

Lesbian Gay Bisexual Association Presents . . .

For More Info.,
please call

534-4297

Sinas
Drag Show

in

Denial
2

Free
Admission

Wednesday, February 19
8 PM AT PRICE CENTER THEATER



Lesbian Gay Biexual Association Presents . . .

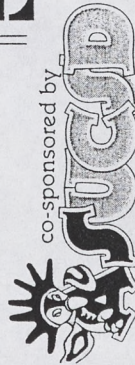
Divas in Denial 2

Drag Show

Wednesday, February 19

8 pm at PC Theater **FREE**

LOVE SHACK



Non-Sexist Dance
Thursday, February 20

8 pm - 12 Mid @ PUB

No COVER For More Info.
534-GAYS

Lesbian Gay Biexual Association Presents . . .

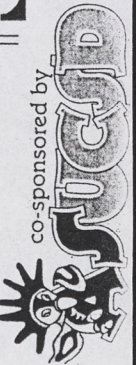
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Non-Sexist Dance

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8 pm - 12 Mid @ PUB

No COVER

For More Info.

534-GAYS

Lesbian Gay Bisexual Association at UCSD Presents Another Non-Sexist Dance . . .

LOVE SHACK

Thursday, February 20
8 pm - Midnite @ PUB

**FOR MORE INFO.,
PLEASE CALL**

534-GAYS

No
Cover

**DIRECTIONS
FROM HILLCREST:**

5 North
Gilman Exit
Turn Left
Pass Info. Booth
Left at 2nd Stop Sign
(Eucalyptus Grove Ln.)
Right into Parking Lot



FINISHED

a William E. Jones film

former UCSD visiting professor

brought to you by SPAN
(Society of Progressive
Artists Network)

An experimental film exploring an industry thriving in the shadow of Hollywood, "Finished" is a compelling reflection on the ephemeral nature of glamour and the power of the moving image. As a performer in gay pornography, Alan Lambert knew that his time as a hot commodity was limited, and he acted on this knowledge in a way that has its own grotesque logic.

William E. Jones will present his film and host a question and answer session after the screening.

6:00 PM

THURSDAY, FEBRUARY 20

VISUAL ARTS PERFORMANCE SPACE

MOST TALKED-ABOUT FILM AT SUNDANCE

FREE



OFFICE OF THE DEAN OF STUDENT AFFAIRS
THURGOOD MARSHALL COLLEGE (0509)

9500 GILMAN DRIVE
LA JOLLA, CALIFORNIA 92093-0509

TELEPHONE: (619) 534-4390
FAX: (619) 534-8931

February 5th, 1997

PRESS RELEASE

Thurgood Marshall College and The Hewlett Diversity and Unity Project Presents a University of California at San Diego Forum:

"Same Sex Marriages:
The Law, Male Couples and Theology."

with Professor Barbara J. Cox of California Western School of Law in San Diego, Dr. Andrew Mattison, M.S.W., Ph.D. and Dr. David McWhirter M.D., co-authors of "The Male Couple" (Prentice-Hall, 1984), and Matthew C.R. Booker, M.A. counselor for Campus Crusade for Christ.

March 5th, 1997 at 4:00 P.M. in the Cross Cultural Center on the campus of the University of California at San Diego. Each speaker will have 15 minutes to present a thesis followed with an open discussion and Q & A with the audience. The forum is free and open to the public.

A rousing turnout is expected for this emotional and timely topic discussion. For further information please call the Thurgood Marshall Dean's office at 534-4390.

THURGOOD MARSHALL COLLEGE

AND

THE HEWLETT DIVERSITY AND UNITY PROJECT

PRESENT A FORUM

**"SAME SEX MARRIAGES:
THE LAW, MALE COUPLES AND THEOLOGY."**

LOVE

Wednesday

March 5th

4:00 PM

*in the Cross Cultural Center
Free and Open to the Public*



University of California
San Diego

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University of California
San Diego

THE HEWLETT DIVERSITY AND UNITY PROJECT
THURGOOD MARSHALL COLLEGE
Academic Years 1996/97 and 1997/98

Partial List of Hewlett Resources available for loan.

Intergroup Dialogues

Intergroup Relations, Conflict & Community office of the University of Michigan 11 min.

Black is...Black Ain't

Award winning filmmaker Marlon Riggs work on self-affirmation and blackness.
86 min. w/ facilitators guide

Black Theater: The Making of a Movement

3 Sections: Pioneers, A Theatre of Our Own, Black Theatre and Beyond.
1 hr. 50 min.

Shattering the Silences - 86 min.

Male Couples Facing Aids - 40 min. w/discussion guide

Blue Eyed, Jane Elliot - 93 min.

News 8 Coverage of "Theology, Male Couples, and the Law" Mar 5th, 1997 - 2 min

Lumumba: Death of a Prophet, Modern African historical figure. - 70 min.

1997 UCSD Commencement Address by President Clinton - 88 min.

T.J. Leyden on "48 Hours" 12/5/96 - 12 min.

