JUNE CALENDAR

- **WEDNESDAY, JUNE 6, 8:00 p.m.:** Regular UULGC meeting. Program: The Game, with therapist Jack Brownfield.

- **WEDNESDAY, JUNE 20, 8:00 p.m.:** Regular UULGC meeting. Program to be announced.

**NOTE:**

UULGC (Unitarian Universalist Lesbian and Gay Community) meets during the summer months on the first and third Wednesdays of each month at the Unitarian Universalist Congregation of Atlanta, whose address and phone number are on the letterhead above. Meetings usually consist of a program followed by an informal social hour. Newcomers are welcome, and membership is open to all, regardless of religious affiliation.

**MAY MEETING REPORTS:**

- **May 10:** Glen Magahee and Caitlin Ryan, staff members of AID Atlanta, presented an engrossing and informative discussion of Acquired Immune Deficiency Syndrome (AIDS), its symptoms, and the emotional, economic, and social effects on those it afflicts. AID Atlanta is an information and support organization whose efforts are directed to people with AIDS or AIDS-related disorders.

- **May 24:** Roger and Faith Comstock gave us an overview of the Couples Enrichment Program, a weekend-long session for couples who aspire to enhance their ability to communicate with each other. Roger and Faith, who have led about 100 couples through the program, described some of the techniques used, led us through one of the written exercises, and read for us two of their letters to each other written as the initial step in one of the program's "dialogues".

**POOL PARTY SCHEDULED SUNDAY, JULY 1.**

A party at poolside for UULGC members and friends is planned for Sunday, July 1st at the home of Frank and Jerry, 910 Fireside Way, Stone Mountain. They will provide sunshine, pool and munchies, and ask that you bring your own beer or whatever. They also ask that you RSVP to them at 296-1153. The party starts anytime after 11:00 a.m.

**UULGC CHOOSES STEERING COMMITTEE TO LEAD GROUP DURING 1984-85.**

At a business meeting May 10 attended by about 15 UULGC members, it was decided to give leadership of the group to a Steering Committee composed of Joe Chancey, Warren Wright, and Carl Owens. The Steering Committee will be responsible for programming and planning for UULGC projects and events. Elsbeth van Tongeren was chosen (in absentia) as Treasurer for the forthcoming year, and J. M. Cooper will continue as Newsletter Editor, with help from Jimmy Morrison (typing), Joe Chancey (printing) and Judy Kamen (mailing).

**GAY MEN'S CHORUS PRESENTS "A GRAND NIGHT FOR SINGING".**

The Atlanta Gay Men's Chorus will present "A Grand Night For Singing" at 8:00 p.m. on June 23rd and June 30th. Both of these concerts are on Saturday evenings. The concerts will be held at the Dancers' Collective Theatre, located in the Little Five Points area on Euclid Avenue, one block west of Moreland. The program includes a variety of selections ranging from contemporary show tunes to old favorites. Tickets are $5.00.

Thanks to Russ Shannon for spotting this interesting article, which appeared this spring in what Russ terms a conservative journal. As its title suggests, the piece deals with the public's attitude toward homosexuality. The authors ask: "Do other Americans see homosexuals as a minority group with legitimate rights and interests? Are people willing to accord gays the same status and protection as other persecuted minorities? Do the norms of American pluralism apply to gays?" In answer to these questions, the authors devote the bulk of their article to an analysis of the findings in a nationwide survey conducted in September 1983 by the Los Angeles Times.

The survey showed that "large numbers of Americans harbor negative views of homosexuality that they no longer apply to differences of race, religion, sex, or national origin." To be exact, 52% of the nationwide sample (1653 persons) said that they "oppose homosexuality" without qualification. Another 39% opposed homosexuality for themselves, though not necessarily for others. Only a small 5% said they "personally approve of homosexual relations between consenting adults." Other questions yielded similar results. A strong 46% said they were "very unsympathetic" to the homosexual community, while only 6% declared themselves to be "very sympathetic", and there were various gradations in between. In perhaps the most personal question in the survey, a large 63% of the respondents said they would be "very upset" if a child of theirs told them that he or she was a homosexual, and only 3% would be "not upset at all".

But the findings had an interesting aspect: they showed that negative attitudes were greatly reduced in respondents who said they were personally acquainted with gay people. Says the article: "Thirty percent of the (respondents) said they knew friends or co-workers who were 'openly homosexual'. Does familiarity affect attitudes toward gays and gay rights? Indeed it does. Among Americans nationwide who personally know an open homosexual, 35% were 'negative' on our index. Among those who did not know an open homosexual, the figure was much higher--61%. Knowing a homosexual also affected support for gay rights. Thirty-one percent of those who knew homosexuals--and 44% of those who did not--opposed gay rights, according to our index. What counted was knowing someone who was openly homosexual. Knowing a suspected homosexual made little difference.

Other factors, too, affected attitudes; chief among these factors was the belief of the respondent about the cause of homosexuality. Those who believed that homosexuality is inborn, (only 16% thought so) rather than a chosen lifestyle, were more positive in attitude. "Opposition to homosexuality," says the article, "is also lower among blacks, Easterners, Catholics, people who consider themselves 'non-practicing' in matters of religion, and political liberals. By contrast, negativism is strongest among the poorly educated, those with low incomes, Protestants, Southerners, people who describe themselves as 'strongly religious', conservatives, and people over sixty-five years old.'

A month after the national survey, the Los Angeles Times conducted a statewide survey using the same questions with 1889 respondents in California only. The results tended to support the conclusion that negative attitudes are ameliorated when respondents know openly gay persons or when respondents believe the cause of homosexuality to be inborn. In California, 43% of the respondents (in contrast to 30% nationwide) said they know friends or co-workers who are openly gay; and 23% of California respondents believed the cause of homosexuality to be inborn (in contrast to 16% of nationwide respondents). The California survey results show significantly less negative attitudes on all questions: only 37% of California respondents, for example, oppose homosexuality without qualification, in contrast to 52% of nationwide respondents, and only 25% of California respondents (but 46% nationwide) are "very unsympathetic" to the homosexual community.

The authors' conclusions are themselves somewhat hopeful: "The data suggest that negative public attitudes toward homosexuality
are likely to change. In the long run, education will make a big difference, since educated people are more tolerant of homosexuality, as they are of most social differences. Other factors may alter public attitudes in the short run. The polls show that gay activists have not been misguided in their campaign to 'open the closet door': personal contact with people who are openly homosexual consistently produces greater tolerance for homosexuality. Tolerance is also influenced by what people believe causes homosexuality. The gay rights movement can use both of these factors to influence public opinion. At the time, the data point to the major obstacles to acceptance faced by gays. One is religion, which in some cases militates against toleration of homosexuality. The other is self-interest, the perception by certain dominant social groups--men and married people, to be specific--that gay rights represents a threat to them.

--Reviewed by J.M. Cooper

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EVER HEAR OF GARD?

G.A.R.D. (Greater Atlanta Registration Drive) has heard of UULGC. In a letter to Joe Chancey on May 11, GARD facilitators Tim Porshay and Ed Stansell asked for volunteers from our group to become registrars or to help compile data. "We need your support!" the letter said. GARD has put UULGC's name on a card bearing a list of Atlanta gay and lesbian organizations. The card will be shown to each registrant after he or she registers to vote, and the registrant will be asked to vote, and the registrant will be asked to put a check mark by any organization he or she wishes to hear from. "In spite of the considerable number of 'person hours' involved in doing this work," said the letter, "It is being done at no cost to your organization. It is being done as a community-wide volunteer effort, in order to help spread awareness of the various organizations, as well as to increase their memberships." To volunteer as a registrar, contact Joe Chancey.

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JUNE 16 ART AUCTION TO BENEFIT MCC.

The Collier Galleries will be holding an art auction to benefit the building fund of the Metropolitan Community Church on June 16 at 8:00 p.m. The auction will be held in Ellis Hall at All Saints Episcopal Church, corner of West Peachtree and Ponce de Leon Avenue. There will be paintings, watercolors, prints, and sculpture available for bidding. For further information, contact Randall Willis at 872-2246.
MAY CALENDAR.

- THURSDAY, MAY 10, 8:00 p.m., Regular UULGC meeting. Program: An update on AIDS, presented by Glen Magahee and Kaylin Ryan, members of AID-Atlanta. AFTERWARD: Finalizing the process of UULGC officer selection for the year May 1984-May 1985.

- THURSDAY, MAY 24, 8:00 p.m. Regular UULGC meeting. Program: Roger and Faith Comstock will provide an overview of the UUA Couples Enrichment Program, which is described as follows: "The Unitarian-Universalist Association's Couple's Enrichment Program provides you and your partner with an opportunity to open and deepen your relationship by exploring and communicating your values and lifestyles, and the societal and personal pressures that impinge on your interactions together." The complete program, which Roger and Faith have been leading for several years, takes an entire weekend; at this meeting, they will give us an introduction and an overview.

APRIL MEETING REPORTS:

- April 12: It was one of our "General Rap" meetings, which means that we don't have a formal program, just informal talk about whatever comes to the assembled minds. We talked about the experience of coming out late in life, the thoughts on their own sexuality by gays who were previously married, and aspects of the relationship between gay parents and their children. About a dozen UULGC members attended.

- April 26: A potluck supper and a goal-setting session led by Estelle Greene, a management consultant and a longtime member of our sponsoring congregation.

PROFILE: ELSBETH VAN TONGEREN.

She was born in 1929, the second child of a well-known Amsterdam physician and his socially-prominent wife. Her maternal grandmother, a strong, matriarchal type, set the tone for the rest of the family: liberal, upper-middle-class, nominally Jewish but not religious, intellectually proud and artistically sensitive. Elsbeth's father was known and respected throughout the Netherlands; often he represented his country at international surgical conventions. His strong personality clashed continually with that of his wife's mother for dominance in the family, but he was a tender and loving father, and he was adored by his daughter. He practiced surgery into his eighties.

At age 5, Elsbeth began piano lessons; she loved music from the first, and she showed early promise of a career at the keyboard. Love of music was also mixed with love of her piano teacher, a woman who befriended her in important ways, such as escorting her to concerts by Amsterdam's Concertgebouw Orchestra. There is no question that Elsbeth was in love with her, though the affair was absolutely platonic; the girl in her early teens had no conception of homosexuality, but only of her deep feelings for her older friend.

Abruptly at age 17, the piano lessons ended. It was not Elsbeth's idea, but that of her achievement-oriented parents--especially her mother--who were interested only in the best for her, and that meant that second-best was out. They asked her piano teacher if Elsbeth had the makings of a concert pianist. In whatever way she qualified it, the teacher answered with a reluctant "no". And so Elsbeth's mother began discouraging piano lessons and piano practice, and she steered Elsbeth to other pursuits.

This meant that Elsbeth would eventually settle on an academic regimen in the classics--Greek and Latin (CONTINUED NEXT PAGE)
literature, history, philosophy and archaeology--and with persistent study would (and did) pass her state exam (a monumental event in any European student's life) with honors. She was an excellent and disciplined student, and she pleased her parents well, and all that still didn't make up for the loss of her piano study. She consoled herself by taking up the cello.

The war years were grim. Holland fell very quickly to the German onslaught in 1940, when Elsbeth was 11 years old, and Amsterdam was occupied until 1945. The van Tongeren family, never religiously Jewish, now found themselves hiding their Jewishness for sheet survival's sake. Jews, when identified, would be deported, their property confiscated by the Germans. Food was always scarce, but never so much as in the terrible winter of the year the war ended. Then, even families of once-prosperous surgeons went hungry.

Elsbeth's mother died of cancer in 1949. On her deathbed, she urged Elsbeth to resume her musical study. There seemed to be an apology in the way that wish was expressed--apology for having steered Elsbeth away from music because of her motherly ambitions. And so Elsbeth plunged into music again. She studied with the principal cellist of the Concertgebouw Orchestra, and in 1953 she was accepted for advanced study at the Eastman School of Music, and she came to Rochester, N.Y., planning to enroll there. But circumstances worked against that plan.

A good friend of hers, living in Schenectady, married to a Phillips (electronics) scion and heir, needed household help because she was ill with tuberculosis and also pregnant. So Elsbeth delayed her plans to enroll at Eastman so that she could live in her friend's house and care for her. While there, she met Charlie, whom she married.

She has few good words to say about Charlie now, but in the beginning he seemed to offer her what she thought she wanted: a stable home life, a chance to travel, a means of forgetting a cello player back in Amsterdam with whom she was in love though he was married. She and Charlie did travel, all over the East Coast, in fact, and they did have good times together. She scarcely paid heed to the fact that she didn't really love him; and that from the start the marriage was "conventional and role-bound". Charlie was an insurance salesman and a member of a very strict, fundamentalist arm of Presbyterianism. His mother had him pretty much under her thumb, and her rigid ideas were his: the inferior role of women, the necessity of frugality in financial management, the central place of religious indoctrination in the upbringing of children, the lesser importance of learning and the arts. Women should be mothers and not breadwinners, and Charlie looked askance on Elsbeth's insistence on teaching cello and piano lessons. He preferred, in fact, that she give up music altogether, a wish that she ignored. But she acceded to his wishes in other ways. She joined his church and tried to practice his religion, strange though it was to her after her own liberal upbringing. She tried to raise their three children in accordance with his sin-obsessed religious ideas, and she tried to overlook what seemed to her the small sect's fanaticism on the one hand, and hypocrisy on the other. She tried to manage the household on what money he gave her, which was never enough. Much later she was to learn that he had regularly stashed away large sums in savings because of his elaborate fear of another depression.

But only so much of one's self can be sacrificed to the ideal of compatibility. Elsbeth early reached her limits in that regard, and the marriage became a cold and sullen test of wills. She stayed on because she felt she had no choice, and she found ways to tolerate an intolerable situation.

There was music--teaching piano and cello lessons, and playing in small ensembles in the Albany-Schenectady area. And there was athletics, which had always been a passion with Elsbeth. She played tennis daily, and went hiking and canoeing as often as time allowed. There were friendships with other women, and when one of these friendships became erotic, it was a shock of recognition for Elsbeth, as though she realized what she had always wanted. The woman involved was a minister's wife, living in a distant city. They visited each other often over a 6-year period toward the end of Elsbeth's marriage. The affair broke up at the same time as did the marriage. Charlie never knew about it.
It was Elsbeth who filed for divorce, and the ensuing combat was ugly. Charlie did not let go easily. He managed to get custody of the children, and to convince them that their mother had abandoned them, not him. The price of Elsbeth's freedom was the hostility of her children, and those relationships, after 10 years, are still unhealed.

Alone now, Elsbeth became heavily involved with a schoolteacher, a woman whom she knew from her tennis club. Their relationship lasted almost 7 years, 5 of which they lived together, even though the teacher was very cautious about appearances and made every effort to deflect any suspicion that she and Elsbeth were lovers. They travelled a great deal together, even once to Amsterdam shortly before Elsbeth's father's death in the late 1970's. Eventually the relationship faltered; Elsbeth couldn't deal with the teacher's manic-depressive mood swings and her excessive caution.

Elsbeth met Nancy Ewart at a woman's bar in Schenectady; both of them were there with other women, but they talked and liked each other. A few months later they met again, quite by chance. This time they made a dinner date. It was at Elsbeth's garret apartment, and afterward they went to the apartment which Nancy shared with her teenage daughter, and Elsbeth never left. They have been together ever since.

They moved to Atlanta in 1981, primarily because of a job opportunity for Nancy. They own their home, which Elsbeth, a handy worker with hammer and nails, is fixing up bit by bit. Most recently, they have built a deck this spring. They have also planted lots of tulips, donated by Carl Owens.

Elsbeth would love to teach cello lessons again, but she finds a severe shortage of cello students in the Atlanta area. She continues to make music informally, however, and she has performed at UULGC religious retreats, and, together with Edward Nix, at the UUCA Sunday Service this spring.

Despite Elsbeth's full-time job in data processing, she and Nancy are taking off this month on a tour of the West Coast in their new Vanagon, driving from Atlanta to San Diego to Seattle and back. It is a dream trip for Elsbeth, a tour she never managed to make with Charlie.

When Elsbeth and Nancy first came to a UULGC meeting over a year ago, the rest of us had just about given up hope of ever having women members in our group. Women would come to our meetings once, but seldom twice. But Nancy and Elsbeth came back again and again, and soon it was clear that they were a part of us. And what a delightful part! Their presence in the group has made a definite change for the better, more in matters of atmosphere and tone than in anything quantifiable. And because of them, other women have met with us more regularly, too, and the "Lesbian" part of our unwieldy name expresses now reality instead of hopeful intentions.

--J.M. Cooper

A LETTER TO UULGC FROM ROCHESTER, N.Y.

April 11, 1984

Sisters & Brothers,

I'm thinking of relocating to your area. Would you write me a little about what it's like there? I'm especially interested in knowing about: community attitudes towards gays and lesbians; activities in the gay and lesbian community; feminist groups (& publications, if any); musical and other "cultural" events and groups (e.g., chamber music, symphony orchestra, music schools, art galleries, etc.); Unitarian church; clothes-optional beaches or parks; bike paths; YWCA; universities; libraries. Information, comments on any or all of these and anything else you might want to add would be extremely helpful and very much appreciated. One can't always depend on accuracy from the Chamber of Commerce. Thanks a lot!

Sincerely,
Kathie Reilly
300 Alexander St. Apt D12
Rochester, N.Y. 14607

Surely several of us can take the time to respond to Kathie.
ATLANTA FEMINIST WOMEN'S CHOROUS ANNOUNCES SPRING CONCERT.

It will take place Saturday, May 19, at 8:00 p.m. at the First Existentialist Church, 470 Candler Park Drive, NE. Tickets are $3.00. There will be a reception following.

HOME HOSPITALITY NEEDED BY INTEGRITY.

The Regional Convention of Integrity, the Episcopal gay organization, will take place in Atlanta over the Memorial Day weekend, May 26-28. If you can provide sleeping accommodations for attendees during that weekend, please notify Joe Chancey, who will put you in touch with Integrity organizers. Joe's home number is 892-5406.

WANT TO BE A VOTER REGISTRAR?

You can be, with only two hours of training. And there is an important ongoing voter registration drive in the gay and lesbian community, and more registrars are needed. If you are interested, call Joe Chancey, who will put you in touch with the right people.

POT NOT SO LUCKY AT UULGC SUPPER--EDITORIAL.

The potluck supper was scheduled to start at 7:00 p.m., but only two people were present to start it. After a wait of half an hour, only 5 more people had assembled, three of them newer members whose impressions of our group are still in the formative stage. There is only so long that a dinner can be delayed, so the meal was begun while other, older UULGC members straggled in as late as 7:45. We had no drinks this evening, so we got a pitcher of water to wash down our by now lukewarm food. All of which leads me to questions about punctuality as an expression of courtesy. Does anyone else feel, as I do, that members of our group, or any group, have an implied contract with each other to meet at the appointed time, and that not to do so is a discourtesy to the group? Does anyone else feel that a dinner, especially, calls for punctuality? Is anyone else embarrassed that we looked slovenly, lax, and breezy to newer members, who had to sit around and wait while the host group slowly assembled and the food slowly cooled?

And those questions lead me to others about commitment in general by our members to our group. It is clear that our members—that is, our regulars—are committed to our group, for they attend most meetings on a regular basis, and the group is important to them. What is not clear is how much work anyone is willing to do to keep the group going. We have never been a particularly activist group—we haven't even marched in the Gay Pride Parade in the last two years—but I have never seen us so passive as at the goal-setting session led for us by Estelle Greene after the unlucky potluck. Estelle took our ideas and shaped them into 5 major areas of group concern: Membership, Program, Advertising/PR, Denominational and Congregational Relations, and New Programming. The session was moving along well right up to the point at which Estelle asked for volunteers to take responsibility for each of these five areas of concern. Only two people ventured to volunteer—two people out of a dozen! And one of those two was a man who had met with us only twice before.

What work there is to be done in our group is light work. We don't have grand projects but only light housekeeping tasks, which don't demand much of anyone. So why is the bulk of our membership so reluctant to commit to even a hint of responsibility?

And the most important question to me is this one: As we try to select a chairman or chairwoman for the upcoming year, who is going to be willing to lead a group, the members of which want the leader to do all the work?

I think we can raise ourselves out of our current torpor by, first, attending the all-important business meeting after the AIDS program on Thursday May 10, and second, by showing a willingness to pitch in and share the tasks which keep the group alive and interesting for everybody.

---J.M. Cooper
APRIL & MAY CALENDAR:

At a well-attended UULGC Business Meeting on April 5, plans were made for UULGC's twice-monthly programs up through May. The projected schedule is as follows:

- Thursday, April 12, 8:00 p.m.: Open Discussion
- Thursday, April 26, 7:00 p.m.: Note Time. Potluck Dinner followed by Goals & Objectives setting session
- Thursday, May 10, 8:00 p.m.: AIDS
- Thursday, May 24, 8:00 p.m.: Couples Enrichment Program - Faith and Roger Comstock

Other items discussed at the business meeting included:

- Meeting Nights: It was decided to change the meeting nights in the Summer from 2nd and 4th Thursdays to 1st and 3rd Wednesdays.

MARCH MEETING REPORTS:

March 8: The topic of discussion at this meeting was "Sexual Ethics", with talk centering on the ethics of promiscuity. There were widely varying opinions expressed on that subject as on others, and the discussion was enriched by them.

March 22: A potluck supper for about 20 UULGC members and friends, with a table full of exotic dishes, was followed by two lively sets of "Trivia", led by UULGC's Treasurer, substituting for the scheduled magic show, which disappeared before it reached us.

UULGC MEMBERS PROVIDE MUSIC FOR UUCA SUNDAY SERVICE MARCH 11.

Cellist Elsbeth van Tongeren and organist Edward Nix graced the UUCA Sunday Service on March 11 with two sonatas by George Frederick Handel. Originally written for piano and cello, the two works were arr-
RETREAT AT "THE MOUNTAIN" - (continued)

Saturday was a warm, sunlit day, and we spent it hiking to Glen Falls and to the top of Whiteside Mountain. Saturday evening we gathered around the Lodge fireplace and talked about some of the events in our personal histories. Sunday we got up late enough for brunch, then drove back to Atlanta. We're already talking about next year's retreat, and we hope you will be there next time.

THANKS

Thanks to Jimmy Morrison for typing this newsletter and also the March issue. Looks good, doesn't it?

SOUTHEASTERN CONFERENCE TO BE HELD IN BIRMINGHAM, ALABAMA - APRIL 12 - 15.

The Holiday Inn Medical Center in Birmingham is the site of the ninth annual Southeastern Conference for Lesbians and Gay Men, to be held Thursday thru Sunday, April 12 through 15. Over 30 workshops are scheduled, as well as three banquets, a dance, a concert by Meg Christian, and talks by Ginny Apuzzo, Executive Director of the National Gay Task Force; Mike Rutherford, Executive Director of the Gay Press Association; and Abby Rubenfeld, Lambda Legal Defense and Education Fund. Further information can be had from Lambda, Inc., P. O. Box 73062, Birmingham, AL 35253, Tel. (205) 251-0682.

IT'S TIME TO CULL OUR MAILING LIST.

Each year at this time, we ask readers to let us know that they want to continue to receive the monthly UULGC Newsletter. Please complete the slip below if you want to remain on our mailing list. If we haven't heard from you by the end of April, we will assume you no longer want to receive the newsletter. (We will still send complimentary copies, of course, to those organizations and individuals who have been receiving them.) We ask for a $6.00 donation to defray postage and printing costs.
MARCH CALENDAR:

- Friday, March 2 thru Sunday, March 4: UULGC Retreat at The Mountain, U-U Camp and Conference Center near Highlands, North Carolina.

- Thursday, March 8, 8:00 p.m.: Regular UULGC Meeting. Program: A Discussion of Sexual Ethics.

- Thursday, March 22, 8:00 p.m.: Regular UULGC Meeting. Program: Potluck supper and Magic Show.

A NOTE TO VISITORS: UULGC (which stands for "Unitarian-Universalist Lesbian and Gay Community") meets at 8:00 p.m. on the second and fourth Thursday evenings of each month at the Unitarian-Universalist Congregation of Atlanta, whose address and phone number are shown in the letterhead. Meetings consist of programs of interest to lesbians and gay men, and are open to all persons, regardless of sexual preference or religious affiliation.

OLE!

In last month's newsletter we reported the formation of a new group for lesbians in the Little Five Points area. Here is further information about that group from UULGC's Judy Kamen:

"A new and exciting group, OLE (Older Lesbian Energy), has been born. So all of you lesbians, older and younger, who are interested in the special concerns of aging or who just want to share our Older Lesbian Energy, come and join us. Please pass the word.

We meet on the 4th Monday of each month at 7:30 p.m. in the H.O.W. room at the Little Five Points Community Center, Euclid Ave. & Austin St. Lesbians of all ages are invited to attend. For more information please call Marcia at 633-5617. See you on Monday, March 26th at 7:30 p.m."

MEETING REPORTS:

February 9: Two representatives of Black and White Men Together, an organization promoting interracial harmony among gay men, spoke to a large circle of UULGC members and guests. The speakers told about BWMT's efforts in conjunction with the ACLU's Lesbian and Gay Rights Chapter, to end discrimination against blacks in gay bars through "carding" and requiring multiple pieces of identification with photographs. The two also related that the "Atlanta Anti-Discrimination Project" will hold a fundraising benefit on March 7 at Illusions. Black and White Men Together has 30 chapters nationwide and in foreign countries. The Atlanta Chapter has some 100 members and it sponsors social events in members' homes and Rap Groups each Monday evening. The organization's international convention will be held in Atlanta this summer.

February 23: Lynn McDonald, a feminist and a psychologist, led a discussion on women's concerns, and made some comparisons between the outlook and lifestyle of lesbians and gay men. Though she carefully avoided unsupported generalizations, she suggested that lesbians tend to think in terms of relationship first and sex as a part of that relationship. She commented on the problem of lack of visibility and lack of identity that many lesbians feel, especially when just coming out. And she talked at some length about the tendency among some lesbians to distance themselves from all men--gay or straight--even to the extreme of rejecting male children. Such attitudes are often modified in time, but when there has been great hurt in individual cases, or when men are seen as political oppressors, anti-male feelings are likely to be held strongly.
JANUARY CALENDAR.

- Thurs., Jan. 12, 8:00 p.m.: Regular UULGC Meeting. Program: A discussion of the booklet *With Downcast Gays—Aspects of Homosexual Self-Oppression*, by Andrew Hodges and David Hutter (44 pp.) Read it if you can before the meeting, but don’t miss the meeting just because you haven’t read the book.

- Thurs., Jan 19, 8:00 p.m.: UULGC Business Meeting. See details below.

- Thurs., Jan 26, 8:00 p.m.: Regular UULGC Meeting. Program: Potluck supper featuring Mediterranean cuisine, and clogging.

UULGC BUSINESS MEETING, THURSDAY, JANUARY 19.

Although we have programs planned well into the new year, there are several business items that need to be taken care of:

- Plans for our retreat at The Mountain.
- Our participation in and our input to the Religious Council for the Advancement of Gays and Lesbians. For the past several years, UULGC has been an active part of the Religious Council. However, for the past several months RCAGL has been inactive. The next Council meeting is scheduled for January 24. A letter from Joe Chancey is going to all member organizations, asking them to consider the importance of the Council and what they realistically think they can give to it. So, at UULGC’s business meeting we will spend some time looking at the Council’s recent history, and discuss practical and possible goals and objectives, assuming that UULGC wishes to continue its membership in the Council.
- Thanks to the work and generosity of Carl Owens and John Burch, our treasury balance has increased substantially. What are the best ways to use our financial resources? A donation to the church? Some outreach in the Southeast? Advertising (alone or with others)?

PROFILE: JIMMY MORRISON.

In October 1942, James E. Morrison, Jr., age 21, came to Atlanta as a draftee headed for World War II. The fact that he had flat feet was unknown to him, but when the Army discovered it, he was spared from combat duty and assigned to a personnel unit at Atlanta’s Fort McPherson, where he stayed throughout the war. It was as though he had a regular civilian job; he interviewed inductees and typed service records during duty hours, and at night he went to downtown Atlanta’s canteens and USO’s and service clubs. He came to love the city, and since then he has never lived anywhere else.

On a cold Thursday just before last Christmas Jimmy and I had lunch at Herren’s, his favorite Atlanta restaurant, while Blanche, his favorite waitress, plied us with coffee re-fills and a stream of cheerful palaver. And during that relaxed noontime, I learned much that I hadn’t known about Jimmy Morrison, this gentle, principled, unruffled man who has made a quiet personal style out of big-heartedness.

He was born in Rome, Georgia, in August 1921, to parents who had lived there, or nearby, all of their lives. He was a competent-enough student in high school, but not much interested in studies beyond high school. The local Church of Christ, where he was quite active as a teenager, offered to send him to college if he would agree to go into the ministry, but Jimmy turned the offer down. He concentrated instead on the high school courses in typing, shorthand and bookkeeping which would ready him for the kind of office work he really wanted to do. He got his first job in 1940 in the front office of The Fairbanks Company, his father’s employer. He worked as a clerk-steno at $12 per week, and he might have stayed a long time, except that the war came, and with it, the draft notice.

Those war years in Atlanta were eye-openers to a young man who had spent all his more-or-less sheltered youth in small-town Rome. For one thing, he met and became friends with a variety of people whose religion was vastly different.

(Continued next page)
from his own Church of Christ background—Catholics and Jews and German Lutherans. When he would accompany these friends to their services, as he did fairly often, he would look at religion in a new way. He began to feel that his own church's rigid exclusiveness was too narrow; he began to believe that all religions were aiming at the same ideals. This self-directedness is characteristic of Jimmy; his particular streak of individualism can process new or even alien ideas through his own thinking, and come up with a principle, which is likely to hold strongly. The principle in this case led him away from all churches. He attended the Church of Christ on Ponce de Leon Avenue until a year or two after the war, but he gradually found it to be inhospitable in large and small ways, and he gradually withdrew. He hasn't been involved in any church for over 30 years.

Socially, too, wartime Atlanta offered a grab-bag of opportunities for new experience, with service clubs, and supper clubs, and USO's, and the generosity of a citizenry eager to make the boys in uniform feel at home. One night, while on the way to the USO near the old Municipal Auditorium, Jimmy was stopped by an older man who said that his wife was sick and couldn't go with him to the All-Star Revue at the auditorium, but he would like to take Jimmy on her ticket. Jimmy went, and he found the man to be gracious company, but as the evening developed, the man confessed that he had no wife and in fact gave Jimmy a full, verbally explicit and descriptive overview of gay life in Atlanta. It was a revelation to Jimmy, who had known nothing of gay life before that, and much of what he heard was shocking to him. But he has that open-mindedness, plus that think-for-himself streak, and he is able to come to his own conclusions. Even so, the gay matter took some time. The older man asked to see him again, and Jimmy agreed, but at the last minute he got cold feet and he failed to keep the appointment. He never saw the man again, but because of him, Jimmy gradually came to the conclusion that, yes, he must be gay himself. Soon thereafter he met Al, a medical corpsman who was stationed at Lawson General Hospital out in Chamblee. He and Al would meet every night at the USO on Peachtree, and then spend the evening in gay bars in the downtown area.

Jimmy was discharged from the Army in February 1946, and took a month's vacation in New Orleans at the height of the first Mardi Gras season since the beginning of the war. He enjoyed himself. He was tempted to move permanently to New Orleans, but Atlanta seemed more like home. So he settled down here, with a job at the Veterans Administration, and later with a series of other office jobs until he landed the position at the General Services Administration which he kept until his retirement, at age 55, in September of 1976.

During his working career, he found plenty of time to travel, which is one of his passions. He and a friend would often ride the train from Atlanta to Washington or New York in the late '40's to see the shows and the sights, and he is well-acquainted with Miami and Key West. He attended Mardi Gras in New Orleans for 15 years after that 1946 bash, and he had a long habit of spending an August week in Daytona Beach. After he retired, he expected to travel even more extensively, but his parents' illnesses curtailed those plans. Still, he did take a 17-day swing through the West—Utah, California, and Nevada—with his ex-boss and his wife in 1977.
PROFILE: JIMMY MORRISON, (Continued)

Jimmy met George Baker 17 years ago through the matchmaking efforts of a mutual friend. The two got along well from the very first. It was 2 years before they moved in together, and that was mainly because George, who was wary after the breakup of an earlier relationship, kept insisting that he would never live together with anyone again. Jimmy understood and accepted that, but when his rent was raised past the point of toleration, he looked for and found a new apartment for himself. George went with him for a first inspection. They wandered through the empty rooms, noting one advantage after another. At last, it was George who said, "Well, this place would be big enough for both of us." He must have been right, because they've been living there for 15 years.

Since his retirement, Jimmy has been home during the day, and one of his roles is to keep the house in order. George, even though he works 9 to 5, is the cook; reportedly, he has a special culinary talent, and Jimmy is glad to defer to it. In fact, as we all know, Jimmy is no mean cook himself, at least where those tasty cookies of his are concerned, but he says he learned everything about cookie-making from watching George.

What is the secret of a relationship that has lasted 17 years? Jimmy thinks it is simple: they love each other. That, plus the fact that they keep the lines of communication open, even about the smallest matters. And, they're willing to let each other be who they are. Jimmy said they've never had a cross word between them, but then in the next breath he recalled a few cross words when Jimmy depleted the hot water supply to wash dishes while George was showering. Cross words or not, the durability of their pairing speaks for itself.

The lunch crowd at Herren's had dwindled down to a few stragglers, like us. Blanche was keeping us company and talking about her daughter's cooking, when suddenly another waitress, Connie, burst into the dining room with a hug for Jimmy and a Christmas present for him and George. The people at Herren's know Jimmy well; he has been a regular there since 1956. Of course, that's not so strange. When Jimmy finds a good thing, he sticks to it. Like George. Or like opera. Or like Atlanta.

MOUNTAIN RETREAT SCHEDULED FOR EARLY MARCH.

Our retreat at Highlands Camp and Conference Center in North Carolina will be Friday, March 2 through Sunday, March 4. The cost will be $13.00 per night for room. We will be staying in the Lodge (central heat, indoor plumbing, hot water) and fixing our meals in the Lodge kitchen. If you want to go on the retreat, please send a deposit of $10.00 payable to "The Mountain" to Joe Chancey at the church as soon as possible. We will probably have use of a Mountain van to travel up and back. Capacity is about 12 persons and luggage. There will, of course, be the extra costs of transportation (nominal) and food. Volunteers are needed to plan menus and buy food.

HELP WANTED.

- Volunteer to get P.R. of UULGC meetings to the gay press on a regular basis. Choose one or more publications/organizations to contact as your time permits: Cruise Weekly, Creative Loafing, BWMT Newsletter, AID/Atlanta Newsletter, Gay Center Help Line, etc.

- Volunteer to act as Liaison between the Mid-South District of the UUA and Unitarian Universalists for Lesbian and Gay Concerns, our denominational organization. Help is needed in contacting district societies on gay issues. We also should get some articles in the district newsletter, should it ever appear.

CONFERENCE ON LESBIAN/GAY HEALTH SLATED.

Emory University Medical School will be the scene of the first Southeastern Lesbian/Gay Health Conference on April 21, 1984. Sponsored by the National Gay Health Education Foundation, Inc., the one-day event will feature workshops on health issues facing gay people. Joe Chancey was contacted by Caitlin Ryan, the Conference Co-coordinator, about UULGC's helping with the Conference plans. In return for our sponsoring a mailing on the church's 3rd class permit, we will be listed in publicity as a co-sponsor. The Conference will pay for the postage, so this will not be an expense for us. Volunteers are needed to help get out the mailing next weekend (Jan 14-15). If you can help, call Joe Chancey at the church office, or let him know at the January 12 meeting.
FEBRUARY CALENDAR.

- Thurs., Feb 9, 8:00 p.m.: Regular UULGC Meeting. Program: A presentation by and a discussion with representatives of the Atlanta Chapter of Black and White Men Together, an organization which promotes interracial understanding within the gay community.

- Thurs., Feb 23, 8:00 p.m.: Regular UULGC Meeting. Program: A conversation with a feminist psychologist on feminist concerns and issues.

- Friday, March 2 thru Sunday, March 4: Retreat at "The Mountain", a Unitarian-Universalist Camp and Conference Center near Highlands, N.C. Eight persons so far have signed up to attend this informal UULGC gathering on a mountain top which is beautiful in winter or summer. We will be staying in the warm lodge, which is equipped with full cooking facilities and hot water. We plan to make the weekend as stress-less as possible, with talk and games and hikes and food. Most of all, we just want to spend time together. If you are interested in being a part of the gathering, you still have time to make your deposit ($10.00) by contacting Joe Chancey, 634-5134. We especially welcome visitors and newer members of our group to this retreat.

TWO HITS FOR UULGC JANUARY MEETINGS.

January 12: An unusually large and talkative circle, including many visitors, were present to discuss With Downcast Gays, a booklet about gay self-oppression. Opinions diverged frequently, and discussion was stimulating and productive.

January 26: A fortunate collection of about 32 feet learned to clog, to the surprise and delight of everyone. Who would have guessed the magic effect of Mediterranean cuisine?

PROFILE: GEORGE BAKER.

George Baker's father joined the Marines at 17 in World War I, and served in the last year of that war and afterward in the occupation forces in Belgium and France. When he got back to Monroe County, Ohio, he married his schoolteacher sweetheart and migrated north to Youngstown, Ohio, where George was born in June of 1923, the first of four children. The next year they moved to the Ohio Valley town of Wheeling, W.Va., where the elder Baker operated his own wholesale produce business. The depression and a long illness wiped out the family business, and in 1932 the family returned to southern Ohio, where George's father was forced to take whatever hard-scrabble jobs were available. In 1935 he settled his family in Mineral City, which is where George spent his junior and senior high school years. Times were hard and the family was poor; college was out of the question, so when George graduated from high school, he went immediately to business college in Canton, working part-time at the Lowe's Grand Theater, at $13 per week, to help pay expenses. His first job after business college was with the Pennsylvania Railroad, and later he worked for Republic Steel, but there was a war on, so in 1944, George joined the Navy.

