for expeditiousness, (b) for the inclusion of your lover, and (c) a persuasive force for convincing your next-of-kin to follow your wishes. (You may write such memorial services and disposal-of-the-
body arrangements into your will. Your will carries legal clout, but it may not even be read until probate — long after it makes any difference.)

The ACLU panel was tough, cool-minded and sobering. Edward O. Nix, M.D.

**MOMMY EVENING. SEPTEMBER 9, 1985; ATLANTA**

**CAMPAIGN FOR HUMAN RIGHTS FORUM; MEET ATLANTA AREA CANDIDATES FOR THE OCTOBER 8 ELECTIONS FOR PUBLIC OFFICE: AT THE ACADEMY THEATRE.**

Concerns of the Atlanta gay and lesbian community assembled were presented to and addressed or evaded by the candidates who put in appearances. Strongest support, including standing ovations, were given to Council Members Mary Davis and John Lewis for their long, consistent, and active incomplete rundown on the performances of those observed by this reporter.

Barbara Asher, incumbent and candidate for City Council City Wide Post 16 At Large; congratulated the ACHR audience as the "best turnout, providing the best input, we have yet seen this political season." In government service since 1974, her major contribution to this community was in her extravergovernmental role as Vice-President of the Metropolitan Atlanta Community Foundation, when she got funds allocated to the Atlanta Gay Center for training mental health workers.

John Lewis, incumbent and candidate for City Wide Council Seat, Post 18 At Large, described his 3½ years on the City Council trying to "create the beloved City."

Lewis was queried on whether he would support removal of City of Atlanta Public Safety Funds from the Metro Vice Squad, which has conducted a program of vigorous entrapment and harrassment of gays: "I'm on the Public Safety Committee, but I have never been provided a briefing by Chief Napier, or anyone else, on the Metro Vice Squad. But now that I know your concerns I'm going to ask for one -- to find out just how Atlanta public safety money is being used by the Metro Vice Squad.

Along with Debbie McCartey and Mary Davis, I have voted for city funding of AIDS related projects.

Continuing the theme of the Beloved City: "I am in opposition to the Great Parkway and the Seaboard Piggyback, and billboards. It makes no sense to destroy our in-town neighborhoods. I don't want this city to become another Houston or another Los Angeles. We must not make our citizens servants of conventioners and tourists. We must look out for our neighborhoods, for our people."

Lewis smiled, but was noncommittal, when asked: "Will we have the pleasure of supporting you for the fifth U. S. Congressional District?" The question, however, received great applause.

MARY DAVIS (after her standing ovation): "I want to say thank you for your help eight and four years ago. Although I am unopposed, I want to assure you that I love you, and that I will still be here.........I will be glad to sponsor or cosponsor an ordinance to forbid discrimination against persons-with-AIDS."

On the matter of getting the Board of Education's surplus buildings allocated for use by community organizations, including gay organizations, groups for the support of AIDS patients, etc., "John Howell has spoken with me. I got him together with Connie Curry (the city official who processes such allocations), I don't know where the matter has gone from there, but I will pursue it."

ROB PITTS: incumbent and candidate for City Council City Wide Post 13 - At Large: "I'm back here after 8 years and 4 years. I have supported every piece of gay-rights legislation that has come my way. Yet, although I have had the support of individual gays, I have never had the blanket support of the gay community. I understood your support four years ago for my opponent John Sweet, who had been so supportive of you. After I won, I was not vindictive against you. I now ask for your support again. I would cosponsor an ordinance prohibiting discrimination against gays.........I am unaware of City of Atlanta monies and their use by the Metro Vice Squad. I do not serve on the Public Safety Committee. If I did, I would be conversant."

Slick and smooth, Pitts, after departing sent back an invitation to a September 22 party at the Limelight, with entertainment to be provided by Mocha.

DANNY FEIG: opponent to Rob Pitts, above, long-time community/neighborhood activist. Is founder and board member of the Fund for Southern Communities, a funding source for low income and minority groups. Minority groups include sexual minorities, and the Fund has provided grants to the Gay/Lesbian Health Project in North Carolina and to two other gay and lesbian community organizations.

"My opponent did not vote on 66% of City Council issues. Urgent phone calls are not
returned by him or his staff. And the issues are important. Neighborhoods have got to be preserved. We must restore strength in the neighborhood planning process. If elected I will work to ensure there is not another Michael Hardwick case. I will work to get funds put into sensitivity training toward sexual minorities for the police."

JERRY FARBER candidate for Mayor of Atlanta. His one issue: the institution of pari mutual betting, and the development of horse racing to bring prosperity to Southside Atlanta and fill the city's coffers. Farber: "I have good news and bad news. The good news is that I am still a candidate. The bad news is that I am not a registered voter. I am a born-again voter. But because not registered I am a write-in candidate."

Farber was challenged by Ken South of AID Atlanta. "When I first came to Atlanta about a year ago I attended a public function where I first saw and heard you perform. You did fag jokes, and the biggest laughs you got were for your fag jokes."

Farber responded: "I also do Jew Jokes." (Farber is Jewish).

"But," said South, "It was the fag jokes that got the biggest response."

Farber: "I do gay jokes. And the most appreciative audience consists of gays. Gallus (a gay restaurant/bar) has its Christmas bartenders' party at my place."

Farber received additional support from a black gay in the audience: "Jerry's really on our side. We have to learn not to be so serious and to laugh at each other."

HOSEA WILLIAMS, candidate for City Council District 5: "I led the first gay march in this city. I'm worried about the Vice Squad and I'm worried about Atlanta City Council workers not knowing about the Vice Squad -- about what they're voting budgets on."

"Racism is not a black problem; it's an American problem. AIDS is not a gay problem, it's a human problem."

"Black people could not begin to get our rights until we came out to take control or take part in the institutions that were controlling us. With this Vice Squad matter, gays will have to do the same. There are going to have to be some gay policemen -- public gay policemen. The major problem with gay people is that too many are still in the closet. You need to come out. Just like too many black leaders are in the closet--they're Uncle-Tomming."

ELAINE VALENTINE, Incumbent and candidate for reelection, City Council Post 15 (Citywide). (The issue of the Church's role in gay/lesbian discrimination had earlier been brought up): "Check out my church. I'm a Unitarian-Universalist. My denomination is supportive of lesbians and gays. My congregation in 1980 hosted the first Atlanta Gay Workshop. I delivered the welcoming speech to the participants.

"I've supported the Civilian Review Board (of the Police Dept.) with John Lewis and Myrtle Davis. On the Building Committee, I have been involved in rebuilding the Atlanta Public Library. Also in scheduling the reinstatement of the Midtown Library." (removed from 16th and Peachtree for the building of the High Museum).

Ms. Valentine was asked if she would support maintenance of gay and lesbian bibliographies and books, specifically in the Midtown Library and generally in the Library System. "The City of Atlanta is no longer involved in the Library System, which is now controlled by the Fulton County Commission. To get action on this issue, go down there and see Marilyn Mason.....After the October 8 election, I want you to stay in touch with me. I don't hear from you except at election time."

(On September 22 Ms. Valentine spoke at UUCA on how the Atlanta City Government works.)

As the result of the Forum, appearing candidates were confronted with issues of major concern to the gay voting community:
1. Harrassment and entrapment by the Metro Atlanta Vice Squad.
2. The needed ordinance prohibiting discrimination against persons-with-AIDS.
3. The also needed ordinance prohibiting discrimination based on sexual orientation against Atlanta citizens.
4. The freeing of space in surplus buildings controlled by the Atlanta Board of Education for use by gay/lesbian and persons-with-AIDS-support civic and community organizations.
5. The maintenance and accessibility of gay/lesbian bibliographies and resource materials in the area public library systems.
articles from the Advocate, Christopher Street, and the latest Dignity National newsletter were passed around. Most of the contributors are not currently nuns; most who still are are written in pseudonym. Most did not know they were lesbian when they became nuns; many did not know they were when they left. Some were told to leave; more decided to leave on their own.

One is struck that in becoming nuns, virtually all the women were running toward and not away from something. The strength of sisterhood, the comfort of community and the mixed joy and turmoil of particular friendships were discussed. For most writers, the experience, whether past or continuing, is one that has not stopped shaping their lives in positive ways.

One of our discussants remarked on the impressive appearance made by Curb and Manahan, themselves ex-nuns, on the Phil Donehue TV Show. At that time there were telephoned in complaints that their appearance was being broadcast during Easter week. The negative uproar was much more on their Friday, September 13th appearance on a TV program in Dublin, Ireland. Nearly 100 persons picketed the offices of RTE, the Irish State radio and television network and telephone switchboards lighted up in protest. A religious group tried unsuccessfully to gain a high court injunction to prevent the network from letting Curb and Manahan appear. Customs Officers seized 1500 copies of Lesbian Nuns -- Breaking Silence as they were brought into Ireland. All but a handful were later released. The Dark Ages have not, apparently, disappeared forever.

SATURDAY, September 21, 1985; 7:30 p.m.
P. S., I LOVE YOU. - The Play Safe Sex Program developed by AID Atlanta. Sixteen of us attended this evening's presentation by Rev. Joseph Chancy in his home. It was full of the wit and wisdom promised in previous newsletters.

One person described a couple who were neighborhood friends: this couple had been monogamous for three years. Yet one developed AIDS and died, while his partner has also developed AIDS, and is alone. It had to be emphasized that safe sexual practices do not guarantee that you will not contract AIDS; but they do reduce the risk.

This is not the place to actually list all the safe sex practices. There are too many other forums that provide exhaustively detailed accurate information. But some of the data were elaborated in group discussion:

1. While the CDC does not have hard evidence that the use of a condom cuts down on the transmittal of AIDS, this is known: oxygen molecules cannot pass through the wall of a latex condom; the HTLV III virus is larger than an oxygen molecule.

2. Animal product condoms (sheep's intestines) are porous, and therefore dangerous.

3. Do not use vaseline - apart from being a poor lubricant, it destroys latex.

On the more facetious level: If you must fist, wear latex or vinyl gloves -- they come in opera length.

Group discussion also elaborated on the need to eroticize acts formerly regarded as antiseptic or mechanical. Putting on a condom or having one put on you by a partner can be a sensual act, even an act of love, not something to be gotten over with before the next stage.

The biggest sex organ is the brain. The brain can invest all manner of intimacy with eroticism. Acts that were formerly considered fore play can now be invested with the value once reserved for the "main event."

We went through written questionnaires, audio-visual demonstrations (no live sex, for those with vivid imaginations), three vignettes which we acted out, small groups brainstorming, final discussion and assessment. One of the group said he had attended the same "P. S. I LOVE YOU PROGRAM" a year ago but that he actually learned more this second time. Joe remarked that the program is being constantly revamped, based on input of participants and on more information.

AID Atlanta is to be commended for a brilliantly designed program which emerges as an evening of unsolem, enjoyable camaraderie. You can come to the program already in possession of every bit of factual knowledge presented, yet still leave it enriched. Enrichment was provided by well-trained, effective facilitations (thank you, Joe), by a group of highly intelligent and articulate participants, and by the interchange of all these elements. The parts were great and the sum of the parts was greater.
We thank those who have sent in their subscriptions since the beginning of September and we look forward to hearing from more subscribers in October.

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PROGRAM CHANGE: On October 24, 1985, the UULGC Program will be presented by Robert and Elaine Benov, founding members of P-FLAG, PARENTS AND FRIENDS OF LESBIANS AND GAYS. This presentation will be on the eve of the P-FLAG Convention in Atlanta.
PROJECTED CALENDAR OF ATLANTA UULGC

- THURSDAY, SEPTEMBER 12, 1985, 8:00 p.m.
  Program: Lesbian Huns. A discussion of the book and the subject. Coordinated by Don Young. As we enter September, regular meetings are changed from Wednesdays to the second and fourth Thursdays of each month, during fall, winter and spring.

  The second meeting this month will be an exception, however, as can be seen below.

- FRIDAY, SEPTEMBER 20, 1985, THIRD ANNUAL AID ATLANTA AWARDS BANQUET, SHERATON CENTURY CENTER HOTEL. Social Hour at 6:30 pm followed by dinner at 7:30 pm. Guest Speaker: Dr. Mathilde Krim, Chair, AIDS Medical Foundation, New York, and Associate, Sloan Kettering Institute. Two newly established awards will be presented: the Humanitarian Award and the Founder's Award. To emphasize the upbeat, entertainment will be provided by Sid Shier, the Buffalo Chips Cloggers, and the Atlanta Gay Men's Chorus. Cost $25.00. For Reservations, call AID Atlanta at 872-0600. The tables seat eight (8), and community agencies, foundations, and individuals can buy tables.

- SATURDAY, SEPTEMBER 21, 1985, 7:30 p.m.: UULGC Social and Program at the home of Rev. Joseph Chancey, 1610 McClendon Avenue, Atlanta, GA 30307. Please RSVP to Joe at 377-5749 so that he can get an idea of how many are coming. Bring your beverage and a snack to share.

  Joe's home is a red brick bungalow on McClendon between Candler Park and Clifton Road. The number 1610 is on the front porch and is easy to find. Do not park on the street in front of the house or you will be towed. Park on a side street. Feel free to call Joe if you need additional directions, or if you get lost.

  The program will be "F.S. I Love You" -- Play Safe Sex Program developed by AID Atlanta. Joe is one of the trained facilitators for this presentation. We understand that the course is presented with fun, wit, and wisdom.

  As a prelude to Joe’s program, on Sunday, August 25, UULGC representatives attended the AID Atlanta Cocktail Party held at the Prince George Inn. The function’s purpose was to seek financiers and donors for its Play Safe calendar. Publication and distribution costs are estimated at $20,000. Guests met with AID Atlanta officials, volunteers, and the calendar models. The goal of the function was to raise half that amount, but by closing, pledges of loans and donations exceeded $12,000.00 -- an auspicious kickoff for a worthy project.

  Should you wish to donate or lend money to the Play Safe Campaign Calendar please call Paul Plate at the AID Atlanta number 872-0600 or Heath Costain at 432-5652.

  While at the Prince George, we talked with UUCA member Jean Lavine. Jean is now volunteer Public Information Officer for AID Atlanta. Unitarian Universalist Congregation of Atlanta Members who would like more information from Jean should call her at 225-0112.

  Jean has provided us with an URGENT RELEASE, which we print below:

  AID ATLANTA announced that unless funding is increased for services to persons with AIDS and their families in Atlanta and Georgia, the crisis which surrounds AIDS will drastically increase within the year. Until now funding for AID ATLANTA has come primarily from the Fulton County Health Department and private donations from the gay community. The problem needs city, county and state assistance, since this is a public health issue and public health agencies must support the financial need.

  AID ATLANTA officials stated that the gay community can no longer alone support the financial needs for AIDS-related services because of the increasing number of reported AIDS cases. The cost to the agency is $1700 per case and its projections indicate the number of cases will quadruple within a year. The agency’s
The newly recognized disease claimed by the U. S. Public Health Service as the number one public health crisis in this country, struck 142 persons, mostly homosexuals or intravenous drug users, in Georgia and there were 77 deaths as of April, 1985.

While Georgia can expect the number of AIDS cases to double every 6 to 9 months and more heterosexuals to develop the disease during the next three to five years, the state designated no direct money to assist the high risk groups.

In April, AID ATLANTA officials met with the Fulton County Board of Health and the Board of the state Department of Human Resources (DHR) and requested three areas of financial assistance. First, of the Fulton County Health Department, a budget line item increase of $120,000. Secondly, the agency requested $200,000 in DHR's supplemental appropriation which is made halfway through the fiscal year. DHR has requested only $100,000.

Third, AID ATLANTA requested of DHR, through its Division of Public Health, $100,000 to cover its cost of services to persons with AIDS in fiscal year 1986 which begins July 1, 1985; $100,000 for direct hospice and/or clinical care to AIDS infected people through DHR's Division of Public Health's AIDS Criteria Committee; and the funding of two positions to conduct diagnostic tests to identify AIDS infections ($36,585) and laboratory supplies for testing ($46,000).

AID ATLANTA officials stated that the AIDS epidemic affects everyone and urged the public to assist in the agency's efforts by writing the Board of Directors of the Georgia Dept. of Human Resources, 47 Trinity Ave., Atlanta, GA 30334. (As of the end of July 1985, Fulton County authorized funds in response to the AID ATLANTA request. But public pressure on DHR, which has not yet acted, remains urgent.)

ACTIVITIES SINCE THE LAST NEWSLETTER

SUNDAY, July 7, 1985, 2:00 p.m. MCC of the Blessed Redeemer, GUEST PREDACHER: Rev. Sally Daniel, Minister, Grant Park-Aldersgate United Methodist Church; The Message: THE WILDERNESS PLACES. Reverend Daniel focused on two incidents in the life of Jesus as a parable of our own lives: (1) The Baptism with the descent of the Spirit, the call, the Mission, immediately followed by the driving of Jesus into the Wilderness/Desert surrounded by wild beasts, but also assisted by angels. The desert serves as a metaphor for those experiences which confront us outside of our stable structures. In the wilderness places the wild beasts and the Angels exist side by side.

"My daughter recently asked me if I had been involved in the Civil Rights movement of the 1960's. Although my interracial activities at that time cost my husband his job as assistant prosecuting attorney of DeKalb County. I had never engaged in any public acts, and certainly no acts of civil disobedience. My daughter said, "Why not?"

Ms. Daniel's moral convictions have caused her most recently to personally take action against the construction of the Presidential Parkway threatening Atlanta intown neighborhoods. "I, whose husband is an attorney whose life is the law, found myself at Clifton Presbyterian Church taking a course in Civil Disobedience. But the wild beasts of fear began taking their toll on me. I was afraid of the people involved in the cause with me. Most looked different -- like the counterculture children of the sixties. How did I fit in with them? What did they think of me?"

As she moved from the classroom to the barricades along Ponce de Leon Avenue, the wild beasts became stronger, crystallizing thus: "I was more afraid of my own congregation than I was of the police - who turned out to be kind and sympathetic. Would they attack me for my stance? Would they go to the bishop to ask for my removal?"

At no time at the barricade did she do anything strictly illegal. Yet she felt alone. Later she began recognizing other faces: an Emory psychiatrist, another Methodist Minister -- faces more compatible with her middle class
wool skirt and sensible shoes. Still, the inner wild beast became visible on her face.

A peace marshall came to her side. She was a young woman dressed in sixties rag-tag motley -- "She could have won a tacky party contest. She said, 'came to see if you are all right. Call on me if you need me. I'm here to help?"

'The wild beast dissolved. In unexpected form, my angel had attended me. As it later turned out, I was severely criticized by some members of my congregation. Otherea said: 'Don't worry; we'll back you out.'

"When the spirit descends on us, our lives are not made easier. We are driven out into the wilderness to be ministered to by angels. The challenge of the Gospel is not to play it safe. We translate ecclesia as 'the church," but literally, ecclesia means those who are called out. If we are called by the Spirit, we will be driven from the comfortable into the wilderness, but there will be angels to attend us."

Note: Rev. Daniel's church hosts the All Saints Metropolitan Community Church, which meets at Grant Park. More of Sally Daniel's courage and outreach will be referenced below in the feature on Quentin Hand. An attempt is being made to form an Atlanta Chapter of Affirmation. Affirmation, an organization of Methodists analogous to Dignity, Integrity and UULGC. The Grant Park/Aldergate Church will house the regular Affirmation meetings.

WEDNESDAY, JULY 10, 1985; 8:00 p.m. UULGC PROGRAM: A talk by and with Rev. Quentin Hand, Associate Professor of Pastoral Counselling, Candler Theological Seminary of Emory University.

Since 1973 Dr. Hand has taught ministerial candidates a pastoral counseling course, Issues of Sexuality. The issues presented are those that a minister would encounter in counseling his parishioners. "The experiences I first had accompanying my daughter when she entered college have sent me back to the books and have made me question and revise on a continuing basis what I had been taught on all issues of sexuality. I have been warned by my dean that my positions have at times made it difficult for him.

"I'm originally from Indiana. In 1966 our daughter, between her junior and senior years of high school, was looking at several colleges. My wife and I accompanied her on a visit to Antioch College in Yellow Springs, Ohio. We discovered when we arrived an intersexual policy on the assignment of dormitory rooms. College students were regarded as responsible for making their own decisions on sexual behavior, with the proviso that they should treat themselves and others with respect. My head said, 'This policy is consistent with being an adult and making responsible decisions? My gut feeling, however, was, 'Oh! My daughter?!!!

"Well, my daughter did choose Antioch, and over her college years we met many interesting people, including couples living together. For some couples, this was a pragmatic, economically viable, and physically convenient relationship. Other couples were more committed to each other and to each other's growth than I had been when I married my wife at the age of 20. They were more moral in their behavior toward one another more ethical and more responsible than I with my legality had been." From this experience Rev. Hand came to regard all sexuality, including homosexuality as dynamic, as subject to constant, responsible reexamination.

From his personal experience, Rev. Hand detoured into a discussion of the official position on homosexuality by United Methodist Church, in which denomination he is a minister.

"A basic unit of the United Methodist Church is a conference. In Georgia there are two. A conference is a fairly large geographical area. A United Methodist Church building belongs to the Conference, not to the Congregation. The North Georgia Conference consists of 600 clergymembers and 600 chosen laymembers who elect delegates to the Annual General Conference. Only the General Conference can speak for the United Methodist denomination.

"The denomination has about 10 million members. The General Conference consists of 1000 people - 500 clergy and 500 laity, who determine official Church policy. To shorten a very long history, the United Methodist
The denomination was formed in 1968 as a Union of the Methodist denomination of 1940 with the Evangelical United Brethren formed in 1936. The individual histories of these denominations extend into the past.

"The first United Methodist reference to homosexuality was issued by the 1972 Conference. It consisted of the statement that homosexuals are persons of sacred worth whose human and civil rights are to be respected -- but 'we consider the practice of homosexuality to be incompatible with Christian teaching.' This statement remains in the denomination's discipline until today."

In 1979 at the New York Conference a question came up concerning a gay clergyman who had served for a year under appointment by a bishop. In 1976 the General Conference produced some prohibitory language with regard to the appointment of gay ministerial candidates. An attempt was made to close loopholes, but no clear, explicit law emerged prohibiting a bishop from appointing a gay candidate for ordination.

In 1982 a United Methodist youth minister came out of the closet with a public announcement. The parents in his congregation were supportive, but the senior minister became upset and fired him. He moved to Denver, where he was appointed minister of community concerns in a small congregation located in or close to a gay neighborhood, since the appointment was part-time he had to find another job to support himself. A fanatic in South Georgia preached three times at three churches on a single Sunday and in a fit of revivalist enthusiasm got his attending worshippers to sign a petition seeking the ouster of Bishop Wheelty, for his appointment. The General Conference did not oust Bishop Wheelty and the result at that time was the understanding that expressing a personal opinion is not opposed to the church.

The 1984 General Conference sought to define the sexual behavior of the clergy. Initially most support was behind a commitment to "fidelity in marriage and celibacy in singleness". The conference rejected the more humane minority report A seeking "faithfulness and constancy in all relationships". Initially rejected but later approved was the minority report B addendum: "Self-avowed homosexuals may not be ordained as candidates, or after ordination, may not be appointed to office." The vote was not overwhelming: 525 in favor, 442 opposed.

The bitterness caused by that vote has been such that a Coalition of Reconciling Churches has been formed to support those who would favor a most compassionate inclusiveness. (Thus we observe how the attempt to rigidify dogma, to reject and exclude, can bring a denomination to the brink theological rigor mortis -- Ed.)

Following the denominational overview, the nine participants engaged in discussion which produced some of the following observations: 1. Nowhere in the Bible does Jesus say anything about homosexuality. Thus no "Christian" theology of homosexuality is based upon Christ.
2. No Church bases itself on the Bible. All Churches which so claim base themselves on an interpretation of the Bible.

Quentin Hand was asked to describe some of his experiences with the gay and lesbian community:

"In my sexuality course I have gotten clergy from MCC to make presentations. My students have been resources. One student asked me if I would like to meet gay people first hand. He took me one night to several bars and to meet a wide range of gay persons. After a full night and early morning breakfast at Denny's I would describe that experience as a time of grace.

"For three years I was part time associate pastor at the Grant Park Church. Sally Daniel was originally with Aldersgate, and became senior minister when the two congregations joined. We were looking for a new organist and interviewed Jeff McIntyre. Jeff said he was gay and asked whether this would be an embarrassment. We told Jeff that his musical ability was our consideration. Four weeks later Jeff's founding of the Atlanta Gay Men's Choir was publicized in the Atlanta Journal. Sally invited Jeff to hold the Choir's first public concert at the Grant Park Church.

