PROJECTED UULGC ACTIVITIES

THURSDAY, NOVEMBER 13, 1986, 7:30 P.M. UULGC social program at the home of Ed and Peter. Bring a beverage and a snack to share. The program will be the screening, promptly at 8:00 PM, of the videotaped movie AS IS. If you need directions, call Peter or Ed at 885-1597.

WEDNESDAY, NOVEMBER 19, 1986, 7:30 P.M. AMERICAN CIVIL LIBERTIES UNION LESBIAN GAY RIGHTS UNION PROGRAM: MANDATORY AIDS TESTING. At the North Highland Branch of the Atlanta Public Library.

THURSDAY, DECEMBER 11, 1986, 8:00 P.M. UULGC PROGRAM AT UUCA. AN EVENING WITH RICHARD SWANSON, Administrator of the Atlanta Gay Center. The larger congregation is invited to Meeting Room 112 to share an evening with this dynamic speaker. An example of his eloquence is provided in his recent letter to the Atlanta Journal reprinted here:

The Editors:

Tens of thousands of Atlantans must have been astonished to read the Journal editorial of September 9, supporting the Guthman-Fowlkes effort to repeal the recently approved sexual orientation ordinances, and whining about constituent "harassment" these two men are likely to face for their showboating stance on this issue.

It is well known among your readers, of course, that certain of your editorial staff harbor homophobic views. But few Atlantans could have expected these views to prevail in the editorial posture of the newspaper itself.

Leaving aside the laughable notion that human sexual orientation is chosen (like a brand of toothpaste?), and the fact that bedroom felony is equally common among heterosexuals, the editorial fails most miserably in its smarmy appeal to Atlanta's traditions of tolerance.

The City did not "(lead) the fight for civil rights." Rather it was led, sometimes kicking and screaming, by Dr. Martin Luther King, Jr. and thousands of the disinherited. Civil rights protections on the basis of race may now indeed be "bedrock American principles", but they have been so only for about two decades, and with little thanks to the Atlanta Journal.

The citizenry of Atlanta is therefore unlikely to be hoodwinked by an argument that trumpets "The Law" to justify bigotry. Atlanta remembers Jim Crow. Atlanta understands apartheid. Your editorial stance is a slap at all Atlantans who have struggled mightily against just such attitudes as these, and you have dragged the good name and reputation of our city through the mud.

But the truth is out of the closet, isn't it? Your editorial, with its predictable invocation of the sodomy statute, speaks volumes about the urgent need for ordinances such as those wisely enacted by City Council. And councilmembers Guthman and Fowlkes may rest assured that, come time for re-election, they will face something a great deal more frightening to politicians than constituent "harassment."

Sincerely yours,
Richard Swanson
Administrator,
Atlanta Gay Center
63 12th St. NE
Atlanta, GA 30309

JOURNAL OF ACTIVITIES NOT PREVIOUSLY REPORTED.

THURSDAY, OCTOBER 2, 1986, 8:00 PM. THE TRIAL OF DAN WHITE: A staged reading from EXECUTION OF JUSTICE by Emily Mann, performed by Theatre Emory in cooperation with the School of Law, Emory University, in the Elbert Parr Tuttle Courtroom.

Those of us who have seen the Oscar-winning film The Times of Harvey Milk came prepared to be outraged. We remember the labor union official in Supervisor Milk's constituency who said that had White killed only Mayor George Moscone, he would have been convicted of first degree murder; but because he also killed Harvey Milk, White was perceived as a
benefactor ridding society of yet another faggot.

With the trial transcript, playwright Mann interspersed dialogue from The Times of Harvey Milk, reiterating what the film emphasized - that the jury did not represent the citizenry of San Francisco. It contained no blacks, no Asians, no gays. Most of the jurors were working and middle-class Catholics.

But the presentation of the trial in the Emory Law School Teaching Courtroom did not reveal a simple execution of justice. White was given the best defense that money could buy. Douglas Schmidt, attorney for the Defense, was low key, generally respectful, and much more thorough than the prosecution. He produced four psychiatrists who spent over 50 hours on the case, as opposed to the one psychiatrist produced by prosecution, who spent only two hours on the case. Much of the psychiatric testimony of the defense was ludicrous.

Example: Dr. Blinder's "twinkie syndrome."

Example: Dr. Jones' description of White's "code of ethics" in shooting Moscone and Milk rather than punching them out: "I asked Dan, why didn't you strike out? His code of ethics was such that he could never do that - hit them with his fists. It would have been unfair because he could so easily have beaten them." [Somehow, this observer fails to find the shooting to death of unarmed men ethically superior to thrashing men less physically proficient.]

Yet for all its luidicrouosity, the defense's psychiatric testimony based on over 50 hours of consultation did appear more weighty than that of the single prosecution psychiatrist with only 2 hours of consultation.

Attorney Schmidt made certain that his witnesses brought out White's respect for Harvey Milk, whom he considered, along with Diane Feinstein, the only two supervisors who did not operate out of selfish political motives. Schmidt indulged in only two instances of what might be considered mild fag-baiting:

1. He asked Richard Pabich, Legislative Assistant to Harvey Milk, whether Milk was lobbying Mayor Moscone to appoint a homosexual to the supervisor's seat that Dan White had resigned. The answer was NO.

2. Supervisor Carol White, witness for the prosecution tried to emphasize White's hostility toward Milk. She cited the instance of White's opposition to the long tradition of closing Polk Street to traffic for Halloween celebration. The closing was recommended by the police Chief and supported by Milk. White gave a long diatribe about how gays had to be "contained." At that point the Defense Attorney asked Supervisor Silver: "Are you gay?" Again, the answer was NO.

For the evening, a jury was selected from the audience and deliberated before those not selected. They were primarily University people, although they also failed to include blacks, Asians, and, perhaps, gays, they were a more legally sophisticated body than that assembled in 1979 in San Francisco. Yet, as charged by the judge as to what constitutes voluntary manslaughter, second degree murder (male), and first degree murder (malice and deliberation), they faced the same dilemmas as did the San Francisco twelve. Some Emory juror comments:

"Eating twinkies shows bad taste, but surely not insanity."

"White had remarkably efficient aim for someone with diminished capacity."

"Is it possible for anyone to commit murder while sane?"

"What would make this a sane killing?"

As time ran out there was a hung jury, divided into almost even thirds, finding first degree murder, second degree murder, and voluntary manslaughter. After the triple verdict was given, there was discussion by all present.

One of the jurors, as a University person, found distasteful the defense attorney's harping on the prosecution psychiatrist at age 55 being "only" an associate professor. "Does he know nothing about the tenure system?"

Ed Stansell, Dean of Students, and a member of the Boards of Atlanta Business and Professional Guild and the Atlanta Campaign for Human Rights, noted during the trial the number of times that the judge overruled the prosecution's objections to testimony by defense witnesses that was opinion and conjecture. He also questioned the inspector's allowing Dan White to tell the police during the initial interrogation his story in his own words, without direct questioning of any kind.

Many still regard
White's shooting of Moscone and Milk as political murders - the jury bought Dan White's background and convicted George and Harvey. If the jury had stuck to the facts alone they would have had to decide on first degree murder.

Yet the "twinkie defense" was the product of the most liberal element of the California Supreme Court. George and Harvey would themselves have supported it in theory. One discussant expressed dismay that no nutritionist or dietician was used to testify on the "twinkie defense."

It was speculated that one of the reasons the prosecution had so little force was that they felt the case to be an open-and-shut law and order matter. The prosecution lost the case but won the advantage. There was an impact on California Law. In 1981 Proposition 8 was passed. It eliminated the "diminished capacity defense."

Dan White, based on the same facts, could not get away with a voluntary manslaughter conviction today.

MONDAY, OCTOBER 6, 1986; ATLANTA TOWN HALL ATLANTA CITY COUNCIL MEETING. On the 37-page long agenda was the upcoming vote by the full Council on ordinances by Councilmembers Richard Guthman and D. L. "Buddy" Fowlkes to remove sexual orientation as a prohibited basis of discrimination in the Bill of Rights of the Charter of the City of Atlanta. (The so-called "Gay Rights" ordinance had previously been passed by the Council March 3, 1986.)

This writer was told to arrive early, since the area open to public observers would be packed once discussion of the controversial issues got underway. At 1:00 P.M., however, there was only a small band of five or six hair-sprayed, lacquered suburbanite males and females with pinched looks, muttering among themselves: "I'm worried about my grandchildren. The media is infiltrated with homosexuals. This city is going to lose half a million dollars. Nancy, Rita, meet Joe. You guys can get in touch with me when the vote is over. We've got to make a presence. We've got to find a way to counter them by staying on the issue. There has to be a referendum!"

The total women and their dress-for-success male companions symbolically attempted to segregate themselves on the right side of the auditorium, but the demand for space forced a motley integrated democracy. As 2:00 P.M. ticked by, seats, aisles, window sills, railings burst to overflowing with junior leadership teenagers, college political science field-trippers, firemen protesting pay check shortages, waiters, busboys, chefs, restaurant owners and managers in full uniform, League of Women Voter types, and libertarian activists. Gays and lesbians expressed various styles, but mostly the conservative attire of their hate group opponents, distinguished primarily by pink triangles and "Forward Together" buttons. It was grand Mr. Smith-Goes-To-Washington Americana.

Council President Marvin Arrington acknowledged the presence of the dedicated firefighters, then invoked the Fire Code to clear the aisles of the overflowing humanity. Those cleared out were offered an adjacent room where the proceedings could be heard over a public address system.

Although, the issue was located on page 33 of the 37-page agenda, it surprisingly came up first.

The Council President, who votes only to break ties, had earlier received some lobbying by a nationally-known figure.

The State Senate
Atlanta, Georgia 30334
September 30, 1986

The Honorable Marvin Arrington
Atlanta City Council
68 Mitchell St., Suite 300
Atlanta, Georgia 30335

Dear Marvin:

I am writing to urge you to resist the call for repeal or removal of the "sexual orientation" phrase in Atlanta's anti-discrimination ordinance.

This language neither condones or promotes any lifestyle or sexual practice. It does, however, offer important protections to a persecuted minority in our community.

There is an ugly rising wave of homophobia in Atlanta and across the United States. I hope you will do all you can to insure that Atlanta's citizens stand firm against this prejudice, as we have against racism and sexism.

Sincerely,
Several Council Members were allowed to speak before the vote was taken.

Councilmember, Post 1: Debbie McCarty (white female): "This is a difficult issue for many people but I see it as part of this country's growing up. This country was founded on the basis of equality for all people. We are led by our churches to love one another. In my vote I am guided by the teachings of my church, the United Methodist Church." [At this point Council member McCarty quoted a passage on the human worth of homosexuals]. As a city we owe all of our citizens equal rights." Ms. McCarty's words were greeted with such sustained applause that President Arrington warned that observer response was not allowed and would not be permitted in the future.

Councilmember, Post 11: Jim Maddox (black male): "I have asked the City Attorney to provide us with a legal opinion: Is [the prohibition against discrimination because of sexual orientation] contrary to state law [i.e., the Georgia sodomy law]. The City Attorney provided me with a written opinion. There does not appear to be a conflict. The City ordinance does not authorize any act prohibited by State law. We are not voting for the act of sodomy. We are voting against discrimination by the City toward any Atlanta citizen in employment. I feel that the Council acted admirably in approving this ordinance in March. I oppose its repeal."

Councilmember Post 6, Mary Davis (white female): (Ms. Davis during her talk held a yellow Star of David badge. During the preceding Executive Committee debate and hearing on this issue held September 29, Ms. Davis had pinned both the Star of David and the pink triangle to her lapel, with electrical effect). "I want to make two points: (1) I want to urge my colleagues to vote NO to Mr. Guthman's proposals. We were originally told [in March] that we were absolutely legal and constitutional. The March ordinance follows the guidelines of the Supreme Court on legal equal protection. (2) There have been incidents of discrimination based upon sexual orientation. At least half a dozen of us have worked on complaints during the nine years I have been a Councilmember. We are dealing with the issue of status [in this ordinance]. We are not talking about sexual practice. To learn from history we have to review it. I have learned from members of my own family who survived Auschwitz. Gypsies, Jews, gays were discriminated against by the Nazis on the basis of status. Our own country seeks to provide justice for everybody. In the eloquent words of the invocation which opened this session, the minister reminded us that God loves every soul. This is a fundamental issue both for our country and our city. Justice for all!"

At-Large Councilmember Carolyn Long Banks (black female) also opposing repeal: "We have been bombarded by people who felt their rights had been violated, and by those who thought they were going to lose their rights. I want to address those who made threatening calls to our homes. I hope that we can come out of this with love."

The telephone call bombardment against Councilmembers who had supported the March "gay rights" ordinance was spearheaded by the Citizens for Public Awareness and other hate groups. This was part of a total strategy by the Citizens for Public Awareness, which on the weekend of September 8 had sent out 20,000 letters to solicit support for the repeal of the gay rights ordinance. The zip code used by this organization is outside the Atlanta city limits. In an effort to substantiate its claim that the
ordinance is nothing but the homosexual community's attempt to legitimize illicit sexual practices, the group included in its mailing certain of AID Atlanta's "Safe Sex" pamphlets.

Additionally, it was confirmed that part of the mailing was done with labels purchased from the Atlanta Chamber of Commerce. No screening of materials are done prior to selling the labels. Several calls have been made to the Chamber complaining about how insulting the material was.

Thereafter the Citizens for Public Awareness purchased two full page ads in the Atlanta Journal and Constitution at a cost exceeding $9,000. The group is headed by James Zauderer, who is also a member of the John Birch Society. At the September 29 City Council Executive Meeting held to hear public input on the proposed repeal, James Zauderer was denounced by his elder brother Douglas, who stated that he is gay. Douglas Zauderer proclaimed: "I am proud of who I am and what I have accomplished, on my own, in 35 years. I will not sit still and allow my brother and his organization to destroy everything I've worked so hard for. I am also here on behalf of all minorities who, like myself, dream of a country where each of us can strive to achieve his or her own goals without fear of bodily harm or discrimination.

"Jimmy's and my Jewish grandparents taught us love and tolerance. My grandfather always told us to try to leave the world a better place than it was when we came into it. And my grandmother was so kind and loved everyone so much. If they were alive today, I believe in my soul they would be heartbroken at what Jimmy is trying to do. I don't understand why my brother is so full of hate, but I know he is wrong to hate other people because they are gay. I want all of you to know that I am ashamed of him. I am so very ashamed."

Councilmember Post 7, Buddy Fowlkes (white male): [The March nondiscrimination ordinance] "has caused division in the community. It has nothing to do with civil rights. It adds a special interest clause to recognize a specialized orientation." [Note: since the ordinance simply prohibits discrimination based on sexual orientation, but identifies no orientation, this is false]. [Addressing defensively the comments of Carolyn Long Banks] "Richard Guthman and I have also received telephone calls - from the other side." [Fowlkes did not specify, however, whether he, his family, or children had been threatened.] "I stand by what I have done. I suggest you put this on the ballot. We'd have no problem in putting this on the ballot."

Buddy Fowlkes' performance was that of a redneck loser who remains unable to give up his homophobia and his ideology. Since he knew he had no credibility with his colleagues, all he could do was mouth arguments that were clearly contradicted by the language of the ordinance.

On the other hand the performance of his partner in the repeal attempt, Richard Guthman, was more complex. Guthman, a Jew, appeared shaken by what he had wrought, by the sleazy allies-in-hate that he had attracted. Guthman, a more clever politician than Fowlkes, comported himself as one who will have to continue working with his colleagues tomorrow. Unlike Fowlkes, Guthman did not "stand by my position," instead he attempted to offer clarifications as to how he got into this mess to begin with.

Councilmember Post 8, Richard Guthman (white male): "I want to read into the record a letter which I received from the City Attorney. The [March nondiscrimination ordinance] does not only apply to situations in which the City is the employer. It also forbids discrimination based on sexual orientation against applicants who seek to exhibit at the Civic Center. It prohibits discrimination based on sexual orientation against applicants for liquor licenses. Finally, it prohibits discrimination based on sexual orientation by taxi drivers against prospective passengers [i.e., a taxi driver may not refuse to pick up a passenger perceived to be homosexual]...

"No form of sexual orientation is singled out in the nondiscrimination ordinance. I feel sexual orientation, identifying [the gender of] your partners is a private matter and should not be codified.

"There is no official record of any complaint based on sexual orientation" [since the enactment of the March ordinance - there could be no official record before such discrimination was officially
prohibited. Mary Davis previously described several incidents handled informally prior to the ordinance, which made the ordinance necessary.

"I do not question the legality of the City Council in passing the nondiscrimination ordinance in March."

"I am aware of a long lineage of discrimination," [i.e., being a Jew?] I also recognize that the ordinance, because it was not publicized before initial passage [in March] generated disturbance. As in the case of any controversy there are many people who support you on an issue but with whom you do not have an affiliation" [i.e., Citizens for Public Awareness.]

"I hope we can disagree agreeably."

The vote was taken:
1 abstention by Ira Jackson, Post 10.
4 for repeal: Richard Guthman; Buddy Fowlkes; Hosea Williams, Post 5; Dozier Smith, Post 12.
12 against repeal and for the retention of the prohibition against discrimination based upon sexual orientation.

The reader will note that the Council members speaking were each identified by race and sex. It is interesting that the only two white males on the City Council were the initiators of an attempt to deny equal rights to gays and lesbians. Those who spoke to defend the equal rights of gays and lesbians, in this case, all came from groups who have known discrimination because of status.

After the vote there was a brief rally outside on the Town Hall steps. Activist Chris Hagin spoke: "We are proud today. We have beaten back a bunch of bigots. To those people from Smyrna [a Cobb County municipality outside the Atlanta city limits] who want a referendum: The people's representatives spoke today in a three-to-one margin. We in Atlanta are ready to meet a bunch of outside agitators. We won't be like Miami or Houston. As a city we owe Doug Zauderer a lot for standing up to his [biological] brother. Doug is our brother."

THURSDAY, OCTOBER 9, 1986;
8:00 P.M. UULGC PROGRAM AT
UUCA: AN EVENING WITH FERN
STANLEY, UUCA's NEW THIRD
MINISTER.

This candid evening of sharing focused on three major topics:
1. Disclosure of homosexuality to family members.
2. "Salvation."
3. Degrees of participation by gays and lesbians in various Unitarian-Universalist settings.

A highly confidential discussion led to the conclusion that the greatest tragedy of homophobia is the undermining of close and loving relationships. Self-disclosure by a gay or lesbian to a family member open to receive it stimulates a creative, vibrant, growing relationship.

One anecdote from Fern's sharing of her religious odyssey is too good not to be shared. In Fern's original, fundamentalist religious environment in Kentucky, "I was supposed to have had a conversion experience when I was ten - but I didn't. At my family's church they had altar calls. I answered the altar call. When I got to the altar, I expected to get the peace that passes understanding. Nothing happened - even though I was the first one up. I burst into tears. But they thought it was a sign. For sometime afterward when I was out with my mother, we'd be accosted by people in the street saying how wonderful it was that I had been chosen. In those days that followed, I had no one to talk to. I was passing for saved."

Joe Chancey: "Is that like passing for straight?"

3. In the first Unitarian congregation in which Fern was active, the Houston First Church, there was a large lesbian/gay group, the Lambda Club. They were always a big part of everything that happened in the congregation.

At the Austin, Texas Church (Fern was returning to college at the University of Texas to finish her undergraduate degree prior to beginning ministerial studies) there was no group. Lesbians and gays might not feel comfortable in that congregation. It was an issue being ignored.

At Harvard Divinity School, the gay/lesbian UU ministerial student group was central, reaching out and tapping the talents of straights. Fern was asked if she was a good parliamentarian, then tapped to help organize parties for lesbians, gays, and their friends.

At Los Angeles, where Fern did her internship there was no group as such, but the congregation was clearly
open to lesbian/gay members. Much literature was available. Individual gays and lesbians were important components of corporate church life.

Fern's calling is to the Urban Ministry. She finds it curious that while individual UUA members are socially active, UUA institutionally is not.

FRIDAY, OCTOBER 10, 1986: "NO ON 64" - COCKTAIL PARTY - BENEFIT HOSTED BY DAN OSBORNE AND DAVID DUPREE IN DAVID'S HOWELL HOUSE PENTHOUSE.

The guest speaker was Dr. Robert Eichberg, PhD, creator and facilitator of the Experience Weekend. The previous evening Rob facilitated a seminar at the Performance Gallery in Atlanta: "Being Powerful in the Face of AIDS."

Proposition 64 was put on the ballot for the California November elections by followers of Lyndon LaRouche. If passed it would legalize discrimination and quarantine suspected AIDS carriers and victims. The LaRouche extremists are trying to create an atmosphere of fear, misunderstanding, inadequate health care and panic.

Robert Eichberg: Thank you for coming. I have a political agenda. I came here two months ago, then went to Washington, D.C. with Jean O'Leary to raise consciousness and money. Our needs are $3,500,000.

We are fortunate in the press that Lyndon LaRouche has been getting for the last two weeks. But LaRouche's people managed to get [by whatever means] 709,000 signatures when they only needed 344,000 to get the initiative on the ballot for the November 4 elections.

Several of us on the No on 64 Committee were involved in establishing MECLA to oppose Proposition 6 (the 1970's effort to deny homosexual employment as teachers). For that campaign we had six full months. However Proposition 64 qualified at the last moment, giving us only 4 months to create and deploy the campaign to oppose it.

The initiative looks like one thing and is another. It looks as though it is calling for all resources to be used to end AIDS. In fact, it requires mandatory testing for anyone in a high risk group - all food handlers, etc. It has a quarantine option. The initiative would end up creating witch hunts. It would push people underground.

Most AIDS research being done now is done with volunteers. This would stop. The initiative is opposed by every politician in California. It is opposed by both Senator Cranston and by his Republican opponent. It is opposed by the president of the state medical association; also by the president of the nurses association. Every newspaper has come out against it.

But that doesn't mean the fight is over. We have to fight fear, the public's fear of AIDS, of catching it. Just because LaRouche is crazy doesn't mean he can't win: 52% of California voters don't know who LaRouche is! In the most recent poll (by voice): 16% are supporting the initiative 1% are opposed to LaRouche

35% are opposed to the initiative 48% are UNDECIDED!

In the one written poll where people in private can write without answering by voice, we are three quarters of one percent behind!

Los Angeles gives more than any other community in the country. We have raised $1,500,000 there. In order to make the public aware, we have to put spots on radio and TV. To do this we need another $1,500,000 in two weeks.

We need to get the word out in order to get more than 52% of the vote OR LaRouche initiatives will pop up in every state where he feels he can win.

LaRouche has named as his enemies Patty Duke, Liz Taylor, etc. At the next "No on 64" fundraising dinner in California Senator Cranston, Democrat, will be there with Senator Pete Wilson, Republican. This is a bipartisan issue. It's the biggest thing to come along in this area. If we lose, the message that will be sent out is that oppression is the answer.

In the days of Proposition 6, we were losing up until the last month - until Governor Ronald Reagan publicly came out against it. Then the public turned around. The political climate with the current Governor Dukmejian is very different. Mayor Bradley of LA asked Dukmejian to come out against 64 so that it wouldn't be a campaign issue when Bradley runs against Dukmejian for Governor. Dukmejian came out against 64 only belatedly and weakly; he has done nothing to build
support for the opposition. Dukmejian is also a homophobe, and has vetoed 3 bills of concern to gays, PWA’s, etc.

This is a much bigger fear for people than fear of homosexual teachers (Prop. 6). People fear AIDS. They want to put AIDS at arm’s length. LaRouche is sending flyers to 3,000,000 California homes to feed that fear.

Dave Osborn: We in Atlanta also have experienced how swiftly antigay legislation can build support.

Robert Eichberg: One thing has happened positively. The LaRouche Amendment, with its blatant misrepresentation, has caused the newspapers to print more factual information (i.e., that AIDS is not casually transmitted) in the last few months than in the last several years.

Another: clear political coalitions are forming. The Cancer Society, the Heart Society, corporations have spoken out against Prop. 64.

On November 6 – 2 days after the election, the Steering Committee of No on 64 will hold a post-mortem. Then, four weeks later, presuming a victory, there will be a meeting on how to distribute the assets. What we learn from this campaign we will take elsewhere – where we are needed.

That elsewhere would be close to home became obvious from audience comments: On the Fourth of July the wife of the president of the Southern Medical Association was overheard to remark that the U. S. Supreme Court Hardwick decision was “wonderful,” because it would allow the taking of measures such as those advocated by Proposition 64. There are many local enemies in high places.

WEDNESDAY, OCTOBER 15, 1986; 7:30 P.M. AMERICAN CIVIL LIBERTIES UNION LESBIAN/GAY RIGHT CHAPTER PROGRAM: PROTECTING YOUR CIVIL RIGHTS AS THEY CRANK UP FOR A REFERENDUM.

Maury Weill, Chapter President, chaired a panel of three speakers: 1. Lee Harrington, former president of the Gay Political Caucus in Houston, very active politically in Houston, in the bond referendum, in Kathy Whitmire’s campaign for mayor, in the unsuccessful referendum fight to keep "gay rights" on the book; newly moved to Atlanta. 2. John Franklin, Aide to Atlanta City Councilmember Mary Davis. 3. Alexander Wallace, Executive Secretary of the Atlanta Metro Council.

As an expression of the concerns of Mayor Andrew Young, Alfredo Duarte was present as an observer for the Mayor’s office.

Maury Weill: "This has been an exciting, busy year for the chapter – a year of defeats, but also of victories. The Task Force on recruiting openly gay and lesbian police officers is meeting and going forward. We have pulled together a Legislative Committee consisting of Greg Bates, Jack Gover and Mike Feinstein, to track relevant legislation throughout the state. The Privacy Coalition organized in the wake of the U. S. Supreme Court Hardwick decision realizes now that going to the State General Assembly will be a long-term, not a short-term project.

"What led to this meeting? In March 1986 the Atlanta City Council added sexual orientation to the list of prohibited bases for discrimination in the city code and the city charter. Sexual orientation discrimination was forbidden in the following instances: (a) conditions of employment for city employees; (b) acceptance of passengers by taxi drivers, (c) refusal to provide service at locations licensed to serve liquor. Since then a group called Citizens for Public Awareness came forward to seek repeal of this extension of civil rights. There are many groups across the country called Citizens for Public Awareness. There is evidence that they are connected. They have vast financial resources behind them, and they use their financial resources to push back the civil rights clock by placing sexual orientation nondiscrimination laws before the voting public for rejection after they have been approved by legislators. For the Citizens For Public Awareness, their backers and allies, the recently concluded Atlanta City Council battle was only a momentary defeat in the war against gays and lesbians. The next step is referendum.

Lee Harrington: "This is deja vu! It is amazing! As I read the newspaper, I see how similar things are to Houston, although the electorate here is different.

"Before I continue: Is there anybody here from the opposition? In Houston, that
was a difficulty. There was usually a plant. We found out things in the newspaper, before they could be disseminated in the gay community.

"The electorate in Houston was different. Houston did not have a booming economy." [i.e., like Atlanta. In declining economies, forces for hatred attract people more successfully.]

"The result of the referendum has given Houston a poor national image: a world-class city gone sour. The national media continues to contact, quote, and feature Louie Welch advocating queer bashing. Houston now has a national queerbashing image.

"It is discouraging in Houston. And I don't see the end in sight there. The result of the referendum has been a negative draw on the city's spirit.

"I cannot emphasize the word devastating enough. In Houston there were only 44,000 yes votes versus over 240,000 votes favoring discrimination against gays and lesbians. 82% of the voters were against us! Only 18% of the people voted for equal rights for gays and lesbians.

"Mayor Kathy Whitmire, very favorable to gay rights, is now unable to do anything. The media thought we had more power than we did. But we didn't use the power that we had. As a result, in Houston, gays have now pulled the doors tight, have shut themselves in. They are going with that dynamic that exists everywhere - even in San Francisco - that tells you deep down it's really not OK to be homosexual.

"I don't want to emphasize the negative, but I can't tell you about Houston unless I do. What were the mistakes in Houston?

(1) "Failure to preempt the issue by the gay community, to act forcefully early, to seek allies early, rather than wait around and react to the Citizens for Public Awareness. The group had the same name in Houston as in Atlanta.

"Failure to seek out allies early. All but one of the black leadership in Houston did come out for us - eventually. But it didn’t help. Although blacks were for us, their turnout was low. Hispanics voted against gays but not in such high percentages as whites. Racial minorities won’t be there for us if we don’t get to them early.

"[With Citizens for Public Awareness tapping fundamentalist religious beliefs] We need to go to Atlanta’s black ministers [many of whom are also fundamentalist] and seek an alliance first. Get into all that emotion. Relate to them on the commonality of experience of discrimination, which overrides the fine points of theological hairsplitting. The state of Washington provides a shining example where the gay community went first to the black community to seek their help in successfully opposing the referendum effort.

(2) "Failure of top city hall leadership to take a leadership role early. It’s good to see a representative of the Atlanta Mayor’s office here now. In Houston the City Hall leadership came, but it came too late. Mayor Whitmire toward the end was holding $1,000 a plate prayer breakfasts, but it was too late.