After boot camp at the Great Lakes Naval Training Center near Chicago, and clerical school at Bainbridge, Maryland, he was assigned to an "APD" (a destroyer escort) whose home port was Hingham, Massachusetts. It was by now the closing months of the war, and George saw a lot of sea duty, but no combat. His ship was two days out of Pearl Harbor when the war ended in August 1945.

After that, he served some time in occupied Japan, but although he liked it there, he wasn't allowed to travel anywhere beyond his port city, and he feels deprived (next page).
because it seemed to be such a beautiful country. Someday, he hopes to go back.

Out of the Navy by 1946, he enrolled in Ohio's Kenyon College. His major was Philosophy; his minors English and German. His aim was to become an Episcopal priest. But something turned completely around inside during his sophomore year; at its close he found himself a thoroughgoing agnostic, all religious idealism discarded. It was at Kenyon, too, that he began to acknowledge that he was gay and to act on that awareness. In retrospect, he says that there was never a time when he was not attracted to other males; he simply didn't have a word for it in his early years. His mother thinks that Kenyon ruined him; George thinks that Kenyon was where he began to live on his own values.

After graduating (with honors) from Kenyon in 1950, he entered the Rhode Island School of Design in Providence. It was intended to be a more "practical" course of study than philosophy, but it was never completed. Increasing health problems led to a stomach operation, and although his interrupted studies were later resumed, they were interrupted again by two more operations in Providence, in which four-fifths of his stomach was removed. (Still later, in 1958, he was to have a fourth operation, a vagotomy, because of marginal ulcers.) But the death blow to his interior design career was dealt by terrible injuries in an auto crash in Ohio in the fall of 1952, just when he was planning to go back to Providence. Instead, he spent 5 months convalescing at home in Strasburg, Ohio, where his parents had moved.

It was in 1951 that he met Jerry. George was 28; Jerry was 8 years younger. Jerry was a student at Miami University of Ohio, but his home and family were in Strasburg. The two of them were together constantly; their relationship set the town of 1300 people on its ear. Jerry's family didn't seem to have qualms about what was clearly a love affair, even if the rest of the town was appalled. In fact, George, together with Jerry's mother would sometimes drive down to the university for weekend visits with Jerry. George's family, however felt their neighbors' scorn, and they were disturbed. "Why do you want to hang around with that kid?" asked George's mother with derision. After George had recovered from the accident, things came to a head. George decided to follow Jerry to Columbia, South Carolina, where Jerry was now in the Army at Fort Jackson. A nasty family scene ensued. Cruel things were said, and George's ears rang with his mother's shrill accusations as he flew down to Columbia to pick up the pieces of his life and start over.

They lived in Columbia for 5 years. Jerry served out his time in the Army, then finished his undergraduate work at the University of South Carolina, and then entered law school. Their relationship wasn't smooth. They broke up twice because of Jerry's penchant for emotional involvement with other men. The second time it happened, George packed up and moved to Charleston. Jerry followed, contrite. They patched things up, got jobs at the Charleston Naval Shipyard, bought a house together, and lived there for 8 more years.

The episode that led up to their final split was a dismal one. Both employees of the U.S. Navy, they got caught in the web of Naval paranoia about homosexuality. Jerry had been "playing around with some sailor", as George puts it, who later was brought up for questioning about his homosexual activities. The sailor talked, and he named names. Jerry was called in for questioning, and it didn't escape official notice that he lived with George. Their phone was tapped, their house was bugged, and a record was made of the license plates of cars parked near their house. Jerry finally gave in and admitted that he was a homosexual; he was forced to resign, and he moved to Atlanta. George stayed on in Charleston for 8 more months to sell the house, then followed Jerry. Eight days after he arrived in Atlanta, they broke up for good.

It was lonely times for a while, and George drank a lot. Drinking had been a way of life in Columbia and Charleston, but not then a problem. Now it was. Worried, he would quit drinking for a time, but he would always start up again. It was a pattern that he kept up for over a decade, with the threat of permanent damage to his eyesight as well as to his relationships. Then, four years ago, he stopped drinking entirely. He is proud that he stopped on his own. "I don't need prayer meetings to help me quit or stay quit," he says. And there's (Continued next page)
(PROFILE: GEORGE BAKER, Continued).

fire in his eye when he says it. And it's apparently true.

George met Jimmy Morrison through one of Jimmy's many friends. They saw each other steadily for two years before they moved in together, and they still live in the Brookwood apartment where they moved 15 years ago. Jimmy stuck by George during all the drinking years when things weren't always pleasant. There were times, George supposes, when Jimmy would like to have walked out, but he didn't.

For the last 8 years George has worked for a wholesale office supply company, where he is now Assistant Manager of the Atlanta Branch. He likes his work and he gets along well with his fellow employees, all of whom know he is gay. He spends his spare time reading and listening to music, and he and Jimmy are both opera lovers who make Met week in May a high holiday season.

Just as his father started over again when the depression killed his business, George has had to start over again many times. He has had more than his share of broken fragments of his life to pick up or leave behind. Apparently, experience has helped him learn how to do it. He has the air of a man who knows how to cope. His smile is often sad, but his sense of humor is intact; gentle self-mockery seems to give him delight, and when he turns his wit on others, he may be playful or sardonic, but usually true. Most of all, he doesn't hide behind pretensions. Asked about philosophy, he says he never dips into it any more. Asked about interior design, he says he decorated an apartment for one of his bosses several years ago, but nothing since. Asked about his religious life, he says he has none. The man who has managed to start his life over so many times doesn't weigh himself down with baggage which, for whatever reason, is no longer useful.

-J.M. Cooper

(SIX-BY-SIX-BY-SIX, Continued)

This time, the impetus comes from Anne Olson, leader of the U.U. Women's Federation both nationally and at U.U.C.A. Several nongay women in the Federation are interested in these discussions, and Anne wants to sound out UULGC to see who among our female members are interested. Please contact Anne Olson (634-2919) or J.M. Cooper (873-4193).

JOE CHANCEY ADDRESSES UUA BOARD AT BOSTON MEETING.

At a January 28 meeting of the Board of Trustees of the Unitarian-Universalist Association in Boston, UULGC Chairman Joe Chancey spoke on a number of gay and lesbian concerns. Joe is an ordained Unitarian-Universalist minister, and is not only the chairperson of our local group, but also co-coordinator of the denominational gay and lesbian caucus. Here are quotes from his talk:

Lesbian concerns: "There is a need for a dialogue on lesbian concerns among all women in the denomination. Lesbianism is something that affects all women. It is not just a matter of lifestyle. There needs to be a valuing of female friendship. Compulsory heterosexuality is a fact of life for most people, especially women, in our society. We would like to stress the very real problem of discrimination against lesbian ministers in the denomination."

Same-sex Union Ceremonies: "Currently, UULGC (the denominational body) is sponsoring a resolution supporting Unitarian-Universalist ministers who do union or partnership services for same sex couples. It has been passed by six UUA districts. It has been passed by all six districts as a business resolution. In October we were told that the Planning Committee had reclassified it as a general resolution. This happened last year, when the resolution was worded differently and we were not informed of this until after the Parish Poll was in print. While we have made some progress in resolving this matter this past week, I will not know the outcome until after the Planning Committee meeting next week, again after the deadline. Apparently there is no clear avenue of appeal" (next page)
Lesbian/Gay Civil Rights: "Over a decade ago the UUA passed a resolution calling for full civil rights for lesbian and gay people. It is up to all of us to implement this statement of support. Whether one be the President, Moderator, member of the Board of Trustees or an individual Unitarian-Universalist, we all have the obligation to speak up with religious and secular leaders about discrimination in employment, housing, and public accommodations. Shortly thereafter a resolution called for the establishment of the Office of Gay Concerns, now the Office of Lesbian and Gay Concerns. This was a milestone for any religious organization, anywhere. In the early days of the Office, frequent legislative and media alerts were mailed to inform people of pending legislation and media presentations. As secular organizations began to take on these tasks, the OLGC quite rightly shifted its focus towards denominational concerns and content. Most notably the GALA (Gays and Lesbians Affirmed) program was established at Ferry Beach, and materials on same-sex unions or marriages were compiled and published. Unfortunately, as the needs of gay and lesbian Unitarian-Universalists were becoming more apparent, the OLGC was cut from full to half-time staffing. I encourage you, I urge you, I exhort you to use every appropriate means to strengthen and support the OLGC here at '25'."

Lesbian/Gay Clergy: Currently, ministers who are looking for churches are afraid to list in their packets skills they have learned in gay agencies because search committees tend to focus on what they see as "gay skills" rather than universal skills learned in a gay setting. In terms of gay and lesbian clergy, we are not necessarily in the lead. The United Church of Christ, the conservative Congregationalists from whom the radical Unitarians split, were the first to ordain an openly gay man. The U.C.C. has two openly lesbian ministers settled, while we have one, although we have several with exceptional qualifications looking for churches. I believe that this is not just an example of homophobia in our denomination, but one of sexism, too."

Conference on Sexual Minorities: "The upcoming Conference on Sexual Minorities in the U.U. Ministry is a much needed event. We are grateful to the U.U. Grantsmaking Panel for making it possible. I hope you will consider inviting members of the U.U. Gay and Lesbian Clergy Task Force to give you a report at a future Board meeting. I suspect that a Conference on Sexual Minorities in the UUA is needed as well. I suspect a need for such a conference because while we have supported civil rights for gay and lesbian clergy, we have said nothing about rank and file membership. In a way, that is partially resolved, because we are there and we will not go away. It is our church, too. But homophobia, like sexism and racism, is still alive. Therefore, we are asking the Commission on Appraisal to conduct an audit on homophobia, similar to the one on racism."

A.I.D.S.: "It may be ten years before we have a treatment, cure, or vaccine for AIDS. We need continued support for research and help for AIDS victims. But please remember that far more lesbian and gay people die from alcoholism than AIDS. Remember that bars, not churches, have been the leading social institutions for far too many lesbians and gays for far too long. Why should the UUA be concerned with gay and lesbian issues when war, starvation and annihilation of the masses continue in Third World countries?"

U-U Outreach: "In terms of outreach, what we are doing is woefully inadequate. In San Francisco, gay Episcopalians have organized a mission called "The Parsonage" in the Castro District, the main gay area of the city. Some Unitarian-Universalists work with them. I support them in their endeavors, but I ask, where is the Unitarian-Universalist presence in the gay community in San Francisco or in many other cities in North America? The Episcopal church, in some areas, is still wrestling with the ordination of women. It has put a "hold" on ordaining gay and lesbian clergy. Yet, The Parsonage was able to get diocesan funding for a ministerial intern."
When we live with the possibility of nuclear holocaust at any moment? Because any institution which does not give the same care, concern, and attention to its own people that it tries to extend to others is hypocritical."

U.U. Women's Federation: "In closing, I would like to thank the Unitarian Universalist Women's Federation. The UUWF has decided to make the study of lesbian issues one of their top priorities. This is probably the most controversial and potentially divisive issue they could choose. They deserve our admiration, respect, and gratitude. Let us hope that this will not be just for the UUWF, but for the denomination as a whole, a most successful, rewarding, and enriching endeavor."

DISCUSSION AND AFTERTHOUGHTS.

The Board's reaction was supportive, and the discussion following my speech was well-focused. Board support for the resolution on partnership services was very clear and strong. Miscommunication from members of the Planning Committee to those working on the resolution were clarified and it should appear on the Parish Roll as a business resolution, not a general resolution. (The Board has the authority under the By-Laws to place items on the Tentative or Final Agendas for General Assembly.)

I was asked how many openly lesbian and gay clergy had found pulpits. I replied that I knew of four men, but no women. (Later I learned that that had just changed from zero to 1.) Several Board members, including a member of the Fellowship Committee (the body that credentials our ministers) expressed their outrage that some extremely well-qualified ministers, who happened to be lesbian, had not been able to get pulpits.

A few questions were asked about the Sexual Minorities in the U.U. Ministry Conference and one Board member said he hoped that the ministerial intern from his church could attend.

I think that Carolyn McDade, the other Co-Coordinator, and I were equally sorry that illness prevented her from speaking to the Board, too. While I did my best to speak to some women's issues I did not feel equal to the task in some areas. Just as some lesbian issues are for all women, I suspect that some of them are issues that all men need to consider, too.

After my time with the Board was over, someone informed me that the Commission on Appraisal was meeting right then and that they were in the process of deciding what their next focus would be. I asked for a few minutes of their time and was given a warm reception. The Commission did not undertake the Racism Audit. The Board of Trustees hired an outside agency to do the audit. They did do a historical study of racial matters in the UUA and it will be available soon. Their recommendation was that an audit or other study on homophobia might more appropriately be done through the Office of Lesbian and Gay Concerns. I did not feel put off by the Commission. They seemed genuinely eager for my input as it did fit in with what they were doing, giving them some specifics for a general outline they were developing.

This was a very productive trip, but much followup is needed by all concerned. It was well worth the time and personal expense and I hope it will be the first of many official reports from the denominational lesbian/gay caucus to the UUA Board of Trustees and other UUA committees.

OLA? OLE!

UULGC Member Judy Kaman has information about a newly-formed group in the Little Five Points area called O.L.A. That stands for "Older Lesbians' Alliance", though the group is open to all ages, and some members are in their twenties. Women who read this newsletter are invited to attend and join this support group. At a recent meeting, members listened while a woman in her seventies recounted her experiences as a gay woman in a straight world.
DECEMBER CALENDAR.

- Thurs., December 8, 8:00 p.m.: Regular UULGC Meeting. Program: "Four by Four by Four". The four straight men and the four gay men who participated in UULGC's first gay-straight dialogue group will be with us to talk about what those discussions meant for each of them.

- Sat., December 17, 7:30ish: Christmas Social and Potluck Dinner at the home of Edward Nix and Peter Bryg, 811 Virginia Circle in Virginia-Highland.

- Thurs., December 22: This would be a regular UULGC meeting night, but there will be NO MEETING.

NOVEMBER MEETING REPORTS.

- "A Talk with Terry Sweetser", Senior Minister at UUCA, took place at our regular meeting on November 10. Terry spoke about his hopes for UULGC as a part of UUCA's congregational life, and he suggested some specific projects which he would like us to consider.

- Thanksgiving Dinner nourished about a dozen UULGC members and friends on November 24, as they gathered for meat, drink and socializing at the home of Nancy Ewart and Elisbeth van Tongeren.

- December Religious Retreat took place at the church on Sunday evening, December 4, beginning with Vespers at 6:00 p.m. in the sanctuary, followed by a potluck supper. Attendance was disappointingly sparse, with only 5 UULGC regulars on hand, and three visitors. The retreat concluded with Compline and a celebration of the Eucharist, according to Abraxan liturgy.

MOUNTAINOUS DECISIONS TO BE MADE.

Our group decided at the last business meeting to hold a retreat at The Mountain, U-U Camp and Conference Center near Highlands, N.C., in February or March of 1984. The time has come for us to select a definite date for the event, and to make decisions such as whether we will cook our own meals while there or use the camp dining facilities. These matters will occupy a few minutes of the meeting time on December 8, so please bring your ideas.

HELP WANTED.

If you are willing to do some research work on silkscreen prices and designs for T-shirts for the denominational U-U Lesbian and Gay Caucus, please contact Joe Chancey, who is Co-coordinator of the denominational group.

HIGHLIGHTS OF UULGC LIFE IN 1983.

Jan 9: "Gay Rights" is the topic of discussion at UUCA's Sunday Morning Current Issues Discussion Group.

Jan 13: UULGC Members and friends share "Coming Out Stories" at regular meeting.

Jan 27: Two ladies from H.I.R.E. (Hooking is Respectable Employment), an organization of prostitutes, speak to a gathering of UULGC members and a scattering of nongay UUCA members.

Feb 10: Joe Chancey speaks to UULGC on gay and lesbian issues within our denomination.

Feb 12: Valentine party at the Atlanta Gay Center, sponsored by the Religious Council for the Advancement of Lesbians and Gays.
Aug 24: The Rev. Stina Pope, Chaplain to Integrity, the Episcopal gay organization, discusses "Sexual Ethics" with UULGC meeting.

Aug 27: First meeting of the "4 X 4 X 4" dialogue group between straight men and gay men.

Sep 8: Steve Horwitz entertains all present with "Everything You Always Wanted to Know About Real Estate But Were Afraid to Ask or Didn't Know How To Ask."

Sep 22: "Literature's First Gay Love Affair", in the Assyrian epic of Gilgamesh, is revealed by Jeffrey Levin, a former rabbinical student, in his talk with UULGC.

Oct 9: UUCA's Sunday Morning Forum sponsors a debate between UULGC Chairman Joe Chancey and Mr. David Runge, a member of Katapao, an organization which seeks to persuade homosexual men to adopt a non-homosexual way of life.

Oct 9: October Religious Retreat is conducted by The Rev. Joe Chancey in the UUCA Sanctuary with music by Edward Nix (piano and organ) and Elsbeth van Tongeren (cello) with liturgical forms developed by the Congregation of Abraxas.

Oct 13: "General Rap" at UULGC meeting.

Oct 20: UULGC planning meeting charts programs through March 1984.

Oct 25: UULGC helps sponsor Every Member Canvass Dinner.

Oct 27: "Travels and Slides" by Edward Nix and Judy Kamen takes UULGC members to London and India.

Nov 10: Senior Minister Terry Sweetser speaks to UULGC meeting.

Nov 24: Thanksgiving Dinner at the van Tongeren/Ewart home.

Dec 4: December Religious Retreat at UUCA.

Dec 8: UULGC meeting to visit with "Four by Four by Four" participants.

Dec 17: Annual Christmas Social and Potluck at Ed and Peter's.
A NOTE TO VISITORS: Is UULGC for you? Come to one of our meetings and see. We don't pressure anyone who visits to come back, but we hope they will. "UULGC" stands for "Unitarian Universalist Lesbian and Gay Community" and it meets twice monthly on the second and fourth Thursday evenings at 8:00 p.m. at the Unitarian Universalist Congregation of Atlanta (UUCA) whose address and phone number are shown in the letterhead above. Our meetings are open to all women and men, regardless of religious affiliation, who are interested in our programs.

NOVEMBER CALENDAR.

- Thursday, November 10, 8:00 p.m.: Regular UULGC Meeting. The program is a talk with UUCA's Senior Minister, Terry Sweetser.

- Thursday, November 24 (Thanksgiving Day): No regular meeting tonight, but Elsbeth van Tongeren and Nancy Ewart have invited all UULGC members and friends to their house for a pot-luck feast and social. Things will get started around mid-afternoon, and the address is 2640 Cove Circle, Atlanta. If you are planning to be there, it would be helpful to Nancy and Elsbeth if you called beforehand (634-5558) to let them know what food you are planning to bring.

OCTOBER MEETING REPORTS.

Oct. 13: This was a "General Rap" at which talk centered on many items, including the debate which had occurred at UUCA's Sunday Forum the previous week concerning homosexuality, and the Religious Retreat which occurred the same day.

Oct. 27: "Travels and Slides". Judy Kamen brought us Lord Nelson's monument, Morris dancers, St. Paul's, the changing of the guard, and many other scenes from her August trip to Great Britain. Edward Nix brought us his impressions of India, including at least two dozen shots of the Taj Mahal taken throughout the same day from sunrise to dusk. Jimmy Morrison brought us oatmeal cookies. Did anybody eat just one?

UULGC's PLANNING MEETING OCTOBER 20 CHARTS MEETING PROGRAMS THROUGH MARCH 22!

The sometimes laborious task of planning for upcoming programs was accomplished with ease at UULGC's planning meeting October 20, as a dozen men and women sat in a circle and shared ideas about what the group's activities might be in the next few months. To everyone's surprise, the group handily scheduled programs through the end of March. Here they are (not mentioning the November programs which are shown in the opposite column):

- Dec 4: (Sunday) Worship Retreat at UUCA.
- Dec 8: Discussion of "Four by four by four."
- Dec 17: Christmas social and potluck dinner at the Ed Nix/Peter Bryg home.
- Jan 26: Clogging and Mediterranean cuisine potluck.
- Feb 9: Black and White Men Together.
- Feb 23: Psychology from the feminist point of view.
- Mar 8: Sexual Ethics--discussion.
- Mar 22: Magic Show and potluck.

Retreats: Two retreats are planned; the first is similar to that on October 9 when we participated in Vespers, Compline and the Eucharist according to the ritual of the Congregation of Abraxas. It is scheduled for Sunday evening, December 4. The second retreat is an overnight event slated for the weekend of February 18-19 at The Mountain, the U-U Conference Center near Highlands, N.C.

Mailing List Expansion: A proposal to expand
the mailing list for this Newsletter so that it could be sent monthly to all Unitarian Universalist societies in the Southeast was tabled; it was agreed that our group lacks the financial means at this time to bear the postal costs which would be necessary.

Advertising: The group decided to spend $50.00 for an ad in the Atlanta Gay Center’s Newsletter, in conjunction with one or more other gay religious groups. The ad would describe our group and would list some of our upcoming programs. (The Treasurer said we had, as of October 20, $114.90 in the treasury.) It was also suggested that our group could get free publicity on the WRFG radio program "Southern Gay Dreams" simply by calling the station.

Food Bank: A proposal to join the Evangelical Outreach Ministries' food distribution effort, providing for gays in need, was discussed at length, with many pro and con opinions expressed, but no decision was reached.

Group purpose: An agenda item which was put at the bottom of the list of topics to be discussed, so that pressing matters could be taken care of first, was the question of what our group is all about. Some feel it is purely a social-support group, while others think it should take an activist stance. Time ran out at the present meeting before this item could be discussed but it is an extremely important issue, and one which has been debated in the group for as long as most of us can remember. It can always bear more discussion.

P.M.C. DINNER A SUCCESS, THANKS TO HELP FROM UULGC VOLUNTEERS.

We set up tables; we taped paper tablecloths on them; we arranged candles and centerpieces; we set out plasticware; we poured wine; we stood around and talked. Then came what was surely our shining hour, as we (8 UULGC members and 1 of our friends) served a full chicken dinner to 87 guests, passing plates along a serving line with such dispatch that hardly anyone had to wait to be fed. It was the Every Member Canvass dinner on Saturday, October 29, which UULGC hosted in connection with the Denominational Affairs Council and the Religious Education Council. Thanks are due to Elsbeth van Tongeren, Nancy Ewart, Peter Bryg, Joe Chancey, J.M.Cooper, Steve Norris, Jimmy Morrison, and George Baker. Half of these people are not members of UUCA and so their contribution of time and effort to a UUCA fundraising event is especially appreciated.

"FOUR BY FOUR BY FOUR" PILOT GROUP TO HOLD FOURTH MEETING NOVEMBER 13.

Four gay men and four straight men who have been meeting once a month for the past three months to discuss issues and conflicts surrounding matters of sexuality, will hold their final discussion on November 13. At the suggestion of one of the straight men, the group plans to meet early this time in order to cook a ravioli dinner and enjoy it together.

The pilot group was formed in August following a UULGC planning meeting; the formation of several such groups was projected.
OCTOBER CALENDAR.

- **Thursday, October 13, 8:00 p.m.:** Regular UULGC Meeting. Program: General Rap. This means that we will talk about whatever anyone wants to bring up, whether they be matters within the group or matters of a global nature. We did one of these sessions back in the spring, and it was one of our best meetings ever.

- **Sunday, October 16:** "Four by Four by Four" a dialogue between four gay men and four straight men, discussing sexuality in general, and the differences and similarities between straight and gay lives. This meeting, the third of four, is open to visitors or newcomers; we make note of it here only to remind you that this pilot project of UULGC is ongoing, healthy, and meaningful to the eight men participating in it. Some members of the congregation, both men and women, have begun to ask when we will sponsor more groups.

- **Thursday, October 20, 8:00 p.m.:** UULGC Planning Meeting. Periodically, we have to sit down and make plans, principally about upcoming programs, but also about what the group wants to accomplish in the immediate future. This is one of those times. Everyone who shows up is automatically a voting member of the meeting.

- **Saturday, October 22, 8:30 p.m.:** UUSC Coffeehouse at Northwest Unitarian Church. UULGC members will probably enjoy this monthly hootenanny of singing, picking and foot-tapping which benefits the U.U. Service Committee. It's put on by some local Unitarians and their musical friends. Doors open at 8:30 and music starts at 9. Northwest Congregation is located at 1025 Mount Vernon Highway, NW.

- **Wednesday, October 26, 8:00 p.m.:** "Night of Forbidden Books", a program of readings from famous and not-so-famous lesbian and gay literature, all titles at one time banned or censored. Sponsored by the Lesbian/Gay Chapter of the American Civil Liberties Union, at the Atlanta Gay Center, 848 Peachtree, Third Floor. Refreshments will be provided, and donations requested.

- **Thursday, October 27, 8:00 p.m.:** Regular UULGC Meeting. Program: "Travels and Slides" by some well-travelled members of our group, with Judy Kamen reporting from London, and Edward Nix from India.

- **Saturday, October 29, 7:00 p.m.:** UUCA's Every Member Canvass Dinner (one of three) hosted this evening by UULGC in cooperation with the Denominational Affairs Council. Our volunteers will be on hand for set-up, serving, and clean-up tasks.

- **Thursday, November 10, 8:00 p.m.:** Regular UULGC Meeting. You will want to try to make this one, since the program will be a talk and visit with UUCA's new senior minister, Terry Sweetser.

A NOTE TO PROSPECTIVE VISITORS: UULGC (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 (UUCA), 1911 Cliff Valley Way, NE. All regular meetings are open to all interested men and women regardless of religious affiliation.

SEPTEMBER MEETING REPORTS.

- On September 8, UULGC members were treated to an informal talk and discussion with Steve Horwitz, Atlanta realtor, who titled his
program, "Everything You Always Wanted to Know About Real Estate But Were Afraid to Ask Or Didn't Know How To Ask." Steve, who was last year's Chairman of UULGC, and who is currently the Chairman of Atlanta's Religious Council for the Advancement of Gays and Lesbians, gave an articulate and well-planned presentation covering the current real estate market climate in Atlanta and the options open to buyers, sellers, and investors.

On September 22, "Literature's First Gay Love Affair" was the program, presented by Jeffrey Levin, a former rabbinical student and well-known member of the Religious Council. Jeff's talk centered on the Babylonian epic of Gilgamesh, and his own theory that Gilgamesh and his companion Enkidu were intended to be understood as lovers. Jeff also spoke about the difference between urban mores (as exemplified by sophisticated Babylon) and rural mores (as exemplified by then-remote Judaea) and their shaping of attitudes toward homosexuality in antiquity. The Babylonian epic, according to Jeff, looks with approval on its hero's gay love affair. The Hebrew Book of Genesis, on the other hand, condemns the homosexuality of the residents of Sodom.

In several surveys, homosexual men scored significantly higher than heterosexual men in self-reports of anxiety, tension, neuroses, and suicidal tendencies.

Research into the causes of homosexuality reveals at least two conclusions: (1) Genetic factors are not significant as cause ("People aren't born that way," according to Mr. Runge) and (2) Homosexuality seems to spring from unmet love needs in a child's early life.

Homosexuality doesn't work; long-term gay relationships are virtually non-existent. Psychologist C.A. Tripp has written that relationships between men last an average of 5 to 7 years only.

Homosexuality is characterized by intimacy without commitment, by and large.

No one whom Mr. Runge has met in his dealings with homosexuals has come out of a normal, well-adjusted home.

Gay people do not feel responsible for each other's well-being; they do not stick together when the going gets tough, and they are likely to abandon other gays in trouble.

Mr. Runge spoke first. He presented a catalog of the negative aspects of homosexuality and cited these as the rationale for his organization's ministry. On the list were such items as these:

- In several surveys, homosexual men scored significantly higher than heterosexual men in self-reports of anxiety, tension, neuroses, and suicidal tendencies.
- Research into the causes of homosexuality reveals at least two conclusions: (1) Genetic factors are not significant as cause ("People aren't born that way," according to Mr. Runge) and (2) Homosexuality seems to spring from unmet love needs in a child's early life.
- Homosexuality doesn't work; long-term gay relationships are virtually non-existent. Psychologist C.A. Tripp has written that relationships between men last an average of 5 to 7 years only.
- Homosexuality is characterized by intimacy without commitment, by and large.
- No one whom Mr. Runge has met in his dealings with homosexuals has come out of a normal, well-adjusted home.
- Gay people do not feel responsible for each others' well-being; they do not stick together when the going gets tough, and they are likely to abandon other gays in trouble.

Joe Chancey spoke second. He started by questioning the motive behind the debate format, saying that the confrontation involved in debate pits "us" against "them", which is exactly the opposite of the understanding which gay and nongay people in this congregation are striving for. Still, he noted that in spite of the pro-gay stances taken by this congregation and this denomination, there is another point of view which is not pro-gay, and he welcomed the opportunity for that point of view to be expressed here.

He noted that gay people grow up in an atmosphere of anti-gay sentiment. Many people hold negative stereotypes about gay people, and so it is not surprising that many gay and lesbian people hold these stereotypes about themselves, and that some become discouraged with their own gay identification and seek the help of organizations like Mr. Runge's in order to try to change. But, he said, they cannot change who they really are.

Many gays, he said, are fortunate in finding
a partner with whom to spend their lives, but traditional religion encourages promiscuity and discourages relationships by condemning homosexual alliances. A Catholic who is a part of a long-term homosexual relationship, for example, must continually confess his sin and express resolve not to commit it again. Even in U.U. churches, gay people are often regarded as "flaunting it" when they express affection for or interest in others of their own sex, but people who express heterosexual affections are not regarded as "flaunting it." What he was asking for, he said, was not just tolerance, but acceptance of gay people, as people, in our midst.

"I don't need experts to tell me I am depraved, or sinful," he said, "and no experts to tell me I'm not. I know who I am, and that's who I want to be." Then he urged those present who are uneasy about having gay people in this congregation to get to know gays as people; he cited such opportunities as "Four by Four by Four," sponsored by UULGC, where that kind of straight-gay dialogue is now taking place.

There followed some questions from the audience. Many of these questioned the validity of the assertions made by Mr. Runge in his prepared remarks. It was pointed out that everything negative he had said about homosexuals could be applied in equal measure to heterosexuals. He agreed, but added that there were some specific differences, which, in an atmosphere which was heating up, never got spelled out. It was pointed out that none of us--straight or gay--has had Ozzie and Harriet for parents, and that the emotional traumas of childhood apply equally to straight and gay people. Mr. Runge commented that a study by Marvin Siegelman has indicated that parental influence is a strong factor in a child's developing homosexual or heterosexual orientation. That information was immediately challenged in strong terms by psychiatrist and UULGC member Edward Nix, who said that the Siegelman study had long been discredited, and that the American Psychological Association has stated categorically that there is no evidence that parental influence plays any such role.

Ed's statement, in turn, was challenged by a questioner who apparently confused the APA's statement about parental influence with the totally unrelated APA vote on whether homosexuality could be classed as a disorder. Confusion was confounded as several people talked at once, and in the end the credibility of the APA seemed to be tarnished because it was alleged to have voted, but not unanimously, on the question of whether parental influence is a factor in causing homosexuality--a question which it deals with through systematic research, not through a referendum of its members.

Not all the challengers to Mr. Runge were gay people; in fact, most of them were not. But there were some heated questions from some UULGC members. He was asked why so many Christian churches continue to oppress homosexuals. He replied that this oppression is as repugnant to him as to the questioner. He was asked why his organization concentrated its ministry on maladjusted gays who it felt would be better off "out of the lifestyle", and ignored maladjusted straights who would be better off if they adopted a gay lifestyle. He said that of course he has some theological biases about homosexuality.

The questions with an anti-gay tone were relatively few, but they were pointed. Joe Chancey was asked if he really had said that once a person was a homosexual, he could not change. He thought a minute and answered "Yes." The same questioner said that when this congregation voted on whether to approve a gay-rights statement, the vote was unanimous. He said he does not like unanimous votes, and he does not believe that they reflect the reality of diverse opinions; he himself had not been present at that vote. Another questioner pointed out that this whole discussion had ignored an extremely negative aspect of the gay lifestyle--the emergence of AIDS in the past two years. He also said that he resented the fact that the City of Atlanta agreed to sponsor a Gay Pride Week.

On the whole, the debate was a positive step for the congregation. It allowed the beginnings of a long-overdue dialogue between those UUCA members who are cool to gay concerns, and those who are supportive. It is puzzling, however, why Mr. Runge was chosen to express the anti-gay position. Surely it is not necessary to import fundamentalist anti-gay rhetoric, or speakers with admitted theological anti-gay bias, in order to clarify the attitudes and issues at UUCA. And surely those members of UUCA who share Mr. Runge's distaste for
the homosexual way of life, are still not willing to agree with his wild and un support able generalizations about gay neuroses, gay depravity, gay character-weakness, and gay irresponsibility. Such rhetoric deflects everyone's attention to absurd notions which are also beside the point.

Instead, as Joe Chancey pointed out, we have a unique opportunity in this congregation to deal with gay-straight issues in informed dialogue. UULGC is a resource of information and experience about what it is to be gay, and the "Four by Four by Four" groups can provide a calm and reasonable atmosphere in which gay concerns and anti-gay concerns can face each other.

---by J.M. Cooper

UULGC HOLDS RELIGIOUS RETREAT OCTOBER 9.

The worst thing about the retreat was that we weren't all there to experience it. Only about a dozen UULGC members attended the event, which was held at the church on a Sunday evening from 5:30 to 9:30 p.m., but those dozen people came away feeling that something important in the life of the group had occurred.

We began in the Sanctuary with Vespers, one of the eight Offices (or Canonical Hours) of Roman Catholic liturgy, and the one which is traditionally observed at sunset. Joe Chancey had prepared a version of Vespers developed by the Congregation of Abraxas, a Unitarian group devoted to liturgical forms which express religious liberal outlooks. Vespers was colored by antiphonal responses, by unison singing, by the lighting of candles and the periodic ringing of a bell. Edward Nix, at the organ, and Elsbeth van Tongeren, playing cello, played music by Bach, and at the later service, music by Vivaldi. There was an atmosphere of calm and serenity, and a shared meditative spirit.

We adjourned to a meeting room for conversation and a candlelight meal, which seemed to be a continuation of the reflective mood of the Vespers service. There followed work; Joe believes that a part of worship is the contribution of one's labor. Some of us cleaned up after the meal, while others worked on tasks in the church office. And following that, we sat in a circle and talked about our impressions of the evening, and our feelings about worship.

The second and last service, again in the Sanctuary, was Compline and a version of the Eucharist. Again, there was bell, book, candle, and song, and in addition there was bread and wine, passed around from hand to hand in a symbolic sharing which had whatever meaning one chose to give it.

The words of these liturgies are not the ancient words familiar to generations of Christians; they are instead re-couchings of universal religious impulses, set in the words of our own time:

"Despite our glory, we are yet frail; Creatures bound to history and place, subject still to flesh and soil. Let us speak to one another our common struggle to be whole."

"Three holy realities bind our lives in community as one human family of earth:
Holy is truth, which makes us free;
Holy is love, the hope of the world;
Holy is community, which sustains our being, our becoming, and our having been."

"When people turn from the table where bread is broken and candles glow, be sure you have invited them not to your house but to their own, and offered not your wisdom but your love."

"The mystery is that we are connected, even when we feel apart: Let us give thanks for our common life which makes the many One."

"The feast is ended: depart in peace. The work of the world lies before us: accomplish justice, with grace."

--- by J.M. Cooper
MAYBE IT WOULD BE BETTER FOR MR. RUNGE TO LEAVE C. A. TRIPP OUT OF THIS.

One of the "negative aspects" of the homosexual lifestyle which Mr. David Runge presented to the Sunday Morning Forum was the assertion that male relationships do not last. He cited as authority for this contention the work of C. A. Tripp, Ph.D., psychologist, sexologist, and author of the important and well-documented study, The Homosexual Matrix (McGraw-Hill, 1975). Wardell Pomeroy, co-author of the Kinsey Reports, hailed Tripp's book as "unquestionably the best book I have ever read on the subject of homosexuality...a book destined to become a classic." Other reviewers, gay and straight, were equally enthusiastic. Dr. Tripp, according to Mr. Runge, maintained that relationships between men last only an average of 5 to 7 years.

I got out my copy of The Homosexual Matrix and tried to find that statistic, but with no luck. I read carefully Dr. Tripp's entire chapter titled "Brief Encounters and Ongoing Relationships" in which he discusses the latter in some detail, as though he really believes that long-term homosexual relationships are possible. Finally I located Mr. Runge's "5 to 7 year" statistic. It was contained in a parenthetic at the end of a long discussion of the unique problems which same-sex partners often encounter, one of which is that their very similarity can be a mixed blessing. "(Unless the partners take certain special precautions, the erotic side of the male relationship usually descends to critical levels within five to seven years...)" (p. 153.)

It is legitimate to wonder if Mr. Runge had read Dr. Tripp's book, because on the whole it presents such a positive view of the workability of homosexual relationships. On page 149, for example, Tripp writes, "Every kind of relationship works. When people are attracted to each other--for whatever reason--they are capable of developing attachments which are rewarding and lasting. Thus, heterosexual, homosexual, sado-masochistic, transvestitic, and dozens of other special relationships hold the potential of working well and of maintaining the symbiosis of ongoingness."