"A member of the congregation complained. The Bishop became involved. Jeff's termination was sought. Sally and I wrote letters referencing the United Methodist 1972 General
Conference. Statement still operative in the Discipline, which asserts that the civil rights of homosexuals are to be respected. To terminate Jeff would be to deny him his civil rights. Sally was called to the District Superintendent and issued a reprimand. However the Bishop sent me a nice letter indicating that he appreciated differences of opinion.

"Jeff McIntyre has since taken a position with another church. But he passed on the word about the openness at Grant Park-Aldersgate to a group splintering from NCC of the Blessed Redeemer. As a result, the Grant Park Church now provides space for and hosts the meetings of All Saints Metropolitan Community Church.

"I was requested by All Saints MCC to serve as interim minister. At first I was ready to refuse due to lack of time. To my understanding, an interim minister provides the full range of ministerial services to a congregation. When I understood that my duties would entail preaching alone, I felt assured that I could spare the time. A permanent minister has since replaced me, and I enjoyed my interim experience."

Dr. Rand's visit and his account of the United Methodist Church was made particularly relevant by an article which appeared subsequently in the July 15, 1985 edition of the Unitarian-Universalist World. Rev. William E. Alberts, since 1978 minister of Boston's U.U. Community Church has been granted the right to sue his former United Methodist superiors by the Supreme Judicial Court of Massachusetts.

In 1972, while minister at the Old West Methodist Church in Boston, Mr. Alberts performed ceremonies of union for two gay couples. The second ceremony was performed against the wishes of Rev. John E. Barclay, Greater Boston District Superintendent for United Methodists, and United Methodist Boston area Bishop Edward G. Carroll. Although Alberts had a record of civil rights, anti-war, and anti-poverty activism that rankled his superiors, his performance of the gay union ceremony was the last straw that precipitated a meeting the next day by Supt. Barclay and Bishop Carroll with Dr. Donald T. Devine, Alberts' former psychiatrist.

Barclay and Carroll claimed that Dr. Devine told them that Alberts was "suffering from paranoia of the self-destructive type," and retired him on the grounds that he was mentally ill. At their 1973 conference, United Methodist delegates voted to uphold the retirement.

In court records, Dr. Devine denied the claims of Barclay and Carroll.

Since the high court ruling in June, Rev. Alberts has brought suit for $375,000 in a lower court against Barclay and Carroll, both since retired, and Devine. In a further development, more than 50 ministers at the annual Southern New England United Methodist conference issued a statement, that they belatedly "acknowledge our complicity in the unjust and uncaring way our former colleague" was retired.

WEDNESDAY, JULY 24, 1985: PROGRAM: Gay Trivia Game.

One team included two clergymen and a physician. The other team included a journalist, a physician, a businessman, a media producer. Yet all found the forty questions as a group hard going. "This is not trivia game, but a minutia game." A perceptive statement, since much of the minutiae related to important gay and lesbian historic-cultural matters. It made those assembled more aware that gay and lesbian culture is not something one falls into, but something that merits study by all of us. Although not totally the light entertainment we expected, we thank Don Young for the revelation provided by the program he prepared. And if we do it again, we're going to fight to get the other Don on our team.

THURSDAY, JULY 25, 1985: THEATRICAL OUTLET: THE ROCKY HORROR SHOW; A special showing for the Atlanta Business and Professional Guild, followed by a Guild party for the cast at Cafe Society. A perfect paean to pansexuality. As Dr. Frank N. Furter, Gordon Paddison was at least as good as Tim Curry, and all other Theatrical Outfitters were superior to their cult-movie counterparts. Of particular note: Megan McFarland provided depth and spellbinding song performance as Usherette/Magenta; and the voice-of-God sonority of Stuart Culppepper, as the Narrator you-love-to-hiss, provided a finale shock in garter-belt and spiked heels.
Program. The summer doldrums failed to prevent one of the most entertaining programs of the year, as about 8 UULGC members heard Atlanta journalist and food critic Bill Cutler speak on "Dining Out in Atlanta." Eating out ought to be fun, the group was told, and not some Puritanical devotion to doing the right thing in the right way at the right time. To that end, diners should refuse to be intimidated by snooty waiters and wine stewards. Instead, the table servers should be made a part of the pleasure of dining out; a little friendliness and unfailing courtesy from the patron is usually enough to melt a waiter's icy superiority. Cutler said that Atlanta is not one of the greatest dining-out towns in the country, although it has plenty of pretentious restaurants. But the city has come a long way in the last 15 years, so far as culinary quality is concerned. The best restaurants are not necessarily those with the highest prices. Tucked away here and there in odd locations both in town and in the suburbs are "little-known gems" whose menus are imaginative, whose food is superbly prepared and whose prices are reasonable. Among Cutler's favorites: First China; House of Chan; Zee's Cafe (soul food); Mexico City Gourmet; Patrick's, and The Blue Mile.

A Review by Dr. Edward O. Mix, M.D., with Peter Bryg:

Survey Data on "Ex-Gay" Change in Sex Orientation, by E. Mansell Pattison, M.D. and Gala V. Durrance, M. Ed.

This paper was part of the Symposium, Research on Psychiatry and Religion, presented Friday, May 24, 1985 at the annual convention of the American Psychiatric Association, held in Dallas, Texas. The paper presenter and symposium cochair was Dr. Pattison, who is chairman of the Department of Psychiatry at the Medical College of Georgia, Augusta, and a Church of Christ minister. The coauthor of the paper, Gala S. Durrance, works with Be Whole, Inc., a religious "homosexuals anonymous" type of self-help group.

The paper presented the results of a self-administered questionnaire sent to 100 "successful" participants selected as such by directors of 20 programs of a religious self-help group movement termed the "Ex-Gay" movement.

Only 50 returned the questionnaire. Of these, two thirds claimed no change in psychic sexual orientation. However, they did claim to be "successful participants" in the movement, in that (a) they participated in the "ex-gay" program group meetings, (b) they avoided socialization in the gay subculture, (c) they were celibate.

The authors evaluated 15 cases, including ten females and five males, who claimed change from exclusive heterosexuality. This review will focus on the males studied. Prior to joining the "ex-gay" groups, four of the five males, (age 26-28) had a Kinsey rating of 6; the fifth had a Kinsey rating of 5. After "change", the four original Kinsey 6s were "transformed" to three Kinsey 1s and one Kinsey 2; the original Kinsey 5 "became" a Kinsey 1. All of these males reported intrapsychic evidence of homosexuality. All had married heterosexually, and all reported happy marriages, ranging from one to eight years, with a mean of five years.

The authors concluded that only two males met the criteria for stable and nonconflictual change. However, none had "progressed" to a "0" on the Kinsey scale.

Dr. Kenneth Z Altschuler, M.D. (Dept. of Psychiatry, Southern Methodist University Medical School), as one of the symposium discussants, succinctly dispensed with the Pattison/Durrance material by pointing out that 20 organizations exerting constant intensive group pressure, could produce "evidence" of only two "successfully" changed males in the whole country. "This is not much of a success rate".

Dr. Pattison must concur, for he and his coauthor seemed quite concerned with "maintaining" change to heterosexual behavior in the copy of his presentation provided to me. This copy, which contained more material than was given at the convention, speculated: "The maintenance of change in psychosexual orientation may be linked to continued reinforcement by group participation." The parallel was drawn to Alcoholics Anonymous, a disease analogy reflective of the authors' bias.

The validity of claims for change are further weakened by the groups strong disapproval of sex outside of marriage. In certain cases, no behavioral evidence of self-
professed change could be provided. Success was claimed for participants who were simply dating heterosexually, who had ceased to have exclusively homosexual fantasies, and who had begun to have heterosexual fantasies.

Group persuasion in the Ex-Gay movement programs seems to center on making homosexual thoughts, feelings, and especially behavior, more dysphoric by labelling them as sinful and unhealthy. Pattison/Durrance go beyond this by pleading for societies to make homosexual behavior even more dystonic, so as to encourage "bisexuals" and those on the lower end of the Kinsey continuum (Kinsey 3, 2, and 1) to make a decisive "heterosexual choice".

The majority of the reported changes did deal with women. I have reviewed the material on men however, since most mental health professionals would agree that change there is less likely.

A reprint of this paper can be obtained from Dr. Pattison, Dept. of Psychiatry and Health Behavior, Medical College of Georgia, Augusta, GA 30912.

We thank those who have sent in their subscriptions since the beginning of August and we look forward to hearing from more subscribers in September.

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PROJECTED CALENDAR OF ATLANTA UULGC

- **WEDNESDAY, AUGUST 14, 1985, 8:00 p.m.**
  "Dining Out in Atlanta," an evening with Bill Cutler, noted Atlanta Food, restaurant and wine critic.

- **WEDNESDAY, AUGUST 21, 1985; 8:00 p.m.**
  Pot Luck Dinner. Put into practice the inspiration provided by Bill Cutler. Socializing and program planning meeting.

- **THURSDAY, SEPTEMBER 12, 1985, 8:00 p.m.**
  Program: Lesbian Nuns. A discussion of the book and the subject. Coordinated by Don Young. As we enter September, regular meetings are changed from Wednesdays to the second and fourth Thursdays of each month.

ACTIVITIES SINCE THE LAST NEWSLETTER

**THURSDAY, June 12, 1985, 8:00 p.m.** UULGC Program: An Account of the American Psychiatric Association Convention held in Dallas, Texas, May 18-24, 1985: Activities of the Caucus of Homosexually-Identified Psychiatrists (CHIP) and of the Association of Lesbian and Gay Psychiatrists (ALGP) and An Update on psychiatrists, lesbians, and gays. Presenter: Peter J. Bryg; Discussant: Dr. Edward O. Nix, M.D.

In 1973 the APA convention removed from its diagnostic manual the definition of homosexuality as in and of itself a disease to be treated and "cured." Since that time, however, the manual has retained the term ego-dystonic homosexuality: a supposed condition in which the patient has such problems with his/her sexual orientation that the treating physician seeks to work with the patient to come to terms with that orientation. While in advance, this definition gives the homophobic psychiatrist, the option of seeking to "change" the patient's sexual orientation.

Following the change in definition, informal gatherings for mutual support by gay and lesbian psychiatrists at the yearly APA convention became more and more populous and active. In 1978, these gatherings crystallized at the Atlanta APA Convention as the Caucus of Gay, Lesbian, and Bisexual Members of the APA. The primary initial purpose of the group was mutual support, where gay and lesbian psychiatrists in small group discussions shared their experience of discrimination in medical school and residency, the pain that the professional necessity for closetedness was causing, and their concerns for proper mental health care of gays and lesbians.

The purposes of the organization have expanded distinctly beyond mutual support alone, and now encompass a range of public activist stances of importance to the lesbian and gay community: foster parenting; proper treatment of AIDS patients; immigration, the Military, Civil Rights, etc. In 1985, an affiliation is being established with the American Association of Physicians for Human Rights, to more effectively address these issues. Yet the issue of mutual support must continue to be central.

The ranks of the organization have been psychologically devastated by AIDS deaths and debilitating of members, loved ones, family, and patient's; and a forum for the grieving process will be set up at next year's convention in Washington, D.C. The final business meeting in Dallas contained a moment of recognition for all members touched by the AIDS heartbreak.

In the words of the new president, Bob Cabaj, M.D., "We are ready to move forward from being just a force within the APA to being a National influence, to continue the social support function, and to have fun. We've gone beyond battling just to be accepted. What a great change from being 'diseased people' to being people with power! These are our issues: a fight to get the best care for people with AIDS; a redefinition of ego-dystonic homosexuality. My own major interest is alcoholism, which in the long run is more fatal and affects many more in the gay community than does AIDS."
We will cooperate with legal and political groups on a national level. We hope to create a package teaching program that we can take on the road to residents and psychiatrists. We hope to develop a literature review board to address articles on gay and lesbian issues prior to and following publication in APA and other journals; the purpose will be to pinpoint and protest such literature when it is homophobic. We will collaborate with the American Association of Physicians for Human Rights to develop an educational program on mental health issues in the treatment of people with AIDS and their families.

The closing public, official act of the group at this convention was the drafting and sending of an official letter to the Governor of Massachusetts presenting the psychiatric perspective justifying the fitness of gays and lesbians to be foster parents. (It should be noted that the couple at the center of this Boston area controversy were also supported by Rev. Eugene Pickett, outgoing president of the Unitarian Universalist Association. The Unitarian Universalist Denominational Office of Lesbian and Gay Concerns has produced a sourcebook on the David Jean/Donald Babets case, which is a shocking illustration of rampant homophobia in what was thought to be the most liberal State in the Union).

The organization changed its name to the Association of Lesbian and Gay Psychiatrists (ALGP) this year to eliminate the word caucus and thus avoid confusion with the Caucus of Homosexuality-Identified Psychiatrists (CHIP). CHIP is an integral voting component of the APA. Recognized by the APA in 1982 CHIP has minority status along with the various caucuses for Women, Black, Asian, Hispanic, and American Indian Psychiatrists. A caucus vote is equivalent to a vote by a district, such as the Georgia Association of Psychiatrists.

Other Significant Convention Presentations:

Reactions of Mental Health Care Workers to Patients with AIDS:

Two separate symposia and a videotape session dealt with this issue. The following will attempt to summarize a topic dealt with in great detail: 74% of medical workers get most of their knowledge on AIDS from sensationalized media: newspapers and TV. As a result, only 7% of health care workers surveyed just over a year ago felt they would not catch AIDS from treating AIDS patients. Fear of already being contaminated has caused stress. Extreme reactions have produced such homophobic and fearful groups as the 36 Doctors Against AIDS in Dallas. Written and videotape studies were conducted in depth of a mental health unit at the Payne Whitney Institute, where a patient who also had AIDS was admitted to a psychiatric ward for six weeks of psychiatric treatment.

The night and the day unit chiefs were the most remote from the patient, a 33 year old commercial artist. They were both concerned that he would die in the unit, and thus create stress for the other psychiatric patients. "We couldn't help him much psychiatrically or medically." They felt he should be on a medical unit.

The psychiatric resident, the primary therapist, was initially fascinated, but, feeling pressure to discharge him, he became, after two weeks, hesitant about meeting him privately.

The assistant head nurse: "I shook hands with him when I admitted him because I didn't want him to think I would avoid him. Specific problems were described at staff meetings - whether he should eat in the dining room with the others. Whether people needed to wear gloves. It was not required except when dealing with urine, blood or stool. But many continued to wear gloves even to take temperatures. The staff was told they were more dangerous to him - for infection - than he was to them. Many used that as an excuse not to enter his room to read his vital signs."

The senior staff nurse initially tried to keep the patient at arms length. Then she tried to compensate by touching him when she was in his presence so as to make him feel she was treating him normally, naturally. But then she got a bump on her neck. She showed it to her supervisor who looked at it, but would not touch it, and who advised her to seek medical advice. Her doctor told her that she could not possibly have contracted AIDS and that the bump was not a symptom. She had a two year old daughter, which
had sparked her anxiety. Even with her physicians assurance, she never felt the same again toward the patient and never got close to him.

The psychiatric social worker stated: "Once he coughed or sneezed into a tissue, then left the tissue on my windowsill before the session was over. I was terrified.... I remember his being vague and evasive in our session. I usually am confrontational, but I colluded with him because I was afraid. I didn't want to confront the issue myself. He got short shrift in terms of involvement with other patients. Whether he was afraid of being infected by other patients or of infecting others, he stayed in his room. He was a loner. Unlike the usual practice, the staff made no effort to bring him out."

The transitional treatment/day-care/aftercare program representative: "I felt the whole staff was acting differently than with other patients. Many were interested in discharging him."

The night mental health aide (white male): "I was afraid I might get something from his sweat. I felt afraid to take his blood sample. I refused to take a stool specimen from him. A nurse finally did, but she put gloves on. I didn't have gloves."

Day mental health aide (black female): "I wore gloves for everything. I stood to talk to him - I didn't want to sit on his chair and get his disease. I got angry with him. He was a goodlooking man - why did he do this to himself? If he wasn't homosexual, he wouldn't have gotten AIDS. I was relieved when he left. But I gave him good care."

Several months after discharge from the psychiatric unit, the patient was readmitted to a medical unit where he died from opportunistic diseases.

In an attempt to quantify homophobic in a large teaching hospital a survey was conducted of 91 physicians and 261 nurses at a large urban teaching hospital. The physicians were predominantly Jewish, the nurses predominantly Catholic; 37 MD's (41%) and 91 RN's (35%) responded. 30% of the MD's and 32% of the RN's felt more negatively about homosexuals since they had become aware of AIDS. Those who did respond had a relatively low media dependence. Those scoring low on a quantified homophobia scale were affected by having a friend or relative they knew was gay. Women who had a colleague they knew was gay had less homophobia then women who did not. This, however, was not the case with males.

In the initial hysteria of media sensationalism on AIDS, many hospital workers have given vent to their homophobia by referring to their AIDS patients as carriers of the gay plague, as WOGS - cursed by the Wrath of God, and as SQWIDS - Sick Queers with Immune Deficiency Syndrome. But there is hope. A third study was conducted at another New York hospital of 50 AIDS patients, 50 lymphadenopathy syndrome patients, and 50 gay and bisexual patients without AIDS or lymphadenopathy. There was a low incidence of perceived discrimination by all of the above groups. Behind this finding was a reason: a strong, enforced practice of nondiscriminatory policy by the hospital, supported by regular follow-up educational programs for staff at all levels—down to plumbers and other maintenance workers and volunteers. In addition, the experience of working with AIDS patients has brought staff through a learning process.

Dr. Stuart Nichols, M.D., past president of ALGP (CGLBMAPA) in reviewing the above studies, emphasized that the primary care physician for an AIDS patient finds that he or she is the one attacked by other health care workers. Medical workers have filed union grievances to enforce their refusal to care for AIDS patients. "The hospital treating the AIDS patient must have a strong, nondiscriminatory, consistently applied policy. At a hospital with which I am affiliated, a number of people with AIDS were receiving methadone. Nurses who refused to administer the methadone were referred to the administrative policy: unless you can provide a medical reason for refusing, you are not following orders and are subject to being fired for insubordination. Some went to the union, but the hospital administration stood firm."

A follow-up study was conducted one year later at the Payne Whitney Clinic psychiatric ward unit. At that point a pre-AIDS patient was admitted for psychiatric reasons. While there had been less than average staff involvement with,
even avoidance of, the AIDS patient of the prior year, there turned out to be average therapeutic involvement with the current pre-AIDS patient. A trained staff can make a dramatic change in attitude and treatment, and can be a force for influencing new staff. Despite this, significant portions of the old and new staff continued to feel unsafe in the presence of the pre-AIDS patient. This anxiety is likely to remain as long as the complete knowledge about and definitive medical treatments for AIDS are lacking.

WORKSHOP - SPONSORED BY THE APA COMMITTEE ON GAY, LESBIAN, AND BISEXUAL ISSUES

THREE PRESENTATIONS: OVERCOMING STIGMA: HOMOSEXUALITY AND PSYCHIATRY.

1. Arthur T. Myers, M.D., Vice Chairman, Dept. of Psychiatry, Mount Sinai Hospital School of Medicine, Past President, District Branch. As a supportive straight, Dr. Myers presented case studies of gay psychiatrists and residents at Mt. Sinai and their various degrees of success in overcoming stigma. One case is here-with excerpted:

"I am Training Director at Mount Sinai. Recently a candidate applied to us for a residency. Several interviewers had written up reports identifying the applicant's 'sexual ambiguity.' (a euphemistic label for homosexual). We recruiters ignored this because his credentials were otherwise impeccable. He had been to the best medical school in America and had magnificent letters of recommendation.

"We took in 12 interns. He was #8 on the list. When we went to give the boards, among those administering them were faculty members from his medical school. One came up to me and told me that even though his credentials were impeccable, Mt. Sinai should not take him -- because he's gay. I was impressed by that faculty member's lack of fact. If he could not write that down on his record, if it could not impact on whether or not he recommended this candidate publicly - then he ought not to say it privately. If it can't legitimately be put on his record, then it cannot legitimately be an issue.

"Clearly gayness is an issue for the vast majority of interviewers. Candidates are rated for residency on a five point scale: 1 - Friend might get a one, 2 is a fine candidate, 3 is passable, 4 is ok, and 5 is a black ball. I think most interviewers do not let gayness affect the numerical scale rating, but they expect that I as the final selector will read between the lines and do the exclusion.

"Well, we took this particular resident. He is now third from the top at Mt. Sinai. But there is another dimension to his story. He has gone through his residency in the closet; he's never been able to acknowledge his homosexuality to me. Of course, he had good reason to suspect the faculty members at his previous medical school."

2. Dr. Marshall Forstein, M.D., Instructor of Psychiatry, Harvard University traced his own development as a gay person and as a psychiatrist. He identified the following as training issues for gay and lesbian psychiatric residents: (a) homophobic supervisors, (b) the continued use of outdated homophobic training packages on homosexuality by such as Charles Socarides, (c) reactions to homosexuality by nongay residents, (d) the necessity for self-education on the subject of homosexuality, (e) dealing with one's own homophobia, (f) the desire not to be treated as a spokesperson for gays and lesbians.

3. Dr. Jeanne Spurlock, Deputy Medical Director; Member APA Committee on Gay, Lesbian and Bisexual Issues; Faculty, Howard University An Overview of Stigmatization.

"There are two reactions to stigmatization: evasion or confrontation. Evasion takes 5 forms: (1) succumbing to shame, (2) changing one's identification, (3) passing or covering (4) group alignment. Evasion may seem to be an appropriate reaction to the current onslaught of Reagan Administration spokespersons. Patrick Buchanan, a Reagan speechwriter has stated: 'The poor homosexual. He fights war against nature; and now nature has declared war against him.' Margaret Heckler says: 'We must do something about AIDS as it comes to affect the general (heterosexual) community.'
Gays are expendable? We see the political use of AIDS on the rise to justify renewed discrimination.

"In the APA have been formed instruments for confrontation. A Committee on the Psychiatric Aspects of AIDS has been formed. We will enter negotiation with the U. S. Secretary for Health and Human Services.

"Through the Committees on Psychiatry and the Law and Gay, Lesbian, and Bisexual Issues, the APA will seek an audience with the Attorney General. The Public Health Service now holds that PHS psychiatrists must legally certify self-declared homosexuals seeking to enter the county, as such, as part of their jobs. APA has issued a statement saying that psychiatrists should not be involved in the process of questioning of immigrants on sexual orientation.

"We will negotiate with the military on the issue of confidentiality between service person patient and psychiatrist."

(Jim Krajewski, M.D., member of CHIP elaborated on Military issues: "In APA component committee meetings, the Committee on the Abuse and Misuse of Psychiatry held that it is an abuse of psychiatry for a psychiatrist to evaluate a service person for discharge solely on the basis of sexual orientation. The APA Committee on the Military rejected this, stating such evaluations are necessary to secure benefits. Yet, such psychiatric evaluations are not used for service persons being discharged for other reasons.......With regard to confidentiality; the Military holds that military psychiatrists must report any homosexuality revealed to them by Military patients. This is a violation of professional confidentiality, especially since homosexuality is not an illness. I tried to get the Committee on a base to reject military recruitment at APA conventions. The committee felt that negotiations would be better at this point. I may bring up a recruitment boycott again next year if no progress is made through negotiation by that time."

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- **WEDNESDAY, AUGUST 21, 1985; 8:00 p.m.**
  Pot Luck Dinner. Put into practice the inspiration provided by Bill Cutler. Socializing and program planning meeting.

- **THURSDAY, SEPTEMBER 12, 1985, 8:00 p.m.**
  Program: Lesbian Nuns. A discussion of the book and the subject. Coordinated by Don Young. As we enter September, regular meetings are changed from Wednesdays to the second and fourth Thursdays of each month.

ACTIVITIES SINCE THE LAST NEWSLETTER

**THURSDAY, June 12, 1985, 8:00 p.m.** UULGC
Program: An Account of the American Psychiatric Association Convention held in Dallas, Texas, May 18-24, 1985: Activities of the Caucus of Homosexually Identified Psychiatrists (CHIP) and of the Association of Lesbian and Gay Psychiatrists (ALGP) and An Update on psychiatrists, lesbians, and gays.
Presenter: Peter J. Bryg; Discussant: Dr. Edward O. Nix, M.D.

In 1973 the APA convention removed from its diagnostic manual the definition of homosexuality as in and of itself a disease to be treated and "cured." Since that time, however, the manual has retained the term ego dystonic homosexuality: a supposed condition in which the patient has such problems with his/her sexual orientation that the treating physician seeks to work with the patient to come to terms with that orientation. While in advance, this definition gives the homophobic psychiatrist, the option of seeking to "change" the patient's sexual orientation.