(3) "Major Failure in fund raising. You must realize how much money it will take. This is like a mayoral race as far as fund raising is concerned. A mayoral race in a major city costs $1,000,000. It’s that serious. It costs that much for the good public relations firm you will need. [The Citizens for Public Awareness have at least that much money going for them.]

(4) "Failure to galvanize gay leadership. In every city there is infighting among gay leadership. You must have a spirit of cooperation. Also power cannot be diffused to sincere, well-meaning people who don’t have the expertise. Try to find the one or two people who are respected by everyone, who are clear-thinking, who are not discouraged.

(5) "Failure to convince the gay community itself that the ordinance is needed. Every city has its Uncle Toms - or Aunt Marys. Apart from them, the apathetic must be roused. The troops must be galvanized. On voting day too many gays stayed in the bars or at their private social gatherings.

(6) "Failure to put the press on the defensive. The press in Houston was privately for us but publicly felt that the ordinance was not really needed. Cultivate the press. Tom Tepeen wrote a great column in the Atlanta Constitution the Saturday before the City Council vote. When I met him recently I thanked him."

John Franklin. "After approval of the sexual orientation nondiscrimination ordinance in March, The Citizens for Public Awareness came forward and said the ordi-
nance needed to go before the public for a vote. Under City Law, in order for this to happen, the *Citizens* would have had to get signatures petitioning for this from 35% of the registered voters within 60 days of passage of the vote. Those 60 days have long since passed.

"However, whenever a city code is in conflict with state law, state law prevails. The Home Rule Powers in Georgia State Law says that in cities of over 100,000 people, 15% of registered voters must sign a petition in order to place an initiative on a ballot. State law contains no time constraints for gathering these signatures.

"In Atlanta there are about 199,000 registered voters. Thus, 29,850 registered voters (15%) would have to sign a petition for referendum. Such sign-up efforts have been incredibly inept in the past. That will work in our favor. They will probably have to get 60,000 signatures, since half will probably be struck as invalid. (Again, they don't have a deadline to get them).

"Once the petition is presented to the City, the Clerk of Council has 50 days to go through the list and determine which signatures belong to valid registered voters. If the minimum number of signatures are certified, the Clerk presents the petition to the City Council, which must then set an election date not less than 30 and not more than 60 days from the Council Meeting.

"There is no legal restriction on outside (non Atlanta) organizers gathering such signatures, but the signatures gathered must be those of valid Atlanta registered voters."

**Observation:** "The same process could be used to petition for the recall of Councilmembers Guthman and Fowlkes."

**Counter Observation:** "It is probably better to focus energies on education than on going after a council member. Hate groups can retaliate by organizing recall movements against Councilmembers who have supported us."

**Alexander Wallace:** "The City Council fight is over. The *Citizens for Public Awareness* have now gone to the streets, and we have to get organized. With regard to the Houston campaign, we're not so sophisticated here in Atlanta. But there are also negatives in the Atlanta situation:

"Most of the people sitting in this room did it." [helped in the City Council rejection of the "gay rights" repeal effort.] "Plus the other half of the gay community leadership at another meeting tonight.

"Bad things included the failure to check things out. Only one straight person was among the four speakers who stood up to confront the Executive Committee of the City Council. We were to have arranged for/requested more straights to stand up for gay rights. It didn't happen.

"On the positive side, we finally caught the fire. People who hadn't worked together for years did so. We turned out the numbers: we showed the City Council.

"On the negative side, we don't have the financial ability to fight the referendum. We haven't yet raised $500,000 for AID Atlanta. We don't use the press effectively. We don't use our political muscle with the City Council. We don't pay attention to the State legislature.

"On the positive side, when the 25 members of the Metro Council get together for something important, they usually act unanimously. The Metro Council tomorrow will meet to discuss getting up a Gay United Fund that everyone can identify with.

"The Metro Council has formed a Media Committee. It is charged not just to react (for example to the published homophobia of Durwood McAl­lister in the *Atlanta Constitution* and of Dick Williams in the *Atlanta Journal*.) In addition we are charged to make a concerted move to put the media on the spot to push forward positive stories. An example is the article in today's *Journal-Constitution* on parents' acceptance of their gay children, spotlighting the *Parents and Friends of Lesbians and Gays* organization. It was well written and positive.

**Nick Danna:** "Were parents in Houston used? Parents, brothers, families of gays need to be used. They can be our most effective weapon, especially among family-oriented Southerners. These are your brothers and sisters. You are voting against your flesh and blood."

**Observation:** "Continuing on the media issue, questions have been raised on why none of the articles on the *Citizens for Public Awareness* and
their allies in antigay political activities have focused on the funding being provided by the John Birch Society, by the White Citizens Party, and by John LaRouche's organization. We have information that reporters for the Journal and Constitution have in fact uncovered these funding connections, but that the data have been censored from their written reports by their supervising editors. This is an issue to confront the media with."

Jack Cover (responding to discussion on pressuring businesses which take money from the gay community, but give nothing back to gay causes): "Conversely, it behooves us to support the businesses that support the community. For example, the Pharr Library took out a full page ad on the issue before the City Council."

Alfredo Duarte: "In the Mayor's Office, the calls we receive on the sexual orientation clause are mostly favorable. What constituency pushed Guthman and Fowlkes to move for repeal?"

John Franklin: "Fowlkes primarily followed Guthman. Guthman was pressured by Buckhead business people and by those outside the city of Atlanta, he was not responding to the concerns of a significant number of voters in his district."

Alexander Wallace: "We have to put Guthman and Fowlkes on the spot. Ask them if they are accepting LaRouche money. "We need to write and thank every Councilmember who supported us. We have to pay back our political debts. "We also have to start calling in our political debts. Many of us have been long-time civil rights activists for others. It's time those others began returning the favor. Those who have enjoyed election to public office because of our efforts - It's time they began returning the favor."

Lee Harrington: "The living civil rights figure most associated with Atlanta across the nation is Coretta Scott King. I was at the last Democratic National Convention. I know that she was on a three-hour conference call to try to keep the sexual orientation nondiscrimination plank in the Democratic Party platform. Her recent participation in the Annual Awards Dinner of the Human Rights Campaign Fund must have been very difficult for her, considering the religious objection to homosexuality held by so many of her associates in the black clergy. She should be thanked, and she may be encouraged to speak out more. "...I don't think there can be a disaster in this country bigger than Houston. Conversely, the fallout throughout the South and the United States from our successfully beating down the attempt to disempower us in Atlanta will be phenomenal."

NEWSLETTER SUBSCRIPTIONS

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

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

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Thank you.
PROJECTED UULGC ACTIVITIES

THURSDAY - SATURDAY, OCTOBER 2, 3, 4, 1986; 8:00 PM.

EXECUTION OF JUSTICE

Theater Emory in conjunction with the School of Law will present a staged reading adapted from EXECUTION OF JUSTICE by Emily Mann. This play is based on one of the most controversial trials in recent judicial history.

WHERE:
Gambrell Hall
School of Law – Emory University
1722 North Decatur Road at Clifton Road
The Elbert Parr Tuttle Courtroom (on the first floor near the N. Decatur entrance).

PARKING:
Free parking is available from 5 PM on at Fishburne parking deck - 200 yards from the Clifton Road/Fishburne Drive intersection on your left. The Clifton Road/Fishburne Drive intersection is located directly across Clifton Road from the Gambrell School of Law.

TICKETS:
General Admission - $1.00
Tickets go on sale Monday, September 16 - Box Office No. 727-6187

PLAY:  
On the morning of November 27, 1978, Supervisor Dan White shot Mayor George Moscone and Supervisor Harvey Milk in San Francisco City Hall. Milk was the nation’s first openly gay city official. He had been in office for eleven months. On May 1, 1979, Dan White went on trial for first degree murder. The Defense did not dispute that he had killed the two men.

Theater Emory’s version will concentrate on the transcript of the court record of the trial. The judge will be read by a member of the Law faculty. The jury, twelve members of the audience, will be asked to consider publicly their verdict on the basis of the evidence they have heard.

PLAYWRIGHT:
Emily Mann received a B.A. from Harvard University and an MFA from the University of Minnesota. ANNULA, AN AUTOBIOGRAPHY, as her first play is now called, premiered at the Guthrie Theater’s Guthrie 2 in 1977 and was also produced at Chicago’s Goodman Theater as well as at The Repertory Theater of St. Louis. It was published in TCG’s Plays in Process series. Her second play STILL LIFE premiered at the Goodman Studio Theater in 1980 and was produced at American Place Theatre in New York where it won Obies for playwrighting, direction and all three of its performers as well as for best production.

EXECUTION OF JUSTICE, her third play, was commissioned by San Francisco’s Eureka Theatre in 1982 and developed over the next 18 months in collaboration with dramaturg Oskar Eustis and artistic director Anthony Taccone. It was a co-winner of Actors Theatre of Louisville’s 1983 Great American Play Festival and has also been staged by Center Stage in Baltimore, Arena Stage in Washington, The Empty Space in Seattle, and by Eureka in association with Berkeley Repertory Theatre, The Alley Theatre in Houston and The Guthrie Theater in Minneapolis.

DIRECTOR:
Geoffrey Reeves is artistic director of Theater Emory: last season he directed Middleton & Rowley’s THE CHANGLING and Brecht’s ST. JOAN OF THE STOCKYARDS. He was born in London, educated at St. Catharine’s College, Cambridge and Bristol University. He has taught drama at three English universities and at Stanford. For six years he worked as associate director to Peter Brook, on whom he is writing a book for Cambridge University Press. He was the artistic director of two English regional theaters, in Exeter and Nottingham. He has directed several productions for the National Theatre, Royal Shakespeare Theatre and Royal Court Theatre in London, as well as for state theaters in Europe, Israel and Japan.
For further information call either the Box Office at 727-6187 or the Theater Emory Business Office at 727-0524.

THURSDAY, OCTOBER 9, 1986, 8:00 PM. UULGC PROGRAM AT UUCA. AN EVENING WITH FERN STANLEY - UUCA's new third minister. We've left the specific topic up to Fern. A question and answer period will follow where we can ask Fern to address issues of concern to ourselves, UULGC, Fern's experience with the response by other UU congregations and fellowships to gay and lesbian concerns, etc. At this meeting, the new UULGC Coordinator will be elected. It is essential that as many as possible attend, not only to meet Fern, but to exercise a voice in the future of this group.

THURSDAY, OCTOBER 23, 1986, 8:00 PM UULGC PROGRAM AT UUCA. AN EVENING WITH SUSAN MILNOR. A UUCA member and candidate for the degree of Master of Divinity at Harvard University, Susan is currently serving a ministerial internship at the Northwestern UU Congregation in Atlanta. At the historic Give AID panel held at UUCA in December of 1985, Susan, then a staff member at UUA Boston headquarters, presented the developing denominational witness and outreach to the AIDS crisis. Those who have enjoyed the UUCA Sunday services and programs written, co-written, co-ordinated, arranged, and presented by Susan can anticipate what a treat the evening will be.

PROGRAMS FOR NOVEMBER AND DECEMBER will include an evening with Richard Swanson, the eloquent Administrator of the Atlanta Gay Center, a combination social and screening of AS IS, and the annual Christmas party.

ACTIVITIES NOT PREVIOUSLY REPORTED

THEME: "[D]eprovving individuals of the right to choose for themselves how to conduct their intimate relationships poses a far greater threat to the values most deeply rooted in our Nation's history than tolerance of non-conformity could ever do."

SPEAKERS: Attorney Donnel S. Mixon, Legal Committee, ABPG; John Lewis, Atlanta City Councilmember, Candidate for U.S.Congressman from the Georgia Fifth District; Michael Hardwick, Plaintiff, Bowers v. Hardwick, U.S.Supreme Court; Kathy Wilde, ACLU of Georgia and Plaintiff's Counsel, Bowers v. Hardwick, U. S. Supreme Court; Attorney Abby Rubenfeld, Lambda Legal Defense and Education Fund, Inc.; Dr. Bill Johnson, Minister, United Church of Christ, New York City.

Introduction by Don Mixon: This is an emotional moment. The emotion goes back to that terrible day, June 30, when I got a telephone call with the news of the 5-4 Supreme Court decision. I felt angry, betrayed, cheated. Finally, I felt complete despair. All of you have felt these feelings since. Thank you for having the guts to walk through this door tonight, to be counted. We will continue until we win, because we are right.

I have a chance to introduce a hero. A man who was with Martin Luther King, Jr., in Alabama; who helped to pass the gay rights ordinance in Atlanta. A good man who is for us, who is with us - John Lewis, our next Congressman from the Fifth District of the State of Georgia.

John Lewis: Many of you in this room made the impossible possible on Tuesday (September 2, 1986, when John Lewis won the runoff election against Julian Bond). The struggle continues - it is ongoing - to stop discrimination based on sex, race, religion, sexual orientation. My life during the past 27 years has been to oppose discrimination in any form. As a city councilman I have opposed sexual orientation discrimination. As a member of Congress, I will stand up on the floor of Congress to oppose discrimination based on sexual orientation. I am here because all of us - straight and gay - can work together to make Atlanta the city of the 21st century. We are all members of the human family.

DON MIXON: I am happy to introduce another surprise. Dr. Bill Johnson of the United Church of Christ in 1972 was the first openly gay ordained minister in the world. He has
something to say about the rightness of what we are doing.

Dr. Bill Johnson: You are so beautiful. I want to be here today to join you in thanking Michael Hardwick. Thank God for you.

The Supreme Court Decision is the true perversion - a stench rising in the nostrils of freedom-loving people. There is strong, widespread support within the religious community for repeal of sodomy laws. I supported an amicus brief from religious groups which the Court had to ignore in reaching its decision. In December there will be a national meeting of religious groups to take further action on this issue.

Know that our love is stronger than the ignorance, fear, and temporal power of those who oppose us, be they false prophets or Supreme Court justices.

Michael Hardwick: For some reason, I am in this position. But it could have been any one of you. (In speaking around the country Hardwick is finding support from persons of good will). One woman about age 60, said to me, 'I don't really know what homosexuality is. But I stood before the ovens in Germany, and I can understand your position. You face what can happen to any minority'.

The ripple is turning into a flood. You can add to the momentum.

(During the predinner reception, Dr. Edward Nix chided Michael for the faulty psychology in the statement attributed to him in an interview article printed in the Atlanta Constitution. The statement implied that Michael felt he would not be homosexual today if his father had hugged him when he was a child.

Michael said the original article was 4,000 words long, produced by a Washington Post reporter who spent a total of 16 hours with him. The shortened, edited versions of the original have tended to improperly highlight out of context the prejudices of whoever has been doing the editing).

Don Mixon: For years preceding the Hardwick case, the Lambda Legal Defense and Education Fund took up the task of coordinating efforts to oppose the Georgia sodomy law. This oldest national gay rights organization spent its money to repeal a law that threatens you. Representing LLDEF is Abby Rubenfeld.

Abby Rubenfeld: (Referring to her height) Bishop Tutu also uses a step stool, when he speaks, so I'm no longer embarrassed to ask for one.

I want to share with you my experience on that fateful day in June when I called
Washington to get the decision. It was a devas-tating defeat.

It's good to see you all together. It was devastating. But you're still gathering together to work. You're going forth from the devastation.

Georgia has the worst sodomy law, with a 20 year prison sentence. But the laws cover the country. Penalties include fines ranging from $50. to $50,000. All the M states - Massachusetts, Mississippi, Missouri, etc., have sodomy laws. The laws are used rarely. But they are used as a control mechanism all the time, against all of us. (Example:)

My very first case as a lawyer was a lesbian custody case in Cleveland, Tennessee. I was young, eager, intelligent, and I presented a good case. However, all the other lawyer had to do was get up and say, "But, your honor, this mother is a lesbian!" And he won the case.

We need to establish what the Supreme Court is NOT: It is not a reversal of anything we had. We haven't really lost anything. It is not the end to the gay rights struggle.

Well, what does this decision mean? Three things: (1) It is a warning of just how fragile our civil rights are. The Hardwick decision was a political decision, made in the context of the Reagan administration, which has given concerted effort to curtail or obliter-ate all civil rights advances. One week prior to Hardwick, the Reagan Justice Depart-ment approved employment discrimination against Persons with AIDS. The effort continues to obliterate the affirmative action Executive Order 11246. (2) It shows just how political our courts are. Judges vote based on politics, on what they perceive to be majoritarian beliefs concerning gays and lesbians. The justices need to be educated about gays and lesbians. The majority public to whom they listen needs to be educated about homosexuality. (3) The Decision makes a statement to us about our powerlessness as a community. The bottom line is that we don't have political power. Byron White, who wrote the Hardwick decision would have loved to write the abortion decision but he didn't have the votes for that.

But the editorial response has (almost) uniformly been that the U. S. Supreme Court Hardwick decision is outrageous. The deciding voter, Justice Powell has the power to re-

consider, if there is a request. Powell has hopefully read these editorials.

Powell may not have wanted to take the heat that Justice Blackmun did when he wrote the majority opinion in Rowe v. Wade, up-holding a woman's right to abortion. Blackmun had attacks even on his home.

We must develop a national political strategy and funnel our energy into it. We must politicize our movement on every level. We must evaluate our lives and decide how far out of the closet we can step.

Don't underestimate the political support against us in the country. Those who think the Hardwick decision was wrong don't necessarily think gay rights are right. We must educate them to do so.

The last blatantly ridiculous Supreme Court decision was Plessy v. Ferguson (separate but equal). It took 70 years to overturn that. Plessy v. Ferguson did not end the civil rights movement for blacks. Bowers v. Hardwick will not end the civil rights movement for gays and lesbians. But we must be ready for the long haul.

Question: What will be the effect of William Rhenquist's being confirmed by the Senate as Chief Justice?

Comment: He hasn't been approved yet. Burger was no great friend.

Abby Rubenfeld: I am much more pessimistic than Kathy. I want to go with the comment: He hasn't been approved yet. Rhenquist should not be approved. He is much smarter, much more vigorous than Burger. Rhenquist will use the full power of the Chief Justice's office against the Civil Rights of all Ameri-cans. Send letters to your senators. Call their offices. This is urgent!

AFTERWORD: When you are contacted to sup-port the reelection campaigns of U. S. Senators Mack Mattingly and Sam Nunn of Georgia, remember that both of them voted to confirm Rhenquist.
I am very happy and proud to be here. I'm also a little scared. There's this little voice that echoes through my head every so often saying: What on earth have you gotten yourself into?

But then I look around at these wonderful people who are AID Atlanta's staff, dedicated Board of Directors, and at several hundred beautiful volunteers. They - you - all of you, truly personify what that flower on your tables represents - love. I see all of you loving and caring people and I know what I've gotten myself into - and the fear, at least to some degree, subsides. So, I truly am happy to be here and I am proud that the Board of Directors has entrusted the duties of President to me for the coming year.

I suppose those fleeting moments of fear creep in as a result of what I have seen occurring at AID Atlanta during my association with the agency. I came to AID Atlanta as a visitor in the Fall of 1984. I had been feeling this nagging inclination for several months that I should be doing something. I had known the names of a couple of people who had died from AIDS - but the disease was still remote - or so I thought. But standing at the foot of a hospital bed on July 4 and watching a friend take his last breath and die with PCP carries with it a powerful motivating influence. Yet it still took the diagnosis of another very dear friend three months later to force my inclination to do something into action.

When I actually came on the Board the following January, I made the twelfth member. Ken South had been hired the previous September to work only part-time - so he thought - as Executive Director. Jody Wood, Director of Patient Services, had been hired in November; Glen McGayhee was part-time staff, part-time client. We had about 25 people on our caseload, and an annual budget of $60,000 - two thirds of it a Fulton County Grant.

I'm both glad and sad to report to you that for the coming year we have over 300 active volunteers, including a Board of Directors numbering 22, 15 paid staff, and with a need for more - and budgetary needs of 1.2 million dollars. I said needs - I'm not saying that we have that much money - I'm saying we need that much to do our job.

And, while I'm certainly glad that we are blessed for the moment with the resources to serve them, I'm sad to report that we are now providing services to meet the needs of over 200 persons with AIDS. Unfortunately, that, by no means, represents a peak in our workload either. We still estimate that over 5,000 people in Georgia will have AIDS by the time 1990 dawns - barely three years from now. Perhaps my fear is a fear that we will not be able to serve the needs of our exploding caseload.

The happiest duty I could perform during my term of office would be to preside over the dismantling of AID Atlanta and the dissolution of its Board of Directors. Unfortunately, I realize that that will not happen. Despite the promise of AZT, there will not be a cure for AIDS found this year. There will not be a vaccine found for AIDS this coming year, and the PWA's we serve will not suddenly disappear. Many of them will disappear from our lives, but it will not be because AIDS has disappeared.

It is the disappearance of those PWA's - those human beings - that creates within me feelings that displace the fear with a gut level anger so strong that it frightens me at times. I am not usually a person who experiences deep or prolonged anger. And yet, I suppose that it is some of the power contained in that anger that gives me the determination to do what I can in fighting this epidemic.

The objects of my anger are several: Three weeks ago I was preparing to conduct the funeral of a friend who had died of AIDS. I picked up the morning paper only to be confronted with an article alleging sabotage, infighting, and politics as hampering the productive results in the area of AIDS research. And apparently, if one is to believe the media, the allegations are fairly well borne out. I inwardly exploded! My friends are dying and people are fighting each others efforts to find a cure. This is certainly not a new issue either. The name of the virus was changed, as best as I can tell, because neither side could agree on who discovered it! I fail to see the significance in a name or a discoverer in comparison to the value of the human lives that might be saved if the energy put into fighting were put into effort toward finding a cure and a vaccine.
I've experienced anger at segments of - for lack of a better term - the corporate church also. I don't understand people or organizations, even the church, who say that AIDS is the result of the wrath of God. My religious training doesn't provide any support for such a position. As I heard a minister state recently at an AIDS funeral: How could anyone rationally attribute to God something that, if a human being had done, we would put that person in jail. One of my own parish priests somewhat rocked the congregation a few Sundays ago with his own theory: Perhaps the recent drought to which we have been subjected was the result of God's anger at those who accused him of inflicting AIDS on creation. I can't really subscribe to that notion of the God I worship, either, but it is an interesting twist of thought.

Anger has also welled up in me at Government agencies that can't get past their own prejudices and moral judgments to accept the fact that we are fighting a virus-induced disease. Funds and services get side-tracked because someone doesn't "approve" of the people we are trying to serve. Education and prevention measures are stymied because someone is offended by a descriptive phrase or an illustration. No matter that the intent is to communicate information at a level that can be understood - and maybe save a life. Well, I'm offended too. But it is the senseless death of human beings that I don't approve of and that offends me! I defy anyone to show me a word or an illustration that has the power to offend more than unnecessary loss of a human life. How can we ever approve of death - especially when caused by a disease.

Our own human community has created some of my anger, too. Those in the non-gay population who lull themselves into a rather self-righteous sense of security by saying that AIDS is their problem, not mine. I'm not gay. It doesn't affect me. That attitude is fine until one must explain to thousands of heterosexual men, women, and children all over the world why they are dying from a "gay" disease.

Then there are those in the gay community who quite smugly proclaim that they won't get AIDS - they don't go to those bars - they don't do those things - they know everyone with whom they have sex and they certainly don't associate with the type who would have or give AIDS. I suppose these are the folks who cause me the most pain - sitting naively in the midst of this crisis apparently believing that this deadly little virus knows who you are, where you hang out and with whom, and will not bother you if you're in the proper place with the proper people.

I guess I'm painting the picture of a very angry person, and you could say that's somewhat true. Sometimes it's hard to feel otherwise: four people I know have died in the last nine days, three of them last weekend. But please understand, that I firmly believe that while anger can be a destructive force, anger also has a productive side to it. Controlled, directed, guided anger can produce a compassionate response that forces action. It is that compassionate anger that I hope will always be my motivation - not the anger of bitterness and despair.

And so our tasks go on - and with them our need for support from each of you: emotional support for the good and the bad days - physical support from your hugs and the strength of your numbers (especially when we have to move the office again!) - and your financial support so that we can continue to exist and accomplish the tasks we have that are so vital to those we serve. Your presence here tonight is evidence of your support for us and what we do.

I want to make two challenges to each of you this evening: The first is a challenge of compassionate anger: Anger at Governments when they do not serve the needs of all people without bias: Anger at research and health agencies that do not rise above politics and ego to find a cure for disease - all disease - not just AIDS: Anger at church institutions that give only lip service and mindless rhetoric to the love and compassion they proclaim: and anger at ourselves when we fail to do everything in our power to end this epidemic. I challenge you to anger that fosters action.

My second challenge is to love. For I truly believe that what may overcome you as compassionate anger will evolve into action prompted by love - my ultimate challenge to each of you, and to me, is love.

Before I close, I want to do something with you to illustrate a simple point - not to embarrass - to illustrate. It ties in with the potential power of anger of which I spoke. I'd
like for all of you to stand up for a moment. Please be honest in your response. Those of you who are not registered to vote, please be seated. Those of you who are registered but did not vote in the last election, please sit down. The rest of you may be seated now. What you have just seen is power. And, with all due respect to some of our guests - that is the power that politicians understand. They understand that form of power even more when you write to them to express your concerns: when you write to ask why - why there hasn’t been more money devoted to AIDS Research, to education and prevention, to providing social services to people with AIDS - and they understand also when you close your letter with the comment that you are a registered voter, and you vote. Let my challenge to compassionate anger and action motivate you to exercise your power.

We are all bound together by a lofty and loving purpose. I am glad to be bound to you, and I am glad to be a part of this organization.

Thank you.

The keynote speaker was Jim Geary. Jim Geary, a man of vision, has made a difference. His rise to the position of Executive Director of Shanti Project took years of experience and preparation. Jim left the University of Maryland in 1972 as a psychology major, working at an Annapolis, Maryland, hospital as a nurses aide during his last year of school. After graduation he worked as a recreational therapy leader at the Hospital for Sick Children in Washington, D.C., with children who had leukemia. In 1974, Jim came to San Francisco and worked on the oncology floor at Marshall Hale Memorial Hospital. At that point he learned about the work of Dr. Charles Garfield and Shanti Project.

Shanti had formed in 1974 to deal with support services for people with life-threatening illness and their loved ones. Jim became involved as a volunteer in April 1978. Jim went on staff in 1979 as Director of Volunteer Services. In November 1981 he began what was to be the first support group for persons with AIDS in San Francisco.

By March of 1982 the project was in deep financial trouble and the staff was laid off. With several people who had been volunteers for Shanti in Berkeley, Jim organized a board of directors, and was voted in as executive director. The arduous task of organizing began. Jim was on unemployment and funding was slow in coming, but his vision carried.

From a handful of volunteers Shanti Project now has a staff of 40; a budget that exceeds the $1.3 million mark; an emotional support volunteer body that numbers 224; practical support volunteers are at the 100 mark; and 25 to 40 office volunteers. Shanti also provides long-term housing for people with AIDS and has a staff of nine counselors at San Francisco General Hospital. In addition, an information and referral team provides resources to approximately 2,000 people monthly. Clients number 600 people with AIDS and when their families and loved ones are included the total reaches 3,500.

(Shanti was very important in the final care-taking of deceased former UUCA-UULGC member Tom Harris, memorialized in our June newsletter.)

Jim’s words are excerpted here:

"I usually train volunteers. This is a stretch for me. But we need to keep stretching. This evening, I want to share with you words about healing, about overcoming barriers.

"Healing is not necessarily an end result, but a moment to moment living - a way of living in which we give definition to ourselves. What we focus on becomes our reality. What we resist persists.

"Healing is the inner knowledge of our own ability to deal with what we are experiencing. As persons with AIDS explore healing, they explore the limits of our human condition! The people for whom we do service may be more deeply in touch with their informative powers than we are.

"If we stop focusing on the externals of healing, we will see it as possible in each moment of our lives. We can then see our own inner magnificence.

"Not getting involved leads to feelings of anxiousness, with eventual burnout. Feeling powerful emotions is not negative thinking. (On expressing them) Scream, cry we must, if we are to feel whole again.

"In opening to current grief issues, we often tap a well of grief issues collected over a lifetime. This includes grief over a State and a Supreme Court which would punish a
supreme gift: man’s ability to nurture and love one another.

"Each of us must function in our own way. My dear friend Pete is dying of pneumocystis carinii pneumonia. With Pete I found the best friend I never made time for. When he went into morphine treatment, the Pete I knew and loved disappeared. He became self-absorbed, withdrawn. Each visit was awkward, uncomfortable. I feared the quality of honesty had died from our relationship.

"I told him about this. Pete said he understood. But he was tired of saying repeated goodbyes.

"I risked being real, risked being authentic, even if it is painful. Take the terror out of life by confronting the terror in us."

THURSDAY, SEPTEMBER 24, 1986
SOCIAL AND SCREENING OF PHIL DONAHUE’S INTERVIEW WITH MICHAEL HARDWICK AND KATHY WILDE.