"Dutchman" Mixed relationship themed play - 55 min.

Books:

Chaos and Complexity, Implications for Psychological Theory and Practice, Michael R. Butz.

Gay & Lesbian Student, Understand Their Needs, Hilda F. Besner and Charlotte I. Spungen.

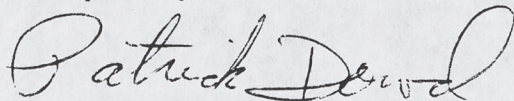
Ethnic and Cultural Diversity Among Lesbians and Gay Men, edited by Beverly Greene

March 27, 1997

Sumi Kastelic, Director, UCSD Medical Center

At the Chancellor's Advisory Committee on Lesbian, Gay, Bisexual & Transgender Issues meeting at the Medical Center last June, the topic of sexual preference on the UCSD Medical Center, history and physical was discussed. If I recall correctly, you mentioned forming a committee to look into revising the H & P regarding sexual preference (or any other necessary revisions). Rich Belmontez has asked me to assist him in submitting a rough draft CACLGBTI climate report to the committee this Friday, March 28, 1997. I believe enough "study and assessment" has been done to warrant a recommendation on the next CACLGBTI climate report. I will ask the committee to recommend that sexual preference be replaced with sexual behavior (safe/ unsafe sex risk factors for std's, HIV etc.). I know you have a "full plate" these days and may have not began to organize a committee yet. I have pro-actively called Dr. Chris Mathew's office to see if he wants to initiate a committee on revising/reviewing the H & P. I will be more than happy to assist the committee with secretarial or research support during my own hours (I work evenings). I know my persistence at working on Lesbian, Gay, Bisexual & Transgender issues at the Medical Center can be an annoyance to some but I found its the only way to implement positive change for all. Let me know your thoughts/feelings about this letter. I can be reached on sypm at PRD or at 574-0840 during days.

Respectfully,



Patrick Dowd,
Member, CACLGBTI

cc: John White
Rich Belmontez
Dr. Chris Mathew's
Dr. Cecilia Smith



DATE: March 28, 1997

TO: CHANCELLOR ROBERT C. DYNES

FROM: SARAH L. ARCHIBALD and GAIL WISE, CACLGBTI

RE: REQUEST FOR ESTABLISHMENT OF A LESBIAN, GAY, BISEXUAL,
TRANSGENDER RESOURCE CENTER

S. Archibald
9500 GILMAN DRIVE
LA JOLLA, CALIFORNIA 92093 0949

The Chancellor's Advisory Committee on Lesbian, Gay, Bisexual, and Transgender Issues (CACLGBTI) has determined there is a need for a safe, on-campus location where members of the campus community can locate resources and meet concerning issues of gender and sexual orientation. Therefore, the CACLGBTI recommends that you establish a staffed lesbian, Gay, Bisexual, Transgender (LGBT) resource Center at UCSD.

The Chancellor's Advisory Committee has tried to address some of these issues by producing informational brochures, forming a speakers bureau and sponsoring programming events. However, the best of the CACLGBTI's efforts remain inadequate compared to the visibility and consistency a resource center would provide. The committee cannot maintain the level of activity necessary to meet the needs of the UCSD community. The establishment of a staffed resource center would provide valuable services in the following areas:

- 1) **Safe space.** This is the most important function a resource center can fulfill. The CACLGBTI has collected many personal accounts of people, especially students, feeling isolated and fearful due to the lack of a place to get information and support. Members of the campus community need the safe environment that a LGBT center would provide - especially those individuals who are grappling for the first time with their sexual identity. For this reason alone, the establishment of a center at UCSD is imperative.
- 2) **Resources.** Currently there is no single location on campus where resources related to lesbian, gay, bisexual, and transgender issues can be distributed. The CACLGBTI has tried to address this need by publishing brochures and distributing them in the libraries, through Human Resources, and the campus resource centers. Nevertheless, many people still report a dearth of information and an inability to locate campus and community resources. A LGBT Center could house a dedicated library of materials for the campus community at large, including books, videos and magazines.
- 3) **Visibility.** Unlike many ethnic minorities, sexual minorities are often invisible. People struggle, because they may know few if any other gay, lesbian, or bisexual individuals. Visibility is an important part of making the campus a more safe and supportive environment for everyone. If located in a central place a Center could increase visibility in a positive way and improve the overall climate at UCSD.
- 4) **Support of Student Organizations.** Despite strong student support, the LGB organizations at UCSD have struggled to maintain continuity. Student LGBT organizations at other campuses have encountered similar difficulties. A Center could provide continuity with its

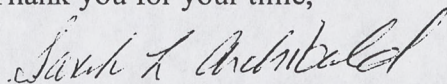
resources and staff presence. Evidence shows that these organizations thrive where campus resource centers have been established.