It is also rather strange that Dr. Tripp should be cited by Mr. Runge in support of the motives and the ministry of Katapauo, which aims to turn homosexuals from their sexual orientation; for if Dr. Tripp was in sympathy with the purpose of such an organization, he could not have written this paragraph:... (P. 236). "There are no known 'cures' for homosexuality, nor are any likely, since the phenomena which comprise it are not illnesses in the first place. Of course, the issue does not end there. Smoking and drinking are not illnesses either, but they can be stamped out by various means. With these and other considerations in mind, the Kinsey Research made a concerted effort over a period of years to find and evaluate the histories of people whose sex lives had changed either during or following therapy of any kind. None was ever found...After Kinsey's death, and to this day, (members of the Kinsey Research) have maintained a standing offer to administer the Kinsey Research battery to any person a therapist might send, and thus possibly validate a case of changed homosexuality. This offer has never had any takers..."

In fact, so much of The Homosexual Matrix is at odds with the statements which Mr. Runge made at the Sunday Morning Forum, that it seems to me UULGC could perform a service by donating a copy of the book to Katapauo. Perhaps we could mark pages like page 140, where Dr. Tripp discusses the socially-integrated homosexual in these terms: "He consistently defines himself as a regular member of society--refusing to see himself or to let others see him as set apart from it...No matter what happens, he refuses to drop dead after being shot. He knows better than to quail, to cower, to flee, or to strike back in anger. Thus, he manages to adequately control himself, and ultimately the challenger as well. It's as if he has come to understand, and then to validate, a major sociological postulate: That every adversity feeds on the victim's collaboration, and that charges hurled at a person seldom stick unless he himself supplies the glue."

--by J. M. Cooper
Fri. Oct. 14 - 7:30pm Reading & Autographing Party * free
Christopher's Kind Bookstore - 70 13th Street N.E.
Reservations for Reading call 873-5463

Sat. Oct. 15 - 1:30pm Men's Circle & Discussion
First Existentialist Church - 470 Candler Park Dr. N.E.

Sun. Oct. 16 - 11am Reading * free
8:30pm Films & Reading * $4
Both at the First Existentialist Church

for more information call 577-1599
SEPTMBER CALENDAR.

- Thurs., Sept 8, 8:00 p.m.: Regular UULGC Meeting. Program: "Everything You Always Wanted to Know About Real Estate But Were Afraid to Ask, Or Didn't Know How To Ask." Presented by Steve Horwitz.

- Thurs., Sept 22, 8:00 p.m.: Regular UULGC Meeting. Program: "Literature's First Gay Love Affair and Homophobia in the Old Testament," with Jeffrey Levin, a former rabbinical student and a member of Atlanta's Religious Council for the Advancement of Gays and Lesbians.

AND WHAT WILL OCTOBER HOLD?

"To the God Who is and is Not", a UULGC worship retreat will be held at the church, Sunday evening, October 9, from 5:30 until 10:00 p.m. If you thought Unitarian-Universalism and liturgical worship were incompatible, you were wrong. We will have two services: Vespers and Compline, with a pot luck dinner, discussion, and programming in between. More in the next newsletter.

FOUR BY FOUR BY FOUR UPDATE.

Four gay men and three nongay men met for the first of four times on August 27 to organize one of UULGC's pilot groups in the "4X4X4" project. As readers of previous issues of the Newsletter know, "4X4X4" is an effort to promote communication between gay and nongay persons through discussions of issues surrounding the general topic of sexuality. During the first meeting, the men shared personal histories with each other, discussed the degree of confidentiality which would be appropriate concerning the talks, and agreed on some topics to examine at future meetings. Among those topics are relationships with family members (from the point of view of both gay and straight men); the pros and cons of monogamy and promiscuity; the nature of gay concerns and issues; the varied elements which make up the gay community; and the general atmosphere at UUCA with regard to gay concerns.

AUGUST MEETING REPORTS.

On August 10 a large circle of UULGC members and guests assembled to hear John Schoville discuss his unpublished book entitled "Domination in the '80's". After some examination of the differences between sadomasochism in gay sex and in non-gay sex, Dr. Schoville looked at several aspects of domination, including role reversal, mental health considerations about dominance and submission, the leather bar scene, and a portrait of the average (male) aficionado of sadomasochism.

On August 24, the Rev. Stina Pope, Episcopal priest and chaplain to Integrity (the Episcopal gay organization) spoke to UULGC on "Sexual Ethics". While the gay community has largely rejected "conventional" moral strictures as having been imposed from outside, Stina said she believes we have thrown out all ethical considerations and have replaced them with nothing. Everyone, she said, has...
(AUGUST MEETING REPORTS, Continued)

a set of ethics; the question is where they arise from. Ethics is merely why we do what we do. And we do what we do because we believe a certain way. There are ethical considerations that apply to gay behavior, she asserted, and they arise from our individual beliefs. As religious gay organizations, she said, we need to take the lead in helping to define what constitutes ethical behavior for gays and lesbians. Is, and to tell us how we can help. Visitors welcome.

- The need for a response to the religious far right concerning their contentions that AIDS is a punishment from God. A letter needs to be drafted, in conjunction with AID/Atlanta.

- Evangelical Outreach Ministries' "Table-talks" with different religious leaders at meetings held at the Atlanta Christian Council continue. Input from non-Christian religions is welcomed.

- Congratulations to E.O.M. on their 6th anniversary!

Interested in any of the above or want more information? Call Joe Chancey at 892-5406.

RELIGIOUS COUNCIL NEWS.

by Joe Chancey

At the July meeting of the Religious Council for the Advancement of Gays and Lesbians, several important issues were discussed:

- First of all, the Council is taking a look at itself. Each member group is being asked to be a part of the evaluation process. How should the Council be structured? How should it function? Should it undertake projects and address issues? At a minimum, the Council has acted as a clearing house for information from the various groups. It has sponsored an interfaith service during Pride Week each year for several years, and it has done some service projects for the Gay Center. Should it do more? Is it feasible to do more? Does this drain energy from member groups? What is your opinion?

- The Atlanta Gay Center is now publishing its newsletter at regular intervals. It will enclose businesses' and organizations' fliers for a fee (8 1/2 x 11 flier provided the advertiser for $125 members/$150 nonmembers). Organizations can work together on a flier, splitting up the space as well as the cost. It is easy publicity for the organization (mailing list is approximately 1800) and it helps the Center, too. Would you like to see us participate in this in some way?

- AID/Atlanta has set up psychological referrals for people with AIDS and AIDS-like diseases. AID/Atlanta would like to work with the religious community to organize the kinds of support that we can provide. Representatives of AID/Atlanta are being invited to the next RCAGL meeting (Sept 27, Tues. 8:00 p.m. at the Gay Center) to give us an update on the local situation, tell us what their focus is, and to tell us how we can help. Visitors welcome.

UUCA ALL-CHURCH RETREAT AT "THE MOUNTAIN", IS OPPORTUNITY FOR UULGC MEMBERS.

A Friday night, a complete Saturday, and a Sunday morning in late September is the time scheduled for UUCA's All-Church Retreat at the Unitarian-Universalist Camp and Conference Center, "The Mountain", near Highlands, N.C. Our group has been asked to help with registration on Friday, Sept. 23, and volunteers are needed. The retreat is an opportunity for UULGC members to meet and talk with UUCA members whom they may not know, to participate in seminars and workshops, to hike in the highland forests, to enjoy campfire activities and to contribute to worship services. Any UULGC member who has not yet registered but who plans to attend, should do two things: (1) Call Paula Watson-Irwin, 321-2981, to make a reservation, as attendance is limited to 80 persons, and (2) Let Joe Chancey know you are attending, so that you may, if you are willing, be scheduled to help with the registration process on Friday afternoon.

The cost for lodging is $12 per night, and for food, $12.50 per day. A reservation form was printed in UUCA's August 22 Newsletter, or is available in the church office.

The Retreat begins with supper, 6:30 p.m. on Friday, Sept. 23, and ends with the noon meal on Sunday, Sept. 25.
AUGUST CALENDAR.

- Wednesday, August 10, 8:00 p.m.: Regular UULGC Meeting. Program: John Schoville, A.B., M.A., J.D., will speak on aspects of his unpublished study entitled "Dominance in the '80s". Dr. Schoville's research into the sociological and psychological issues of bondage, dominance, and sadomasochism has led him to some interesting conclusions about the significance of gay leather bars, where a part of his research was conducted.

- Wednesday, August 24, 8:00 p.m.: Regular UULGC Meeting. Program: The Reverend Stina Pope, Episcopal priest, Integrity Chaplain, ethicist and feminist, will present a program on sexual ethics. Come prepared to think!

A NOTE ON MEETING DATES: UULGC (Unitarian-Universalist Lesbian and Gay Community) meets twice monthly on the second and fourth Thursday evenings (Wednesday evenings in summer) at 8:00 p.m. at the Unitarian-Universalist Congregation of Atlanta, 1911 Cliff Valley Way, NE. Tel. 634-5134. Note that with the first meeting in September, we will return to Thursday as our regular meeting night. All meetings are open to all interested men and women regardless of religious affiliation.

UULGC DECIDES TO SPONSOR E.M.C. PLEDGE DRIVE DINNER IN OCTOBER.

In response to a request from the Every Member Canvass Committee of UUCA, UULGC decided at its July 27 meeting to sponsor one of the three pledge-drive dinners (which will involve all members of the congregation) at the conclusion of the E.M.C. campaign in October. In addition to logistical details, such as set-up and clean-up duties, UULGC's sponsorship will involve planning a 30-minute program of entertainment for the dinner guests. Meetings to plan for this event will get underway soon after the beginning of the church year. If you've been away from UULGC for awhile, we want you back to help in this planning!

MEETING REPORTS. by J.M. Cooper

July 13. Joe Chancey led a discussion of various aspects of gay activism, asking members of a relatively sparse circle to think of gay organizations which they have heard of, have been members of, or have contributed money to. Discussion centered on ideas for making our participation in gay-related efforts more meaningful and productive.

July 27. A "General Rap" on whatever topics were brought up by those attending. There was some discussion of the pros and cons of our accepting the invitation to sponsor one of the E.M.C. dinners in October (see article above) and this discussion helped to focus attention on the group's purpose and the group's role in congregational affairs. There was personal sharing of ideas and feelings, particularly about relationships with parents, and some of the difficulties of verbally expressing love to them. There was also talk about what some felt to be a more comfortable, less tense atmosphere in the group itself. Two visitors were welcomed, and they added their comments.

FOUR BY FOUR BY FOUR UPDATE.

At a special meeting in June, UULGC decided to sponsor two discussion groups whose purpose is to promote dialogue between gay and nongay persons in the congregation. The two pilot groups, called "4 X 4 X 4" (Four gays and four straights meeting once a month for four months) are forming now; response from nongay persons who have been asked to participate has been enthusiastic and encouraging. The first meeting for the male group is tentatively slated for late August.
JULY CALENDAR.

- Wednesday, July 13, 8:00 p.m.: Regular UULGC Meeting. Program: Discussion centering on "Activism". Led by Joe Chancey, UULGC Chairperson.
- Wednesday, July 27, 8:00 p.m.: Regular UULGC Meeting. Program to be announced.

"6 X 6 X 6" BECOMES "4 X 4 X 4 X 2".

About a dozen women and men met on Wednesday June 29 at a special UULGC business meeting to discuss the pros and cons of "Six by Six by Six", which is a proposal for the formation of small groups for dialogue between gay and non-gay people. Many diverse opinions were expressed, some conflicted with others, and all contributed to one of the most interesting and productive discussions which UULGC has ever enjoyed.

Here is what was decided: to organize two "pilot groups", which would meet once a month for 4 months for the purposes of gay-nongay dialogue. The groups would consist of 8 members each--4 gay and 4 nongay. One pilot group will be all male and the other all female. Some UULGC members have already volunteered to participate as gay persons in the pilot groups, and other gay participants, if needed, can be enlisted through our contacts in the Religious Council for the Advancement of Gays and Lesbians, and the Atlanta Gay Center.

Nongay participants will be invited from among members of UUCA, or from other sources.

Thus, "Six by Six by Six", the model for dialogue which Elizabeth Frey and Terri Lamme presented to UULGC members on May 12, has been modified to become "Four by Four by Four by Two": Four gay persons meeting with four nongay persons for four months in two pilot groups.

GAY MEN: GIVE 30 MINUTES OF YOUR TIME TO RESEARCH.

July 15 and 16--Friday and Saturday--are the dates when Dr. Ralph Tindall, former Chairman of the Dept. of Psychology at the University of South Carolina, will be in Atlanta to conduct interviews with gay men as a part of his continuing research on life-style adjustment of gay males in the Southeast.

Dr. Tindall, now in retirement, has already gathered a large body of data through interviews conducted over the past few years, but he needs to interview many more men before he completes his work. At least 10 UULGC members have volunteered to talk with Dr. Tindall, and Don Young, who is co-ordinating the logistics of Dr. Tindall's visit, has scheduled each person for a 30-minute interview on either Friday or Saturday at the Atlanta Cabana Hotel, near the Atlanta Gay Center. But there is unfilled time available for more interviews, particularly on Saturday afternoon. If you are interested, please let Don Young know: 294-0661.

COALITION FORMING.

On July 10, representatives of Black and White Men Together, The Atlanta Gay Center, Integrity, Lutherans Concerned, Metropolitan Community Church, and UULGC met to discuss the formation of a coalition to address the problems and issues within the gay community that either go unaddressed or are inefficiently addressed because different groups end up duplicating each others' effort due to lack of communication.

BWMT initiated the meeting. Their intent is that the coalition be able to work on a variety of issues, but the one of most import (Continued on next page)
(COALITION FORMING, Continued)

to them is that of racism in the gay community. This is most obviously manifested in the lack of bar employees of color and selective racial discrimination in admission at certain bars.

One does not see much written about this in the local gay press. This is not surprising, since the bulk of advertising is from bars and entertainment establishments. One attendee thought it would be a good idea for organizations to write letters on letterhead stationary stating disappointment over the lack of coverage of such an important issue as race relations.

Another problem that was addressed was the need for better and regular communication within the gay and lesbian community. A community calendar was born from the meeting. It will appear monthly and will be available to any community organization to include with their newsletter. For the first three months it will be printed at cost by Kinko's. A deadline has not yet been set, but organizations are encouraged to submit information for the calendar as early each month for the following month as possible. I have agreed to act as the receiver for the information. Carolyn Mobley and Darrell Walker of MCC have agreed to help with follow-up.

The next meeting of the coalition will be August 6 or 7. All gay/lesbian organizations are urged to send representatives. I do not know whether I will be able to attend the next meeting, but whether I am there or not, I hope UULGC will have two or three other representatives attending and participating.

Each group is encouraged to bring a list of issues/problems that it would like to see the coalition address. While I personally think such a list should be compiled, I hope that we will not diffuse our energy away from the very important problem of racism and the issue of race relations.

One very interested person who could not attend the meeting had told one of the initiators of the meeting that he hoped that the coalition would not take stands on issues unless there was unanimity of agreement. This generated a great deal of discussion. When agreement could not be reached, it was mentioned that minority and majority reports could be issued or that "the following members of the coalition endorse..."

As important, even vital as it is, I hate to see us get so caught up in process (how we are going to function) that we wind up having little substance (what we accomplish). It is all too easy to suffer from paralysis through analysis. We do not need a new organization that is top heavy with structure. Each member organization has its own structure. For many organizations to take the same or similar stands on an issue can be just as effective as one large one, perhaps even more so.

It's time to fish or cut bait.

MORE ABOUT OUR NAME.

In the June issue of this Newsletter, the editor ventured the opinion that the name of our group--The Unitarian-Universalist Lesbian and Gay Community--ought to be changed to something shorter and easier to say. Here are suggestions from two readers:

...from Elizabeth Frey: "How about GLUU's. Like glue sticks, is hardy, bonding. Best I can come up with. Thanks for your fine newsletter--and the plug for 6X6X6. Let me know if I can be of help."

...from Don Young: "One of the difficulties in finding a name for our group is that "Unitarian-Universalist" is clumsy when written out, and when it is abbreviated the initials "UU" do not fit conveniently into a good acronym. Perhaps the words "liberal religious" would be better. They are more inclusive and possibly less confusing to those unacquainted with our denomination. In fact, the original name of the group was the "Liberal Religious Gay Council."

There are two good reasons for not returning to this original name. One is that (Continued next page.)
"council" is an inaccurate designation of our group's position within the church structure; the church has a number of "councils" and we are under the Social Concerns Council. The other reason for not returning to the name "Liberal Religious Gay Council" is that the name does not include lesbians.

It seemed to me that some variation on the old name might still work out nicely, and I tried playing around with the words a bit. I changed "council" to "organization," added the name of our city, and came up with

**Atlanta Liberal Lesbian and Gay Religious Organization (ALLEGRO).**

This has a nice ring to it, and according to my dictionary, allegro in Italian means "merry, gay."

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**ON BECOMING A RAINBOW.**

by Joe Chancey.

At UUCA every group, organization, or committee is part of a council. The structure can seem overpowering, but is designed to provide a place for each group. I think it does the job well. UULGC is part of the Social Concerns Council, which is where I believe it should be. Be we could easily be under the Fellowship Council or even the Denominational Affairs Council.

Like all other Councils in the Church, we had a meeting with Terry Sweetser during Candidating week. By the time this is in print the Social Concerns Council will have had another meeting about which I can report, but if the special meeting had any significance (and I believe it did) it is worth reporting on it one, two, or more months later.

The attendance was high, as one would expect. I was particularly impressed by the presence of some people who had been to the Membership Council dinner and meeting that preceded ours. They had already met Terry and Susan, but decided to come on over to the church and see what was going on with another council. We went around the room as was the custom at so many of these Candidating Week functions and all introduced ourselves. As one would expect, most people talked a little about the issues that had brought them to the council.

But something different happened at that meeting. In addition to mentioning the issue that had brought them there, whether it be gay concerns, peace and nuclear disarmament, the environment, or support for families of the mentally ill, there were other more general issues that were mentioned. And one was clearly mentioned more than any other, and that was the issue of race relations.

Given this church's proud history in race relations, this is not surprising, but it is refreshing. It is my observation that the Council has undergone a good deal of growth in the past two years, and much credit goes to the previous Council Director, Barbara Farrell, and Elizabeth Frey before her.

Most of us have come to the Council with a particular issue in mind. We have done a good job of educating each other about what we are doing, but we have not gotten involved, very much in each others' projects or in an over all project. That is an observation and not a criticism. In fact it is probably a good sign. If we went jumping from one project to another it would put our ability and motivation to stick to a cause in question. The reality is that we have just so much time and energy to give.

However, as we have worked on our own issues and as our groups have grown and/or stabilized I think we have become ready to look at some other concerns.

If racial issues are again becoming a special concern for us as a church, I hope our concerns can become manifest in meaningful and concrete ways. The 60's are over and while we must continue the struggles that began then, we must look for new and more effective ways to work for understanding, for we would be foolish to try to re-live that time just as it was.

If our concern is to take meaningful form, I think it important for us to examine or review our values. For if our actions are to take concrete form, they must be deeply rooted in our values.

(Continued next page.)
One of the values we Unitarian Universalists espouse is tolerance. Tolerance is a good thing and of course it has its limits. But if toleration of a minority is the goal, first class citizenhood will never be reached. Acceptance is even better than tolerance, but it too, is not enough. How about understanding? Now we are getting somewhere.

Understanding is extremely important. But there is one more value that we often cite that I believe must be linked with understanding. That is diversity. Unitarian Universalists, even in their often lily white upper middleclass enclaves, are a diverse group of people. We believe in equal opportunity and equal access. We like to study and examine how others live, what they believe, and why they do the things they do. If we find a custom or belief that is useful or valuable, we are free to incorporate it into our lives.

But we also value incorporating people who are different even when we do not incorporate the differences. There is a richness in diversity that can be found when we couple our supposedly open minds with open hearts. There is a richness to life to be found when we open ourselves up not necessarily to change our ways of living, but to see how others live and learn what life is like for them.

This is all well and good, but how do we take these attitudes and put them into action? Since first beginning this article I have learned of or thought of some possibilities. Perhaps others will add to the list.

(1) At the June meeting of the Social Concerns Council we focussed much of our attention on the March on Washington that will take place on Saturday, August 27 on the 20th anniversary of the march where Martin Luther King, Jr. delivered his famous "I Have a Dream" speech. We hope to have an Atlanta UU presence there.

I think it also important that we have a GAY presence there. Gay and lesbian people were involved in the struggle for civil rights for black people, but this is not well known since they were closeted. (See Take Off the Masks by Malcolm Boyd.)

Buses are being chartered for the trip and the round trip fare is $55.00. The buses will leave on Friday, Aug. 26 and return on Sun., Aug. 28. Lodging will be provided by D.C. churches. Consider going to Washington or contributing to help pay someone else's way.

(2) A coalition of gay organizations is forming (see separate article). The initial meeting was scheduled by Black and White Men Together (BWMT) and took place July 10. Presently the coalition is focusing on the problem of racism within the gay community. We can help by encouraging the local gay press to carry articles about racial issues within the Atlanta gay community, especially those submitted by BWMT.

In relation to that I think we are long overdue in taking a stand. It is something I have thought about before and I confess that I have not followed up on it because it seemed so useless. But of course there is a value in taking a stand on what I believe in whether anyone agrees with me or not, or whether anyone even pays any attention to me. There is a high value in taking a stand because I have to live with myself before I live with anyone else.

I think UULGC should consider passing a resolution condemning racism, especially within the gay community, and encouraging people to boycott establishments that practice discrimination in admittance or in hiring. But it must not be an empty act. We must have the courage to act on our convictions or we make hypocrites of ourselves.

(3) We might initiate a version of 6X6X6 (6^3?) that instead of being a mixture of heterosexual and homosexual people would be a racial mixture of gay and lesbian people. Or perhaps a joint social with BWMT.

The possibilities are many and there is much to be done. Let us reason and work together.
JUNE CALENDAR.

NOTE: UULGC Meetings will occur during the summer months of June, July and August, on Wednesdays, as the church will be closed on Thursday evenings. In September, we will return to Thursday evening meetings. UULGC meetings take place at the church, 1911 Cliff Valley Way, NE, and all interested persons are invited to attend.

- Wed., June 8, 8:00 p.m.: UULGC Party with Charades. This is your chance to "act out" in pantomime, where it's safe. Nearly everybody loves "The Game", as it's called, even those who at first think they won't. Bring a party snack to share, and ask your friends, gay or straight, to come along. Co-ordinated by J.M.Cooper.

- Wed., June 15, 8:00 p.m.: Special Meeting for UULGC members and friends interested in discussing the "Six by Six by Six" idea presented at our May 12 meeting by Terri Lamme and Elizabeth Frey. The idea concerns dialogue groups between gay and nongay people to arrive at greater understanding. If you are interested in discussing the possible formation of such groups, come to this meeting and add your ideas and concerns.

- Tue., June 21, 7:30 p.m.: The Religious Council for the Advancement of Gays and Lesbians holds its annual "Inter-religious Service", a regular part of Gay Pride Week, at the Atlanta Gay Center.

- Wed., June 22, 8:00 p.m.: UULGC Meeting. Program: A Dialogue between Gay Men and Lesbians. What are the barriers? How can we work together in our organizations? Co-ordinated by Steve Horwitz.

- Sat., June 25. The Annual Gay Pride March begins shortly after noon at the Civic Center, and proceeds to Peachtree and Tenth, the location of the Festival, with speeches and food and drink.

WHAT VALUE THEOLOGY? by Joe Chancey, Chair, UULGC.

One does not usually write a review of a meeting. John sometimes puts a report of what happened at our meetings in the newsletter, but I think my comments about our May 24 meeting are more of a review than a report. First of all, I want to commend Edward Nix for his report of John Boswell's speech at the psychiatrists' convention in New York last month. Of course it was not the same as having Boswell here to speak to us, but we could stop Edward to ask questions and make comments. I appreciated Edward and Peter's obviously well-taken notes and Edward's informal but directed presentation. I was stimulated to want to learn more about some of the things mentioned. It is refreshing to have that internal stimulation to inquire rather than the external that is imposed on one in the conventional educational situation.

While Edward's presentation would have made a fine program of itself, I was particularly impressed with the amount, and at times the quality, of the participation of the group. Nearly everyone had a question to ask or an opinion to share. Some had several. Since the program dealt with religious and philosophical beliefs from different points in history it was quite natural to discuss some that are still current. Most Unitarian-Universalists, even Christian Unitarian-Universalists, have always parted company with orthodox Christians on theological matters. When I was in seminary I did a speaking engagement at a mainline protestant church which had in its name the word "Trinity." In talking with one of the members I learned that her parents were Unitarian-Universalists, but that she had found her church home with the more orthodox. However, she mentioned that while that congregation had the word "Trinity" in its name, she didn't think there were many trinitarians left there. It sounded (Continued next page)
(WHAT VALUE THEOLOGY?, Continued)

similar to what some Unitarians and Universalists were thinking a few generations ago. Perhaps one day they will be more in line with what we believe now, but by then we will have moved on to something else. Or perhaps we will move in different directions.

I'm often fascinated by people's statements on theology, whether it be their own or someone else's. A critical study of religions different from one's own can be of great value in increasing one's understanding of others and helping one to clarify one's own beliefs and values. Though limited, my study of Islam helped me make peace with my Christian background.

When Unitarian-Universalists look at other religions we have an easy time picking out what we disagree with: what we don't like, what we don't believe. This is a logical part of the process of examination. But if we never get beyond it our religion is quite shallow. How can we state it in positive terms--what do we believe that makes our lives meaningful, that gives us power to move and act in the world, to effect change in ourselves and in our environment? What is there in our religion that gives us the motivation and courage to strive for the realization of a caring community in a cold and impersonal world?

It is, of course, partly a matter of theology, but to stop with theology alone can also leave one with a very shallow religion. It is also a matter of religious values and the implementation of those values. People who agree on some of the major theological points may have vastly different values. Jerry Falwell and Troy Perry may agree on the bodily and spiritual resurrection of Christ, but that hardly makes them spiritual bedfellows (a term which I am sure does not endear me to either one! Sorry, Troy. Tough luck, Jerry). While theology may send us to different houses of worship it need not divide us on other issues. Matters of faith are seldom logical, no matter what one's stance might be. Belief in the virgin birth of Jesus is logical within the belief system of orthodox Christianity. Some people simply do not find that system itself logical.

Theological beliefs, like scientific discoveries, can be morally neutral. It is the uses to which people put them that are good or evil. In institutional religion we use our theology to shape our worship. Sometimes we can get clues to our theology by examining how we choose to worship. Worship, too, can have a neutral value. Do we attend just to hear the music, to be entertained by the sermon, or do we wish it to be a meaningful and motivating factor in our lives?

We have agreed to have a worship retreat for UULGC later in the summer or early in the fall. Next month I would like to share some of my thoughts on worship. In the meantime I would ask you to think about what you would like from worship. Also consider the forms that speak to you. Are you high church or low? Do you like formal or informal services? Do you like liturgy and ritual? What do you want to get from worship during the service, the next day, and six days later? WHY WORSHIP?

SECRETARY'S REPORT.

By Bob Smith,
Secretary, UULGC.

The first May meeting of UULGC was held May 12, 1983 at the church. The topic for the evening was a presentation of a group of very successful meetings called "Six by Six by Six"-6 straight women - 6 gay women - meeting for 6 times. Their goals were to simply explore areas of common interests related to women's concerns. Guests presenting this interesting talk to our group were Elizabeth Frey and Terri Lamme. The idea for this type of very personal workshop was taken from the organization called "A Woman's Place." This particular group addresses its concerns to several areas: political movements, etc., as well as issues and barriers among various groups--old-young, black-white, gay-straight, etc.

From the sharing and enthusiasm of the positive experiences of these two dynamic women came a suggestion that perhaps some variation of the "6X6X6" format would be
advantageous as a means to get our group better acquainted with the church.

We also heard a request by the church for help to "set-up" or "clean-up" for the Potluck Supper, June 3, 1983. The "Potluck" is to meet and get to know Terry Sweetser, who is candidate for Senior Minister.

The meetings in June will be the 8th and 22nd. The July meetings will be the 13th and 27th.

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AN INTERVIEW WITH TERRY SWEETSER.
by J.M. Cooper

If, in order to land a job I wanted, I had to be energetically sociable through 10 days of nonstop meetings, dinners, parties and interviews; had to answer many wise and foolish questions about my personal life, my religious ideals, my professional qualifications, and my opinions on social issues; had to deliver at least two public talks which would be immediately analyzed and interpreted and evaluated by 500 or so people; had to be politic without seeming to be too political; had to try to avoid displeasing anyone unnecessarily, while still asserting the truth of what I believe; if I had to do all these things to get a job, I would probably say "No, thank you." Give me the kind of job for which the only test is good grades, good words from past bosses, and the right kind of suit. But Terry Sweetser, who is UUCA's candidate for Senior Minister, is not the kind of man who shrinks from the demands of "candidating week", which is what we call this gauntlet-like process through which we put our prospective ministers before we vote to hire them. And his energy in the face of these demands is in itself a recommendation.

I talked with him on the day when individual interviews were scheduled. Terry seemed jovial as he ushered me into the office which he will occupy, in all probability, beginning next September. He asked if I objected to his pipe-smoking, and received my praise of his Sunday sermon with a nod and a generous smile. Then we got down to questions and answers about gay issues.

I won't attempt to quote him, because I didn't take notes, but here is essentially what he said. First, he expressed his conviction that in any loving relationship, the important thing is the love, not the sexual preferences of the persons involved. He does not tolerate discrimination against anyone on the basis of sexual preference. In Charlottesville, his church is the only place in town where gays and lesbians can meet and hold dances. Although there were a few rumblings from a few board members about that at first, the issue was quickly resolved, and Terry is proud of the stand he took. In a religious community based on liberal ideals, he said, a person who feels moved to discriminate against a minority group needs to examine his conscience. Terry's role as minister in such situations, he said, is "to comfort the afflicted and afflict the comfortable."

He asked about UULGC, and I filled him in on what history I know. He said he felt that UULGC is important to the congregational community for at least two reasons: first, it can provide a model within UUCA by which gay persons are seen as persons, not abstractions--and persons whose sexuality is not the most important thing about them. Second, UULGC can be a vehicle through which others--those who are not gay--can come to understand the pain which many gay and lesbian people go through because of their sexuality.

He asked about UULGC's involvement in the Atlanta community, and I explained our relationship to the Religious Council and our ties to the Atlanta Gay Center. I told him that one of the largest and most active groups in the Council is Integrity, the Episcopal gay group, and I speculated that part of the reason was the religious celebration which is a part of their meetings. He said that liturgy is extremely important and meaningful, and he was delighted to hear that Joe Chancey is planning to bring into UULGC some of the forms of worship developed by the Congregation of Abraxas, a Unitarian group devoted to liturgy and its value for religious liberals.

He said he would like to speak to UULGC about (Continued next page)
(AN INTERVIEW WITH TERRY SWEETSER, Continued)

some of the possibilities he sees for the group and for the congregation, and I said I hoped we could arrange that event early in the fall. The meeting had lasted half an hour, but it seemed brief, and I would like to have talked longer. But the schedule for candidating week is relentless. Other people with other concerns were waiting their turn to ask Terry about other matters. As I shook his hand and left, I felt pleased about the prospects, not only for the group, but for the congregation as well.

A MESSAGE FROM EVANGELICAL OUTREACH MINISTRIES

Dear Friends, Presbyterians for Lesbians and Gay Concerns will be meeting in Atlanta the week of June 7-June 15th. This will be the same time that the historic convention uniting the Northern and Southern Presbyterian Churches will take place.

Many of our Presbyterian friends would like to attend their annual meeting, but can only do so if they can find housing with other gay people. Because PLGC does not have a local chapter, EOM has offered to at least try to find some housing for them.

If you can offer housing and/or hospitality to our friends, please call us at 261-5710.

WHAT'S IN A NAME IF NOT THORNS?
by J.M. Cooper

A. The Unitarian-Universalist Lesbian and Gay Community. Too bad we have such an awkward, long, and hard-to-say label for our group. It takes so much time, and so much expenditure of breath to say it, that hardly anybody ever does. It might be a better name if its initials formed some snappy acronym, but "UULGC" doesn't have much meaning, and even we who are members sometimes get the letters mixed up. One good thing about our name, though, is that it says pretty much openly who we are; that is, a gay UU organization. It doesn't suggest that we're hiding behind a euphemism. But all in all, it's an awkward, un-sayable, un-usable name, and I wish we would come up with another one. One which is short and easy to say, or else one whose initials make a good acronym. And one which is not a euphemism.

And, ideally, one which locates us in Atlanta, which acknowledges our Unitarian-Universalist sponsorship, and which is equally applicable to gay men and lesbians. Is that a tall order? Well, yes, it is. I've tried to fill it, but haven't been successful, though I'll share some of my attempts with you. Maybe you can start thinking and come up with some better possibilities than these:

- Atlanta Gay Unitarians. This is the name we used in last year's Gay Rights Parade, mainly because our real name wouldn't fit on the placards, and "UULGC" didn't convey any information at all. But it's not a very comprehensive name. It leaves out lesbians and Universalists, and it implies that everybody in the group is Unitarian, which isn't so.

- UUGAY. Brief and snappy, but a little cute.

- U.U.Homosexual Men and Women. Maybe a shade too direct?

- U.U.Human Rights Alliance. Euphemistically vague?

- Unity. Short, and suggests both Unitarians and Universalists. Also implies common effort which could refer to gay men and lesbians. But it sounds like another euphemism, and it's also the name of another church.

- Diversity. Seems to value some UU ideals, including possibly gender-role non-conformity, but it's still a euphemism.

- Unicaucus. When people speak of "the Caucus", they almost always mean a Unitarian gay group. I don't know why that is, but it is. And "Uni-" is an all-purpose prefix which could mean "Unitarian", "Universalist", and "unified effort". But somehow, the name sounds funny.

- Unifag. Well, maybe euphemisms wouldn't be so bad after all.

- The John Boswell Admiration Society of Atlanta. (Just kidding.) If you have any ideas for names, send them to the newsletter at the address in the letterhead, and I'll print them. Or, if you disagree with me about our current name, I'll print that opinion, too.
MAY CALENDAR.

- Thurs., May 12, 8:00 p.m.: UULGC Meeting.
  Program: "Six by Six by Six", presented
  by Betty Frey and Terri Lamme. (See
  details elsewhere in this issue.)

- Thurs., May 26, 8:00 p.m.: UULGC Meeting.
  A program to be presented by Ed Nix, local
  psychiatrist and member of UULGC.

- Tuesday, May 31, 8:00 p.m.: Meeting of
  the Religious Council for the Advancement
  of Lesbians and Gays, Atlanta Gay Center.

YOU CAN BE PART OF A GAY RESEARCH PROJECT.

Dr. Ralph H. Tindall, former Chairman of
the Department of Psychology at the Univer-
sity of South Carolina, Columbia, is conduc-
ting research on life-style adjustment of
gay males in the Southeast and is looking
for gays who would be willing to be inter-
viewed. Professor Tindall, now in retire-
ment, has already gathered considerable data
through interviews made over the past few
years, but needs to interview many more male
homosexuals in order to complete his re-
search project (he is in the process of
writing a book on the subject.)

You can volunteer to be part of Professor
Tindall's valuable study of the background
and life style of gay males in the south-
eastern United States. Dr. Tindall will be
in Atlanta around the middle of July to
conduct interviews. For information con-
cerning the time and place of interviews,
please contact Don Young at 294-0661.

CHANCEY, SMITH ELECTED UULGC OFFICERS AT
BUSINESS MEETING APRIL 21.

About a dozen UULGC members, including two
women, were on hand for the April 21 business
meeting, chaired by outgoing UULGC Chair-
person Steve Horwitz, who guided the meeting
with such dispatch and efficiency that the
business was completed by 9:30 p.m.

Election of officers: Joe Chancey was named
UULGC Chairperson, and Bob Smith was chosen
Secretary. The current Treasurer and news-
letter editor retained their jobs.

Program planning: Ideas for upcoming pro-
grams were discussed, and a tentative schedule
was outlined through August. Future programs
will include a potluck supper with charades,
a discussion of the tensions and commonalities
between lesbians and gay males, an update on
AIDS, and a psychologists study of sado-
masochism.

Treasury: There is now $120.00 on hand;
these funds come from contributions from
newsletter readers for postage, and from the
contributions collected at UULGC meetings
for refreshments.

Advertising: Discussion turned to ways in
which we can advertise our meetings to the
gay community. Cruise will probably take our
ad free, and there is a possibility of a
public service ad on public radio.

Gay Pride Week: Nancy Ewart and Elsbeth van
Tongeren volunteered to attend and bring back
information from a meeting of the Gay Pride
Committee. J.M.Cooper are in charge of
UULGC's participation in the Gay Pride March.
Steve Horwitz and Nancy Ewart are in charge
of UULGC's sales at the Festival.

(Continued next page)
Inter-Religious Service: Joe Chancey is on the Religious Council's committee which is planning this service, and he expects that UULGC will be asked to take part in several ways, but as yet plans are not firm.

Inreach-Outreach: A plan was discussed whereby the Treasurer and the Chairperson would write letters to inactive members, telling them about the current activity of this organization and inviting them to return to active membership. An article in Creative Loafing was suggested. Also, distribution of the UULGC Newsletter to other Unitarian-Universalist congregations in the Atlanta area was planned.

Evening Worship Retreat: Joe Chancey told about his ideas for a worship service to be held outside of UULGC's regular meeting times, perhaps on a Sunday evening, and perhaps in connection with a meal. This is tentatively planned for August.

Retreat at "The Mountain": Ideas were discussed for a UULGC retreat weekend at the Unitarian Camp and Conference Center near Highlands, N.C.