Materials were provided for UULGC members to write the Council Members of the City of Atlanta to protest the attempts by Council members Richard Guthman and Buddy Fowlkes to remove sexual orientation from the city nondiscrimination ordinance. Although the Council will have begun acting by the end of September, your written input will help. At the AID Atlanta banquet, it was stated that Council members up to that point had been receiving 100 letters opposed to the current (“gay rights”) nondiscrimination ordinance for every three letters supporting its retention. Many hate groups from outside Atlanta are attempting to inflict their views on Atlanta citizens by intensive lobbying efforts.

Therefore, we urge our readers, both residents and nonresidents of Atlanta, to contact City Council members to express more humane concerns.

A sample letter follows:

The Honorable __________, Council Member
Atlanta City Council
300 City Hall
Atlanta, GA 30335

Dear Council Member __________:

I urge you to oppose repealing equal protection of gay citizens. Papers have recently been introduced which would alter the City Council ordinance and charter guaranteeing equal protection in access to jobs, housing, and economic opportunity for all citizens’ of Atlanta regardless of their race, religion, sexual orientation, gender or age. Councilpersons Guthman and Fowlkes propose to have the laws changed so that they would exclude protection for person based on their sexual orientation.

As you are aware, sexual orientation is innate – an immutable characteristic that one is either born with, such as the color of skin, hair and eyes, or acquires shortly after birth, such as left-handedness or right-handedness. It is not something that is chosen nor is it something that can be changed. As such, sexual orientation, like race, demands the greatest amount of protection against discrimination from a hostile and often intolerant society.

If successful, this proposed assault on civil liberties would result in a very real increase in discrimination against a sizable minority of Atlanta’s citizenry. It would also encourage others opposed to equal rights for all to clamor for the removal of protections for other groups – perhaps by race or gender – or whatever category of persons currently meeting with disapproval. When the rights of one minority have been compromised the rights of all citizens are diminished accordingly.

I know that in the past your votes have indicated a concern for equal opportunity and human rights for all the citizens of Atlanta. This is why I strongly urge you to help defeat the attempt to deny a significant minority – a minority which has contributed so much to the vitality of our city – a guarantee of equal protection and opportunity. Atlanta is known as the city too busy to hate; let’s all work together to keep it that way!

Sincerely,
BELOW IS SOME INFORMATION ON THE COUNCIL

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<td>Buddy Fowlkes</td>
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<td>Richard Guthman</td>
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<td>Atlanta, 30301</td>
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<td>Archie Byron</td>
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AT LARGE

|   | Robb Pitts         | FOR YES       | 300 City Hall,    | Atlanta, 30335|
| 13| Carolyn Long Banks | FOR OK        | 300 City Hall,    | Atlanta, 30335|
| 14| Elaine M. Valentine| FOR OK        | 300 City Hall,    | Atlanta, 30335|
| 15| Barbara Miller Asher| FOR OK       | 300 City Hall,    | Atlanta, 30335|
| 16| Myrtle R. Davis   | FOR YES       | 300 City Hall,    | Atlanta, 30335|
| 17| Morris Finley      | YES           | 300 City Hall,    | Atlanta, 30335|

PREVIOUS VOTE IS WHETHER THE COUNCIL MEMBER SUPPORTED EQUAL PROTECTION FOR SEXUAL ORIENTATION.

IF LOBBY IS OK IT MEANS THAT COUNCIL MEMBER IS FOR US, BUT YOU CAN CONTACT.

A reminder for Atlanta writers:

PLEASE WRITE YOUR COUNCIL MEMBER AND THE SIX AT-LARGE COUNCIL MEMBERS, AND SEND A COPY TO PRESIDENT MARVIN ARRINGTON.

DON'T FORGET TO USE YOUR RETURN ADDRESS SO THEY WILL KNOW YOU ARE A VOTING CONSTITUENT.

NEWSLETTER SUBSCRIPTIONS

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

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

SUBSCRIPTION COUPON

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

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

Name_________________________
Address______________________
City______State___Zip_____
Tel. No._______________________
PROJECTED UULGC ACTIVITIES

THURSDAY, SEPTEMBER 11, 1986, 8:00 PM.
UULGC PROGRAM AT UUCA. Bring a favorite reading to share, to perform. Also will discuss programming for the fall and winter, and a new coordinator.

THURSDAY, SEPTEMBER 25, 1986, 7:30 PM.
UULGC social program at the home of Ed and Peter. Bring a beverage and a snack to share. The program will be the screening, promptly at 8:00 PM, of a videotape of Phil Donahue's interview with Michael Hardwick and Kathy Wilde, Attorney, shortly after the U.S. Supreme Court decision was issued upholding the Georgia sodomy law. If you need directions, call Peter or Ed at 885-1597.

NOTE: In September we return to the second and fourth Thursday of the month scheduling.

ACTIVITIES NOT PREVIOUSLY REPORTED

WEDNESDAY, JULY 9, 1986, 8:00 PM. UULGC PROGRAM AT UUCA. An evening with Liz McMaster: The Unitarian-Universalist Association Denominational AIDS Task Force.

A long-time intensely-involved UUCA member, Liz founded the Parents and Friends of Lesbians and Gays Chapter, which meets at UUCA. In September 1985, Liz left Atlanta to enter the Master of Divinity program at Harvard University. While in the Boston area she also became active at the UUA denominational headquarters and was selected as a member of the UUA AIDS Task Force. This year Liz returned to Atlanta for a summer chaplaincy based in the counseling center at St. Luke's Episcopal Church and Crawford W. Long Hospital under the direction of Emory University Hospital. On Sunday, June 22, 1986, Liz created one of the most deeply spiritual and emotionally involving worship services ever presented at UUCA: It's Not Over 'Til It's Over.

Liz: Before beginning I want to thank all of you here for the thoughtfulness of this group after the death of my son. Because of the love and support you have expressed I feel strong, and I'm going with that strength.

In the summer of 1985, The Board of UUA decided to call a task force to study the issue of AIDS. What the board wanted to do in part was to find out what the various UU churches in the U.S. and Canada were doing.

The Task Force consisted of four people: A minister, a psychologist, a lay person—the first three being gay males, and a ministerial student—myself, the mother of a lesbian daughter. We got together in the fall, developed a questionnaire, and sent it out to all UUA churches in the USA and Canada.

We got responses from 150 congregations and fellowships. But there were over 800 churches that we didn't hear from. It was disturbing that we didn't get responses from so many churches, and we don't know why we didn't. Some speculations: in some cases there may have been a communications problem—staff may have been lacking and the questionnaire never got to an authoritative person who could answer. In some cases the questionnaire may have been dropped in the waste basket. But we were excited about the 150 responses we did get. Many of the churches said, "We are glad you made us think of this." Other churches said: "This does not affect us." I can see how some of the churches located, say, in retirement communities, may have felt that way. But most individuals are going to be affected at least indirectly by people in their families and relatives of their friends coming down with AIDS.

We were not in the business of castigating any churches. We were interested in focusing on the positive stuff. And there were exciting things to focus on. Five churches had real stories to tell. I will discuss those tonight.

1. We're excited about UUCA, about the appointment of Joe Chancey as affiliate AIDS-outreach minister.

2. Ken McClain instigated the formation of this Task Force. He is pastor of the Cedar
Lane Church in Bethesda, Maryland. This congregation has collected money for a shelter, a house for persons with AIDS.

3. For me the Huntington, Long Island congregation is the most interesting. (This story will be fully detailed below in Liz’s sermon.) It shows that people can be educated from their ignorant fears and that they can make changes.

The Task Force reported to the UUA Board in April, making four recommendations. As a result of the first, the report will be published in the July 15 issue of UU World and copies will be published for churches interested in having it—these churches will pay for the copying and mailing. Our second recommendation was that a short memorial service for PWA’s be conducted at the UUA denominational General Assembly, in a plenary session with all delegates present. Our third and fourth recommendations were that two workshops be held at General Assembly, one on AIDS in general and one that focused on religious education for children. All recommendations were accepted and the Task Force was reinstated to continue its work.

What will continue to happen? The Task Force proposes to meet with the new Director of the UUA Office for Lesbian and Gay Concerns when that person is selected to develop further strategy.

It is important that the Task Force get feedback from people out in the world as to the kinds of things you think are important. What should a continental Task Force be doing? Note that we have good public relations possibilities. We can reach 120,000 people. That’s enough to make changes.

Carl: Can the Task Force act as a spokesperson to Congress?

Liz: Yes. Bill Shulz, UUA President is very interested in our impact nationally—outside the denomination.

Ed: The biggest deficit is in Safe Sex education. The government and other religious organizations are hot on research or direct care but puritanical on sex. They don’t want to use the words that are necessary—to disseminate the material that is necessary. This will become especially the case in Georgia since the Supreme Court Sodomy Decision. And we also need to tell IV drug abusers how to sterilize needles, etc.

Joe: UUA has been disseminating appropriately specific education, with the right words for 15 years in the About Your Sexuality course for teenagers. At the 1986 General Assembly the resolution was passed stating that persons with AIDS should be treated as human beings and not discriminated against. One thing the Task Force can recommend is Financial Aid to AIDS ministers at the various churches. The Task Force might consider ways of getting to the over 800 UUA churches that didn’t respond.

Carl: You need to draw up guidelines for these churches that "aren’t affected" on how to deal with the situation when Johnny comes home from the big city to die of AIDS.

Edie: There is so much ignorance—coupled with a fear of gays. I work on the Atlanta Gay Center Helpline and see this. People equate gay with AIDS. People call in to say, I just shook the hand of a gay person—am I going to get AIDS?

Robert: The media encourage this ignorance. The local Atlanta television stations managed to warp this year’s Gay Pride March. They no longer focus only on the most flamboyant participants. They’ve got a new twist now: gay equals AIDS. And they’ve got a lot of other innuendos they can add. Remember that woman correspondent who said "They expected 3,000 but only 300 showed up—and 25% of them won’t be here next year." Then they edited Ken South’s speech so that he seemed to be supporting what the correspondent was saying.

Ed: Here at UUCA we can pick up several AID Atlanta pamphlets at our social concerns booth—on women and AIDS, when someone in your family has AIDS, religious needs of PWA’s, etc. The Task Force could recommend that UUA print up educational pamphlets for distribution in those congregations when there is no AID Atlanta, or Shanti Project, or Gay Men’s Health Crisis Center.

Liz: Univision, the denomination’s television wing might be interested in developing programming on AIDS.

Joe: The Episcopal Church has produced a spot television announcement on AIDS.

Liz: Chaplains serving hospitals need education. Some of those I come in contact with here are plastered up against the hall wall in fear of going into the room to see a patient with AIDS. In my chaplaincy program
at St. Luke's, I said I would like to see a patient with AIDS. I saw a young man who died two days later. He was a Methodist and his family lives in North Georgia. I suspect there is compassion toward his family by others in that North Georgia Methodist community. People can be reached, but it will take time, even in places where we wouldn't expect it.

To give you an example closer to UUA: The Task Force has collected ministers' sermons on AIDS to give ideas to other ministers and lay people. (I emphasize ideas; copying sermons is unethical.) I felt I needed to get an AIDS sermon under my belt. So in April of this year I delivered my first AIDS sermon (with which I am not fully pleased) to a small congregation in Massachusetts forty miles outside of Boston. They were uncomfortable and unresponsive. They split from the usual question/answer talkback period which traditionally follows the sermon and ran for the coffee table. They didn't seem to want to talk about it.

Ed: At every UUA General Assembly for the next 5 years, they must hold workshops on AIDS - all aspects: children's education, chaplain's education, education for laypersons, church officers, ministers. These workshops must be updated each year. AIDS will not go away for several years.

We'll conclude our account of this remarkable meeting with Liz's uncomfortable-making sermon. Perhaps we can draw comfort.

**A SERMON BY ELIZABETH McMASTER**

**AIDS--TODAY'S FOUR LETTER WORD**

At the 1985 General Assembly we passed a new set of Purposes and Principles. The first Principle states, "We the member congregations of the UUA covenant to affirm and promote the inherent worth and dignity of every person." The second Principle says we will affirm and promote justice, equity and compassion in human relations. Sounds easy, doesn't it? Of course we affirm the inherent worth and dignity of every person. Of course we affirm and promote justice, equity and compassion. It seems so natural, we might have a tendency to brush over these two Principles and take them for granted.

But, let's pause a minute and consider what it means relative to a really difficult issue—the issue of AIDS. Can we readily affirm and promote the inherent worth and dignity of every person who has AIDS? Promote justice, equity and compassion in our treatment of persons with AIDS and in our response to some of the treatment that AIDS victims have received? We are divided in our opinions on those persons who, in 70% of the cases, contract the disease—homosexuals. We oppose the actions of persons who use drugs, and intravenous drug users cause, more than any other population, the spread of AIDS. The problem of AIDS becomes complex. Let's look at it a bit this morning.

Take my hand and walk down the corridor with me to room 237. It's at the end of the hall—you wonder if that was planned. Doug smiles as we enter the room and encompass what we see—a young man, pale, thin, but with a warm smile and nice brown eyes. Take Doug's hand and sit with him awhile.

You sit beside the bed and listen to Doug's story, told slowly, the pain is coming not only from the disease. A story of denial and sorrow. Doug's parents haven't been to see him. Actually, they don't know he's here in the hospital. It was just too hard to tell them. They threw him out of the house when he told them about Larry—that was a year ago—and since then, there's been no contact. Larry's job involved a transfer to another city about six months ago, and although he's telephoned frequently, Doug is really all alone. Doug worked up until two months ago, but then it just got to be too much. He's been in the hospital now for two weeks—perhaps he should have come earlier, but, well, the insurance stopped when he stopped working, and the room is costly. He's got to make his money last, you know, for as long as...

**AIDS--Acquired Immune Deficiency Syndrome**—is a dread disease. Not only for its manifestations, not only because it is almost always fatal. It's a dread disease also because of our dread—not only of the disease but of our dread of someone different, our dread encompassed in ignorance, hatred and prejudice.

Jerry Falwell calls AIDS God's retribution for perversion. How do we deal with this
kind of hatred? How can we who call ourselves the highest form of life—how can we hate one another so? When Job is plagued with boils and sores and lesions covering his body, what do his friends say? They tell him to stop sinning. What are friends for? In our hour of need to tell us it's our fault? There lies Doug, alone—his family won't accept him for what he is and his lover has moved away. Do we tell Doug he's being punished for his sins? If Falwell is right, then does God punish Jews with Tay-Sachs disease? Women with toxic-shock syndrome? Blacks with Sickle-cell anemia? Legionnaires with legionnaire's disease?

Three basic problems make AIDS the terror it has become in this country. One, its origin and cure are as yet unknown. Two, the disease is almost always fatal. And three, more than 70% of the reported cases are homosexually active males—a group that is held in contempt anyhow in this country.

AIDS is a progressively degenerative disease caused by a virus known in the United States as HTLV-3. HTLV-3, over time, destroys thymic lymphocytes—the T4 cells—that control the immune system. This leaves the body defenseless. With no way to fight back, the body cannot prevent diseases from having a heyday. In 80% of the cases so far (which probably will be 100% eventually), these opportunistic diseases kill.

Some of these diseases produce grotesque suffering and degeneration before bringing on death: sometimes a secondary virus that attacks and erodes the brain, leading at first to personality deterioration, then a vegetative state, and finally death; sometimes a cancer that produces horribly disfiguring lesions all over and inside the body; sometimes a pneumonia-like disease (it was first called Gay Pneumonia), that progressively suffocates its victim, causing horrendous pain and physical wasting in the process. These diseases can sometimes be fought off medically, but since the underlying lack of immunity continues, it is only a matter of time before the victim contracts something else, or the same thing again, or two or three diseases simultaneously. Eventually, the body and the medical establishment lose a critical battle and the person dies.

To date, no cure has been found for the HTLV-3 virus, nothing that will kill the virus without killing the patient. There is no vaccine to prevent it, either. And there is no way to know how long it will be before a cure and vaccine are found, despite this past week's encouraging news that both French and American scientists have isolated similar viruses that may lead to a vaccine.

By February of this year more than 17,500 cases had been reported to the Centers for Disease Control. Worse, it is projected that by 1995, unless a cure and vaccine are found, 50,000 of the estimated 500,000 gay men in San Francisco alone will be afflicted and die. That's one in ten. James Curran of the Centers for Disease Control estimates that 10,000 people will die of AIDS each year until a prevention and cure are found.

Well, how are those of us who think we are safe from AIDS affected? First, AIDS is not contracted except through an exchange of body fluids—blood, sputum, semen. No one who has treated AIDS patients, no one living with persons with AIDS and not in sexual contact—not one of these persons has contracted the disease. Gay organizations are doing a remarkable job of distributing "Safe Sex" information. The associations such as AIDS Action Boston have developed films, speakers bureaus and other means of informing the gay community of the risks of AIDS.

But, in another way, we're not as safe as we think. AIDS is not an exclusively gay-related disease. As I mentioned earlier, AIDS is spread more by intravenous drug users than by anyone else in the population. This means that they may infect other drug users—or others they come in sexual contact—with gay or heterosexual. Children may be exposed in utero if the mother is a carrier. So that about the only ones safe from AIDS are those who abstain from sex totally or from sex with more than one partner. Moreover, if we're not prime targets for AIDS ourselves, chances are we know or will know someone who will contract the disease. A good friend in Boston is going to his doctor for the AIDS antibodies test—he's scared and I'm scared with him. Many friends have friends who have died already—they grieve and I grieve with them. In a small UU church outside Boston three persons have AIDS and in another church a gay man committed suicide when he discovered he had the virus. We are all affected by this disease.
Now, what are we going to do about it? I know how distasteful this subject is to some of us. We're uncomfortable with homosexuality—and we'd like to ignore this whole problem. And I guess on a lovely Spring day like today, it would be far easier for me to preach on renewing life, or anything besides this depressing subject. But I find I can't ignore AIDS—both as a concerned citizen who wants communities to make sane and rational decisions and as a Unitarian Universalist who believes that the decisions I make do count for something—and that the worst thing I can do is to not make a decision. It's hard. There's no getting around it. I became impassioned about AIDS, however, when I heard of the hasty decisions that were being made in communities around the country. Remember the nurses at San Francisco General Hospital who refused to care for AIDS patients unless they were equipped with sterile gloves and masks—and refused to touch patients? At the time, there was little known about AIDS and nurses were afraid they would become infected. That's normal—and prudent. But there was more to it than simple prudence. The disease and how they addressed it was complicated by fear of homosexuality as well as by fear of a disease. For many, the medical issue became confused with an ethical one—how we treat those we consider 'off the norm'. Remember the news articles about children who are being denied access to classrooms because they have AIDS? What would I do if my neighborhood had this problem? I'm not sure what I'd do, but I do know I'd want to have discussed these possibilities with my church community—people who love and won't hold it against me if I voice my fears and ignorance. These stories have affected other communities. And I think it highly unlikely that this suburban community will escape a problem related to AIDS. Perhaps it will be a child who is forbidden to attend school; perhaps a friend will come down with AIDS; perhaps the city will be faced with making a decision regarding treatment of persons with AIDS. I don't know what the circumstance might be, and I don't know what your answer will—or even should—be. But I do know that you'll be better off if you discuss the problem and what your response might be. You have a right to know that your church will act responsibly and compassionately when the time comes—and you have a right to be part of that decision.

I said earlier that the cure and the prevention of AIDS is a long time off. We can brush off thinking about AIDS and say it doesn't concern us—we can say we prefer to stick our heads in the sand, but AIDS is not going to blow over soon. AIDS has a long incubation period; that is, there is a substantial delay from the time the virus gains entrance until it starts to destroy. The virus remains dormant for perhaps six months to as long as five years, maybe longer. We simply don't know much about AIDS, and it's going to be a long time before we find a cure. So much for sticking our heads in the sand and forgetting it.

One of the things that needs to happen is community education, most difficult to accomplish. To try to put educational programs into public schools is a monumental task, but even to address the community, individually and as a congregation, talk about it, and come to some sort of decision before we're involved directly. The chances of our not becoming involved are rather slim. We are involved. People are suffering, people are dying as a result of AIDS. Remember John Donne's words, "Any man's death diminishes me, because I am involved in mankinde." If we don't know what we're going to do when AIDS affects our personal lives, our church, our place of work, our school, we'll surely make hasty decisions—or worse, no decisions at all.

In the fall of 1985, the Board of Trustees of the UUA authorized a Task Force on AIDS that would find out what our churches are doing about AIDS and would share that information with other churches. The Task Force has been meeting since November, sent out a questionnaire in December, and received a healthy response. Lots of things have been happening. Ministers have been preaching, lay panels, workshops, seminars have been held. A couple of churches have authorized affiliate ministries to coordinate activities, and some have held community-wide memorial services. One of the most exciting reports told of a church that last Fall stopped a support group consisting of families and friends of Persons with AIDS from continuing to meet at the church. Several members of the Board were scared of
the potential for spreading the disease, although the support group consisted not of AIDS patients but of their non-infected families. With no information on the disease, these Board members were panicked and were behaving as we all do when we’re scared and don’t have the necessary information; and it’s why I firmly believe we must talk out our fears, get information about the issue, and come to rational decisions. At this church, the minister and several of the laity started an educational process—a sermon, several panels with experts and persons who were related to PWA’s—these efforts have led to the group being reinstated into the room in the church, a task force organized to coordinate volunteers from the church into the local AIDS Action Committee, and—best yet—some of the people who voted the group out in September are now volunteering with the AIDS Project.

Remember the letter from Charles Pike that was one of our readings this morning. The residence program sponsored by the AIDS Action Committee of Boston was developed by volunteers. There are exciting activities taking place all over the country—by UU’s and non-UU’s alike. And although our friend Doug who’s in the hospital now, isn’t strong enough to be in such a residential community, every time someone offers to do something to help, a person in deep pain is eased, and we recommit ourselves to our Purposes and Principles: "We the member congregations of the UUA covenant to affirm and promote the inherent worth and dignity of every person. We will affirm and promote justice, equity and compassion in human relations." Do we not affirm the inherent worth and dignity of every person when we study a problem such as AIDS, find out as much as we can about it, and then act to promote justice, equity and compassion?

David Rhys Williams writes, In Unbroken Line: The precious life that is in you and me is the same in all. Rich and poor, wise and simple, strong and feeble, we are joined together by a mystic oneness whose source we may never know, but whose reality we can never doubt.

When one suffers, we all suffer. When one destroys a human life, we all share the guilt. This mystic identity of the one with the many was divined by Hosea, Buddha, Jesus and St. Francis, and has been glimpsed by nearly all the great seers and leaders of the world.

We are our brother’s keeper, because that brother is but our larger self.

Behold, thou shalt love thy neighbor as thyself, because thy neighbor is thyself.

Elizabeth McMaster

SATURDAY, JULY 26, 1986, 8:00 PM: CONCERT: THE BEST OF THE ATLANTA GAY MEN’S CHORUS — ACADEMY THEATRE.

And it truly was the best AGMC concert since the departure of Jeff McIntire, its founder, and first musical director. Although the precision and discipline achieved under Jeff has as yet to be recaptured, Neil Gregory, the current director, arranged a moving program balancing popular, classical, folk, Broadway and jazz music, and progressively building on the themes of caring, brotherhood, family, community, support for the suffering, and pride.

Pride snatched from seeming initial defeat: The printed program promised a medley of "This Is My Country", "America The Beautiful", and "God Bless America." With great dignity, Neil indicated that the Supreme Court Hardwick decision denying basic constitutional rights to American gays and lesbians would make the singing of this medley a mockery both to the performers and to the audience. In its place was substituted "I Am What I Am" and its performance was received with particular emotional recognition.

The final listed number was "Anthem For Spring" by Pietro Mascagni, arranged by Neil Gregory. This is actually the Easter Music from the opera Cavalleria Rusticana—and also grimly appropriate for those who know its dramatic context. While the salvation of the world, of the generality of humankind is being proclaimed with the fullness of Easter tide joy, Santuzza, the protagonist, feels herself condemned to damnation. She is on the outside looking in. The Hardwick Decision has placed gay and lesbian Americans on the outside looking in on the Fourth of July Festivities Celebrating the Centennial of the Statue of Liberty who lifts her lamp beside the golden door, welcoming all but us. Like Santuzza, we are on the outside looking in at the American Dream.
A well deserved statement of appreciation was delivered for Randall Glover, piano accompanist playing his final concert with the group. Randall has been an important part of UULGC and we can only repeat the applause for him.

The encore, a Schubert song, was given in memory of friends and loved ones who had died. Its performance produced sobs in the audience, and beautifully capped this elegiac evening.

**JULY 31, 1986; 5:00 PM. SPEAK OUT AGAINST ANTIGAY VIOLENCE: A Public Forum with Commissioner George Napper and Police Chief Morris Redding. Main Auditorium, Central Branch, Atlanta Public Library. Arranged by the Police Advisory Committee, Lesbian/Gay Rights Chapter, American Civil Liberties Union of Georgia.**

Maury Weill, President, ACLU/LGRC: "Why are we here? In May and June there were three unresolved murders of gays. There have since been knifings and other attacks. Everyone does not know that attacking minorities is not OK. There are a few long term solutions: (1) hiring police officers who are openly gay is the only way to effectively serve the lesbian/gay community; (2) setting up an anti-bias squad such as exists in the police departments of New York City and other cities."

Nick Dana introduced several representatives of the clergy, including Rev. Joe Chancey, UUCA affiliate minister. Of note were the words of Dr. Quentin Hand, Associate Professor of Psychology and Pastoral Counseling, Emory University, Candler School of Theology (Dr. Hand delivered a major UULGC-UUCA program in the summer of 1985): "I speak as a United Methodist Minister and as a psychologist. The use of violence to assert one's beliefs is inconsistent with the teachings of Jesus Christ. The selection of gay persons as objects of violence is of concern to all conscientious people. Such acts are a denial of the worth that God puts into every human being. Those who cite the Bible as justification for their violence should know that no words at all in the Hebrew of the Old Testament and the Greek of the New Testament can be translated as homosexual. We must all defend the rights of gay persons to life, liberty, and the pursuit of happiness. When we do so, we protect our own rights.

David Chewning, President, Evangelical Outreach Ministries: "We appreciate the opportunity to talk to those responsible for the well-being of the community. Atlanta has been transformed from a place where a whole race was denied dignity and civil protection. The police have played a (positive) role in this transformation. But now we are witnessing the resurgence of angry rhetoric that turns into the scapegoating of other people (i.e. gays and lesbians)."

Rep. Jim Martin, Georgia State Legislator: "We are lucky in Atlanta to have people like (Public Safety) Commissioner Napper and Chief Redding. In Georgia we have had a history of courageous persons who have stood up to violence - Governor Lewis Sladon against a lynch mob. There is a message that I hope gets out from this meeting: The Atlanta Police Department will not tolerate those who prey on citizens because of sexual orientation. Atlanta is a city too busy to hate, but also too proud to hate.

Mary Davis, Council Person, Atlanta City Council: "We struggle in an imperfect world to make our society a true democracy. We must struggle with ourselves for nonviolence. We must say that we will not tolerate violence to any citizen, to any minority - to this gay and lesbian community. What can be done? Neighborhood Watch efforts are in order. The Anti-Bias project has been successful in NYC. I hope our police department will adopt such a project. We must recruit for openly gay and lesbian officers; we are going to see this. This will go a long way to shape the views of the police toward acceptance of diversity in the city. Public officials must publicly support the acceptance of diversity."

Ray Kluka, Advertising Director, etc. Magazine, former director, Atlanta Gay Center: "I look forward to heading the task force to find viable openly gay and lesbian candidates for the police force."

George Napper, Commissioner of Public Safety: "We are here as an expression of our concern about perceptions in the gay and lesbian community of accelerated antigay and lesbian violence. Our commitment is to the safety of all citizens, regardless of sexual preference. Our message is that violence against any person will not be tolerated."
Chief Redding introduced his five deputy chiefs as an example of this commitment.

A series of related questions and comments were presented from the floor: "Why has it taken so long to make this statement on anti-gay violence? How can you convince us that homophobia does not reach the highest level? When four elderly black women were killed recently, it seemed that the National Guard was called out to work on the case. Yet gay lives don't seem to have that priority. How can we feel secure?"

Commissioner Napper: "There is no need for there to be animosity between us. We must work together to solve the problem. We must have your support. In training programs for recruits we've come a long way. Now we're working on developing training programs for long-service police in sensitivity to gay and lesbian life issues. We must be prepared for the long haul, for the total process of change. There are police who should not be police. We need to identify them and remove them."

Chief Redding attempted to respond to two concerns of Joe Chancey, (1) the makeup of the Metro Vice Squad which has been harassing the community; (2) the selective enforcement of nuisance laws (i.e. arresting patrons who leave bars with drinks in their hands) so as to harass gays: (1) "There is no head of the Metro Vice Squad. It consists of 6 police chiefs of Metro Area Departments, who elect a chairman. I would be happy to set up a meeting with the Metro Vice Squad. If you have a problem with the Metro Vice Squad, call me and I'll bring the problem to the board. (2) On certain occasions when we get complaints in a particular area, we focus on that area. The reason the major $s$ are here tonight is to see the kinds of cases you are concerned about."