- 5) Campus and Community Outreach. The presence of a Center would foster outreach to existing campus organizations as well to the greater San Diego community. The CACLGBTI has made efforts to do this but has been hampered by both visibility and continuity. Permanent staff is necessary to meet this goal.
- 6) Programming. A campus resource center would organize educational and academic programming events regarding issues of sexual orientation and related climate issues.. Currently, the CACLGBTI sponsors occasional campus events. A center could provide a home for regular programming events and speakers. These kind of events would stimulate and enrich intellectual life on campus and in the community as a whole.
- 7) Mentors. A Center is a place where students, staff, and faculty can work together to provide support and mentoring. Other UC resource Centers have formal mentorship and leadership programs, peer counselor programs, and speaker's bureaus run by the Centers.

Many of the issues discussed in the CACLGBTI's 1995 Climate Report could be alleviated by the establishment of a LGBT Center on campus. The experience of other campuses that have established staffed resources provide evidence for this assumption. Currently, the following UC campuses have LGBT Centers : Los Angeles, Irvine, Riverside, Berkeley, Davis, and Santa Cruz. Most of these Centers have funded staff or are in the process of getting additional staff. It is clear these centers provide support and education for people of all sexual orientations and improve the campus climate. For these reasons the UCLGBTI has also made the establishment of campus resource centers a statewide priority. Also, Nancy Loevinger and Edwina Welch, (Directors of the Women's and Cross Cultural Centers respectively), have expressed their support of a LGBT Center to complement their Centers in addressing diversity issues at UCSD.

The CACLGBTI would be happy to provide you with any further information regarding the establishment of a LGBT Center at UCSD. For instance, the committee has met with representative of the student organization (LGBA), the Directors at other UC Centers including Davis, Los Angeles, Riverside and Irvine and we have collected information regarding the staff and space requirements of such centers. We propose you meet with a small group from the CACLGBTI to further address this issue and possibly form a planning committee. Please contact us at your earliest convenience.

Thank you for your time,



Sarah L. Archibald
Chair, Policy Subcommittee
Co-Chair, UCLGBTI

Gail Wise
Policy Subcommittee
Lecturer, Literature Dept.

cc: Richard Belmontez
Jennifer Pournelle
John White
Susan Kirkpatrick

Systemwide Resource Centers

Campus	Undrgrd. Enrollment	Sq. Ft.	Age of Center	Report To	FTE	Student Staff	Programming S	OE&E	TOTALS
UCB	#25,000	250	4 years	Student Affairs	0	2-volunteer	\$6825-ASUC	\$250	17.7K
		900	5 years	ASUCB	proposal in the works for full-time position	proposal for student staff	\$3150-ASUC \$1742-ASUC \$435-ASUC \$3k AlumAssoc.	\$300 \$3K	
UCD	#18,936	250	3.5 years	Human Resources & Student Affairs	0	1-SA III 10-15hrs/wk 2.5K	0	2.7K	5.2K
UCI	# 14,000	955	2 years	Student services Dean of Students	1-SAO IV 52K 1-A.A. I 11 hrs/wk	2-SA III 15hrs/wk 1-Intern 1k/yr	5K	5K	63K
UCLA	#20,000	400	2.2 years	Campus Life (Assoc. V.C.)	1-SAO III 41K 1-SAO II 1/2 time 15K	3-work study SA-IV? (\$8.64/hr) 10 hr/wk 4K	0	5K	65K
UCR	#7,359	200	4 years	Student Services	1-SAO II 30K 11month	3-SA-I 7.5hrs/wk 2.5K	3K	3K	38.5K

Reflections on the UC San Diego Campus Climate from undergraduate members of the LGBA March 1997

Experiences with harassment/discrimination

Although a handful of responses indicated no encounters with harassment, there were a number of references to on campus occurrences:

- One student last year was almost run down by a car in which the driver yelled "Faggot die!". He ran to UC Police but didn't report it as an anti-hate crime.
- The words "Die Faggots" written in men's restroom next to LGBA office. Hate messages on LGBA answering machine. Flyers torn down. Christian groups (or individuals) on campus talking about how gays will burn in hell.
- Roommate situation. Roommates unaware I was gay and while reading gay related material for a class we were taking, they expressed extremely homophobic comments. Once roommates knew, 2/3 of them dealt with it and had no problems, one roommate continued to express his homophobic. Housing Administration would not allow me to move out.
- For a while there were a number of anti-gay drawings and quotes placed on my HA's white board which he has for people to leave him messages, etc. He responded by placing a number of pamphlets on homophobia by the white board. Also, a number of LGBA flyers have been torn down minutes after posting [mentioned several times] and one had been defaced with the words "AIDS kills FAGS".
- Experienced alienation in dorm life while coming out. Didn't feel like I had adequate support. I feel students should be able to be more open about their sexuality. I know a lot of students that are afraid that once their sexual orientation is known, their lives will be destroyed and I don't think that is something that they should have to fear and be driven to the brink of suicide.
- Personally, I haven't experienced harassment, but I'm aware that it happens and that if I expose myself by being more out, it will have an affect on me.
- I was doing a visual arts project in drag costume. It was an outdoors exhibit. A lot of students enjoyed my performance, but two guys walked by me and said, "you queer". I thought that was hurtful, although I know their opinions or bad intentions don't mean much to me. One other time in visual arts class, a classmate mentioned "Hillcrest", and a male classmate said, "hey, isn't that place full of homos?".
- I was walking up to Marshall College on the road behind Geisel Library on a Friday at about noon when a car full of UCSD male students drove by with their windows rolled down yelling derogatory remarks like "Fucking faggot!" and "Get out of our school!" and "Why do you go here?".