Following the change in definition, informal gatherings for mutual support by gay and lesbian psychiatrists at the yearly APA convention became more and more populous and active. In 1978 these gatherings crystallized at the Atlanta APA Convention as the Caucus of Gay, Lesbian, and Bisexual Members of the APA. The primary initial purpose of the group was mutual support, where gay and lesbian psychiatrists in small group discussions shared their experience of discrimination in medical school and residency, the pain that the professional necessity for closetedness was causing, and their concerns for proper mental health care of gays and lesbians. The purposes of the organization have expanded distinctly beyond mutual support alone, and now encompass a range of public activist stances of importance to the lesbian and gay community: foster parenting; proper treatment of AIDS patients; immigration, the Military, Civil Rights, etc. In 1985, an affiliation is being established with the American Association of Physicians for Human Rights, to more effectively address these issues. Yet the issue of mutual support must continue to be central.

The ranks of the organization have been psychologically devastated by AIDS deaths and debilitating of members, loved ones, family, and patient's; and a forum for the grieving process will be set up at next year's convention in Washington, D.C. The final business meeting in Dallas contained a moment of recognition for all members touched by the AIDS heartbreak.

In the words of the new president, Bob Cabaj, M.D., "We are ready to move forward from being just a force within the APA to being a National influence, to continue the social support function, and to have fun. We've gone beyond battling just to be accepted. What a great change from being 'diseased people' to being people with power! These are our issues: a fight to get the best care for people with AIDS; a redefinition of ego-dystonic homosexuality. My own major interest is alcoholism, which in the long run is more fatal and affects many more in the gay community than does AIDS."
We will cooperate with legal and political groups on a national level. We hope to create a package teaching program that we can take on the road to residents and psychiatrists. We hope to develop a literature review board to address articles on gay and lesbian issues prior to and following publication in APA and other journals; the purpose will be to pinpoint and protest such literature when it is homophobic. We will collaborate with the American Association of Physicians for Human Rights to develop an educational program on mental health issues in the treatment of people with AIDS and their families.

The closing public official act of the group at this convention was the drafting and sending of an official letter to the Governor of Massachusetts presenting the psychiatric perspective justifying the fitness of gays and lesbians to be foster parents. (It should be noted that the couple at the center of this Boston area controversy were also supported by Rev. Eugene Pickett, outgoing president of the Unitarian Universalist Association. The Unitarian Universalist Denominational Office of Lesbian and Gay Concerns has produced a sourcebook on the David Jean/Donald Babets case, which is a shocking illustration of rampant homophobia in what was thought to be the most liberal State in the Union).

The organization changed its name to the Association of Lesbian and Gay Psychiatrists (ALGP) this year to eliminate the word caucus and thus avoid confusion with the Caucus of Homosexuality-Identified Psychiatrists (CHIP). CHIP is an integral voting component of the APA. Recognized by the APA in 1982, CHIP has minority status along with the various caucuses for Women, Black, Asian, Hispanic, and American Indian Psychiatrists. A caucus vote is equivalent to a vote by a district, such as the Georgia Association of Psychiatrists.

Other Significant Convention Presentations:
Reactions of Mental Health Care Workers to Patients with AIDS:

Two separate symposia and a videotape session dealt with this issue. The following will attempt to summarize a topic dealt with in great detail: 74% of medical workers get most of their knowledge on AIDS from sensationalized media: newspapers and TV. As a result, only 7% of health care workers surveyed just over a year ago felt they would not catch AIDS from treating AIDS patients. Fear of already being contaminated has caused stress. Extreme reactions have produced such homophobic and fearful groups as the 36 Doctors Against AIDS in Dallas. Written and videotape studies were conducted in depth of a mental health unit at the Payne Whitney Institute, where a patient who also had AIDS was admitted to a psychiatric ward for six weeks of psychiatric treatment.

The night and the day unit chiefs were the most remote from the patient, a 33 year old commercial artist. They were both concerned that he would die in the unit, and thus create stress for the other psychiatric patients. "We couldn't help him much psychologically or medically." They felt he should be on a medical unit.

The psychiatric resident, the primary therapist, was initially fascinated, but, feeling pressure to discharge him, he became, after two weeks, hesitant about meeting him privately.

The assistant head nurse: "I shook hands with him when I admitted him because I didn't want him to think I would avoid him. Specific problems were described at staff meetings - whether he should eat in the dining room with the others. Whether people needed to wear gloves. It was not required except when dealing with urine, blood or stool. But many continued to wear gloves even to take temperatures. The staff was told they were more dangerous to him - for infection - than he was to them. Many used that as an excuse not to enter his room to read his vital signs."

The senior staff nurse initially tried to keep the patient at arms length. Then she tried to compensate by touching him when she was in his presence so as to make him feel she was treating him normally, naturally. But then she got a bump on her neck. She showed it to her supervisor who looked at it, but would not touch it, and who advised her to seek medical advice. Her doctor told her that she could not possibly have contracted AIDS and that the bump was not a symptom. She had a two year old daughter, which
had sparked her anxiety. Even with her physician's assurance, she never kept the same again toward the patient and never got close to him.

The psychiatric social worker stated: "Once he coughed or sneezed into a tissue, then left the tissue on my windowsill before the session was over. I was terrified.... I remember his being vague and evasive in our session. I usually am confrontational, but I colluded with him because I was afraid. I didn't want to confront the issue myself. He got short shrift in terms of involvement with other patients. Whether he was afraid of being infected by other patients or of infecting others, he stayed in his room. He was a loner. Unlike the usual practice, the staff made no effort to bring him out."

The transitional treatment/day-care/aftercare program representative: "I felt the whole staff was acting differently than with other patients. Many were interested in discharging him."

The night mental health aide (white male): "I was afraid I might get something from his sweat. I felt afraid to take his blood sample. I refused to take a stool specimen from him. A nurse finally did, but she put gloves on. I didn't have gloves."

Day mental health aide (black female): "I wore gloves for everything. I stood to talk to him - I didn't want to sit on his chair and get his disease. I got angry with him. He was a goodlooking man - why did he do this to himself? If he wasn't homosexual, he wouldn't have gotten AIDS. I was relieved when he left. But I gave him good care."

Several months after discharge from the psychiatric unit, the patient was readmitted to a medical unit where he died from opportunistic diseases.

In an attempt to quantify homophobic in a large teaching hospital a survey was conducted of 91 physicians and 261 nurses at a large urban teaching hospital. The physicians were predominantly Jewish, the nurses predominantly Catholic; 37 MD's (41%) and 91 RN's (35%) responded. 30% of the MD's and 32% of the RN's felt more negatively about homosexuals since they had become aware of AIDS. Those who did respond had a relatively low media dependence. Those scoring low on a quantified homophobia scale were affected by having a friend or relative they knew was gay. Women who had a colleague they knew was gay had less homophobia than women who did not. This, however, was not the case with males.

In the initial hysteria of media sensationalism on AIDS, many hospital workers have given vent to their homophobia by referring to their AIDS patients as carriers of the gay plague, as WOCS - cursed by the Wrath of God, and as SQWIDS - Sick Queers with Immune Deficiency Syndrome. But there is hope. A third study was conducted at another New York hospital of 50 AIDS patients, 50 lymphadenopathy syndrome patients, and 50 gay and bisexual patients without AIDS or lymphadenopathy. There was a low incidence of perceived discrimination by all of the above groups. Behind this finding was a reason: a strong, enforced practice of nondiscriminatory policy by the hospital, supported by regular follow-up educational programs for staff at all levels - down to plumbers and other maintenance workers and volunteers. In addition, the experience of working with AIDS patients has brought staff through a learning process.

Dr. Stuart Nichols, M.D., past president of ALGP (CGLBMAPA) in reviewing the above studies, emphasized that the primary care physician for an AIDS patient finds that he or she is the one attacked by other health care workers. Medical workers have filed union grievances to enforce their refusal to care for AIDS patients. "The hospital treating the AIDS patient must have a strong, nondiscriminatory, consistently applied policy. At a hospital with which I am affiliated, a number of people with AIDS were receiving methadone. Nurses who refused to administer the methadone were referred to the administrative policy: unless you can provide a medical reason for refusing, you are subject to being fired for insubordination. Some went to the union, but the hospital administration stood firm."

A follow-up study was conducted one year later at the Payne Whitney Clinic psychiatric ward unit. At that point a pre-AIDS patient was admitted for psychiatric reasons. While there had been less than average staff involvement with,
even avoidance of, the AIDS patient of the pryor year, there turned out to be average therapeutic involvement with the current pre-AIDS patient. A trained staff can make a dramatic change in attitude and treatment, and can be a force for influencing new staff. Despite this, significant portions of the old and new staff continued to feel unsafe in the presence of the pre-AIDS patient. This anxiety is likely to remain as long as the complete knowledge about and definitive medical treatments for AIDS are lacking.

WORKSHOP - SPONSORED BY THE APA COMMITTEE ON GAY, LESBIAN, AND BISEXUAL ISSUES
THREE PRESENTATIONS: OVERCOMING STIGMA: HOMOSEXUALITY AND PSYCHIATRY.
1. Arthur T. Myerson, H.D., Vice Chairman, Dept. of Psychiatry, Mount Sinai Hospital School of Medicine, Past President, District Branch. As a supportive straight, Dr. Myerson presented case studies of gay psychiatrists and residents at Mt. Sinai and their various degrees of success in overcoming stigma. One case is here-with excerpted:

"I am Training Director at Mount Sinai. Recently a candidate applied to us for a residency. Several interviewers had written up reports identifying the applicant's 'sexual ambiguity.' (a euphemistic label for homosexual). We recruiters ignored this because his credentials were otherwise impeccable. He had been to the best medical school in America and had magnificent letters of recommendation.

"We took in 12 interns. He was #8 on the list. When we went to give the boards, among those administering them were faculty members from his medical school. One came up to me and told me that even though his credentials were impeccable, Mt. Sinai should not take him -- because he's gay. I was impressed by that faculty member's lack of fact. If he could not write that down on his record, if it could not impact on whether or not he recommended this candidate publicly - then he ought not to say it privately. If it can't legitimately be put on his record, then it cannot legitimately be an issue.

"Clearly gayness is an issue for the vast majority of interviewers. Candidates are rated for residency on a five point scale: 1 - Friend might get a one, 2 is a fine candidate, 3 is passable, 4 is ok, and 5 is a black ball. I think most interviewers do not let gayness affect the numerical scale rating, but they expect that I as the final selector will read between the lines and do the exclusion.

"Well, we took this particular resident. He is now third from the top at Mt. Sinai. But there is another dimension to his story. He has gone through his residency in the closet; he's never been able to acknowledge his homosexuality to me. Of course, he had good reason to suspect the faculty members at his previous medical school."

2. Dr. Marshall Forstein, M.D., Instructor of Psychiatry, Harvard University traced his own development as a gay person and as a psychiatrist. He identified the following as training issues for gay and lesbian psychiatric residents: (a) homophobic supervisors, (b) the continued use of outdated homophobic training packages on homosexuality by such as Charles Socarides, (c) reactions to homosexuality by nongay residents, (d) the necessity for self education on the subject of homosexuality, (e) dealing with one's own homophobia, (f) the desire not to be treated as a spokesperson for gays and lesbians.

3. Dr. Jeanne Spurlock, Deputy Medical Director; Member APA Committee on Gay, Lesbian and Bisexual Issues; Faculty, Howard University An Overview of Stigmatization.

"There are two reactions to stigmatization: evasion or confrontation. Evasion takes 5 forms: (1) succumbing to shame, (2) changing one's identification, (3) passing or covering (4) group alignment. Evasion may seem to be an appropriate reaction to the current onslaught of Reagan Administration spokespersons. Patrick Buchanan, a Reagan speechwriter has stated: 'The poor homosexual. He fights war against nature; and now nature has declared war against him.' Margaret Heckler says: 'We must do something about AIDS as it comes to affect the general (heterosexual) community.'
Gays are expendable? We see the political use of AIDS on the rise to justify renewed discrimination.

"In the APA have been formed instruments for confrontation. A Committee on the Psychiatric Aspects of AIDS has been formed. We will enter negotiation with the U.S. Secretary for Health and Human Services.

"Through the Committees on Psychiatry and the Law and Gay, Lesbian, and Bisexual Issues, the APA will seek an audience with the Attorney General. The Public Health Service now holds that PHS psychiatrists must legally certify self-declared homosexuals seeking to enter the county, as such, as part of their jobs. APA has issued a statement saying that psychiatrists should not be involved in the process of questioning of immigrants on sexual orientation.

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  "Dining Out In Atlanta," an evening with Bill Cutler, noted Atlanta Food, restaurant and wine critic.

ACTIVITIES SINCE THE LAST NEWSLETTER

- **WEDNESDAY, June 12, 1985, 8:00 p.m.**

The full report will appear in the August Newsletter. Space limitations of necessity confine this issue to featuring the vibrant activities of the Unitarian-Universalist Association 1985 General Assembly activities held in Atlanta.

Our thanks to Judy and Suzanne who served as hosts to a convention visit during this period.

WEEK OF JUNE 16-22, 1985, ATLANTA, GEORGIA
24th ANNUAL GENERAL ASSEMBLY UNITARIAN-UNIVERSALIST ASSOCIATION.

The entire convention was a high. The following are pertinent highlights.

Tuesday, June 18, 1985, 7:00 - 8:30 p.m. A Service of Christian Thanksgiving by the U.U. Christian Fellowship. An overwhelming experience for UUCA members. The homily was presented by David Rankin, former senior Minister of UUCA. David's subject was Lyle Jordan, Founding Member in 1978 of the Atlanta UU Gay Caucus, now UULGC. David's comments on Lyle are here paraphrased:

"Lyle Jordan came to UUCA from Iowa. He became involved in the hospice movement and in action against the death penalty. His greatest concern was for stray people. He was an easy touch for food and money. He gave away almost everything he earned. He visited the prisons."

"I met with Lyle once a month for a period of two years. Lyle was a 'bleeding-heart liberal' but not in the abstract. He was struck by the life and teachings of Jesus. His life was conscious attempt to imitate the Prophet but without any hint of a Messiah complex. He was a quiet person, so that fewer than ten people in the Church knew of his charitable activities."

"One day he called about a young man just released from prison. Lyle was feeding and sheltering this guest, a drug addict who refused to work, who had no interest in education. Lyle asked me to talk to him. The young man was tall, rawboned, suspicious. He had spent most of his life in institutions. By the close of the meeting he appeared receptive, ready to seek employment and to begin pulling himself together."

"On his next visit Lyle was tired, depressed. The guest was making no effort to seek work, was not progressing. I suggested to Lyle that he abandon the project. Lyle said: 'I wonder what Jesus would have done?'"

Continuation

"I said, 'Lyle, you can't care for all the strays of the world? I argued for moderation.' Lyle responded, 'I must do more than merely believe something. I must live my beliefs.'

"What happens when a person takes living his faith seriously?" Lyle posed a critical dilemma. Should we come to the aid of everyone? Are there limits?

"These are large questions. Jesus, in the parable of the Good Samaritan, tells us that neighbors are everyone in distress. Jesus proclaims a universal love, with no strings attached."

"Today, most Christians pay little attention to the radical demands of the faith. For Christ, for the radical Christian, faith is found in the ethics, not in creeds and dogmas. Not in being born again. Not in repenting. But in doing, Go and do thou likewise."

"It wasn't easy for Lyle. He was not brave or decisive. Yet he could not compromise his ethics."

"There is a final episode: Lyle's guest was resorting to threats of violence. I offered to call the police to force an eviction. Lyle said, 'Maybe I can work it out.'" "I never saw Lyle again."

"Ten days later, I received a call from a police detective. Lyle had been beaten to death with a hammer. His car and valuables were gone. The guest was later found in North Carolina. He was sentenced to life imprisonment -- the very fate from which Lyle had tried to save him."

"As a minister, I can only preach what I am willing to do. And that is only a meagre portion of the Gospel. In Jesus' tale of the Good Samaritan, the priest and the lawyer are like ourselves."

"Occasionally a Lyle appears. Such radical Christians are disruptive. Whether their names are Peter, or Clare, or Martin, or Lyle, we need their example -- an example that pulls us out of ourselves and calls us to increase our efforts."

"The story does not end here. I called Lyle's mother in Iowa, and she comforted me: 'I have such good memories of Lyle. He helped so many people. I'm going to be all right.' "And so will I."

"Today in Atlanta, I wanted to present to you a Unitarian-Universalist of the radical Christian tradition...Truly the Phoenix rises, and all good things end in happiness at last."
Being Ordinary, Realizing the Profound.  
Continuation

Confusion and dissension occurred. An intervention process transpired with a Unitarian-Universalist Association representative. The congregation overwhelmingly approved Lucy's ministry to them since her selection, but admitted that they would never have selected her in the first place had they known beforehand that she was lesbian. Through the process of intervention and discussion a wholesome peace has been made. All participants have grown, none will ever be the same.

As the Zen Nun in the parable could not be spiritually free until the bottom fell from her bucket, so we must, to be fully free, break the inner workings of our buckets, face and dissolve the walls of our own internalized homophobia, to release the profound and healing waters.

Lucy Hitchcock's nurturing charisma unified the assembled worshippers in an aura of individual and communal self-worth.

Rev. Rankin and Rev. Hitchcock both created and catalyzed worship experiences on the greatest depth and breadth on that radiant Tuesday evening.

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WEDNESDAY, June 19, 1985, 10:00 p.m. Party for General Assembly lesbians, gays and friends, held on the patio of The Bar on Peachtree Street and hosted by the Atlanta UULGC. Six Atlanta UULGCers provided chauffeur service from the Service of the Living Tradition held at the Martin Luther King Chapel in Morehouse College. MARTA handled the bulk of the transportation. Our thanks to Dennis, owner of The Bar, for the reserved area and the munchies.

THURSDAY, June 20, 1985 - A Vision of Oneness. 1985 Annual Meeting of Unitarian-Universalists for Lesbian and Gay Concerns 12:30 - 2:30 p.m.

The 1986 Conference of this denominational group will be held President's Weekend, February 14-16 at the San Diego, California Unitarian Church. The theme will be: Together in the Struggle. Tentative keynote speaker will be Joan Kahn-Schneider.

Rev. Kahn-Schneider was awarded the Skinner Sermon Award for 1984 given by the UUA to the preacher of the sermon which best expresses Unitarian-Universalism's social principles. The award was given for Joan's sermon Homophobia, delivered October 2, 1983 at the UU Church of Farmington Hills, Michigan. Homophobia, a brilliant sermon, has been printed, and can be ordered from UUA, 25 Beacon Street, Boston, MA 02108.

Judy Weinman presented a preliminary draft stating the mission of UULGC:
1. To actively work for the end of homophobia within the denomination through education and participation.
2. To provide support for lesbians and gays within the denomination by encouraging a sense of community both within and without.
3. To review existing resolutions of the UUA and to offer as necessary new or revised resolutions to raise consciousness and to speak to the needs of our community -- both the UUA Community and the UULGC Community within UUA.

Bylaws were passed but their passage and the discussion of other business was so constrained by time limitations, that feminist process had to be violated. In feminist process, all who wish to contribute are heard. One officer had a tantrum, several people who had done much work to prepare positions could not be heard out, and an atmosphere of railroad began to permeate the proceedings. Since the majority did not want to vote in ignorance, there was much talking of business, with the hope that solid achievements would emerge from the San Diego Conference. The feeling of frustration and divisiveness was so great the Judy Weinman, with the commanding quietness that goes with her profession of labor organizer-negotiator, assembled the group into a circle to join together for healing and reunification. Healing was effected with the singing of Shalom and of Holly Near's "We Are a Loving Gentle People, Singing, Singing For Our Lives."

During a break in the rushed business a mini concert was given by the Charismatic Tom Wilson Weinberg, noted composer and performer of songs dealing with the lesbian and gay experience. (Tom's latest work, The Ten Per Cent Revue is currently in performance in San Francisco).
Tom provided us with shocks of recognition by performing, We're Everywhere, I'm Flaunting It, and The Gay Name Game. His new song, We Love Children, Too is inspired by the Boston Foster Paternity Case. In this case, after a year of investigation and the approval of the mother, two brothers, age 20 months and three years were placed with a gay male couple. Media sensationalism caused their removal, and the formulation of a foster placement policy that now effectively bars gay and lesbian foster parents in Massachusetts. The couple, who attend the First Unitarian Church in Roxbury, have been and are being publicly supported by outgoing UUA President, Eugene Pickett, by Boston-area Unitarian Churches and fellowships, by the Association of Lesbian and Gay Psychiatrists, and by GLAD -(Gay and Lesbian Advocates and Defenders).

Later that evening Tom celebrated the 10th Anniversary of the UUA Office of Lesbian and Gay Concerns by performing the floor show for the Election Night General Assembly Dance. Tom said percentage-wise it was the largest straight audience he had yet performed for.

The meeting elected the previously nominated officers, as follows:
1. Co-coordinator: Rev. Barbara Peskin, Minister, UU Church of Oak Park, IL. Barb is a graduate of Starr King School for the Ministry and was called a year ago to Oak Park. Barb is the first openly lesbian minister settled within the denomination, where the congregation knew her orientation prior to calling her.
2. Treasurer: Ken Orton, Waltham, MA. Ken Orton (Secretary, and now Treasurer-Elect of UULGC): "There are many categories of gay and lesbian people who play leadership roles in UUA: Ministers, Beacon Press employees, District Leadership, Society Leadership, canvassers, musicians, lay people. All categories are vastly divergent in leadership style. But they have this commonality; they give of themselves to serve not only gays and lesbians, but the Unitarian-Universalist Community as a whole.
   "Rev. Barbara Peskin, our incoming UULGC Co-coordinator has said, a leader is not a boss, but a servant. This is my principle of operation. I serve the First and Second Church in Boston as Secretary to the Standing Committee, Head Canvasser. I announce radio broadcasts of church services, and hold many other functions. I have a need not to serve as a gay person first.
   "My style of leadership lends itself to my being a Secretary rather than a president. My partner, Bob and I lead an unthreatening, discrete lifestyle. Others watch Bob and me doing jobs for the Church. We fit into the mold that the larger congregation is used to. Gays and lesbians have something to learn from people who serve quietly. There is a great need for the truly courageous leaders, the Tom Wilson Weinbergs. But they also have need for us, the quiet people who work behind the scenes to consolidate their gains."
3. Secretary: Lisa Prestley, Toronto, Ont. Lisa is a full-time student preparing for a career in our ministry.

FRIDAY, June 21, 1985 Workshop 2:45 - 4:15 pm.
The Lavender Effect: Gays and Lesbians Transforming U-Uism. Tama Judd, Moderator. Statements of the four panelists are here excerpted:

Joe Norton: "I didn't even know the term homosexuality in college. I proposed and got married at age 27 and didn't come out until I was 48. At about that time I learned about the U-U Gay Caucus. I saw the first caucus exhibit at the UUA General Assembly held in Dallas. The table was turned over during the night. We've come a long way since then. (At the 1984 General Assembly, UUA's passed a resolution supporting and affirming those ministers who perform same sex ceremonies of union.) In my congregation there is a very conservative member who has gone through some changes. He's on the ministerial search committee, and he quizzes candidates to ensure that they will perform ceremonies of union."

Ken Orton: "There are many categories of gay and lesbian people who play leadership roles in UUA: Ministers, Beacon Press employees, District Leadership, Society Leadership, canvassers, musicians, lay people. All categories are vastly divergent in leadership style. But they have this commonality; they give of themselves to serve not only gays and lesbians, but the Unitarian-Universalist Community as a whole.
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   "My style of leadership lends itself to my being a Secretary rather than a president. My partner, Bob and I lead an unthreatening, discrete lifestyle. Others watch Bob and me doing jobs for the Church. We fit into the mold that the larger congregation is used to. Gays and lesbians have something to learn from people who serve quietly. There is a great need for the truly courageous leaders, the Tom Wilson Weinbergs. But they also have need for us, the quiet people who work behind the scenes to consolidate their gains."

Althera Gay: "Althera Gay is a pseudonym. I have a closet with windows. As a doctoral candidate, I will not sacrifice myself on the altar of public ignorance."
Althera Gay - Continuation

As one who lives in isolation, the effect of having in UUA an affiliate organization such as UULGC is overwhelming. I am so grateful for the original pioneers in the Caucus. The Veatch Foundation grant which partly funded the UULGC Houston Conference in March of this year, did much good. It made me feel whole."

Lisa Prestley (UULGC Secretary Elect). "In the Toronto Church I am a member of the Board of Trustees. I'm on the Worship Committee. I teach the About Your Sexuality course. I commend our congregation for including among the youth committee counselors one gay male and one lesbian (myself)."

From the floor, a middle-aged gentleman spoke: "I may be one of the only straights here. I work with gays and lesbians in my church. I have hired gays in my profession, and they have turned out to be my best employees. Yet ceremonies of union for gays and lesbians performed in our churches trouble me. Can you enlighten me?"