John Howell, past president of the Virginia Highland Neighborhood Association, former UULGC member: "I have seen progress over the years in relations between the police and this community. But we are in a new ball game. We have become vulnerable. As the result of the AIDS hysteria and the Supreme Court Hardwick decision, people now have the idea that we are easy targets. (With regard to violence) things have gotten worse than 6 years ago. 'All Faggots Must Die' is plastered on public restroom mirrors in Midtown, near the sites of the murders. People are talking about entering lesbian bars with machine guns."

Napper: "I don't want at any point to minimize the concerns of the gay community. We are concerned by the total escalation of violence in the last year and a half. There are 3 unsolved homicides involving gays; but there are 40 total unsolved homicides. We are losing the war against drugs. You are preaching to the saved. We say AMEN to everything you've said thus far."

Private Citizen: "When I moved to this town 3 years ago, and walked around Midtown on the weekends, there were occasional cars full of rednecks screaming 'faggot'. Now the faggot-screaming carloads of rednecks are cruising all the time."

David Chewning: "I want to underscore that we're not dealing with the rise in crime in general, but a rise in crime against a particular group. The perpetrators have picked the easiest target, thinking they can get away with it. How can you counter this specific targeting of gays?"

Napper: "I can make public service announcements."

Richard Swanson, Executive Director, Atlanta Gay Center: "I am disturbed by the allegation that those who attack gays and lesbians are crazy or are on drugs. That is not true. There are people at all levels in pulpits, in police departments, in legislatures who hate gays and who condone violence toward gays. It's like saying that J. D. Stoner was crazy when he bombed black churches in Birmingham and killed little girls. Specific hate crimes are being specifically directed against our community as they are not directed against others. This must be recognized publicly. General statements about being against "all" violence won't suffice. Let's apply that generality back to Birmingham. Would you have trivialized that tragedy by saying, 'Well, we're against the bombing of any church'? That's a meaningless platitude."

Napper: "We do have a commitment. We will take a look at the Anti Bias Project. We have 90 vacancies to fill to bring the Atlanta Police Department up to the authorized level. While there are no goals to place any number of gays and/or lesbians, sexual orientation
will not be asked as part of the application process. Vacancies will be advertised in gay publications. These meetings are very important to the Dept. of Public Safety. I'd like to use a medical metaphor: One doesn't go to a doctor and say, 'Guess what's wrong with me'. There is no magic wand to end this (violence); but tell us where and how you hurt, and we will work together to find the medicine for the continuing illness that exists."

Richard Swanson: As part of the total program against violence, learn to protect yourself. The Atlanta Gay Center on August 9 will begin a Self Defense Workshop. It will include karate techniques that have been taught to children, hospital workers, etc.

Woman to Napper: "Why are you not willing to take the unpopular position in public that gay lives are valuable?"

Commissioner Napper: "In public? Well, Eleven Alive and Channel Five are here with their cameras."

SATURDAY, AUGUST 9, 1986, 8:30 PM at the PERFORMANCE GALLERY: WARREN by Rebecca Ransom.

This has been a summer of gripping dramatic presentations of important works dealing with AIDS and with the gay experience. Atlantans have been able to see AS IS via Showtime cable; a live production of THE NORMAL HEART by the Neighborhood Players of Decatur in June (being revived in August at the Performance Gallery); and the visiting one-man show of Michael Kearns from Los Angeles.

Most deeply moving of all has been WARREN revived by Rebecca Ransom after her initial Atlanta production in 1984. This production is even more moving than the WARREN of 1984.

Why? Rebecca Ransom was much farther ahead of us in 1984 than in 1986. Many of us had only begun to experience her reality in 1984; we're further along in 1986. We've sat through more deathbed watches since. And with these experiences Rebecca's play has become more rather than less powerful.

In 1984 we focused primarily on Warren and on the pity of losing this creative soul to AIDS. In 1986 we see Warren as part of the texture of love and caring, of family and community, that he catalyzed.

We have become Kelly, Sam, Rebecca, Wiley, Florence, Helen, and Nurse; we have become Warren's lover, friend, creative collaborator, parents, caretakers. We are heartbroken not only for Warren but for each other. Through loving Warren we have come to love each other.

This is the most precious of Warren's legacies.

NEWSLETTER SUBSCRIPTIONS

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

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PROJECTED UULGC ACTIVITIES

WEDNESDAY, JULY 23, 1986, 7:30 PM. UULGC social program at the home of Ed and Peter. Bring a beverage and a snack to share. The program will be the screening, promptly at 8:00 PM, of a videotaped movie on a gay/lesbian theme. The movie will be one that has not been shown in Atlanta theaters, probably, The Naked Civil Servant (the biography of Quentin Crisp). If you have another screening suggestion and can provide the videotape, or if you need directions, call Peter or Ed at 885-1597.

WEDNESDAY, AUGUST 13, 1986. UULGC PROGRAM at UUCA. AYN RAND: a discussion of ideas contained in her books The Fountainhead, Atlas Shrugged, We The Living and Anthem. Does Rand have any relevance to the gay/lesbian struggle for self-realization? Familiarity with one of this author's books will be helpful but not necessary. Presenter: Don Young.

WEDNESDAY, AUGUST 27, 1986. UULGC Social Dinner at Tomato's restaurant, 227 Tenth Street, NE. Parking is around the corner on Piedmont. Gather at the bar at 7:30 PM. Dinner at Eight. So that we can make accurate reservations, please call coordinator Don Young, Home 952-8992, Office 424-7410.

THURSDAY, SEPTEMBER 11, 1986, 8:00 PM. UULGC PROGRAM at UUCA. Bring a favorite reading to share, to perform. Also will discuss programming for the fall and winter, and a new coordinator.

NOTE: In September we return to the second and fourth Thursday of the month scheduling.

ACTIVITIES NOT PREVIOUSLY REPORTED

WEDNESDAY, MAY 28, 1986, 7:30 PM. AMERICAN CIVIL LIBERTIES UNION OF GEORGIA, LESBIAN/GAY RIGHTS CHAPTER. PROGRAM: LESBIAN RIGHTS.

Three attorneys, one professor/researcher, and one psychotherapist constituted the panel of five women.

Attorney Anne Palmer, Vice President of the ACLU/Lesbian/Gay Chapter, gave a brief overview: Where We've Been, Where We Are Going: "From the days of common law when women had so few rights we couldn't even own property. We've come a long long way as far as being women. But there hasn't been much progress as far as being gay women. Of particular note is the discrepancy in legal allowances to heterosexual couples on the one hand, and gay and lesbian couples on the other. There is a long way to go.

Attorney (Ann) Joey Herrera went forward on the Legal Status of Lesbian and Gay Relationships: "Many ask if I can draw up a document of marriage. No. But what is available is a series of documents which creates a legal relationship. An example would be a contract with a business partner. You can establish your lover legally as your business partner, or your partner in home ownership. How do you own your property? Gay and lesbian couples can hold their property as joint tenants with right of survivorship. But that must be on the deed, the law doesn't assume the right of survivorship. Joint tenancy may be drafted according to the needs of the couple. It may state, for example, that, if the relationship breaks up, one partner has buy out rights.

"By a will you can name your lover as primary beneficiary: that will is legal if signed and witnessed by two people. The will will go through probate. In the state of Georgia, few challenges are successful at probate.

"But if your lover is your major beneficiary, do not appoint that lover as your executor. This most often inspires challenges from the surviving biological family."
Here one member of the audience presented a different viewpoint. Her lover had designated her as both main beneficiary and executor of her estate, but had died within the year. Since the deceased's family was so hostile, it was only her designated executor status that enabled her to administer the estate.

Back to Joey Hersera: "Under Georgia law you cannot appoint your lover as your guardian. You may state that, in the event you are incapacitated, you want the probate court to appoint your lover as your guardian. A bar to your success can be a determination that your selectee is unfit for various reasons: ie: known drug or alcohol abuse, out-of-state residency, etc.

"You may want to give your lover basic power of attorney for situations such as the execution of your Living Will. Since 1985 Georgia has had a Living Will statute. By a living will you state that if you get into an irreversible medical situation, you do not want heroic measures taken to prolong your life. With the power of attorney, your lover can ensure that your wishes are carried out."

Attorney M. P. Schildmeyer discussed Lesbian and Gay Custody Issues. "Nationally in the last ten years there has been no change. Most courts will say that lesbianism or homosexuality per se is not enough to deny custody in a change of custody situation. But in a new divorce action lesbianism and homosexuality continues often to be the basis for denial.

In the 1979 Georgia Appeals case Gay vs Gay the (lesbian) mother retained custody. But there was a strong dissent from the bench. Judge Dean said that oral and anal sex in Georgia is a felony and a felon should not be granted custody.

"Fathers often use lesbianism as a weapon in divorce proceedings to get favorable economic terms. Women who start off in a disadvantageous situation economically end up worse."

"Don't tell your husband about your lesbianism before the divorce. If you do, and he threatens, we advise the lesbian mother to try to settle out of court. In Georgia it will be worse in court."

"There is a National Lesbian Mother Custody Rights Manual put out by the San Francisco Lesbian Rights Project. It is a general publication for the layperson. It contains an annotated bibliography of literature on psychological studies showing that children raised in gay/lesbian households are no more psychologically maladjusted than those raised in heterosexually-parented households."

"Lambda Legal Defense Fund will assist in gay/lesbian custody cases that go to the appeals level."

"I have a case pending in a metropolitan county involving modification of custody. Seven years later the father has found out that the mother is a lesbian, and he wants custody on these grounds alone. This is a good case if we prevail, since it is only on this issue. However, I asked a lawyer based in that county about the judge assigned the case; he said, 'Oh, no! Get your client to find a boyfriend and take him and the engagement ring to court? In such cases, to realistically attempt to prevail, you have to suppress your personhood."

"With gay males, AIDS has become an issue. A father can be denied custody and/or visitation rights on the AIDS scare issue alone."

"Fulton County might be a good county to have a custody case in. Judge Eldridge has said that homosexuality is not itself alone a basis on which to deny custody."

Dr. Ruth Weber, Professor, University of Georgia, presented Issues of Ageing.

"Older women's issues will not be the same 20 years from now. How do older women define family? How do older women, particularly the childless elderly, develop support systems?"

"We are finding older women in situations for which there are no precedents. Here are two cases in point:

"(1) An elderly woman in a nursing home has an estate of half a million dollars, with a monthly income of $5,000. Her physician recommended surgery. She refused surgery and she refused to make a will. The administrator of the nursing home was concerned that she would not seek counsel on either the surgery or the will. She told the administrator that her life was in the hands of the Lord. She was clear-minded and could not be declared as incompetent. What to do?"

"(2) A widow in the beginning phase of Alzheimer's disease went to a lawyer and made arrangements to leave her wealth to her
two sisters, with the proviso that they care for her until her death. However a difficulty developed. The sisters began fighting and neglected the widow. Her attorney did not understand the dynamics of this arrangement. The widow is now mentally incompetent and certifiable. What to do?

"I've studied a sample of 50 probated wills of older women. Most have several siblings. They generally leave money to some but not all of the siblings. They rarely leave money to friends. In very few cases was the sole beneficiary a friend. Where money is left to friends it is generally to several friends - 10 to 24.

"What we don't really know yet is how childless old people - who constitute 22% of the population - develop support systems in their last days.

"Who are the childless old? How do we define childlessness. Some in this group are widowed. Some are married spouses still alive. Some are social parents. Some are biological parents who have never met or raised their children.

"I'm embarked on this study in progress. To chart their social support structures and systems, I'm interested in interviewing the childless elderly themselves, attorneys, funeral directors, social and health care workers. From the data thus gathered, we will attempt to look at how meaningful close relationships are established.

"Currently the old and the young define family differently. When asked to name family members, older people list only biological family. Young people identify both emotional families and biological families."

Dr. Weber closed her talk by referring to two resources that will impact on her studies:

(1) Carol Gilligan, a Harvard University psychologist, has published some of her research on the moral development of women as In a Different Voice. Women are often faced with no-win situations, such as choosing or not choosing abortion. What criteria do they use to decide? How do they compare with male moral criteria? How do women talk? What do they say? What they say is very different from what men say.

"Women are beginning to break the silence - to talk. We are discovering that an alarming proportion of women were sexually abused as children. So much so that molestation has now become an initial question in mental stages interviews of women. What happens when women talk? There develops a conflict between conformity and defiance. When women break silence they begin to demand that others look at their needs instead of only looking to the needs of others, as they have been expected to do in the past."

(2) The American Ortho-Psychiatric and Mental Health Society has given several programs on older gays and lesbians and their problems in Breaking the Silence. Self-Disclosure, when your companions may consist of primarily older conservative heterosexuals, may present insurmountable coping problems. How can older gays and lesbians "break the silence", disclose their personhood, and cope?

QUESTION PERIOD

Question to Dr. Weber: Are there communities for the gay and lesbian elderly?
Answer: "I'm aware of a grant by the National Institutes of Mental Health to establish services for the gay elderly in Minneapolis."

Follow-up Question on Guardianship: Any specific examples?

Joey Herrera: "I had a case where a lesbian was incapacitated in a VA Hospital. She had applied to the probate court for her lover to be her guardian. Her parents objected and applied to have themselves appointed. The lover was chosen because she demonstrated how much she knew about the patient, her likes and dislikes. She knew much more than did the parents, since she had been taking care of their daughter for over 12 years. However, the issue of lesbianism never came up."

Question: What are the relative merits of guardianship vs power of attorney, if they are not held by the same person?
Answer: In DeKalb and Fulton Counties, guardianship takes precedence over power of attorney at the probate level. At the superior court level, on appeal, power of attorney may prevail.

With regard to insurance there is an inconsistency with regard to whether the executor or the power of attorney will prevail.

Question: "Last year I called 10 gynecologists to see about artificial insemination. I
didn't want to lie, and told them I am a lesbian. In nine cases the nurse-receptionist said no and wouldn't put me through to the physician. One gynecologist did talk to me. He said, 'Call back in three years. You're ahead of your time.' Is it illegal in Georgia for a lesbian to be artificially inseminated?"

Answers (without attribution):
(1) It is illegal in Georgia for anyone but an M.D. to artificially inseminate a woman.
(2) I had a lesbian client in the Gainesville area who was artificially inseminated by a straight male gynecologist. She did not disclose her lesbianism, but her lover was allowed to participate in the birthing process.
(3) I know of a lesbian couple who did it themselves. They collected 5 semen specimens. It worked. A baby girl was born. The lover was allowed to participate with the mother at the birthing center in Cobb County.
(4) The partner of an artificially inseminated lesbian client of ours was being harrassed by nurses during the initial stages of delivery. The doctor spoke to these nurses and the partner was allowed to participate in the full birthing process with the mother.
(5) There is no legal wording specifically prohibiting artificial insemination of a lesbian in Georgia.
(6) I can give you the name of a lesbian gynecologist.

Wrap-up by Jane Gavin, psychotherapist: "Women are finding their voice to break the silence. We are finding that we do have rights. Tonight was a first hearing of what can be made a reality. Don't give up."

FRIDAY, JUNE 20, 1986: 7:30 PM: THE AMERICAN CIVIL LIBERTIES UNION OF GEORGIA LESBIAN/GAY RIGHTS CHAPTER – GAY PRIDE WEEK FUNCTION; GEORGIA STATEWIDE CONFERENCE ON LESBIAN/GAY ISSUES. HELD AT MCC CHURCH OF THE REDEEMER.

The opening speaker was Buren Batson currently active in Julian Bond's campaign for election to the post of 5th District U.S. Congressman from Georgia. Buren was the first president of the ACLU Gay Chapter, and is currently a Vice President of the larger Georgia ACLU. Buren was introduced as "one who has created what we can take advantage of now."

Buren Batson: "This takes me back to many Sundays in an unairconditioned Baptist Church." (Those assembled were furiously moving the air with cardboard fans-on-a-stick which on the outside depicted Jesus or roses, on the inside advertised a funeral home.) "Our numbers here are few" - 50 to 100 were gathered - "but in the past there have been fewer. This is a unique event tonight. Men and women from across Georgia have gathered to proclaim our multifaceted sexuality.

"We hope you will found (an ACLU Gay/Lesbian Rights) Chapter when you go back where you came from. Next year we can have a convention of a federation of ACLU Gay/Lesbian Rights Chapters.

"You won't have to reinvent the wheel in getting started. We have left a trail. Our chapter in Atlanta played an important part in forming the Atlanta Civilian Police Review Board and in taking the Hardwick sodomy case to the U.S.Supreme Court.

"Illegitimus non carborundum. Don't let the bastards get you down. If you are to succeed in not letting the bastards get you down, you must know yourself. I am reminded of the exploits of songwriter Cole Porter and his close friend, Monty Wooley, two not-very-successfully closeted gays. One day in the 1920's they were cruising the streets of Manhattan in an open convertible. When the auto stopped at a traffic light, standing on the corner was a most attractive sailor, to whom Cole and Monty directed obviously appreciative attention. The sailor noticed, and challenged them: 'What are you? A couple of queers?' Monty Wooley responded, 'Now that we've got that out of the way, how would you like to spend the afternoon with us?'

"We've got that out of the way. Know who you are. Be who you are. That way you will help eliminate the stereotypes.

"Consult the survivors; consult the 80-year-olds; consult the successes. If you want to be somewhere, act a though you are already there. Refuse to act as second rate. Don't start a war you don't intend to win. And when you win act like a winner. Do it all, not because you're gay, but because it's right.

"Seize the pride from those who oppress us. We are on the march not just for our rights, but to take care of business."
George Brenning invited the visiting groups to network with the ACLU to go forward together, after which their spokespeople introduced themselves:

Bruce Hammerslough, advisor, Athens Gay/Lesbian Alliance (P.O. Box 7291, Athens, GA 30604, (404) 354-4297). "I have been active with the Gay/Lesbian Alliance for 12 years. No faculty members can be advisor to this (largely student) group without fear of losing their job. I can advise the group because I'm self-employed. We provide support for university and non-university people. In part, we help people come to terms with their sexual orientation. We are listed with the Speakers Bureau and are called to speak before various groups. But we are not allowed to speak in the high schools, where we are needed most.

"We have not done anything of a political or legal activist nature in several years. 12-13 years ago we took the University of Georgia to court when they would not allow a gay student group to hold a dance on campus. We prevailed. The judge said, "If a (gay) student pays university fees, he/she has a right to use university facilities.

"We've not been very political in Athens since then. Issues since have been statewide or national. We need to encourage gay people to start spending money. How little money is spent constructively for gay civil rights!"

Joel Foreman (c/o The Place, 116 S. Harding, Albany, GA 31701, (919) 435-9478): "We have just become organized in Albany with the starting of a church in December. MCC has been a great help. Albany is an oppressive community of 100,000. They are not ready for us. Until three years ago there were no gay bars. We're here to get all the ideas and suggestions that we can get from you."

Jeff Higuera (P.O.Box 80252, Conyers, GA 30208, (404) 922-5809). "Conyers is not a suburb of Atlanta - it's Siberia. I work in Covington (the next town). I am one of the most out people I know, but it's not talked about in Conyers or in Covington. I'm starting an organization for rural gays and lesbians and am having trouble. The newspapers in Lilburn, Conyers and Covington will not accept my advertisements. I've tried to get bars and churches in Atlanta to post my notice (Conyers-area gays will drive the 40 miles to Atlanta to play and socialize) but with no luck.

R. David Mooneyhan, Blue Ridge, GA. "When my lover and I bought a home in Gilmer County, we expected to be alone as gays in North Georgia. Soon after we arrived we saw a demonstration against U.S. intervention in the Third World - there was a resident activist group, many of whose members turned out to be gay or lesbian.

"Within the larger activist groups we gays and lesbians have developed a community. Our strength - and our weakness - is that we have no bar to meet at. The good point is that our meetings are centered on each other, rather than alcohol and bad disco music. The bad point is that there is no central meeting place. We are invisible.

"One woman tells of her excitement at first spotting two other lesbians walking in town. They drove off, so she followed them in her car. She tried to run them off the road in order to stop them. Fortunately she didn't have to. They were all forced to stop for a red light. Then they could discover each other.

"The homophobia in the area is almost palpable. Semi-automatics hang from 12-foot tall pickup trucks. My lover and I have told our neighbors that we are brothers. We fear for our lives otherwise. The neighbors have begun to see the resemblance.

"There is a special strength in the North Georgia gay community, however. To a person, we are involved in healing and community. Part of the mysterious force in the community today is the moving toward a cherishing of diversity."

Lawrence Marley (First City Network, P.O.Box 8491, Savannah, GA 31412, (912) 236-2489, (912) 238-5858): "I'm missing the Gay Pride Prom in Savannah tonight to be here in Atlanta with you. Our Savannah group, First City Network, is 50% women, 50% men. We have more people of color than I see here tonight. We have a number of committees and have developed AID Coastal Empire. We've set up a buddy system. We've been invited into the local medical center to help establish proper protocol. We've given several lectures on AIDS in which we've plagiarized your wonderful Ken South.

"We do outreach to addiction centers, networking with professionals. In order to
protect against gay bashing we have our members taking martial arts. We hope to get better at it. We had a case recently of an effeminate gay leaving one of Savannah's gay bars. A car pulled up. A question was shouted at him: Are you gay? When he answered yes, three guys jumped out and beat him to a pulp. A policeman not known to be gay-supportive arrested them and put them in jail where they had to stay overnight; it's progress when a policeman does his duty in a case like this.

"We are unable to get an accurate listing in the Yellow Pages. They won't let the words gay or lesbian appear on their pages.

"I'm in private practice as a psychotherapist with a psychiatric social worker and a psychiatrist. My colleagues tell new referrals they have the gay therapist if they want him."

Fred Richter (P.O.Box 2007, Statesboro, GA 30458): "I have taught English at Georgia Southern in Statesboro for 17 years. I sort of slipped up on the administration, creating an atmosphere for myself which is free. For the past 5 years, I have talked and lectured on homosexuality in psychology classes (at the university) and in churches (in the Statesboro area).

"I have come out over the years to one colleague at a time. When the current president, who has been at Georgia Southern only one third of my time, first arrived, I made it a point within the week to tell him about me. Since then he has dealt with letters (of complaint against me) without letting me know about them.

"Six colleagues have invited me every single quarter to speak to their psychology classes, with as many as 300 students.

"In my home I continue to hold meetings for as many as 40 students. We have had, at these meetings, sociologists, psychologists, Episcopal and Catholic priests speaking to us in an open way about their gayness.

"I offered myself to the Speakers Bureau, but have only been tapped twice: once for a Health Conference in Milledgeville, GA., where I was the only up-front gay person; the second time at the University of Virginia, where I was preaching to the converted."

It was observed that in rural and semirural areas (Athens, Statesboro), educational communities create oases and tolerances that don't exist where there is not a strong university presence. An example provided this evening was Conyers, GA., described as Siberia, although only 40 miles from the center of Atlanta. The groups had gathered in Atlanta to effectuate networking, to learn from the experience of Atlanta gay/lesbian organizations. In order not to have to reinvent the wheel, common guidelines are needed on how to incorporate. Generic by-laws need to be developed so that a system of order is in place from the beginning.

Pam Martin of ALFA, the Atlanta Lesbian Feminist Alliance, indicated that it wasn't just a matter of Atlanta helping the non-metropolitan groups. Rather, the rural and semirural communities may provide the lifeblood for Georgia gay and lesbian life: "Out is what it's about. If you can't validate who you are, you can't validate someone else. Lesbian culture will die in Georgia unless we get people from outside Atlanta. Of 100,000 lesbians in Atlanta only 1000 women are on our list. In order to develop, we must tap the rest of Georgia."

Jean Lavine, Public Information Officer of AID Atlanta: "So often divisiveness in the gay/lesbian community is emphasized. We need to publicize the cohesions, the comings together, and support the momentum for their continuance. Next week we will experience an example of this, with the Women's Blood Drive in support of PWA's and PWARC's. It is cosponsored by ALFA, the Women's Committee of AID Atlanta, and the Midtown YWCA. This kind of cooperation must be applauded."

Ken South, Executive Director, AID Atlanta: "We must exchange mailing lists and information throughout the state. In our civil war with the State of Georgia Dept. of Human Resources, AID Atlanta has won one battle: We have been given a toll free 800 telephone number statewide for the public to call in to us to get AIDS-related information. We can use that telephone number to network.

Gil Robinson, long-time Atlanta political activist, spoke of the new Georgia AIDS Action Committee, a group formed to lobby the state legislature. Last year a lot of bad AIDS legislation was discussed and introduced. The most serious was a bill that would have enabled the quarantine of gays. None of it got passed. This year there is a new momentum.
GAAC hopes to go to the legislature with an aggressive package of AIDS nondiscrimination legislation. To have any impact, however, we need to get to know the Bubbas and the Sonnys and the Buddys who head the legislative committees.

Attorney Don Mixon (Coauthor of an amicus curiae brief in the Bowers vs Hardwick case before the U.S. Supreme Court): "I have heard that some of you in rural Georgia have fears for your personal safety. I have a request. There are attorneys registered with the ACLU who can help you. Call us. You don't have to take not being able to place an ad in newspapers in Lilburn, Conyers, and Covington. Contact us. Nothing makes me happier than filing a lawsuit."

Buren Batson: "The ACLU is reactive rather than pro-active. If we are to act, we need to hear more of what is happening outside of Atlanta. Join the ACLU and keep it informed."

A follow-up Statewide Conference will be reconvened in six months.

1986 PRIDE FESTIVAL THEATRE

Atlantans once again had offered to them on a platter what theatregoers in New York, San Francisco, and Los Angeles exert themselves to attend. And, Atlantans, unaccountably have left the platter barely touched, guilty again of their own malnourishment.

I

The first offering was an official Atlanta Gay Pride Celebration event: Michael Kearns' spellbinding one-man presentation of two one-act plays. The first was his autobiography, The Truth is Bad Enough: an hilarious, searing, devastating self-exposure in which one Michael Kearns becomes Every Gay Man, becomes Everyman. The second was Dream Man by James Carroll Pickett, Co-founder with Kearns of the Los Angeles Artists Confronting AIDS group. (In the Truth, Kearns did weave the heartbreak of friends with AIDS into the tapestry of the whole). The "dream man"of the title ultimately turns from dispensing telephone sex fantasies to reclaiming and acting on his need to love. Short as the plays were, the emotion was powerful enough for two separate evenings of theatre. Kearns' talent and achievement can stand up to the highest professional standards of theatrical criticism.

Performances were Fri-Sun June 20-22 and 27-29 at the New Moves Studio in Little Five Points. Kearns was invited to Atlanta by Rebecca Ransom, author of Warren, which Kearns directed in Los Angeles where it is still running after 10 months. In the July 8, 1986 issue of the Advocate, Kearns, as director of the new Los Angeles production AIDS/US: Protraits in Personal Courage, is the main person interviewed for the article Theatre As Therapy. Drama from the Pain of Real Life.

II

Larry Kramer's The Normal Heart was presented by the Neighborhood Playhouse of Decatur, Georgia, June 26-28, 1986. It was exactly that: neighborhood theatre, avocational, semiprofessional. A reviewer could not, in fairness, apply to the neighborhood players the same critical standards applicable to Michael Kearns. Yet the strength of the script, and the commitment of the players and their director produced a shattering experience. The Players contributed their entire box office take, in excess of $2,300 to AID Atlanta.

After each performance, Director Sondra Nelson served as moderator for a question-and-answer period with the audience on one hand and, on the other, the cast, Dr. Stosh Ostrow, M.D., Medical Advisor to the production, and Rev. Ken South, Director AID Atlanta.

Question: What have been the reactions to your participation in a play about AIDS, in which most of the characters are gay males? This is a neighborhood theatre in downtown Decatur, after all, not in Midtown or Little Five Points, Atlanta.

Sondra Nelson: "A good question. We have had two kind of responses. Steve and Tom have had one. Jon has had another."

Steve Phillips (Steve played Ben Weeks, the successful lawyer brother of AIDS activist Ned Weeks. Ben, although he loves his brother, cannot full accept Ned's gayness as healthy, and doesn't want to be associated with Ned's activist organization for PWAs): "I was fired. When it was known at work that I would be in this production, one woman started a heated discussion with me, then handed in her resignation. After a second woman resigned, I was called in to the front
office and told my services would no longer be needed." (The program notes of Steve: "He has appeared in numerous training and industrial films. His efforts in this production are dedicated to his two children, Joshua and Tonya")

Tom Deardorff (Tom played the government bureaucrat who informs Dr. Emma Brookner - based on Dr. Mathilde Krim - that her AIDS research grant request is denied. Tom is also on the Neighborhood Playhouse Board of Directors. He and his wife Lynn were among those singled out for special thanks for bringing this production into being). "I was approached by two Decatur businessmen and asked if The Neighborhood Playhouse was putting on a play about queers. When I said that not only were we putting it on, but I was acting a part, one businessman turned without a word and left. The other advised me as a friend that this would not bode well for my continued success as a Decatur businessman."