Name Change: Incredibly enough, though J.M. Cooper again presented his opinion that the unwieldy name of the Unitarian-Universalist Lesbian and Gay Community ought to be changed to something simpler and shorter, no one seemed willing to talk about it. Happy that they had accomplished so much in so short a time, members adjourned to Coco's for more talk and socializing.

UULGC SUMMER MEETINGS TO CHANGE FROM THURSDAY NIGHTS TO WEDNESDAY NIGHTS.

During the months of June, July and August, the church will not be open on Thursday evenings; consequently, UULGC will change its meeting nights from Thursdays to Wednesdays during the summer. The first meeting on a Wednesday will occur June 8.

"SIX BY SIX BY SIX" TO BE DISCUSSED AT UULGC MEETING MAY 12.

When six lesbians and six nongay women met together recently for six months, the talk was not only interesting, but also enlightening for all who participated. Two of those participants who are active members of UUCA—Betty Frey and Terri Lamme—will be UULGC's guests on May 12 to speak about the process of setting up this kind of dialogue and to tell about the benefits they derived from it.

A proposal that the "Six by Six by Six" idea be adopted by UULGC as a communication project was the subject of J.M. Cooper's article in the March Newsletter, and of a letter to the editor from Paul Schumacher in the April issue.

GAY PRIDE WEEK PLANS.

Nancy Ewart and Elsbeth van Tongeren, UULGC members who attended the Gay Pride Committee meeting April 19, reported that the committee is hard pressed for volunteers to carry out plans for the annual festivities, which will take place this year June 18 thru June 25. Publicity for the week's events is still in the planning stages, but the plan is to distribute bulletins and a specially-designed poster well in advance.

The Religious Council's "Inter-Religious Service" will take place on Tuesday, June 21, at a location yet to be selected. The Council wants to hold the service this year in a "neutral" place—one that is not colored by the religious symbology of one faith to the exclusion of others. A possibility being discussed is the ballroom of the Georgian Terrace Hotel.

The Gay Pride March will occur on Saturday, June 25, and will proceed from the Civic Center north to the Piedmont Park area. After the march, the annual Gay Pride Festival will take place in a roped-off block on Peachtree Street between Tenth and Eleventh Streets.
ATLANTA GAY COMMUNITY EVENTS IN APRIL.

- Sun., April 3, 2:00 p.m. and 7:00 p.m.: The Rev. Troy Perry preaches at the Metropolitan Community Church, 800 North Highland Ave. At the 7:00 p.m. service, representatives of various Atlanta gay religious groups, including UULGC, will take part.

- Tue., April 5, 7:30 p.m.: First Tuesday Association's monthly membership meeting. The agenda for tonight is the annual election of officers. Atlanta Gay Center, 848 Peachtree St.

- Tue., April 5: Two gay-theme movies at the Rhodes Theater, 1500 Peachtree Street. Showing are "A Different Story" (7:30 p.m.) and "Making Love" (9:30 p.m.).

- Thu., April 7, 7:00 p.m.: Atlanta Business and Professional Guild's regular meeting. Program: "The New D.U.I. Law", a panel discussion with Cindy Wright, a lawyer; Linda Regnier, a counselor specializing in substance abuse, and Smokey Batson, Chair of the Advisory Committee of the City of Atlanta's Department of Public Safety. At the La Vista Women's Club, 1839 La Vista.

- Thu., April 14, 8:00 p.m.: UULGC Meeting. Program: "Police-Community Relations", a discussion of police harassment and entrapment of gay persons, by members of the ACLU Lesbian and Gay Rights Chapter. At UUCA, 1911 Cliff Valley Way.

- Tue., April 19, 7:00 p.m.: Atlanta Business and Professional Guild's regular meeting. Program: "State of the Organization", a report by the president and the executive committee of the Guild on plans for 1983. New officers will be introduced, and priorities and objectives discussed. At the La Vista Women's Club, 1839 La Vista.

- Tue., April 19: Two gay-theme movies at the Rhodes Theater, 1500 Peachtree Street. Members of UULGC will discuss these films at the regular meeting of April 28. (See preview elsewhere in this issue.) Showing are "The Consequence" (7:30), and "We Were One Man" (9:30 p.m.).

- Thu., April 21, 8:00 p.m.: UULGC Business and Planning Meeting, including election of officers for the next year. See detailed agenda elsewhere in this issue.

- Tue., April 26, 8:00 p.m.: Religious Council for the Advancement of Gays and Lesbians, regular monthly meeting. Topics for discussion include plans for Gay Pride Week, especially the Inter-religious Service, the Council's participation in the Southeastern Gay Conference, and the upcoming convention in Atlanta for Presbyterian gay groups. At the Atlanta Gay Center, 848 Peachtree St.

- Wed., April 27, 8:00 p.m.: ACLU Lesbian and Gay Rights Chapter, regular monthly meeting. Atlanta Gay Center, 848 Peachtree Street.

- Thu., April 28, 8:00 p.m.: UULGC Meeting. Program: Discussion of the films "The Consequence" and "We Were One Man", led by Joe Chancey. Films shown April 19 at the Rhodes. See previews elsewhere in this issue.

- Thu., April 28 thru Sun, May 1: The 1983 Southeastern Conference for Lesbians and Gay Men, at the Stadium Hotel, 450 Capitol Ave. Featured will be nationally-known speakers, including Virginia Apuzzo, Armistead Maupin, and Rita Mae Brown. Entertainment will include the Atlanta Gay Men's and Feminist Women's Choruses, Pici, and the Buffalo Chips. Also scheduled are workshops on gay and lesbian concerns, including "Gay Lib--Pulpit and Pew" led by David Chewning and featuring a distinguished panel of Atlanta's religious leaders. Conference info: 892-2459.
RELIGIOUS COUNCIL BEGINS PLANS FOR GAY PRIDE WEEK.

At its regular monthly meeting on Tuesday, March 29, the Religious Council for the Advancement of Gays and Lesbians began plans for this year's Gay Pride Week, which is set for June 19-25. The Council appointed a committee, which includes Joe Chancey, to plan the Inter-religious service to take place Tuesday, June 21, at 7:30 p.m. The location for the service has not yet been determined.

The Council also heard plans for a convention to take place in Atlanta of Presbyterian gay groups June 7-15. At present, there is no local Presbyterian gay group, but the Council hopes that the formation of one will be an outgrowth of this national convention. Anyone who can provide housing for visiting Presbyterians should call 373-1503, and leave a message for David Chewning.

UULGC BUSINESS MEETING SET FOR APRIL 21.

UULGC Chairman Steve Horwitz has called for a business meeting on the "off" Thursday between our April meetings. The agenda for the meeting includes the items listed below. If you know of any other item which should be discussed, call Steve Horwitz (355-5127) to have it placed on the agenda.

- Election of officers who will serve from May 1983 to May 1984.
- UULGC plans for Gay Pride Week June 19-25.
- Outreach to the gay community, including advertising.
- Inreach to inactive members.
- Budgetary matters.
- Proposal for an evening worship retreat, not necessarily on a regular meeting date.
- Proposal for a weekend retreat at "The Mountain", Unitarian-Universalist Camp and Conference Center near Highlands, N.C.

All old, new, active, drifted-away, female, male, or any other members or supporters of UULGC are urged to come to this important meeting.

GAY HELP LINE VOLUNTEERS NEEDED.

Training for the Gay Help Line, sponsored by the Atlanta Gay Center, will begin Monday, April 4, 7:30 p.m. at Piedmont Counselling Service, 136 11th Street NE (between Peachtree and Juniper). Neither previous experience nor pre-registration is necessary. The Help Line receives over 5000 calls a year from people needing information or assistance. The free, 10-week training will prepare you to assist in this valuable work in the gay and lesbian community.

MOVIE PREVIEWS. by Joe Chancey

Our program on Thursday, April 28, will be a discussion of the movies "The Consequence" and "We Were One Man." They will be showing for one night only at the Rhodes, Tuesday, April 19.

I have not seen "We Were One Man," but from its brief description and review I have read in the past I am anxious to see it. The Rhodes' flier gives the following information:

"In the fall of 1943, a young farmer (Serge Avedikian) discovers a wounded German soldier (Piotr Stanislas), hides him, and nurses him back to health, and the farmer is torn between his strong attraction to the soldier and love for his fiancee (Catherine Albin) in this beautifully-told story of growing homosexual love, which won the Silver Hugo at the 1980 Chicago Film Festival. (France, 1979)"

"The Consequence" is a devastating, thought-provoking movie on a controversial subject. It is done in such a way that whatever one's thoughts are on the issues, one winds up reconsidering them. The movie centers around two men who become lovers and the consequences of their having a relationship. It is complicated by the fact that one of them is below the age of consent and the other is in prison for a previous involvement with a youth. The youth is the son of the warden of the prison, and it is he who seduces, even blackmals the adult man into a love affair.

It has been about four years since I have seen "The Consequence" and I am anxious to see it again. It deals with issues on which everyone
has a strong opinion, most of which are based on emotion rather than knowledge, understanding, or reason. Carry a handkerchief, and go with someone you can hold onto.

The UULGC theater party, if you want to join it, will be assembling at about 7:20 in the Rhodes lobby.

REPORT ISSUED OF ATLANTA CONVENTION OF INTERNATIONAL GAY RELIGIOUS ORGANIZATION.

Minutes have been prepared and released of the November 1982 meeting in Atlanta of the "Lesbian/Gay Interfaith Alliance", an umbrella organization of national and international religious gay organizations. The minutes list 18 participating groups:

- Affirmation (Methodists).
- United Church of Christ Coalition for Lesbian/Gay Concerns.
- Dignity (Catholics).
- Evangelical Outreach Ministries.
- Kinship (Seventh Day Adventists).
- Unitarian-Universalist Office of Lesbian and Gay Concerns.
- Pentecostal Coalition for Human Rights.
- Axios, Eastern Orthodox Christians.
- Integrity (Episcopalians).
- Lutherans Concerned.
- Lesbian/Gay Interfaith Council of Minnesota.
- Metropolitan Community Church.
- New Ways Ministry.
- Gay/Lesbian Christian Fellowship.
- World Congress of Jews.
- Wingspan.
- Friends for Lesbian/Gay Concerns.
- Unitarian-Universalists for Lesbian/Gay Concerns.

The primary emphasis of the Alliance will be on development of ministry through member groups to 12 specific target populations. The following list is neither exhaustive, nor arranged so as to suggest priorities:

- Prisoners.
- Students.
- Military personnel.
- Youth...especially those aware of an emerging gay/lesbian identity; and those gay male adolescents involved with hustling and prostitution.
- The aged.
- The disabled and handicapped.
- Racial minorities.
- Parents and families of gay/lesbian persons.
- Bisexually identified.
- Lesbian/gay identified clergy and other spiritual leaders.
- Lesbian/gay economically disadvantaged.
- Spiritually alienated.

Outreach and service will be shared cooperatively with groups of similar geographical focus; for example, the Gay Christian Movement in England.

Among the Unitarian-Universalists active in the formation of the Alliance were Joe Chancey, Co-coordinator of the denominational group, Unitarian-Universalists for Lesbian/Gay Concerns; and Bob Wheatley, who is on the staff of the UUA in Boston, and head of the U.U. Office of Lesbian and Gay Concerns. Joe Chancey was appointed to the Alliance's Organizational Task Force, and Bob Wheatley to the Coordinating Committee.

Other Atlantans taking part in the convention were Carolyn Mobley (MCC), Frank Scheuren (Dignity), David Chewning (EOM), and Steve Meredith (Friends).

It is said that the gay religious movement forms, in all of its member organizations, the largest single bloc of organized gay persons in the country.
GINNY APUZZO AT ILLUSIONS.

Ted Binkley and Ray Ferris, owners of "Crazy Ray's" and "Illusions", invited the Atlanta gay community to their establishments' birthday party on Wednesday, March 23 at Illusions, and instead of cake and ice cream, they treated their guests to a rousing talk by Virginia Apuzzo, Executive Director of the National Gay Task Force in Washington.

Ms. Apuzzo, an attractive, forceful, and very well-spoken woman, started by acknowledging the anniversary celebration for Crazy Ray's and Illusions, and she also noted that this year is the 10th anniversary of the founding of the National Gay Task Force. She cited some of the organization's achievements during the last decade. Then she mentioned another milestone: April 27 of this year is the 30th anniversary of President Eisenhower's Executive Order 10450, which marked homosexual persons as being formally excluded from government jobs. During the first 16 months after that order was issued, 655 homosexual persons were dismissed from their jobs, at a rate of 41 per month. Thus, by government decree, it was okay for anyone to engage in any discriminatory practice against gay people.

The year 1983 also witnesses, she said, the continuing deaths of AIDS victims--over 1200 so far, while an emergency federal relief bill which would authorize the needed research was stalled in Congress by the attachment of an amendment which would require the announcement that homosexual conduct is the cause of AIDS. Thus, intolerance toward gay people is still institutionalized. But, she said, "The single message of our movement must be that intolerance is intolerable."

In order to fight intolerance, we must learn how to develop political power, a lesson which we, as a young movement, have not yet mastered. "Gay pride," she said, "must not become gay smug. We must convert it to gay power." Coming out, she continued, is all about identity and self-worth. It is saying "yes" to ourselves. Also, in coming out, we are reaching out to others. We are saying "no" to gay suicides. We are saying "no" to bigotry and scapegoating that singles us out today, and our neighbors tomorrow. Coming out is reaching out for gay power. But what is it that we want to do with that power? "Are we prepared to say "no" to all oppression? I hope we are prepared to say that all oppression stops here!"

When we tell the truth about ourselves, we are doing the most revolutionary thing that gays and lesbians can do, she continued. Then she cited a People Magazine survey which asked readers the question, "Is it fair to discriminate against gays and lesbians?" And 80% of those responding said "No." When asked why they responded as they did, the overwhelming majority said that they knew someone who was gay or lesbian. When we tell the truth about ourselves to others whom we know, she said, we force that kind of awareness.

We are writing history, she continued, and we are living the history that we are writing. "You are living the gay and lesbian history in Atlanta in the 1980's", she said with emphasis. People are changing in this country and the bigots are no longer determining the direction in which it is moving. "Our movement is too important for the Jerry Falwells of this country. We are in a war of attrition with ignorance; Jerry Falwell isn't fooling anybody anymore."

Asked about the allegedly apathetic attitude of the Atlanta gay community toward politics, she said that there is a lot of energy here that can be tapped into. And not only here, but all over the south, and she cited a very enthusiastic gay community which she had just visited in Tuscaloosa, Alabama. Many gay people don't get involved because they think that politics is boring, she said. "But it isn't so. Politics is fun."

LIFE-ASSESSMENT GROUP NOW MEETING.

The Piedmont Counseling Service, located at 136 11th Street, is offering a continuing discussion group for gay men who are involved in recreational drug use. Limited to 20 men, the group will examine the effect of drug use in coping with stress, relationships, sexuality and careers, in a relaxed, comfortable, and non-judgmental atmosphere.

Two trained facilitators will lead the group. This service is free of charge. If you are interested, call the Service at 892-4058.
The afternoon program on March 9 got underway 20 minutes late, an all-too-common discourtesy at public gatherings, but the sparse audience at Emory University's White Hall seemed barely to notice. It was made up mostly of students and gay people, who had gathered for a program entitled "Judaism and Christianity--Rights of the Outsider." When the late speakers finally arrived and had seated themselves on the platform, Dr. Jack Boozer, head of Emory's Department of Religion, introduced the program. He said that Part I (the afternoon session) would concentrate on locating the issue of "the exclusion of the homosexual in Western culture," while the evening session would be devoted to personal discussions of what it is like to be excluded, whether as a homosexual person, a Jew, a black person, or a woman.

Dr. Boozer then introduced the three speakers on the afternoon's panel. First was the man whom most of the audience, including myself, had come to hear: John Boswell, Professor of History at Yale, and author of the much-cited Christianity, Social Tolerance and Homosexuality. Handsome, blond, boyish, he looked younger than many of the students in the audience. Next was Evelyn Beck, an associate professor of women's studies, comparative literature, and German, at the University of Wisconsin. And third was Otis Turner, Director of the Council on Church and Race of the Presbyterian Church of the U.S.

No one, either on the afternoon panel or the evening's discussion, matched John Boswell in eloquence or in mere sticking to the point. (For a summary of what he said, see the following article.) Ms. Beck spoke in polemics; as a Jew, a lesbian, a woman, and an activist she is caught up in several issues at once. And though the battles are worthy ones and she undoubtedly fights them well, her confrontational manner this afternoon became tiresome, not to mention beside the point of the discussion.

By the time Otis Turner rose to speak, it was already 5:20 p.m., and scattered people here and there in the audience got up and left. Undaunted by the imminence of supper-time, Dr. Turner launched into a detailed lecture about the complex deliberations within the Presbyterian Church concerning the ordination of gay people to the ministry. He did not speak to the audience; he read to it, and the text was a long one. Its essence was that the Presbyterian Church deliberated several years and concluded that gay people could not be ordained. How this helped to "locate the issue of the exclusion of the homosexual in Western culture" was a question which the audience probably didn't bother to ponder as it gratefully left the hall for rest and supper.

At the evening session, the large auditorium was almost full; a patient crowd buzzed and droned while waiting for the arrival of the speakers, who were once again quite late. They included, besides Drs. Boswell and Beck, two members of the visible Atlanta gay community: Ms. Carolyn Mobley, of MCC, and J. Michael Clark, of the IIA program at Emory. Each of the four made personal statements about their experiences as outsiders. Ms. Mobley and Mr. Clark recalled how it was to be theological students and gay. Ms. Beck said that she lives in contradictions: she is a woman, a Jew, a lesbian, a refugee from Hitler, and all of these categories make her an outsider; and yet, she is a university professor with tenure, and thus very much an insider. Being a Jew is more terrifying than being a lesbian, she said without elaboration. She called herself a "secular Jew", noted that she is the editor of Nice Jewish Girls--A Lesbian Anthology, and a champion of Yiddish studies in the Modern Language Association.

Boswell spoke about his experience with racism. His American Indian uncle (by marriage) was turned away from a restaurant in Iowa, yet was fully accepted by the Boswell family's neighbors in Virginia when he came there to visit. Racism, he said, is capricious. At another time, while living elsewhere in the South, Boswell's parents had spearheaded a drive against the prevailing discrimination which excluded Jews from the local country club. And when a handful of black students integrated the high school which Boswell attended, the black students could count on only three friends: "Myself and two Jewish kids," he said with a grin. When he realized that he was gay, he automatically assumed that "nice" people who were not gay would struggle on his behalf just as he and his parents had done on behalf of blacks and Jews. And that assumption, he said, has generally proved to be correct.

J.M.Coopero
WHAT BOSWELL TALKED ABOUT.

At Emory's "Outsider" programs on March 9, the speaker who was by far the most articulate, and the least rambling was John Boswell. Here are some of the topics he talked about, and a summary of what he said:

- How Christianity developed the concept of "the outsider": In contrast to Islamic and Hebrew exclusiveness, Christianity appears to be universal, since it is not limited to any race or language. But paradoxically, Christianity is less tolerant than are the other two Western religions of dissenters from its doctrines. And the way in which doctrine has been formed in Christianity is the way in which its "outsiders" are created and defined. In the debate over the divinity of Jesus, which raged in the 4th century, the solution was to call a council of church leaders, where a vote was taken on the issue. Christianity thus took a position unparalleled in religion: that the majority can decide what the truth is. This democratic way of dealing with truth might be thought to contribute to the universality of Christianity, but the corollary to that idea is that those who dissent from the majority view are excluded, and become outsiders. Resolving doctrinal disputes in this way led inevitably to the belief that the majority expresses God's will, or Vox populi, vox Dei. And this led further to the idea that the behavior of the majority is the only correct behavior.

- How gay people became "outsiders" in Christianity: Gay people were not outsiders in Christian societies up to the middle of the 12th century. The church's attitude was tolerant toward homosexuality in these centuries, or at worst ambivalent, and gay churchmen helped to formulate Christian doctrine. But between 1150 and 1250, a drastic and virulent change erased this social tolerance for gay people. Laws were passed everywhere in Europe providing for the death penalty for homosexual acts, and theologians censured homosexuality in the strongest possible terms; Thomas Aquinas compared it to "cannibalism", with a venom that seems excessive. This new intolerance toward homosexuality, Boswell implied, did not occur because the church changed its doctrine. Rather, it was probably the other way around, with the church following popular opinion rather than leading it. The church has done this more than once, he said, and he cited the example of slavery. Although slavery is clearly un-Christian, the church for centuries condoned it, and spoke out against it only when popular opinion toward it changed. Perhaps, suggested Boswell, the anti-homosexual tenor of Christian doctrine will likewise become untenable, especially as more and more gay Christians assert themselves. The church may come to realize that "the revolution is over, and we have lost."

- How gay people are different from other outsiders: As outsiders because of their sexuality, gay people are different from outsiders because of their race or their ethnic background. First, gay people generally receive no solace from their families. A current quip is "What is the difference between gays and blacks?" Answer: "Blacks don't have to tell their parents." There is often little family support for gay persons, in the same way that there is for Jewish or black persons. When a very young person realizes that he or she is gay, the experience of isolation is often terrifying. Secondly, gay persons receive no solace from their religion. Instead, the forces which reject gay persons base that rejection on what is understood to be the teachings of their religion. Somehow, he said, gay people manage to transcend this aspect of the moral code; they learn to retain what is good in their religion and to reject that part that rejects them.

- Why gay people are not likely to "change" and become heterosexual: In the 1950's, Dr. Kinsey offered $10,000 to any therapist who could produce a genuine, "cured" homosexual, since many claimed that "cures" had been effected. But it became clear that most of the apparent changes in sexuality were transitory. One man claimed to be cured for 3 years and avered that he had had no homosexual experiences during that time. He was the only serious candidate for the prize, until he was asked whether he ever thought about men in a sexual way. "Only when I masturbate," he said.

- What can be done about families who reject children when they learn they are gay? Families often come around after a while, even those whose initial reaction to the news is hostile or even violent. His own roommate at Harvard, for example, told his parents not only that he was gay, but that he, together with Boswell, was a leader in the university's
(WHAT BOSWELL TALKED ABOUT, Continued)
gay student organization. The roommate's mother set out from her home with a pistol, intending to come to Cambridge and kill them both, but was stopped by a security guard at the airport in New York. But later, after a death in the family, the boy was invited home, and after a time was accepted again into the family circle. It is important, Boswell emphasized, for gay people to keep the lines open, to let even hostile family members know that they are always ready to talk about the damaged relationships and to try to repair them.

Gay people's place in the church: The study of Medieval history has taught him, he said, that gay people helped to create and shape the Christian tradition, which, through an "accident" of history, came to reject and condemn them. As a gay man and a Christian, he said, he has no need to "find" a place in the church, because that place already exists. He claims it as his own, as matter-of-factly as he proclaims his homosexuality, and he is not willing to let other Christians deny him the one on the basis of the other.

---J.M.Cooper

A LETTER FROM PAUL.

Mar. something

John,

Your newsletter this time (March) is superb.

Even better than usual. (And THAT's saying something.)

Joe Chancey's article ("OURS") was clear, thoughtful, sensitive, and true (typical of him), Mr. Tolleson was courageous, but your proposal ("Six by Six by Six") was like lightning.

I not only approve. I applaud. I encourage. Why don't we do it????!!!

What this church needs is more dialogue, more getting-to-know, more empathy, and more intimacy (to borrow from Joe)—of the true kind.

Not just between gays and straights, of course, but particularly there.

I would imagine there are just as many prejudices against gays in this church as there are in the average Baptist. They're just guiltier and more repressed. (The Lib-Straight's Burden.)

But if prejudice and fear are formed on half-knowledge, they're also formed—and here's the surprise—on an unadmitted admiration.

Straight UUs often feel uncomfortable around gays not merely because they don't know them personally—that's part of it. But an equal part is that gays represent possibilities of being that straights can't face in themselves.

And few things are so frightening as an unconscionable desire in oneself. (Something I hardly need to tell you.)

So let's have your dialogues. Bring it up to the Board, or whatever is needed. But let's go ahead. It'll help us get to know one another. And it'll help us (straights) get to know ourselves.

Paul (Schumacher)
(UUCA Newsletter Editor)

P.S. Glad you printed the reply to Ed Nix. I felt all the usual reactions you feel when you see those things—anger, contempt, dismissal. But I also felt sad. It's always struck me that hate groups, and people who send hate mail, represent a kind of pornography. And pornography is a kind of limiting of oneself. Letting one desire, or one fear—only one of everyone's almost limitless possibilities—take over all. And such a self-diminishment is sad.

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NEWSLETTER MAILING LIST CULLED.

Thanks to those of you who responded to our request to let us know whether to continue sending the UULGC Newsletter; thanks especially to you who sent donations. The culled mailing list now numbers an even 40 names. Of these, 21 are known to be more or less regular attenders of UULGC meetings. The remainder are organizations or persons who receive complimentary copies. The Newsletter is distributed also to the ministers, council directors, and board members of UUCA, and pick-up copies are made available at the Social Concerns booth in the social room at UUCA, and at the Atlanta Gay Center.
MARCH CALENDAR.

Wednesday, March 9: Panel Discussion on "Judaism and Christianity: Rights of the Outsider", including guest speakers John Boswell, professor of history at Yale University, and Evelyn T. Peck, associate professor of comparative literature, German and women's studies at the University of Wisconsin. Participants will pay particular attention to the status of the homosexual in Judaism, Christianity and the Enlightenment. The colloquium is in two parts, at 4:00 p.m. and at 8:15 p.m. and takes place in Room 208, White Hall, on the Emory University campus. Local panelists for the evening session include Ms. Carolyn Mobley of MCC and J. Michael Clark of Emory's Graduate Institute of the Liberal Arts. Mr. Clark read his paper on the play Bent to a meeting of UULGC in February 1982.

Thursday, March 10, 8:00 p.m. UULGC Meeting, the program for which has not been nailed down as of press time for the newsletter. Come on to the meeting anyway; your being there will help to make it interesting.

Sunday, March 20, 10:30 a.m.: The Rev. Joe Chancey to preach at the Northwest Unitarian Congregation, 1025 Mount Vernon Hwy.

Thursday, March 24, 7:00 to 9:00 p.m.: A cocktail party at La Place, a bar and restaurant now occupying the space which was formerly Shelley's, 1720 Peachtree Street. Free drinks and hors d'oeuvres are provided by La Place for members of the gay religious community. UULGC's regular meeting tonight is moved here, for socializing.

Sunday, April 3, 1:30 p.m.: Members and friends of UULGC are invited to Joe Chancey's for brunch. Enjoy good food and good company. RSVP to Joe by March 30. H:892-5406; 0:634-5134. $1.00 per person. Menu will include homemade soup, salad, and bread.

SERMON EXCERPT.

(Note: Following are the concluding paragraphs of a sermon delivered by the Rev. George C.B. Tolleson before the Unitarian-Universalist Fellowship of Greenville, S.C. on October 24, 1982. Space considerations prevent the printing here of the complete sermon, which shows a sensitive awareness of gay concerns. After a discussion of some aspects of gay people's struggles against "our culture's homophobia" as well as "self-hatred and self-blame", Mr. Tolleson continues:)

Now, finally, things are changing, but there's still a long way to go. There's not time to get into the political angle, but there are deliberate efforts being made to undo all the recent gains. Just as one example, the so-called "Family Protection Act" would deny Federal funding to any agency that supported in any way the rights of Gay men and women to equality before the law. Gay hot lines, Gay legal aid centers, even non-Gay agencies offering aid to Gays, without condemning them, all would be denied funding under this act.

These political battles are important ones, but they're not the ones I really can fight. The one I can fight is the one we all here can fight. It's the battle against unthinkingly, unknowingly inflicted pain. No parents can ever be sure that a child of theirs is not Gay, is not capable of a deep love for someone of their own sex and capable of putting that love into practice. No one, parent or not, can be sure that a trusted friend or deeply loved relative is not Gay. It doesn't show, usually. The Gay person has had ample practice at being invisible and ample reason for staying invisible. We're not likely to know unless we are wanted to know.

I'm not suggesting that we should become suspicious or anxious, but that we should rather refuse to be a part of the problem--refuse to be part of the jokes and the put-downs, refuse...
to join in the malicious gossip. Better yet, I'm suggesting that we inform ourselves, that we make an effort to know Gay men and women as persons. Sexual preferences are only a small part of what a person is—important, surely, but only a part.

If a friend or relative sees fit to "come out" to us, we can accept this as the compliment that it is, as an expression of trust and respect and caring, as an opportunity to have a relationship deepened and strengthened through that trust and respect and caring.

It might not be easy; we have years of habit to overcome, but there are excellent aids available. Books like Loving Someone Gay, or another book, a novel, called The Catch Trap, by Marion Zimmer Bradley—a beautiful story of two young men with a deep love and a lasting bond—can help us to understand.

There are opportunities to get to know some of our friends from the Metropolitan Community Church here, not to pry into their affairs or out of mere curiosity, but to get to know them as persons. And when, eventually, our own Fellowship here is lucky enough to have Gay men and women as members or friends, we can welcome them; we can welcome the opportunity to know them.

This is all I can ask of you, but as I said earlier, this has become to me a thing worth fighting for. I can't stay quiet about it now, and I know there's the risk of being wounded. All I can ask of any of you is your support, your confidence in what I have to do, understanding that I have to do it, not out of any outside obligation, but in order to be true to myself and to my own sense of what is right.

Now, about the title of this sermon, "But Would I Want My Daughter to Marry One?" Yes, I would want my daughter to marry anyone who brought her happiness and fulfillment, anyone with whom she shared the kind of love that builds a life together. If such a person happened to be a Gay man, or a Gay woman, I have to admit I would feel some regret at the lessened chance of grandchildren. But I love my daughter too much to inflict my hopes for grandchildren on her.

We have a lot to learn from Gay men and women, about gentleness and caring in men, and about strength and self-confidence in women. We have a lot to learn about breaking down the stereotypes that hold us all back from being true to ourselves, whatever we might be.

We have a lot to offer them, too. We can offer a place where anyone, Gay or not, is valued for the person he or she is, not just for how well they meet our particular expectations.

I have a dream, not unlike Martin Luther King's dream; a dream of a church, or maybe even a dream of a world, where all of us encourage each of us to be the best and most loving person we can be, no matter who we love. The important thing is that we love. I'm certainly not a knight in shining armor, but somehow I can't help thinking that this is a dream worth fighting for.

OURS (PART II)

by Joe Chancey

It was a very intense year when I entered seminary: a class on the holocaust, making new friends, deciding on a summer chaplaincy, becoming part of the seminary community. Each spring someone would name the year. One day in chapel someone christened it "The Year of Instant Intimacy." It was funny, sarcastic, and very accurate. It was also a bit painful to hear.

It had been a good year, but we had at times tried to hurry a process that can be nurtured, but not forced. We were a community, but not quite as tightly knit as we sometimes wished to believe we were.

Sometimes the same phenomenon happens in the church or in gay society. At other times it may be more the opposite—we have few of the forms of true intimacy or community, although in either case the desire to have them is there.

Again, the process of making this community "Ours" is one that cannot be forced, but it can be nurtured. And nurture is the key word.
We need to nurture our own community. Last month I wrote of this more in institutional terms. I believe that our institutions are vital not just to our well-being, but to our survival. But the institutions are no healthier than the people who comprise and nurture them. If that nurturing is not done intentionally the institution may be less healthy than its members. People go away with a feeling of emptiness, of not having gotten what they want, even though they may not be able to articulate what it is that they do want.

We, the UULGC, are a religious community. Never let it be said that we are not. Prayer, ritual, and liturgy do not, in and of themselves, make a person or a group religious. Nor does lack of them make one irreligious. They are vehicles that can be used on the religious journey. They are to be used as needed. We could probably make more and better use of them, but they should be the means, never the ends.

No community is perfect. What does Ours here at UUCA need? I would say a few simple, but well-defined goals and purposes. As I stated in Part I, I believe that part of that should be directed outward to the greater gay community. But we also need more time together. We have good programs. People seem to genuinely enjoy them. But genuine community does not develop out of a couple of two-hour meetings per month. There is a variety of ways in which we can be together and build community. They can be structured or unstructured, but they do need to be planned.

At our last two business meetings we have done an excellent job of planning our programs for our regularly scheduled meetings. But let us not be satisfied with doing this one thing well when we have so much to gain from a little more work. Small dinners in people's homes, a weekend retreat at our camp in Highlands, NC, a mini-retreat one evening at the church, a picnic at Stone Mountain, attending a concert in the park, adopting a service project.

But finally, let us be aware not just of what we are doing, but why. Whatever projects and activities we choose should be ones that we want to do, rather than ones that we think we simply ought to do. The motivation with which we act is as important as the act itself. There is much to be done. The community needs us. And we need each other.

SIX BY SIX BY SIX -- A FORMULA FOR DIALOGUE.
by J.M.Cooper

Some Sunday morning in the future, a member of UULGC could stand up and make the following announcement at a worship service at UUCA:

"The U.U. Lesbian and Gay Community, a support group for gay persons in this congregation and outside of it, is sponsoring a series of informal discussions, in small groups, between people who are gay and people who are not gay. The idea behind the discussions is that the many social issues and personal issues surrounding sexuality are of great interest and importance to religious liberals, but that these issues are rarely discussed frankly between people whose sexual preferences differ. Small groups, composed equally of gay and nongay people will be forming soon, to meet for the sole purpose of sharing views and information on issues relating to sexuality. If you as a nongay person have an interest in this kind of dialogue with gay persons in our congregation's gay community, we urge you to leave your name with ______(Whatever the arrangements might be.)"

That announcement is one which we could make, not one that we have, as yet, any plans to make. You may recognize this proposal as a variation on an idea by Betty Frey, who participated recently in a similar program of dialogue called "Six by Six by Six"--six straight women and six lesbians meeting together for six months. Betty is enthusiastic about the sharing and the understanding which resulted. In the small group atmosphere, things got said; barriers broke down, some stereotypes vanished, some misinformation was corrected, and everyone --gay and straight--learned to look at each others' point of view concerning sexuality in light of increased awareness.

Some of us in UULGC, myself especially, are excited by this idea, and would like to see our group talk about sponsoring similar talk groups within the congregation. But others might ask "Why?" What is there to talk about?
Especially, what is there to talk about between members of our group and nongay members of the congregation? After all, the congregation already supports our group, and has shown itself friendly to our interests.

That, of course, is true. In fact, I think it's truer than most of us realize. In UUCA we have a group of largely nongay people whose support for gay concerns is unusual even in a liberal-minded denomination. David Rankin's outspoken support for gay causes was noteworthy (meaning not common), and UUCA has taken many of its cues from his ministry here. The congregation, in its business meetings, has consistently voted "yes" on resolutions and funding measures having to do with gay concerns. UUCA gave meeting space to the Metropolitan Community Church when the latter was getting started in Atlanta 11 years ago, and UUCA was quick to offer its space to MCC again after the most recent fire. Joe Chancey was ordained as an openly gay U.U. minister here. Holy unions between members of the same sex have been performed here by UUCA ministers for years. And the Father's Day service last June, which our group presented, was a moving occasion for a great many nongay people at UUCA, who told us so by the dozens.

So what is there to talk about? Well, my perception is that, while all of the above is true, the anomaly at UUCA is that in this congregation, gay and straight people don't seem to have much to say to each other about anything, especially not about sexuality. In fact, gay and straight people hardly know each other. So if you asked "What is there to talk about?" I would have to answer that there is so much to talk about that it is very strange that we haven't been talking. Here we have a group of friendly non-gay people who, time and time again, have gone on record to say that they support gay people, gay causes, and gay rights. What a rare thing that is among religious bodies! Yet we, who are the closest gay people to this uncommon religious group, have never even exchanged views with them about what they mean when they say and do these supportive things, and what we mean when we say similar things, and what homosexuality means to a fearful world.

Why the polite silence? Well, it's true that they have never tried to open the conversation, but then neither have we, and that's the key. It would be easier for us. If you look at your own experience, you will probably see that any gay-straight dialogue you have ever had with anyone has been initiated by you. Straight people can't start that conversation, because they are never sure if it's all right with us to talk about our sexuality or even to acknowledge it. So they wait for signals from us, and in the absence of signals, they consider the subject out of bounds. The non-talkers are ourselves, and no one is going to open the conversation if we don't.

But why talk at all? Here's why I think it's important. As gay people we would like to live in a world which understands us as we understand ourselves. That world doesn't exist at present. As we know, most of the nongay majority harbors varying degrees of misunderstanding, misinformation, prejudice, and apprehension about homosexuality, and this can be true even of religious liberals for whom the matter may not be a moral issue at all. But relaxation of fear and apprehension is possible, and even probable, when gay people come to be known as persons. As David Rankin said, "It's easy to have prejudices against abstractions, generalizations, stereotypes; but it's more difficult to have them against individual people."

UUCA is not the world, nor even an accurate representation of it. It is not a hotbed of prejudice, which is exactly why it is an ideal place for us to learn how to participate in this dialogue. For whatever benefits nongay people at UUCA might derive from such sharing, the main benefit would be ours. It would come from the practice we would get in saying essentially this: "My point of view about sexuality is as valid as anyone else's, and here is why I think so." That, even in the enlightened eighties, is a radical statement, and gay people need very badly to learn how to say it, convincingly, non-threateningly, in a thousand variable ways, and in dialogue with people who do not agree. But we need to practice saying it in order to learn how to say it effectively, and it's much easier to practice saying it to our friends before we try to say it to enemies with hate in their eyes. And so far, we aren't even talking to our friends.