Ken Orton responded first: "I was one of the strongest speakers at the last General Assembly, and many said my eloquence was instrumental in helping to pass the resolution affirming ministers who perform ceremonies of union. Yet, Bob and I have not had one. Different couples have different needs."

Lisa Prestley: "My voice is going to crack when I speak. But if you could only be at a ceremony of union. If you could only see a couple celebrating with friends, family, community, their love for and commitment to each other. How that love radiates outward and affirms us all and binds us together makes us whole!"

Judy Weinman: "I want to tell you the story of how people come around. My partner and I ran the pledge drive for our congregation in Springfield, Illinois. To celebrate we held the pledge dinner in our social hall. The social hall, with its kitchen is rented to MCC. Well, one pledging couple did not attend. They had sent word out that they were afraid of catching AIDS. All night during the dinner, whenever they could diners came up to my partner and me to let us know how badly they were feeling over what that couple had done. The experience was a consciousness raiser for all of us, and brought the gay and straight components of the congregation even closer together than we had been before."

Rev. Judy Rickert: "I want to let you know how my life has been transformed by my gay congregation members. From performing ceremonies of union, I have been propelled from behind the scenes by my gay parishioners to bring about dialogue with the larger congregation. Since the church is in Little Rock, Arkansas, and my gay congregation members have to contend with the geographical homophobia, I have been forced to take a leadership position for them. But the experience has fostered my growth and expanded the horizons of the larger congregation."

FRIDAY, June 21, 1985: Workshop 4:30 - 6:00pm.

BEING UU AND LESBIAN OR GAY: WHERE WE'VE BEEN, WHAT WE'VE DONE, WHAT'S NEXT? A report of 10 years of experience as a pioneering denomination; a workshop on setting the course for the next steps. Presented by Rev. Bob Wheatley, Director, Office of Lesbian and Gay Concerns.

"There has been an atmosphere of commencement at this General Assembly, a challenge to grow, an opportunity to challenge the Far Right on a number of issues. The Far Right has chosen to manipulate the issue of homosexuality in a very selfish way.

"What has the Office accomplished?"

(Note: the Office of Lesbian and Gay Concerns is an integral part of the UUA Association headquarters structure. Unitarian-Universalists for Lesbian and Gay Concerns is a continental affiliate of UUA.)

"UUA reacted to the Stonewall riots of June 1969 within a year with the first resolution in support of Lesbian and Gay Concerns. The 1970 resolution is a general one opposing discrimination against homosexuals and bisexuals."

"In 1973 G.A. passed a resolution authorizing an Office of Gay Affairs (the name was soon changed to Concerns). The GA passed the resolutions, but the Board did very little about it. The Board doesn't have to act on every resolution passed by G.A. But these were difficult times financially for UUA—the time of the walkout. We had to get money from the Grants Panel."
In 1974 the Office began functioning without the real enthusiasm of the Board. Arbie Scott, a Methodist, was appointed without any input from lesbian or gay UU's. Thus she arrived unwelcomed and received very little cooperation. Arbie embarked on a program of support for major gay political issues in the U.S. But very little UU networking occurred during the first 2½ years.

In 1977 UUA passed a G.A. resolution on Gay Human Rights directly opposing the Save Our Children Movement of Anita Bryant. I was then on the Committee for Aging and applied for the vacant Gay Concerns job. We had a new president, Paul Carnes, and a New Board. The New Board put two jobs together: The Aging and the Gay/Lesbian Concerns. They asked me because I already had half the job, and they may have suspected I was gay.

The Board told me that my job was educational -- to get educational materials out. In 1978 I developed and sent out a questionnaire on Lesbian and Gay needs in UU Congregations. From there I branched out to a wide range of lesbian/gay concerns. It got me out of the closet. I developed a planning guide for services of holy union.

In March 1978 Bill Schulz (elected by G.A. 1985 as president of UUA) came on board as Director of Social Responsibility. He asked me what my agenda was. I didn't have any. Arbie had had a varied agenda. Bill asked me to do a paper on the theology of homosexuality. I went researching. There was nothing. UU's didn't even have a theology of sexuality. All we had was the educational kit developed in 1970, About Your Sexuality. I have not to this day produced that paper.

I went forth into other activities; in particular, activism on the State and local level for passing anti-discrimination laws.

In November 1977 I did my coming out sermon in the Arlington Street Church: On Being Homosexual. Lately, I'm talking about Homophobia. This has become my calling card sermon.

Over the years I have developed several conferences: at Norfolk; at SUUSI, where the first UU lesbian and gay concerns classes were held over a period of a week and a KILL THE QUEERS sign was put up by a SUUSI attendee; the Gay and Lesbians Affirmed (GALA) Conferences at Ferry Beach.

The Office has compiled a lending library of over 400 volumes. We completed the first study of elderly lesbian and gay people.

But: all other religious groups who do outstrip and outperform us as organizers of lesbians and gays. Correspondence is hard to handle because of the shortness of staff. I can only respond to those that have a sense of crisis, of urgency, of need. I have been asked to counsel, even though I am not a counselor. But the Office has to be open to talk, to affirm those hurting, to support youth, etc.

Over the years I have become a symbol, not because of myself personally, but because of my position. I have felt frustrated because of lack of time and staff.

During the early pioneering years, the coming-out experience dominated; we are coming to an end of this period. Now there is a new energy, a new generation whose self-acceptance doesn't require the lengthy coming-out process.

The most recent resolution of 1984 affirming ceremonies is union, which caps a decade of significant achievement in this denomination. UUA is tops. Apart from MCC, the United Church of Christ is the only other denomination supportive of sexual minorities. All other denominations on the official level range from nonsupport to condemnation of lesbians and gays.

MCC was rejected for membership by the National Council of Churches. UUA was also rejected by MCC several years before, but on a theological basis. We are not Trinitarian. MCC is very Trinitarian. MCC was rejected by NCC solely on a sexual orientation issue.

Back to the Office of Lesbian and Gay Concerns: Through all these 10 years mine has been a half-time job. The fact is what it is. Until recently there were concerted efforts by the UUA Board to close this Office down. Under Gene Pickett, that stress became much less.

The challenge today is less to the UUA denomination as such, than it is to lesbians and gays in their congregations - locally. The disease which plagues us all is homophobia -- gay, lesbian, and straight HOMOPHOBIA. On the denominational level, UUA is very libertarian. On the local level, pockets of homophobia keep congregations from calling competent but openly gay and lesbian ministers. Local congregations are also rife with heterosexism. Heterosexism carried to the extreme and into homophobia has produced the tragic Boston foster parent case.
"My current Office project is the Gay and Lesbian Affirmed Survey. We need to know to what extent congregations accept, include and affirm sexual minorities. What UU Ministers will perform ceremonies of union? We will develop lists. Presbyterians have More Light churches. Lutheran and United Church of Christ denominations have similar churches which affirm sexual minorities. We need to identify UU more light congregations."

"We will develop statements on the needs of sexual minorities in this denomination. This denomination has been positively reactive, in that it has responded positively to things we have asked for."

"With what can I network? How can that network improve? The last 2-3 years have seen a resurgence of the Caucus (Unitarian-Universalists for Lesbian and Gay Concerns). There has been UULGC reorganization. Now there are people I can talk to, specifically the UULGC Co-Coordinators. But expansion is necessary. Every UU District should have a Lesbian/Gay Concerns Coordinator. WE NEED HANDS!"

WEDNESDAY, June 26, 1985. Meeting Cancelled. The June 19 party at The Bar on Peachtree replaced the normally scheduled second meeting of the month.

We thank those who have sent in their subscriptions since the beginning of June and we look forward to hearing from more subscribers in July.

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AN INTERVIEW WITH LIZ McMaster

UULGC members and newsletter readers need to be made aware of how supportive this congregation has been not only to this organization, but to a whole range of lesbian and gay concerns. In addition to UULGC, UUCA provides a location for meetings of the following groups:

This article will feature the last named organization. Liz McMaster, a longtime member of UUCA is the proud mother of a daughter who happens to be a lesbian. As such, Liz has made several media presentations over the past few years, taking stances on TV and radio, interviewing on the Barkley Bradley and Tom Houck shows, etc. On several such occasions she was paired with Sharon Jeffries, who has a gay mother. After a few years of such public appearances, Liz made contact with Allan M. Yorker, a psychotherapist and Bill Gripp, President of the Atlanta Gay Center. Thereafter, Allan, from contacts in his practice, and Bill, from the Gay Hot Line, would refer to Liz as parents and relatives of gays and lesbians in need of support from people like themselves.

From one or two referrals at a time the referrals grew to 20. Liz and Sharon Jeffries joined forces to form and cochair a support group for these referrals in the fall of 1984. Families and Friends of Gays does consist primarily of mothers and fathers, but it also includes friends and other family relations of gays. The group is open to anyone who is concerned about his or her relationship to a gay or lesbian loved one, who, because of this has conflicted emotions to resolve, homophobia to overcome, etc.

Families and Friends of Gays meets the third Tuesday of each month at 7:30 p.m. at UUCA in Room 112-113. Liz feels good about the numerical growth of the group and about the internal growth of its members. Our purpose is getting together with others to see, that we are not alone, to share. Anybody's feelings are accepted. We've had outside speakers such as Bill Gripp. We've had a presentation from the National Group, FLAG (Families of Lesbians and Gays). But right now we don't want to be a chapter. We don't want to get really organized just yet. At some time in the future we might affiliate, but right now affiliation would take away from the purpose of the group.

We help members express and hopefully work through their problems. Several parents have relationships with their spouses such that they feel they can't tell them about their child. Some parents have concerns about genealogy: who will carry on the family? To whom can I leave my furniture?

Some gays have come to the group and have been extremely helpful. Some gays have come with their parents, but have been a resource for other parents there. It's often easier for parents to talk to other kids than to their own children. The members of this group have in many cases really grown. Some were initially afraid of the very name of the group. Now they are not.

Liz has been a member of UUCA since 1962. "I've gone through many changes. I did a lot of growing up. I came when I was a dippy housewife. I'm still dippy." For the past two years she has been a trainer on structural and employment issues for the National Alliance of Business.

The denomination continues to benefit from Liz's consultative and interpersonal relationship skills. At the MidSouth UUA conference this summer Liz will conduct a dialogue-conference on homophobia.
AN INTRODUCTION WITH LIZ McMASTER (Continued)

On June 7 she leaves Atlanta to serve at The Mountain in North Carolina as Summer Minister to Youth and Staff. Liz's goal is to be ordained a UUA Minister; toward that end, she heads to Cambridge in September to begin the three year Master of Divinity Program at Harvard.

Sharon Jeffries, proud daughter of a gay mother, a housewife and mother herself, and a school bus driver, will continue to co-chair Families and Friends of Gays. She can be reached at 979-3111. However, to continue meeting at UUCA, the group must, in Liz's absence, have another co-chair who is a UUCA member. A UUCA couple has been approached. We hope that one or both of them chooses to join with Sharon to continue the necessary work of the group, which plans to continue meeting during the summer and thereafter.

And we send our moral support with Liz, who has supported us so well and for so long.

A RESPONSE TO JOHN MICHAEL COOPER'S REVIEW; THE TIMES OF HARVEY MILK (April Newsletter)

Dear John Michael:

"I read your review and am anxious to see the Harvey Milk movie. I thought you might like to have the button I wore when Harvey ran for supervisor. He was a special person. Much love to you.

"Ginger Rankin"

(Ginger's husband, David Rankin, was our previous Senior Minister and prior to his Atlanta Ministry, served the Unitarian Universalist Congregation in San Francisco during the times of Harvey Milk. (The Rankins are on the newsletter mailing list.)

PROJECTED CALENDAR OF ATLANTA UULGC

WEDNESDAY, June 12, 1985, 8:00 p.m.

There will also be a business meeting to finalize plans for meeting with members of the Continental Unitarian-Universalists for Lesbian and Gay Concerns during the Unitarian-Universalist Association Annual General Assembly in Atlanta the following week.

Remember that during the summer months of June, July and August, the meeting day changes from Thursday to Wednesday.

WEDNESDAY, June 19, 1985, approximately 9:30 p.m. A gathering and meeting with members from UULGC groups across the country attending the UUA General Assembly in Atlanta. Place to be announced. It will follow the celebration of the Service of the Living Tradition, which all are invited to attend, at the Martin Luther King Chapel on the Morehouse College Campus. This party replaces the second June Meeting, which would normally have been held the following Wednesday, June 26. We will need as many volunteers as possible to chauffeur celebrants at the close of the service at the MLK Chapel to the festivities which will be held at a bar to be designated in Midtown.

WEDNESDAY, JULY 10, 1985, 8:00 p.m.
A Church in Conflict; presented by Reverend Quentin Hand, Professor of Pastoral Care, Candler Theological Seminary of Emory University, and former interim minister for the Metropolitan Community Church chapter now meeting on the premises of the Grant Park United Methodist Church.

WEDNESDAY, JULY 24, 1985, 8:00 p.m.
Regular UULGC Meeting. Program: Gay Trivia Game.

WEDNESDAY, AUGUST 14, 1985, 8:00 p.m.
"Dining out in Atlanta," an evening with Bill Cutler, noted Atlanta Food, restaurant and wine critic.

ACTIVITIES SINCE THE LAST NEWSLETTER

Friday, May 3, 1985, 8:00 p.m. Benefit for the Atlanta Gay Center: Performance by the Les Ballets Trockadero De Monte Carlo. The great fun was provided not only by the appearance of the bevy of ballerinos in tutus en pointe, but by the obvious understanding and mastery of their art and craft. The members of the Atlanta Ballet who sat behind us responded with
heartfelt enthusiastic shocks of recognition and bravas well deserved by the artists on stage at the Atlanta Civic Center.

WEDNESDAY, May 8, 1985, 7:30 p.m. UUCA Explorer Meeting: A presentation on Existentialism by Rev. Lanier Clance, Minister of the First Existentialist Church, Atlanta. Some words of wisdom which demand sharing by more than the ten explorers present: "Basically we are a series of projects in the world. That's what life is all about. Life is taking on a series of projects. The emphasis is on the taking up and performing of the projects, not on their outcome... Because you're bound to fail with some..... "We all operate differently. We all go through different rituals to arrive at the same thing. We must be granted our difference as a given. We must be allowed to find our own way."

"How life is lived is extremely important--How we can be together and have the maximum amount of freedom. --- Once I can acknowledge my own individuality, I can verify others in their individuality."

"Most existentialists have an optimistic core. There is room for changing. You don't have to be your label all your life. There is a religious dimension: I create human nature by the way I act. When I treat someone with dignity, I am creating the world."

"It is possible to find that other one-of-a-thousand to share the shock of recognition."

"It is important to die at the right time. Conversely, it's important to live. And you don't have to know everything to live. You know enough about life yourself to act. You can rely on yourself."

THURSDAY, May 9, 1985, 8:00 p.m. UULGC Meeting Genealogy: An impressive investigative search for roots was presented to an appreciative group of 11. A religious sect flees persecution from early nineteenth century Switzerland to find freedom in Tennessee, only to degenerate into splinter groups and religious fanaticism by 1960. But the glimmers of ethnic richness are pursued in this country, and tracked back to their fulness in the homeland, to be revealed by the genealogist to the descendants both of those who left and of those who remained.

On this evening most present signed a petition to be presented May 19, 1985 to the President and Congress by People With AIDS and AIDS Related Conditions. The petition seeks restoration and augmentation of the $10,000,000 cut from the Federal AIDS research budget and affirmation that AIDS will not be used as a political weapon to abuse the civil right of any American.

SUNDAY, May 12, 1985, 10:30 a.m.

An announcement was made at Sunday service concerning the People with AIDS petition mentioned above. Signatures were sought from the wider congregation. Don Young, UULGC Coordinator, manned the petition-signing table in the Social Hall after the service. 45 signatures were obtained this Sunday.

THURSDAY, May 23, 1985, 8:00 p.m. UULGC Meeting. A group of 9 had a lively and wide-ranging discussion of various issues connected with the subject of pornography. Several current legal developments and court cases were mentioned, and one of our members reported on the recent Men's Experience conference on pornography. One question of interest to everyone was distinguishing pornography and artistic erotic realism.

We thank those who have sent in their subscriptions since the beginning of May and we look forward to hearing from more subscribers in June.

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In the Atlanta production of Entertaining Mr. Sloane, UULGC members were surprised to discover that the role of Kath was portrayed by Pamela O’Conner, an actress who had talked to our group in December 1984 on behalf of Citizens Against Crime. She had delighted and enlightened the group with numerous tips about crime prevention. Yet in Orton’s mordant play she participates in a blatant act of criminal behavior.

The other three characters in the play are Kath’s brother, Ed, brought to marvellously sarcastic life by Jim Peck; their aged father, Kemp; and the young Mr. Sloane, whom both Kath and Ed find attractive but whom their father knows as a killer.

In the final act of the play, Sloane tells Ed, "You've got no principles." Ed responds defiantly that his concern about Sloan's welfare clearly demonstrates that he does, indeed, have principles. But the audience knows by now that Ed’s overriding principle is self-interest. His concern about Sloane is hardly humanitarian.

But the same can be said of all four members of the play. The father, Kemp, had encountered Sloane shortly after the young man had murdered his boss. But Kemp refused to go to the police for fear, he says, that "I might get my name in the papers." Kemp’s moral weakness has clearly been passed on to both his children—to his ultimate undoing.

Most pathetic of the whole sorry lot is Kath. Her life has been totally monopolized by her brother. When she became pregnant after an affair with Ed’s mate, Ed forced her to have the child put up for adoption. Now, in middle age, she lacks children or companionship of any sort. She picks up Sloane on the pretense of taking in a boarder. Then she seduces him and becomes pregnant in hopes of finally having a long-sought child of her own. But Ed’s domination has left her in a cruelly child-like state; she refers to her father as Dadda and regarding Sloane calls herself his "mama".

Amidst such overwhelming immorality, does one dare to seek a moral? Clearly, the author suggests that, eventually, people are apt to pay for their moral lapses. Further, Sloane and all the rest pay a high price to prevent loneliness. Indeed, it seems, this loneliness inevitably leads to such lapses, even extending to criminal behavior. The wit in Orton’s lines allows us to laugh, but we are left with the sad suggestion that there is no happy way out of this human morass.

--Russ Shannon
UULGC ACTIVITIES SINCE THE LAST NEWSLETTER.

THURSDAY, MARCH 28, 1985 PROGRAM: Safe Sex in 1985, presented by Dr. Stosh Ostrow, M.D., current chair of the Georgia Physicians for Human Rights, and a member of the Board of Directors of AID Atlanta.

Prior to the program UULGC Coordinator Don Young presented some business matters:

(a) The Atlanta Gay Center is in dire need of money. Its lease is about up. Bob Green, one of UUCA's trustees, has suggested that UULGC, as a subgroup of the Congregation's Social Concerns Council send a letter to the UUCA Board of Trustees requesting a money contribution to the Center. Don followed through.

(b) Don and George have been UULGC's representatives to the Metro Council. Don followed through with a Letter of Intent signaling UULGC's desire to continue being a member of this umbrella group.

(c) Don also wanted to impress us with the relevant theme of the 10th convention of the Here Today and Here to Stay: How to Get Us Through the Conservative 80's.

On that note Dr. Ostrow took up the theme of Getting Us Through 1985 with Safe Sexual Practices: "Despite the proliferation of AIDS, we need not deny our sexuality or give up sex. But there are risk reduction guidelines we should be aware of and follow: it is a matter of approaching sex with good common sense.

"Why do we need to know what we can do to take care of ourselves in Atlanta, in Georgia, in 1985? Well, for one thing, there is no cure for AIDS. Indications are that the incubation period spans 2-5, even 8 years. In the United States 8,597 narrowly defined cases of AIDS have been identified; of these there have been 4,145 deaths. In Georgia, current AIDS cases break down as follows:

<table>
<thead>
<tr>
<th>Risk Group</th>
<th>No. of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homosexual Males</td>
<td>81</td>
</tr>
<tr>
<td>IV Drug Users</td>
<td>12</td>
</tr>
<tr>
<td>Hemophiliacs</td>
<td>1</td>
</tr>
<tr>
<td>Haitian</td>
<td>1</td>
</tr>
<tr>
<td>Transfusion Recipient</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>102</td>
</tr>
</tbody>
</table>

In Atlanta the total population is 2,290,000; there are 741,000 adult males - 10% of these are gay, or 74,100; 25% of these are infected with the HTLV-III virus, or 18,525; 10% of that group, or 1,852 gay males will develop AIDS. (It should be noted that 25,000 drug abusers in Atlanta are also infected.)

"Let's look at the gay male community in Atlanta as a pyramid. At the top are 45 strictly-identified AIDS cases. Next are the almost 2,000 who will go on to develop AIDS. Next are the 18,525 infected with HTLV-III virus. Finally, at the base are 53,530 healthy gay males.

"It is to this healthy broad base of gay males in Atlanta that we must disseminate the principles of safe sex. AISD Atlanta has launched its campaign, P.S., I Love You: P.S.: PLAY SAFE." Dr. Ostrow passed out three brochures relating to this theme:

1. AIDS play safe information (AID Atlanta)
2. We've Got A Problem (AID Atlanta)

What are the strategies?

1. Reduce the number of your sex partners; Romance is in: promiscuity is out.

(Editor's Note: The April 3, 1985 issue of Medical Tribune suggests that AIDS arises out of promiscuous sex-period, and not out of gay promiscuous sex and/or sexual practices performed more by gays than by straights. In Zaire, it is being discovered that AIDS is proliferating among promiscuous heterosexual males and females, who have not engaged in anal sex, (for example.)
2. Use condoms. Times have changed since this was a behind the counter request item. In your supermarket you can find 40 different kinds. When you prefer a brand costing $20.00 a box you have motivation to experiment until you find a hopefully cheaper brand that you like.

There is a need to change the mindset that the use of a condom is a mechanical, antiseptic thing. Putting a condom on your partner, your partner putting a condom on you, can be an act of sharing, a moment of high intimacy, an act of love.

3. Do not use mind altering substances.

4. Use water based lubricants, which do not foster virus growth, as do oil-based lubricants. Use a container from which the lubricant is dispensed, as opposed to a container you have to reach into, and which thus exposes its remaining contents to contamination. Spermicidal and antiseptic lubricants have merit, and the Mariposa Foundation has developed a lubricant which appears promising.

"To sum up, do not give up your sexuality, but do play safe. Playing safe, when imaginatively approached is not mechanical. Playing safe can be part of, can foster eroticism, intimacy, and love."

At the conclusion of the Play Safe segment, Dr. Ostrow opened the floor to questions, which covered many different aspects of the AIDS crises. Excerpts follow:

1. Who gets AIDS? "People are now developing AIDS who are not in the risk groups heretofore identified, and which are shown in the Georgia Chart above." (An example is the heterosexual male and female proliferation now being charted in Zaire).

2. Can you get AIDS from saliva? "The HTRV-III virus is found in saliva. But the hypothesis is that AIDS is not spread through saliva. The hypothesis is that there would be many more AIDS cases if it were."

3. Is the Atlanta Community planning sufficiently for the 2,000 projected cases of AIDS in gay males? "Getting the word out is a problem. The gay press in Atlanta has a circulation of about only 5,000. That's not sufficient to get the message across. On the individual level, many persons without symptoms are infectious, and therefore spreaders. To relate to another disease, half the people who get hepatitis don't even know they have it.

4. What about the AIDS test? "There is no AIDS test. The test licensed by the U.S. Dept. of Health and Human Services as a political test designed to save Secretary Margaret Heckler's neck. I have said it before. The goal of the test is to protect the blood supply, not to diagnose and treat AIDS victims. It tests for the presence in your blood of an antibody to the HTLV-III virus -- this tells you nothing. We might contrast this with the Hepatitis B test, which tests for an antigen. Such a test confirms the presence of the actual disease in the person. We need a confirmatory test for AIDS and we don't have it yet.

"Also, the HTLV-III antibody test has a 7% positive/negative range. In most scientific communities that range is considered so poor that such a test would ordinarily be thrown out.

"The administration of this test is subject to abuse and has negative human rights implications. For example, the American Medical Association News reports that AMA is being approached by employers who want to use the test to screen out employees in day care centers, in the food industry, and so on."

5. Has the government been sufficiently responsive to the AIDS crisis? "A few hundred men got sick in a hotel in Philadelphia. All the medical resources of the government were brought to bear on Legionnaire's Disease. Massive federal medical resources were also focused on the toxic shock syndrome. With regard to AIDS, if a different population than one primarily gay were involved more total resources would have been brought to bear; instead there has been a cut in research.