Academic Offerings

Students were asked what courses they had taken which addressed gay/lesbian related material and what courses they would like to have available to them.

- Classes cited that address homosexuality:
 - Dimensions of Culture 1 and 2. (Thurgood Marshall)
 - Sexuality and Sexual Identities (Sociology)
 - Contemporary Issues 22, Human Sexuality [praised]
 - MMW 2 and 3 [ancient Greece and Rome]
 - Anthropology 124, Sex Love and Culture

121A VA class. [Greek mythology]
Psychology 128 [Childhood Issues]

- Just gender studies courses. Even in mainstream courses, (GE's) it is extremely heterocentric. There's no mention of lesbians or gays. It's hard to find gay courses in the schedule. So hard, some people don't even know that there are gay related courses.
- We need more gay/lesbian classes. There aren't any, not even in the women's studies department. I'm taking a class on motherhood and though lesbian mothers is a timely topic, it has been overlooked.
- It would be nice if there was a class on sexuality.
- I'd like to see a minor program here on Lesbian/Gay/Bisexual studies. You could even take the courses without having to do the minor. Gay history courses would also be great. [repeatedly mentioned]
- I was looking forward to taking "Gay and Lesbian Politics" [Political Science], which is only offered during Spring. The course wasn't offered this year.
- We need an LGBT studies program on campus. At least a minor. Contemporary Issues 40 was a great class because it allowed the students to see the gay community in a positive light.

General Comments on Campus Climate

Finally, students were asked to share their thoughts about their coming out process on campus. What had helped? What had made it difficult? What would make it easier?

- Visibility. Knowing that there are other gays on campus makes it easier. More pro-gay social events on campus. Knowing that Professors and TA's are pro-gay. School funded gay rights rallies, etc. More funding for LGBA to hold events. Dances provided comfortable atmosphere for all, gays and non-gays.
- I think greater visibility is essential to building solidarity and making closeted people feel more comfortable on campus. This would encourage coming out. This could be achieved by 1. resource center on campus, 2. a gay mural, visual representation, 3. gay themed courses, 4. sensitivity workshops for incoming students 4. gay/lesbian mentorship program.
- Hardships included an uncomfortable roommate situations and lack of homosexual visibility. Courses sensitizing general student population to gay issues help, as well as gay social gatherings (through LGBA and its AS funding). Finally, LGB Peer Counseling through psychological counseling services was very helpful.
- I'm pretty out on campus but that doesn't mean I'm not still scared. UCSD doesn't strike me as a very gay-friendly place. Especially with all these lectures I've seen around campus about sins and evils of homosexuality and the advertisement (by Campus Crusade for Christ) of the 13 step program I could take to rid myself of my lesbianism.
- Going to LGBA meetings and meeting other peers has helped me become more comfortable and honest with myself.
- I am an RA at another school and something we all have up on our doors and around halls is stickers saying "Gay Friendly Space" - Our professors and administrators (deans, etc.) have the stickers on their doors too.

- I believe that if Professors and staff in general could be more sensitive and learn much more about homosexuality, they could make our scholastic environment much more comfortable and at the same time, they can make other people more open and tolerant.
- My first year was tough because my suitmates were homo-phobic so I couldn't live a normal life. It caused me a lot of stress. It would be nice if there were more programs, especially during orientation, regarding homosexuality. This way people will become more aware and may be more accepting.
- The LGBA helped a lot in my coming out process my freshman year. The friends I made in the dorms were very supportive once I eventually told them. I guess I was lucky in finding those friends though, because I know some people who went through so many years of being so scared that someone would find out about them that they were miserable with college life.
- UCSD isn't especially gay friendly. There are often anti-gay chalkings and people often destroy or remove LGBA flyers. Also, the Christian groups give anti-gay lectures.
- It helps when coming out to have support groups, LGBA and psych. services (peer counseling and therapist counseling). I would like to see more gay social activities and a funded resource center, as well as a "straight allies" program.
- The University needs to catch up with the times and provide its students with a LGBT resource center.
- I think it would be much better if we could get a bigger LGBA office or move to another location. The bridge over soft reserves can be very intimidating to some.
- We need a Gay and Lesbian Resource Center which is funded by the school. Many other UC's offer this type of Center.
- It was easier to come out knowing that there was the LGBA and peer counseling sessions on campus.