One more word for people in our group who are not Unitarians, and who step back from projects involving the congregation. There is nothing in this idea of dialogue which excludes you. The dialogue could take place with any other friendly group of non-gays, if one could be found. In other words, this is not intended as a religious dialogue, or a Unitarian project, and each one of us could help to shape it.
TO GET A LETTER, WRITE A LETTER.

The following letter was printed in the Atlanta Journal and Constitution for Sunday, January 30, 1983:

"The Editors: As a Unitarian Universalist and as a physician, I was very dismayed by Charles Seabrook's Jan. 9 article on 'Health officials fear spread of deadly AIDS!'

To quote the article, 'Some of the researchers' worst fears have been realized--no longer is AIDS just a serious problem for homosexuals and drug abusers--the malady is spreading to the general population'--i.e., as long as it is only killing "homosexual" persons and persons with drug-abuse problems we have no real concern!

If that's not bad enough, he adds apologetically: 'Public health officials are supposed to be ting to the ethics, mores and sexual practices of groups of people.' Unfortunately, the ethics of health officials and newspapers is brought justly into serious doubt by how they behave and write. Need I remind you that homosexual persons and drug-abusing persons are human beings just as deserving of empathy, care and concern as any other?

EDWARD O. NIX, M.D., Decatur"

Two days later, Ed received this letter at home:

"Marse Nix,
I saw your letter in the Atlanta Integration sheet Sunday. You wrote that we should care for queers and dope fiends and implied that they should be put on the level with decent society. Not so.
We should pray for them and try to win them to the Lord Jesus Christ as their personal Savior but they do these evils through their own volition. It is SIN and the Lord even destroyed two cities because of perverts. One was Sodom and that's where the degrading, sinful despicable act get its name.
I hope you will become a Christian and then you will want to do what is right by these people, that is, speak out against their sin but try to win them to Christ so they will stop it.

J____ B____, Austell, Ga."

IT'S CULLING TIME AGAIN. We want everybody who wants our newsletter to receive it, but we would rather not clutter up the mails with copies which are not read. So let us know, on the form below that you want to continue receiving it. (Organizations to which we send complimentary copies don't need to do this.) We are also asking for a $6.00 donation to cover the costs of postage and printing, but the donation isn't required. You'll still get the newsletter, if you want it, even without the donation. But we'll stop sending it unless you send us your name and address on the form.

(clip here)
LAST-MINUTE ADDITION TO THE MARCH CALENDAR.

Wednesday, March 23: Special "ENCORE" appearance of Miss Virginia Apuzzo, Executive Director of the National Gay Task Force, at Illusions. The event is described in the following letter which we received from the management of Crazy Ray's and Illusions:

"On Wednesday, March 23, at Illusions the Management of Crazy Ray's and Illusions is hosting as part of our anniversary celebration a special "ENCORE" appearance of Miss Virginia Apuzzo, Executive Director of the National Gay Task Force. Also, present will be a panel of distinguished representatives of the electronic and print media.

As part of this program to educate our community we invite your organization to participate. We will provide table space at no charge for you to set up and display information on your vital work as well as taking this opportunity to seek new members.

The format will be similar to the one used last year at Crazy Ray's during our presentation "Apathy or Activism in the 1980's".

For further information and to reserve space please contact me at 874-0517 Monday-Friday 10:30-4:00 p.m. no later than Friday, March 11 so that your organizational name may be used in our promotional program.

Sincerely,

Ted Binkley
Crazy Ray's/Illusions"

We'll discuss this opportunity further at the meeting on Thursday, March 10.
FEBRUARY CALENDAR.

Thurs., Feb 10, 8:00 p.m.: UULGC Meeting.  
Program: "Unitarian-Universalism and Gay Concerns." The struggles of gay and lesbian people within the UUA go back over a decade. There have been several triumphs, a few setbacks, and much, much more remains to be done within our denomination. Joe Chancey, an ordained U.U. minister, a member of UULGC, and Co-coordinator of the denominational gay organization (Unitarian-Universalists for Lesbian and Gay Concerns) will help us look at the history which the denomination has made and the history it has yet to make.

Sat., Feb 12, 8:00 p.m.: Valentine party at the Atlanta Gay Center, 848 Peachtree St., sponsored by the Religious Council for the Advancement of Gays and Lesbians to benefit the Center. Entertainment will be given by the Atlanta Gay Men's Chorus, the Atlanta Feminist Chorus, and Pici, the Mime with the Mouth. Afterwards, there will be cocktail music provided by Joel Evans at the piano. This is an important event at which you can show your financial and moral support for the Atlanta Gay Center, and get to know members of other gay religious organizations. Religious Council Chairman Steve Horwitz asks also for volunteers to help decorate the Center beginning at 2:00 p.m. on the afternoon of the party.

Thurs., February 17, 8:00 p.m. UULGC Planning Meeting. This "off" Thursday has been chosen to take care of planning for upcoming programs and discussion of ideas for UULGC's future. Everyone's input is needed, especially that of new members.

Thurs., Feb. 24, 8:00 p.m.: UULGC Meeting.  
Program: "Religious Challenges Facing the Atlanta Lesbian and Gay Community" presented by David Chewning, Chair of the Steering Committee of Evangelical Outreach Ministries, one of the 8 gay religious organizations in the Religious Council. (See article on page 8)

PROFILE: MICHAEL GREER.

by J.M.Cooper

He was born in Miami Beach, the first of four children of middle-class Jewish parents, at about the time I was finishing up my sophomore year in college. Mike claims his childhood years were unremarkable. However, family life was punctuated by periodic moves to new homes in a string of cities from Orlando to Minneapolis as his father, a steel industry manager, followed the corporate trail. It was not a religious family. Jewish holidays were not kept, and there were no synagogues in Mike's childhood. Most of what he knows about Judaism--and he knows a lot--he has absorbed from his own reading.

His own reading is significant. I have a mental picture of Mike growing up with a book in his hand. From the time he started to school, he was an exceptional student, a fast and thorough reader. He read everything that appealed to him, often sacrificing school studies for a good book. By the time he was in high school, in Chattanooga, he had read a fair number of those books that literate people are supposed to have read. He was a National Merit Scholar, and when he entered college at Kentucky's Transylvania University, he was allowed to skip his Freshman year. Today, his personal library takes up space in three rooms. When Steve Horwitz and Tom Harris helped Mike and me move into our house, they carted in a seemingly endless stream of heavy boxes filled with Mike's books.

Music, too, was a world of special pleasure for him. He took clarinet lessons from the 5th grade on through high school, and he played in several school bands and orchestras. He says he quit playing the clarinet in college because he was tired of it, and because he wasn't very good at it, but I have learned that he takes a kind of joy in minimizing his abilities. The facts are that he occupied the first chair in the clarinet section in his high school band, that one of his three scholarships was a music scholarship, and that at the time he abandoned the clarinet entirely
he was studying the Mozart Clarinet Concerto in A, which is not music for the casual amateur. He can give very convincing reasons now why it is impractical for him to start studying music again, but for some reason he has held on to his clarinet, which sits in its case beside one of his bookshelves. But although he no longer plays, he listens avidly to records, and with a taste for an amazing variety of musical form, from symphony and opera to show tunes, to Simon and Garfunkle to The Who and the Jefferson Starship and King Crimson and others which he doesn't play when I'm at home because he thinks I wouldn't be able to handle them. But sometimes when we start up his car to go on some errand, his car radio comes on with a blast of tearing raucousness that feels like an assault. If he's driving, he quickly turns it off. If I'm driving alone I usually leave it on, out of curiosity about the sheer scope of his taste.

There was a painful side to his adolescence. He was fat, and he felt ugly. He was very smart, but shy, and uncomfortable with anyone he didn't know, and so his friends tended to be smart, shy people like himself. He felt like a "good little boy" in high school, but once out of his parents' home and in college, he deliberately set out to be different: he affected a cool cynicism, let his hair grow down below his shoulders, adopted socialist politics, and held forth in revolutionary anti-capitalist, anti-liberal talk with other student intellectuals. For the first time he had friends, but he also had alienation from parents and from the world, and fiery anger at injustices all around him. All the simmering frustration came to a head one day when he took his father's car and a credit card without asking, and headed west on the freeway out of St. Louis. He made it as far as Seattle when his parents found him and brought him home. So much for the unremarkable childhood. And so much, for a time, for the promising academic career.

There was a succession of therapists. There were short enrollments at the University of Missouri and at the University of Minnesota. But he didn't really continue his college career until he moved with his parents to Atlanta and finished up at Georgia State University, his history degree preparing him for little else but graduate school.

But it was important now for him to be on his own, and he postponed graduate studies while he took a job at the Calhoun Medical Library at Emory University, quickly rising to the top non-professional job there. On the brink of his 30's he has an unfinished career, with chapters yet to be written.

It was at a regular meeting of UULGC that I first met him. (Ironically, both of us had thought about making that UULGC meeting our last one.) I thought he was unusually handsome, and I could also tell that he didn't know it, which was doubly appealing. His blue-grey eyes were warm and intelligent. And his narrow beard, close-cropped with tinges of russet in the brown, gave him an aristocratic air, vaguely Russian, like some young count in a Chekov play.

A few days later, we went out to a movie, and several months later we were talking about living together. Mike knew at that point that he was going to have to let his parents know the entire situation with us, beginning with the news that he was gay. So he practiced the words, and he said them one night when his parents had him over for dinner. As coming-outs go, it was a flop. They listened to his speech blankly, and then reminded him that he had told them already, several years ago. In fact, Mike has known that he was gay since he was a teenager, and it seems not to have been a big issue with him. He is one of those comfortably gay persons who is out to his family and friends and co-workers and who feels accepted by all of them. It leaves him free to deal with other issues.

One of those issues is, and has always been, religion; there is no subject he takes more seriously. Wide reading as a teenager acquainted him with his own Jewish heritage, as well as with Christianity and the other world religions. His interest was at first intellectual only; he took religion courses in college while proclaiming his atheism. But later, his feelings changed, and he was drawn more and more to Christian ideals. He seems to have made that trek on his own, without any proselytizing from anyone else. He started going to the Unitarian Church with me for a while, and thought at first he might have found a home there, but then dissatisfaction set in, mainly with theological and liturgical formlessness.
He began to be annoyed by religious services that didn't seem religious to him, and to be offended by the unfortunate Unitarian tendency to ridicule other people's beliefs. And his attitude was colored by residual feelings from his student days about the self-satisfaction of liberals. So he parted company with Unitarians and began going to Sunday services at All Saints Episcopal Church, where he was baptized last August, and where he will be confirmed on his 30th birthday, next May.

I will tell you some of the fascinating contradiction of Michael Greer: He is compulsive about cleanliness and order, but leaves his shoes tossed inside and in front of the front door. He loves the theater but dislikes Shakespeare. He thinks there is color and excitement in all Russian music, from Moussorgsky to Shostakovich, but he will hardly give an ear to Bach, thinks Chopin syrupy, and Brahms boring. He hates his job, but does it so well that his supervisor has urged him not to take another one he is considering. He says he doesn't write well, but his history papers were routinely given "A's" and he writes 14-page letters to family members. He is a thin man who worries obsessively that he is getting fat, and a young man who agonizes over a slightly receding hairline. It seems to me that he is being himself as much as anyone I know, and that's rare, but for him it's nothing special. He is too polite and too modest to let you know that he is unique, and he not only would never think of beating his own drum, he wouldn't even know how.

Over the holidays I read a book I had found on sale while Christmas shopping--Ours: The Making and Unmaking of a Jesuit, by F.E. Peters. It was only 99¢ in hardback. I couldn't resist. All in all it was a rather boring book--a few paragraphs on chains and flagellation notwithstanding. What can one reasonably expect for 99¢ in hardback?

The Jesuit concept of "us" and "them" intrigued me more than the book itself. "It pleases the Jesuits to call themselves 'OURS....Externs (were) all those who were not One of Ours." (p. 11) Is this a healthy way of looking at the world and at one's peer group? After all, when a group of people with common goals and aspirations go about their tasks, they need some kind of cosmology. Or is it simply an exercise in elitism? Probably both. When religion cannot decide which side of conflicting arguments is correct, it just declares both to be true and calls it a paradox. I would like to consider the healthier point of view. When any body of people with common or similar hopes, fears, aspirations, and goals come together they need a strong sense of who and what they are, a sense of community. In the realm of gay and lesbian people there is as wide a diversity as in any human grouping. Diversity is good, but it can be an impediment to cooperation when differing people do not understand each other. In the lesbian/gay communities as much as in any other, a strong sense of "Ours," a deep commitment to "Ours" is greatly needed. It is no easy task.

(Continued on next page)

Yesterday I stalked through the meadow seeking flowers.
We met in the meadow, and I offered you my flowers.
You kissed them and clutched them to your bosom.
The breeze chilled our naked bodies, but we warmed them
With our caresses while safely hidden in the waving grass.
We drank the nectar of our flowers and lay back
To make fanciful creatures of the clouds
Then sought shelter from the gathering darkness.

Today that yesterday has become our to-morrow
As we stroll life's meadow sharing our flowers.

--Roy Hicks
Yet it is one I believe we must embrace.

Recently I attended a meeting of a gay organization of which I am not a member. Attendance was up, membership was up, and new officers had been elected. A discussion on the future and direction of the organization ensued. It was delightful to be able to observe without being expected to participate. It was exciting to listen to the ideas expressed. Many wanted the group to embark on a service project of some kind. Some wanted the project to focus outside the gay community; others wanted it to be within the gay community.

For several reasons I support the latter more than the former. Yes, I agree it is good P.R. for gay people as a group to do good works for the poor, the handicapped, or the elderly. But there are other nongay groups that do good deeds for the disadvantaged. But how many nongay groups are doing any good works for the gay community? Practically none.

Some would say that there are greater needs than what we face in the gay community—world hunger, the arms race, race relations. There is, of course, no law stating that you can only work on one issue. And I wonder how many people who promote this argument really are working on the other issues that they mention. And if so, are they closeted in their volunteer work?

Such arguments usually come from people who are homophobic or ignorant or both. The problem of homophobia within our community is as important as the homophobia found in society at large. I do not mean to point a finger at others only. I still see my own homophobia at times. One cannot live in this culture and totally free of it. We must realize that our hopes, fears, and ambitions are just as important as anyone else's. We must realize that we are as important as anyone else. Gay people do get entrapped by the police. Gay and lesbian people do lose jobs because of their sexuality. People are disowned by their families for being gay. And often they have nowhere to go.

Before going on I would like to back up to make a point that ties in with my theme. I stated that it was my strong preference that we as gay and lesbian people concentrate our work in our own community rather than on the outside. I hope that no one would resign or withdraw from a gay organization that made the other decision. Seldom is a group unanimous in all its decisions. The importance of working together and staying together cannot be overemphasized. And it need not be an either/or situation. Raising money to send an under-privileged child to summer camp need not be a long or exhausting process. (And if we were to do such a project we could send a child to a Unitarian Universalist camp!)

Although most of the participants do not consciously realize it I believe there is a conspiracy afoot here. It is a conspiracy to make Atlanta the San Francisco of the Southeast. By that I do not mean just the three "B's" of stereotypical gay life—the bars, bookstores, and baths (nor do I mean this as a criticism of those three aspects of our culture. I would be hypocritical if I did.) It is a conspiracy to create an island of sanity in a sea of madness. It is a conspiracy (remember, one meaning of "conspire" is to work in harmony) to create a place where people need not live in fear because of their private lives.

This conspiracy of Ours is often exhausting and exasperating. It is difficult; sometimes even dangerous. But when done right it is rewarding, exciting, and even fun.

Beyond the church my first priority here in Atlanta is the Atlanta Gay Center. I have spoken and written of this before, and I will not belabor the issue. The point is that we need to all of us be actively involved, with whatever time and money we can spare, in our own community.

There is plenty of work that needs to be done and there are plenty of organizations available, whether it be with the Center, First Tuesday, the Business and Professional Guild, the ACLU Lesbian/Gay Rights Chapter, AID/Atlanta or another organization.

Often I hear criticism: "Why doesn't the Gay Center do this?" "I think the ACLU should
be more involved in such and such." Or, "They really messed up in that endeavor. I don't think I'll support them." Quite often these people are correct in their criticism. But with few exceptions, I do not apologize for the mistakes. Explain yes. Apologize no. Why? Because, short of developing a messiah complex and letting it run to its crucified end, I know that I am doing the best job I can and so are others.

We need more people with a little vision. We need more people who are willing to take risks. Though fraught with problems, Ours is a wonderful community. Our opportunities are great. Our potential boundless.

I never cease to be amazed at many of those who offer criticism. They often are warm, intelligent, well-meaning, and well-educated. But they remain relatively uninvolved. They do not seem to have any faith in their own abilities. What may seem like an insignificant act can be a vital contribution.

If you are one of them, think of becoming One of Ours. You cannot really join by what you say, only by what you do. Make a commitment. Take some risks. Become One of Ours.

(Part II of Joe Chancey's remarks will appear in a later issue.)

UUCA's CURRENT ISSUES GROUP DISCUSSES GAY RIGHTS AT MEETING JANUARY 9.

UUCA's Lower Assembly was the scene of a discussion of gay rights by the Sunday Morning Current Issues Discussion Group, chaired by Barbara Farrell, Social Concerns Council Director. Barbara had asked two gay persons to help lead the discussion: David Dupree, well-known for his activity in the Atlanta Business and Professional Guild, as well as in UULGC, and Allida Black, Director of the Atlanta Gay Center. In her opening remarks, Allida pointed out that most straight people probably know someone who is gay, since gays are estimated at 10% of the population, but most of these people are closeted. Our assumptions about gay people color the way we see rights for them, she said; laws still on the books prohibit gays in some states from being housekeepers, hairdressers, and airplane pilots. In particular, laws prohibit gay people from working in the Pentagon because they cannot be given security clearances. In our society, she said, it is easier for a person to be accepted as a murderer than as a homosexual. It becomes all-important, therefore, how we present ourselves to people. Since perception is two-thirds of power, gay people must decide how we want to be perceived by the general population.

David Dupree said that the large number of gay people who are closeted are of great concern, and indicated he felt that the 1980's will be a time when the gay issue will come to a head in this society. He noted that Wisconsin has already passed a gay civil rights law, prohibiting discrimination according to sexual orientation, and said that other legislation will be making news. He was curious about how gay persons are perceived at UUCA.

Unfortunately, although his question was a good one, there were only a few representatives of the nongay majority at UUCA present in this forum to answer it. Of a total of 15 attendees, only 5 were nongay. Betty Frey, one of these five, said that she was disappointed and distressed at the attendance, and felt that UUCA has a lot of "closet conservatives" on the gay issue. It is not "in", she said, to be against gay rights, but most people really want to avoid the issue because it is a taboo subject. As the parent of a gay daughter, she said, she thinks this congregation needs very much to start a support group for parents of homosexuals.

Talk turned to the relationship between UULGC and the congregation. People referred to our group as "the gay community", but it was not always clear whether they were referring to our church group or to the broader community of gay people in Atlanta or the nation. (One of the many reasons why some of us would like to see UULGC's unwieldy name changed.) Steve Sylvester said that the gay community needs to define its objectives, one of which, he thought, would be to extend civil rights legislation to cover sexual orientation. Shirley Sylvester said she thought we at UUCA needed to find ways to get nongay people involved. One of the best ways was for straight people to get to know gay people as individuals by working on committees together. The gay community, she said, offers the opportunity for gays to come out, and then to become more active in
congregational affairs. People who are straight need to know what gays want help with, she said.

Allida Black said that she hoped that the gay rights movement would not make the same mistake as the women's movement, which became a media event before it had grass roots support. Several of the women present nodded agreement.

Betty Frey described a model for dialogue between straight and gay people (noting that she really doesn't like the term "straight") with which she has personal experience. Six nongay women have been meeting with six lesbians for discussions about their feelings about each other's sexual orientation. The program, which lasts six months, is called "Six by six by six." All we would need to start such a group among men, she said, is to find six heterosexual men willing to participate, and the gay community could sponsor it. The strain in gay-nongay relations, she said, is not between straight women and gay men; the strain is between gay men and straight men.

Someone asked the question about how the Fathers Day service, sponsored by UULGC, was received by the congregation. The answer given was that the reaction was positive and polite. But it was pointed out that some persons in the congregation are known to be hostile to the presence of the gay community and to the denomination's stand on gay concerns. Anne Olson said that in spite of the seeming indifference which attendance at this meeting suggests, homosexuality is an issue which is being talked about privately in the congregation, and it is an issue which the gay community should be aware of.

--J.M. Cooper

DAN BRADLEY SPEAKS AT EMMORY.

In the spring of 1980, Dan Bradley, then the head of the Legal Services Corporation, called a press conference in Washington to announce that he was gay, thus becoming the highest-ranking U.S. government official to do so. Later, in the October 1981 issue of Harpers Magazine, his life and his motives were scrutinized in an unusually frank article which dealt with Bradley's life in the closet and with Washington's closeted gay life in general.

Now here was Bradley in person, speaking to an audience of about a hundred people at Emory University's Tull Hall as a part of the "Rethinking Human Rights" series. He was a tall man with thinning hair and a self-assured manner, easily fitting the image of the Baptist minister he might have become had he followed his earliest ambitions. His talk was personal and autobiographical. He spoke about his early years in the civil rights movement, and about how he left his Baptist church in Macon in bitter disappointment when his friend and fellow theological student, a black man, was denied entry to the church for Sunday worship.

He talked about his years as racing commissioner for Gov. Askew of Florida, and his efforts in Jimmy Carter's gubernatorial and Presidential campaigns, and about his years in the Carter administration in Washington.

But most poignantly, he spoke about his early awareness that he was a homosexual, and his fervent unwillingness--even inability--to accept that identity. He spent nearly three decades in the closet--years of public accomplishment and private self-loathing--before he realized that the energy he was pouring into the agony about his sexuality could instead be channelled into a powerful self-affirmation through a change in attitude. The old Baptist concepts of sin, acceptance, and salvation could become metaphors for a stunning and personal truth. That was when Bradley called his press conference, and that was when he says the burden he had shouldered for over 30 years lifted and he felt for the first time like a free man.

He speaks optimistically about the prospects for gay rights legislation, for which he is working now on the staff of the National Gay Task Force. He spends much of his time speaking to various groups, all over the country, helping to dispel the myths and fears about gayness. On the evening before he spoke at Emory, the Atlanta Business and Professional Guild had honored Bradley at a gala banquet by giving him its first National Humanitarian Award. Maybe the glow he exhibited at the Emory lectern was a reflection of that accolade. But more likely it was from some of his own fuel, and came from within.

--J.M. Cooper
BOOKS.


The Gender System is the basis for all oppressions--the oppression of women, the oppression of gay men and lesbians, the oppression of racial minorities, of the poor, and of underdeveloped societies, and even of the earth's ecosystem. So argues David Fernbach, a leader in the British gay movement, translator into English of The Men of the Pink Triangles, a revolutionary, a Marxist, and an idealist.

By "gender" Fernbach means those conceptions of masculinity and femininity which are rooted in culture rather than in human biology. The "gender system" arose when males, exempted by biology from child bearing and feeding, began to claim the violent activity of the hunt and warfare as their own preserve, and a male characteristic. The practice of violence became a male specialty, and this male specialization in violence, in turn, gave men dominance over women, whose specialization was nurture. The dominance could be maintained only by maintaining the elaborate conceptions of maleness and femaleness which were its underpinnings, and thus men and women who deviated from the standard and orthodox conceptions of masculinity or femininity were denials of and threats to the system itself, and their behavior was punished in the severest manner.

The threat which such deviant people pose is the promise which Fernbach sees as the hope of humanity, now only a few seconds away from nuclear and/or ecological doom. For the current sorry state of human affairs has been brought on by humanity's strict, unthinking adherence to the gender system, long since outdated and unnecessary. Marx and Engels, for all their vision, failed to discern the bedrock significance of gender as the basis for violence and class oppression. It is gender, not class, that underlies injustice. But a new Marxism, calling for the abolition of the gender system, and achieving it through an alliance of gay people and feminists, can save the earth and usher in, at last, the communist utopia.

If I sound sarcastic, it is because much of what I read in this book struck me not as idealism but as simple foolishness. Its central argument, which I have just summarized, is advanced in long-winded detail, with many digressive jeremiads on the evidences of the gender system's bad works. Moreover, the author seems to lack a sense of having said a thing when he has said it. He keeps on saying it, in paragraph after paragraph, so that I give myself a few points in patience for having followed him to the blessed end.

But still, in spite of the long-winded foolishness, I felt some ambivalence. I could discount the visionary re-ordering of the status quo, and still admit that the status quo is pretty dismal. I could laugh at the suggestion that gay men should work against war by "undermining the recruitment of soldiers by spreading homosexuality", and still feel that war is the supreme evil that we must prevent but which our administration seems to be promoting. I could find absurdity in the suggestion that in the struggle for the abolition of the gender system, gay men should "act as a fifth column within the masculine camp", and still feel that rigid ideas about gender are at the root of homophobia and a host of other social ills.

So Fernbach, for all his blue-sky neo-Marxist idealism, does have something to tell us. He points out that the gay movement, with its natural concern about rigid conceptions of gender, should be able to find a natural ally in the feminist movement, whose concern is exactly the same. In fact, I think the "gender system" is a good model to keep in mind, when working against such baleful manifestations of it as wife beating, militarism, machismo, violence against gays, against blacks, against children, etc. All men and women who are against sexism, whatever their sexual preferences, are natural allies whom the gay movement should cultivate.

--Reviewed by J.M. Cooper

JOHN BOSWELL TO SPEAK AT EMORY.

The author of Christianity, Social Tolerance, and Homosexuality is slated to speak at Emory University March 9. Details, incomplete now, will be reported in the March newsletter.
UULGC MEETING REPORTS.

January 13. "Coming-Out Stories". It was a large circle of about 25 men and one woman who gathered to share episodes in their own lives that had to do with telling other people that they were gay. Some stories were funny, and others were too sad. There were stories about the friends who condemned, the parents who refused to believe, the brothers who accepted without qualm, the college roommates who, when told, admitted that they had known all along. The great diversity in our group evidenced itself once again as we heard from men who came out in their teens and in their forties, men for whom it was easy and others for whom it was painful. The important thing was the opportunity for sharing with each other within our group. But it was noted, and needs to be repeated, that coming out is for some people a luxury which they might wish for but cannot afford because of job or family considerations. In those cases, no one else has the right to judge.

January 27. "Hookers (Without Hustlers)". Another large gathering, amplified by a few nongay members of UUCA who came at our invitation, listened to Nancy Osborne and Delores French, members of H.I.R.E. ("Hooking Is Respectable Employment") as they described the life and work of prostitutes. The program, coordinated by Ed Nix, kept everyone's attention. The two women spoke with disarming forthrightness about the details of their trade, including graphic descriptions in plain language about what usually happens between them and their clients. Both are proud of their work and wish to see prostitution decriminalized, though not "legalized" as in Nevada, where state regulation leaves hookers worse off than elsewhere. There were many questions from the audience about the legal and social implications of prostitution (pimps, disease, streetwalkers, etc.) and all of them were answered from the positive viewpoint of Nancy and Delores. Admittedly, there are other points of view on prostitution, but the compassion and caring which these two women expressed for their clients gave the oldest profession a refreshed image for many who heard them.

DAVID CHEWNING TO SPEAK TO UULGC FEB. 24.

After the most recent fire at MCC, there was a fundamentalist Atlanta radio station which told its listeners that the person responsible for the arson should be made a saint. David Chewning, a personable and outspoken gay activist, was not going to stand for that. He demanded, and received, equal air time to respond from the point of view of Evangelical Outreach Ministries, a biblical Christian organization which deals with gay and lesbian concerns. David is quick to correct any listener who confuses the terms "evangelical" and "fundamentalist". Fundamentalist groups, he notes, are the extreme right wing of a broad spectrum of Christian evangelicals, some of whom, like EOM, find themselves in opposition to conservative stances on many social issues.

David has always been a vocal member of the Religious Council for the Advancement of Gays and Lesbians, and he has strong hopes about the collective potential of the 8 gay religious organizations to effect changes in the Atlanta gay community. He will be speaking with UULGC on February 24 about the challenges and the opportunities he sees both from within and from without the gay community. No discussion with David can fail to be lively; you will not want to miss this one.

GAY-THEME MOVIES AT THE RHODES.

Joe Chancey, looking over the new schedule of upcoming movies at the Rhodes Theater, is gratified that many of them have gay themes or are of special interest to gay moviegoers.

Mar. 11-12: "Lawrence of Arabia" and "The Stunt Man".

April 5: "Making Love" and "A Different Story."

April 19: "The Consequence" and "We Were One Man" (The latter, a French import, is about the friendship between a French peasant and a German soldier during World War II.)
JANUARY CALENDAR.

Sunday, Jan. 9, 9:30 a.m.: "Gay Rights" will be the topic for discussion at today's Sunday Morning Current Issues Discussion Series, sponsored by several UUCA committees. Discussions are held in the Lower Assembly (basement) and they are concluded about 10 minutes before time for the morning worship service. Coordinator for today's discussion is Barbara Farrell, Director of UUCA's Social Concerns Council and a good friend of UULGC.

Thursday, Jan. 13, 8:00 p.m.: UULGC Meeting. Program: "Coming Out Stories", coordinated by J.M. Cooper. (See article on page 5.)

Sunday, Jan. 23: Deadline for articles, reviews, essays, poetry, etc., for the February newsletter. Contact J.M. Cooper, 873-4193.

Thursday, Jan 27, 8:00 p.m.: UULGC Meeting. Program: "Hookers and Hustlers", coordinated by Ed Nix. (See article on page 6.)

Saturday, Feb. 12, 8:00 p.m.: Valentine Party at the Atlanta Gay Center, sponsored by the Religious Council for the Advancement of Gays and Lesbians, of which UULGC is a member, and of which UULGC's Steve Horwitz is Chairman. The theme of the party is "I Love the Center", and its purpose is two-fold: to benefit the Atlanta Gay Center through $3.00 tickets at the door, and to allow individual members of the various gay religious groups in town to get to know each other. There will be a cash wine bar (50¢) and free snacks. Performing groups, including the Gay Men's Chorus have been asked to entertain, and it is hoped that all the religious groups will be well-represented. Maybe UULGC could be represented by all of us.

HOMOSEXUALITY, UNITARIANISM AND FREE-MARKET ECONOMICS.

by Russ Shannon

Some people may question whether a homosexual who both professes to be Unitarian in his religious inclinations and also admires the principles of free-market economics could meet a test of sanity. Is that not like a devout Jew claiming to enjoy eating a ham sandwich?

Hardly. This possibly bizarre combination can be defended. But let me take each topic in turn, beginning with sex. (That way, if you really don't care about all the rest, you can just skip it!)

* 

For a homosexual man like myself to contemplate a conventional heterosexual marriage is to court catastrophe. He is almost sure to frustrate not only himself but also the woman who loves him. What's more, procreation need not be practiced by everyone. While I don't share the common fears that we hover precariously on the brink of overpopulation, I certainly believe we suffer from no acute dearth of homo sapiens. Nor do I underrate the value of a family for providing vital nurture and sustenance. I simply feel that, like anchovy pizza or scuba diving, a conventional family of a wedded male and female with 2.3 children is not for everyone.

In the quest for deep personal devotion and satisfying sustenance, many men have found them realized most fully in a strong homosexual relationship. Charles Silverstein's fine work, Man to Man, provides some good examples. Based on that book and on my own personal experiences and feelings, I believe we need not rely on society to establish a norm which, though highly appropriate and desirable in a vast number of instances, is not universally
viable. Rather, when developing strong personal bonds, people should be allowed—even encouraged—to follow the dictates of their own individual needs.

Although (in retrospect) my own homosexual bent goes back at least 30 years (to my early teens), I have attended UUCA for only a tenth of that time. Feeling, then, that I cannot speak with great authority on the subject of Unitarianism, I will let a splendid volume written by our current interim minister, Duncan Hewlett, serve as the basis for my remarks. In The Critical Way in Religion, Hewlett describes what I see as the essence of Unitarianism: it is a process of "questing" and "testing."

Referring to the "critical or university tradition," Hewlett asserts that "truth is something towards which we move in the future, not something given to us in the past." (p.4) That, of course, is apparently not the accepted view of most conventional religious believers today. Traditional Christianity as widely practiced in America rests squarely on creeds and dogma. Indeed, they may provide valuable emotional support and useful moral guidance to many people. Yet, as Hewlett points out, they are essentially the product not of a God but of mortals—who are unquestionably fallible.

Moreover, such mortals are apt to establish dogma as a means for accomplishing their own selfish ends. Hewlett points out that "theological controversy is seldom merely theological. Whatever their origins, theological differences soon become rallying points for those seeking political power in the church and often in the state as well." (p.126) For example, the so-called "Donation of Constantine," which granted vast powers to the pope, has been shown to be "a forgery, drawn up in the papal chancellery." (p.42) John Calvin, who broke the entrenched power of the Roman church, substituted his own authority in its place. And the leaders of the so-called Moral Majority and others today who engage in diatribes against homosexuality (among other things) are trying to rally their followers—and raise more funds.

Of course, Howlett does not simply criticize. Nor does he dispense with ultimates. Indeed, he shows, our religion abounds with them. For Howlett they are "concepts or principles like truth, beauty, and goodness." His ultimates also include "confidence (not faith) in the trustworthiness of others; the basic fact of order and consistency in the universe; the demand that a total integrity characterize all our thoughts and actions; the absolute necessity for freedom for each of us, but always limited by the right of everyone else to an equal degree of freedom..." (p.304)

Howlett is arguing for the same approach toward developing religious and spiritual values that I would advocate toward establishing intimate and enduring personal relationships. Regardless of the sex of those involved, such relationships must, to thrive, be based on a firm sense of trust, integrity, and freedom. Likewise, just as I have denied the desirability of having self-appointed or institutionalized social guardians to regulate our personal lives, so too Howlett stipulates that "the critical way in religion allows for no such judgment by a privileged few about what the many may and may not hear, and no decisions made for them about what they can understand and what might offend them." (p.10) The underlying, operational assumption here is that individuals can be presumed to have the ability and the intelligence to discover—often through diligent effort and agonizing experience—what works best for themselves in both their personal and their spiritual lives.

In explaining the "critical way," Howlett at one point quotes an important passage from Justice Oliver Wendell Holmes which not only supports my arguments but also leads directly and conveniently into a discussion of economics. "The ultimate good desired," Holmes wrote back in 1919, "is better reached by free trade in ideas. The best test of truth is the power of the thought to get itself accepted in the competition of the market."

Of course, the founding father of the free-market philosophy of economics is Adam Smith, whose famous Wealth of Nations appeared in 1776. Though it may take you by surprise,
Smith was not an apologist for businessmen. In fact, a major theme of his great work is an attack on the prevailing philosophy of "mercantilism," in which pervasive government regulations, trade barriers, and subsidies were set up to support favored producers. Unlike today, when virtually anyone can obtain a corporate charter by meeting a few stipulated requirements, the corporations of Smith's time were usually monopolies such as the infamous East India Company which was despised by the American colonists for its exclusive privileges and power. Moreover, the British government repeatedly tried to curb imports (particularly of finished products) and promote exports, thereby acquiring hard currency, but putting the colonists at a severe disadvantage against which they ultimately rebelled.

The protectionism that Adam Smith and our colonial ancestors deplored was adopted by the U.S. government after we achieved independence. It culminated in the Smoot-Hawley Tariff of 1930, which led to retaliation by other countries and aggravated a depression which had already grown severe. Fortunately, in 1934, President Roosevelt began a process which by how has substantially eliminated tariffs. Yet recently our automobile, steel, and textile producers have sought policies to limit imports. Sad to say, these protectionist efforts are only the tip of the iceberg. The producers of potatoes, tomatoes, and mushrooms, as well as the manufacturers of such diverse items as golf carts, plastic mattress handles, ice cream sandwich wafers, and a vast plethora of other items have, in recent years, similarly sought protection against foreign rivals. So pervasive and pernicious have these efforts been, in fact, that Robert Strauss, who was President Carter's Special Trade Representative, recently wrote a piece for the Wall Street Journal appropriately entitled "The Mercantilistic Threat to World Trade."

Such policies simply enrich one group at the expense of another. After all, who buys "cheap" foreign textile products if not the poor? And while limits on imports of foreign steel may help workers in our steel industry, don't they also make it more difficult for GM, Ford, and Chrysler to compete with VW, Toyota, and Datsun, who still have access to cheaper foreign supplies?

A study of proposed protection for the American footwear industry a few years ago also makes the point. It suggested that a 20% ad valorem tariff on imported footwear might provide 20,000 jobs in our shoe industry, but since the resulting higher price of shoes would significantly reduce shoe sales, some 12,000 jobs for people selling shoes would be lost! No wonder Hodding Carter III, who also served in the Carter Administration, has been provoked to condemn the Democrats' current "cohabitation with protectionism." As Carter noted, also in the Wall Street Journal, "there is undoubtedly some immediate political pleasure in the process, but just as surely it will produce the economic equivalent of herpes."

Now while I may be somewhat agnostic in my religious views, I am not an anarchist when it comes to government. Surely, there are important economic roles for government to play—providing for "public" goods such as defense, maintaining a sound monetary policy to avert severe macroeconomic disruptions, and disposal of toxic wastes. But I am wary of letting government set out to "protect" consumers as I am of allowing society to prescribe heterosexual marriage for my personal fulfillment or school prayer for individual salvation. For, as my previous examples suggest, behind such pleas for protection quite likely lurks an attempt to serve some special interest or another.

A final example illuminates. It comes from David Boorstin's book, The Americans: The Democratic Experience. About a hundred years ago two men named Swift and Armour, using their own financial resources, outfitted refrigerated railway cars, so that cattle slaughtered and dressed in Chicago and St. Louis could be safely shipped to distant markets in New York, Minneapolis, and elsewhere. Such an innovation was a boon to urban consumers, for it substantially cut the cost of meat, thereby enhancing their diets.