"With regard to treatment, the interferon/interluken treatment has not proved very helpful. Drugs are being developed in France and in California. But for now, the only tool, the only preventive strategy we in this room have is Playing Safe."
The president of UUCA has been approached by one person who walked into the Safe Sex Program, but who left after one minute. (He was not included in the 14 mentioned above). Whether he is a member of UUCA or not we do not know. That person requested of the president that UUCA stop providing a place for NonUnitarian gays to meet. UULGC as a subgroup of the Social Concerns Council, is considered a recognized congregational group, although many UULGC members and attendees are not Unitarians. In addition, UUCA provides space for groups such as Gay Fathers, the Gay Alcoholics Anonymous Chapter, and Atlanta Couples United. Some provisions of space are through rental; some are free of charge.

This person expressed fear for UUCA children. "Are you afraid that they will be molested? Or recruited?"

"No, I'm afraid they'll catch AIDS."

He did not offer a medical opinion as to why the children would catch AIDS from Non-Unitarian gays but not from Unitarian gays on the premises.

The incident is a close-to-home example of the fears and ignorance surrounding the AIDS epidemic, and of how this crisis can be used to scapegoat gays, to deny this group full human rights, and to take away the rights already gained. Without vigilence this process can touch even this congregation, which has so far been a bastion of active support and advocacy of human rights for all.

Airing such incidents, combined with ongoing dialogue with the larger community, can, we hope calm the fears, cure the ignorance, and stop the scapegoating.

THURSDAY, APRIL 11, 1985. PROGRAMS:

A Meeting with Douglas Morgan Strong; Picture Me.

There was a confusion in scheduling. Doug Strong was to have been the program April 18, due to mistaken information as to when he would be in Atlanta. So this meeting of 16 was blessed with a double program.

Douglas Morgan Strong is the first Unitarian-Universalist Minister called to a congregation that knew he was gay beforehand. After serving the Unitarian Church in Augusta, Maine for five years, he resigned in February to pursue other goals.

In the April 15 issue of UU World, tribute was paid by Lois M. Reed for the public support given by Rev. Strong to the Bangor (Maine) Unitarian Church in its grief over the murder of Charles O. Howard, about to become a member. Charlie was thrown from a bridge to a death by drowning -- "simply because he was gay - queer bashing carried to the final extreme." The murderers were three teenagers, Charles Bane, 15, Shaun Mabry, 16, and William Ness, 17, who were released to the custody of their parents. Strangely, the Bangor Church, rather than the murderers, have been under public attack. Lois commented: "It is very painful to realize that with the exception of the Rev. Douglas Morgan Strong and the Rev. Robert Wheeley, no Unitarian Universalist Minister has publicly supported the Bangor Unitarian Church in its present stand."

Currently Doug Strong has two roles. (1) He is a member of the Planning Committee for the UUA General Assembly to be held in Atlanta the week of June 16. (2) He is cochair, with Carolyn McDay, of Unitarian-Universalists for Lesbian and Gay Concerns. (UULGC - the same acronym as this group).

"Each June the denomination holds an annual gathering of the clan. This year it will be held in Atlanta. There will be four or five events of interest to lesbians and gays:

1. During General Assembly, UUs for Lesbian and Gay Concerns will also hold its annual meeting. We are a continental group analogous to Dignity and Integrity. We will be promulgating a new set of bylaws. One change we hope to make is to change our cumbersome name. The most popular replacement for UULGC appears to be INTERWEAVE. The word conjures up many levels of interweaving: the interweaving of men and women, of gay and straight, the interweaving of our lives. Several local groups across the country will be represented in Atlanta.

2. Tuesday evening June 18 at 9:00 p.m. in the Peachtree Plaza Hotel, we will have a worship service conducted by Lucy Hitchcock. Rev. Hitchcock is the only UU Minister in the State of North Dakota - and a lesbian.
3. Wednesday evening, June 19, there will be a Service of the Living Tradition of the ministry held in the chapel of the Martin Luther King Center. Following this, the Atlanta UULGC will host a party for the UULGC group members from across the country.

4. On Thursday, June 20, at 1:00 p.m., at the Peachtree Plaza Hotel, we will have a performance by gay singer-composer Tom Wilson Weinberg (All American Boy, the Gay Name Game)

5. Friday afternoon, June 21, two workshops will be held:
   a. Lesbian Spirit: Specific Issues confronting this double minority.
   b. The Lavender Effect: How gays have affected the larger Unitarian-Universalist experience (How gays have interwoven?)

Douglas described his experience debating the homophobic psychologist, Paul Dameron, in Augusta, Maine. Dameron was ousted from membership in the American Psychological Association for the unscientific views on homosexuality and his intrusion of these views into politics. Like Anita Bryant in Dade County, Dameron is on a crusade to deny civil rights to homosexuals. He was a major campaign force in defeating and rescinding ordinances prohibiting discrimination based on sexual preference in Lincoln, Nebraska, and Houston, Texas.

Dameron has put out a brochure entitled, Homosexuality Is More Than Merely Disgusting. It depicts a men's room with a hairy arm reaching around a stall toward a fresh, innocent blond boy. In the debate Dameron said, You know what homosexual men do? They suck feces out of each other's rectums? Well, I know that I'm a homosexual, and I don't do that, so what does he really know about what homosexuals do? Dameron claimed he had compassion for gays. I asked him how this could be so since he has advocated the registration of all homosexuals by computer so that we can be quarantined, imprisoned, put in concentration camps. Dameron claimed he was misquoted, but I had copies of his printed views under his own byline.

These final words from Douglas Strong, coupled with the fears voiced to our congregation's president (already described), again emphasize the need for dialogue as an essential means of combatting scapegoating.

A small bit of business was presented. Bill and Judy attended the March meeting of SAGE - Senior Americans in a Gay Environment, where a statement of philosophy was developed. Ted Binkley, a founder of the Atlanta SAGE had earlier presented a program on SAGE to UULGC.

The second program consisted of a sharing of pictures from several stages in the lives of the attendees. Hilarity and wisecracks were evoked, and some touching moments. One observation: after a universally cute early childhood, individuals did not generally become attractive until after they had acknowledged their sexuality to themselves.

THURSDAY, APRIL 18, 1985: Planning Meeting

Eight planners showed up - two inadvertently (they were here to meet Douglas Strong, as the April newsletter promised; but as reality preceded). One planner had not appeared at a meeting for about a year and had been purged from the newsletter mailing list. He thought he was coming to a regularly scheduled fourth Thursday Meeting, and brought a guest who we hope will return! His inability to count to four made him a major participant in this unusual third - Thursday-of-the-month session. Whatever was lacking in the mathematical lobes of his brain was fully compensated by the creative lobes. Not only did he offer the most ideas, but he offered the most workable ideas for programming in the months ahead. Scheduled and projected programs will appear below.

Also discussed was the party that Atlanta UULGC will host for Unitarian-Universalists for Lesbian and Gays Concerns Members on June 19, 1985, Wednesday at 9:30, as part of the General Assembly Festivities. Before plans can be firmed up, many questions will have to be posed to Doug Strong through his Atlanta contact.

Don Young asked if anyone would be interested in writing a one page flyer on gay and lesbian oriented bars and restaurants in Atlanta for the General Assembly attendees. It was suggested that having copies of Cruise Magazine and Lambda, the newspaper of the Atlanta Gay Center available, would provide that function. If the listings in these already existing publications are not sufficient, an additional write-up can be produced.
Several members were not present because of other pressing and relevant meetings also scheduled for this evening: the Metro Council Meeting and the Train-the-Trainers Session of the AID Atlanta Play Safe Sex (P. S. I Love You) Educational Program.

**PROJECTED CALENDAR**

- **THURSDAY, MAY 9, 1985; 8:00 p.m.**
  - Regular UULGC Meeting. Program: Genealogy: Presentation and discussion by a professional genealogist.

- **THURSDAY, MAY 23, 1985, 8:00 p.m.**
  - Regular UULGC Meeting. Program: Pornography, Eroticism, Social Values. Bring your mind and your mouth. Discuss and debate these issues.

- **WEDNESDAY, June 12, 1985, 8:00 p.m.**
  - Program: An Account of the American Psychiatric Association Convention held in Dallas May 18-24, 1985. Activities of the Caucus of Homosexually-Identified Psychiatrists (CHIP) and of the Caucus of the American Psychiatric Association (CGLMBAPA). An update on psychiatry, lesbians and gays. There will also be a business meeting to finalize plans for the Atlanta UULGC General Assembly party.

- **WEDNESDAY, JUNE 19, 1985, 9:30 p.m.**
  - Atlanta UULGC party for members from UULGC groups across the country attending the UU General Assembly in Atlanta. Place to be announced. Much assistance will be needed. Let us know what you can do.

- **WEDNESDAY, JULY 11, 1985, 8:00 p.m.**
  - Regular UULGC meeting. Note: during the summer, meetings change from Thursdays to the second and fourth Wednesdays of the month. Program: Dining Out in Atlanta. Presenter will be announced. All attending will participate.

- **WEDNESDAY, JULY 23, 1985, 8:00 p.m.**
  - Regular UULGC Meeting. Program: Gay Trivia Game.

**PROPOSED FUTURE PROGRAMS**

- Several other programs were proposed. Since presenters must be contacted and arrangements made, dates cannot yet be given. But here are the proposals:

  1. A Wine Tasting.
  2. Gay Publications in Atlanta.
  4. Three Hobbies: Three (or more) UULGC members presenting and discussing their hobbies.
  5. Presentation by a clergyman - educator supportive of lesbian and gay concerns but in a denomination that has hardened its dogma in opposition. That person has been identified. Arrangements are to be made.
  6. The AID Atlanta P. S. I Love You Program. This newsletter's past and current issues have featured this subject in depth. But our members have yet to experience the program itself, which, we understand, is filled with wit, wisdom, audio-visual aids, and media appeal.
  7. Drastic Life Changes. Presentation by a person who made a drastic career and location change at a settled, successful stage of life.

We thank those who have sent in their subscriptions since the beginning of April, and we look forward to hearing from more subscribers in May.

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UULGC ACTIVITIES SINCE THE LAST NEWSLETTER.

THURSDAY, FEBRUARY 28 PROGRAM: "The Edge of History." A film presentation on the threat of Nuclear War developed by the Physicians for Social Responsibility. Moderated by Ed Nix. A skeleton crew assembled, in miniscule disproportion to the largeness of the subject matter. However, the gathering was graced by the return of one long absent member, who followed through on the subsequent program. A new member appeared for the first time, also following through on the subsequent meeting, and enlarging our female ranks—Welcome.

THURSDAY, MARCH 14: Dramatic Readings.
The group grew to 14 for a touching sharing of prose, poetry and song particularly meaningful to the presenters. Selections ranged from Victoriana (Browning), Housman) to early American Classics (Thomas Wolfe, John Brown's Body) through song ("Kinda Hope that Fishing Hole's Still There") and meditation (Fritz Perls) "In and Out of the Garbage Pail--When Strangeness Feels Familiar"; "The Discipline of Simplicity") to letters to the Welfare Department and the latest in revolutionary prose from Christopher Street magazine.

We thank Jimmy and George for what seems like a forever of supplying us with refreshments—just as we must all too belatedly thank Hugh for providing this service before them. It is hoped that the duty can now be rotated among the members from meeting to meeting. Cash reimbursement to the provider can come from donations by meeting attendees, and, if necessary, by reimbursement from the treasurer.

It is again time to seek contributions for the operating expenses of the newsletter. A $6.00 annual subscription donation is suggested. It can be mailed to UULGC at the UUCA address on the letterhead or delivered at the meetings. For those in financial difficulty, a contribution is not required, and we are happy to continue supplying you with issues. A contribution form will be found at the end of this issue.

WEDNESDAY, MARCH 20, 1985: AID ATLANTA LEADERSHIP EDUCATION DINNER, The Copa Cabana Hotel.

Ed represented the Gay Parents' Group which meets at UUCA, and Peter represented UULGC. Also in attendance was UULGC/UUCA member David Dupree, whose home was the site of part of the AID Atlanta La Cage Aux Folles Benefit function.

The call to the table was given by Heath Costain, president of AID Atlanta. After the Invocation by Rev. Steve Matthews of Evangelical Outreach Ministries, a welcome was given by Dennis Wirzman, owner of the Bar on Peachtree: "Not only is financial support necessary, but also moral support. AID Atlanta deals with two communities, the straight and the gay. We must support these diverse communities and use our ability to touch people's lives. If the gay community is considered a body, we (the leadership assembled) are the hands - the fingers that must touch. And we must touch, with positivision, not negativism."

Heath Costain thanked the hotel for its generosity, for providing the flowers and wine with dinner. (It was one of the best managed public banquets we have attended, with excellent food and smooth service.) The bartender contributed his cash bar tips of the evening to AID Atlanta. Heath emphasized: "AID Atlanta is not necessarily gay. Straight people are on the Board. AIDS is no longer a gay problem; it is a straight problem also." Heath then introduced the AID Atlanta Board Members present: Dr. Jesse Peele, MD, Dr. Stosh Ostrow, MD, Bruce Gerner, Julia Davis, Don Smith, and Ron White.

Ed Stansell of the Atlanta Campaign for Human Rights made a special announcement and presentation. ACHR supports political candidates supportive of gay and lesbian issues. The opening night La Cage Aux Folles benefit at the Fox Theater in February produced $5,500 for AID Atlanta and the same amount for ACHR. Stansell sought support for the next Fox Theater Function - this time to benefit the Atlanta Gay Center: a performance of the Les Ballets Trockadero de Monte Carlo.
Bruce Gerner and Ken South, Executive Director of AID Atlanta elaborated on the status of the Epidemic:

"Four women on our (Atlanta) case load and dying of AIDS. AIDS is no longer an issue of gays alone. Of 8,597 cases nationally, 4,000 have died. In Atlanta, the pattern is identical with that of the nation. The Atlanta case load has doubled within the last six months. Doubling is a pattern. There are 39 AIDS diagnosed cases in the city. It won't be long before we have 100; once that number is reached, in 6 months there will be 200."

"The current administration has allotted only $140,000 for prevention. In Atlanta, therefore, we are scrambling for $12,000 for prevention."

"There are 741,000 adult males in Atlanta; 10% of those are gay, or 74,100. We now serve 45 actual diagnosed cases of AIDS (apparently the service area extends beyond the city of Atlanta). But there are at least 2,000 with AIDS related diseases, such as lymphadenopathy, etc. An additional 18,525 people are currently infected with the virus."

"(Clinically, in fact, the person with AIDS is the safest of sex partners. He/she has passed the infectious stage.)"

"After subtracting the above, 53,350 Atlanta gay males are AIDS free."

"Here is a sampling of reported AIDS cases through January 21, 1985 by State:

<table>
<thead>
<tr>
<th>State</th>
<th>Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>NY</td>
<td>3073</td>
</tr>
<tr>
<td>CA</td>
<td>1812</td>
</tr>
<tr>
<td>FL</td>
<td>558</td>
</tr>
<tr>
<td>NJ</td>
<td>497</td>
</tr>
<tr>
<td>TX</td>
<td>371</td>
</tr>
<tr>
<td>GA</td>
<td>99 (GA is 9th in rank)</td>
</tr>
</tbody>
</table>

The governmental perspective was provided by Dr. David Williams, AIDS Project Director, State of Georgia, Department of Human Resources: "What is the State of Georgia doing? We're still working on it. Since Margaret Heckler, Secretary of the U.S. Dept. of Health and Human Services licensed the HTLV-III test, Georgia and other states have been in a state of complete bureaucratic uproar. As a result, the state does have a special study group which includes representatives from the Red Cross, various state health organizations and AID Atlanta. The State has so far decided

NO TEST IS BEST. We have decided to propagate educational awareness regarding the test. The Division of Public Health has decided to establish alternate test sites to eliminate blood banks as test sites, and this insures confidentiality. We have also set up an 800 telephone number for those in outlying areas of Georgia for those who need information."

"The State has applied for a grant of $160,000 to establish a data collection site -- from $12 million that HHS has made available nationally for this purpose. AID Atlanta has played THE major role in what the State of Georgia has accomplished so far."

"In Georgia we have had 130 cases of AIDS, of whom 80 have died. We have 2 and 3 new cases reported in the state per week that meet the strict definition. Estimates are that increase will be geometric."

Ken Marshall, of the Home Front Committee, reported on the Home Front Project: "We are a committee of 9 people charged by AID Atlanta to develop a look at the possibility of establishing a home care facility for people with AIDS. Present tonight are committee members, Julia Davis, Jesse Peele, Ken South and myself. There are 4 similar hospice projects in the United States, including Houston, San Francisco, Washington, D.C., and a fourth city."

"There are now over $41,000 in the Atlanta (Hospice) Bank Account. But the project is more difficult than envisioned. We worked to set up a personal care home; but after looking at zoning regulations and state home care laws, we find that it is currently impossible to do so in Atlanta."

"Presently we are looking at real estate, at property to lease -- or property to buy. We need a friendly landlord or much money to buy. We must go the renting route, in which we rent to tenants who just happen to have AIDS and for whom we arrange services, because we just cannot get beyond the zoning regulations."

"A friendly landlord has yet to be found. Lessors do not want to be affiliated with anything controversial; they close their doors to AIDS."

"The Homefront Project will need not only a gift here and there, but an ongoing financial commitment. It is a very expensive project, and can exhaust the $40,000 grant in a matter of months."
Dr. Stosh Ostrow, MD., (who will appear at the next UULGC Meeting) addressed the topic WHAT IS THE "AIDS TEST"? "There is no such thing. The HTW antibody test licensed by HHS Secretary Heckler tests only for presumed antibodies to AIDS. It is a political test designed to save Margaret Heckler's neck. This test is available now to anyone who wishes to perform it. Anyone can be licensed. Your employer can use the test to screen you."

"It is not a very good test. Thus far there have been many false positives, many false negatives. The government, again, has made a political decision. If you test positive and you are not a member of a high risk group -- i.e.: if you are a matron in Dunwoody -- then you have a "false positive" result. If you are a declared gay and test negative, then you are a "false negative."

"The test does not test for AIDS but for the presence of an antibody. You can have AIDS and never show an antibody. Thus the test is of no clinical use."

"A further warning: In spite of what you think, physicians records are not confidential -- they are subject to subpoena when the issue is a reportable disease, such as AIDS. There is no confidentiality with regard to the test. The HTLV antibody test is dangerous to your political well-being. A motto of AID Atlanta is: NO TEST IS BEST."

Ken Kimsey, Co-Chair of Campaign 85 described the work of his committee: "We are working with Dr. Jesse Peele on a Safe Sex Health Message Campaign - to teach the gay male population about Safe Sex - to reduce the risk of AIDS transmission. In April we will organize a session of Safe Sex Trainers; they in turn will teach basic risk reduction techniques. The goal is specific changes in Sex Behavior."

"We are targeting a few ways of approaching this campaign. Please attend the sessions in April. And please bring someone who might consider giving a Safe Sex Party to spread the word. We want to set up a network of get-togethers, friendly and unthreatening, like a tupperware party. Finally, please think about hosting such safe sex sessions in your home."

The final presenter was Randy Godwin, Media Chair of Campaign 85: "I'm going to talk about Sex - a nice way to end the evening."

"Our work is to find ways to promote the use of latex products, to promote sex which is safe without being clinical. We hope to create an atmosphere. Sex Sells - and we need to get some sexy bodies to promote safe sex - to promote the idea that there is nothing to be ashamed of in introducing a latex product and/or a water based lubricant between foreplay and the main event."

"We need hot numbers to emphasize that safe sex is acceptable - re: a calendar."

"But we can't put all our eggs into one basket. We must use other avenues."

"Our proposed theme is P.S. I love you. P.S.: Play Safe Sex. We have handouts on this theme for you tonight. By using sex we hope to foster the theme of Play Safe Sex."

"Time frames are important. In April and May, we will finalize the campaign and get commitments from 15 local organizations."

"We propose an image that is HOT -- a commodity you can sell. In coopting the system for our own ends, high visibility will be effected. A final thought: If the campaign is successful, this is something that can go beyond us, beyond Atlanta. It would be a feather in our caps if we could have a Mr. Safe Sex USA event based in Atlanta."

This final report was followed by a Question-Response period moderated by Ken South. At that point Richard Mauldin of the Georgia Chapter of the American Civil Liberties Union offered AID Atlanta legal assistance in support of its constitutional right to start a hospice versus the Atlanta zoning laws.

AID Atlanta representatives indicated that they don't have the time, energy, and money to devote to a legal battle. The thrust must be to make hospice a reality, and there are other methods than seeking licensure for a nursing care facility. The Visiting Nurse Association has been contacted and will visit AIDS patients in whatever form the hospice finally is realized.

The representative for Black and White Men Together described for the group BWMT's ongoing, periodical financial and other commitment to the Homefront Project. This commitment arose from the turmoil of one BWMT member who had
who had great trouble getting housing and care for a buddy with AIDS. Other groups were encouraged to make periodic commitments, especially financial.

After other questions and responses, the meeting was adjourned. Two AID Atlanta benefit functions followed: The Times of Harvey Milk Atlanta film premier at the Ellis Theatre, Friday, March 22, 1985, and the pre-theatre party and performance of Entertaining Mr. Sloane at the Theatrical Outfit, Sunday, March 31, 1985. We look forward to reviews of the film and the play by the unreplaceable John Michael and Russell.

An illustrative packet was given to all attending. That packet may be examined at UULGC Meetings in April. Further updates can be obtained by calling AID Atlanta directly. That packet pinpoints at least one significant event. The International Conference on AIDS to be held April 14 - 17, 1985 at the World Congress Center in Atlanta. AID Atlanta will hold a hospitality suite at the Omni International Hotel, sponsor a display space, and host a reception at the home of a Board Member. Volunteers are needed to open their homes and provide housing for out-of-town delegates.

PROJECTED CALENDAR

THURSDAY, March 28, 1985, 8:00 p.m.
Regular UULGC Meeting. Program: Safe Sex in 1985. The presenter is Dr. Stosh Ostrow, MD, current chair of the Georgia Physicians for Human Rights and a member of the Board of Directors of AID Atlanta. The topic complements the Campaign 85 presentation described above. By the time this newsletter is received by the readership, the program will have been given. It will be recounted in the May newsletter.

THURSDAY, April 11, 1985, 8:00 p.m.
Regular UULGC Meeting. Program: Picture Me. Bring three pictures of yourself at three key moments of your life, or three pictures that represent the quintessential you at different moments of your life. Share the pictures and the moments with the group. If all goes well, we will have an opaque projector. Otherwise, we will pass the pictures around. We will also discuss programming for the months ahead.

FRIDAY, April 26, 1985, 8 - 11 p.m.
An Oldies But Goodies Dance Party given in the UUCA Social Hall by Atlanta Couples Together. This is a newly formed group whose purpose is to provide support, social activities and programming for gay and lesbian couples. And UUCA will house one of their first activities. UULGC members are invited; bring your partner or a date. The dance will feature music from the 50's and 60's. Period dress is encouraged. Tickets are $2.50 a person, $5.00 a couple. For reservations, call John and Paul at 432-1085. If you call by April 24 they can get a good idea of the number of participants to prepare for. However, tickets will continue to be sold at the UUCA Social Hall door on the night of the dance.

EDITOR'S NOTE: Having attended the Atlanta premier benifit of the Times of Harvey Milk for AID Atlanta at the Ellis Theatre, we were particularly gratified to see it awarded the Academy Award for Best Documentary the following Monday. In the acceptance speech, director and coproducer Robert Epstein paid tribute beamed by satellite to one billion people throughout the world. We hope that the Oscar will extend the run of the outstanding film in Atlanta. Don't miss it and don't miss the Ellis Theatre in Little Five Points, with its chocolate-covered potato chips and offer unusual snack fare. These experiences make us even more eager for John Michael's review.

A REVIEW By John Michael Cooper

THE TIMES OF HARVEY MILK, a film by Black Sand Productions. Directed by Robert____, Produced by ____________, Narrated by Harvey Fierstein.

You never know what's in store for you when you settle down in your theater seat and wait for the house to darken and the screen to light up. Sometimes, after the titles
A REVIEW By John Michael Cooper (Continued)

start running, you can tell what you're in for--slick graphics and hoppy music mean one thing, and gauzy, misty woodsy scenes set to Pachelbel's Kanon mean another. But with The Times of Harvey Milk, these preliminaries give no clue; in fact, they mis-direct. The house lights go down and the screen lights up and I think, "Oh, no! It's a little screen, like home movies." And then the titles come on screen and the graphics are--well, not exactly amateurish, but definitely plain. And when the first scenes are shown, it looks sure enough as though this is going to be home movies--underexposed Kodacolor scenes of parades and street festivals, wobbly television newsfilm enlarged to its grainy limit on the movie screen. So, because of this initial mis-impression, it's hard for me to remember when I realized that what I was watching was an unusually impressive film, a story so well told that its surface faults are ignorable, and either beside the point or a part of the point. It is a film that is beautiful because it is not pretty, convincing because it is not strident, moving because it is not sentimental and inspiring because it does not preach.