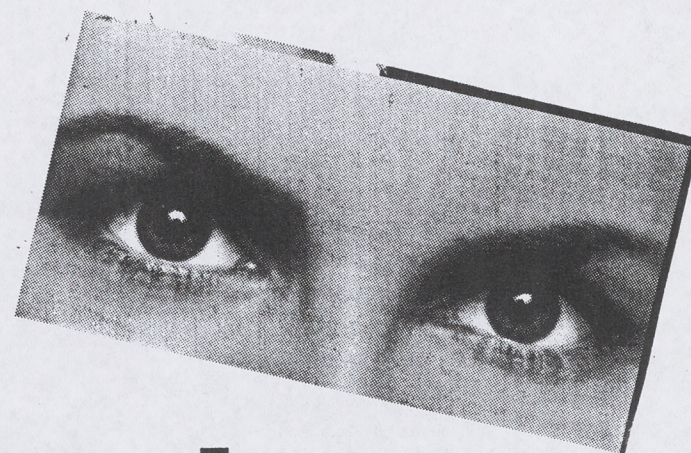
Lesbian-Gay-Bisexual Association presents another Non-Sexist Dance...

Saturday,

April 5, 1997

It!

Like



9 pm - 1am

at the Pub

No Cover

Hotline: 534-GAYS



Lesbian-Gay-Bisexual Association presents another Non-Sexist Dance...

Like

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co-sponsored by
 **SUGAR**

Lesbian Gay Bisexual Association presents another Non-Sexist Dance...

Saturday, April 5

9pm -1am

at the Pub



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Hotline: 534-GAYS

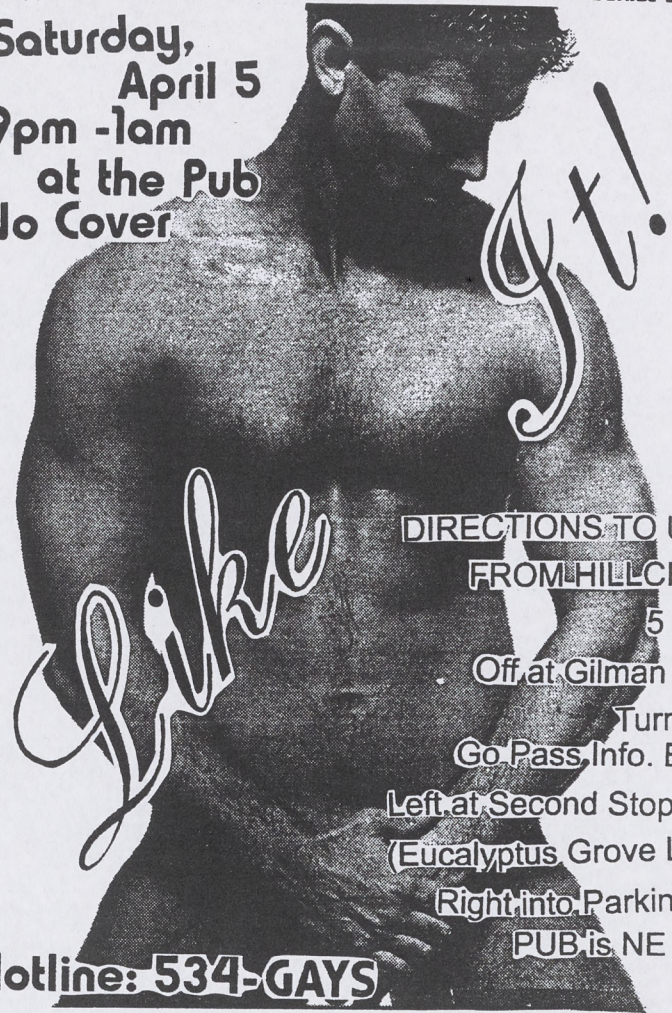
**DIRECTIONS TO UCSD
FROM HILLCREST:**
5 North
Off at Gilman Drive
Turn Left
Go Pass Info. Booth
Left at Second Stop Sign
(Eucalyptus Grove Lane)
Right into Parking Lot
PUB is NE of lot

Get!

like

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Get!



UCSD Women's Center Calendar Spring 1997

Unless otherwise specified, all events are held at the Women's Center and are free, open to the public, and wheelchair accessible.