But in Minnesota a meat-inspection law was passed which effectively impeded the shipment of refrigerated meat into the state (since cattle must be inspected before slaughter to determine if they are diseased). Proclaimed as a device to protect consumers, the law was effectively challenged in court by Armour's lawyers. The historian Charles McCurdy relates that prior to passage of the
law there had actually been no problem of unsafe meat. Instead, "the Minnesota statute must have been enacted to protect the competitive position of local butchers (whose business had been harmed by the shipments of beef) rather than to promote the public health." (Emphasis added.) If space permitted, I could readily show that this pernicious example is not an isolated and unique case.

The free-market philosophy was best expressed by Adam Smith in a famous passage. A producer, Smith wrote, "generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it... By directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse for the society that it was no part of it. By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it."

Produce and try to sell for a profit, Smith suggests. When there is free and open competition, people don't have to buy. If one product is of poor quality or overpriced, someone else will come along to offer a better deal. Just look at what has happened to the prices and variety of hand-held calculators and video games!

Consumers can decide what best suits their own personal needs and buy of their own free will. No fallible government agency need obstruct their activity or impose its preference. In the quest for profit, when a product does survive the rigorous test of the marketplace, the producer will likely enrich both himself and society.

And, after all, isn't that exactly what Unitarians believe about their religious views—and what homosexuals seek in arranging their personal lives?

At the considerable risk of extending excessively an essay which has already ranged broadly into the realms of sexual love, religious philosophy, and economic organization, let me conclude with an example drawn from yet another sphere—musical biography. I have just completed reading Maynard Solomon's Beethoven. Surprisingly enough, that composer admirably illustrates all the essential thrusts of my essay.

Though apparently not a practicing homosexual, the composer of "An die fremd Geliebte" never found happiness within the bounds of a conventional marriage. Like Adam Smith, Beethoven lived and died a bachelor. He had many intimate female friends, but also innumerable male ones, and the vast majority of his voluminous personal correspondence was to men.

Though his "Eroica" Symphony was partly inspired by Napoleon and his "Choral" Symphony was dedicated to the King of Prussia, his efforts to emulate his grandfather and gain appointment at court as Kapellmeister never bore fruit. Certainly, he did have many wealthy patrons, but lacking any sort of government grant, Beethoven was forced to rely on income from his published music and occasional concerts to finance many of his needs.

Though much of his music fits into the prescribed formats of the prevailing "classical" mode developed by Mozart and Haydn, Beethoven profoundly expanded upon their original designs. Especially in the last years of his life, Beethoven's quest for new musical expression caused him to test the format of both the piano sonata and the string quartet, enriching them vastly beyond what any composer had previously realized.

In all, Beethoven explored possibilities which might well have been inhibited by a government sinecure. Indeed, writing of Beethoven's early era in Bonn, Solomon notes that "feudal patronage provided artists... with a relative peace of mind which would rarely have been obtained in a 'free' marketplace. But the circumstances of musical patronage in Bonn made it difficult for Beethoven to venture outside the bounds of conventional musical expression."

Withal, society has been the great beneficiary of the musical experiments and achievements of this singular, and single, man. Just as the opening theme of Beethoven's
Fifth Symphony makes a startling and dramatic reappearance in the final movement, so too I believe that the need of individuals to have an open environment in which to seek and hope to achieve personal, spiritual, and financial fulfillment unites homosexuality, Unitarianism, and free-market economics with a vital and vibrant core.

Russ Shannon, a valued member of UULGC, was "profiled" in the August 1982 issue of the Newsletter. He holds the title of Professor of Economics at a well-known southern university.

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**MEETING REPORTS.**

December 9: Duncan Howlett, Interim Minister at UUCA, spoke informally to a group of about 18 old and new members concerning his experiences as a tree farmer in Maine. It was a relaxed atmosphere, created in large measure by Dr. Howlett himself with his spontaneous humor, his animated demonstrations of forestry techniques, and his timely advice about how to select a Christmas tree. Afterwards, as is customary at UULGC meetings, there was a social hour with wine, beer, soft drinks, and snacks.

December 19: The annual UULGC Christmas party and covered dish supper was held once again at the Virginia-Highland home of Ed Nix and Peter Bryg. The party brought together upwards of 30 members and friends of UULGC with good food and good cheer.

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**WHAT IS A "COMING-OUT STORY"?**

For most gay people, coming out is not a single event, but rather a lifelong process. Coming out to self, as we all know, is the first and sometimes the most difficult step, and the process may or may not continue, but it is never completed. No matter how "out" we may think we are, there is always someone in our world who probably doesn't know, and whom we think we probably ought to tell.

Each time we go through that ritual of telling someone that we are gay, we experience the whole coming-out process in miniature. It's always a dramatic moment; the subject is selfhood, and drama is inherent in a person's assertion of his right to be himself. And it is a moment whose emotional context is at the opposite end of the scale from small talk, with some bedrock truths and feelings being expressed.

At our meeting of January 13, we will be recalling some of our coming-out stories and experiences. Not life histories—though each complete coming-out story would be a life history—but rather, individual events in the coming-out process. Steve Horwitz and Ed Nix and I will get us started with brief coming-out stories of our own, and

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**VOICES**

Your velvet voice
Reaches my ears
And calms the tempest in my mind.

Other voices echo in memory:
Stridently staccato bar chatter-
Ponderously pedantic pulpit patter-
Softly suppliant bath house pleas-
Callously chilling rejection-
Tenderly tenuous acceptance-
Passionately poignant prayer-
All ordinary exchanges in everyday time.

Your velvet voice
Caresses my ears
And calms the tempest in my mind.

---

by Roy Hicks
then we want to give everybody a chance to do the same. I hope you'll be thinking of your own coming-out story, and will come to the January 13 meeting ready to share it.

--J.M.Cooper

CHRISTOPHER'S KIND TO HOST POETRY EVENING.

Gene Loring announces that his Christopher's Kind Bookstore will present two gay poets reading from their own work at a poetry evening on Friday, February 4, at 8:00 p.m.

One of the poets prefers to be called, simply, "Zvi" (pronounced "Sfee"). The other, Franklin Abbott, is known to UULGC members from his visit to our July 1982 meeting at which he discussed the Radical Faerie movement and read some of his poems.

The poetry evening will take place at the bookstore, 70 Thirteenth Street, which is not far from Colony Square. There is no admission charge, but since space is limited, Gene asks that you make reservations if you plan to come. Call him at 873-5463.

SHOULD NOT THE WORLD'S OLDEST SERVICE PROFESSION BE LICENSED?

That is the question Ed Nix poses in connection with the program for January 27, "Hookers and Hustlers". Ed has arranged for two prostitutes, one male and the other female, to meet with us to discuss their work and to answer questions about it.

The idea for this program came from a talk last year before a group of health-service professionals by Ms. Delores French, herself a prostitute, and one who regards her work as a valuable service profession, which she says ought to be licensed and honored. Regardless of how you feel about that point, you will probably be entertained by the January 27 program. Ms. French will be there herself, or else send a colleague; her talks are said to be colored by her witty, articulate charm, and she has an important point of view to expound. She told Ed she would try to bring "one of the fellas" with her, referring to a male prostitute.

Because this program looks as though it might be of interest to non-gays as well as to gays, it is being announced to the Congregation, with an invitation to meet with us.
At an "off" Thursday business meeting on November 4, UULGC Chairman Steve Horwitz led a discussion of group concerns and interests which culminated in ideas for programs through February 1983.

Attending the meeting were Jimmy Childers, Joe Chancey, J.M. Cooper, Michael Greer, Steve Horwitz, Ed Nix, and Bob Smith. The discussion centered on some personal feelings about the group and what its function is for both old and new members.

The projected programs for upcoming months (subject to change) is this:

Nov 11: (Thurs.) Film, *Word is Out*, followed by talk and social hour. (See elsewhere in this issue for description of the film.)

Nov. 25 (Thurs.) Thanksgiving. No Meeting.

Dec 9: (Thurs). Guest Speaker, Duncan Hewlett, Interim Minister of UUCA.

Dec 18: (Sat.) Potluck Supper and BYOB Christmas Party at Nix/Bryg house.

Dec 23: (Thurs.) No Meeting.

Jan 13: (Thurs.) Group Rap: "Coming-out Stories."

Jan 27: (Thurs.) Guest speakers: a "hooker" and a "hustler", talking from their viewpoint.

Feb 10: (Thurs.) "Unitarianism and Homosexuality", a review of denominational attitudes and realities, by Joe Chancey.

Feb 24: Guest Speaker, David Chewning of Evangelical Outreach Ministries.

"Stories of Some of Our Lives" is the subtitle of the film, *Word is Out*, the highly-acclaimed documentary which gives its audience glimpses into the lives of 24 gay men and women as each talks about himself or herself in relaxed fashion in front of the camera. Appealing people, they are, with a great deal of self-acceptance. And they are a diverse lot, as if to underscore the point that gay people come in many different kinds of packaging.

The 40-minute film is in color, and it has been exhibited commercially in Atlanta in addition to a screening on the Georgia State University film series program. We are fortunate to have found the film available on loan from the Atlanta Public Library film department.

Following the movie, we will spend a few minutes sharing what we thought about it before the usual social hour.

Visitors, both gay and straight, are welcome to come to this provocative program.

On November 1, the Caucus of Gay, Lesbian and Bisexual Members of the American Psychiatric Association (CGLBMAPA) announced VICTORY! The issue of official representation for the gay subgroup had been in contention for almost two years while the tortuously slow decision-making process took its course. Ed Nix, as reported in the October UULGC Newsletter, took a lonely stand in favor of the measure at a state-level meeting last July.
OCTOBER CALENDAR.

Thurs., Oct. 14, 7:30 p.m.: UULGC Meeting. Program: "Taking Stock". An open discussion of questions such as these: How is this group important to you? What do you want the group to do in the future? What are its strong and its weak points? How can we make it better? This is not a business meeting, but an "idea" rap session. Come and have your say.

Thurs., Oct. 28, 7:30 p.m.: UULGC Meeting. Program to be announced.

LESBIAN COUPLES PSYCHOTHERAPY GROUP FORMING.

Psychologist Ann D. McAllister, Ph.D., P.C., announces that she is forming, in late October, a psychotherapy group for lesbian couples who want to enhance their relationships by getting help in dealing with their "sticky" issues, or for couples who are in real trouble. The tentative meeting time will be Monday nights from 7:00 to 8:30. For further information, call Ms. McAllister at 231-0751.

SEPTEMBER MEETINGS.

September 9 - "Gays and Lesbians": About 15 UULGC members met in the new upstairs Board Room, in what may have been the first meeting of any kind to be held there, to hear Diane Stephenson and Carol Padgett speak on the relationships between gay men and lesbians, and on some of the reasons why women have a natural reluctance to join same-sex groups such as this one. Also present was Allida Black, newly-elected Director of the Atlanta Gay Center, who enthusiastically gave us her views on the benefits to be derived from the association of gays and lesbians in common efforts and enterprises. It was a pleasure to have all three of these women with us; they shared much of their opinion and experience with us, and answered many questions from the group.

September 23, "Potluck Supper and Attic Sale": There was a slimmer turnout than we had expected for this one, but the food was good, and Steve Horwitz, as auctioneer, kept things lively as he put members' junk...uh...treasures, that is...on the block. Allida Black was with us once more, as were one or two old members who had been absent for the summer. Among the items auctioned off were an antique Victorian mirror, several matchbooks, an issue of Stallion accompanied by a lampshade (?), a miniature onyx elephant, and a beautiful soapstone rhinoceros.

ED NIX SPEAKS TO GEORGIA PSYCHIATRIST GROUP URGING REPRESENTATION FOR GAY PSYCHIATRISTS.

At a state-level meeting of the American Psychiatric Association (APA) last month, UULGC member Ed Nix found himself in front of a microphone speaking to his fellow Georgia psychiatrists on behalf of a measure which would grant "under-represented group" status to the APA's Caucus of Gay, Lesbian and Bisexual Members. Ed is the Southeastern representative of this 250-member gay caucus, which seeks "under-represented group" status within the APA in order to gain more equitable representation in the APA's governing bodies and committee structures. Similar status has been granted in the past to five other "under-represented" groups within the APA: (1) Women, (2) Blacks, (3) Asian/Americans, (4) Hispanics, and (5) American Indians/Alaskan Natives. (Continued on reverse)
When the gay caucus applied for such status in 1980, however, the APA delayed approval pending the establishment of a formal procedure for receiving and approving all such applications in the future. And when the formal procedure was at last worked out, the gay caucus' application was delayed once more. This was to give time for "additional informed discussion... at the state level" prior to a vote on the issue at the national APA convention this fall. It was at one of these state-level meetings that Ed spoke, urging that the Georgia delegates be instructed to vote "yea" when they get to the national assembly.

Ed's speech made the point that although the present membership of the APA's gay caucus is only 250 (out of 20,000 for the entire APA), still, because many gay psychiatrists are well-closeted, the potential membership is several times that figure. For example, in the Atlanta area, only 2 psychiatrists--Ed and one other--are members of the gay caucus of the APA; yet, at least 20 others are known to them to be gay, lesbian, or bisexual.

Ed further noted for his listeners that Atlanta has the third largest gay population of any urban area in the U.S., and the largest population of black gays of any American city. "Thus," he said, "the potential population who need our services is great, but there is an increasing belief in the gay community that Psychiatry does not understand their needs. Gays are turning in increasing numbers to other professionals they perceive as better informed. Gay representation (i.e., the pending application within the APA) would be a useful tool in a process of understanding and resolving issues around homosexuality to everyone's benefit."

Although the Georgia psychiatrists declined to instruct their delegates to support the measure at the upcoming APA assembly in November, Ed feels confident that there is strong support in other sectors, and he looks for a favorable vote.

I stopped in the other day to visit Gene Loring at his Christopher's Kind Bookstore, which has moved to new quarters at 70 Thirteenth Street, or just a stone's throw from Colony Square. Christopher's Kind is the city's only bookstore which deals exclusively in gay and lesbian reading materials, and its new setting on the ground floor of what was once a comfortable bungalow on a quiet side street is very handsome indeed. Thick pile carpeting ushered me from the hall into the former living room, where shelves of books, magazines, and cards lined the newly-papered walls. A sense of airy spaciousness was created by light from windows on three sides. Anne, the gentle doggy, greeted me with a tail-wag and then lay down again in a corner while I looked over the stock: the delightful picture magazines, the clever or erotic postcards, the extensive lesbian section and the new gay novels and anthologies and essays and biographies. It is an atmosphere so relaxing and serene that I stayed longer than I had intended to. The radio as usual was tuned to quiet classical music, and two comfortable chairs in the center of the room invited browsing or chatting with Gene. He showed me the gallery in another room across the hallway, where he has on display drawings and photographs with a gay theme, as well as a wooden model of the venerable Majestic Restaurant, and a drawing of the now-doomed Plaza Drugs, that sleazy old, wonderful old shrine of Atlanta's street people. When I left, I carried with me a serious new novel in the same bag with one of those delightful picture magazines. Gene's store has always had that fascinating kind of contrast. If you're driving there, it's best to approach Thirteenth from West Peachtree, at least until you get to know the neighborhood, because Thirteenth is one-way (going east) as it passes the store. And if you get lost, call Gene at 873-KIND. Christopher's Kind is open from noon until 7:00 p.m. Monday through Friday, and from noon until 6:00 p.m. on Saturdays.

NOTE OF THANKS: To Ed Arnold, President of our Congregation, and to Duncan Howlett, our Interim Minister, for your prompt expression of sympathy to the Metropolitan Community Church after arsonists set fire to their building September 19. Your letter, which offered them the use of our building, made UULGC members feel proud.
HAVE YOU GOT THEM IN YOUR HOUSE? NATURALLY! EVERYBODY'S GOT THEM NOWADAYS. SO BE RUTHLESS! SEARCH ATTICS, RAPE CELLARS, LOOT CLOSETS! WHEN YOU FIND THEM--AND YOU WILL--BE KIND. BRING THEM TENDERLY TO THE NEXT UULGC MEETING (LIKE ON SEPT 9TH) SO THAT STEVE CAN BEGIN TO PLAN THE GRAND AUCTION AND ATTIC SALE, SEPT 23RD. OUR TREASURY NEEDS OUR HIDDEN TREASURES. HAVE YOU GOT THEM IN YOUR HOUSE? NATURALLY! SO BE GENEROUS!

THE CHAIR’S CORNER.
- by Steve Horwitz, Chairman, UULGC.

As the end of summer nears and the nights get cooler, we may find ourselves daydreaming of the dramatic profusion of color that will shortly replace the plush green of Atlanta. For some, this change of season may be a sad time. No rafting down the Chattahoochee, long walks, swimming and barbecues. The warm sensuality of Atlanta summers will soon end.

The end of one season begins another. Now we can feel exhilarated by the thought of cool northern winds caressing our face. The early darkness gives us longer evenings to read, entertain and catch up on all the things we put off during the summer months. With this feeling of new beginnings, many of us resolve to "get down to business", to renew our enthusiasm for the "proper work ethic." Our programming for this fall reflects this new resolve and enthusiasm.

August 25: 8:00 p.m. "Single or Lovers?" Dialogue led by Don Young and Steve Horwitz.

September 9: 8:00 p.m. "Gays and Lesbians". Guest speakers: Diane Stephenson and Carol Padgett.

September 23: 7:30 p.m. FUN--FUN--FUN! Covered dish party (show off your culinary skills) to be followed by the ATTIC SALE! Auctioneer Steve Horwitz asks you to bring your treasures (which will be auctioned off) to the Sept 9th meeting.

The October meetings are to be announced.

BOOKS.


A Disturbed Peace; Selected Writings of an Irish Catholic Homosexual. by Brian McNaught. 125 pp. A Dignity Publication.

--Reviewed by Jimmy Childers.

Both Men's Liberation and A Disturbed Peace offer the reader valuable insights into the phenomenon of gay consciousness. While Men's Liberation is from the perspective of social commentary, A Disturbed Peace is from the perspective of gay religious activism. Both books give the reader good information about the many advantages of being gay.

First published in 1975, Men's Liberation has been reprinted in 1980, and offers the reader the author's theories about sex-role freedom. Sex-role freedom is the notion that men can be playful, intuitive, soft and tender rather than always competitive, intellectualistic, and dominant. While competitiveness and intellectualization may be necessary in the workaday world, these attitudes are disastrous for intimate relationships among men. It is difficult to give and get tenderness from your competitor, and even more difficult to participate in fun and tomfoolery if one insists on being dominant and controlling. The answers, for the author, are the many splendors of sex-role freedom.

Nichols takes us through the traps of
intellect, feeling, intuition, roles and competition. There is an especially good chapter on friendship among men and it is here that he ponders the advantages of gay liberation. Since getting affection from other men is prohibited by cultural conditioning, we end up fearing other men rather than being playful with other men. Nichols thinks that American men are starved for affection from each other, and if we are to survive, we need to cease power plays, intellectual manipulation, and dominating maneuvers. Gay liberation means that men can now contemplate and practice playfulness, cooperation and tenderness. Rather than seeking winning, domination and control, the liberated man seeks gentleness, appreciation of others, and spontaneous play. The advantages to this liberation make men more socially adept since control and competition are relinquished.

Nichols’ book is interesting. He uses insights from psychology, anthropology, politics, and he refers often to Walt Whitman, Eastern religions, and even Jesus.

A Disturbed Peace is a composite of essays from a Roman Catholic gay activist who is also a certified sex therapist. Brian McNaught has been disturbing the comfortable peace of the Roman Catholic hierarchy for the past 8 years. From a hospital bed where he attempted suicide by drinking paint thinner, to a 24-day fast, McNaught shares with us his despair and triumphs in being gay and religious. His theories about gay consciousness come out of confrontation and victory.

One of McNaught’s theories about being gay is that coming out means freedom by paying a price. His idea here is that the more you come out, the greater freedom you have, but you always pay a price. Coming out, he says, is a way to be authentic in the many facets of life. Here authenticity means stepping away from the myriad expectations of what we are supposed to be, and being honest in one’s social, spiritual, and work life. Game playing ceases. Game playing, he says, is for those who cannot be themselves. What then is the real message of gay liberation? McNaught thinks it is the ability just to be ourselves, rather than being what others expect, and the ability to feel good about one’s sexual orientation.

There are especially good chapters on friendship, friends and lovers. In these chapters he develops an especially interesting metaphor about what he calls “common ground”. Common ground is what makes relationships among lovers and friends successful. Common ground has to do with communication, openness, sharing ideas, and even McNaught’s concept of God. Here God means love that is in every person, and this phenomenon is “The One” of which religions often speak. Many relationships fail because there is no common ground. McNaught helps one to see the obstacles that often hinder good relationships.

There are chapters about the church’s negative attitudes toward homosexuality, and McNaught’s theological response. These chapters will interest the reader who is trying to deal with his or her own religious background and the thorny theological implications of homosexuality.

The genuinely real theological solution to the church’s oppression of gay people, says McNaught, lies in gay people claiming that they are the church. Again, this book will appeal to readers who are sorting out religion and gay consciousness.

I liked McNaught’s book because he has indeed paid the price. And he convinced me he knows where there is common ground.

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JIMMY CHILDERS is a pastoral counsellor in an Atlanta-area hospital. Both books reviewed above are available at Christopher’s Kind Bookstore, whose new location is at 70 Thirteenth Street NW, Tel. 873-5463.
FOUR DAYS.

Four days we worked together-
Sharing labor, sharing thoughts, sharing bread.
I enjoyed the days, watching you-
Your hands strong and skilled and quick and sure,
Your mind keen for each problem that arose.
I enjoyed the days, working with you-
Offering and receiving help, taking turns crawling in the mud-
Or working alone, but knowing you were there.
It was good, knowing you were there.

Four evenings we sat together-
Talking, laughing, sharing histories,
I learning something of your story
And telling you something of my own-
Making music, sometimes together, more often not,
But even then together through the listening,
I sharing songs with you and sharing in yours.
I enjoyed the evenings, sharing with you-
Seeing you, your hands strong and skilled and quick and sure,
Hearing you, your fingers finding life in the strings of your guitar,
Your voice carrying words of hope and pain, love and loss, dreams and reality.
It was good, your being there.

Four nights we slept beside each other-
Warm, secure, sometimes close, more often not,
But together even then, my knowing you were there.
Four mornings we woke in the same bed-
I early, to lie there watching you sleep,
Your face relaxed of joy or cares,
You later, drawing the last minutes of sleep from the night.
Four mornings I lay beside you,
Resisting long the urge
To reach out to you,
To caress you and delight in you,
To know the warmth of you,
the strength of you
the softness and the hardness of you;
Resisting the selfishness in me that would end your night,
Yet eager for the touch that would begin my day;
Eager for your closeness,
the closeness of your body along mine;
Eager for your kiss, for the roughness of your beard,
the softness of your beard;
Eager for your hands strong upon me,
warm and easy and slow and sure;
Eager for your maleness,
responding to my touch or to your waking;
Then resisting no longer, but coming close beside you,
Fitting curve into curve, resting my head against your back,
Or tickling your back with my beard,
And you turning to me, sleepy, but caring and gentle,
Replying to my eagerness...
Then we two lying together for a while, preparing for the day.
It was good, being there beside you, preparing for the day.

(Continued next page)
FOUR DAYS (Continued)

Mornings now I wake beside my wife again,
Loving her deeply, knowing that I'm as deeply loved,
And that she is the center of my life,
Yet I cherish those days, working with you;
I cherish those evenings, sharing with you;
I cherish those nights, sleeping beside you;
And I cherish those mornings—especially the mornings—
Waking with you beside me.

There are no strings, no expectations,
Only remembered hopes and a few lingering daydreams—
Four days to cherish,
And they were very good!

The author of this poem is not a member of UULGC, and he wishes to remain anonymous.
PROFILE: RUSS SHANNON.

He was born in San Jose, California, to a father who had been a travelling salesman, and a mother who had been a librarian. He was, as an adult, to weave these dissimilar strands into the fabric of his career. For Russ Shannon is a professor of economics, and one who loves the world of books as much as he loves the world of the marketplace. The family moved from San Jose when Russ was 10 years old, to Lakeland, Florida, where his parents still live. He went to college, at Duke University, thinking he would become an engineer, but he had to re-orient those ambitions when he found he was "allergic to physics." Always an avid reader, and with a flair for writing among his skills, he thought about changing his major to English, but his pragmatic father reminded him that he ought to go into a field which would at least earn him a living. So he chose economics, a science in which he had no exceptional interest at first, but which soon became of overriding importance to him.

Russ is a teacher, and one for whom the art of teaching is as satisfying as the science he teaches. If the current slogan in academic circles is "publish or perish", there are still some holdouts for the primacy of classroom expertise and skill, and Russ is one of these. He first came to love teaching while still a graduate student at Tulane, where he held various teaching assistantships prior to earning his Ph.D. in 1966. At Clemson University, where he has taught for the past 16 years, he has moved up the academic ladder from Instructor to Professor of Economics, a title he has held since 1976.

But although teaching is his first love, he assuredly has published. The list of his publications includes scholarly research as well as popular magazine articles. Russ feels a sense of mission to help consumers understand the marketplace which affects us all, and the free market theories in which he so strongly believes. He speaks to civic groups such as the Rotary Club, the League of Women Voters, and the Administrative Management Society; he has taped radio programs; he has moderated seminars on electric utility economics for the Duke Power Company; and since 1971 he has contributed regular newspaper articles on various current economic issues to the editorial pages of the Greenville News. He has done funded research, presented papers to the South Carolina Academy of Sciences, and has contributed regularly to the academic press at Clemson. But more importantly, he has taught, with a sense of purpose, and a conviction about the value of what he is doing.

Although Russ was baptized a Presbyterian and was a part of the Presbyterian student association at Duke, he didn't have a great deal of interest in organized religious groups after college. But while visiting in Atlanta about two years ago, he heard about the Unitarian gay group and made arrangements to attend. That first meeting was crucial. For one thing, he felt welcomed by Lyle Jordan, who was the group's leader, and by others. For another, he met a fellow academic--Don Young--who was to become a good friend. During the many weekends he was spending in Atlanta, Russ began to attend Sunday services at UUCA, though on week nights he was back in Clemson. He joined the Congregation last December. He says he gets spiritual satisfaction out of the Sunday services, but the reason he goes to UUCA has equally as much to do with its sponsorship of the gay group, in whose activities he participates as much as his "commuter" status allows. He is, for example, presenting the program on July 28, a discussion of individualism.

Russ is a warm person, and one whose self-assurance is not at all aggressive or arrogant. There is a youthful, almost mischievous glint in his eye that helps to make him thoroughly likeable, especially when he regards you just slightly sideways through his glasses. He keeps fit by running 8 or 9 miles a week, and he has studied and practiced yoga for several years. He loves books, and music, and ballet,
and movies, and theater. And he loves teaching. And we are lucky to have in our group a man so accomplished, and one who is such a pleasure to know.

LAST YEAR AT SUUSI. by John M. Cooper.

"SICKOS" was the word this big man scrawled across the poster. He didn't seem to know anyone was watching until I called out to him and asked what he was doing. It was last year at SUUSI, the annual southeastern Unitarian-Universalist gathering at Radford University in Virginia. I was sitting outside the door to a student lounge where a support group for gays and lesbians was to meet in a few minutes. That's what the poster was announcing. Joe Chancey and others had spent most of the first day of SUUSI tacking up announcements of the meeting all over campus. But the posters had been in place only a few hours when we began to notice defacements. Some had been ripped in half and tossed on the ground. A cross appeared on a few of them, accompanied by the legend "KILL A QUEER FOR JESUS." Of course it was disturbing, but most of us assumed that the culprits were a few disgruntled students unaccustomed to the liberal attitudes of the visiting Unitarians. What a surprise it was, then, for me to be watching the act in progress: the big bear of a man furtively scrawling on the poster with his magic marker, then turning quickly to leave.

"Excuse me," I called after him. "What did you write on that poster?" He whirled around to face me. He was not a student, but a Unitarian, wearing his SUUSI nametag. His face was so contorted that it was almost a caricature of anger.

"I wrote 'Sickos!'" he hissed at me, "and that's what they are!" He launched into a diatribe of vitriol about homosexuals. His eyes darted about as he talked; he looked like a frightened bull. I felt sorry for him, and embarrassed for him.

"Are you one of THEM?" he challenged. "If you mean gays, yes I am."

"Well you ought to be ashamed of yourself." "Well, I'm not."

"You're not a homosexual?"

"I am a homosexual; I'm not ashamed."

Absurd dialogue it was, and I was ready to laugh. But he was such a poor comic-opera villain of a man, and so ludicrous in his excessive outrage, that all I could think of was to stay calm and avoid exciting him any further.

A college girl leaned out of a telephone alcove nearby, her hand over the mouthpiece. "Your conversation is very interesting," she said, "And I'd like to listen to more of it, but I'm trying to talk long distance and I can't hear. Could you two possibly move somewhere else?"

We did. We went to a small sitting area, but he wouldn't sit down. He wouldn't even stand near me, so we talked to each other from opposite sides of a vacant room. His manner became calmer as we talked, but his words were still rabid. He had been accosted, as a teenager, by a stranger who offered him a ride. He believed all homosexuals ought to be burned at the stake, just as in the Middle Ages. He deplored the Unitarian policy of toleration for homosexuality. He rejected an invitation to attend the discussion group. He was gone before we had so much as begun.

When I related the story that night, and when people asked me who he was, I couldn't say. His nametag had been staring at me all the time we were talking, but I hadn't seen it. Joe asked me to try to identify him; the leaders of SUUSI wanted to know who he was. So the next morning in the breakfast line, I spotted him. I walked up to him and said hello and read his nametag. He turned to his wife and said, "This is the homosexual I told you about."

"Oh, Harry," she said with scorn. "Let up!" She must have been through all this before. She apologized to me and I nodded and left.

When confronted by SUUSI officials, he denied having defaced any posters but the one I saw him deface. Maybe he was telling the truth. He wrote an irate letter to the SUUSI Board, protesting its sponsorship of the gay and lesbian discussion group. And at the end of the week he was arrested, accused by a college girl of molesting her on a campus elevator.

AUGUST CALENDAR:

- Wednesday, Aug. 4, 8:00 p.m.: Business Meeting of UULGC. Some self-assessment of our group. Everyone's input needed.
- Wednesday, Aug. 11, 8:00 p.m.: UULGC Meeting. Program: Black and White Men Together.
- Wednesday, Aug 25, 8:00 p.m.: UULGC Meeting. Program to be announced.
PROFILE: MARK HENDRIX.

When Mark Hendrix was in his mid-twenties, a cousin to whom he felt very close suddenly contracted a rare blood disease and died. Shock was piled upon grief for the family, for the cousin had been a star athlete, full of life, and in robust good health. The untimeliness of his death led Mark into a period of introspection. What was his own life about? His cousin's death signalled clearly that there were no guarantees of tomorrows. Should his own death come soon and unexpectedly, what would his life have been about? What would he have wanted to accomplish, and who would he have wanted to be? His answers led him, for one thing, to acknowledge that he is gay, and to plunge into support for gay causes.

Mark grew up as his parents' only child in the West Georgia town of Newnan, where he was born 31 years ago. He attended public schools and was a member of the Baptist Church, and when he went off to college, it was to West Georgia College in Carrollton, where he earned a Bachelor of Science degree. His life was going along smoothly when his cousin's death shook him to his roots and altered his future. Soon he had left Newnan and moved to Atlanta, to be out on his own. And he began to join several gay organizations to see where he could best make an impact. He began to read books on gay concerns, and to subscribe to the gay press: Christopher Street, the Advocate, and the local Gazette.

That was five years ago, and Mark is still at it. He is putting his efforts now into a handful of organizations he believes in, including the First Tuesday Association and the Atlanta Gay Center. He is a supporter of the Fund for Human Dignity; he is the newly-elected Secretary of the Gay Chapter of the ACLU; he is a former member of UUCA's Denominational Affairs Committee.

MAY CALENDAR.

- Thursday, May 13, 7:30 p.m.: UULGC Meeting. Program: UULGC College Bowl Game, presented by Don Young.
- Thursday, May 20, 7:30 p.m.: Planning meeting for the Sunday service on June 20th.
- Thursday, May 27, 7:30 p.m.: UULGC Meeting. Program: Poetry reading by UULGC members and friends.

(PROFILE, CONTINUED)

and he is, of course, the Treasurer of our own Unitarian-Universalist Lesbian and Gay Community. For all activists in gay causes, Mark has much respect. Activism takes courage, he says, and if we can't support gay causes by marching or other public demonstrations, we can at least support them with money through the Gay Center or through the ACLU.

Mark officially became a Unitarian last summer, but he says he has probably been a Unitarian all of his life without knowing it. He was attracted to the denomination by two things: its dedication to social justice, and its open-minded attitude on social issues, not least of which is the support which UUCA gives to its lesbian and gay group. About that group he says it should not be just a social organization, but a voice to speak out on gay issues to the congregation and to the community at large. "We have a great group," he says, "with interesting programs and some dedicated people." But he always returns to his main theme: "We should encourage everyone to get involved in gay activities. These are critical times; we're being attacked by the right wing, and by the 'pro-family' forces, whose goal is to drive us all underground again." He is quiet for a few heartbeats, probably thinking of the meaning of his own commitment. Then he says simply, "We can't ever let that happen."
MEETING REPORTS.

April 1. UULGC Business Meeting. Those who attended took care of routine items of business, and also set up a committee to plan the Sunday service which the group will present on June 20. All business meetings are open to everyone, and everyone who shows up has a vote.

April 8. Regular UULGC Meeting. The program was "Goals in Conflict", presented by Don Young. The first 10 minutes consisted of individual assessment of personal goals, on paper, by all those present. Then there was general discussion, which soon became a sharing of deep personal values. It was the sort of interchange which we instinctively enjoy, because it helps us to know one another and to understand our differences and our commonalities. One first-time visitor, a woman, said that one of her goals was to bring more lesbians to this group, and she was enthusiastically applauded.

April 15 & April 29. Planning meetings for the Sunday service in June. "Gay Faces" is the theme chosen for the June 20 service to be presented by our group. That date is also Father's Day, an unplanned coincidence, but a welcome one, for it allows us to build the service around the idea of gayness and the family. We will have music by the Gay Men's Chorus, and several personal statements by UULGC members and supporters. Next planning meeting is May 20.

April 22. The program was "The Myth of Masculinity", presented by Ed Nix, who reviewed the major points of a book of the same title. Ed gave the participants two questionnaires which delved into personal feelings about maleness and its manifestations. He then discussed the questions point by point to show that traditional (and pervasive) views of masculinity are often artificial and arbitrary ideals which have little relation to who men really are.

THANKS TO CONTRIBUTORS.

To all of you who contributed money to the Newsletter postage fund in response to last month's appeal, a hearty "Thanks". Some of you don't attend our group, but we are glad to know you are readers, and we felt warm about your contributions.

MOVIES.


There are, first of all, the laughs. This is a funny movie, a real farce, a great waltz of a good time. When you leave the theater, your sides are aching, and you are still smiling as you remember the deft comic build-ups, the gloriously absurd images, the surprise twists, the inside-out reality.

Then there is Julie Andrews, whose face and voice and charm have lighted up many a movie screen, but seldom with such dazzle. She plays a woman who pretends to be a female impersonator, the most sensational hit of the Paris stage of the Thirties. Julie doesn't really look like a man pretending to be a woman, but she fools all the people in the film, and you, too, will gladly suspend your disbelief.

And there is Robert Preston, the Music Man of the Fifties, now playing an aging gay cabaret performer; his song-and-dance routines are gems. He takes Julie under his wing, makes her a star, and they pose as lovers to keep up the hoax that she is really a Polish count.

There are the minor characters: a macho Chicago gangster who thinks he must be gay because he falls in love with Julie, who is of course the count. And there is the gangster's All-American halfback bodyguard, who has kept his own gay secret under wraps until he stumbles into this vortex of mistaken gender identity. And there is an unforgettable droll waiter, and a pouty blonde gun moll, and a precisely inept gallic detective, and a supremely uproarious cockroach.

And there are the songs: new ones and good ones that nobody ever heard before because they were written for this film by the likes of Henry Mancini. "Gay Paree" is sung with arch double-entendre by Preston, and "Shady Dame from Seville", in versions by both Preston and Andrews, becomes funnier with each layer of satire. Julie sings with her endearing, pear-shaped diction, and in this film her high "C's" shatter wineglasses whenever she chooses.

And last, there is the way this film looks at gayness--with wit, with charm, with fun, with awareness. Will this movie make you feel good about being gay? Yes, once you manage to stop laughing. --Reviewed by J.M.Cooper.
ED NIX ELECTED PRESIDENT AT FEBRUARY 4 BUSINESS MEETING.

A tighter leadership structure emerged from the business meeting attended by about 16 UULGC members on Thursday evening, February 4th. The group discussed UULGC's purposes and needs and decided to formalize the leadership structure by electing officers. Ed Nix was elected President, to serve until May, when officers will be elected for the ensuing church year.

Also, the group decided to hold another business meeting on the first Thursday in March, and to consider making the business meeting a regular monthly event.

"BENT" AND THE NAZI HOLOCAUST ARE SUBJECTS OF PAPER READ AT FEBRUARY 11 PROGRAM.

UULGC members and visitors at the February 11 meeting were attentive to the words of Mr. J. Michael Clark, graduate student in the ILA program at Emory University. Mr. Clark read his paper examining the play, "Bent", in the larger context of the persecution of gay men in Hitler's Germany. Mr. Clark drew analogies from those events in the thirties to right-wing political trends today in the U.S. and in Europe.