Before I saw the film, Harvey Milk was someone I had heard of, but little more. I don't even remember seeing a picture of him before, but then I rarely read the Advocate or watch television, and the times of Harvey Milk, though recent and newsworthy, were times I lived through without paying much attention. But his face and his manner were instantly appeal-
ACTIVITIES IN JANUARY AND FEBRUARY 1985.

THURSDAY, JANUARY 24.

A talk by the Rev. Rolfe Gerhardt, Minister of the Northwest Unitarian Congregation since September 1984. Mr. Gerhardt was introduced to the group by Hugh Fordyce, current president of the NWUC. The announced topic was the "role of gay people in the church as he has watched that role develop". Mr. Gerhardt warned that he did not proclaim himself an expert on the topic, but a topic was needed to introduce himself to the group, which he did not feel would be overwhelmingly engrossed in his true area of expertise: building bluegrass mandolins. His words to the group are here-with excerpted:

(1) How is Northwestern different from UUCA? "I can only give impressions based upon visits to UUCA Sunday Services....UUCA appears to have a strong singles presence. At Northwestern we have a strong family emphasis. I don't mean family necessarily in the nuclear family sense; rather in the extended family sense. We have about 160 children and 280 adults. What seems to have evolved as the identity of Northwestern is fostered by Intergenerational Activities. Children are regularly included in the services and are integrated into church activities. For example, one Sunday, I gave a sermon on Chinese religion, after which I joined an intergenerational group for dinner at a Chinese restaurant, followed by a group visit to the China Exhibit at the High Museum".

(2) Is there a gay presence at the Northwest Congregation? "I don't know. I know the sexual orientation of five people in my congregation, two of those people being my wife and myself and a third being a male who boasts casually and publicly of his female conquests. I have a strong reaction to anyone who presents sexuality before personality, before religious character, before soul. I'm interested more in people in my congregation first being in fellowship. Revelation of sexuality can more appropriately develop after or along with the development of fellowship. And I don't make assumptions about the sexuality of a congregation member prior to such revelation."

AID ATLANTA BENEFIT - LA CAGE AUX FOLLES CAST PARTY.

UUCA and UULGC member David Dupree made his striking penthouse apartment in the Howell House available for a buffet benefiting AID Atlanta following the premier Atlanta performance of the National Touring Company of La Cage aux Folles. Guests needed only to walk from the Fox Theatre one block to David's to meet both stars, Peter Marshall and Keene Curtis, and virtually the entire cast. Cast members told us that many things had gone wrong both backstage and on stage, during the performance, but the audience was so enthusiastic as to make the evening a peek experience for the performers.

THURSDAY, FEBRUARY 14, 1985
ST. VALENTINE'S POT LUCK

It was dinner at eight for eight. Ambience was provided by rows on all four walls of bulging hearts fingerprinted by the nursery tots who occupied Room 115 earlier that day. The vast majority of UULGCers refused to humor the one diner who wanted the group to get down and use the one-foot high tables and chairs appropriate to the room's day-time occupants. Insufficient whimsey. The menu:

Finger sandwich hors d' oeuvres
Shrimp quiche (to make it official)
Oriental
Potted beef cubes
Spare ribs and egg rolls
Homebaked bread brought by a welcome newcomer direct from North Carolina
Cake
Red and White Wines and soft drinks
Low on veggies, but the broccoli in the quiche and the cucumber garnish for the spare ribs helped to lighten the carnability.

Over this repast, the following topics were rapped:

1. Should UULGC support a written protest by the Atlanta Metro Council against recent police raids of three private membership bath houses? Several expressed reluctance to support such a protest in information available as to whether which, or any, or all of the raided bath houses required or supported safe-sex measures by their members, through the dispensing of condoms and/or through the dissemination of safe-sex information.

The group was reminded that gay medical groups supported the closing of certain San Francisco bath houses that refused to cooperate with their safe-sex information dissemination guidelines.

The issues of human right and right to privacy were also discussed. As the raids may be part of a snowballing victimization of gays, it was agreed that the protest be supported by the UULGC provided that the written document state the protest is from the Metro Council, "which represents the following organizations," rather than state that the protest is directly from the Atlanta MSA gay/lesbian organizations.

2. Noncooperation was advised with the new AIDS antibodies blood screening test. Thirty percent of all results are currently apt to be false positive, with the rate of false-negative results undetermined. The presence or absence of AIDS virus antibodies in your blood tells nothing about whether you have or will contact AIDS. The test can be a means of destroying your future.

3. UULGC will host a party during the General Assembly in May. Guests will include the staff of the UUA Office of Lesbian and Gay Concerns and convention delegates. The party will be held in the home of Ed and Peter. Specific arrangements are yet to be developed.

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**PROJECTED CALENDAR**

- **THURSDAY, FEBRUARY 28, 1985, 8:00 p.m.**
  Program: "The Edge of History": a film presentation on Nuclear War developed by the Physicians for Social Responsibility. Ed Nix will moderate the discussion afterward. This program will be open to all UUCA members. It will be discussed in the next newsletter. By the time this newsletter is received by the readership, the program will have been given.

- **THURSDAY, March 14, 1985, 8:00 p.m.**
  Regular UULGC Meeting. Program: Dramatic Readings: Everyone bring a favorite poem, prose piece, or dramatic selection to share. Flaunt your thespian proclivities.

- **THURSDAY, March 28, 1985, 8:00 p.m.**

- **THURSDAY, April 11, 1985, 8:00 p.m.**
  Regular UULGC Meeting. Program: PICTURE ME. Bring three pictures of yourself at three key moments of your life, or three pictures that represent the quintessential you at different moments in your life. Share the pictures and the moments with the group. We need help in getting a good opaque projector to most effectively present this program. If none is gettable, we can still pass the pictures around.

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**REVIEW** by John M. Cooper


The story is simple and moving: Jeff a handsome high school athlete, realizes he is gay and comes out to his parents.
Tessa, his mother, summons up a faint show of liberal-minded supportiveness, but beneath it all she can hardly control her shock and agony. Ken, the father, retreats into a neurotic inability to face either the facts or the homosexual son. Hurt and angry, Jeff exiles himself from his parents, makes his own way through college and medical school, and eventually moves in with his lover, Stuart. Only after his father's funeral, when Tessa produces a letter written to Jeff by his father but never mailed, does Jeff forgive him. And only later, when his mother invites Jeff to bring Stuart to the family Christmas celebration, does there seem to be hope for understanding between mother and son.

This is the TV version of the plot, and it is sharper and more dramatic than the book's more leisurely and diffuse narrative. TV has to compress to fit the limits of time, as well as to make way for the train of commercials (in this production, 32 of them) which thunders in and out of the viewer's consciousness as he follows the story line. But the compressions necessarily mean that episodes are cut out. The book spans a decade and a half, and the characters are gradually enriched by their changed awareness. The teleplay has no time for gradualness. Fifteen years is compressed to four or five, so that many incidents are lost, and the narrative seems skeletal and impoverished by comparison.

But the main loss is in characterization, particularly that of the parents. In the book, the father is a Manhattan publisher, a man with liberal attitudes toward almost everything, including homosexuality, so long as he thinks of it in the abstract. But when faced with homosexuality in his own son, he grapples with complicated and conflicting feelings which take him years to resolve, and which are not fully resolved at the time of his death. But he has grown enough to be able to express the hope that Jeff and Stuart are "important to each other".

The TV father is almost a stick by comparison. Rigid and essentially smallminded, he has only a lurid understanding of homosexuality, and a complete inability to accept it in his son. He is a car dealer who tells bad jokes, a broad-brush character who is an unlikely candidate for understanding either himself or his son. When he writes the never-mailed letter, in which he admits he was wrong to reject Jeff, it seems unbelievable.

The mothers are also two different people. Tessa in the book is an editor in a publishing firm, an extremely bright woman and one who is more than a little self-aware. Bewildered and devastated at first by her son's revelation, she pulls herself out of that morass and starts a long process of self-education about homosexuality. Jeff is no help in that respect; he cuts off any question of hers by accusing her of "digging", and so she learns on her own, slowly and thoroughly. In the end she becomes more of a champion of gay rights and gay liberation than he does.

But the TV mother is a pale woman with a strong dose of self-pity. She could be called colorless except that she is so unremittingly blue throughout the teleplay. Jeff's sexuality is a source of pain for her right up to the end, when she tentatively makes her first offer of peace: the invitation to Jeff and Stuart for a Christmas visit.

Well, of course, I know that TV isn't the medium to concentrate on the subtleties of characterization. Its primary purpose is pushing consumer products on its viewers, not developing their literary awareness. And of course I'm glad that TV is dealing more honestly with homosexuality nowadays, even if it does preen about its own "courageousness" in doing so. But the comparison of these two stories in these two media reinforces my distrust of television, and reminds me once again of the many reasons why flipping the pages of a book is far more pleasurable than gazing at a cathode ray tube.
ACTIVITIES IN JANUARY 1985

The January 10 Renewal Meeting

From apparent malaise UULGC turned around and revived. An assessment was held, through two major avenues of discussion:

(1) What was the purpose of UULGC? Was that purpose being fulfilled? (2) What has the organization meant to those in attendance? These were the results:

1. What is the purpose of UULGC?
   a. Is it activism? The past chair has left because the membership and attendees have not manifested interest or action in the area of gay/lesbian rights, by and large. Has this been an issue that has drawn our membership? Is there a need for this organization as such to be so directed, so involved? No; there is no need for yet another activist organization. The existing activist organizations are waging a difficult battle with limited resources, and there is no need for their efforts to be dissipated through duplication by UULGC. UULGC members who wish to do so can fulfill their activist proclivities by also joining, supporting and working with AID Atlanta, the Gay/Lesbian Caucus of the Atlanta American Civil Liberties Union, The Atlanta Human Rights Campaign Fund, The Atlanta Gay Center, as individuals. While UULGC joins with other gay and lesbian groups for Gay/Lesbian Pride Week and for activities where the representation of groups is needed, activism is not our major thrust.

   b. Is it outreach to the larger UUCA congregation, by making it aware of its gay and lesbian members and their concerns? UUCA clergy, officers, committee chairs, and many members have indicated total openness to such an outreach. The Four by Four Straight-Gay male dialogue has been a success.

However, UUCA members do not consistently constitute the majority of UULGC. The four UUCA members present at this meeting were all actively involved in church committees and fully integrated into the life of the Church; they did not need such an outreach. Moreover, the UULGC members who are not also UUCA members and who generally constitute a majority of those in attendance, also generally express limited interest in such a thrust.

2. What UULGC meant to its members?

   Thus far, we could only elucidate what UULGC was not. Only in making the discussion personal did the purpose emerge. One after another gave testimony to personal growth through interpersonal sharing from the level of mindless fun to that of exalted ideas. Through all this, the catalyst to such sharing has been the programs. Dynamic programming has precipitated growth in attendance and its excitement of sharing.

   One first-timer in describing his search for us, gave us a reminder of what we have been at our best in the past, and a vision of what we can reclaim in the present and surpass in the future.

   A newcomer to Atlanta in December, he had been a member of a small Unitarian Fellowship in an area where there was little gay visibility and little in the way of gay organization. On arriving in Atlanta he has systematically initiated contact with one gay organization after another, and has had some exciting and fulfilling experiences, in particular, an elegant dinner given by a straight woman minister and her straight congregation for a gay religious group.

   But when he saw by chance UULGC listed in a gay directory, he perceived an opportunity for coming home fully. His persistent efforts to reach us provide us with renewed inspiration to be that home.
2. (Continued)

The malaise may have been only apparent, not real. A Review of UULGC Events in 1984 listed by John Michael Cooper in the previous newsletter describe a vibrant year past. We are inspired by our self-assessment to program a rich year ahead.

Our new chair is Don Young. Don has authored several essays in newsletters past on mathematical and scientific issues and personalities from a gay perspective. In these articles Don has conveyed the creativity and artistry that are inherent in science, and especially in its gay practitioners. We look forward to Don's scientific and creative approach as our leader.

Clarence R. Hill will take over as newsletter editor in February. Peter Bryg will serve as stopgap until then.

We can't give praise enough to our departing editor, John Michael Cooper. Issue after issue for over three years, John Michael has written and organized a thoroughly professional publication in which he has been our bard, artist, eticist, and philosopher. It was John Michael whose thoughtfulness precipitated the self-assessment which now revives us. John Michael, we hope that reentry into corporate life will not preclude continued sharing with us of your beautifully perceived, artistically written essays, particularly your minibiographies.

Renewal was reflected in the development of programming for the next three months.


- THURSDAY, January 24, 8:00 p.m.: Regular UULGC Meeting. Program: A talk by the Rev. Rolfe Gerhardt, Minister of the Northwest Unitarian Congregation since September 1984. Mr. Gerhardt, who came to Atlanta from San Antonio, will speak on the role of gay people in the church as he has watched that role develop. By the time this newsletter is received by the readership the program will have been given. A report will appear in the next newsletter.

- THURSDAY, February 14, 8:00 p.m.: Valentine’s Day Covered Dish Dinner and Rap Session. Bring an entree, vegetable, salad or dessert to share. Get to meet old and new members.

- THURSDAY, February 28, 8:00 p.m.: Program: Film presentation of Nuclear Proliferation developed by the Physicians for Social Responsibility. Ed Nix will moderate the discussion afterward. This program will be open to all UUCA members.

- THURSDAY, March 14, 8:00 p.m.: Regular UULGC Meeting. Program: Dramatic Readings: Everyone bring a favorite poem, prose piece, or dramatic selection to share. Flaunt your thespian proclivities.

- THURSDAY, March 28, 8:00 p.m.: Regular UULGC Meeting. Program: Safe Sex in 1985. The presenter has not yet been selected. Further discussion on development of this program is in order.

- THURSDAY, April 11, 8:00 p.m.: Regular UULGC Meeting. Program: PICTURE ME. Bring 3 pictures of yourself at three key moments of your life, or 3 pictures that represent the quintessential you at different moments in your life. Share the pictures and the moments with the group. We need help in getting a good opaque projector to most effectively present this program. If none is gettable, we can still pass the pictures around.

PROJECTED CALENDAR (Continued)
JANUARY CALENDAR.

- Thurs., Jan. 10, 8:00 p.m.: Regular UULGC Meeting. Program: Discussion on UULGC, its leadership and its future. See article elsewhere in this issue.

- Thurs., Jan. 24, 8:00 p.m.: Regular UULGC Meeting. Program: A talk by the Rev. Rolfe Gerhardt, Minister of the Northwest Unitarian Congregation since September 1984. Mr. Gerhardt, who came to Atlanta from San Antonio, will speak on the role of gay people in the church as he has watched that role develop.

UULGC ACTIVITIES IN DECEMBER.

December 13. "Citizens Against Crime" sounded at first like a watchdog group whose sole, altruistic aim was the education of the public in methods of self-protection. In fact, the few UULGC members who heard Pamella O'Connor of that organization speak at this meeting were entertained by her lively style and informed by the many practical tips she gave us concerning self-protection and crime prevention. It was only in the latter part of the program that it began to seem a little like a modified Tupperware party, with the guests transformed into prospective customers who were urged to buy little cannisters of tear gas. Oh, well. The pitch was mild, and resisting it was easy, though the editor (once a vacuum-cleaner salesman) bought a cannister out of sympathy for Pamella.


UULGC TO LOOK AT ITS FUTURE AT SELF-ASSESSMENT MEETING JANUARY 10.

When, exactly, did we lose our momentum? Was it last summer, or last spring, or even earlier? Was it the loss of specific people from our meetings, or did it have to do with something beyond individuals? Did it happen suddenly, or has it been going on for a while and we just noticed it in recent months?

We can all remember the sense of excitement we had during some of our peaks, when 25 to 30 people showed up for meetings and we had serious talks and personal sharing and bizarre events like Mediterranean cuisine and Clogging. Or when more than a dozen of us, without any group plan, showed up for the gay pride parade. Where did that energy go? Why have we seemed now to hit a lull? Maybe we're tired, or bored, or can't seem to find any purpose for ourselves.

Whatever the reason, the group will surely dissolve by default unless we decide that it's worth sustaining and supporting. It's that question of the group's worth to each of us as individuals that we need to discuss at the January 10 meeting. And if we find that the group is worthwhile, then we have the task of finding group leadership—a task that has eluded us for the past few months.

And if we find that the group isn't really that important to most of us, then let's hope we can be honest and unsentimental about giving it a decent rest.

--- J.M. Cooper

NEWSLETTER EDITOR RESIGNS.

After over 3 years as newsletter editor for UULGC, I am resigning after this issue. I hope that a volunteer from the group will take over the newsletter quickly, and I will give that person all the help I can in getting started.

--- J.M. Cooper
A REVIEW OF UULGC EVENTS IN 1984.

Jan 12: A spirited discussion of "With Downcast Gays" a booklet which argued that gay people are often responsible for their own oppression. Many of our members agreed with that premise; others found the specifics of the argument unconvincing.

Jan 19: UULGC Business and Planning meeting.

Jan 26: Mediterranean Cuisine and Clogging. Such a surprising (if not jarring) combination and such an entertaining evening!

Feb 9: "Black and White Men Together" a program presented by the Atlanta Chapter of that organization, dealing with several aspects of racial discrimination within the Atlanta gay community.

Feb 23: Lynn McDonald, a feminist and a psychologist, spoke about her views of the lesbian community and its relations with the gay male community--their differing attitudes toward sex and partnership, and their dissociation from each other.

Mar 2-4: Retreat at "The Mountain" for 8 UULGC members. There were hikes to waterfalls and mountaintops, and sharing of meals in a warm lodge, and sharing of personal histories in front of a fireplace that wouldn't stay lit. A relaxed, calm weekend.

Mar 8: A group discussion on "Sexual Ethics".

Mar 22: A potluck supper and magic show were scheduled, but the magician disappeared and we had trivial pursuit instead.

Apr 12: "General Rap", not a military officer, but UULGC's way of sitting down without a planned program. Sometimes it works.

Apr 26: Potluck supper and goal setting with Estelle Greene, a management consultant and member of UUCA.

May 10: An update on AIDS presented by AID Atlanta.

May 10: A UULGC Business Meeting decided to appoint a "steering committee" to lead the group for the following 6 months. Joe Chancey, Warren Wright, and Carl Owens were chosen. Elsbeth van Tongeren was chosen Treasurer in absentia since she was in California on vacation and could not defend herself.

May 24: Preview of UUA Couples Enrichment Program, with Roger and Faith Comstock.


Jun 20: General Rap.

Jul 1: Pool party at Stone Mountain home of Frank and Jerry.

Jul 18: An evening with "Ens and Outs" a UUCA organization of environmentalists.

Aug 15: Laser show at Stone Mountain.

Sep 13: "Same-sex Couplehood--two double interviews", with Ed & Peter; Nancy & Elsbeth.

Sep 27: An evening with UUCA Associate Minister Don Jacobsen.


Oct 25: An evening with Ted Binkley, Atlanta club owner and community activist.

Nov 8: "The Ordeal at Christopher's Kind" Dec 13: "Citizens Against Crime"
THURSDAY, December 13, 8:00 p.m.: Regular UULGC Meeting. Program: "Citizens Against Crime", a program presented by the organization of the same name. Come and learn how you can protect yourself against assaults on your person and your property.

FRIDAY, December 14, 8:00 p.m.: UULGC Christmas Party and Potluck Supper at the home of Ed and Peter, 811 Virginia Circle, NE, (Tel. 885-1597). (Note the change in the date of this event; originally it was scheduled for Saturday, the 15th, but has now been changed because of the Gay Men's Chorus Concert.) Bring a supper dish to share, and a beverage of your choice.

SATURDAY, December 15, 8:00 p.m.: The 4th Annual Christmas Concert by the Atlanta Gay Men's Chorus, St. Luke's Episcopal Church, 435 Peachtree St., NE. Admission is $5.00, and doors open at 7:30 p.m. The chorus will perform seasonal works by such composers as Britten, Praetorius, Holst, Berlin, Chorbajian and Anderson. As the theme "Let Us Rejoice Together" suggests, the music will center around the thought that we are all brothers and sisters in our community.

THURSDAY, December 27. Normally a UULGC meeting night, this 4th Thursday will be skipped because of the holidays.

AN INVITATION FROM DIGNITY.

"Dignity/Atlanta extends to our sisters and brothers in the UULGC a cordial invitation to join us in the celebration of our tenth anniversary.

We are having a banquet at Martin's Midtown on Saturday, December 8th. The menu is prime rib and the cost $10.00 per person. Cocktails (cash bar) at 7:00 p.m., followed by dinner at 8:00. Rev. John Hooe of MCC will be our guest speaker. If you can join us, please call Ray at 892-7219 by Dec. 6, to make your reservation.


Reviewed by Don Young

Andrew Hodges' Alan Turing: The Enigma is clearly a labor of love. For a mathematician to give up two years of his professional life just at a time when he would most be expected to be establishing himself in research is a tremendous sacrifice. But the story of Alan Turing was a story that needed to be told, and no one was better suited to tell it then Andrew Hodges. Hodges came to his interest in Turing via the dual route of gay activism and mathematics and was thus able to sympathize with the two main driving forces in Turing's life.

The name of Alan Turing is inextricably connected with the subject called 'foundations of mathematics.' This subject began in the late 1800's and early 1900's with Gottlob Frege's Die Grundlagen der Arithmetik and Russell and Whitehead's Principia Mathematica. In 1928, the great German mathematician David Hilbert posed questions regarding the completeness, consistency, and decidability of mathematics. The first two of these questions were solved in the famous Gödel's Theorem of 1930: a formal system capable of encompassing the theory of numbers cannot be proved consistent; and if it is consistent, then it must be incomplete. This means that there will always be true statements which cannot be proved as theorems within the formal system. The third question, decidability, was solved independently in 1936 by Alan Turing in Britain and Alonzo Church in the U.S. At the age of 24, Turing had made a discovery that insured him a permanent place in the history of mathematics.

Not only had Turing solved the Hilbert decidability problem (Entscheidungsproblem in German), but he had done much more, as is clear from the title of his paper: "On Computable Numbers, with an Application to the Entscheidungsproblem." Turing introduced the concept of a "universal machine" which would churn out by a finite set of rules any
number normally encountered in mathematics. Such numbers he called "computable numbers." The "machine" (not actually a physical machine, but a concept on paper) would take as input any set of mechanical step-by-step instructions and any starting parameters and treat both the instructions and the parameters as data. In this regard Turing was anticipating the modern digital computer.

Turing's undergraduate years were spent at Cambridge, in the relatively permissive King's College. Being a scientist, however, instead of a literary type, he remained something of an outsider. He was well aware of his own homosexuality and developed one or two male friendships in which sex played a role; but "the world of Keynes and Forster, the parties and comings and goings of Bloomsbury people, lay far above Alan's head..."King's College's greatest strength lay in the arts...in which he had no share. He would have been too easily deterred by the more theatrical elements..."

Turing's love of mathematics was closely related to his pursuit of abstract truth and insistence on frankness. It was this very frankness that led to his awkwardness in most social situations. The wife of one of his colleagues later wrote of Turing that he was "a very strange man, one who never fitted in anywhere quite successfully... He did adopt a few conventions, apparently at random, but he discarded the majority of upper-middle class ways and ideas without hesitation or apology." Turing was a mathematician bored with the more trivial functions of academic life, an industrial researcher impatient with the bureaucracy of large research establishments, a homosexual with a great need for love but more interested in abstractions than in people. Throughout his life he retained the purity, simplicity, and singlemindedness of youth. Always a rebel and an outsider, when he finally became part of the establishment, he felt out of his element.

The secrecy demanded by society concerning both his sexuality and his work during the war went directly counter to Turing's open, straightforward nature. The silence on the subject of his sexuality "was for him tantamount to an uneasy game of deceit, and he loathed pretence. But as chief consultant to GC and CS (The Government Code and Cypher School), he was living at the heart of yet another imitation game, doing work that did not officially exist. Now there was almost nothing in his life that he could talk about but chess-playing and fir cones (an allusion to his avocation of botany)."

Decyphering German war correspondence was not simply a matter of discovering the key to a single code and then using this key in a routine way on all intercepted messages. The Germans used a complex machine, called the Enigma, which was capable of generating an almost infinite variety of different codes. Essentially there was a different code for each message. This code depended on the Enigma setting chosen by the cryptographer at the time of encryption. There were, however, certain patterns in each day's correspondence. These patterns could be discovered and analyzed by using logic of a mathematical nature. The logic was so complicated and it involved so many steps that the only hope of decoding even a fraction of the correspondence lay in mechanizing the process. Turing played a central role in working out the complexities of the logic and designing the wiring of the machines to implement this logic.