Sondra Nelson: "You should know that we do have the support of the Mayor of Decatur." (This play was put on in the same building where the Decatur Police Department is located.)

Jon Goldman (Jon played Felix Turner, the New York Times style reporter who becomes Ned Weeks' lover, and is then diagnosed with AIDS. Jon previously played another PWA, the title role in the Atlanta production of Rebecca Ransom's Warren): "I have taught kindergarten in the Atlanta Public Schools for six years. I have not had negative feedback from supervision with regard to my participation in Warren or The Normal Heart. I have had supportive comments from some teaching colleagues."

Question: From the AID Atlanta point of view, how real is the depiction of politics in The Normal Heart?

Ken South: "Very real. We have been in a position in which we have been approved for a contract with the Georgia State Dept. of Human Resources (DHR). But the Governor's Office refuses to directly contract with AID Atlanta, since they perceive it as a gay organization. The Governor's Office refuses to do business with any organization that is perceived as gay. DHR proposed to write a personal check to Ken South for me to then donate to AID Atlanta. I refused. As it stands now, the State has a direct contract with Odyssey House, which passes all the funds to AID Atlanta as subcontractor. Thus the Governor's Office can say it doesn't contract with a "gay" organization. However, at some future time - during the next legislative season, perhaps - the issue will have to be forced. The State will have to enter into some official recognition of AID Atlanta, which is providing it a service.

"AID Atlanta itself cannot play a political role if it is to maintain its tax-exempt status as a not-for-profit social service organization. Thus the Georgia AIDS Action Committee has been formed to play the necessary political and lobbying role vis a vis the state government."

Dr. Stosh Ostrow: "The GAAC has its work cut out for it. In the last session of the State legislature, Billy McKinney came up with a quarantine bill for anyone who could reasonably be suspected of having AIDS." It didn't pass here, but a similar bill did pass in Colorado, which is supposedly liberal, as compared to Georgia. The war isn't won yet. We have to deal with appalling ignorance on the part of our state legislators. One from south Georgia stated that because most of the AIDS cases are in North Georgia, climate is the cause; since his south Georgia constituents would not be affected, he had no interest in the case. I suspect it's hotter in Haiti and Zaire than in south Georgia.

We also have to deal with bigots like Vinton Wall, the legislator from Gwinnett County, with his rabid rhetoric on "deviates" and how legislative attention to this issue will destroy Georgia's religious fibre." Ken South: "If Georgia is so "religious", why is it number one of the United States in syphilis, number two in gonorrhea, and number nine in AIDS. Religion has nothing to do with disease. Many Georgia legislators would be quite happy to have more gay men and IV drug users die, happy to get them out of the picture. But our clients at AID Atlanta include a grandmother, wives, children."

Question: What role have women played in the AIDS struggle?

Ken South: "Historically women have been there - here - from the beginning. (Mathilde Krim has been a major research figure. Caitlin Ryan was the first Executive Director of AID Atlanta.) The current staff of
AID Atlanta - 15 people - shows male and female parity. We also show gay/straight parity, and the staff is 30% black. The Women's Committee of AID Atlanta in cooperation with ALFA and the Midtown YWCA are putting on the Women's Blood Drive. Women continue to be very important to the AIDS struggle."

Question: "How can we help? Do you need buddies?"

Ken South: "We need female buddies; we need black buddies; we need straight buddies. There is no time to change our clients' sexism, ageism, racism, homophobia. We at AID Atlanta must quickly link up a client with someone he or she feels comfortable with as a buddy."

Question: Have the churches been supportive?

Answer: Some have. Some participate in the adopt-a-PWA program. Others support families of PWAs. Rev. John Adamski (who is leaving St. Anthony's Roman Catholic Church) has been a leader; he has tapped other clergy. Two clergy conferences on AIDS have been held, the second at the Assembly Church of God. The Christian Council has been supportive, has offered to be the named contractor for AIDS educational-social services with the State of Georgia in order to funnel the funds to AID Atlanta. Oakhurst Baptist Church in Decatur has committed $1500 to AID Atlanta, the first church to make a direct cash contribution. St. Luke's and All Saint's Episcopal Churches have been long-time supporters; the Cathedral of St. Phillip last Sunday conducted a service for the healing of AIDS in cooperation with Integrity Atlanta. (See previous newsletters for UUCA's involvement.)

Ken South: "The production tonight shows us how Art heals us through catharsis. Art moves us out of ourselves."

Out of ourselves - to what? For the time being we'll let the program notes of director Sondra Nelson point the way:

"The war against AIDS is not a private war waged only by homosexual doctors against a disease contracted only by homosexual men. It is an epidemic reaching all the perimeters of the United States and the world. It is not confined to drug users, gays, and Haitians. There are babies suffering, children dying, and men and women being cast into the streets by their own families out of the panic caused by ignorance. Gay men are being murdered quietly in their own neighborhoods by those afraid to use public telephones and toilets. Ignorance is the strength; violence is the stronghold; isolation and ostracism the weapons. We must combat these horrors with education, and education takes money.

Thank you to all of those who donate endless hours stuffing envelopes, writing letters to petition Congressmen and Senators, standing in lobbies to plead with officials that have stoney ears; to those who sit with and tend to the dying and the lonely, the lovers and family members who wake each morning afraid of finding a purple lesion. Thanks to those who speak out, who put money in jars, and who buy tickets to plays in small towns across the United States to benefit a disease that is wiping out tens of thousands. This is our war. Please fight."

SUNDAY, JUNE 29, 1986, 3:00 – 5:00 PM. AIDS INTERFAITH MEMORIAL SERVICE, ALL SAINTS EPISCOPAL CHURCH, ATLANTA.

UUCA's contributions included the contemporary passage, We Grieve by Helen Keller, read by UUCA AIDS Affiliate Minister, Rev. Joseph K. Chancey, and the offertory organ solo, Adagio adapted from the Violin Conerto in G Minor, S.1056, by J. S. Bach, played by Edward O Nix, M.D. The three eloquent meditations are excerpted below.

Dale Jackson. "I am 33. I have a lover who is the best thing that ever happened to me. I am one of four children of loving parents. Recently I have lost 35 pounds and have been hospitalized several times. According to statistics I will die in eighteen to twenty-four months. I am a person with AIDS.

"There are good ways that AIDS has affected my life. Relationships, especially with my family, have become, deeper, stronger, more meaningful. I have met new, wonderful friends. Some have AIDS. Others have been - are - magnificently caring people."

"But I do have sadness, I do have regret. And I do get angry. I'm angry at the disease. I'm angry at a government that will allow this to happen. I'm angry at legislators who vote money and then renege. I'm angry at those like Charles Stanley who say that AIDS is divine retribution. I'm angry at sub-
urban America that thinks AIDS is strictly a gay disease.

"How many must die...?"

Dale concluded by quoting a poem by Michael Calvert, a New York PWA, as a song of hope.

Bruce Garner, Board Member, AID Atlanta, Integrity activist: "I didn't want to be here. I'm weary of reflecting on death and illness. But we all have an obligation to those whose names will be read and to those who must be anonymous even in death. We must remember because too many are too eager to forget. We need this memorial service as the only public recognition of a loving and caring community."

(What other recognition has been accorded most of the deceased?) "A listing in the obituary section of the Atlanta Journal-Constitution. Single male, age: twenties to forties. No lover listed as a survivor. A memorial service instead of a funeral. Cause of death: cancer or pneumonia."

(The very sorrow of the survivors has been cursed by anonymity). "We have had to hide our agony from those not a part of our community, those not a part of our extended family. Something must come from this. We have an obligation to see that it does.

"We have an obligation to keep loving and caring in the face of this. We have an obligation to speak for those who cannot speak. We have an obligation to remain a community."

(To support us in meeting our obligations) "We have a multifaceted foundation of faith. First, faith in the self. Each one of us is a worthy creature with the right to walk the planet arm-in-arm with every other child of God. Next, faith in you as a part of my community - a community continuing to radiate the love that has brought me back from the depths of despair, that has brought me back from another death - the last death a few moments before this service. Finally, faith in God, the Ultimate Power of all creation. A God who says: I know your pain; I hurt because you hurt.

"Disease is caused by a virus - not by divine retribution. I'm reminded of the Peanuts cartoon where one of the characters is queried by another why he doesn't ask God how he could allow such terrible suffering to occur. The response: 'Because I'm afraid that God might ask me the same question.'

"Why the challenge of life is not death. The grave is empty. What is left is the doorway. Those we love are still with us. We feel their presence, as we feel God."

Twice as many names of those who have died from AIDS in the Atlanta area were read aloud as last year. Full names were memorialized, and first names for those who had to remain anonymous in death. It was a shock to hear so many women's names.

Rev. Ken South, Executive Director, AID Atlanta: "Today I want to talk about death, denial, and determination.

Part of us dies with the death of each one that we love. Bad things continue to happen to good people.

"Denial can be a blessing and a curse. It is a blessing when it shields us so that we can go on, so that we can continue. Denial is a curse when society grabs on to it to say AIDS is only a gay disease - it won't affect us. It's a blessing when we feel we're handling all we can now - that we will not need to handle any more.

"A study of 100 persons who tested positively for the HTLV-III antibody showed three reactions: (1) the Foxhole Syndrome - a continuation of status quo pre-test behavior (2) Total resignation: a giving up to the epidemic - 'We know we're all going to die' (3) Determination - 'We will fight. We will put our priorities in order and turn this liability into an asset.'

"We are determined to manage this crisis. We won't let this crisis manage us. As our memorial to our beloved dead and to ourselves, we will keep struggling. We will go on."

FRIDAY, JULY 3, 1986, INDEPENDENCE EVE; 7:30 PM. DEMONSTRATION OF OUTRAGE AGAINST THE SUPREME COURT HARDWICK DECISION UPHOLDING THE GEORGIA SODOMY LAW - AT THE RICHARD B. RUSSELL FEDERAL BUILDING - ATLANTA.

Three hundred outraged persons assembled at the above location just one block south of the Atlanta Journal-Constitution building. The alleged institution of journalism did manage to bury the story the next day in a minuscule write-up buried in a page close to the back of the next day's issue. WAGA did
broadcast a garbled minute on the evening's 11:00 PM News. Thereafter the Journal-Constitution's Saturday paper likewise buried an item on over 2000 protesters in New York City being barricaded by the police to prevent contact with tourists.

The events of Friday evening deserved media attention commensurate with their historic importance. Again the media displayed increasing subservience to the power structure and failure of journalistic commitment. A more appropriate account follows.

The program opened with nationally prominent folksinger and songwriter Geoff Morgan, who performed his own Homophobia Blues. In the song the singer describes the "enlightenment" which causes him to change from regarding homosexuality as evil to regarding it as sick; he laments the homophobia which "keeps me from touching my friends." In a follow-up song, Geoff urged us to keep walking forward, walking proudly, singing loudly, never turning back. (Geoff was in Atlanta for the Eleventh Annual Concert on Men and Masculinity held July 3-6 at Oglethorpe University; on the last day he gave a joint concert at Musikworks with another prominent men's movement writer-singer, Fred Small. The concert featured - in quite a varied program - songs about a lesbian school teacher, and the lover of a person with AIDS.)

Several members of the National Organization for Changing Men, arriving from all over the USA to attend the conference, helped to swell the ranks of the demonstrators. Several signs were displayed:

JUSTICES - Keep Your Own Mouths Closed on Sex; Does the U.S. Constitution Protect the Oral Majority? Help Restore Our Liberty; Could Your Spouse Be Arrested?; No Oral Sex for U.S. Justices; The Georgia Sodomy Law Sucks; Human Rights in ALL United States Homes; Keep the Police State Out of the Bedroom: Human Rights is the Real Issue; Ron and Nancy - Are You Guilty? Supreme Court - Rubber Stamp for Racism, Sexism, Anti-Gay Bigotry.

An extended ovation was given to Kathleen Wilde of the Hardwick Legal Team. Kathleen lauded the dissenting opinion of 4 justices (Blackmun, Stevens, Marshall, Brennan) upholding the Fundamental Right of Civilized Man to be left alone. She scored the majority decision written by Justice White and assented to by Burger, Rhenquist, and O'Connor, "with a half-assed concurrence by Powell. Powell added that he would have trouble if anyone got serious jail time if convicted. The Georgia law calls for a sentence up to 20 years. Serious jail time is on the books. Powell didn't deal with any of the issues - even the one that gave him trouble.

"The fallout effects of this decision are as devastating as they seem. We see this locally in the harassment of Frank Scheuren (Atlanta gay activist, arrested earlier that week) by the Georgia Bureau of Investigation.

"I can't perform miracles with law. By this decision, the Supreme Court has affirmed law as a tool to keep those without power oppressed by those with power. The immediate future of the Supreme Court will be one of retrenchment of constitutional rights. By this decision, the Supreme Court has said that protection in the home means only protection of the right to read in your homes.

"We feel a degree of sorrow,. We feel legitimate outrage. The time for complacency is passed. This decision provides an opportunity to raise the issue. Use the press as an ally to get the word out and make corrections. This is a threat to everyone. We must build coalitions. Get in the streets and stay in the streets until the issue is won.

"For tonight, cry! scream! comfort one another. Then get to work. We've got a hell of a struggle ahead of us."

Richardson Swanson, Administrator, Atlanta Gay Center. "I'm tired, but I'm not poor. I'm rich - because I see such beautiful people in front of me. We are beautiful people.

"To those of you who are in the closet, this decision says there is no closet. There is no closet you cannot close so tightly that the long arm of the law cannot get in and take you off to prison. We can't pretend it can't happen here. It can happen here. It did happen here.

"When we telephoned WAGA-TV to tell them about this demonstration, their representative responded: 'Well, we don't think there will be enough people to cover this.' I see a lot of people here now. And WAGA is here, too. Stay here. Stay out in the streets."

Dr. James Harrison, of the National Organization for Changing Men: "I am a Pres-
byterian minister, a clinical psychologist, and a gay man. The National Organization for Changing Men is pro-male, feminist, and gay affirmative. Its membership includes straight males, gay males, and women. We join with you Georgians in disappointment. This decision ignores the findings of religion, of social science, of biology, which tell us that homosexuality is a valid variation of what it means to be a healthy human being.

"The decision will do harm. It will inhibit legal development. The decision will not be changed by this court. It will require that we endure at least 20 years more.

"But is all hopeless? I don't think so. The 'others' are your people, my people. They are ill-informed, but they are open to education."

[In the meantime] "I advocate here, on the steps of the Atlanta Federal Courthouse, that you commit sodomy as often as you can. I know - you know - sodomy is a silly, outdated term. Go out and love one another with all the imagination that you can. And do so safely."

Dr. Harry Bright of the National Organization for Changing Men: "I am a straight man. This is not an issue to divide gay and straight. It should not have divided liberal and conservative. This decision is an assault on basic human dignity. This decision terrorizes all of us. Homophobia in America of the 1980's has replaced what Anti-Semitism stood for in the 1930's."

Maria Helena Dolan, activist: "Sister and brother sex criminals: we know who we are and why we are here. The Supreme Court has been reading the Bill of Rights of the Constitution and has said to us: 'Except you! You are not a valid person.'

"We say: 'Taxation without representation is not for us.'

"It is schizophrenic for the Supreme Court to say a woman has the right to have an abortion tube in her vagina, but not someone else's tongue.

"A millenium of homophobic law will not deter us. The Supreme Court is dead wrong!"

"Well, fellow criminals I’ll leave you with a quotation from Kate Millett, addressing the 1979 Washington, D.C. March for Lesbian/Gay Rights -- This is time for Another March - Keep loving. Keep making love. And soon there will be enough. "Are you listening, Justices?"

Mary Ann Jameson, Georgia Chapter, National Organization for Women: "It is a sad occasion on the eve of the Fourth of July [that 10 percent of the American population has been excluded from your constitutional liberties]."

Alexander Wallace, Executive Secretary, Metro Council, the umbrella group for 25 gay/lesbian Atlanta area organizations: "Where are the other 200,000 of us in Atlanta."

"I have been an activist for human rights since the 1950's. I used to be rich and I fought for poverty rights. I’m a male who contributed to the women’s movement. I’m a white who marched against segregation. Liberal causes have been happy to take my money, my work, my time.

"Now I need my rights, and I’m calling in my IOU’s. All you liberal leaders, are you listening? Mario Cuomo, are you listening? Teddy Kennedy? Coretta Scott King, are you listening? Jimmy Carter - get off your road! Reverend Mayor Andrew Young!

"I want my civil rights. Put up or shut up!"

Daniel Highland, Integrity: "Good evening, my fellow felons. I was asked to represent the religious community. I want to comment on the wording of the Supreme Court Decision from a legal point of view. The Burger majority states: "Condemnation of these homosexual practices are firmly based on Judeo-Christian tradition." What’s wrong with this statement? Well, we don’t have a state religion. The Burger court wrote a disaster, not a legal opinion. The decision written is pure unmitigated, bigoted prejudice.

"The poor vision of the Burger 5-judge majority gives new meaning to the term BLIND JUSTICE."

Ken Bartuka, Chairperson, Atlanta Gay Center Board of Directors. "The U.S. Flag in this front courtyard has been lowered to half-mast at least once. We have been told that whoever does it again will be arrested."

Gil Robison, lobbyist, Georgia AIDS Action Committee: "Welcome to oppression and reaction at the Federal Courthouse." [in the United States of America, in Georgia, in Atlanta].
"The Justice Dept. of Ed Meese (overruling the legal opinion of its career lawyers) has sanctioned employment discrimination against Persons with AIDS. In Georgia, Attorney General Bowers has told heterosexuals not to worry about his enforcement of the upheld sodomy law. Only 10 percent of adults will be subject to 20 year sentences for what the other 90% also does.

"Richard Guthman, Republican, Councilor for the 8th Atlanta District (Buckhead), with a substantial gay constituency, on Monday at 2:00PM will introduce a bill to repeal the Atlanta Gay Rights Ordinance."

Closing words from Maria Helena Dolan: "Bear in mind, this building contains the Southeast Office of the Immigration and Naturalization Service. Homosexuals constitute one of 33 groups legally excluded from entering the USA - along with Nazi war criminals. As foreign homosexuals are barred from entering this country, American homosexuals are barred from the protection of the Constitution.

"On Monday, go down to the City Council by 2:00 PM. We're dissatisfied with the shit we're getting. The only way to get rid of the shit is to push it out of the system"

A figure from the crowd appeared at the top of the stairs. "I am a straight man. I'm going to try to lower the flag to half-mast. Please try to prevent me from being arrested." His efforts came to naught as a guard lowered the flag for the evening, folded it, and took it away.

NEWSLETTER SUBSCRIPTIONS

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

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PROJECTED UULGC ACTIVITIES

NOTE: During the summer months, UULGC meetings switch from the second and fourth Thursdays to the second and fourth Wednesdays of the month. The Thursday schedule is re-instituted in September.

WEDNESDAY, JULY 9, 1986, 8:00 PM. UULGC program at UUCA. An evening with Liz McMaster: THE UNITARIAN-UNIVERSALIST ASSOCIATION DENOMINATIONAL AIDS TASK FORCE. A long-time intensely-involved UUCA member, Liz founded the Parents and Friends of Lesbians and Gays Chapter, which meets at UUCA. In September 1985, Liz left Atlanta to enter the Master of Divinity program at Harvard University. While in the Boston area she also became active at the UUA denominational headquarters and was selected as a member of the UUA AIDS Task Force. Liz will present us with an account of the discoveries and achievements of the AIDS Task Force. As part of her presentation Liz will discuss how specific UUA Congregations and fellowships have reacted to and treated their own members who have become Persons with AIDS. A not-to-be-missed meeting with a major UUCA natural resource.

WEDNESDAY, JULY 23, 1986, 7:30 PM. UULGC social program at the home of Ed and Peter. Bring a beverage and a snack to share. The program will be the screening, promptly at 8:00 PM, of a videotaped movie on a gay/lesbian theme. The movie will be one that has not been shown in Atlanta theaters, probably, The Naked Civil Servant (the biography of Quentin Crisp). If you have another screening suggestion and can provide the videotape, or if you need directions, call Peter or Ed at 885-1597.

WEDNESDAY, AUGUST 13, 1986. UULGC PROGRAM at UUCA. AYN RAND: a discussion of ideas contained in her books The Fountainhead, Atlas Shrugged, We The Living and Anthem. Does Rand have any relevance to the gay/lesbian struggle for self-realization? Familiarity with one of this author's books will be helpful but not necessary. Presenter: Don Young.

WEDNESDAY, AUGUST 24, 1986. UULGC Social Dinner at Tomato’s restaurant, 227 Tenth Street, NE. Parking is around the corner on Piedmont. Gather at the bar at 7:30 PM. Dinner at Eight. So that we can make accurate reservations, please call coordinator Don Young, Home 952-8992, Office 424-7410.


I. Monday, May 12, 1986
Opening Meeting of the Association of Gay and Lesbian Psychiatrists. (AGLP). AGLP is an affiliate group of the APA. As an affiliate, the relationship is similar to that of the continental Unitarian–Universalists for Lesbian and Gay Concerns with the UUA denomination. While a presence to be considered AGLP has no voting rights in the APA General Assembly, just as UULGC would not be a voting component within the UUA General Assembly.

The order of business was a report from CHIP – the Caucus of Homosexually Identified Psychiatrists. CHIP is an official minority caucus within the APA. Other minority caucuses include those for Female, Black, Asian, Hispanic, and American Indian Psychi­atrists. The minority Caucuses have voting rights in the General Assembly comparable to Districts (the Georgia Association of Psychiatrists is a District), and are considered as components of the APA. The Unitarian analogy might be to the Office of Lesbian and Gay Concerns within the UUA denomination headquarters in Boston.

Members of CHIP elect a representative (and a backup deputy) and advise that representative how to vote on issues before
the General Assembly. Dr. James Krajeski, representative (and DDC Peggy Henley-Hackenbruck, deputy) reported to the ALGP on CHIP business:

"To be a member of CHIP, an APA member must sign up to be officially recognized. You must be on the official member list in order to vote for the CHIP representative and deputy and be able to advise them. There are currently 77 members; it would be helpful to have as many sign up as possible, since we have the second smallest recorded membership (the smallest being the Native American Caucus) of the minority caucuses. There is no assurance of confidentiality, but the APA will be discrete with these lists as, it has been with the District membership lists".

(Incidentally Jim Krajiski, the CHIP rep., was elected vice chair of the combined minority caucuses).

"A few issues that CHIP has been working on came up at the Fall 1985 Assembly Meeting. They came out of the APA Committee on Gay, Lesbian, and Bisexual Issues. One is the issue of Confidentiality and the Military. At the meeting, one member—psychiatrist of the APA Military Committee responded, "Well the only gay boys I ever saw in the service said they wanted to get out"—but to temper this, he said he felt they should NOT get a dishonorable discharge. The APA Legal Counsel verbally said to me that he believed there is no kind of confidentiality in the military—that there is a requirement that anyone who is homosexual and bisexual must be reported. Since this is a clear violation of psychiatric professional ethics, CHIP will act by taking the issue back to the Assembly, as soon as we get the legal decision in writing."

THE FOSTER PARENTING ISSUE: "This came up as the result of a request from the Massachusetts District committee, which worked with CHIP. Drs. Carol Nadelson (APA President), Robert O. Pasnau (APA President-elect) and Dr. Larry Hartman were involved in the rewriting. It's a complicated issue. The General Assembly at first did not want to pass any resolution, since there was no known body of scientific literature. CHIP gathered that scientific literature and disseminated it. It was reviewed by APA Area 5 – the South.

"What ultimately was accepted was the statement that a single factor cannot be used to exclude someone from being selected as a foster parent—such factors as single marital status, age, homosexuality. The General Assembly did not want to approve anything that boldly stated positively that lesbians and gay men could be acceptable, adequate parents.

"The positive result is that we got the scientific literature developed, assembled, and disseminated that does show that lesbians and gays can be, have been, and are adequate foster parents."

Dr. Peggy Hanley-Hackenbruck: "The hot issue will be diagnoses in DSM-111-R (the Diagnostic and Statistical Manual of Mental Disorders, Third Edition – Revision). Helen Kaplan will write the chapter on Ego-dystonic homosexuality. We are working to get CHIP declared as the district group to review what is written on homosexuality."

It was noted that Dr. Robert Spitzer, chair of the DSM-III-R revision committee, had written a letter which in effect states that Ego-dystonic homosexuality would remain in DSM-III, because Helen Kaplan had already written the chapter. He said the committee was not interested in changing anything already written. One AGLP member declared! "Buy her an eraser!"

After homosexuality was determined by the APA not to be an illness in and of itself, in 1973 there remained the diagnosis Ego-dystonic homosexuality. It is currently defined thusly:

"A. The individual complains that heterosexual arousal is persistently absent or weak and significantly interferes with initiating or maintaining wanted heterosexual relationships."

"B. There is a sustained pattern of homosexual arousal that the individual states has been unwanted and a persistent source of distress."

This diagnosis was a compromise with a significant body of the psychiatric community that wished to hold on to some thread tying homosexuality to mental illness. It has been since used by several homophobic psychiatrists as a justification for attempting to change the sexual orientation of their homosexual patients.
TERRY STEIN, MD, a professor of psychiatry at the Michigan State U. School of Medicine, Lansing, and immediate past president of the Assn. of Gay and Lesbian Psychiatrists, said he was among the "many psychiatrists who believe that ego-dystonia is a normative part of gay and lesbian development." Because "it isn't easy to grow up gay or lesbian in this society, it is quite common to go through a phase of development in which you wish you weren't part of a minority group that is so often stigmatized by the rest of the world. It is incorrect to label something that is normative as pathological."

In his clinical work, Dr. Stein said he has treated a number of gay people who have previously seen a therapist "who led them to believe that they could change their orientation or suppress it." Such a prospect, Dr. Stein said, "appears not to be possible" based on the research and clinical data available.

James P. Krameski, MD, a San Francisco private practitioner who is chair of the APA Committee on Gay, Lesbian, and Bisexual issues, believes that "it would be preferable to eliminate the diagnosis of ego-dystonic homosexuality because the diagnosis has not been validated through sound research or clinical experience."

Removal of the diagnosis seems unlikely because of the apparent strong support given to the diagnosis by the work group, Dr. Krameski said. "A possible compromise," he added, "would be to replace the current diagnosis of "ego-dystonic sexuality" and place the diagnosis in the section of the manual listing "conditions not attributable to a mental disorder that are a focus of attention or treatment."

"No one denies that there are people who are dissatisfied with their sexual orientation, just as no one denies there are people who are dissatisfied with other aspects of their sexuality, such as the size and shape of their genitalia or their sexual performance. All these concerns are derived from an incorporation of society's attitudes about what are acceptable feelings or behavior," he said. Many people, he added, are dissatisfied with other aspects of themselves, such as their size or hair color, but the diagnostic manual "doesn't have separate categories for each of these" problems.

The AGLP proposed to oppose as a group and individually: (a) the retention of the above diagnosis; (b) the addition of three proposed new diagnoses which many see as degrading to women: 1. paraphilic rapism or paraphilic coercive disorder (criminal defense attorneys can use this to get rapists off the hook); 2. premenstrual dysphoric disorder (finds mental illness in a woman's gynecological functions); 3. self-defeating personality disorder (blames women for the very strategies which have allowed them to cope in a sexist society).

II. Tuesday, May 13, 1986
A. WORKSHOP 24: PSYCHOTHERAPY WITH LESBIANS - A DIVERSITY OF ISSUES.
Dr. Peggy Hanly-Hackenbruck, MD, Chair, described this workshop at its opening as "The first presentation in the history of the APA dealing with lesbians from a non-pathological point of view."

Dr. Diane Mosbacher, MD, indicated that practically nothing is now known about substance abuse, other than alcohol, among lesbians. And very little is known about lesbian alcoholism. However it is a myth that alcoholism is higher among lesbians than among heterosexual women. The studies do not support this. Dr. Mosbacher treats alcoholics at a Boston clinic; she was a public picketer at the convention against the three proposed new diagnoses affecting women.

Dr. Nanette K. Gartrell, MD, next year's CHIP Deputy Representative, and Dr. Mosbacher's partner, discussed Working as an Out Lesbian Psychiatrist: "In my public practice at Beth Israel Hospital in Boston I see more pathological patients than not. In my private practice my clients are primarily lesbians with coming-out issues; they have been reported to me because of depression or because of relationship/nonrelationship issues. With such cases I make a point of my own lesbianism, except where the woman shows such anxiety traits as to convince me that she would be horrified to be in the same room with another lesbian.

"I usually provide the information in the first session. To those who say a heterosexual psychiatrist would not need to
disclose his or her heterosexuality to a patient, I say this: heterosexual therapists give lots of information on their private lives. They wear wedding rings. They have pictures of their spouses and their children on their desks. Patients pay attention to what books are on the shelves.

"Many clients have a homophobic fear of disclosing anything about themselves. One lesbian client had previously been to a series of heterosexual therapists; she was referred to me by the most recent, who felt she had been withholding information. Thus, I disclose myself. But I instruct my patient that I have no personal stake in their orientation on the outcome of their therapy.