POTLUCK SUPPER AND AUCTION ARE HIGHLIGHTS AT FEBRUARY 25 MEETING.

A record number of UULGC members and visitors--about 25 in all--brought covered-dish foods to a sparkling social meeting on February 25. It was good food and good conversation, as well as a welcoming of new visitors and a few old members who had been absent for a time. After the supper, our jovial, quick-with-the-quotes auctioneer, Steve Horwitz, put various willing and not-so-willing personalities on the block, and auctioned them off to a crowd which was by now delirious with excitement and antici-

MARCH CALENDAR.

- Thurs., March 4, 7:30 p.m.: UULGC Business Meeting.
- Thurs., March 11, 7:30 p.m.: UULGC Meeting. Program to be announced.
- Fri., March 19 through Sun., March 21: 7th Annual Southeastern Conference of Lesbians and Gay Men '82, Tampa, Florida. Workshops, Films, Speakers, Religious Services, Tennis Tournament. Contact Gene at 873-5463 or the Atlanta Gay Center at 876-5372 for information about registration, housing, or transportation.
- Thurs., March 25, 7:30 p.m.: UULGC Meeting. Program to be announced.

(POTLUCK, AUCTION, Continued)

pation. The event earned over $25.00 for UULGC coffers, and it was much more valuable in enhancing our sense of community and fellowship. Kudos to Steve and the planners on the Program Committee!

AN OPEN LETTER TO THE REV. JOHN W. HOWE, JR., RECTOR OF TRURO EPISCOPAL CHURCH, FAIRFAX, VA.

Dear Mr. Howe,

Last November, on a trip back home to the small West Texas town where I grew up, I stood near the back of the oak-walled nave of All Saints Episcopal Church and gazed up at the stained-glass windows above the altar. Jesus stood there in robes of white and scarlet, his face radiant, his right hand holding a crook-necked staff, his left arm encircling a white lamb, which looked lovingly up into the Savior's face. It was an image I had known well all of my life, for its colors and lights had been present at my baptism, here at the wooden font near where I now stood, and its reds and ambers and blues, set afire by the brilliance of a thousand Sunday morning suns, had given light and magic to my childhood and youth. This
church, plain in its wooden-walled dignity, was not quite completed when my grandparents were married here, a century ago. And all of their children, and most of their grandchildren and great-grandchildren had been baptized and confirmed here, and all had been enchanted, like me, by those beams of chromatic light streaming down from the figure of Jesus, through floating motes of dust, to form pink or amber circles on the altar cloth or on the polished oak floor of the chancel.

I gazed for a while at colors and lights and memories, then turned to leave. Just as my hand was on the door, I noticed the rack of pamphlets on the back wall. Mixed in there with the prayer calendars and the familiar "Forward--Day by Day" was the tract which you wrote: "Homosexuality--What the Bible Teaches." I picked it up and took it with me to read, not only because I am gay, and thus interested in what is said or written about homosexuality, but also because it was troubling to me to find your tract here, in All Saints Church.

Throughout my young years I was proud of All Saints as an outpost of enlightened religion. Its tiny congregation was heir to the faith of its pioneer founders—an English religion grounded incongruously here in the mesquite trees and tumbleweeds, among the shrill voices and simple absolutes of the fundamentalist evangels. Our Anglican pulpit never rocked under the hammered fists of revival frenzy; our preachers spoke more of love than of sin; more of adoration and mystery than of punishment at the hands of a score-keeping God. I would have expected to find your tract in other churches in my town, but not in All Saints.

And when I read your message, I was disappointed even further, for it is really the same message as Jerry Falwell's or Anita Bryant's; it urges its readers to consider the biblical perspective on "the sick, sinful subject of homosexuality." It dwells upon the few, widely scattered references to homosexuality in the bible (four texts, to be exact) and it concludes with its own simple absolute: "Homosexuality is absolutely forbidden in the Christian Church."

I recognize your biblical authority as a Christian minister, but I feel sure that you are aware that the conventional interpre-

tation of the four texts which you cite is subject to much question by some bible scholars. The Sodom story, the injunctions in Leviticus, and the two comments in St. Paul's letters constitute your entire biblical case against gay love, and John Boswell and others have shown how tenuous is the anti-gay interpretation of each of those texts. I am puzzled by the fervor of those who, like you, use the bible as the basis for their anti-homosexual argument. For a subject of such severe sinfulness, I would expect the bible to be a little clearer and a bit more focussed, and I would also imagine that so important a subject would be dealt with in considerably more than four widely-scattered texts.

You fail to mention that Jesus himself left no comment on the subject of homosexuality. It seems a striking omission, this failure of Jesus to instruct Christians on a matter which you feel to be so overwhelmingly prohibited in Christian life. Actually, at one point your tract tries to suggest that Jesus did speak out on the subject, by citing Matthew 16:21-26. This must have been intended for the unwary reader, for when I looked up the reference, I found that it had nothing to do with homosexuality; in fact, it had nothing to do with sex, or love, or anything remotely similar. The attempt to manufacture evidence suggests a weakness in the argument.

All in all, I wonder whether your tract is less a religious homily than a political polemic. Anti-gay sentiment is so easily aroused that it can be used, and has been used, for almost any conceivable political purpose. Gays are familiar scapegoats in Western history, and the Christian right wing today is making clear its intention to eradicate what it calls the homosexual menace in our own time. It cites the same biblical texts as you do for its justification. What will be the ending of this new campaign against gay people, and what is its purpose?

Which brings me back to All Saints, the church where I grew up believing that Christians should love one another and not hate, and where the windows above the altar showed me a radiant-faced Jesus who loved his lambs. I had gazed at those windows for a long time, last November, when I turned to leave and saw your little tract. And I began to wonder why it was there.

Yours, in sincere disagreement,

John Michael Cooper
PROFILE: JOE CHANCEY.

He was the first openly gay person to apply for admission to Starr King School for the Ministry in Berkeley, and he is in the forefront of the Unitarian-Universalist ministry to gays and Lesbians. The printed notice of his ordination, which takes place this week at UUCA, gives his name ceremonially as "Joseph Kennedy Chancey," but we in UULGC know him simply as "Joe," and the national newsletter referred to him once as "Good Ole J.C."

Not that he's old. He was born 34 years ago in Henryetta, Oklahoma, and he grew up in the Presbyterian Church, becoming a Unitarian only at the end of his teens. He graduated from the University of Oklahoma in 1971, and he taught for 2 years at the University's Lab School, leaving only when the school closed its doors at the end of the term. Another teaching job became available in the Rio Grande Valley of Texas, and Joe found himself interviewing for it by phone. The superintendent on the other end of the line was anxious to find a teacher, but he was cautious and conservative, and he didn't want no liberal hippie-type. "You don't have long hair or anything, do you?" he asked. Despite misgivings, Joe accepted the job and hung up, then listened to his churning stomach and called back a few hours later to say he had decided to take a job closer to home. That job turned out to be in McDermitt, Nevada, as a sixth-grade teacher in a rural public school, most of the students of which came from a nearby Indian reservation.

He taught there for 4 years, becoming for a time the president of the local Teacher's Association, but he was increasingly dissatisfied with teaching, and anyway he was being drawn steadily toward the ministry as a vocation. So, at age 28, he packed up and moved farther west, to the seminary in Berkeley. Then followed a whirlwind of study and work projects: fundraising, training of volunteers, telephone counselling, working in a mental hospital, co-ordinating resources for the Gay National Educational Switchboard, training on the job in the Unitarian Church in Redwood City, and later at the Unitarian Church in Berkeley.

The last phase of his ministerial grooming took place here in Atlanta, where he was Intern Minister beginning in February of last year. He graduated from Starr King in November 1981. He was elected last spring as Co-coordinator of the UU Lesbian and Gay Caucus of North America, a testimony to his talents and to his growing visibility within the denomination.

Joe's ordination this coming Sunday afternoon is an event of no small importance for our group, for our congregation, and for our denomination. For the openly gay UU minister, though no longer a rarity, is still a powerful symbol of our denomination's acceptance and affirmation of human diversity. In some religious bodies, it is the clergy who ordain new ministers; in ours, it is the people, the congregation. Joe has asked our congregation to ordain him, and the congregation has accepted the honor. We hope that everyone-members and friends--will be there to participate.

The year is 1976, and the 3-year relationship between Phillip and Neil has ended 6 months ago. Armed with a tape recorder, and shielded by his editorial objectivity, author Michael Denneny spends hours of talk with each of the no-longer-lovers, interviewing them separately. He delves deep into the blood and sinew of their relationship, trying to find out what each thought of the other and of their couplehood. He charts their course from attraction to ecstasy to mutual accommodation to ultimate disenchantment. "What happened, and why?" is the question behind all of his questions, and from all the wordy answers, a vague and piecemeal answer emerges, flecked and speckled into misty form like an impressionist painting. It is probably the closest approximation of the truth that can be expected, given the difficulty of picturing something so elusive and intangible as the bond between two people.

Phillip and Neil were in their early twenties; both came from upper middle-class homes; both were living in the East Village; both were fledgling artists. Phillip was a photographer who compromised his idealism somewhat by working as a photo editor at Time-Life. Neil was a writer of mostly unpublished plays and novels, and a few published book reviews. They met at a writing workshop at the New School, and they moved in together only a few weeks later. Phillip began to take pictures of Neil from the beginning, and Neil demanded the right to photograph Phillip at the same time. The author uses this photographic record of their relationship as the focus and the structure of the interviews, each picture becoming a take-off point for each lover's commentary, rememberance, explanation, or self-justification.

The images are memorable. There is Phillip, looking high-schoolish just after he got his hair cut short. ("A disaster," says Neil.) There is Neil posing with hat and cane in an incongruous, leather-jacketed soft-shoe stance. ("Representative of his general eccentricity," says Phillip.) There is Phillip naked in the woods by a Connecticut stream, looking saintly. ("Botticelli's David," rhapsodizes Neil) and Phillip gesturing obscenely at Neil and the world, his usually handsome face ugly and swollen with fury. There is Neil emerging like a dark apparition from a cloud of steam on a Village street, and Neil with burning, Mormon-prophet eyes, sitting in jealous hostility on a terrace, his toes curled with tension. That they loved each other is not in question. "We were both really shooting for the stars," says Neil in one of his rhetorical flights. "And we reached the stars, but we also reached the pits." The more analytical Phillip writes, in a postscript to the interviews, "In the process of connecting with Neil on that most fundamental level, I lost my autonomy. Rather than growing mutually close, and independently richer throughout our relationship, I only grew more dependent."

So the words of the interviews and the images in the photographs combine like colored dots and speckles to form an impression of what the relationship felt like from the inside. In the written "postscripts" which the author asked each to write, the lovers add a few more words, self-consciously chosen, self-justifying in tone, and these, too, contribute their dapples and dots to the final impression.

What is most interesting about this thin book is not its content, but the manner in which its misty portrait of a love affair is drawn: recorded talk, in paired interviews, about the same recorded images, and the juxtaposition of two lovers' memories." Author Denneny writes, in his summing-up: "So here you have it: the two sides of the story, the pictures and the words, the spoken and the written. In the space between these dualities, slipping through the interstices, something called passion or love makes its presence felt. Like life, love remains an essential mystery. Talking about it is not an attempt to explain the mystery, but to call attention to it."

-Reviewed by J.M. Cooper.

BUSINESS MEETING SCHEDULED JANUARY 14.

All UULGC members are urged to come one-half hour early to the January 14 meeting to discuss business matters. Specific items are:

- Organization of UULGC: Do we need a tighter leadership structure, and if so, what?
- Newsletter costs: Who pays for postage?
- Relationship between UULGC and UUCA: In what ways can we make our unique and alternative point of view into a positive contribution to the congregation?

The last business meeting was in September. Come to this one and bring your ideas!
PROFILE: DAVID DUPREE.

He is a real estate broker and a gourmet cook. He is a graduate of the University of Delaware and of the Wharton Graduate School of Business. He has lived and worked in New York and London and is no stranger to the Continent. But in spite of this cosmopolitan aura, he is a native Atlantan who loves this city, knows the ins and outs of its political structure, and pours his time and energy into the political and social causes in which he believes.

And when David Dupree believes in a cause, the people around him know it, for he speaks persuasively. Among his strongest beliefs is the idea that gay people can and must make a legitimate place for themselves in the larger society. His support of UULGC, and his work in it, reflect that belief and his hopes for what our group can become. Says David, "UULGC is developing and growing now, following a period of mourning and the natural retrenchment after Lyle Jordan's death. I believe the group can become a focus of effort for gay religious people in Atlanta. Our Unitarian group is unique, for we have acceptance from our denomination and from our congregation, while other church-related gay organizations are still struggling against hierarchies and anti-gay religious dogma to prove their legitimacy."

David thinks that we in UULGC too often overlook the unique value of the goodwill our organization enjoys in our congregation. That goodwill—that acceptance—is uncommon in a religious body, and in David's mind it thrusts twin responsibilities upon us: first, to use that goodwill as a base from which to reach our to the larger Atlanta gay community; and second, but more important, to use that goodwill as an opportunity to reach inward to the congregation and to help foster greater understanding—in an already understanding body—of what gayness means to church and to community.

David has a lot of ideas about how our group can approach those twin goals: town meetings, films, Sunday morning forums. But especially, he feels, we in UULGC can assimilate the new information from research, and the enlightened viewpoints reflected in Boswell, Silverstein, and others. "There are major changes occurring in the underlying philosophy of what it means to be gay," he says. "So much so that I feel that UULGC persons can become a knowledgeable, strong force that can speak out with authority and confidence, both to our own congregation, and to the larger religious community. It's amazing how much of that 1950's-1960's mentality about gayness as an unfortunate disease is still around. And too many gay people still act as though they believe it."

David's religious quest brought him to Unitarian-Universalism by way of some main-line Protestant denominations and Christian Science, a church where he still maintains membership in addition to his membership in UUCA. A superb cook, he looks forward to teaching a cooking class in UUA's adult education program this coming January. It will be Old English Cooking: scones, trifles, and oxtail stew. He is grateful to our congregation for its religious liberalism and especially for its support of the gay caucus. "I think we in UULGC have a responsibility to the church to be visible and open," he says. "We can create a climate in which the congregation is eager to engage us in dialogue about homosexuality, to everyone's benefit. The congregation has been very supportive of us, and we owe something back now."

THANKS TO SYMPOSIUM WORKERS.

The successful conclusion of "Gay in the '80s", a symposium held at our congregation on Saturday, November 14, was due in part to the effort of many UULGC members. Thanks are due to Mike Greer and Mark Hendrix, who poured coffee; to Don Young, who bought cheeses; to Ed Nix and Peter Bryg, who pushed brooms in the Social Room after it was all over; and to Jimmy Childers and others who replaced chairs in the Sanctuary and in the basement. A special bouquet to Ed Nix, who organized all these efforts.

DECEMBER CALENDAR.

Sunday, December 6, 12:00 noon: Congregational meeting to approve Joe Chancey's ordination.

Thursday, December 10, 7:30 p.m.: UULGC Meeting. Program: "Gay Life Styles"
BOOKS.


The first major psychological study of gay male couple relationships, Man to Man is based upon two years of study, and upon interviews of 190 men from all over America—urban, suburban, and rural. Not included are couples in psychotherapy, so that the pathological bias permeating so many past psychological studies of gays is eliminated.

Silverstein shows us that gay couples are common and varied; many are "blissfully compatible"; many are of long duration (although Silverstein is quick to state that time span is no criterion of successfulness.) Often they are invisible, not seen in bars, baths, discos.

Silverstein is impressed by the ability of so many gay couples to get together and stay together in spite of extreme odds and pressures: pressures brought about by antagonism from family, community, church, and from our own expectations to conform to "straight" models. Gay couples face most of the same problems faced by all couples as couples and those problems peculiar to the gay relationship. It is on the latter that he focuses, highlighting some novel and creative solutions.

In their sexuality, Silverstein concludes, men, whether straight or gay, are primarily men, and women are primarily women. Obvious? Remember, it was long assumed, as it still is by the ill-informed, that to be a gay male is to be woman-like. Silverstein contributes to the assault on this falsehood with many examples which remind us that the masculine-feminine continuum in each of us is separate from the sex to which we are attracted. Highlighted are the needs of male sexuality for novelty, excitement, "the pursuit", for competition, conquest, power; juxtaposed with contrasting needs for tenderness, affection and sensual pleasure.

Silverstein innovatively categorizes men into two major groups: "excitement seekers" and "home builders." An "excitement seeker" is a man with a "high degree of masculine trait identification" (he's not in touch with his feminine qualities); he emphasizes personal autonomy and independence. The excitement seeker is unlikely to enter into couple relationship; if he does so, results are usually stormy. The "home builder" emphasizes intimacy, mutuality, and the depth of a love relationship. I feel "relationship builder" would be a better term than "home builder." The "excitement seeker" and the "home builder," however, are rarely encountered in pure form. Most men are on a continuum, although displaying more traits of one category than of the other.

Such issues can be problems for male couples. Another problem is the "monogamy battle," which Silverstein indicates will be present if the relationship continues for a longer time. This battle is seen in part as a smokescreen and a stage for issues of jealousy and envy; it presents challenges and produces unique compromises/solutions. Two more "demons" plague evolving relationships: "dependency/independence" and "intimacy."

Silverstein has little to say of the origin of homosexuality, beyond locating it before or soon after birth. He has much to say about its development, focussing particularly on the relationship between father and son. The degree of closeness to the father affects the son's ability to maintain relationship with a male lover. (This has its parallel in the straight world in the mother/son relationship.) It also helps determine whether the son is pursuer or rejector.

I felt that Silverstein's "Laius complex" was not adequately thought through: it deals more with father than with son. The "negative Oedipus complex" of traditional psychoanalysis fits the son's dynamics better. However, Silverstein's "Laius complex" probably does reflect this family diad: perhaps the father, sensing the gayness of the son, not knowing how to deal with his son, and because of his own homophobia, distances himself; while at the same time the son needs special nurturing and guidance from his father.

The selections published from the interview transcripts are alive and touching. Most poignant are those in the chapter, "Till Death Us (Did) Part."

Silverstein sees increased visibility by gays as decreasing the negative stereotypes held by the straight community, enabling more gays to come out and to increase their self-esteem as they do so. His provocative presentation provides us with optimism about the future of the gay movement in general, and about gay couplehood in particular.

--Reviewed by Ed Nix.
OCTOBER MEETINGS CENTER ON BOOK DISCUSSIONS.

We have all noticed that attendance at UULGC meetings is steadily growing, with about 25 persons present for the meeting on October 8, and over 30 persons attending the meeting on October 22. Both meetings attracted visitors from outside UULGC because of the nature of the programs.

On October 8, the discussion centered around John Boswell's Christianity, Social Tolerance and Homosexuality, with an initial presentation by David Dupree, followed by small-group discussions on questions such as "What are the reasons for social intolerance today?", "How does personal intolerance operate among and between various segments of the gay community?" and "Is social intolerance a social good?"

The program on October 22 focussed on the recently-published Kinsey Institute report, Sexual Preference: Its Development in Men and Women, whose conclusions have been widely published in summary as "Gays are born, not made." This meeting, led by David Dupree, featured an explanation of the research methodology used by the Kinsey team, and of the findings in detail.

THANKS FOR EFFORTS OF PROGRAM COMMITTEE TRIO.

UULGC members owe thanks to David Dupree, Steve Horwitz, and Don Young for taking on the crucial task of planning programming for UULGC meetings, and for delivering programs which stimulated thoughtful discussion and reflection. Our thanks and praise are mingled with expectations of continuing emphasis on significant programming in the months ahead.

But we can give them tangible support in addition to thanks. If you have ideas for programs, or if you would like to lead a program yourself, please contact David, or Steve, or Don. Leading a program isn't hard to do; it's only hard to decide to do it!

NOVEMBER CALENDAR.

- Saturday, November 7, 6:00 p.m., UUCA Social Room. Annual Spaghetti Dinner and Services Auction.
- Thursday, November 12, 7:30 p.m. UULGC Meeting. The program is Greek Dancing, led by John Michael Cooper.
- Saturday, November 14, 10:00 a.m. to 5:30 p.m., UUCA. "Gay in the 80's", a symposium of 16 workshops on gay-related issues.
- Thursday, November 26. Thanksgiving Day. Although this is the 4th Thursday of the month, there will probably be no UULGC meeting tonight because of the holiday.

UULGC TO HELP IN HOSTING GAY-ORIENTED SYMPOSIUM.

"Gay in the 80's" is the title of a day-long symposium on gay-related issues which will be held at our Congregation on Saturday, November 14. The event is sponsored by the Buckhead Psychological Center in conjunction with the Atlanta Gay Center, and UULGC has been asked to act as a host organization, providing coffee throughout the day, and wine and cheese for the afternoon's entertainment. It is hoped that many UULGC members and their friends will take part in the day's proceedings; a descriptive brochure is included with this Newsletter.

NOTE: That the deadline for registration at $20 is Saturday, November 7; after that the fee goes up to $25.

WOULD YOU REPEAT THAT, PLEASE, AND SLOWLY?

"The homosexual issue has nothing to do with the issue of equal rights for differing groups. Our Constitution holds that all men are created equal, but laws were made to deal with unequal behavior. If homosexuality is deemed normal, how long will it be before rape, adultery, alcoholism, drug addiction, and incest are labeled as normal?" -Jerry Falwell, in Listen, America.
TO QUOTE OUR SENIOR MINISTER...

The following is an excerpt from David Rankin's sermon entitled "A Word for Love and Affection", delivered May 29, 1977 at the First Unitarian Church of San Francisco while David was senior minister there:

"Also, it occurs to me that we might be able to combat the prejudice against homosexuals in our society by thinking of the gay people we have known in our own lives. In that way, homosexuality doesn't exist as some kind of abstraction. It's easy to have prejudices against abstractions, generalizations, stereotypes; but it's more difficult to have them against individual people.

"...I think of a young man who in my last church decided to join the church--this was in New Bedford, Massachusetts. In New Bedford, you don't suddenly announce that you're gay; it's not like San Francisco--you keep it quiet. You live in a kind of underworld, a kind of darkness, a kind of silence--and this was certainly true of him. He joined the church, he didn't relate too well to people in the church in the beginning; but I remember one day we went to a church conference in Philadelphia, he and I. It was a church conference on the urban church.

"When we arrived, I introduced him to a gay friend of mine, a minister; another friend of mine, a social worker; and they introduced him to about twenty or twenty-five gay people who were at the conference. And I remember so well driving home after the conference, how Charles suddenly changed. Charles was open, he was affable, he suddenly wanted to talk about himself, about his gayness; and this was so not only because he met gay people within the Unitarian-Universalist church, it was also so because he knew now that other people knew that he was gay, and they didn't care. What a feeling that must have been. Charles is now on the Board of Trustees of the New Bedford church, in Massachusetts; occasionally I hear from him, and he's still experiencing this kind of freedom within our own tradition. If you know individuals, it's quite different than thinking about abstractions. Prejudice takes on a new turn, a new meaning.

"Or, it also seems to me that we might be able to combat our prejudice against gays by looking beyond the popular stereotype. You know, most people think that a gay male is a person who works in a beauty parlor during the day, at night puts on his black leather jacket, and then cruises the gay bars on Polk Street. Or, we think of the gay female as some heavy-set, butch-hair-cutted woman who teaches weight-lifting at the YWCA. Well, that's nonsense. Gay people deliver your mail, and your milk; they serve you in restaurants, they're airline pilots, generals, doctors, lawyers, clergy, dentists; they're carpenters, and plumbers, and electricians. Almost 25 million people in our society are gay. Gay people are everywhere."

PROFILE: ED NIX.

The tall, red-bearded man is handsome and approachable. Even in casual conversation, he listens to what you have to say to him, and he seems interested and accepting. Nevertheless, it comes as a slight surprise to find out that he is a psychiatrist--he doesn't seem solemn enough, somehow. But he does seem to know who he is as a person, and his self-assurance sits well on him. He is Ed Nix, our UULGC representative to the Congregation's Social Concerns Council.

Growing up in Marietta, one half of a set of identical twins, Ed has always been good at lending an ear to other people's concerns, but he didn't decide to become a psychiatrist until he was an undergraduate at Emory, and struggling to define the meaning of his own homosexual interest. Was it "mental illness", as he had read, or was it natural? Could it be eradicated through analysis, or was it his for life? The answers didn't come quickly, but his own experience in treatment convinced him of the value of psychiatry as a profession, and he plunged in: Emory Medical School, a residency in New Orleans, and a stint as a Navy doctor in the Philippines. Most psychiatrists, including Ed, no longer subscribe to the "mental illness" theory; gayness is not a disease to be cured, but a part of oneself to be accepted and valued.

Ed says that a number of his colleagues are gay; he is the Southeastern Representative to the Gay and Lesbian Caucus of the American Psychiatric Association, a group of about 170 members.

Ed has been a Unitarian for about 5 years, and he can usually be seen at services on Sunday mornings with his two daughters, Kimberley and Tamara, in tow. He is one of the original founders of our group. Today he says the group "is beginning to fulfill its destiny as a real resource for the gay community, and it is also beginning to exert an educational influence on the church by being a visible and positive presence." It's good to have the visible, positive, and articulate Ed Nix speak for us in Council, and to listen.
CHANCEY ELECTED CHAIRPERSON OF ATLANTA'S RELIGIOUS COUNCIL.

At its monthly meeting at the Atlanta Gay Center on August 25, the Religious Council for the Advancement of Gays and Lesbians elected our own Joe Chancey as its Chairperson. RCAGL is made up of seven Atlanta Religious organizations, including Dignity Atlanta, Evangelical Outreach Ministries, Friends for Lesbian and Gay Concerns (Quakers), Integrity/Atlanta, Lutherans Concerned Southeast, Metropolitan Community Church, and UUGC.

Joe, a leader in UUGC, is Intern Minister of UUCA, and also Co-cordinator of our denomination's U. U. Lesbian and Gay Caucus. He is a candidate for the Master of Divinity degree at Starr King School for the Ministry in Berkeley, and he has worked extensively in the gay community in the Berkeley-San Francisco area.

ATLANTA MEN'S EXPERIENCE GROUP DISCUSSED AT AUGUST 20 MEETING OF UUGC.

About 20 UUGC members and their guests were on hand for a late summer meeting which featured a discussion of the aims and activities of the Atlanta Men's Experience Group, a 4-year-old organization which deals with men's issues and mutual support and sharing. Although the scheduled speaker from the Men's Experience Group was obliged to cancel at the last minute (and delivered his apology in person before the meeting began), the discussion took place anyway, guided by several UUGC members who are also members of the Men's Experience Group. They answered questions about the group's structure and programming, its attitudes toward gay men who are members, and the sharing and support that takes place in the organization's small groups.

Also, Joe Chancey reported on Southeastern U.U. Summer Institute, Radford, Va., and on the informal discussions which were organized there specifically for U. U. Gays and Lesbians to meet and socialize.

SEPTMBER CALENDAR:

- Thurs., Sept 10, 7:30 p.m.: UUGC Meeting. Program: "Masculinity/Femininity".
- Thurs., Sept 17, 7:30 p.m.: UUGC Planning Meeting, UUCA Board Room. To discuss goals and plans for the coming church year. (See details and agenda in the article below.)
- Sat., Sept 19, 10:00 a.m.: RCAGL (Religious Council for the Advancement of Gays and Lesbians) Workshop. (See details and agenda in the second article below.)
- Thurs., Sept 24, 7:30 p.m.: UUGC Meeting. Program to be announced.

UUGC PLANNING MEETING SET FOR SEPTEMBER 17.

All UUGC members are urged to attend a special planning meeting on Thursday, September 17, at 7:30 p.m. at UUCA. The agenda will include (but will not be limited to) the following items:

- Program committee planning
- Newsletter policies
- Refreshment arrangements for meetings
- UUGC involvement in RCAGL
- Planning for social events
- New and old member welcoming
- Organizational name change
- Special service projects to the church.

RCAGL ANNOUNCES WORKSHOP SEPTEMBER 19.

Atlanta's Religious Council for the Advancement of Gays and Lesbians (RCAGL) has called for each of its member organizations to send representatives to a planning and goal-setting workshop on Saturday, September 19, 10:00 a.m. Participants will share ideas and concerns, look at the past, and chart strategy for growth. Call Joe Chancey (634-5134) to register as one of UUGC's representatives at the workshop.
John Boswell, a young assistant professor of history at Yale, presents in this study a remarkable and amply-documented thesis: that Christian doctrine and Christian society were generally tolerant of, and in some periods even hospitable toward, gay sexuality until the middle of the 12th Century.

The study examines erotic life and attitudes toward homosexuality in Western societies from pre-Christian Greece to the High Middle Ages, and along the way it provides many interesting new ways of looking at the role of gay people in Western history. For example:

- The Greek and Latin languages did not have commonly-used terms to sort people into homosexual or heterosexual categories, a distinction accepted as fundamental in modern thought. Homosexual practice was so widespread, and so commonly accepted in the ancient world that it was not a factor used to label individuals.

- Tolerance for gay lifestyles was less characteristic of the decline of Rome, when there was some repression, than of republican and imperial Rome at the height of its power and cultural richness.

- Gay love poetry flourished as a literary genre at various times in Western history, but especially during the 11th Century among clerical scholars and monks, who believed their erotic lyricism to be an adornment to their Christian faith. The institutional church appears to have been indifferent.

The book is scholarly, but it entertains richly with its accounts of the homosexual loves of individual Greeks and Romans, Christians and Moslems, philosophers, generals, tribunes, emperors, bishops, abbots, most of whom followed their gay predilections openly, and few of whom suffered censure from the societies in which they were prominent; few, that is, until anti-gay attitudes became virulent in the 12th Century, and church and state became increasingly oppressive.

Boswell is fluent in over a dozen languages, classical and modern, and reportedly he learns a new one every year. All of the translations in his book are his own, and thus he writes with compelling authority on the distortions--deliberate or inadvertant--which well-meaning scholars have perpetrated when translating ancient texts dealing with homosexual matters. C. A. Tripp made the same point in The Homosexual Matrix, printing parallel columns of Plato's homoerotic prose in such a way as to show that homosexual meaning had been laundered from English translations.

What happened around the middle of the 12th Century to cause the onset of oppressive secular and clerical legislation against gay persons (and other minorities) is not clear, but the effect was devastating. In a short time the gay subculture disappeared, and gay persons became increasingly subject to vicious persecution, ostensibly in defense of the Faith, but often for covert political purposes. The victims included an entire order of Christian knights--the Templars--and a gay English monarch, Edward II, who was publicly executed with gruesome zeal, as was his lover.

What emerges from a reading of Boswell's study is a sense of the irrationality of Western culture's fear of homosexuality, and the lack of any cogent historical, intellectual, or theological basis for that fear. This book almost makes one ashamed for ever having believed otherwise. It's sold at Christopher's Kind Book Seller, in the Atlanta Gay Center.

(Reviewed by J. M. Cooper)
STEVE HORWITZ, JIMMY CHILDERS ELECTED CHAIRMAN, SOCIAL CONCERNS LIAISON.

At a business meeting June 3, Steve Horwitz was elected Chairman of UULGC, to serve a full one-year term. Steve has been active on the Program Committee in the last few months; his successes include the well-remembered potluck supper and auction. He was also responsible for bringing such important speakers as Dr. Joseph Hertell to UULGC meetings. Steve is a UULGC representative to the Atlanta Religious Council for the Advancement of Gays and Lesbians, and since early this year he has served as the Chairman of that body.

Also elected was Jimmy Childers, who will be UULGC's representative to the congregation's Social Concerns Council. Jimmy most recently served as Service Coordinator of the "Gay Voices" Sunday service on June 20.

Don Young, Ed Nix, Mark Hendrix, and Jim Mallory will form the new Program Committee. Also decided at the meeting was a plan to continue the twice-monthly pattern of meetings during the summer months, and to meet on Wednesdays instead of Thursdays.

JULY CALENDAR.

- Wednesday, July 14, 7:30 p.m.: UULGC Meeting. Program: "The Faerie Movement", presented by Frank Abbott.

- Wednesday, July 28, 7:30 p.m.: UULGC Meeting. Program: "Black and White Men Together."

FROM THE ATLANTA CONSTITUTION, 6-8-82:

"The Council also approved an ordinance making June 26 Lesbians, Gay Males, and Transpersons Pride Day. Voting against that ordinance were council members Richard Guthman, Archie Byron, D.L. "Buddy" Fowlkes and Dozier Smith."
the sonorous Brahms Rhapsody is only his second after the 9-year lapse.

But during those non-performing years he had many other interests. He taught piano lessons, for one thing, and he still does. He is addicted to running. He also flies airplanes. Licensed as a pilot in 1979, he flew for business purposes for over a year. One flight was almost his last; his engine went out at 5,500 feet and he couldn't get it re-started until the plane had dropped to 2,500 feet. In spite of this last-minute recovery, he made an emergency landing. It was, to him, not just an emergency, he says, but a national emergency. Still, he resumed flying the next week, and he flies now whenever he gets the chance.

Randall grew up as a Baptist in a small church which he regards now, in looking back, as "very liberal", especially for small-town South Georgia. Thus, when he went to his first Baptist service in Atlanta, he was angry at what he heard coming from the pulpit, and soon he had left the Baptist church for good, deciding that he was, at heart, an athiest. He has softened that religious stance somewhat now; he has been a Unitarian for about 6 years, and he feels he has found a home at UUCA. He is also a regular attender at meetings of UULGC.

He makes his living as a business manager and pharmacy technician at a pharmacy which supplies medications to 550 patients in 4 nursing homes. He likes the fact that he often has personal contact with these patients, and many of them are his friends. In fact, friends are easily attracted to Randall; there has been a host of them throughout his life. There were the childhood friends who first got him interested in music; there was the high school companion who talked with him endlessly about music and religion, and who helped him to sort out his awareness of his gay sexuality; there were piano teachers in high school and in college who helped shape his life as well as his talent; and there was a special friend: a man named Randy, with whom Randall lived during the school years and afterward. Although they no longer live together, they are still close friends.

Why did Randall decide to perform in the Sunday service? He says that there are two reasons. One is that the Unitarian congregation is known among his friends as a sophisticated audience, appreciative of performers and warmly receptive to them. The other reason is more personal. As a gay man, he wanted to make his own contribution in his own way to this unusual offering to the congregation by its gay members and friends. He was nervous beforehand, but afterwards he was glad he had done it. He says that this performance was more satisfying to him than any performance he had given since his long-ago Junior recital. He says that the personal statements made and the readings read were deeply moving to him. He says that when the service was over, he felt a rush of pride to have been a part of it. And well he might, for his performance was a statement about himself, and his voice was clear and strong among all the others.

PARADING IN ATLANTA. -by John M. Cooper

Jimmy Childers came by our house about noon and the three of us—Jimmy, Mike Greer, and I—drove over to Piedmont Park. We were a little nervous; it was the first time any of us had marched in the LGT Pride Parade, and we didn't know what to expect. We had earlier planned to ride in the parade in my VW convertible, with hand-lettered posters on the sides and the top down, but we decided against that idea at the last minute. I had already made the posters, though, so we nailed them to some tomato stakes which I pulled up out of the garden, and we had ready-made placards to carry as we marched. The placards said, "ATLANTA GAY UNITARIANS", which is not the official name of our group, but the official name doesn't have the zip that I thought a parade placard ought to have, so I revised the name for this occasion.

When we got there, we locked the car and walked through the assembled crowd to the high ground at the Tenth Street end of the park, where a large number of people was standing around waiting for the march to begin. Someone had distributed lavender balloons, and they were everywhere, bobbing gently in the air above people's heads. Soon there was a whistle, and sputtering, unintelligible instructions through a bull horn, and the huge
crowd began to seep out into the middle of Tenth Street, facing west toward Peachtree. We spotted several people we knew; Tom Harris waved to us, and so did George Kish, who was decked out in a yellow LGT Pride T-Shirt. Mark Hendrix, in a sailor hat, was carrying one end of the ACLU banner. David Chewning, of Evangelical Outreach Ministries, was beating on a tambourine with lavendar streamers. He waved and called us to come and march with the other religious groups, and we did, taking a place next to contingents from Dignity and Integrity. Then, with the sound of a siren from a police car, the march began.

It was apparent from the start that this was no place to feel nervous; it was a happy, playful procession with a carnival air. A crowd of marchers as wide as half a street and as long as 7 or 8 city blocks shouted, chanted, clapped, and cheered its way from Tenth Street to Peachtree, and then south through the heart of downtown Atlanta to the state capitol. The crowd included all types. A band of men in leather vests and motorcycle caps marched under black-colored balloons. A drag queen and her king rode in an open-air limousine. Many people were in costume, but most wore the standard T-shirt or no shirt and blue jeans. There were a lot of placards: "LOOK MOM, IT'S ME." Or "NO, MOM, THIS ISN'T JUST A PHASE." One young girl carried a sign which said "MY FATHER IS GAY AND I LOVE HIM DEARLY." A black man's sign said "STOP GAY RACISM" and on its reverse, "GAY UNITY?" He and his question mark stood out pointedly in the river of white faces.

Jimmy and Mike and I stuck together, taking occasional gulps of water from our canteen, looking out from our packed street to the almost empty sidewalks. The number of onlookers didn't begin to compare with the number of marchers. Atlanta hadn't turned out for this parade; it was at home watching television, or shopping in air-conditioned malls, or doing whatever it usually does on a hot summer afternoon. Most of the scattered people on the sidewalks looked as though they were out unwillingly in the afternoon heat on other errands, only to be surprised by a parade. Many of them waved and grinned, but most just stood in place and watched the procession with quizzical smiles. The TV cameras were here and there along the route, zooming from face to face and pausing to read placards. The resulting coverage later that day on the 5 o'clock news was brief and impartial.