A natural outcome of Turing's work on cryptanalysis was his interest in computers. He became involved after the war in one of Britain's pioneering efforts to build an "electronic brain." It was entirely in keeping with Turing's philosophical bent that he was primarily interested in the computer as a means of understanding the nature of human intelligence.

Early in 1952, Turing began seeing a young man of nineteen whose name is Arnold. An acquaintance of Arnold's learned of the liaison and took advantage of the situation by burglarizing Turing's home. Trustingly and somewhat naively, Turing went to the police and told the whole story. As a consequence, Turing and Arnold were themselves indicted. The charges reflected the ridiculous aspects of "victimless crimes", since
Alan Turing committed suicide in the spring of 1954. This could have been a reaction to the effects of the hormone treatments. However, after the hormone treatments had ended, Turing's sexual drive presumably had returned to normal, and his scientific work was again going well. More likely, the suicide may have been Turing's response to government scrutiny of his private life resulting from his work during the war. All his life, Turing found it difficult to cope with the lonely life of an "ordinary English homosexual atheist mathematician". The government interference in his blossoming social life could easily have pushed him over the edge.

The biography is sympathetic without being blind to certain annoying aspects of Turing's personality. It is a fascinating story, and for the most part Hodges tells it very well. One word of caution is in order, however; there are a number of places in which Hodges mocks society's stereotypes, and some of these passages might tend to be misleading to a nonsympathetic reader who does not realize when Hodges is writing tongue-in-cheek. At one point, for example, Hodges says that Turing did "the one thing that a homosexual should never, never do: becoming responsible for something that mattered."

There are many well-known stories of gay people in the arts. The stories of famous scientists who were gay are almost non-existent. This book helps to fill a big gap.
THURSDAY, December 13, 8:00 p.m.: Regular UULGC Meeting. Program: "Citizens Against Crime", a program presented by the organization of the same name. Come and learn how you can protect yourself against assaults on your person and your property.

FRIDAY, December 14, 8:00 p.m.: UULGC Christmas Party and Potluck Supper at the home of Ed and Peter, 811 Virginia Circle, NE, (Tel. 885-1597). (Note the change in the date of this event; originally it was scheduled for Saturday, the 15th, but has now been changed because of the Gay Men's Chorus Concert.) Bring a supper dish to share, and a beverage of your choice.

SATURDAY, December 15, 8:00 p.m.: The 4th Annual Christmas Concert by the Atlanta Gay Men's Chorus, St. Luke's Episcopal Church, 435 Peachtree St., NE. Admission is $5.00, and doors open at 7:30 p.m. The chorus will perform seasonal works by such composers as Britten, Praetorius, Holst, Berlin, Chorbajian and Anderson. As the theme "Let Us Rejoice Together" suggests, the music will center around the thought that we are all brothers and sisters in our community.

THURSDAY, December 27. Normally a UULGC meeting night, this 4th Thursday will be skipped because of the holidays.

AN INVITATION FROM DIGNITY.

"Dignity/Atlanta extends to our sisters and brothers in the UULGC a cordial invitation to join us in the celebration of our tenth anniversary.

We are having a banquet at Martin's Midtown on Saturday, December 8th. The menu is prime rib and the cost $10.00 per person. Cocktails (cash bar) at 7:00 p.m., followed by dinner at 8:00. Rev. John Hose of MCC will be our guest speaker. If you can join us, please call Ray at 892-7219 by Dec. 6, to make your reservation.

BOOKS -- Alan Turing: The Enigma, by Andrew Hodges. 1983. 587 pp. Reviewed by Don Young

Andrew Hodges' Alan Turing: The Enigma is clearly a labor of love. For a mathematician to give up two years of his professional life just at a time when he would most be expected to be establishing himself in research is a tremendous sacrifice. But the story of Alan Turing was a story that needed to be told, and no one was better suited to tell it then Andrew Hodges. Hodges came to his interest in Turing via the dual route of gay activism and mathematics and was thus able to sympathize with the two main driving forces in Turing's life.

The name of Alan Turing is inextricably connected with the subject called "foundations of mathematics." This subject began in the late 1800's and early 1900's with Gottlob Frege's Die Grundlagen der Arithmetik and Russell and Whitehead's Principia Mathematica. In 1928, the great German mathematician David Hilbert posed questions regarding the completeness, consistency, and decidability of mathematics. The first two of these questions were solved in the famous Gödel's Theorem of 1930: a formal system capable of encompassing the theory of numbers cannot be proved consistent; and if it is consistent, then it must be incomplete. This means that there will always be true statements which cannot be proved as theorems within the formal system. The third question, decidability, was solved independently in 1936 by Alan Turing in Britain and Alonzo Church in the U.S. At the age of 24, Turing had made a discovery that insured him a permanent place in the history of mathematics.

Not only had Turing solved the Hilbert decidability problem (Entscheidungsproblem in German), but he had done much more, as is clear from the title of his paper: "On Computable Numbers, with an Application to the Entscheidungsproblem." Turing introduced the concept of a "universal machine" which would churn out by a finite set of rules any
number normally encountered in mathematics. Such numbers he called "computable numbers." The "machine" (not actually a physical machine, but a concept on paper) would take as input any set of mechanical step-by-step instructions and any starting parameters and treat both the instructions and the parameters as data. In this regard Turing was anticipating the modern digital computer.

Turing's undergraduate years were spent at Cambridge, in the relatively permissive King's College. Being a scientist, however, instead of a literary type, he remained something of an outsider. He was well aware of his own homosexuality and developed one or two male friendships in which sex played a role; but "the world of Keynes and Forster, the parties and comings and goings of Bloomsbury people, lay far above Alan's head.../"King's College's greatest strength lay in the arts...in which he had no share. He would have been too easily deterred by the more theatrical elements..."

Turing's love of mathematics was closely related to his pursuit of abstract truth and insistence on frankness. It was this very frankness that led to his awkwardness in most social situations. The wife of one of his colleagues later wrote of Turing that he was "a very strange man, one who never fitted in anywhere quite successfully... He did adopt a few conventions, apparently at random, but he discarded the majority of upper-middle class ways and ideas without hesitation or apology." Turing was a mathematician bored with the more trivial functions of academic life, an industrial researcher impatient with the bureaucracy of large research establishments, a homosexual with a great need for love but more interested in abstractions than in people. Throughout his life he retained the purity, simplicity, and singlemindedness of youth. Always a rebel and an outsider, when he finally became part of the establishment, he felt out of his element.

The two experiences in Turing's life of most interest to the general reader are his cryptanalytic work during World War II and his trial and conviction on charges of "gross indecency" in 1952. These two events, although not directly related, were closely associated on a deeper, psychological level. The secrecy demanded by society concerning both his sexuality and his work during the war went directly counter to Turing's open, straightforward nature. The silence on the subject of his sexuality "was for him tantamount to an uneasy game of deceit, and he loathed pretence. But as chief consultant to GC and CS /"The Government Code and Cypher School"/, he was living at the heart of yet another imitation game, doing work that did not officially exist. Now there was almost nothing in his life that he could talk about but chess-playing and fir cones /"an allusion to his avocation of botany"/..

Decyphering German war correspondence was not simply a matter of discovering the key to a single code and then using this key in a routine way on all intercepted messages. The Germans used a complex machine, called the Enigma, which was capable of generating an almost infinite variety of different codes. Essentially there was a different code for each message. This code depended on the Enigma setting chosen by the cryptographer at the time of encryption. There were, however, certain patterns in each day's correspondence. These patterns could be discovered and analyzed by using logic of a mathematical nature. The logic was so complicated and it involved so many steps that the only hope of decoding even a fraction of the correspondence lay in mechanizing the process. Turing played a central role in working out the complexities of the logic and designing the wiring of the machines to implement this logic.

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each man was charged for his own actions and also as an accomplice in the other's actions. Thus, since there had been three sexual encounters between the two, there were altogether twelve separate charges brought. Turing was convicted and sentenced to undergo "organo-therapy", a year-long series of hormone treatments intended to diminish his sex drive.

Alan Turing committed suicide in the spring of 1954. This could have been a reaction to the effects of the hormone treatments. However, after the hormone treatments had ended, Turing's sexual drive presumably had returned to normal, and his scientific work was again going well. More likely, the suicide may have been Turing's response to government scrutiny of his private life resulting from his work during the war. All his life, Turing found it difficult to cope with the lonely life of an "ordinary English homosexual atheist mathematician". The government interference in his blossoming social life could easily have pushed him over the edge.

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SPECIAL MOVIE NOTICE

"DRIFTING" will be showing at the Rhodes Theater December 10, 11, and 12, 1984 at 6:30, 8:00 and 9:30 p.m. This movie was Winner of Israeli Oscar for Best Director, Best Actor, Best Cinematography.

According to New York Native -- "The best gay film ever made...a work of haunting complexity."

According to The Body Politic -- "Tough, sensitive, self aware, drifting works!"
NOVEMBER CALENDAR

- THURSDAY, November 8, 8:00 p.m.: Regular UULGC Meeting. Program: The Ordeal at Christopher's Kind. Atlanta's only gay- and lesbian-oriented bookstore, Christopher's Kind, has been the target this year of legal harassment by the Fulton County Solicitor-General's Office, and of denial of advertising space in the Southern Bell telephone company's yellow pages. Bookstore owners Gene Loring and Charlie St. John will be with us tonight to give us updates on these matters.

- THURSDAY, November 22: The Thanksgiving Day potluck supper which was previously scheduled has been cancelled. There will be no regular UULGC meeting tonight.

OCTOBER MEETING REPORTS

October 11: "The Hep 'B' Boys", a support group for people who have had Hepatitis B, sent a delegation of 7 of its members to discuss with us some of the aspects of the disease and its effect on their lives.

October 25: "An Evening with Ted Binkley" was an informal visit with this local club owner and gay activist, who told us about the formation of S.A.G.E. "Senior Atlantans in a Gay Environment", an organization of which he is co-chair. Mr. Binkley also answered questions concerning his own fundraising efforts in behalf of AID Atlanta.

S.A.G.E. will have a meeting Wednesday, November 14, 1984, 7:30 p.m. at the Atlanta Business & Professional Guild, 1048 Peachtree St., N.E., Atlanta, Ga.

GEORGE R. BAKER NAMED NEW TREASURER

UULGC's checkbook and financial records were passed from Elsbeth van Tongeren to George Baker after an informal election at the meeting of October 25. UULGC accepted Elsbeth's resignation with regret; she and Nancy are moving from Atlanta to Columbus, Miss. on a temporary job assignment. We hope they will be back in Atlanta next year and will resume their support of UULGC and its activities.

George has been a UULGC member for several years, and was profiled in the February 1984 issue of the newsletter. Thanks, George, for taking over our ledgers!

MEETING OF NOVEMBER 8 TO DISCUSS SELECTION OF NEW UULGC LEADERSHIP

As part of the meeting of November 8, UULGC will discuss the selection of a person or persons to lead UULGC in the coming months. The need for new leadership has arisen because of these developments:

In May 1984, UULGC decided to select a "steering committee" of three members to serve in lieu of Chairperson. The idea was that responsibility and duties could be shared among the three, making the burden light for all. Unfortunately, two of the steering committee members had to withdraw almost immediately thereafter, because both took night jobs which precluded attendance at UULGC meetings.

The third steering committee member, Carl Owens, has led UULGC meetings and activities since then, but he announced to the group on October 25 that he was no longer able to do so, because of increased responsibilities on
MEETING OF NOVEMBER 8 TO DISCUSS SELECTION
OF NEW UULGC LEADERSHIP (Continued)

his job, and because, incidentally, he feels
the need to devote his energies to causes in
which social action concerns receive more
attention than in UULGC.

UULGC owes Carl a debt of gratitude for
performing a solo job which he never agreed
to perform, and for doing it well. But now
UULGC faces once again the task of choosing
a leader for the coming months. Please come
to the November 8 meeting with your ideas on
how this development can be resolved.

REPORT ABOUT HEPATITIS By Carl Owens

The past several years have been traumatic
for gay people. We have had to confront the
fact that our modes of sexual behavior have
a direct relationship to our health. Hepatitis
is not a new health problem and there is
considerable information available. The fol-
lowing report is gleaned from articles in the
American Journal of Nursing (April, 1983),
Gay Men’s Health (Jeanne Kassler, Harper &
Row Publishers 1983), The Atlanta Constitu-
tion (9/11/84), and the experience of the men
in the Hepatitis B Support Group.

The liver is the largest organ (internally
and externally) of our bodies. It is essen-
tial for the processing of all nutrients and
other substances that pass through our body.
The liver takes us through feast, famine,
highs and drunks. Because of our livers we
sober up, or come down, digest and receive
benefit from the foods we eat. Damage to our
liver has profound effects on our total
health.

Hepatitis describes a condition of inflam-
mation of the liver and can be the result of
several different causes, many of which are
not infectious. These might include cyto-
megalovirus, syphilis, alcohol, or even pre-
scribed drugs, but these do not start in the
liver, or cause hepatitis as the major prob-
lem, and are not contagious. However, there
are four, maybe more, viruses that start to
multiply in the liver and cause symptoms
that are a result of liver inflammation.
These are the hepatitis viruses, A, B, Non A
Non B (NANB), and delta hepatitis.

HEPATITIS A

Hepatitis A is usually a mild disease and
does not result in chronic disease. The
hepatitis A virus is spread by oral inges-
tion of fecal contaminants. Oral-anal sexual
practices, contaminated water, and
shellfish caught in such waters are fre-
quently causes of transmission. Contamina-
tion by infected food handlers has resulted
in large common-source outbreaks.

During the early stages of hepatitis A
the virus is highly contagious. Once symp-
toms occur the viral concentration and
likelihood of transmission decreases. For
this reason hepatitis A is more of an in-
fecction control problem in the community
than in a hospital. Should you be inform-
ed that you have been exposed to hepatitis
A, get to your doctor. Immune globulin, or
gamma globulin can be used for prophylaxis.
For post-exposure prophylaxis, immune glob-
ulin is most effective early in the incuba-
tion period, after two weeks the effective-
ness declines to the point of being "non-
indicated". Pre-exposure prophylaxis is
suggested if you are going to travel where
hepatitis A is endemic. A single injection
provides protection for two to three months.
Hepatitis A is the least harmful of the
four varieties of viral hepatitis because it
does not cause chronic liver disease, once
the infection is over a person does not
transmit it to anyone else, and there is
future immunity to hepatitis A.

HEPATITIS B

In the United States about 200,000 persons
acquire the hepatitis B infection annually,
50,000 have symptomatic illness and about
10,000 require hospitalization. The hepatitis
B infection rate is high amongst gay
males with sexually active gay men having
an 80 percent risk over their lifetime of
contracting the infection. Also, compared
to the national average of 0.1 percent, the
proportion of gay men that become carriers
is high, 5-10 percent. Carriers are a major
source of infection and they may develop
chronic-active, chronic-persistent hepatitis,
cirrhosis, and primary hepatocellular carci-
noma.

Chronic-active hepatitis is the term used
REPORT ABOUT HEPATITIS (Continued)

when the liver infection is continuing to damage the liver. Chronic-persistent hepatitis is used when liver damage is not occurring, but the body has not developed antibodies. In both instances the disease can still be transmitted through body fluids, particularly blood, saliva, and semen. Under stress a chronic-persistent condition can become chronic-active. Serious damage to the liver results in scarring which is called cirrhosis. Cirrhosis is a problem because it decreases the capacity of the liver to function, and the liver must function for life, there is no replacement part at this time. Primary hepatocellular carcinoma is liver cancer, this condition usually occurs after three or four decades of chronic state and it is hard to relate to as far as being a threat, but being a carrier increases one's chances of getting the disease about 273 percent.

There are many ways to contract hepatitis B, blood transfusions, needles (acupuncture, tattoos, ear piercing), toothbrushes, cups, or shared razors. The crucial point is that infected blood, semen, or saliva enters the body of a susceptible person through broken skin, or across the mucous membranes of the rectum, mouth, or urethra. Though anal-receptive intercourse is considered most likely to transmit the disease, the insertive partner can acquire the infection. And even deep kissing can spread the disease. The incubation period can vary from one week to six months. Many people develop mild infections that are asymptomatic and the problem is that the virus lives in the body for years, capable of infecting others and causing permanent liver damage. People that continue to have the hepatitis B surface antigen in their blood for more than six months are known as "chronic carriers", and they are most likely to suffer permanent liver damage. At this time there is no treatment program which will cure a chronic carrier. Management of diet, moderate living, and abstinence from alcohol can help restrict the damage to the liver. A carrier has the problem of living a normal life without jeopardizing the health of others. Sexual activity should be confined to partners who are immune to hepatitis B, either through vaccination or previous infection.

HEPATITIS NON A NON B (NANB)

The three things that can be said with reasonable certainty about this virus are that it is blood transmitted, it can cause permanent liver damage, and one can be a chronic carrier. This form of hepatitis is frequently called post-transfusion hepatitis, but it can be transmitted through sexual contact, and is often seen in gay men. The incidence of NANB in the United States is about 300,000 per year. Diagnosis of NANB is made by determining it is not types A or B.

DELTA HEPATITIS

This virus causes illness only in the presence of hepatitis B and then is a serious threat. Delta hepatitis was first discovered in 1977 and occurs worldwide. In August 1984 the CDC confirmed the nation's first outbreak of hepatitis in conjunction with the delta virus. The outbreak centered in Worcester, Mass. among abusers of injected drugs. Thus another threat to our health emerges.

SYMPTOMS

Symptoms for all forms of hepatitis are basically the same, initially there is fever, headache, and malaise, loss of appetite, changes in taste of cigarettes and particular foods, nausea, and vomiting; quite similar to the flu. Individuals with hepatitis B may have joint aches, swelling and possibly a rash. Some people develop itching or abdominal discomfort near the right front edge of the rib cage. Dark urine and clay colored stool are usually noticed 1-5 days before jaundice appears.

SERVICES

In both Fulton and DeKalb Counties, screenings for hepatitis can be done in any county health clinic, administration of vaccine is done only at main offices. In DeKalb County the location is 440 Winn Way, Decatur. Fulton County's main office is 99 Butler Street, SE, Atlanta. DeKalb County clinics require
REPORT ABOUT HEPATITIS (Continued)

an appointment, Fulton County clinics do not. Screen cost in DeKalb County is $15.00, Fulton County charges $10.00. Vaccine in DeKalb County is $105.00, Fulton County charges $110.00.

The most important service is to take care of yourself. Get screened, if you are not immune, then get the vaccine. Protect yourself, protect your sex partners. If you think the cost of the vaccine is too high, compare it with a week's wages. If you find out you are a carrier, then contact the Hepatitis B Support Group, telephone 351-7961 or 872-0929, and learn how others are coping with the effects of this epidemic in our community.

OPENING NIGHT PERFORMANCE OF "TORCH SONG TRILOGY" TO BENEFIT AID ATLANTA

"Torch Song Trilogy", the Tony Award winning show about gay relationships, now in its third year on Broadway, is coming to the Fox Theater, and the proceeds from the opening night performance will benefit AID Atlanta. The benefit is sponsored jointly by the Atlanta Business and Professional Guild and the Georgia Association of Physicians for Human Rights (GAPHR). UULGC member, Ed Nix, who is also a member of GAPHR, says you can get your ticket in the following manner: write a check for $17.75 per ticket, payable to AID Atlanta, and mail the check to GAPHR, P. O. Box 14652, Atlanta, GA 30324. Be sure to indicate your return address so that the tickets can be mailed to you. The cut-off time for ordering tickets is 8 days before the performance. The benefit takes place, Tuesday, November 27, 1984, at 8:00 p.m. at the Fox Theater.
A NOTE TO PROSPECTIVE VISITORS:

All women and men are welcome at meetings of our group, the Unitarian-Universalist Lesbian and Gay Community (UULGC), regardless of their religious affiliation. Although UULGC is sponsored by the Unitarian-Universalist Congregation of Atlanta (UUCA), many group members are not connected in any other way with the congregation and no proselytizing pressure is exerted on them. UULGC is a support group for lesbians and gay men; it meets on the second and fourth Thursday evenings of each month at the address shown on the letterhead above. Meetings usually consist of a program, followed by refreshments and socializing. You can get further information by calling the church office at 634-5134.

OCTOBER CALENDAR.

- Thursday, October 11, 8:00 p.m.: Regular UULGC Meeting. Program: "The Hep 'B' Boys", an organization of people who have personal experience with hepatitis, will visit with us tonight and talk about the disease and its consequences for their lives.

- Thursday, October 25, 8:00 p.m.: Regular UULGC Meeting. Program: "An Evening with Ted Binkley." Well known in Atlanta as a club owner and gay activist, Ted Binkley will share with us his views of the Atlanta gay community and its opportunities, including the newly-formed organization called S.A.G.E. (Senior Action in a Gay Environment.)

UULGC MEETINGS IN SEPTEMBER:

- Sept 13: "Same Sex Couplehood" gave a group of about 20 UULGC members and friends the opportunity to ask two UULGC couples some probing questions about their lives together as gay couples. The two couples (Nancy and Elsbeth; Ed and Peter) were generous and articulate in their answers to questions about their relationships with their children (particularly the interaction between one partner and the other partner's children), their financial arrangements (what are common expenses and what are individual ones), their religious views and their religious differences, their relationship to each other's friends and their relationships to friends as a couple, their views on monogamy, and their feelings about the superiority of living with a partner vs. living alone. Several visitors attended for the first time, and there were some "old" UULGC members whom we hadn't seen for a while but were delighted to have back with us. Jimmy Morrison brought cookies, and Elsbeth brought other refreshments. All in all, it was an excellent meeting with which to start the fall UULGC activity.

- Sept 27: "A Visit with Don Jacobsen". UUCA Associate Minister Don Jacobsen was with us to talk about his experiences in conducting many gay union ceremonies throughout his ministry in this congregation. He asked U.U. Minister Joe Chancey to give some history of the recent UUA resolution which approved such unions in U.U. churches. About 15 people attended and enjoyed Don's informal style and the discussions it led to.
A NOTE TO PROSPECTIVE VISITORS:

UULGC, which stands for "Unitarian-Universalist Lesbian and Gay Community", meets twice monthly on the second and fourth Thursday evenings at 8:00 p.m., at the Unitarian-Universalist Congregation of Atlanta, whose address and phone number are shown on the letterhead above. Meetings usually consist of a program, followed by refreshments and time for socializing. All interested men and women are welcome, regardless of their religious affiliation.

SEPTEMBER CALENDAR.

- Thurs., Sept 13, 8:00 p.m.: Regular UULGC Meeting. Program: "Same-sex Couplehood--Two Double Interviews". This evening will be an opportunity for the group to talk with a female couple (Nancy and Elsbeth) and a male couple (Ed and Peter), all of whom have agreed to respond to almost all questions which the group would like to ask about their relationships.

- Thurs., Sept. 27, 8:00 p.m.: Regular UULGC Meeting. Program: "A Conversation with Don Jacobsen". Mr. Jacobsen is Associate Minister at UUCA and is also Director of Religious Education. He has, throughout his ministry, conducted scores of wedding ceremonies for gay and lesbian couples, and has been involved in counselling in connection with those unions. This evening will be an informal visit with Don, and a chance for the group to hear his experiences and his views.

PLANNING MEETING SCHEDULES UULGC PROGRAMS THROUGH DECEMBER.

About a dozen UULGC members were on hand August 31 to talk about programs for the remainder of 1984. Here is the schedule:

- Sep 13: (See "September Calendar").
- Sep 27: (See "September Calendar").
- Oct 11: "The Hep 'B' Boys". The recently-organized support group for those who have had hepatitis will visit with us and talk about the disease and its consequences.
- Oct 25: "An Evening with Ted Binkley". This well-known Atlanta club owner ("Illusions" and "Crazy Rays") and gay activist will talk about his views of the gay community and the causes he supports, including the new group called S.A.G.E. ("Senior Action in a Gay Environment").
- Nov 8: "The Ordeal at Christopher's Kind". Atlanta's only Gay and Lesbian bookstore, Christopher's Kind Bookseller, has been charged by the Fulton County Solicitor General with selling pornography, and has been denied ad space in the yellow pages of the Southern Bell telephone book. Bookstore owners Gene Loring and Charlie St. John will be with us tonight to give us updates on these matters.
- Nov 22: Thanksgiving Day potluck supper at Elsbeth and Nancy's, just like last year!
- Dec 13: "Open for Discussion". This is a night for personal storytelling (like last year's "Coming Out Stories") built around another theme, which is yet to be selected.
- Mid-December Saturday: (exact date still open): Christmas party and potluck supper at the home of Ed and Peter, just like last year!
- Dec 28: Post-Christmas party at Eric's house

The planning meeting also discussed the possibility of hosting a party (possibly in January) for all the gay groups in town, both
religious and secular. It could be held at UUCA, or at Northwest U.U. Congregation, or at the First Existentialist Church in Candler Park.