"I deal a lot with coming out issues. Most lesbians I see are closeted. Most lesbians in the world are closeted. Most clients do end up in relationships with women. To prepare them, I recommend readings and resources, so that they can begin to get a sense of the community that exists, so that they won't feel they will be entering an isolated life."

Dr. Margaret E. Grant, MD, Director of the Women's Center at the University of Colorado Health Sciences Center, described the classic case of a woman, Susan, a 36 year old lawyer, who came to her feeling guilty because she was attracted to women. Susan wanted professional help to be able to be attracted to men. "How does a psychiatrist respond to such a request for a change of orientation?" Note that the existence of the diagnosis egodystonic homosexuality on the books gives the psychiatrist license to seek just such an orientational change. As therapy progressed, Susan dealt with more serious problems and came to accept and live out her lesbianism.

Dr. Grant was asked whether sexual orientation disclosure by the psychiatrist, as advocated by Dr. Gartrell, would have been helpful. Susan, at the early stages of her therapy was too homophobic and self-hating. Prior to Dr. Grant, Susan had left therapy with a therapist who had made a disclosure. Susan claimed that the previous therapist had then made a sexual advance to her. Dr. Grant knew and respected that therapist; not able to believe it was true, she approached her colleague to discuss this accusation. The colleague indicated that she had disclosed her lesbianism to Susan and told her she could introduce her to people, meaning for community, support, affirmation. Susan at that point was so self-hating and fearful of her own lesbianism that she interpreted the offer as a come on.

B.

WORKSHOP 38: SPECIAL ISSUES IN PSYCHOTHERAPY WITH LESBIANS AND GAY MEN.

(1) Dr. Stuart Nichols, MD: CONCERNS RELATED TO AIDS THAT CROP UP IN PSYCHOTHERAPY with gay men and with those not at risk:

1. Preparation: the therapist must prepare himself or herself by:
   a. studying death and dying issues,
   b. becoming comfortable with spiritual issues,
   c. mastering knowledge of the disease,
   d. becoming comfortable in dealing with a gay person; knowing about the coming-out process, the process of identifying oneself as gay, the process of identifying oneself as a person with AIDS.

2. The process of adjustment for PWAs requires that the therapist be supportive as new crises begin before old ones are resolved. The therapist must help the PWA prepare for death.

3. There is a process of adjustment for those not at risk, including the therapist. The exaggerated hysterical reaction of the general public has affected many therapists who have, as a result distanced themselves. This distancing from the PWA has intensified discrimination. In treating the PWA, the therapist needs to face his own mortality.

Later in the convention Dr. Nichols reported to the AGC the work of the APA Task Force on AIDS, of which he is a member. The Task Force has a chair and three members, plus several corresponding members, including representatives from the National Institutes of Mental Health and NDA. "The feeling is that the APA must do something now. It has spent too many years getting started, not developing anything." The Task Force has produced eight short statements covering ethical, legal, research, educational, and clinical areas. Ratification by the National Council is being sought for such statements as the following:

a. The APA asserts that all psychiatrists have the responsibility to work to counter inappropriate responses (by the
b. Educational efforts should be undertaken to prevent the spread of this disease.

c. Psychiatrists have the responsibility to learn all they can about the disease to assist their clients.

(2) Dr. Peggy Hanley-Hackenbruck, MD, gave a presentation on Modes of Coming Out that can be used in psychotherapy with Lesbians and Gays.

What is coming out? It is not something that happens once or twice. It is a process of identity development/formation.

Everyone goes through the process of sexuality identity formation. The difference for lesbians and gays is dealing with stigmatization.

In the interest of time, today I'll present a quick-and-dirty model. The process of coming out progresses from the earliest learning about homosexuality, which can be very unconscious—what is picked up from parents, etc.—to recognition of self. The process from covert to overt takes place over a long period of time, but the last stage, going from non-observable to observable behavior, can be very short. General trends indicate a difference between women and men. Lesbian women come out in the context of a relationship. Gay men come out in relation to sexual activity. There are variations in these trends between a rural and urban settings, between pre- and post-Stonewall generations, variations derived from the attitudes of a particular society or subculture (Irish Catholic, Hispanic, Black, etc.).

We might discern three stages in the coming out process:

First is the MUST NOT STAGE. You realize that you are that way. There is denial, repression, reaction formation. You are dealing with messages—this isn't the way you're supposed to be—the internalized homophobia learned by all who grow up in this society, whether homosexual or heterosexual. The task is to overcome the myths and stereotypes.

Second is the MUST PHASE—breaking off the cocoon, breaking out of the shell. It can be joyful, exuberant. But it can come at a time when the taboos of the earlier stage have not been resolved. There is an adolescent, rebellious quality, an impulsive, not-thinking-about-the-consequences policy. There is a need to be an adolescent, sexually, in this crashing-out phase. I've arrived at home, but I'm very much separated. The task is to come to rest.

The third stage is CHOICE: I choose to act on who I am. I choose to come out.

Millions of gays and lesbians never come to therapy. They use role models in the gay and lesbian community, and they come through the process positively, successfully, unscathed.

Who has problems going through these stages? Those with strong superegos, rigid sex stereotypes, rigid religious backgrounds, rigid right/wrong thinking. Those exposed to overt homophobia, especially in childhood. Those who do not fit phenotypically with what boys and girls are supposed to be. Those who have had a hard time integrating the rest of themselves. Victims of childhood sexual abuse, although the latter constitutes a multifaceted problems for all who have experienced it.

The general tasks of psychiatry in assisting the coming-out process are two-pronged: (1) Modification of the superego through derigidification; (2) development of sexuality and social identity.

C. Symposium 38: Psychiatric Aspects of AIDS: New Research Findings. The six presentations were too specialized for a recounting in this newsletter. An interesting fact to relate, however: The rectal gonorrhea rate in New York City and in San Francisco has declined 50%--68%, a by-product of safe sex. This indicates the amenability to behavioral change by all groups when presented positive educational options.

III. Wednesday, May 14, 1986

A. AGLP luncheon. Keynote Speaker: Barney Frank, U. S. Representative from Massachusetts, outspoken advocate for gay rights. Comments on various Federal topics: The budget: "AIDS funding has been given the largest percentage increase of anything. Where the money will go is into research and medical treatment. Where the money will not go is into (safe sex) education. 'Don't let him come in your mouth' is NOT
going to be in the Federal budget—it won’t be worth your time to fight for it. Education will have to be funded by the private sector. Don’t bother making your private donations to research and medical care. The cost is too great for your donation to make a dent; such funding is the proper role of government. But your private contribution can make the difference in the arena of an education/dissemination program not diluted by political considerations.

On Federal discrimination against homosexuals: "We have achieved this advance: a letter signed by Casper Weinberger now states that homosexuality is no longer by itself a ban to a security clearance. "At one point, early last year, when Ed Meese came on board Justice, lawyers/prosecutors were all questioned as to whether they were gay—supposedly to see if they could be blackmailed. We stopped that. We got Republican legislators to complain. The policy is now officially changed. Justice lawyers and prosecutors are now asked if there is anything in their backgrounds which will prevent them from performing their offices. An answer of "no" will be accepted.

"There has been substantial progress in immigration—not in changing the law barring the admittance of admitted homosexuals, but in enforcement. The Reagan administration started enforcing the law more vigorously than did previous administrations. They have since stopped. By the way, the liberals of the past have not played an admirable role in this matter. In the 1960’s a Gay Exclusion Case came to the Supreme Court. Psychopathic personalities were barred from admission to the United States. The Warren Court upheld the position of the Immigration and Naturalization Service that the term psychopathic did include homosexuals. Later in the 1960’s the term psychopathic personality was changed to sexual deviation by Congress; many people today considered ‘honorable’ by your friends voted for it."

ON AIDS: "AIDS has set the human rights movement back. Antigay people are putting all their horses on the AIDS issue; their major demagogues have seized upon AIDS in an appalling attempt to force their antigay program on the public. However, thus far, the antigay right wingers have not been successful in getting the Reagan administration to change the Centers for Disease Control guidelines about allowing kids into schools, etc. Thus far, the administration has gone with the professionals rather than with the politicians.

"A local aside: the Superintendent of Schools in Swansea, Massachusetts kept a boy with AIDS in school against strong opposition by parents of other children and their agitators. He has since been chosen Man of the Year. Quarantine efforts have not succeeded and will not. There is no reason for quarantine: I’m too impressed by the absolute absence of sibling transmission. You know how kids sleep together, eat each other’s food, are in constant close proximity."

Back to Immigration: "I don’t feel its antigay to exclude foreign Persons with AIDS from entering the United States. It is not antigay when measures taken are consistent with measures taken for all infectious disease."

Observation from the audience: "But someone with the antibody may be more infectious than a PWA."

Frank: "You have given the weakest argument for your cause. You are in effect saying, admit everyone or exclude everyone. I’ll give you one guess as to which alternative the politicians will choose."

Question: "Has the Food and Drug Administration been acting properly in not expediting the experimental use of drug therapies on volunteer PWAs?"

Frank: "We liberals are hoisted on our own petard. We have set up a strict system to avoid side effects in drug experimentation. But we ought to loosen up on side-effects restrictions, when the only outcome without the experimental therapy is death. What side effect is more serious than death?"

Question: What about universal blood testing?

Frank: "Ed Meese is now more interested in testing urine."

Question: You have supported our cause in Congress. How can we contribute to yours?

Frank: "Spend your money efficiently now. I don’t need your financial aid now, but do contribute to the Human Rights Campaign Fund to help elect others who will support your cause."
Dr. Robert Cabaj, MD, President AGLP, hosted a presentation in the AGLP hospitality suite; SUBSTANCE ABUSE IN THE GAY AND LESBIAN COMMUNITY.

The first speaker was Elaine Noble, President of Pride Institute. Elaine was the first open lesbian elected to the Massachusetts State Legislature, where she served two years. Elaine, in 1981, addressed the GAY IN THE EIGHTIES Seminar held in our own UUCA. She introduced Rep. Barney Frank at the luncheon reported above.

"After many years in government, 3-1/2 years ago I went into treatment for substance abuse. The treatment was not very helpful. If I did not have a helpful outside gay/lesbian network, I would have relapsed. Thus, the idea came to me for a treatment center designed specifically for gays and lesbians. As our location, we chose the St. Paul-Minneapolis area. Why? There is a gay community as large as San Francisco's, but very different: it's not a transitory community. It has a gay representative in the Minnesota legislature. There is a gay city councillor, and the Mayor is most supportive.

"We settled on the community of Eden Prairie, Minnesota, within the St. Paul-Minneapolis area. We established good relations with the local government. We told them what we needed from them and asked what resources we could provide them. The main resource they wanted us to provide is our Marketing Director, Caitlin Ryan. Caitlin was former Executive Director of AID Atlanta, former Director of the Whitman Walker Health Clinic in D.C. Caitlin has conducted training at the Pentagon, assisting others to work in the presence of PWAs and PWARCs. Eden Prairie wanted Caitlin to provide training to the city staff, with follow-up. Just one training session doesn't do it. Caitlin has trained the area police, firemen, nurses, teachers, etc."

(It was a joy for Atlantans to see Caitlin again. Caitlin was present at the AGLP Luncheon and at this session. On the next day, she was one of the faculty of five who conducted the daylong APA course: Meeting the Mental Health Challenges of AIDS).

Elaine Noble: "I am here to network with you. We need gay and lesbian psychiatrists and physicians to refer our patients to after leaving Pride. So many treatment programs just treat the patients, then dump them into the streets. Since we will have people coming from all over the country we have a toll-free telephone number 1-800-54PRIDE.

"The program lasts 30-34 days and costs $8,000—the lowest price in the area. Physicians and therapists are gay males and gay females. The patient gets to choose a male or female physician. There is a ten-day evaluation. Significant others and family members are brought in to participate in the evaluation at no extra cost. We assess for incest and childhood sexual abuse, since these are classic issues in gay/lesbian substance abuse.

"Many patients are referred to PRIDE by other treatment centers since they are not "suited". One example might be a patient who tests positive for HTLV-III antibodies.

"I would prefer a gay male executive director, since I now have a majority female staff. I need a good administrator, and I'm not a control queen.

"There are separate male and female wings. Gay men and lesbians have different issues to work out in treatment and it is a waste of time to put them together. Ages range from 15—85. One patient has sniffed away and drunk up a $750,000 trust fund. We make a point of including free-case patients, but none of the other patients knows who they are."

Question: Have you had any non-gay referrals?

Noble: "PRIDE is a gay place for gay people. There are only 36 beds. If the non-gay referral is sincere about treatment, I will get that person a bed at another treatment center in the area. We have had non-gay referrals since the price is low for the service provided in the area. But our goal is to make gay people feel comfortable with themselves and to come out into the community."

One psychiatrist commented: "A gay alcoholic can become isolated to maintain sobriety. To pursue sobriety you can't go to bars. And bars are where socialization takes place."

Noble: "We believe in empowering people so that they can return to bars and control their behavior. People have to be able to again take responsibility for themselves."
D. AGLP GATHERING TO DISCUSS PERSONAL AND PROFESSIONAL EXPERIENCES OF AIDS.

The AGLP hospitality suite filled to overflowing with over 50 psychiatrists who came to engage in the "grief work that must be done before people can get back from their depression."

Dr. David McWhirter, MD, coauthor of The Male Couple, confided: "38 people in my life have AIDS, and 20 of them are dead."

One physician spoke of gratefully giving up private practice for a clinic position where he deals now only with schizophrenics. The grief of treating private patients with AIDS to whom he became so attached and lost—became more than he could continue taking.

Dr. Marshall Horstein, MD, likewise shared how he "had to draw back from treating AIDS patients—I'm treating those I have, but I'm not accepting new PWAs. I've turned to teaching about AIDS and to counseling other therapists of AIDS patients. I'm at one remove. We more and more are needing to take retreats, to get away from the stress."

Dr. David Ostrow, MD: "Retreats are necessary for those of us who work with AIDS on a day to day basis. The American Association of Physicians for Human Rights will hold a retreat in London—to get far enough away to find some time that's not devoted to science or business. The world is now going to be divided into those who test positive and those who test negative."

IV. Thursday, May 15, 1986

WORKSHOP 67: NEW THINKING ON SEXUALITY AND HOMOSEXUALITY

In introducing the three presenters, Dr. Robert Cabaj stated: "We have progressed to the point where we can see homosexuality as a variation in the overall general spectrum of sexuality."

A. Dr. Richard Dillard, MD, Professor of Psychiatry, University of Boston Health Center: IS THERE A GENETIC BASIS TO SEXUAL ORIENTATION? A review of two ongoing research projects at the Family Studies Laboratory of Boston University (1) Sexual Orientation Patterns in Families (2) The Effects of Exposure to Prenatal Hormones.

Kraft−Ebbing held the Lamarchian view to explain (a) why homosexuality appeared to be coming more common, (b) how people became homosexual without models. The Lamarchian heritable imprint concept posited that what you did governed what your offspring would become.

The environmental view has since prevailed over the biological with arguments such as these: How is it possible for a trait which doesn't promote reproduction to be evolutionarily evolved? If genetics were the cause, homosexuality would be as common as Huntington's chorea. In fact homosexuality is much more common. There is no evidence that sexual orientation changes as the result of a biological variable. In contrast, personality variables such as memory and mood can effect such changes. No biological parameter has ever been established with a hetero- or homosexual orientation.

Lately, the science of Sociobiology has posited the theoretical possibility of heritability. In 1964, the Englishman, Hamilton, presented the concept of inclusive fitness. The important thing about heritability is what happens to your genes, to your gene pool. The altruism of ants allows ants as a group to survive. A homosexual who doesn't sire a son may enable two nephews to thrive. What will be selected for will be what is good for your genes. There has been much controversy about inclusive fitness, but the concept has still not been overturned.

The incidence of homosexuality is responsive to cultural demands. Where it is forbidden, where tolerance is low, there is a low incidence. Where tolerated, there is more; where encouraged, still more; where prescribed most—for example Papuan adolescent males all engage in fellatio and like it.

To support a genetic thesis, the frequency of homosexuality must be: (1) greater in identical than in fraternal twins, (2) equal in fraternal twins to the frequency in sisters and brothers, (3) in random order among siblings, (4) greater in collaterals than in ascendants or descendents, (5) greater in siblings than in second and third degree relatives.

In the Boston University Family Studies, we recruited through newspaper ads
a group of unmarried young men, of whom 50 were predominantly heterosexual and 50 were predominantly homosexual. We interviewed them and as many of their siblings as possible, for a total of 350 interviews.

Among our findings were the following:

(1) 20-25% of the brothers of predominantly homosexual men were also predominantly homosexual. This contrasts with only 10% of the brothers of heterosexual men being predominantly homosexual.

(2) Homosexual men report more homosexual second and third degree relatives than do heterosexual men. (Several other findings were shared, but are not listed here). The above is not prima facie evidence that the incidence of homosexuality is genetic, only that it is familial.

If there is a biological factor, what could cause the action of sex hormones on the fetal brain in utero? What might be the difference between those exposed to DES versus those not? The Kinsey scores of DES subjects are higher (re more homosexual) than those of the controls. There is evidence that prenatal exposure in women produces more homosexual and bisexual fantasies.

In conclusion, there is now enough evidence to conclude that sex orientation may have at least a biological component.

Such a conclusion, of course raises a political issue. People are uncomfortable with trying to find such a component, because it would give others the ammunition to mount a technological attack, such as genetic engineering.

B.
Dr. Richard A. Isay, MD: EARLY DEVELOPMENT OF SEXUAL IDENTITY IN GAY MALES.

Homophobic psychiatrists Pruitt, Beiber, and Socarides, who have built practices on trying to "cure" homosexuality, have stated that: male homosexuality results from a fear of and flight from women; those males most accepting of their homosexuality have had the most difficult relationships with their mothers; they have been more closely attached to their mothers than to their fathers, who have been absent.

Such assigned causes do not relate to the 40 gay males Dr. Isay has seen in analysis. The common pattern Dr. Isay has seen in the first stage of developing a homosexual identity has involved a pattern of homoerotic fantasies in which the primary object is the father. These fantasies begin at ages 3, 4, and 5. There is no transference of erotic fantasies from mothers to fathers. There is an early attachment to the mother, but it is not erotic.

During the discussion period one psychiatrist wanted to add a clarification from his experience: "All males have erotic attachments to both parents in early childhood. With gay males, however, the earlier and stronger attachment is to the father."

Another discussant addressed the absent father myth as a cause of homosexuality. "Single parent families produce no higher incidence of homosexual offspring, as evidenced today by the phenomenon of fatherless black families."

C.
Dr. David McWhirter, MD, President of the Society for the Scientific Study of Sex, closed with a brief humorous overview of the Search for Etiology.

"In the 1860s, homosexuality came into existence as a political exigency. The first term was Uranism; this was replaced by homosexuality. Previously there were buggers or sodomites. You either engaged in the behavior or you didn't. Once the term was coined, there began a search to find out its causes, how it came about, to cure it. Those who studied this, however, did not study homosexuals. It was Freud who stated that homosexuality was not an illness but a variable. His followers ignored him on this subject.

"In 1948, when the Kinsey Report was released, Americans were stunned to discover that 97% of fathers were masturbators—the remaining 3% were liars. 37% of fathers had diddled each other prior to puberty. Kinsey found such extensive evidence of homosexual behavior, that he developed the 0 - 6 scale.

"Most heard but did not listen to Kinsey, who said there was a dynamic continuum, that individuals could and did change orientation over time. Kinsey did not intend any number on his scale to be used as a single permanent lifelong label for a person.

"In 1957, Dr. Evelyn Hooker published the results of her psychological tests of matched samples of gay male and straight male cohorts. They showed no psychological differences. Her findings were ignored.
"In the 1950's and 1960's the search intensified for a biochemical clue to homosexuality. The various hormone, testosterone, chemical testings produced inconsistent findings. The studies cannot be replicated.

In 1973 homosexuality was no longer classified by the APA as a mental illness. But as we have entered the second half of the 1980's we're still fighting the battle of "ego-dystonic homosexuality.""

NOTE: Because of space limitations in the July issue, articles on programs of the Gay/Lesbian Rights Chapter of the Georgia American Civil Liberties Union will be included in the August Newsletter.

**NEWSLETTER SUBSCRIPTIONS**

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

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PROJECTED ATLANTA UULGC CALENDAR

Beginning in June the UUCA Building is closed on Thursday. Thus all UULGC summer meetings held in the UUCA Building are scheduled for the second and fourth Wednesdays of the month.

WEDNESDAY, JUNE 11, 1986, 8:00 P.M. UULGC Planning Meeting. The last major planning meeting was held November 14, 1985. That resulted in programming through June 12, 1986. We again need input from all who have been in attendance this past year, and from all Newsletter readers who have programming ideas to share. Some questions to consider: Do we want to continue the full two-program-a-month schedule during the summer? If so, do we want to hold the meetings at UUCA? or in homes? or in some combination? Please come with more ideas for a program. If you have a presenter in mind, contact that person to request participation, and get a range of dates so that we can confirm a schedule. (When Joe Chancy’s presentation, originally scheduled for May 8, was rescheduled programs were shifted forward).

SATURDAY, JUNE 21 – SUNDAY, JUNE 29, 1986. Annual Atlanta Gay Pride Celebration from the opening March to the closing Ecumenical Memorial Service for Persons with AIDS. Other publications will provide specific details.

WEDNESDAY, JUNE 25, 1986. UULGC PROGRAM AT UUCA. An account of the American Psychiatric Association Convention held in Washington, D.C. May 10 – 16, 1986. An update on Lesbian and Gay Issues in Psychiatry. Presenter: Peter Bryg. Discussant: Dr. Edward O. Nix, M.D. (If there is a conflict with a major Gay Pride Celebration function, the UUCA Program will be shifted forward. This will be determined by the June 11 planning meeting).

REMINDER:

PARTICIPANTS NEEDED FOR LESBIAN STUDY.

I am in the process of doing my Ph.D. dissertation on the sexuality and self-esteem of lesbian women age 50 years or older. To complete this research project I am in need of women who would be willing to be interviewed by me to obtain information about past and current experiences as a lesbian and feelings they have about these experiences. The interview will take 2 - 4 hours and the responses will be reported anonymously.

Only five studies exist nationwide about lesbians over 50 years old and this lack of information promotes misinformation about this minority group. This research study is an attempt to provide more descriptive information about lesbians over 50 years old to document the lives and beliefs of these women.

Part of the reason for this paucity of information is because lesbians over 50 years old are not identified by traditional methods of recruiting participants for research studies. For any woman interested in being interviewed, or if she would lie to find out more information, please contact me at:

Georgia State University
Educational Psychology Department
Urban Life Building
Atlanta, Georgia 30303
(404) 658-2582 (GSU)
(404) 524-0604 (Home)

Thank you very much for your help.

Sincerely,
/s/ Diane Gray
Diane Gray, M.M.Sc.
Doctoral Candidate

ACTIVITIES SINCE THE LAST NEWSLETTER

THURSDAY, APRIL 24, 1986, 8:00 P.M. UULGC PROGRAM AT UUCA. DON JORDAN ON GAY AND LESBIAN THEMES IN THE NEW YORK THEATRE.

Don: Last fall I entered a marathon - a theatrical marathon. In a 9 day period in New York I saw eleven shows - 12 if you include a strip show at the Gaiete Burlesque.
One day I saw three shows. I don’t really recommend such intense theatre going.

Of the eleven shows, one was a satirical reverie, one a torch singer’s cabaret performance. Of the 9 remaining plays, 6 had gay themes. With one exception, all were presented in commercial productions aimed at mostly heterosexual audiences. All six were critically acclaimed. They were:

1. A Chorus Line
2. Biloxi Blues
3. Vampire Lesbians of Sodom
4. The Search for Sings of Intelligent Life in the Universe
5. As Is
6. The Normal Heart

A Chorus Line is dime store Freud, but a Marshall McLuhan media success, with techniques so breathtaking that they add bulk and give artistic verisimilitude to the production. Only one scene is not razzle dazzle: the monologue of the shy Hispanic dancer Paul. In his tormented youth, Paul fantasized being Cyd Charisse, dropping out of his adolescent element to become a pony — or female impersonator at the Jewel Box. His description of his parents coming unexpectedly to see him perform still packs a wallop 11 years into the run of the play. What makes it so poignant is that you expect a certain reaction from the father — a macho rage against the Marcione. But Paul’s father simply says to the stage manager: "Take care of my son" — the first time he has ever referred to Paul as his son. I’ve seen A Chorus Line 5 or 6 times in various productions around the country. This scene always meets with a powerful response from the audience. (Unfortunately in the movie version it is bathetic and obnoxious).

My biggest surprise was Biloxi Blues, by Neil Simon, the second installment of his autobiographical trilogy (Part I was Brighton Beach Memoirs; Part III will be New York Bound). I went only because the ticket was free.

Biloxi Blues is a memory play. Eugene Morris Jerome, Simon’s alter ego (played by Matthew Broderick), is on a train with other inductees into World War II, from Brooklyn to Biloxi. Eugene’s goals are to survive, to become a writer, and to get laid — not necessarily in that order.

There is a serious tone beneath the merriment, a recurring theme of Anti-Semitism. Eugene, although Jewish, has skill in getting along with people. But the hapless private Epstein does not. Epstein, like Solomon, is unable not to delve into ethical issues — to the end that he is always in trouble. There is an uncomfortable edge to his character — he’s a Jewish saint. A particularly poignant moment comes when he describes the disgusting act of humiliation he is forced to undergo at the hands of anti-Semitic NCO’s. At one point others come across Eugene’s notebook where has written that Epstein is probably homosexual.

Sgt. Toomey surges in the night like Mommie Dearest into the barracks with the word fellatio on his lips — if you’ll excuse the expression. Two privates have been discovered in the act. One escaped and they need to find him. All suspicions turn to Epstein.

But the actual escapee is the most anonymous, nondescript looking person in the barracks: Hennessy. Hennessy up to this point in the play has been seen onstage a lot, a regular but unremarkable participant in the activities. (Here one listener speculated that Hennessy was probably so nondescript, conveyed no distinct identity, because he was not able to be himself). When Hennessy is finally taken away, the reaction of the other privates is a sense of loss.

I’ve never loved a Neil Simon play before. At previous plays I’ve gotten tired of laughing. I’ve wanted more of the variety of human emotion. You get that here. Others must feel this way: brilliantly funny and successful as they have been, this is the only one of Neil Simon’s 20 plays to be awarded a Tony.

The Search for Signs of Intelligent Life in the Universe. I had three surprises: (1) I was able to obtain a ticket, (2) I was able to obtain a ticket at half price, (3) I found tears streaming from my eyes.

Jane Wagner has written a sustained monodrama for her partner Lily Tomlin, who without props or costume changes, plays dozens of roles — all brilliantly. The starting point is the psychotherapy session of an
early-middle-aged suburban lady, a former 1960's activist. Her marriage is on the rocks, and her failing relationship is contrasted with the long-lasting maturing relationship of a lesbian couple (who have a son conceived with the aid of a turkey baster. The son is born on Thanksgiving Day and later becomes a violin prodigy).

There is also an unhappy lesbian; but I'm not going to attempt to build the Lily (sorry) by going into detail. Suffice it to say that the lesbian couple is the least troubled, best adjusted couple now being presented on the Broadway stage.

The Search For Signs of Intelligent Life In The Universe is a touching presentation of what it's like to be a human being.

IV THE VAMPIRE LESBIANS OF SODOM (on a double bill with Sleeping Beauty, or, Coma). This sleazy, tacky satire traces the legend of a vampire monster and her succulent victims from the ancient Twin Cities, as they are called (Sodom and Gomorrah), through the ages to 1920's Hollywood up to present day Las Vegas.

It doesn't tackle any gay themes, as such. It doesn't tackle any themes. It has absolutely no redeeming social value, except to offend everyone. It's good clean dirty outrageous fun.

Its value is that it keeps alive the tradition of drag and camp. Charles Bush, the author and star - not the ugliest drag queen you've ever seen, not as ugly as Divine - is effective.

The New York Times loved both Sodom and Coma. Stranger than that, the audience was made up almost entirely of heterosexual couples - not counterculture, but yuppies - dating and loving it. Maybe there is hope yet that drag performances will be accepted by the larger society as a legitimate art.

V What I really want to talk about tonight are two distinguished dramas: William Hoffman's AS IS and Larry Kramer's THE NORMAL HEART.

Both are unapologetic about homosexuality. Both deal unflinchingly with the dark side of homosexuality. Both have distinguished casts. Both were produced by mainstream producers. Both are thoughtfully developed, carefully crafted works of substance. Both take place early in the history of the AIDS Crisis. Both triumph over their topicality.

Of the two, AS IS is the more poetic, more presentational in style, gentler. It is elegaic - there is a thread of mourning for a lost world, a lost innocence. Rick and Saul, a parted couple, are reunited after Rick discovers he has AIDS.

Rick: My future isn't exactly promising.
Saul: I'll take you As Is.