"Whaddya want?"
"GAY RIGHTS!"
"When d'ya want 'em?"
"NOW!"

The chant echoed down Peachtree Street, but the chanters were chanting mainly to themselves.

As the march snaked into a left turn from Peachtree onto Mitchell Street, a girl ahead of me turned around to look at the line of people and placards extending back as far as she could see on Peachtree. "My God! Look at all of them," she said to her companion. "I didn't know there were so many of us!"

When we reached the state capitol, there were speeches and a reading of the LGT Pride proclamation which the Atlanta City Council had passed, but which Mayor Andrew Young had not signed. There were a few cries of "WHERE'S ANDY?" from the crowd, and Pici mimed her way through a mock search for the absent mayor, looking for him under the speaker's lectern, saying "He's not up here. Is he out there? Where is he?"

Mike Piazza, of Metropolitan Community Church, made a good, stirring speech, and the Atlanta Gay Men's Chorus sang. At a signal from the podium, all of the lavendar balloons were released, to float up past the capitol dome, where three blue-shirted workers had perched to watch the goings-on below. The afternoon sun beat down; the speeches, though interesting, were getting long. Mike and Jimmy and I were joined by Tom Harris, and the four of us broke away from the speeches and walked over to the McDonald's at Five Points for a late lunch with icy soft drinks. Then we caught a Number 23 bus back up to where Tom's car was parked, and hitched a ride to ours. We were tired, hot, sunburned, and happy, and we couldn't remember what it was we had been nervous about.
THANKS TO "GAY VOICES" CONTRIBUTORS.

The Sunday service on June 20, "Gay Voices", resulted from the efforts, the time, and the contributions of many people outside of UULGC. Thanks have been expressed to:

- Lynne Nault and the Religious Services Council, who conceived the idea for the service, and who helped us to put it into its final shape. Lynne gave us a lot of practical suggestions as well as emotional support.

- Betty Frey, who read a statement as the mother of a gay child.

- Barbara Farrell, who spoke about her friendship with Lyle Jordan.

- Larry Williams, who managed the lights and sound controls during the service.

- Michael Smith, who sang his own composition, "Broken Toys" and accompanied himself at the piano.

- Pici, the Mime with the Mouth, who portrayed a gay child coming out to her parents.

- Paul Schumacher, editor of UUCA's Newsletter, who helped with the printing of the order of service, and who has helped greatly in the printing of our own UULGC Newsletter.

And especially, thanks are due to all those within our group who sat in committee meetings to help plan the service, or who participated in the service itself. They include Peter Bryg, Joe Chancey, Jimmy Childers, John Michael Cooper, David Dupree, Randall Glover, Michael Greer, Mark Hendrix, Steve Horvath, George Kish, Ed Nix, Russ Shannon, Bob Smith, and Don Young.

The service was a moving experience for many who attended; expressions of appreciation are still being heard. All of us in UULGC can feel very proud.
MATHEMATICS AND HOMOSEXUALITY.
by Don Young

Of course I've come a long way since then, but I still remember those childhood feelings warmly and wistfully. One of the first things about mathematics that attracted me, I think, was its purity; there was a sense of perfection in mathematics that seemed to be missing in so much of the rest of my life. Mathematics, you see, was a world in which everything worked out. This yearning for beauty and purity was a big part of my youthful emotions. It was manifested in things besides mathematics: music, my love of the stars, and my esthetic appreciation of other boys. How does one say these things? I had the same feeling of sublime harmony in looking at a handsome young man as I had in contemplating the endlessly fascinating patterns in mathematics or the crystalline perfection of the stars. There was something eternal in all these. There was also a kind of mysticism—a connection with the world of the ancients and the world of generations yet unborn. I also felt a sense of play—almost like a fairy tale.

There is much in mathematics that is tremendously creative. I'm referring not only to the fact that mathematics is a burgeoning discipline, with new theorems being proved daily. Mainly, I'm thinking about the types of thought processes involved in doing mathematics. Let me illustrate by using one of my particular interests: infinite dimensional spaces. Most people have had a brush at one time or another with solid geometry, studying solids such as tetrahedrons and surfaces such as paraboloids of revolution (the same surface as on a telescope mirror). In analytic solid geometry, one can write down equations and inequalities to describe such solids and surfaces. This is not particularly surprising, perhaps. However, the thing which does strike a newcomer as

(Continued on Page 2.)
unusual (it certainly fascinated me when I first learned about it) is that the same equations with more variables introduced can be used to describe higher dimensional spaces—spaces of arbitrarily high dimension, or even of infinite dimension. It seems like something out of the final psychedelic sequence in 2001. By writing down the appropriate equations, you can have two intersecting planes (or hyperplanes, which is the term often used to describe planes in higher dimensions), or two perpendicular lines, or a plane tangent to a curved surface—all in space of 7 dimensions, or 30 dimensions, or whatever dimension you wish. It strikes one as almost mystical, but at the same time, it's all done very precisely and rigorously. To work with these ideas, it's important that a person be able to visualize, at least vaguely, what such pictures as I have described might look like. After thinking about it geometrically, then you can write down the equations.

This creative aspect of mathematics is not as widely recognized as the analytical aspect. There has been a lot of discussion about whether mathematics is an essentially "male" subject. People debate whether, on the average, men have keener analytical abilities than women. But even if this is so, doing mathematics involves so much more than cut-and-dried analytical ability. No subject requires only "masculine" traits or only "feminine" traits, and no person possesses only traits of just the one kind or the other. The creative aspect of mathematics makes it much more than just analytical and "male"; it makes it human.

In addition to the creative and esthetic facets of mathematics, there is another aspect of mathematics that seems to me connected with my nature as a gay person. This is the self-reliance inherent in mathematics. Nothing is accepted on faith. Nothing, that is, except the fundamental rules of logic and the basic axioms that provide a starting point for the mathematical system which one is attempting to build. Actually, I should not say that these axioms are accepted "on faith". Rather, they are a matter of choice, up to the mathematician himself. If you want to build a system of geometry based on axioms which make parallel lines possible, you may do so. If you want to choose your axioms in such a way as to rule out parallel lines, you may do that. This would simply lead to one of the various non-Euclidean geometries. Nothing requires that the mathematical system follow the dictates of the physical world. It is only necessary that the system be internally self-consistent.

Once the axioms of the mathematical system have been chosen, then everything else that is developed must be proved as a theorem. There is no appeal to authority. You know something is true because you yourself see how it follows from the axioms. Whenever a writer is cited as a reference in mathematics, the appeal being made is not to the writer's authority, but to the proof which the writer has given.

This lack of reliance on authority is extremely attractive. When I accept something to be true in mathematics, I accept it as true because it is true for me. That is, I accept it because I myself can see how it is proved. In a similar manner, I have learned not to borrow feigned emotions simply because they might be right for others. I accept my own emotional nature and my own life-style as being right and internally consistent for me. This, to me, is what integrity is all about. It is living a life in accordance with a set of axioms that are right for me and which can lead me to become the best person I can be.

Although I try to base my life on a philosophy of self-reliance, I do have a strong desire for the understanding of others. I want other people to accept me as a gay person. Similarly, I want others to appreciate my passion for mathematics. I am very fascinated by the powerful tools that the ability to make abstractions provides, and I want others to see how worthwhile these abstractions are. For example, Fourier discovered in studying heat conduction that any of a large class of functions could be broken down in terms of series of sine and cosine functions. By so breaking down certain functions, it became easier to use those functions in describing conduction. The process of breaking down a function into a so-called "Fourier series" is analogous to finding the coordinates of a point in infinite-dimensional space, and exploiting this analogy is the best way to understand the nature of Fourier series. The abstractions of mathematics are not just (Continued on Page 3.)
interesting but sterile mental exercises; they are extremely powerful tools. Similarly, our feelings as gay persons are not silly and frivolous; they can be a source of joy and fulfillment to support us all our lives.

MEETING REPORTS.

- May 13: The regular UULGC Meeting was our own version of TV's "College Bowl", a quiz program designed, arranged, and conducted by Don Young, who has experience as a college bowl coach. Don's questions ranged over history, music, literature, and religion, all with a gay theme.

- May 27: Poetry Reading was the program, with members and guests sharing poems of special meaning to them. Jimmy Childers read a poem which he had written, and others read from poets such as Robert Frost, Edna St. Vincent Millay, Robert Bly, Edward Fitzgerald, Frederick Zeideck, and T.S. Eliot.

JOB HUNTING? LEARN HOW TO GET HIRED!

A $29.00 workshop in the techniques of finding the job you want will be presented at the Atlanta Gay Center, 848 Peachtree, by Betty Frey, a long-time UUCA member, and by her training company, "Realsources". Betty will deal with practical matters such as knowing where to look for jobs, how to discover ALL your job options, how to deal with job-hunting fears, and 25 tips to finding a job faster. Three identical workshops are scheduled:

- June 7 & 10 (Mon & Thurs evenings).
- June 5 & 12 (Saturday afternoons).
- June 21 & 24 (Mon & Thurs evenings).

Further information? Call Betty at 266-1277.

SUPPORT GROUP FOR GAY MEN WITH CHRONIC HEPATITIS A POSSIBILITY.

Gay men with chronic hepatitis and their lovers are invited to contact Franklin Abbott, a local psychotherapist, regarding the possible formation of a group aimed at providing emotional and social support to those affected by the disease. Call 522-1996 for further information.

A MEETING OF THE RELIGIOUS COUNCIL.

-Reflections by J.M.Cooper.

Steve Horwitz, who is not only a member of UULGC but is also the Chairman of Atlanta's Religious Council for the Advancement of Gays and Lesbians (RCAGL), asked me to come to the Council's meeting on May 25. I said I would go, because the Council's work is interesting to me, and I looked forward to watching it in action. The meeting was held in the front room of the old Gay Center on Ponce de Leon, probably the last meeting on matters of gay concern to be held there.

I was a little late; when I got there, the meeting was already in progress. I found a corner of the hallway to park my bicycle, then looked around for a place to sit. The place was crowded! All the seats around a long table were taken by 15 or 16 men, most of them young and most of them seriously attending to the proceedings. They represented the 8 local gay religious organizations who are members of RCAGL:

- Dignity (Catholics)
- Integrity (Episcopalians)
- Lutherans Concerned
- Haverim (Jews)
- Friends for Lesbian and Gay Concerns (Quakers)
- UULGC (Unitarian-Universalists)
- Metropolitan Community Church (MCC)
- Evangelical Outreach Ministries (EOM)

The room was hot, so fans had been set up and the windows and doors opened. The buzz of the fans and the whooshing traffic noise from Ponce de Leon made it hard for me to hear, so I found a place close to the head of the table and cupped a hand behind my ear.

Joe Chancey was giving a report on the plans and activities of UULGC, talking about our upcoming worship service on June 20. The
others listened with interest. Joe has status on the Council; he was its Chairman last year, and he speaks not only for UULGC but for our denominational Caucus as well. When Joe had finished reporting, Steve, as Chairman, called on each of the other organizations in turn to give their reports or make their announcements. Steve, too, is very important to the Council's functioning. He takes his job seriously. He calls each group's representatives before each meeting to insure a good turnout, and he believes in running meetings efficiently, keeping them on track and to the point.

Movers came in the front door from time to time, disappeared upstairs or into a back room, then emerged again carrying heavy chairs or boxes out the front door to a truck. At one point, my bicycle fell over on its side and into the path of the movers, so I got up and found a safer place for it on the front porch, meanwhile missing some of the groups' reports.

A young man from MCC thanked all who had participated in MCC's Holy Week activities, which had included celebrations surrounding their 10th Anniversary.

Haverim announced that it is having an outing at Lake Lanier next month, and that there will be an International Lesbian and Gay Jewish Convention in Los Angeles in July.

Evangelical Outreach Ministries (EOM) said that during Pride Week they are adopting the theme, "Fear Then -- Hope Now", to echo the week's main theme: "Stonewall Then; Atlanta Now." At their regular meeting they will have a song fest, with songs of faith and liberation.

Other groups told what they plan to do for the street festival at Peachtree Place on Saturday, June 19. The Lutherans will have a bake sale. Both the Catholics and MCC will have booths with lemonade. EOM will have a booth with a dart board so that people can "Stick it to Falwell". When we were asked what UULGC planned, the four of us there (Steve Horwitz, Joe Chance, Ed Nix and I) looked at each other blankly. Our group hadn't planned anything. We said that we would do "something".

Talk then turned to the Ecumenical Service, to be held this year at All Saints Church on Tuesday, June 22. A representative of Integrity read aloud the proposed order of the service. Hymns of universal meaning had been selected, and most readings were from Old Testament sources, since not all the groups involved are Christian. Despite this attempt to consider all religious sensitivities, Haverim announced that its members had last week voted not to participate in the Ecumenical service, feeling that they had not been brought in on the planning of it. They were also concerned the service would ignore Jewish sensitivities in religious matters. "Ecumenicism," said one of their representatives, "is a process--a process toward religious understanding. We feel that we have now been presented with a fait accompli, with the service already outlined."

The tense moment epitomized the difficulties of inter-religious cooperation. Several people spoke eloquently, especially David Chewning of EOM, acknowledging the value of Haverim's objections, and stressing the need for early planning for next year's service, and for insuring that all groups' interests are represented in that planning.

An overstuffed couch appeared at the French doors opposite the meeting table; it needed to be carried through the meeting room; it wouldn't go around the corners in the hallway. In the recess that followed, I took the chance to slip out, since it was late and the business was almost over.

As I pedalled home, I reflected on the great value of this kind of religious shoulder-rubbing with gay persons whose beliefs differ markedly--on both sides of the scale--from our own. As David Chewning of EOM observed, "We are all on uncharted ground here." It's true. No one knows exactly how religion and gay activism may shape each other, but their association seems to be something new in the world, and potentially dynamic. I'm glad that Steve and Joe represent us on the Council, and I hope that more of our members will look in on its proceedings from time to time in the future. It's one of the ways our group makes its presence felt in the larger Atlanta gay community. The Religious Council meets the fourth Tuesday of each month, in the Atlanta Gay Center.
A LETTER TO DAVID RANKIN.

Dear David,

Even before you came to Atlanta, I had known about your support of gay rights and had admired your stand. Then, after you were here, and had helped to found our own gay caucus, I was impressed that you committed yourself to a cause which could well become volatile. You had the stuff of courage, it seemed to me, and now I believe that the most radical of the gifts you have given to this group and to this congregation is the climate of open acceptance of gayness in ourselves and in our midst. It took someone like you to do that.

In fact, your kind of courage is a model for all of us. Not just the courage of a man who is not gay himself, yet wholeheartedly supports gay causes, though that in itself is noteworthy. Rather, the model for us is the ability you have to be David, and to be David with all your strength. I remember the talk we had over brandy last summer, on the porch of the cabin at The Mountain, when you said that a good minister will always have his bags packed. For to speak out the truth—that is, to be oneself—is more necessary than to hold on to a job. I know that you believe that, and I know that it applies to all of us, not just to ministers.

The announcement that you would be leaving caught me by surprise, and I felt sad. I had thought that you and I would have more time to talk about Hans Kung, and Jesus, and ourselves. But I know there never is as much time as we think there’s going to be. And besides, you have shown me more in your example than you could ever tell me in your talk. I’m probably being selfish, wishing you weren’t leaving so soon. And you are being David, which is who you have to be.

With affection,

John Michael

APRIL CALENDAR.

- Thurs., April 1, 7:30 p.m.: UULGC Business Meeting.
- Thurs., April 8, 7:30 p.m.: Regular UULGC Meeting. Program to be announced.
- Thurs., April 22, 7:30 p.m.: Regular UULGC Meeting. Program to be announced.

MEETING REPORTS.

March 4: At the monthly Business Meeting, the six persons attending decided, among other things, to:

- Cull the newsletter mailing list (See page 3) and ask for donations to help defray the newsletter costs.
- Offer to host, again this year, the Ecumenical service in connection with LGT Pride Week. A committee was formed.

Business meetings are open to all, and all who show up are considered to be voters.

March 11: The topic of discussion was "The Spectrum of Gay Activism". A variety of viewpoints was brought out in a spirited discussion of gay political opinions. The group debated such questions as the proper role of government in gay issues, and how to handle conflicts between closeted gay people and those who are more open about their lifestyles. The discussion was ably led by Don Young.

March 25: About 18 UULGC regulars and 7 first-time visitors heard Dr. Joe Hertell speak on Kaposi’s Sarcoma and on the most common of the sexually-transmitted diseases. Dr. Hertell gave information and advice about preventive measures, medical care for gay persons, and responsible lifestyles which take into account the limits and the needs of the body. The audience applauded him warmly.
MOVIES.

Making Love. Reviewed by Rev. Jimmy Childers, Pastoral Counsellor. (Story by A. Scott Berg; Screenplay by Barry Sandler.)

Many people may not know it consciously, but the Silverscreen is one of the most powerful institutions in America today. For modern people, the Silverscreen conjures up enticing messages of what is real, what is out there, what life is really about, what is going on, and what I should do. To the extent that the Silverscreen influences behavior of people, it is not too far-fetched to see Hollywood as the modern Holy City, rivaling the influence of ancient Rome and ancient Jerusalem. The Silverscreen informs, teaches, molds, affects, exhorts, preaches, and offers forth its celluloid dogma of reality and fantasy and truth. In the recent past, Hollywood, that modern Mecca, has given us a few films that have tried to portray the reality of gay persons. In "The Boys in the Band", "The Detective", "Advise and Consent", "The Killing of Sister George", "Midnight Cowboy", "A Different Story", and "Cruising", Hollywood gave us the gay stereotypes all the way from the gay losers and the gay buffoons to the excesses of the gay sickos. Even more recently, that stepchild of the Silverscreen--television--has given us less destructive stereotypes of gay folks in the dramas of "That Certain Summer", and "Find Your Way Home." Now Hollywood has given us "Making Love", a film that has no gay hustling buffoons or suicidal losers. Even though the film delights and entertains, it is still a message from the fairyland called Hollywood, a film about a Cinderella and some Prince Charmings, a fairy tale sure enough, a fairy tale that is pleasing, a fairy tale with glimpses of reality here and there.

Hollywood has given us love stories full of fantasy and reality for over half a century. In "Making Love", Hollywood gives us yet another love story, this time with much fantasy and a little bit of reality. This time we see Prince Charming leaving his Cinderella, being rejected by another Prince Charming, finally to find another Prince Charming. The Cinderella finds another prince, she remains the princess and all's well that ends well, thank you Hollywood. What Hollywood has done this time is to give us a fairy tale on the theme of gay romanticism. You know gay romanticism: that is the pervasive cultural philosophy deeply etched into the psyches of those who sit in those Hollywood pews called theatre seats. Gay romanticism is the pervasive cultural philosophy that believes Mr. Right Prince Charming is out there for me and I will meet him and I will be whole and complete when the meeting occurs and then I will be a Prince Charming too. But as to what is real love involving real people and how real people claim love, find love, and make love happen, "Making Love" comes up a little short, even though there are hints of reality here and there. Oh, Hollywood! You must have your alluring fantasies of love, so pretty, so photogenic, so wealthy, so together, and such a good fairy tale, such a good fantasy.

Now back to the Silverscreen and this notion of gay romanticism. Hollywood serves up images of reality, offering us would-be celluloid worshippers and believers in Hollywood magic a kind of holy communion that this is the way gay love really is. Yes, gays leave their wives to come out, as did Zack; yes, gays are loners who think plenty of sex is synonymous with plenty of love, as does Bart; and yes, many women end up marrying their fathers in phantom form, as did Claire. But in the constant churning out of fantasy romanticism, it is Hollywood, rather than family, society or the church that perpetuates this pervasive fairyland romantic notion of love.

In this latest Hollywood version of romantic love, "Making Love" gives us a Cinderella (Claire) who remains a Cinderella looking not for her Prince Charming, but for her phantom father. The Prince Charming (Zack) tires of being the prince to this Cinderella and sets out to find his real Prince Charming. He succeeds only after encountering another Prince Charming (Bart), who rejects him. Although Zack meets his Prince Charming and they become partners and lovers, the man he ends up with seems to come from nowhere. The main flaw in the film is that two years of Zack's, Claire's and Bart's lives are left out of the script, and when we see Zack two years later we know nothing of what he went through, how he met his new lover, or what his new Prince Charming is really like. Rather, the film presents his newly-found together successful gay lover as another Prince Charming who appears out of the blue, but is not a real human. What we really see in "Making Love" are Prince Charmings everywhere, connected to the motif of gay romanticism. In this gay romanticism, He is
MOVIES (CONTINUED)

really out there, as a miracle, appearing out of the blue, just in the nick of time, and all's well that ends well, thank you Hollywood. Yes, this is the stuff of Hollywood, so opulent, so successful, so pretty, and Oh Hollywood, you make us believe we must all be so pretty, so together, so fashionable. What a yummy fantasy!

I really do like Prince Charmings and Cinderellas and fantasies and Hollywood and the Silverscreen. But I do like down-to-earth realness, too. I need to know about realness so I can measure my own realness against something else that is real. The film is not without realness, and this reality factor makes the film successful. Zack's realness comes through as we see his hesitating confusion in coming out to himself, his initial inability to communicate his real feelings, his denial, his experimentation, his isolation in the motel room (where he watches more HOLLYWOOD!), and his unrealistic amorous expectations upon an unwilling Bart. Bart has realness too as we see him calling his isolation true freedom, as we see his clever imagination, as we see his primping and preening, as we see the clever cinematical device of his flashbacks to the audience. Bart is very real when he discusses his childhood hurts. Claire however, is the least real of all the characters, mainly because she is cast as a genuine true bonafide princess; her only realness as a character is not in her opulent office surroundings or her incredibly successful career, but her realness as seen in the phone call to her father and in her own flashbacks to the audience. Dame Wendy Hiller performs as the old woman, and she is stunning as the real, elegant, proud, lonely, brooding wisdom figure, who even dies. Her pathos seems to counterbalance the lack of real finitude in the other characters. The film could have been even more real if there was one, elegant, beautiful sissy queen somewhere around, but not nary one is seen, as if this particular version of gay love is oblivious to other, real, beautiful gay types. No queens in Hollywood or in gay love?? Oh, Hollywood, you're too much!

The raves about this film in the gay community revolve around the positive, successful, together, glamorous portrait of gays, rather than the loser stereotypes. But the movie finally fails to give us a genuine portrait of the realistic love of real people who do not live in Hollywood mansions, do not drive Hollywood Mercedeses, do not have Hollywood parents, do not have Hollywood physiques, and who do not get their Prince Charmings from out of Hollywood nowhere. The reality of which I speak has to do with the anguish, the pathos, the pain, the uptightness, as well as the victories and ecxtasies in the stories of real gay people. Nowhere in the film is there much of a hint that the gay characters suffer or even have to deal with an oppressive social environment which is really out there. Again, this is the flaw of Hollywood

WE'RE CULLING OUR MAILING LIST...

At the March business meeting, we decided to ask all who wish to continue to receive the UULGC Newsletter to fill out the slip below, and mail it or hand it to John M. Cooper, Editor. All mailing lists need to be culled from time to time, and this is our time. If we don't hear from you by May 1, we will assume that we should no longer mail you the newsletter.

The business meeting also decided to ask for a donation of $6.00 to cover the postage costs and other incidentals connected with newsletter printing and distribution. The donation is voluntary; it is not a condition for remaining on the mailing list.

TO: JOHN M. COOPER, EDITOR, UULGC NEWSLETTER, 1911 CLIFF VALLEY WAY NE, ATLANTA, GA 30329.

Please continue to send me the UULGC Newsletter.

NAME: ______________________________

ADDRESS: ______________________________

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MOVIES, (CONTINUED)

chic, which must have its romantic fantasy of gay love above all else. What Hollywood has given us in "Making Love" is a charming fantasy fairy tale where the Cinderella and Prince Charming magically get it all together and get what they want. The angle that gay is right and good and beautiful and positive and successful is much needed, and this slant makes the film a real upper for many gays.

But what happens when we look away from the Silverscreen and when we look away from that holy modern city called Hollywood and see real gay people who live in the real unglamorous world's hostile social environment, where there is real fear, real shame, real guilt, real doubt, real wholeness and real ecstasy, where Hollywood opulence and glitter and fantasy do not make dreams come true? What we see then is what Hollywood has yet to portray. Perhaps this is too big a challenge for Hollywood, a Hollywood that must have its Leis and Gables, its Hepburns and Tracys, its Hamlins and Onkeans, its glamour and that particular romantic vision of reality. After all, real life does not necessarily go over well at the box office.

So hey, Hollywood, we are waiting for the real thing, for you to show us how real people come out, grow and change and what real gay love is; we are waiting for you to show us the real thing, where it is that the real battle is fought and won, which is nowhere but inside the self, that place where Hollywood would have the most difficulty photographing. Come on, Hollywood! After all, you are the modern spiritual Mecca, and the masses bow down and look up to your visions of reality, Oh Silverscreen.

Since you are such a phenomenal institution, I don't want you to always make believe, but sometimes to make real. Yes, I like fantasy, but I have to live in reality and I need to know about reality. I think I can even be entertained by reality. And by the way, Hollywood, thanks for the flick and thanks for Onkean and Hamlin, and what would life be without romanticism and fantasy? I really liked the way you did it, even if you did leave out the important two years; but I am looking for something else. Hey, Hollywood, we are waiting.

OUR BRITISH COUSINS.

The mail recently brought us two copies of a lively newsletter from "Integroup", which is a British gay organization associated with the Golders Green Unitarian Congregation in London. Integroup has been meeting since 1972, and it was founded by the church with the aim of promoting mutual esteem among homosexual and heterosexual men and women. Integroup takes its name from the idea of integrating people of differing sexual orientations into one organization. Now, ten years later, the integrating aim of the group seems to have been successful, for 40% of the membership is heterosexual, 40% is female, and 60% is non-Unitarian. The Integroup newsletter describes some activities:

"Today it is hard to realise that, at the time such a move (i.e., founding the group) was a very courageous one as few people were willing to be associated in any way with the persecuted homosexual minority. Integroup... has attracted some splendid speakers who, besides celebrities, 'agony aunts' and experts in many fields, have included an Anglican bishop, a Catholic priest, the Dean of Westminster, two rabbis and two Unitarian ministers...Integroup is not a Unitarian organisation, or a religious one, and has never wished to be either, but, as it goes into its eleventh year, it is very conscious of the debt it owes to the Golders Green Congregation."

Programs described in the two copies we received include "Talking About Bisexuality", in which a married couple discussed the husband's bisexual orientation, and "Back Up the River Kwai", a slide show by the editor and his friend, whose recent vacation was a re-tracing of their World War II footsteps from Singapore, through Malaya and up the River Kwai, beyond the bridge.
IN THE FIRST PERSON.

Ten Years of Defeats and the One Great Victory by Jimmy Childers.

Somebody asked me to share something about me so you can know who I am. I figured the best way to let you know who I really am is to tell you about the 10 years of defeats and my one great victory.

1970. I finished college, registered down at my Statesville, N.C., draft board as a conscientious objector, and entered divinity school at Emory University to prepare myself for the United Methodist ministry. A part of that very serious commitment was my resolution to speak out against war and for human values. The first great defeat of my life was the sudden realization that there was no way I could ever be the darling boy preacher wearing those patent leather shoes, the darling boy preacher to all those old-time-religion folks back home. Being an anti-war activist ain’t no way to endear yourself to many folks.

1972. The General Conference of the United Methodist Church met in Atlanta, and despite active lobbying by gays and friends of gays, it refused to delete from its Social Creed the following statement: “We believe that homosexuality is incompatible with Christian teaching.” I realized then that this was a personal defeat for me; that my community and my people would never accept my gayness, and that I would have to erect an immense closet in order to pursue my goals. But I made a commitment to myself and to the Almighty to speak out for the acceptability of gay people.

1974. The anti-gay sentiment in Methodism and at Emory University seemed to gain momentum. So the year of my graduation from Emory, I decided to participate in an interview for the divinity school newspaper, an interview with two gay students about what it was like to be gay and studying for the ministry.

1975. I was ordained a clergyman and appointed to a new kind of ministry of my own at Dekalb General Hospital in Decatur. This special project, which I worked out with the hospital and with the Methodists, involved acting as liaison between patient, doctor, and family in the emergency clinic.

1976. The General Conference of the United Methodist Church met in its quadrennial session in Portland, Oregon, and again it decided to refuse funds to any gay caucus or group
that advocated the acceptability of homosexuality. The statement in the United Methodist Social Creed remained unchanged: "Homosexuality is incompatible with Christian teaching." Meanwhile, I was packing my bags to accept my first local pastoral assignment. It was to five churches in the remote Blue Ridge mountains of western North Carolina. My fourth great defeat was the most traumatic, because I had to go be a preacher in my closet, knowing full well that United Methodism--my own community--despised my gayness. In my defeat and fear, I embraced a schizophrenic lifestyle; I was a mountain preacher with a stifled tongue; a circuit rider with a big Secret.

1978. Two years into my pastorship, and at the height of the Anita Bryant controversy, I was seething and boiling in indignation against the outspoken malice directed toward gays. After two weeks of intensive prayer and meditation, I decided I had to speak out about my convictions. During a 4-day retreat for ministers at Duke University, I debated a roomful of pastors and a divinity school dean about the acceptability of gay people. I insisted that gays should be ordained into ministry, that gays should be welcome in every Methodist church, and that Sister Anita was dangerous. It was a big risk, for at this same time I was a candidate for ordination as an Elder, the final step toward Methodist minister certification. The same week as my Duke debate, an ugly event was taking place in Atlanta. The conservative students at Emory's divinity school, my alma mater, had organized against the proposed speaking engagement of the local MCC minister, who, of course, was gay. The conservative students, carrying placards and banners, jammed the hallways of Candler School of Theology, and physically prevented the minister from preaching the sacred, holy word. The school was thrown into tumult, and although the next day the minister was allowed to speak in chapel, it was with the understanding that he was not to preach. Tensions were high. After the Duke debates, I returned to my pulpits in the mountains, but within two days I was receiving menacing phone calls with threats to burn the parsonage (with me in it) and threats to run me out of town. Within two weeks the final blow came. I was denied Elder's ordination, told by the church bureaucrats that I was "too controversial", and I was urged to seek psychiatric counseling for my thinking. In this, my greatest defeat, I lost everything: my job, my prestige, and my status in the community. Shattered, I took a year out of ministry to ponder the direction of my life's commitments. I returned to Atlanta in 1979, defeated and an outcast from my so-called community of love. I felt scorn and ostracism from my fellow ministers. I was angry and despairing, with no job, and no money. But in my defeat I made another holy vow to myself and to the Almighty, a vow as sacred as the vow I made to be a conscientious objector and as sacred as the vow I made to be a clergyman. My vow was this: I will never give up my dream to be a minister to the people, even if every community refuses to support me, and I will never give up my commitment to being gay. But this time, I decided to be open, and to begin the task of coming out.

1979. I returned to my emergency medical ministry in the Emergency Room at Dekalb General, working the 11 p.m. to 7 a.m. shift.

1980. The United Methodist Church again met in its quadrennial meeting in Indianapolis, and despite the vigorous organizational efforts by gays, the anti-gay statement in the Social Creed was left unchanged: "Homosexuality is incompatible with Christian teaching." After that General Conference, I decided to sever all connections and bonds with United Methodism, including my membership in my home church. I made the commitment to separate myself with my heart, mind, and soul from that community of enmity, a community that preaches the unacceptability of gay persons. In 1981, I decided to join myself with the Unitarian-Universalists, the only community I ever heard of which really and truly accepts and loves gay folks.

I still work at the emergency medical ministry at Dekalb General on the 11-7 shift. I am a faculty member at Emory University's Community Education Program, faculty member for Kennesaw College's Community Education Program, and I still have my ribbon from the 1974 Old-Time Fiddlers' and Bluegrass Festival, Union Grove, N.C., where I won the autoharp championship. My enemies and detractors have never seen the one great victory in all my defeats: the victory of my allegiance to conscience and to the Christ. Now openly gay, openly proud, feeling
at last victorious and loving, I will never be afraid of them, their hate or their conceit. Now, if necessary, I am willing to be defeated again and again, going on toward love the the true spiritual community.

ORGANIZATIONAL MATTERS.

With the upcoming UULGC business meeting (February 4) in mind, Joe Chancey provides the following analysis of our current situation, listing possible items for discussion and concern:

I. THE NEWSLETTER. The only problem is the cost of postage. Here are some possibilities:

- We could charge a fee. The San Francisco caucus charges $1.00 per month. Remember that there are organizations and individuals on our mailing list who are not charged, and the extra costs must be covered.
- Build the list to a minimum of 200 people and use the church’s mailing permit. Including the cost of the paper, this is a little cheaper than present costs for first-class postage.
- Combine or consolidate newsletter and mailing lists with one or more other organizations.
- Sell advertising. Since this is on a break-even basis, with any excess going to the Social Concerns Council budget (we’re included in it) we would not need to sell much or charge much.
- Some combination of the above.
- Any of these requires the commitment of more people than just the editor. The work needs to be spread out.

II. OUTREACH TO GAY MEN AND LESBIANS AT THE FIRST EXISTENTIALIST CHURCH. There has been discussion about including more (any) women in our group. If there is sufficient interest, we might consider meeting at First Existentialist once a month, either on one of the regular meeting dates, or adding a third meeting. Care must be taken not to siphon off their church members.

III. DEMONIMATIONAL AFFAIRS.

- Parish Poll. The Continental Caucus is sponsoring a resolution for General Assembly, affirming ministers in performing partnership services for gay and lesbian couples. I asked Mark Hendrix to represent us and present this to the Denominational Affairs Council, which he did. Ed Nix presented it to the Social Concerns Council. The next hurdle before GA’82 is the Parish Poll in March. Members of all UU societies vote on which items will appear on the final GA agenda in June. I am encouraging Caucus members across the continent to promote and sponsor educational programs in their local churches before the Parish Poll.

- Annual Meeting of the Mid-South District of the UUA is April 17 and 18. UUCA is entitled to several delegates...

- Conference ’82. The Continental Caucus is having a conference immediately preceding General Assembly on June 18-20 in Augusta, Maine. This is extremely important. Right now I need liaison persons between districts and the Caucus, and between districts and the Office of Lesbian and Gay Concerns for 21 of the 23 UUA Districts and Caucus Board members from the eight geographic regions of combined UUA Districts.

- General Assembly ’82. Immediately following is General Assembly from June (21) 22-27. UUCA will be entitled to 8 or 9 delegates. GA is a very exciting time, and a very important event for both the denomination and the Caucus.

- The Seventh Annual Southeastern Conference for Gay Men and Lesbians is in Tampa March 19-21. I have written for information. It would be good if we could have a UU presence there.

- SUUSI--Southeastern Unitarian-Universalist Summer Institute, Radford, Va., July 25-31. This event is second only to GA in size and importance. Last year, for the first time, there was a gay presence. Both Bob Wheatley, Director of the OLC, and myself have been contacted about increased gay programming this year. Many people go to SUUSI as a vacation. I have extra catalogs from last
(ORGANIZATIONAL MATTERS, Continued)

year which will give an excellent idea of the programming offered. You do not have to be a UU to attend SUUSI. If you want to go and take a friend it's fine. And finally, you can help with the gay programming at SUUSI simply by attending SUUSI and being a part of the gay/lesbian presence, and giving support to gay UUs from other parts of the southeast.

All of the above events are important, but I would like to stress the two GA events, the District Annual Meeting, and SUUSI.

IV. THE MOUNTAIN. We should consider having some kind of weekend retreat at The Mountain in the spring of summer. It could be for our group alone, we could invite another local group, or we could invite other gay UUs from the region. It's not too early to start planning, as time gets booked well in advance.

V. ORGANIZATION. Do we need officers? Perhaps. We do need better coordination. Perhaps an elected or volunteer steering/planning committee, with meetings open to all.

VI. POLITICAL ACTION LIAISON to any of the following: First Tuesday Association, Gay Rights Chapter of ACLU, Gay Rights National Lobby, National Gay Task Force, People for the American Way, etc.

VII. VOLUNTEERS. I sometimes need help with Continental Caucus business, typing, collating, stuffing envelopes, zip sorting, sometimes on short notice. If you might be able to help occasionally, please let me know.

VIII. LGT PRIDE WEEK '82. Last year's Ecumenical Service was quite successful, but a lot of work went into it, and much earlier planning is needed this year. The Pride Week Committee will be forming soon. We should get our PR program ready in advance.

AN APPEAL FOR PLEDGES.

The UU denominational organization for lesbians and gays, UU Lesbian-Gay Caucus of North America, needs your financial support. Co-coordinator Joe Chancey says that funds are urgently needed for the following activities:

- Promote and encourage formation of additional lesbian and gay support groups in local UU churches across the continent.
- Establish dialogue and promote educational programs in individual congregations, especially those where problems are encountered.
- Advertise in UU World and in the gay and lesbian press to make our organization known to those who need us.
- Plan Pre-GA'82 Conference for gays and lesbians to take place the weekend before General Assembly next summer.

As is clear from Jimmy Childers' article elsewhere in this issue, not all religious bodies offer their gay and lesbian members the support and affirmation which ours does to us. Please consider your priorities and decide how much you can pledge, then send your pledge or check to Hal Lawson, P.O.Box 7113, Flint, MI 48507.

BUSINESS MEETING SCHEDULED: FEBRUARY 4.

Whether you are new to our group or an old member, you are needed at our business meeting February 4, 7:30 p.m. at the church. We have the need, periodically, to shape our organization and plan our activities, and this is one of those times. Do we need a tighter leadership structure? How can we pay for newsletter costs? What are our opportunities of interaction with the Congregation? Please come and bring your ideas!