Another topic for talk was the possibility of showing films, both at the party and at a regular meeting. Some films available from the Atlanta Public Library were described, including "Word Is Out", which UULGC showed at a meeting two years ago, but which newer members may not have seen. We also have a bibliography of films and filmstrips which are listed by the Gay Task Force of the American Library Association, all of which are available for rental.

Some questions about the group were brought up in informal discussion, and they included these: Is UULGC too couple-oriented? Does it have a bias toward middle-aged people rather than toward younger gays? Why are there no more women in our group? Are outsiders scared away from our group because of the confusion of "Unitarian" with cultish groups like the Moonies?

The questions are legitimate ones, and they should be asked repeatedly. But the make-up of the evening's planning group gave a partial answer to some of them. The planners included couples and single people, young and old, men and women, Unitarians and people with no connection with our host congregation. They showed that a large core of group members care about the health of the group.

--J.M.Cooper

FROM THE AUGUST ISSUE OF "EX UMBRIS", THE NEWSLETTER OF INTEGRITY/ATLANTA:

"...there is a major difference between the (Pride Week) Parade and civil rights marches - the lack of clergy. During the civil rights marches, the white clergy marched in uniform to advertise their support. During the Pride Week Parade, only one Episcopal clergyperson marched. Why are the others not there? Perhaps because we never ask them. Next year, let us challenge the clergy and vestry of our parishes to join us."

SOUTHERN BAPTIST LEADER TO ADDRESS E.O.M. 7TH ANNIVERSARY CELEBRATION SEPT 29.

Evangelical Outreach Ministries (whose leader, David Chewning, spoke to UULGC last year about religious challenges to the gay community) has announced that Dr. Dale Wesley Cross will be the keynote speaker at E.O.M.'s Seventh Anniversary-Homecoming Celebration on Saturday, September 29th. Dr. Cross, according to an E.O.M. press release, is Director of Metropolitan Evangelism Strategy of the Southern Baptist Home Mission Board, and is a nationally recognized and highly respected pioneer in applying the Christian gospel to the contemporary urban environment. This commitment to be in dialogue with America's lesbian and gay male communities by a Southern Baptist leader of Dr. Cross's stature marks a historic occasion, especially in light of the inroads which Right Wing pressure groups such as "Moral Majority" have made within the Southern Baptist Convention. Gay people and heterosexuals alike are invited to celebrate with the E.O.M. family at their annual Jubilee Homecoming Weekend. For additional information, contact E.O.M., Inc., P.O.Box 7882, Atlanta, GA 39357, Telephone 261-5710.

CORRESPONDENCE WITH A HUMANIST.

March 12, 1984

Corliss Lamont
% Frederick Ungar Publishing Co.
250 Park Avenue, South
New York, NY 10003.

Dear Mr. Lamont,

I found your book, The Philosophy of Humanism one of the most exciting books I have ever read. It formalized and helped consolidate beliefs and thinking that have been evolving in my mind since pre-adolescence.

As a Psychiatrist, I found Chapter IV, "Contingency, Determinism and Freedom" to be of particular interest.

I would like to offer a few criticisms to help improve your book. I'm sure these were
oversights, as they are in contradistinction to your philosophy.

I refer to the Sixth Edition by Frederick Ungar Publishing Co., 1982, on page 244. You refer to "finding a congenial life partner of the opposite sex is something to be encouraged." I'm sure you did not mean to leave out same-sexed partners as in gay and lesbian partnerships. Perhaps even stating a "life partner" is too restrictive given today's longevity, and evolution of relationships.

On page 263 and 266, you fail to include again same-sexed groups as one of the minorities. Here the sin is one of omission, but I believe your point would be better served by its inclusion.

Thank you for your book and your life's work.

Sincerely,
Edward O. Nix, M.D.
Psychiatry.

March 27, 1984

Mr. Corliss Lamont
New York, NY 10025

Dear Mr. Lamont,

I appreciate your response to my letter of March 27, 1984. I will concede that your profession is Philosophy, but I must humbly submit that disease, and especially psychiatric disease is my profession. Being a Psychiatrist, with significant training in psychoanalysis, I have considerable knowledge in this area. Perhaps you are not aware that homosexuality was removed as an illness in 1973 by the American Psychiatric Association. I have enclosed for your information, a copy of the DSM III, the currently used diagnostic handbook, with a section on Ego-dystonic Homosexuality. This is the only area homosexuality is classified.

Many people feel that this section is primarily retained in this form for political reasons as a compromise for those psychiatrists who did not agree. However, you will note that it states quite clearly that homosexuality itself is not considered a mental disorder. As one reads this section, it becomes clear that the primary treatment, even of this disorder, is to help persons to overcome their own homophobia.

I have also included a copy from the Annotated Bibliography of the Psychiatric Knowledge and skills Self Assessment Program, Number 5. This is an exam that all of the psychiatrists throughout America were urged to take last year. I believe that you can tell by reading this Bibliography that the current official position of the American Psychiatric Association certainly does not view homosexuality to be in any sense a disease. I do hope that this will help you somewhat. I could certainly provide you with more references, if you would find this to be helpful.

Sincerely,
Edward O. Nix, M.D.

April 13, 1984

(Continued on reverse)
Dr. Edward O. Nix,
Tucker Ga 30084

Dear Dr. Nix:

I have your letter of April 13 stating that homosexuality is not a disease and that the American Psychiatric Assoc. has taken that position. In my long life of more than 82 years I have often found that doctors and psychiatrists made bad mistakes in their analyses. I claim that ordinary common sense plays a fundamental role in acceptable human conduct and principles. And I hold to my position that homosexuality is a disease or mental disorder, as the Pope says, although I usually disagree with him.

Moreover, it is a disgusting disease and one that may lead to other diseases. I enclose a story from the N.Y.Tribune to bring out that point. I believe we should make every effort to cure Homos and Lesbans (sic), although grabbing (sic) them fukk (sic) civil liberties and other rights.

Sincerely yours,

Corliss Lamont.

EXCERPT FROM "THE HUMANIST MANIFESTO II, 1973"
(PUBLISHED AS APPENDIX II TO CORLISS LAMONT'S "THE PHILOSOPHY OF HUMANISM", pp. 290-300.)

"Fifth: The preciousness and dignity of the individual person is a central humanist value... We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behavior, the possibilities of individual freedom of choice exist in human life and should be increased.

Sixth: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we with to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered "evil". Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire. We wish to cultivate the development of a responsible attitude toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity."
AUGUST CALENDAR:

- Wednesday, August 1, 1984, 8:00 p.m.;
  Regular UULGC Meeting. Program to be announced.

- Wednesday, August 15, 1984, 8:00 p.m.;
  Regular UULGC Meeting. Program to be announced.

AID ATLANTA TO PRESENT PROGRAM AT INTEGRITY.

UULGC Members and friends are invited to a presentation by AID Atlanta on Friday, August 10, at the regular meeting of Integrity, the Episcopal gay organization. The program, beginning at 8:30 p.m., will include updates on AIDS by Dr. Donald Smith and Michael Gorman. Members of AID Atlanta will talk on the different volunteer programs which that organization sponsors. The meeting will take place in the library of All Saints Church, corner of North Avenue and West Peachtree Street.

ENS AND OUTS PRESENTS JULY 18 UULGC PROGRAM.

Members and friends of UULGC were treated to an interesting overview of the UUCA environmental and outdoor activities group, "Ens and Outs", at the regular meeting on July 18. Roger Johnson spoke about the group's efforts in support of the Chattahoochee River Coalition, an organization which is attempting to acquire further parcels of land along the river to complete the projected 7300-acre Chattahoochee River National Recreation Area. Land acquisitions had been halted by the Reagan administration. The group is also opposing the proposed Corps of Engineers re-regulation dam six miles below Buford Dam because it would spoil rafting and trout fishing below Morgan Falls, heat up the river water, and raise the water level above present rock outcroppings, as well as raise everyone's water bill. Mark and Carol Sorenson talked about Ens and Outs' backpacking trips and day hikes, and showed beautiful slides of excursions to the Okefenokee Swamp, to Cumberland Island, and to various mountain areas in North Georgia, Alabama, and the Carolinas. Jimmy Morrison provided some of the best chocolate-chip cookies the Ens and Outs visitors had ever eaten, and UULGC Members felt smug, being by now accustomed to the best.

PROFILE: JOHN MICHAEL COOPER

by Elsbeth van Tongeren

On July 7th, 1934, John Michael Cooper was born, the fifth of six children.

His mother came from a distinguished family, her father being elected County Judge after starting as a lawyer in South Texas. Colorado City, Texas, railroad terminal and terminal for the Cattle Trail, had become home base.

His father's family was somewhat looked down upon when the couple announced their wedding plans, since his grandfather was a veterinarian and not part of the real-estate owning class. However, in 1916 they were married.

They lived on various farms, where the father made a hard-earned living as a farmer. It was difficult for Michael's (as he was called in the family) mother, who found herself sometimes in a house without running water or other amenities, while raising the six children.

Michael was too young to help with farmwork while this lifestyle went on, so he missed the chance his older brother had of being close to his father as a fellow worker. During this time they moved away from Colorado...
PROFILE: JOHN MICHAEL COOPER (Continued)

City, so that Michael went to school by schoolbus in Hermleigh for the first few grades. By the time he was ready for grade 4, they had moved back to Colorado City which was considered "home" especially by his mother, and he finished Elementary, Junior High and High School there.

His father had moved to California to be part of the defense industries in 1945, and did find work there. The family's move was postponed and postponed because his mother really didn't want to leave Colorado City and her family, till it became clear to the children too, that the move was not going to take place. John Michael's father would come to visit off and on, and the children would go and visit him, but the separation became permanent.

In the meantime, John Michael had finished school and enrolled in North Texas State, north of Dallas in Denton. North Texas State had a good music department, and John Michael wanted to study music. Actually he had set his heart on Juilliard, but the family finances couldn't realize that wish. He majored in piano for 1½ years, but had begun to feel stronger and stronger about a call to the priesthood in the Episcopal church, in which he had grown up. When he announced this desire to his mother and his uncle, who functioned as Pater Familias at this time, there was little encouragement for the new career choice. In any case, he changed his major to English as a better preparation for seminary. Theology didn't enter into undergraduate study.

However, none of the plans became reality, since the family fortunes suffered a financial crisis. His mother had a mental breakdown, and John Michael and his younger sister were shipped off to stay with their father in California. John Michael went to Long Beach State College for his Junior year, and still kept English as his major, although he had decided against seminary for the future.

He became captivated by language, and was hoping for graduate work in Philology. For the time being he worked as a busboy, lived with his father, and studied.

When he returned for his Senior year to Texas, where he really preferred to live, he found that his credits were not transferable, something no one had ever mentioned to him. He worked for a while, going to school at the same time, but saw the draft looming ahead and decided to enlist in the Army so he could have a choice of direction. The prospect of the Army training him in a language did not come true, his major interest and purpose. It was now 1955, and John Michael received clerk-typist training at Fort McPherson in Atlanta. He learned data-processing, was then transferred to Stuttgart, Germany, for the last three years of his enlistment time. John Michael loved Germany, and in contrast with other servicemen, went out into the city and mingled with the civilian population. He learned German, simply by communicating and enjoyed his surroundings and life in Stuttgart. He met his wife-to-be, and extended his tour-of-duty in order to get permission to marry, a process that took some time in the service. While in Europe, John Michael visited Italy, France and England, but found neither the French nor English as friendly to him as the Germans. This may be due to the fact that he was considered a "tourist" there while in Germany he was part of the setting.

When he left Germany, his wife and first child accompanied him. They were sent to the Brooklyn Army Terminal and discharged from there to return to civilian life. John Michael flew to Dallas and found a job after some hunting at Montgomery Ward in Fort Worth. With the oncoming recession in 1960, John Michael was let go as he had no seniority. Since he hated the job, it wasn't too much of a blow. He demonstrated Kirby vacuum cleaners for a few weeks, thoroughly enjoying it, but didn't sell any! Fortunately his wife kept the family going by working as a cocktail waitress.

John Michael's father invited him to come to California, where teachers were badly needed and thought John Michael would get a job, even though he was not certified as a teacher. In spite of having had superior training, Orange County School System did not hire him, because he lacked certification.

The job he did take was one with the Retail Credit Company (now Equifax) which employed him first in Santa Ana where he was an insur-
ance investigator. The investigations were done in person, not by telephone. He was transferred to Santa Monica and, in 1965, to Atlanta. Here he wrote his "Magnum Opus", as he calls it himself: training material for data processing Terminal Operators. It consists of eighteen modules, is self-instructional and teaches operators how to pull up material from the computer at request. The material is used all through the country by Credit Bureaus, and John Michael traveled a great deal to different subsidiaries. After each trip there were revisions and updates to incorporate. In 1977 the company wanted to consolidate all its training under one person, and they chose the audio-visual head to be the top man, a move of which John Michael did not approve, and therefore he resigned. At this same time he moved out of his home because of basic differences with his wife. At that time he did not realize he was gay.

John Michael has since had several long-lasting, good relationships with both men and women, but when he read the "Homosexual Matrix", he realized that those feelings reflected his own, and he came to the conclusion that "gay" was "good" since he believed himself to be a good person. At this point he also came to the realization that although he had enjoyed relationships with women, erotic interest had always been inspired more by men than by women. The difficulty was how to make contact with the "gay world" at the age of 45, and John Michael spent many nights in bars, even if not really happy there, just drinking a beer and wondering what his life was going to be. He began to smoke more marijuana. He had several jobs in a row, despising every single one. Then came an offer to give seminars in "Information Mapping", (the creation of a Boston man) for business men mainly. The financial side was a good one, $100 a day, with a guarantee of 10 days a month work. But it involved a lot of traveling, and John Michael did not like separation from his support group in Atlanta. He wrote the training materials for the seminars, but really was happy when the two-year contract was up, a mutual feeling at this point.

An unexpected bonus was the discovery of oil on his family's property in Texas, and John Michael could now afford to disregard employment, and live modestly on his share (1/30th) of the find. When this money ran out, he worked at the Library at Georgia State for a while in the catalogue department, on computer.

Then another oil bonanza came in, he quit his job and decided to write a book on "How to ride a bicycle in Atlanta". Instead of accomplishing that, he wasted his time smoking pot and wondering what to do with his life. His lover, Bill, was not much help. This man was married, did not think he was gay, but yet had John Michael captivated. He was the opposite of John Michael in almost every respect, which accounted for the attraction. After John Michael had taken a lot of this "macho" character, and had been stood up once too often, John Michael broke off the relationship.

He met Michael Greer at the Unitarian group in the summer of '81, right after the breakup with Bill. At the meeting they did not have a chance to talk, but John Michael called during the week and invited Michael to go to a movie at the Goethe Institute with him, which they did.

From thereon in they moved between John Michael's and Michael's apartment. After 6 months they decided to move into a rental home, and after two years there, bought their own home.

Their enjoyment together includes listening to music, Michael having a vast collection of albums. Both are voracious readers, and are deeply interested in religion. Although John Michael has been involved in the Unitarian Church a long time and has been on the Board, at this time he is increasingly interested in Zen and meditation, and is beginning to feel that Unitarianism may be too pallid. As Michael has been recently confirmed in the Episcopal Church, both of them are giving serious consideration to being more active there.

When John Michael knew he was going to be happier in the gay lifestyle, he wrote a statement to all the members of his family, telling them of his decision. Only one of his brothers and sisters could not accept it. He has not told his father, who is now 89.
Michael's family has totally accepted John Michael and knew Michael's gay preference even before they started living together. At present, Michael is employed at the Medical Library of Emory, and John Michael has taken up his piano studies again, trying to make up for the years in between, and loving it. He gave up pot smoking entirely a year ago, and he feels his life has acquired renewed purpose and also as a result, though it was one of the hardest decisions he ever made. He practices piano at least three hours a day, swims 5 days a week, rides his bicycle everywhere he goes, and takes care of the cooking and household chores while Michael is at work. The "How to ride a bicycle in Atlanta" is still a possibility.....
JULY CALENDAR

At press time, most of the UULGC events of July have already happened. Here they are as they were:

- **Sunday, July 1**: Pool party at the Stone Mountain home of Frank and Jerry. Two dozen UULGC members and friends attended, splashed, watched the sky for rain, played scrabble, ate pizza, and made placards to carry in the Gay Pride Parade.

- **Tuesday, July 3**: Atlanta Gay Pride Parade and Rally, with the theme: "Once More, With Feeling." The starting time was announced beforehand as 6:30 p.m., and also as 7:00 p.m.; the parade actually got underway at 8:00 p.m., prompting one marcher to suggest a theme for next year: "Once More, On Time." As usual, the street was full of gay marchers chanting/clapping, shouting demands for rights to sidewalks virtually bare of spectators. The value of the Gay Pride Parade seems not to be its effect on non-gay Atlanta, which hardly takes any notice. The value of the parade is its effect on those who march in it, as did about a dozen or more UULGC members and friends. They felt good about themselves—it had something to do with self-assertion, and solidarity, and sense of community, and, of course, pride!

- **Wednesday, July 4**: Regular meeting date, but the holiday pre-empted the meeting.

- **Wednesday, July 18, 8:00 p.m.**: Regular UULGC Meeting. Program is to be an evening with ENS and OUTS, the organization within the Unitarian Universalist Congregation of Atlanta which concentrates on environmental issues and outdoor activities.

THE KLAN AND THE CLOSET - A MINI-SERMON

The following quote comes from the bulletin of the First Unitarian Church of Houston, and it is written by its minister, Bob Schaibly:

"Seventy-five to 100 people attended the Evelyn Newman program on the KKK last week and saw a powerful film about Klan growth and the violence that continues to characterize their activity. As we met the Klan leafletted the cars outside, inviting us to their march!

The Klan's march to protest the presence of gays--on television the Grand Dragon explained to me that when they took control there would be public executions of gays!—is a particularly shrewd choice since it panders to popular prejudice and this minority enjoys few rights in employment (including licensing in about 350 occupations), housing (including mortgages), child custody, immigration, security clearance, and military service. The fear of discrimination keeps everybody, not just gays, in hiding in some way, and that's the subject of this Sunday's sermon.

Malcolm Boyd, an Episcopal priest, writes:

"'Closet' has become a universal code word in contemporary language. At first it referred to closet gays who hid from public revelation of their identity, choosing to keep secret their sexual orientation and lifestyle. But soon one began to read about closet drinkers, ... and a whole gamut of other categories of closet people. A significant contribution gay people can offer is the awareness that virtually everybody occupies some kind of closet. Everybody knows what it means to hide and experience loneliness, refusing or being unable to share and explain deep feelings and truths."
And my point will be that we become more loving people only as we let ourselves be fully known, run the risk of rejection, take in the acceptance others have for us, feel their affection, and then, in touch with our strength and accepting ourselves, act in kind and accepting and supportive ways toward others.

BOOK REVIEW


That John Maynard Keynes was the most influential economist of the twentieth century is admitted even by his severest detractors. Born in 1883, the son of a Cambridge University economist (his father) and the mayor of Cambridge (his mother), Keynes gained fame following World War I when he denounced the Versailles Treaty in The Economic Consequences of the Peace. Keynes' epochal contribution to economic theory and public policy came a decade and a half later during the great Depression when he published The General Theory of Employment, Interest and Money. And at the end of World War II, just before his death, he left his mark on international economic relationships as one of the architects of the Bretton Woods agreement.

Keynes was also homosexual.

That fact is not incidental to this new biography. The first biography of Keynes published a few years after his death was written by an Oxford economist, Roy Harrod, who (if I may say so) largely skirted Keynes' sexuality. Hession in the present book not only treats it explicitly; he even argues that it plays a crucial role in Keynes' innovative approach to economic policy. Hession attributes Keynes' creativity to his "androgenous" character, which in turn he relates to his homosexuality.

Well, obviously that is a very nice idea. Nonetheless, it must be observed that not all homosexuals become great economists, not all (or even most) great economists have been homosexuals, and not all homosexual economists have even won the reknown of Keynes!

Nonetheless, Keynes certainly was possessed of a remarkable amount of creative energy, uncommon insight, and the power to compose persuasive prose. As Hession suggests, he seems to have developed both the intuitive and the analytical powers of his brain, drawing effectively on both hemispheres. Yet there is a strange irony to the relationship between the development of Keynes' intellectual life and his sexuality.

From an early age, Keynes was clearly and actively homosexual. As classmates at Cambridge, Keynes and the eminent historian-to-be Lytton Strachey were intimate friends. Though apparently never "lovers" in the literal sense, they were rivals for the affections of their fellow students. And their friendship was sorely tried when Keynes won the love of the artist Duncan Grant, for whom Strachey had a mad passion. Keynes and Grant were intermittent lovers for a decade or more.

Then in the 1920s Keynes was smitten with love for the Russian ballerina Lydia Lopokova. In 1925 they married, and Keynes seems to have settled down to a rather conventional heterosexual life. Such changes are, of course, not unheard of. But the striking fact, and one which bears vitally on Hession's thesis, is that it was about the same time that Keynes' sexual life became more orthodox that his economic philosophy became more heterodox.

Keynes' economic views had in fact been remarkably conventional. On a Mediterranean cruise with Duncan, Keynes read a portion of Adam Smith's Wealth of Nations, the basis of free-market economics, and called it a "wonderful book." At the outset of World War I he had urged Britain to remain on the gold standard. He had been a frequent advocate of free trade and critic of protectionist policies. In the Economic Consequences, his negative view of the Versailles treaty stemmed from his fear that, by weakening Germany, the reparations and other punishment inflicted on that nation would undermine the whole fabric of the European economy. Hession notes, in fact, that one of the few people
who shared Keynes' concern was none other than Herbert Hoover, whose economic ideas are usually considered the antithesis of the policies Keynes later espoused. (It should perhaps be noted that in later years, after Hitler came to power, Keynes expressed regret at having written his book.)

Yet Keynes' faith in the functioning of the economic system was badly shaken in the late twenties. He began to doubt that it had the power to correct itself and advocated a broader role for the state. Essentially, this role involved efforts to encourage business investment through suppressing interest rates and expanding public spending. His goal was to assure a more stable level of employment.

Now, it must be pointed out that, in recommending an enlarged role for government, Keynes was representing a typically British upper-class view, embodying the belief that a ruling elite could effectively manage economic policy. Keynes cared little for politicians—even though he numbered some of them among his friends. In the Economic Consequences, Keynes denounced Woodrow Wilson as a "blind and deaf Don Quixote." His personal meeting with President Franklin Roosevelt in 1934 left both men unimpressed, the President thinking Keynes "must be a mathematician rather than a political economist" and Keynes reporting that he had expected the President to be "more literate, economically speaking." (But of course, when he was campaigning in 1932, FDR had denounced President Hoover for excessive spending—despite 25% unemployment!) Keynes' attitudes toward politicians are revealed most clearly in a letter written to Duncan some years earlier: "You have not, I suppose, ever mixed with politicians at close quarters. They are awful. I think some of them must have been dregs anyhow, but I have discovered what I didn't believe possible—that politicians behave in private life and say exactly the same things they do in public. Their stupidity is inhuman."

In the ensuing years, experience has certainly shown that Keynes' lack of faith in political leaders was justified. Our faith in the ability of government leaders to stabilize the economy through fiscal and monetary policies has been badly shaken. It is now widely believed among economists that, as he had before, Keynes would now change his mind and be less eager to advocate an expanded role for government. Although in 1933 he indicted the "decadent international but individualistic capitalism," there is a passage toward the end of the General Theory, published just three years later, which offers a different view. Although Hessen alludes to this passage only briefly, it would seem to summarize admirably the views of a member of the Bloomsbury group, who experienced life in his early years as a homosexual, and who went on to become a creative economic thinker and writer who ranks among the great.

"The advantage to efficiency of the decentralization of decisions and of individual responsibility," Keynes wrote, "is even greater, perhaps, than the nineteenth century supposed; and the reaction against the appeal to self-interest may have gone too far. But, above all, individualism, if it can be purged of its defects and abuses, is the best safeguard of personal liberty in the sense that, compared with any other system, it greatly widens the field for the exercise of personal choice. It is also the best safeguard of the variety of life, which emerges precisely from this extended field of personal choice, and the loss of which is the greatest of all the losses of the homogeneous or totalitarian state. For this variety preserves the traditions which embody the most secure and successful choices of former generations; it colours the present with the diversification of its fancy; and being the handmaid of experiment as well as of traditions and fancy, it is the most powerful instrument to better the future."

By - Russ Shannon