VI While AS IS is a beautifully orchestrated musical piece, The Normal Heart is a kick in the teeth with a hard boot, a passion play, angry - devastatingly angry, cataclysmically angry.

The author, Larry Kramer was scriptwriter for Woman In Love, author of the novel Faggots, writer of incendiary columns for the New York Native, and founder of the Gay Men's Health Crisis Center, from which he was ousted by a faction which hoped to deal with the AIDS crisis more quietly, diplomatically.

The Normal Heart chronicles the founding of the Gay Men's Health Crisis Center by one Ned Weeks (a.k.a. Larry Kramer) an abrasive columnist who finds himself in a politically incorrect battle against liberationist factions in the gay community. It is definitely a political play, but Kramer is fair. He gallantly gives the most powerful scene, the heartbreaking center of the play to a character based on one who opposed him in life - one long mad scene.

At the end of The Normal Heart several of us sat in the audience for 15 minutes. We couldn't get up.

(Barbra Streisand has purchased the film rights to The Normal Heart. She plans to direct it and to play Dr. Bruckner, the character based on Mathilde Krim.)

We've come a long way from A Children's Hour in 1934, in which a main character commits suicide on becoming aware of her lesbianism. It's about time for the theatre to take the mature view presented on Broadway in the Fall of 1985.

CAVEAT. The above account does not begin to do justice to Don's enthralling presentation. Omitted are the imagery, the poetry, the music, the excitement, and the passion of the actual scenes which Don so
tellingly enacted for those of us fortunate enough to be his audience.

SUNDAY, APRIL 27, 1986. GEORGIA ASSOCIATION OF PHYSICIANS FOR HUMAN RIGHTS: PROGRAM: A CONVERSATION WITH DR. JAMES CURRAN OF THE CENTERS FOR DISEASE CONTROL.

Prior to the program, a medical student raised the issue of erroneous and homophobic material being taught to Emory University medical students by psychiatrist Mickey Nardo in the Sexuality and Homosexuality component of the Behavioral Science course just presented this term. It was indicated that a GAPHR inquiry would be made. Past workshops and paper presentations at the Annual American Psychiatric Association Conventions have pinpointed: (a) the homophobic bias of much of the training in sexuality being inflicted on medical students and psychiatric residents to this day and (b) the need to bring this to the attention of appropriate review committees when it is encountered.

Dr Curran followed with a genial and glib string of questions, observations, and anecdotes that did not cohere into a program, particularly with regard to education, but did provide some illumination on miscellaneous AIDS-related topics.

Dr. Curran: If there is no vaccine and no therapy, what can be done to prevent AIDS by the year 2000? If one's male child lives a heterosexual life style, what are his chances of getting AIDS? If he has sex only with female blood donors (meaning females screened for HTLVIII antibodies) his chances are low. If he has sex with gay men coming out of an STD clinic his chances are very high.

"In the year 2000 AD I will be 55. How can society be reconstructed by then to prevent AIDS? What will be the cost?"

"If we are to accomplish anything, we need to avoid the rhetoric of the right or of the left. I've been accused by right wing periodicals of leading a homosexual conspiracy - to do what? On the other hand I've been accused by the New York Native of being a used-car salesman trying to sell an epidemic to the American public."

(In order to prevent AIDS) "Explicit information must be available to teenagers everywhere on innovative risk reduction procedures. Community groups outside the CDC must be found to develop educational programs that are creative. To present demonstration projects, AID Atlanta is one of these groups nationwide. The first incoming educational proposals were reviewed by CDC for innovation and not for explicitness. Then it came to the attention of the Director of CDC that explicitness might offend community standards and generate complaints. Thereafter organizations submitting demonstration projects had to set up a community review group to review that project. The review delays the money. But criticism is helpful.

"The schools need to be involved. We need a nonbiased view of AIDS in the schools. I see the obstacles to this in light of the kind of nonsense on homosexuality previously described as being dispensed at Emory. Government has got to get involved to provide neutral education. Toward this end the American School Health Association has met with CDC. We have to answer these question: Just what do students need to learn? How often does it need to be reinforced?"

Curran cited San Francisco as an example of the positive effect of education: "Pre 1982 there were 1400 new AIDS cases a month. Post 1982 San Francisco averages 100 new cases a month. Four factors may be cited: (1) smart gay men who learned to alter their sexuality toward safety, (2) the newspapers, (3) community educational efforts including the Shanti Project, which has received government fundings and (4) the perception that the levels of AIDS contraction were intolerable."

One physician pointed out to Curran that CDC shot down four components of AID Atlanta's five part educational package. The only portion funded was that considered by AID Atlanta itself to be the most expendable - physician education. More on this below.

Since the CDC has so vigorously pushed for HTLVIII antibody testing, Curran was asked: What is the need to know if you are positive or negative?

Curran: "Almost all who test positive are carriers. In 60% of positive cases the virus has been cultured. What about persons in steady relationships? A sero-negative
person in a relationship may need to know if his partner is sero-positive. In a Boston study of steady partners of persons with AIDS, 70% tested positive. Of steady partners of those with lymphadenopathy 40% tested positive. Of steady partners of those who had tested positive but were asymptomatic, 20% were positive."

Question: What will happen to people who are asymptomatic but sero-positive?
Curran: "I feel the tests so far are brassed. I feel that there is an overestimate of the number of infected people. I feel that there are one million to one and a half million infected. Studies have suggested that after one year, 1% of those still infected will get AIDS, after two years, 2%, after three years, 3%. There is a study covering 1978 to the present of a group of 7000 outside the San Francisco area. Of these, 5000 were infected; 7% by today have AIDS.

Question: Is the prognosis for sero-positive hemophiliacs any different than that for gay males?
Curran: "It is slightly more difficult to isolate the HTLV-III virus from a sero-positive hemophiliac than from a sero-positive gay male. There are 450 hemophiliacs in Georgia. Of these three have AIDS. In a group of 25 hemophiliacs tested in Georgia, 23 tested positive. But they included the three AIDS patients. The case is skewed and conclusions can't be drawn yet."

Question: What is it about semen that makes it so good a transmittal vehicle?
Curran: "Semen abounds in lymphocytes. The virus makes its home in lymphocytes."

Question: Any insights into why AIDS in Africa primarily infects heterosexuals?
Curran: "Urban Africa contains great numbers of men who have left their tribes and lands and rural women for work in the big city. In the big city these multitudes of men have access for sex to a relatively small number of female prostitutes. Thus, with regard to all sexually transmitted diseases, Urban Africa is the sexual equivalent of wartime.

As stated above, although genial, Dr. Curran's comments on education were undercut by AID Atlanta's news release and letter to the CDC issued about the time as Curran's GAPHR appearance. The release and the letter are printed below.

RELEASE

A shocked AID Atlanta has called into question the Reagan administration's diversion of funds appropriated by Congress for AIDS prevention and risk-reduction. In a letter to the Center for Disease Control (copy attached) the Rev. Ken South, Director of AID Atlanta, expressed "extreme displeasure" with the rejection by CDC of funding which the agency had requested and which it had been led to believe it would receive.

AID Atlanta requested $209,000 for a Metro-Atlanta AIDS-prevention program which included four components, three of which were designed to reach high-risk groups with prevention education. Of those four components, only one was approved for funding of $84,957, a component for educating doctors in diagnosing and treating AIDS. South pointed out that physicians are already receiving AIDS education from medical societies and journals. None of the programs which would reach those most at risk for contracting AIDS are being funded with monies appropriated by Congress for AIDS-prevention, South said. He pointed out that there are 200,000 persons at immediate risk by transmission of AIDS. South stated that AID Atlanta is attempting to fight forest fires and the government is refusing to send fire trucks.

AID Atlanta is one of 120 AIDS agencies, staffed by concerned citizen/volunteers who have been working alone for a long time and are at a loss to explain their government's lack of responsiveness to their concerns. Staff and volunteers are very discouraged, South said.

LETTER TO CDC.

April 25, 1986
Mr. Leo Sanders
Grants Management Officer
Centers for Disease Control
1600 Clifton Road
Atlanta, GA 30333 (262-6575)

Dear Mr. Sanders:
The Board of Directors, staff and people with AIDS whom we serve, not to mention the thousands of people who now will become infected with HTLV-III in the very near future, are extremely displeased with the events that have transpired in relation to our application to save some lives in Metro-Atlanta.

There have been rumors circulating through the AIDS service industry for months that it is the will of the present administration to divert all funds that were appropriated by Congress for prevention and risk-reduction to be used for massive, misguided testing programs. Now we know that this rumor is in fact reality. We were aware for a long time that prevention of the spread of AIDS in high risk groups was a low priority of the administration and of CDC, but until now we had no idea of how low a priority. It is so low apparently as to not exist.

For your information and for the record, here is the litany of events that AID Atlanta participated in in good faith, meeting every requirement, and now finding out that all was a bureaucrat, political shell game aimed at keeping this community at bay while the real decisions were being made elsewhere. Decisions that will mean the lives of literally thousands of people over the next two years.

August 31, 1985. AID Atlanta submits on time (with one months' notice) a full proposal requesting $209,000 for a Metro-Atlanta risk-reduction program. This program includes innovative risk-reduction programs considered a national model by the U.S. Conference of Mayors and has a research component as well as a special outreach program for IV Drug users, black men, and youth.

October 10, 1985. We received a letter from Dr. Michael Lane of CDC Prevention Services, saying that all proposals will be postponed due to the issue of "sensitive" language in safe-sex programs. This program includes innovative risk-reduction programs considered a national model by the U.S. Conference of Mayors and has a research component as well as a special outreach program for IV Drug users, black men, and youth.

December 24, 1985. We received a letter from you with criteria for the establishment of a "Program Review Panel" to review sensitive language and submit a letter according to the criteria. A panel of seven professionals from the Georgia Taskforce on AIDS is assembled; they review the material and approve its use for high risk group education. We hear on the phone from Ms. Nancy Bridges that our proposal has been reviewed by your committee and is approved as is with some minor changes in evaluation techniques.

January 23, 1986. Dr. James Alley, Director of Public Health for Georgia writes a letter of support of the Program Review Panel to you. February 3, 1986. The Program Review Panel signed a letter of support of the program and submitted the letter in accordance to your guidelines. Again, in phone conversations with the Grants Management Office, we are led to believe that the grant is funded, but only the paperwork has to be completed.

March 17, 1986. We received a letter from R. C. Backus of the Office for Protection from Research Risk, stating that AID Atlanta must put together an Institutional Review Board before the National Institute of Health can sign off the application.

April 7, 1986. We sent in an IRB statement of purpose and a sample letter of consent to be used by research subjects. Mr. Backus assures us that a phone call to your office will complete his part of the application process. A phone call to Ms. Bridges assures me that with the call from Mr. Backus, your office is prepared to make the award.

April 22, 1986. A call from Ms. Bridges informs me of the following:

Of the four components of the P.S. Atlanta Risk-Reduction Program, only one will be funded.

Component 1. For educational seminars to reach gay men in small groups for $20,605.25 will not be funded. She informs us that CDC will recommend to the U.S. Conference of Mayors to re-fund us for that program. (They gave us $12,512.00).

Component 2. For Outreach to Minorities, IV Drug Users, and Youth is not funded; apparently not seen by CDC as significant risk groups: $28,253.25

Component 3. For a mass media campaign to reach the over 200,000 people at high risk in Metro-Atlanta is not funded. "Not innovative enough": $75,884.25

Component 4. The education of doctors to diagnose and treat for AIDS is funded for $84,957; a program that would hire Dr. B. Nahmias as health educator.

When I pointed out that the State of Georgia's Department of Human Resources has applied to the CDC for a $200,000 grant as well, and that they have as part of their program, the education of doctors, I am told that they will
not be funded for that section since we are going to do that program. When I asked who will provide risk-reduction education to the people most at risk for getting this virus, the gay male community, IV Drug Users and others, I am told that the DHR has that program well in hand.

This letter is part of a notice to you that we are applying through the Freedom of Information Act for information about personalities and policy decisions that have not only put more people at risk for this virus, but have created an atmosphere of hopelessness in this agency and in this community about the remote possibility of slowing this epidemic.

We don't mind losing out proposals to others, or to the merits of the proposal being below standards, or to the lack of ability on our part to carry out the program. We do mind when our tax dollars that could save lives are politically manipulated by the buckling under to the perceived pressure of the right wing. AID Atlanta is committed to continue to save lives with or without the use of our own tax dollars. We refuse to sit by and watch more of our brothers and sisters die.

With great disappointment.
/s/ Ken South
The Reverend Ken South
Executive Director

WEDNESDAY, MAY 21, 1986, 7:30 P.M. ATLANTA MEMORIAL SERVICE FOR TOM HARRIS longtime former member of UUCA and UULG.

Those who wish to memorialize Tom may send a donation in his name to:
The Shanti Project
890 Hayes Street
San Francisco, Calif. 94117

Those who are able are asked to donate blood at the Emory University Hospital Blood Bank, and to specifically designate the donation for the replacement of the eleven pints of blood received by Tom in San Francisco.

Our own grief is expressed in sympathy with Tom's partner Neal, with Mrs. Harris and with the Harris family.

Steve and David hosted Tom's mother, friends and loved ones for an evening of sharing. Tom was lauded as a gentleman not only publicly, but in all his relations. Fondly remembered was his unconsciously favorite, much-used expression: "Well, bless your soul."

Bless your soul, Tom.

Joe Chancey offered the following memorial:

MEMORIAL FOR TOM HARRIS

"Inevitably our anguish frames the question 'Why?' if not on our lips, in our hearts. There is no answer that removes this question—no answer that can bridge the chasm of irreparable separation. Life will never be the same, and this is as it should be, for our loved ones are not expendable.

"We can meet such loss only with our grief, that uncontrived mixture of courage, affirmation, and inconsolable desolation. Grief is enough; for, in our grief we live an answer, as in the depths love and selfishness conjoin until, if we allow it, love asserts its dominance, and we become more aware of the community of living of which life makes us a part."

From a selection by
Paul N. Carnes

When I hear of someone having AIDS I often have a paradoxical reaction, one of being shocked and at the same time not surprised. Tom called me in February just before my trip to California to see if we could get together when I came up to San Francisco from San Diego. We spoke again on the phone when I was in San Diego and I asked if I could stay with him and Neal a night or two. Tom said that would be fine and then added, "There's something I have to tell you. I don't think it will make any difference with you, but I need to tell you that I have AIDS." Tom sounded very matter of fact. I started to cry. After I regained my composure I said that it made a difference, but in terms of staying with him. And I immediately thought back to December when Steve called and said Tom and Neal were in town and he was having a small party for them and could I be there. And I suddenly remembered a certain urgency to his voice that I had not really picked up on before.

I stayed with Tom and Neal for two days. We had a good visit. Tom was the first person with AIDS that I knew well.
before he got sick. We talked about friends and about Atlanta and about San Francisco and about life and death. When people face extraordinary circumstances in their lives they often change -- for better or for worse. Some desperately need to change and don't. Tom didn't seem all that different or changed. And it was right for him. He knew as well as anyone what he was up against; he held on to reasonable hope and he went on as best he could. It was easy to be with him, even then.

And of course, I have other memories of Tom. Climbing Stone Mountain. Tom loved Stone Mountain. He used to go out there fairly often. He asked me to go with him once. We took a bucket of chicken, climbed leisurely up, and discussed theology and philosophy. His beliefs were very practical and they served him very well.

Another time Tom asked me to go with him to his favorite pizza parlor. It had a big pipe organ which he enjoyed listening to. Tom had just gotten his hair cut -- short, very, very short. We had a good time talking and joking, his sense of humor being very subtle at times. I stopped in the men's room on my way out and as I was combing my hair Tom said, very matter-of-factly, "Joe, I was wondering if I could borrow your comb?" I fell for it hook, line, and sinker. I turned to hand him the comb and he just stood there, staring at me. A smile slowly spread over his face. I finally caught on and we both laughed.

When I returned from California I started lighting a candle every night, for Tom; for a man I had just met who, at the age of 41, needed a heart transplant; for me; for the world. And when Steve called me last week there were two that night. I'll miss you Tom, but I won’t forget you.

Joseph K. Chancey

THURSDAY, MAY 22, 1986, 8:00 P.M.: UULGC
PROGRAM. An Account of THE SECOND
ANNUAL UULGC CONTINENTAL CONVENTION,
SAN DIEGO, CALIF. Presenter - Rev. Joseph
K. Chancey

"Together in the struggle" was the title of this year's convocation of Unitarian Universalists for Lesbian and Gay Concerns, in February in San Diego, CA.
neither of which is acceptable. Our job then, is NOT to choose #1 or #2, but to come up with the third alternative. The choices Kay gave us were to either endorse the Social Responsibility Task Force recommendation which I have already mentioned or we could keep the OLGC at its present status. Bill Schultz had promised that he would keep the Office open in its present form when he was running for President, and he intended to keep the office open—IF THAT WAS OUR DESIRE. I deeply appreciate Bill's commitment and integrity on the issue. I think it would have been very easy to have said, "My hands are tied. The Task Force has done a very thorough study their recommendation overrides my preferences." But he didn't. He stood by us. But still, neither choice was very empowering. So we came up with the third alternative. But it took a while.

I attended two workshops. They were great. I cannot really share them with you because we do not have the time and they were both entities unto themselves that I could not reproduce for you even if we did have the time. The first was "A Spiritual Focus on Living with AIDS." We shared our varied experiences in living with the disease. The second was "Toward a Care-ful Incarnational Spirituality" by Rev. Mark Belletini, a colleague and friend from my days at Starr King School for the Ministry. I can only say that if Mark ever does a paper or a book on the subject it will be very rich reading.

So, in our last business meeting we came up with the third alternative. And I will read to you from the most recent denominational UULGC newsletter:

We propose that:
*the position of Director of the Office of Lesbian and Gay Concerns be re-filled for a two-year period, July 1, 1986 to June 30, 1988.
*the Director's position be full-time.
*clerical and travel support be provided.
*the Director be selected in consultation with the UULGC.
*a major part of the new Director's job be to initiate and carry through a "common ground" model process on Lesbian and Gay concerns throughout the denomination.

*the UULGC begin substantial fundraising, including UULGC membership fund drives, grant-seeking, and other feasible efforts.

And a summary of other business from Co-Coordinator Doug Strong's column in the same edition:

After much ado, it was decided that NO name change is what people want most. Unitarian Universalists For Lesbian and Gay Concerns remains our legal name.

The UULGC has kept this previous name instead of making the proposed change to Interweave, the name used in the Task Force Report. Major reasons for this decision were a desire for clear connection with the denomination and a celebration of being part of a church that does not require us to choose a "closet" name. As we gathered to respond to your request for our guidance, we reaffirmed our connection as active UU's, committed to a denomination which elicits our support by nurturing our wholeness as loving beings, whatever our affectional preference.

Now I could go into more detail about the convocation, but I think that would be boring. But more importantly I believe that if we look at this simply as a subject of passing interest we are indulging in an unhealthy form of intellectual masturbation. I believe that the time has finally come that there are enough lesbian and gay people in our U.U. societies across North America that we can get the ball rolling, keep up the momentum and start addressing the issues that still haunt us within our denomination and do some effective outreach to those unchurched lesbians and gays that know little or nothing about us and who would join us in our religious quest.

Just as denominationally gays and lesbians have begun to make flesh the vision of what we can be, I believe that now is the time for us to do the same thing locally. Indeed, if we are to succeed denominationally we must have strong local chapters. We have the best programming and the best newsletter of any comparable organization in town. And our newsletter is superior to what is published by some organizations that are larger than we are. We have some of the most wonderful people in the world as our members. But I have to confess something to you. As much as I love you people as individuals, this organization often frustrates
and angers me. I think we shackle ourselves in the way we operate. We keep our light under a bushel. We use a process that disempowers.

You probably wonder what I'm talking about. Let's look at membership. When we have had business meetings people often ask who's a member, who can vote. The answer is almost always that if you consider yourself a member then you're a member. (And that probably fine if all you are interested in is programming). But, that is the stupidest and most common mistake that is made in Unitarian Universalism. There is a very noble motivation behind that attitude: We don't want to exclude anyone. But the effect is very weakening. The criteria for membership should not be a need to be included. It should be a strong commitment to the growth and work of the organization. If you don't want to make a tangible commitment of money and time then don't be a member. There's nothing wrong with that. Come to our programs and functions. Bring your friends. Some of them may wish to join. Be included in our activities, but not as a voting member.

And speaking of business meetings, they need to be held at times other than regular meeting times. This is decision making time and is primarily for members or a Steering Committee if one is indicated.

The thing that bothers me the most is that we fall so short of our potential. But enough of the negative. Let's look at the positive. Let's look at some possibilities. We're small. Many of us probably like that. Small is nice. It's more intimate. But I believe we can grow and still be a caring and intimate group. And I believe we have the obligation as a religious organization to make ourselves better known to the community. One way would be to advertise in every issue of the Gay Center News. Another would be to pay the Business & Professional Guild to enclose a flier for us in one of their mailings. And of course we should all bring our friends.

We could do a service project for the community, perhaps in cooperation with another organization. It does not have to be grand or of long duration.

We could do a service project for the church. It could be ongoing or short term. We've done them before, but usually when we have been approached rather than initiating something ourselves.

How about more social events? Perhaps in conjunction with another organization. (BWMT Eats Out, movie, theatre parties).

Integrity Atlanta is sponsoring an AIDS healing service in the Cathedral of St. Phillip during Gay Pride Week this year. The Bishop will preside. It will almost assuredly become a monthly event. They will probably ask other (gay) religious organizations to participate or even conduct a healing service themselves. How are we as religious liberals to respond? Some of individually are UU Christians, some UU humanists, some are UU Atheists. We might participate in a Christian service. We have done it before. But we wound not sponsor a Christian service ourselves.

Would we, could we develop a Unitarian Universalist healing service or liturgy? Should we do it with another liberal religious group say the Quakers or Jews? Will we have any response at all? What would be our theological approach?

To me, the fundamental problem we face, and I think have always faced is one of identify. Why are we here? Part of that answer is obvious: we have twice monthly meetings centered around a program of some kind, we have occasional social events, and we serve as an informal support system for some of our members. When I consider the latter I wonder if that isn't enough. Some truly wonderful friendships have formed because people met through our organization. But to me it isn't enough. I believe that it is our duty to keep reaching out to others both to make them aware of our existence and to engage in some kind of service.

In Terry Sweetser's sermon, "More than Seven Watching" Terry outlined what Unitarian Universalists stand for as contrasted with what the religious fundagelical right stands for. As I said in my letter, it was one of the best sermons I have heard. And I hesitated to applaud it. Why? It wasn't because I was disdainful of applause in church. To me to applaud a sermon is quite different from applauding a play, an opera, a ballet or any fine performance. It is an expression of agreement and a commitment or recommitment.
to help implement the values that were expressed. So, after a quick evaluation, not of the sermon, but of my own motivation, I stood and joined the rest of the congregation in enthusiastic applause.

In addition to the possibilities I have already mentioned we could join in working on the AIDS housing crisis. The Parsonage, an Episcopal mission to the Gay Community in San Francisco has started a project of asking people to wear special ribbons in solidarity in the struggle to stop AIDS. We could start that effort here.

We could work with our denominational organization to start a scholarship fund for a gay or lesbian U.U. seminarian. We could work with BWMT to start a scholarship fund for a gay minority person.

These are some of my ideas. I think they are good ones. But they are certainly not the only ones, or even the best ones. But if you agree that we can be more than we are and are willing to work to make us more than we are, then I hope that in the dialogue we can synthesize the third alternative, give it birth, and nurture it. I hope, in the words of the song,* that we will grow us a new person, strengthen our individual and common spirits and be born again free.

*Oh see I am born. I have grown me a person whose ways are all gentle whose mind is set free. All work is a singing when to it I'm bringing a sense of time springing anew around me. Each moment is heaven in life's bread the leaven the past is unwoven no web holds me tight I truly no longer spend all my time blaming my spirit is stronger I'm born again free.

Oh see I am born, I have claimed me a spirit whose joy is a power that's bursting in me! Resentment is dying no more justifying and never the lying

of soul's beggary.
Each person around me a new insight grants me appears to me grandly as love's mystery.
No simple successes or complex excesses my spirit is stronger I'm born again free!

NEWSLETTER SUBSCRIPTIONS

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

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

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PROJECTED ATLANTA UULGC CALENDAR

THURSDAY, MAY 8, 1986, 8:00 P.M.: UULGC PROGRAM. An account of the SECOND ANNUAL CONTINENTAL CONVENTION, SAN DIEGO, CALIF. UUCA Affiliate Minister, Rev. Joseph Chancey, will report on this meeting which he attended in February. Joe will also share his experiences in the Bay Area conferring with the Affiliate Minister for AIDS outreach at the First Unitarian Church of San Francisco.

Thursday, May 22, 1986, 8:00 P.M. UULGC Planning Meeting. The last major planning meeting was held November 14, 1985. That resulted in programming through June 12, 1986. We again need input from all who have been in attendance this past year, and from all Newsletter readers who have programming ideas to share. Some questions to consider: Do we want to continued the full two-program-a-month schedule during the summer? If so, do we want to hold the meetings at UUCA? or in homes? or in some combination? Please come with more ideas for a program. If you have a presenter in mind, contact that person to request participation, and get a range of dates so that we can confirm a schedule.

Saturday, May 31, 1986, 8:30 A.M. through Sunday, June 1, 1986, 5:00 P.M. AID Atlanta All Volunteer Training/Aids Update and Buddy Workshop. Enrollment for entire weekend is $15.00. The charge for the Buddy Workshop alone is $5.00; the latter, focusing on Case Management, will be led by Buddy Coordinator Paul Plate from 2-5PM Sunday. For further information call AID Atlanta: (404) 872-0600.

THURSDAY JUNE 5 at 7:00 PM - DEPARTURE; SUNDAY JUNE 8 at 12 MIDNIGHT - RETURN. Bus trip to and from the Eleventh Annual Southeastern Gay and Lesbian Conference to be held at Tulane University, New Orleans, LA. Bus accommodations include stereo tape deck sound system, full on-board galley with complimentary captain’s party, VCR and video screens (bring your favorite tapes), airline recliner seats with trays, air conditioning and lavatories. Round trip costs $55.00 with seating limited to 43 persons. It begins and ends at the AID Atlanta Parking Lot. Call AID Atlanta at (404) 872-0600 for tickets and for conference registration, room and board costs and program schedule.


ANNOUNCEMENTS - REQUESTS FOR HELP PARTICIPANTS NEEDED FOR LESBIAN STUDY.

I am in the process of doing my Ph.D. dissertation on the sexuality and self-esteem of lesbian women age 50 years or older. To complete this research project I am in need of women who would be willing to be interviewed by me to obtain information about past and current experiences as a lesbian and feelings they have about these experiences. The interview will take 2 - 4 hours and the responses will be reported anonymously.

Only five studies exist nationwide about lesbians over 50 years and this lack of information promotes misinformation about this minority group. This research study is an attempt to provide more descriptive information about lesbians over 50 years to document the lives and beliefs of these women.

Part of the reason for this paucity of information is because lesbians over 50 years are not identified by traditional methods of recruiting participants for research studies. For any woman interested in being interviewed, or if she would like to find out more information, please contact me at: Georgia State University.
AID ATLANTA INFOLINE VOLUNTEERS NEEDED.

The AID Atlanta Information Line has been growing rapidly in response to the community's need for current and factual information about AIDS. We at AID Atlanta want to expand the hours of this service as there is a critical need to reach more people and counter misinformation spread through rumor.

I am requesting your assistance in recruiting sincere volunteers to work on the AIDS InfoLine. If all gay and pro-gay organizations let their membership know of this need for volunteers, we can reach our goal of providing InfoLine service 12 hours a day, 7 days a week. Our most difficult time slots to fill are daytime and weekends. We are also looking for Spanish speaking volunteers so that we can reach this neglected community.

Please give us your support and help us make the AIDS InfoLine work better at serving our community's needs in this time of fear and uncertainty.

All interested volunteers should contact the AID Atlanta office weekdays from 10 AM to 9 PM for information. The phone numbers are 872-0600 and 876-9950.

Thank you in advance for your help and consideration.

/s/ Buddy Ford  
AIDS InfoLine Coordinator

DONATIONS NEEDED FOR THE FOOD BANK FOR THE HOME FRONT PROJECT OF AID ATLANTA

Donations are being solicited to help AID Atlanta provide for persons with AIDS. To help in this need The Food Bank for the Home Front Project has been created. The project is requesting canned goods, personal items or cash donations to purchase them. Donations of canned fruits and vegetables (no green beans or corn) and toilet articles will be received at the Metropolitan Community Church of the Blessed Redeemer at 800 N. Highland Avenue. Pick up of larger items can be arranged by calling John Routh at 753-7234 (Home) or 577-5584 (work). Checks may be written to The Food Bank for the Home Front Project and sent to the church. For those of you who cannot donate canned goods, we will accept monetary donations which will be used to purchase fresh food items, such as the following dietary items suggested for persons with AIDS.