April

- 15 4:00 p.m. "Faces of Feminism: An Activist's Reflections on the Women's Movement."** Sheila Tobias.
Ms. Tobias, a longtime activist and scholar, and a nationwide consultant on mathematics, science, equity issues, and women's studies, was the instructor for "Gender and Politics" and "Feminist Theory," UCSD dept. Political Science, 1984-92. These courses form the core of her new book discussing the history, political implications, and future of the "second wave" of the feminist movement. Cosponsors: Political Science, Women's Studies Program.
- 16 noon-1:00 p.m. "The Women's Health Initiative: What Research on Mid-Life Women Can Tell Us."** Michele Edwards.
Ms. Edwards, clinic manager, WHI, will discuss the importance of the WHI, a national study funded by the NIH to study risk factors associated with heart disease, cancer, and osteoporosis in women ages 50-79. UCSD is one of 16 clinical centers participating since 1993. Cosponsor: Student Health.
- 18, 19, 20 Margaret Mead Film Festival.** Location: Hojel Hall, Institute of the Americas.
- 4/19 1 p.m. Women Around the World:** Films: "A Skirt Full of Butterflies" (Oaxaca), "Iraqi Women: Voices from Exile," "Hopes Soaring High" (India)
- 4/20 1 p.m. Anthropology Yesterday and Today:** Films include: "Margaret Mead: An Observer Observed," & "The Desert is No Lady" (Southwest women artists)
Presented by Del Mar-Leucadia American Assoc. of University Women & Eleanor Roosevelt College. \$20 open pass, \$8 session, \$5 student. For information call the AAUW 436-3338. Brochures available at the Women's Center.
- 22 4:30 p.m. "Vintage Families of Value."** Film Screening and Presentation. Thomas Allen Harris.
Harris, professor in UCSD's Visual Arts Department, will screen and discuss his autobiographical documentary, which looks at three African-American families whose siblings are lesbian or gay and the homophobia they encounter. Cosponsors: Chancellor's Advisory Committee on Lesbian, Gay, Bisexual and Transgender Issues, Cross Cultural Center.
- 23 1:30 p.m. "Maverick Reproductive Scientists and the Production of Contraceptives 1915-2000."** Adele Clarke.
Ms. Clarke is a professor in the medical sociology program at UC San Francisco. Her talk will concern the history and cultural implications of the medical images of women's bodies, particularly their reproductive and sexual systems. Cosponsor: Women's Studies Program.
- 23 4 p.m. "Acupuncture: Awakening the Body's Intelligence."** Lecture and Demonstration. Margie Moore & Sheila Kendro.
Ms. Moore and Ms. Kendro, from Nurse Acupuncturists in Oriental Medicine, work in the local hospital environment and have private practices.
- 24 noon to 1 p.m. Working Mothers of Young Children Discussion Group.** Rose Lee Josephson.
Ms. Josephson, Ph.D, is from the Faculty Staff Assistance Program. **Group will continue on May 1, 8, and 15.** To sign up contact 822-0074 or women@ucsd.edu (give name, age, dept., medical insurance plan, work phone). Sponsor: Faculty Staff Assistance Program.
- 24 Third Annual Take Our Daughters to Work Day.**
Details TBA. Call Yvonne Reid Hairston at 534-8298 for further information or if you want to get involved, or check our web page.
- 24 5-6:30 p.m. Car Clinic: Basic Maintenance and Safety.** Presentation and Demonstration. Nancy Wahlig, UCSD police, and a mechanic from UCSD garage.
How do you keep your car from breaking down? If your car breaks down at night, how do you keep yourself safe? Ms. Wahlig, dir. Student Safety Awareness Program, and representatives from the UCSD police and the UCSD garage, will offer practical tips on basic car care and safety strategies to keep yourself, your children or parents and your friends safe on the roads at night. Cosponsor: Student Safety Awareness Program.
- 30 1 p.m. "Nutrition, Weightloss, and Health: What you should know for yourself, your daughter, and your mother."** Christine Dupraw.
Ms. Dupraw is a professor of nutrition at Mesa College. She will address healthy eating for illness prevention and healthy methods of losing weight.