1) fresh fruits and vegetables  
2) fresh fruit juices or frozen concentrates  
3) canned nuts (a good source of protein)  
4) lean meats: lamb, chicken, fish

The following food items should be avoided:

1) fried foods  
2) milk and milk products  
3) rich foods

Presently, you can contact the following people or organizations for more information or to make donations:
AID Atlanta – 872-0600  
Reverend Bruce Hill – 872-2246  
John Routh – 753-7234 (home) or 577-5584 (work)

Thank you for your cooperation.

/s/ John Mitchell Routh  
Food Bank Manager

A REVIEW BY JOHN MICHAEL COOPER

"Do you know what Proust said about relationships?" asks Michael's lover's gay boss's wife. "Proust," says Michael flatly, never said 'relationships'. Of course, that's true. A fastidious writer like Proust would shun a word so tired, so threadbare, so stale from the incense smoke of two decades' worth of encounter groups. It's not that "relationships" is a tacky word; it's just that we have all heard and used it too much. But we begin to understand why it's such an exhausted word when we look around for a synonym. The truth is that there isn't any word to substitute for the bond, the
connection, the coupling that we mean to designate when we say "relationship", especially in the '80s, when socially-acceptable couplings don't necessarily involve marriage, and don't necessarily involve opposite sexes. "Relationship" is the only word inflated enough to include all the variations.

Parting Glances is a film about relationships. Or, to be more specific, it is about a few relationships—none of them conventional—which are in the process of becoming unglued. Michael and Robert have been together 6 years, but now Robert is about to leave for Africa, where his job in medical research will keep him for 2 years. They are a happy and attractive couple, sophisticated Manhattanites, young and affluent. We would all like to be like them. But soon we begin to learn about the tensions. Michael has been putting a lot of time and emotional energy into caring for his ex-lover, Nick, who is dying of AIDS. Robert isn't animated by any jealousy about Nick, but something else is working on him. He lets it slip to Michael that their own relationship has become "too predictable", and that he engineered his job transfer to Africa in order to get away from it for a while. Stunned, Michael accuses him of "getting away" to avoid dealing with Nick's impending death, and its ripple effect on both of them.

At Robert's going-away party, Michael confesses to a mutual friend that he has always loved Nick more than Robert; later, he said something similar, but more definite to Nick himself: he says he has never loved anybody else. At the end, Robert comes back from the airport, having deliberately missed his plane; he has decided not to go. But Michael is rushing out of the apartment to hire a seaplane to fly to Fire Island to save Nick from suicide. The film doesn't tell us what happens next. It ends on the beach, and we are left to speculate on what Michael does.

There are other relationships in the movie, all of them variations on the theme of endings (or are they only partings?). Everyone's relationship with Nick is ending, of course, and it is Michael who is most affected. When Michael and Nick were lovers, they did outrageous, and even revolutionary things, but Michael was younger then, and now he has settled down to become an editor and lover to the more conventional, "Ken doll" Robert. Now and again, an encounter with Nick brings back some of the old sense of outrageous adventure, like their Indian raid on the villa of their Nero-like host, or the staged suicide threat and the seaplane rescue. But in each of these capers, Michael risks more and loses more than Nick, and one suspects that this was always so.

At Robert's going-away party in a friend's loft, there is a collection of intertwining and swirling relationships: Robert and his high school girlfriend, now married to someone else; Michael and his cocaine-snorting female confidant; Michael and Peter, a record-store clerk in the full bloom of youth and narcissism, who chases Michael because Michael seems immune to his beauty. And there's a strange German couple, the wife of whom speaks no English but stops the party with a salacious dance and ends up making love to Robert's girlfriend's husband in the host's bathtub; and the husband of whom finds something like joy in the prospect of writing a theatrical piece ("multi-media") about gay deaths and AIDS.

But it is on the relationship between Robert's boss, Cecil, and Cecil's wife Betty that the plot seems to turn. Cecil is middle-aged, self-centered, showy, talkative, overbearing, and closeted. His confidential stories recall the numberless boys he has had in the exotic ports and deserts of the world. Betty, though she doesn't lack for pretentiousness, is more fragile. She doesn't know Cecil is gay. It is she who tells Michael what Proust said about relationships—that in every relationship one person is the kisser and the other is the person kissed. Betty, though she doesn't lack for pretentiousness, is more fragile. She doesn't know Cecil is gay. It is she who tells Michael what Proust said about relationships—that in every relationship one person is the kisser and the other is the person kissed. And the person kissed is, by definition, the one who has the lesser interest, and thus the greater power. Cecil, she tells us, is the kissee, and she likes it that way. But when Robert arrives at the airport next morning, fresh from Michael's accusations, he finds Cecil there with suitcase in hand, bound for a 6-month tour of duty in Sri Lanka. He blithely told Betty about it only this morning. The power of the kissee, indeed! Will that relationship survive? Will
any of them? We don't know. The glue is sometimes invisible, and sometimes incredibly strong. But somewhere in his boss's callousness, Robert finds the trigger that makes him change his mind, miss his plane, and come home to Michael.

ACTIVITIES SINCE LAST NEWSLETTER

THURSDAY, APRIL 10, 1986, 8:00 PM: UULGC PROGRAM. A GAY SAINT. Presented by J. Michael Clark. Michael Clark was ordained a United Methodist Minister, and is currently associated with Haverim, the Jewish group in Atlanta for gays, lesbians, and their friends. During the Circle the Church gathering of February 9, Michael countered the bad theology of Charles Stanley (President of the Southern Baptist Convention) with good theology.

Dr. Clark's presentation built upon his abstract on the twelfth century gay saint Aelred of Rievaulx. The abstract previously appeared in the November 3, 1985 edition of the Atlanta Gay Center News. Fuller versions are scheduled for publication in the spirituality section of an upcoming issue of RFD, and in the English publication Ganymede.

Dr. Clark's interest in St. Aelred evolved from his study of the berdache in Native American spirituality. Then in Spring of 1983 John Boswell, medieval church historian, was invited to participate in Emory's Human Rights Year festivities. On a panel with Boswell, "I stuck my foot in my mouth," with the result that Clark went back to study more carefully Boswell's award-winning 1980 volume Christianity, Social Tolerance and Homosexuality. Clark turned to comments that Boswell had made about the eleventh century St. Anselm and the twelfth century St. Aelred.

Of those designated as saints, open frank evidence of homosexuality is now available only with regard to Aelred. At the court of King David I of Scotland from 1124, Aelred went through a period of homosexual promiscuity and later had a lover. Spiritually dissatisfied with courtly life, he entered the Cestarian order circa 1142. Despite his vows of chastity, Aelred never reflected negatively upon his homosexuality, carrying his homoeroticism through his monastic career, in which he fell in love, chastely, with two monks. His second monastic lover, Master Walter Daniel, became his biographer.

At the turn of the twelfth century most monastic writers discouraged special friendships between individual monks, fearing that they would cause factionalism. A few, like Anselm and Aelred, developed a theology of personal friendship as a cornerstone to community, and as key to the love of God.

Aelred's theological treatise, On Spiritual Friendship, was not translated from Latin into English before 1974. Physical beauty in this treatise is an appropriate starting point to attract two persons into friendship, human friendship, in which love causes the soul to progress from the carnal to the spiritual. Carnality is transcended by mature friendship, leading to the love of God. Attraction and physical intimacy are valid, but valid only as starting points. The pattern for such friendship was provided by the model of Jesus and his best-loved apostle, John. This theological model led to intimate though chaste relationships which allowed monk-friends to love each other deeply.

Aelred cautioned against entering too quickly into friendship, describing four stages: (1) selection, (2) probation/testing of loyalty, right intention, discretion, patience, (3) admission to friendship, (4) union. Apart from friendship, Aelred posited another theological relationship as a model for community: the Trinity. The poetic interrelationships of the three persons of the Trinity produced Creation - God's creative breath as a divine kiss.

In his dialectic On Spiritual Friendship, Aelred pointed to ways of connecting our gay and lesbian side with our spiritual side. The rethinking of the nature of friendship and the developing of the philosophy of relationship become more and more important in this AIDS/ARC era.

Most recently, Dr. Clark has been focussing his research on theological and pastoral care responses to persons members of the City
Council who are not friends of the gay community. He has produced an essay for the Journal of Pastoral Counseling on the Theology of Suffering from the point of view of AIDS.

WEDNESDAY, APRIL 23, 1986 FIFTH BIRTHDAY MEETING OF THE GAY/LESBIAN CHAPTER OF THE GEORGIA AMERICAN CIVIL LIBERTIES UNION.

BUSINESS: Judd Herndon represented the chapter two weeks previously at a Police Advisory Committee Meeting concerning Ansley Park neighborhood complaints, supposedly about neighborhood traffic congestion, particularly on Westminster Drive. Young gays who at 18-20 can no longer go to bars with the change of the drinking age, are now socializing along Westminster Drive and in Piedmont Park.

For the last 100 years outsiders have come into the Ansley neighborhood to use the city-wide Piedmont Park. This time Ansley residents are making wild allegations about prostitution, etc., on Westminster Drive. They turned to Buddy Fowlkes and Dozier Smith, members of the City Council who are not friends of the gay community. Fowlkes and Smith in turn are putting pressure on the police to act through homophobia instead of handling an environmental problem environmentally.

As a result Chief Redding set up a roadblock within the Piedmont Park parking lot during the day from 9AM to 5PM, stopping people and checking ID's. It is not easy to understand how an internal activity like this will relieve the congestion outside the park in the Ansley neighborhood. When this was pointed out, Chief Redding indicated that he felt he was doing the gay community a favor - he could discontinue the roadblock and have undercover agents sweep through the park.

Discussion raised the following points: It is important that when the police come to this chapter we address and have a response to their needs, but not that we try to solve their problems for them. This problem is not one of sex but of socialization. The people congregating there have nowhere else to go. Some of the neighborhood is the territory of Buddy Fowlkes, but the rest is the territory of Councilperson Mary Davis, who was not contacted by Ansley residents. It is highly appropriate to get Mary Davis involved in solving this problem, as well as Council persons Elaine Valentine and Barbara Asher.

The next chapter meeting will be held Wednesday, May 22, 1986, 7:30 PM in the basement of the Inman Park Library. It will feature a panel on Women's Rights and Lesbian Issues. Panelists will include Dr. Jane Gavin, psychotherapist; Dr. Ruth Webb, University of Georgia expert on Aging; Martha Gaines, past president of the Georgia ACLU; and Attorney Ann Palmer newly elected Vice President of the G/L ACLU Chapter.

The evening's program was provided by four Georgia witnesses to the Supreme Court hearing of the presentation of the briefs in the Bowers vs Hardwick case on Monday March 31, 1986, 10-11 AM, Washington, D.C. Observations were shared by Judd Herndon, Ralph Goldsberg, George Brenning, and Buren Batson.

**Judd Herndon:** We wanted (and got with Hardwick) a case purely involving consenting adults in the privacy of their bedrooms. We wanted no complications of public sex or of sodomy involving juveniles.

**Ralph Goldberg:** The line to get in began at seven. The Court did not open until 10, by which time the line went out to the streets. It was a hot ticket - the argument of the year. Nina Tobenberg (legal correspondent for National Public Radio) said that this was the best argument Lawrence Tribe (Professor, Harvard School of Law, presenting the brief against the State of Georgia) was going after Justice Powell's vote. He seemed to be talking directly to Justice Powell, as if he had decided that Rhenquist, White, and Burger would never go along with him. Powell seemed to be asking Tribe: If I go along with you today how far do I have to go along with you in the future? If prosecution of sodomy is unconstitutional for practice in the bedroom, what about in public? In a car? Do I open the floodgates of litigation. Representing the State of Georgia, Assistant Attorney General Michael E Hobbs admitted in court that heterosexuals could engage in the same acts and that Georgia would not prosecute, it would not invoke the privacy of consenting adult
heterosexuals. Sodomy is only sodomy when practiced by homosexuals.

**George Brenning** (founder of GOAL - Georgians Against Archaic Laws): Hobbs’ performance for the State of Georgia was much improved over his appearance before the Court of Appeals. He stopped flailing his arms. But Hobbs really admitted that this was a homosexual case, that the Georgia sodomy law would be unconstitutional if applied to married heterosexuals. There were people there from GLAD (Gay and Lesbian Advocates and Defenders) LLDF (Lambda Legal Defense Fund) and NGRA (National Gay Rights Advocates) from gay rights organizations all over the country. If the worst comes to pass - if we lose the case - we will still have gained a great network that won’t be broken. The hall was designed for Burger’s sonorous voice. I was prepared for sarcasm and animosity on the part of the Justices - this did not appear openly. There were some disingenuous questions from Rhenquist - for a homophobe, he sure sounds like an old tea room queen.

**Buren Batson** (first president of the Lesbian/Gay Rights Chapter of ACLU; now First Vice President of the American Civil Liberties Union of Georgia. Currently the only openly gay member of the Civilian Review Board of the City of Atlanta which hears complaints against police officers, Smokey in 1980 was arrested in an entrapment situation by an undercover Atlanta police officer for solicitation of sodomy. Smokey authored *Equal Justice Under Law*, the lead article on Bowers vs Hardwick which appeared April 11, 1986 in the Atlanta Gay Center News): The Supreme Court was a strange mixture of the familiar and the exotic. It seemed appropriate to be there. I had reservations courtesy of Justice White through Frances Pauley (90 year old Atlanta civil rights/poverty rights heroine). Frances is a friend of Justice White’s clerk, who was extremely ethical, providing us with nothing concerning the case except the tickets.

Professor Tribe was brilliant. He was on stage, completely in his element - he could not be shaken.

In the court 60 seats are reserved for attorneys, 60 seats for guests, 60 seats for the public and there are seats for the press. There are other reserved seats where you may stay only three minutes. I was fully prepared for the majesty and grandeur of the room. I was not prepared for the circus atmosphere, the lack of dignity surrounding security. Although we had a justice’s ticket, we were told to sit down and be quiet.

There was an extreme difference between the presentations of the State of Georgia and of Tribe. Hobbs (Georgia) was very ill at ease, very daunted by the surroundings. The Justices were all very respectful of Tribe and of his points. Justices are not rude, but they are not courteous, either. Hobbs was interrupted by a justice while trying to make a point - he lost his train of thought and never got back.

Afterward the ACLU hosted a party: they identified all Georgia ACLU attendees as cochosts.

It was extremely impressive to have been in such a forum. We as a group seized the system and tried to make it work for us. We did not go outside the system or try to disrupt the system. We got from point A to point B in four years. There are 8 men and one woman who won’t forget. We were heard.

**Ralph Goldberg:** There are three possible outcomes: (1) No standing. Since Hardwick was not in fact prosecuted for sodomy his original complaint has no standing. When they want to scare the plaintiff, they invoke no standing. They may decide the case on its merits, which I think they will do, whereupon they decide (2) for or (3) against Hardwick. We may have 4 for and 4 against with Powell breaking the tie and writing the concurring opinion. It may be as many as 7 for and 2 against Hardwick. My feeling is that Powell will write the majority opinion whatever it will be.

**Random thoughts from the presenters:** The eleventh circuit did not say that the law was unconstitutional. It said that the constitutionality had to be determined - the state had to come up with some kind of rationale to deny a right to privacy. The current law calls sodomy illegal wherever it happens, performed by whomever. Tribe’s argument was that the state had to have not just a rational reason but a compelling reason to violate the privacy of intimate relations.

As an aside: there are more heterosexual males imprisoned in Georgia on
sodomy charges than homosexuals. But there is a reason for this: penalties in Georgia are higher for sodomy than for child molestation or incest. Thus, to inflict the hardest penalty, charges of sodomy are brought against heterosexual male child molesters and incest initiators.

At the Supreme Court hearing the only allusion to health (as a compelling interest) came from Justice Sandra Day O'Connor. In lower court arguments Bowers did say that the law was needed to protect society in Georgia from AIDS. A lawyer on the faculty of George Washington University took it upon himself to present a brief to the court as amicus curiae justifying the law on the health/AIDS issue.

Another aside: Michael Bowers has lost every big case during his administration as Georgia's Attorney General. As his term comes to an end he is not a strong candidate for reinstatement. Mrs. Tribe is also a professor at Harvard and has worked with her husband on several cases. She also said she had never heard Lawrence argue better.

Because of Hardwick himself and those of us who initiated his attack on the sodomy law in Georgia, many focus on this as a gay issue. But the implications are much broader. Tribe invoked the 9th Amendment to the constitution on such powers violative of privacy not being delegated to the states. Professor Tribe went out of his way to emphasize that this was not a case of special rights or one of rights of a special group. Rather, it was a case of limiting government from intruding into the intimate relations of people. This may well become an important text-book case - what is the power of government over the private citizen. The Justice's were very much aware that they were hearing a case which could significantly affect the course of society. They conducted themselves cautiously. Tribe himself was very cautious in his brief. He focused on privacy. He never once mentioned abortion. Tribe quoted from every decision written by the Supreme Court Justices themselves concerning privacy.

Buren Batson: And when, after an hour, it was all over, the aisle marshall told us: "Get up and get out!"

Backup Information: The initial outlay of money for Hardwick's initial complaint came from GOAL - Georgians Against Archaic Laws. The ACLU provided some money to pick up the slack.

Amici Curiae briefs against Hardwick and for the State of Georgia included those from: 1. Professor Robinson of George Washington University. 2. The Rutherford Institute - a right wing law firm. Their brief regurgitated 18 pages of drivel similar to the State of Georgia briefs in the lower courts. 3. The Catholic Forum for Civil Rights. 4. Christian Women for Morality and Temperance. 5. Several right wing groups.

Friend of the Court briefs supporting Hardwick and opposing the State of Georgia were filed by:
1. The American Psychological Association
2. The Presbyterian Church
3. An anonymous brief by GOAL's cooperating attorneys Kathleen Wilde and Don Mixon.
4. An Omnibus Brief filed by several religious groups including the American Friends Committee.
8. The American Health Association.

Buren Batson. We also had the support of Her Majesty's Government, which frowns on sodomy laws. Technically, the various sodomy laws of the American states are all in violation of the International Human Rights treaty which has been signed by the United States Federal Government.

Our parting observations: When Frances and I were standing at the third check point, waiting to go through the third metal detector, there were two people behind us. One said to the other, "I wouldn't be surprised if the ACLU was behind this!"

A final anecdote: One chapter member was close enough to Fred Graham, law correspondent for CBS-TV to hear him say to Stewart Taylor of the New York Times: "Put a cocksucking case on the docket, and they're standing in line to get in!" Graham's statement did not make its way on to the air waves.

At the conclusion of this monthly meeting, all present received copies of notes on the Supreme Court argument taken by Attorney Kathy Wilde, who has been with the case from
its inception in Georgia, and who coauthored one of the Friend-of-the-Court briefs to the Supreme Court. Kathy's notes are copyrighted and are printed here by permission.

NOTES - SUPREME COURT ARGUMENT IN BOWERS VS HARDWICK MARCH 31, 1986
(courtesy of Kathy Wilde)

Attorney General Michael Bowers was represented by Michael Hobbs, who argued that the statute was consistent with the "history and traditions of our nation." He also contended that "no prosecution of Hardwick ensued," which immediately got him into trouble with Justice Stevens. Stevens asked concerning enforcement patterns in GA, and was told it is enforced in GA, "most frequently in a public or quasi-public context". The last private home case, as reflected by the reported cases, per Hobbs, was in the 1930s or 40s. (Hobbs conceded that the 4th Amendment impedes the ability of GA to enforce the statute in the privacy of homes, and argued essentially that THAT is the constitutional protection which already exists, and is as far as the constitution goes. J. Rehnquist picked up on that point, and stated that the 4th A and Payton prevent the state from enforcing the Law in the home, but don't make the LAW itself invalid). Never enforced against married couples to his knowledge. Stevens pressed him until he conceded that the statute would be unconstitutional as applied to married couples, under Griswold, even though this was not the kind of conduct at issue in Griswold.

Stevens next pressed him on why there had been no prosecution of Hardwick, if he was found having sex by the officer -- even if there were problems with that arrest, the State could have taken Hardwick's deposition, and since he contended he was a practicing homosexual, gotten additional admissions of felonious behavior. Hobbs tried to defer to Slaton, saying he didn't know what was in the DA's mind, but Stevens pressed on, saying that the AG's office had defended THIS case for three years, without pursuing any prosecution. Stevens' point was that if in fact the Law was necessary to pursue public order, the state was being derelict in its duties by not prosecuting Hardwick -- which led to the conclusion, per Stevens, that there really WASN'T a state interest in proscribing such behavior. Hobbs hemmed and hawed, and admitted the tension between the obvious ability of the state to convict Hardwick and the alleged public interest.

Hobbs went on to argue that marital was very different than "homosexual sodomy", or any "other" extramarital conduct ("irresponsible liaison") (implying, I think, that under his logic Carey may be wrong??) Argued that the constitutional right being sought by Hardwick was little more than the right to "self-gratifying indulgence". If it was granted, the Court would be opening "Pandora's box", paving the way for legalization of bigamy, prostitution, incest, and perhaps use of illegal drugs in the home. Urged the court to draw lines, and use Stanley as the "Line of demarcation" - this far and no further. And urged that the constitution is not an appropriate vehicle for changing the social order.

Tribe got up and characterized the case as a case about the limits of governmental power. "The power invoked here is to dictate how every adult in every bedroom in Georgia will behave in the most intimate and private moments of their lives."

Almost immediately, the Court began a dialogue with him about how far this case would push the line, and how to distinguish between other sorts of consensual sex (like incest). Justice Powell asked Tribe what would be his "limiting principles", in addition to the home (which Powell said that he would be arguing in this case, too, if he were Tribe). Tribe talked about the home, the non-injurious nature of the conduct, and the intimate nature of the conduct. He used Hobbs' "irresponsible liaison" language against him, saying that under Hobbs analysis, the Court could say that unmarried couples could hold hands and hug, but not kiss or fondle one another, even in the home -- and that the Court simply should not be in the business of cataloguing which conduct is in fact acceptable and what is not. Tribe distinguished incest (in response to a question by Burger) in terms of the state's...
power to regulate contracts (i.e. marriages), just like it does in commercial contexts, or the minimum wage law, etc. (that's also the answer on bigamy and adultery), as well as genetics and the notion that consent is at best problematic in an incest situation, even between adults, given the nature of the relationship. Justice O'Connor asked how Tribe would have the Court apply this heightened scrutiny (almost a "what standard" question) - and Tribe responded by explaining that where there is a relationship like marriage created and recognized under the power of the state, minimum rationality would be sufficient, as opposed to, for example, in the home, where a compelling interest would be required. Tribe argued that, in the case of such things as illicit drugs, etc. in the home, it would be easy for the state to show a compelling interest. (All the Justices were trying to ask questions around this delimitation issue).

Powell then asked about the limits of "home" - what about the back of an auto? (no protection) a public toilet? (no) a hotel room? (maybe - the expectation of privacy is there, and has been recognized by the Court in some cases, but in Payton, the Court talked about the historical specialness of the home, so that maybe not).

Powell also asked about Harlan's dissent in Poe vs Ullman, which came up a lot in both briefs -- Harlan's dissent had then become the majority opinion, but he had catalogued homosexuality as among the things the state could forbid. Tribe argued that Harlan had said that such laws were not immune from state power to regulate, and indeed they are not -- we are not arguing that sodomy is immune, merely that there must be heightened scrutiny. (which is correct from the exact language of the dissent). Tribe went on to imply that had Harlan in fact had this case before him, he may well have reached the same result as that argued by Hardwick -- at which point Rehnquist jumped in and asked whether Tribe was implying that Harlan's language had been some sort of frivolous, casual, unthinking list -- to which Tribe replied that he didn't think Justice Harlan had written an unthinking word, but that when cases are presented for full consideration, even the best of justices are at their judicial best, as opposed to when writing dicta in a dissent.

Stevens then pursued the notion of "state sanctioned relationship," i.e. marriage, that Tribe had put out as the basis for distinguishing adultery, etc. And asked whether the state's interest in encouraging marriage might be a sufficient interest to support the law? Tribe replied that it was unlikely that such a justification would succeed, as the cause-effect relationship between the law and the purpose was so attenuated.

Tribe then talked about not freezing law -- the evolutionary character of the constitution. To which Rehnquist replied, if there is in fact an evolution going on, why not allow it to proceed? If, as you say, 25 years ago Harlan disapproved of abortion, and the tide changed, and the tide is changing now on this conduct, as evidenced by 26 states decriminalizing, why not simply allow the trend to proceed? Why invoke this Court's power? Tribe's response was that although the trend is relevant to determining the level of protection, fundamental rights are no less fundamental because they are obtaining gradual majority support, and the court has a duty to protect and enforce them (the Loving vs Virginia argument was used at one point to show both the evolution in thinking, and to show that although evolution was occurring, the court nonetheless had an obligation to strike down unchanged laws).

Tribe next addressed standing (briefly, because it was impolitic in some of the questions, but not at length, as he feels that if we don't have the votes to win on the merits, the liberals may use standing as a way to avoid a disaster on the merits) Hardwick was arrested, still could face indictment under this arrest, undisputed resolve on the part of the state to enforce, and this is a facial attack.

Rehnquist then got into a discussion with Tribe over whether it was indeed a facial attack, or whether it was limited to homosexuals and homes, arguing that it was really "as applied", Tribe responded, you can
call it whatever you want, it doesn’t matter (courtroom laughter), but what we’re saying is that it isn’t limited to just homosexuals, includes marrieds too – and there is no severability clause in it.

White asked Tribe under what provision of the Constitution he argued protection? The liberty clause of the 14th Amendment and the fundamental protection of the home. On what cases was he relying? Griswold and Eisenstat, and Stanley. White then asked "how do we go about identifying fundamental rights?" Tribe replied that we look to tradition, which has protected both certain acts, and the concept of autonomous personal control over their liberty and lives. Tribe argued that there is a long-line of opinions that cannot be here cut-off, in any principled way. The Court would have to either repudiate those cases, or apply the principle stated in the majority opinion in the Jaycees case, which recognized that intimacy was not defined by marriage and the family, but instead was a "distinctly personal, private, intimate" matter. If liberty means anything, it requires the articulation that the private, intimate conduct at issue here is a protected fundamental right.

Justice O'Connor then asked the last question - "what sort of explanation would suffice under the compelling interest test? You've implied that protecting marriage would be insufficient - what about communicable disease?" Tribe responded that the State would be free to try to argue marriage as the justification, but that he thought the state would fail on the relation between that interest and the effect of the statute. As to public health, that was certainly a compelling interest, and the state might be able to thereby meet its burden, although the Public Health Association, at page 27 of its amicus brief, had stated that criminal Law was a hindrance to detection and curing disease. (She seemed satisfied by that). Tribe was asked by one of the justices (Stevens, I think) what the states’ interest might be, and Tribe responded, all they've put forward is the tautological argument that because a majority of the legislators find the conduct morally objectionable, as evidenced by the passage of the law, it must be upheld. And if that were the standard, no legislation could ever be stricken.

Tribe worked in dissents, majority opinions, and concurrences of each justice during the argument, reminding Powell of his opinion in Kelly vs Johnson, O'Connor of the former bar on women becoming lawyers that was recently struck down by her, White of his concurrence in Moore vs City of East Cleveland (Stevens then had the book brought to him, and asked Tribe whether White's opinion in Moore helped him most, or the majority opinion - Tribe responded that the majority helped him more, of course, but that White's opinion gave him some hope of convincing White although he agreed with the majority -- laughter).

Tribe raised the specter of Big Brother in bedrooms, and implied that the court would have to get into the business of cataloguing what kinds of conduct were permissible if it ruled against us. He, somewhat in dismay, conceded that the majoritarian view of morality was against us (unfortunate, because 26 states have decriminalized, and the APHA brief says that 80-90% of the country engages in oral sex, but after the argument, when asked, Tribe explained that he didn't see how to get into that without making the Justices uncomfortable by the explicit sexual discussion, and Kathleen Sullivan added that if we couldn't win on the 26 states, we couldn't win at all. The fact that this was oral sex never got into the record).

In his rebuttal, Hobbs argued: (a) the statute is necessary and proper for a decent and moral society; (b) there is a general severability clause in the Georgia code; (c) the statute promotes ordered liberty – such liberty is not unrestrained - "it is ordered liberty, not licentiousness."

General thoughts after the argument: Predictions ran from a 4-4-1 (Powell concurring) victory, to a 5-4 (Powell as swing), to 6-3 (O'Connor) to 7-2 (Burger deciding to join the majority once he sees the vote, so he can write the opinion).

I am worried that the incest answer is not good enough, and the line drawing questions too problematic -- I think the court is
worried about that, and I'm not sure we gave them enough. I think pointing out somehow that it was oral sex would have helped, but it may be too late (other than media).

Decision expected late June or early July.

THURSDAY, APRIL 24, 1986. UULGC Program at UUCA. GAY AND LESBIAN THEMES IN CURRENT NEW YORK THEATRE. Due to space limitation, the full account will appear in the next newsletter. Suffice it to say for the present that those absent missed not only a brilliant critique by Don Johnson, but an enthrallingly acted one-man show. Thank you, Don, for a memorable evening.

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