MAY

- 8 4 p.m. "It's Elementary: Talking About Gay and Lesbian Issues in School."** Film Screening and Discussion. Rich Belmontez.
Mr. Belmontez, of the Medical Center diversity team, will introduce this acclaimed documentary, created by Debra Chasnoff, Academy Award winning director. The film documents scenes of elementary and middle school classrooms where teachers confront anti-gay prejudice. It makes a compelling case for the inclusion of gay issues in multicultural education. The methods it illustrates can be used for confronting other cultural prejudice. Cosponsor: The Chancellor's Advisory Committee on Lesbian, Gay, Bisexual, and Transgender Issues.
- 10 1:30 p.m. "The Evolution of Feminist Culture: Photographic Conversations and Visions."** Location: Center Hall, rm. 101. Lynda Koolish.
Ms. Koolish, prof. of English and Comparative Literature, San Diego State University. \$3 members, \$5 advance, \$6.50 door. Sponsor: The San Diego Women's Coalition for Art. For further information contact the WCA at 233-4028.
- 14 noon-1 p.m. "Fitting in Fitness."**
How do you fit exercise into your work week? Ms. Dowie, personal trainer for UCSD Recreation, will discuss fitting exercise into your busy schedule.
- 14 7 p.m. "Panic Diary: Performing Sickness, Practicing Cure."** Performance Piece. Jackie Orr
Ms. Orr, Ph.D candidate sociology, UC Berkeley. Her performance piece examines the cultural and political economy of panic disorder, a disease affecting an estimated 3-5 million people in the U.S., 75% of whom are women. Cosponsor: Women's Studies Program.
- 14, 15 Folklore and Oral Tradition: Multicultural Voices.**
- 4/14 3-6 p.m. Storytelling Fair.** Location: green near Eleanor Roosevelt College and the Women's Center.
- 4/15 7:30 p.m. "Stories of Jerusalem."** Howard Schwartz. Location: The Cross Cultural Center.
The storytelling fair on 4/14 will include storytellers from the Native American, African American, and deaf communities, as well as the "Warrior Women" theater troupe, who perform stories from the Americas, Africa, and Asia. Howard Schwartz is a prof. of folklore at the Univ. of Missouri at St. Louis and the author of several books on storytelling and folklore. Cosponsors: The Cross Cultural Center, UCSD Hillel.
- 20 or 27 (exact date TBA). 6:30 p.m. "Chachas and Chulos, Bitches and Bulldogs, How We Mess with Gender: A Herstorical Perspective."**
A collection of herstorical skits meant to prompt dialogue about gender construction and stereotypes about lesbian relationships and the fluidity of identity. Performed by UCSD students and community. Originally presented for Pride Cultural Arts Week 1996.
- 21 noon-1:30 p.m. "Scientists: Juggling Family and Career."** Brown Bag Lunch and Panel Presentation.
Panel TBA. Cosponsor: WISE (Women in Science and Engineering, Chancellor's Advisory Committee on the Status of Women).
- 21 4 p.m. "Community Daughters: Race, Culture, Gender, and Second Generation Filipinas."** Location: The Cross Cultural Center. Yen Le Espiritu.
Ms. Le Espiritu, Ethnic Studies dept, UCSD, will discuss why gender is a significant predictor of parent-child conflict and self-esteem among immigrant populations. Sponsor: The Cross Cultural Center.
- 22 4 p.m. Panel on Homosexuality and Religion.** Location: The Cross Cultural Center.
Panel TBA. Sponsor: The Chancellor's Advisory Committee on Lesbian, Gay, Bisexual and Transgender Issues. Cosponsor: The Cross Cultural Center.
- 28 noon to 1 p.m. "Stress Management Workshop: Revolutionary New Techniques for Balancing Your Life."** Nancy James and John Smith.
Ms. James, MSW, and Mr. Smith, LCSW, are from the Faculty Staff Assistance Program. Cosponsor: Faculty Staff Assistance.
- 27 noon-2:00 p.m. Legal Clinic.** Focus: Employee Relations and Workplace Issues, Family Law, Latorno & Graves law partnership, etc.
Community lawyers offer free advice on subjects including workplace issues (employment discrimination, wrongful termination, sexual harassment, in juries, ADA), family law (divorce, custody), and estate planning (wills). 20 minute slots. Sign up necessary. Contact 822-0074 or women@ucsd by May 19 and give 3 preferred times for slots and subject you wish to consult on. Limited space available. Open to all but preference to UCSD staff and faculty.
- 30 Women's Empowerment Reception.** Location: The Cross Cultural Center.
Second annual reception honoring progressive undergraduate women at UCSD. Sponsors: The Student Affirmative Action Committee, CCC.

June

- 3 Pink Triangles: A Study of Prejudice Against Lesbians and Gay Men.** Film and Presentation. Douglas Braun, MFCC.
Part of the 1997 Learn at Lunch Presentations. Sponsors: Faculty and Staff Assistance Program, Staff Association.

Support Groups

Facilitated by Psychological & Counseling Services
and the Faculty & Staff Assistance Program.

Eating Awareness Workshop (undergraduate).

Led by peer counselors. Contact Beverly McCreary at 534-3585.

Graduate Women's Groups.

Group I on Mondays, 4:30-6:00 p.m. Group II on Wednesdays, 4:30-6:00 p.m.
Prior screening necessary. Facilitated by Equilla Luke and Jane Trevino. Call Equilla
Luke at 534-0248 for a pre-group appointment.

Lesbian and Bisexual Women's Group (undergraduate).

Contact Nickie Golden at 534-3456.

Lesbian, Gay, Bisexual Peer Counseling (undergraduate).

Individual appointments available. By appointment only. To schedule, contact
Nickie Golden at 534-3456.

Parents Support Group (students).

Men welcome. Wednesdays, 12:00-1:00 p.m. Facilitated by Reina Juarez. Call 534-
3875. Drop-ins welcome.

Support Group for First and Second Year Women Medical Students.

Thursdays, 12:00-1:00 p.m. Facilitated by Reina Juarez. Call 534-3875. Drop-ins
welcome.

Women's Peer Counseling Program (undergraduate).

One on one peer counseling on request. To sign up call Byron Bloemer at 534-1725.

Working Mothers of Young Children Lunch Discussion Group (staff and faculty).

Thursdays, 12:00-1:00 p.m. **April 24, May 1, 18, 25.** To sign up call 822-0074 or
email women@ucsd.edu (indicate name, age, dept, insurance plan, phone). For
children to age 7. Facilitated Rose Lee Josephson, Faculty /Staff Assistance Program.

Facilities

- ◆ Meeting places for organizations, speakers, peer counseling, and support groups
- ◆ Quiet spaces for study
- ◆ Information boards
- ◆ Computer work room with Internet access for workshops, gender-related
research, or groups affiliated with the Women's Center
- ◆ Small children's play space with toys, books and play pen.

**Note: Not a drop-off site. Parents must arrange for supervision of
children at all times.**

Accommodations: The Women's Center is committed to making its events
accessible to those with special needs. If you would like accommodations for a
particular event, please contact the Women's Center several weeks prior.



University of California, San Diego
The Women's Center
9500 Gilman Drive, 0096
La Jolla, CA 92093-0096

Discussion/Women's Groups

African American Women's Group.

Sign up at the Women's Center.

Alternative Visions Women of Color Literature Magazine.

Contact Lyn-Li at 822-0074 or npugh@ucsd.edu for more information.

C-SAW (Collection of South Asian Women).

Meets weekly. Sign up at the Women's Center.

MUJER.

Every other Monday, 5:00-6:00 p.m. Call Maria Salgado at 457-4178 for further information.

Rosh Hodesh Group.

Ceremonies and discussions celebrating Jewish women in the new month. Sponsored by UCSD
Hillel. Facilitated by Noa Taylor, Hillel Program Director. To preregister, call 534-2521.

SAW (Sisterhood Across the Waves ~ Asian American Women).

Sign up at the Women's Center or contact Jora at 822-0074 or women@ucsd.edu for more info.

Women of Color Collective.

Tuesdays, 7:00 p.m. Call Neelam at the Cross-Cultural Center at 534-9689 for further
information. Drop-ins welcome.

Women's Political Collective.

Sign up at the Women's Center.

Women and Work Around the World.

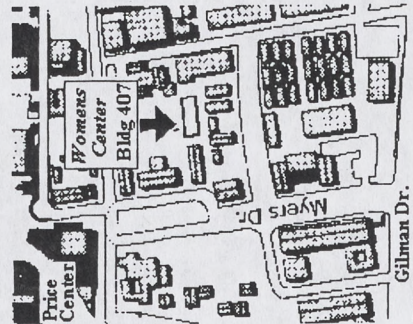
Leave a message for Lyn-Li at 822-0074 or email npugh@ucsd.edu.

WOMANWORKS Volunteer Program

The Women's Center's Volunteer Program, *WOMANWORKS*, offers volunteer opportunities
to students, staff, faculty and the community. Opportunities include working with staff, interns
or other volunteers in existing programs. Individualized projects can also be developed.

- ◆ Donate your time as a faculty, staff, or community member to lead a discussion, give a
workshop, sponsor an intern or act as a computer consultant.
- ◆ Give suggestions for programming and share information on organizations and events.
- ◆ Join with other mothers on campus and exchange times babysitting each
other's children at the Women's Center children's space. Volunteer as a babysitter for
an hour or more a week to mothers in the program.
- ◆ Give to the library fund, donate a book, sponsor a journal or make suggestions for books,
journals, or articles. Clip out articles on current issues for our library binders.
- ◆ Donate equipment or supplies. Currently needed: children's toys, books, and furniture;
library books; journal subscriptions; videotapes (films and documentaries); women's music.
- ◆ Donate to the Friends of the Women's Center fund. Tax-deductible donations can
be earmarked for development of the library, computer training, or special
programming. Call the Women's Center for more information.

The UCSD Women's Center is located
in the University Center, Building 407



Hours for Spring 1997: MWF 8:00a.m.-4:30p.m.

TTh 9:30a.m.-6:00p.m.

Phone: (619) 822-0074 Fax: (619) 822-1577

<http://www.ucsd.edu/women> e-mail: women@ucsd.edu

listserv:womens-center@ucsd.edu

The Women's Center at UCSD
provides education and support
on gender issues affecting UCSD
students, faculty, staff, and the
community. The Center aims to
advance women's intellectual,
professional, and personal goals, and
to increase awareness of the issues
affecting women and men of diverse
backgrounds and experiences.

For more information and to be added to our
mailing list, contact the Women's Center.

MICHAEL L. MARX and DONALD K. MARSHALL SCHOLARSHIP
for Gay and Lesbian Students

Deadline: MONDAY, MAY 19, 1997

Award: \$1,000

ELIGIBILITY:

- Must be a gay or lesbian student
- Must be at the sophomore, junior or senior level by Fall Quarter 1997
- Must have submitted a 1997-98 Free Application for Federal Student Aid (FAFSA) to determine financial need
- Must have a strong academic record
- Must be able to elaborate on your community service and contributions to the gay and lesbian community

Scholarship applications and FAFSA's can be obtained in the Student Financial Services lobby or through the LGBA Student Organization located on the 2nd floor of the Student Center, Building A.

Questions regarding this scholarship may be directed to the Scholarship Office at (619) 534-3263

Homosexuality: Q & A

A. Ministering to people struggling with homosexual temptations

1. *Can I be gay and be a Christian too?*

The answer depends on the spiritual status of the questioner.

To a seeker, perhaps one struggling with homosexual temptations: Yes. God's love is not conditional. It doesn't depend on your behavior. He loves everybody, and He will welcome anybody into His kingdom.

A seeker asking this question may be wondering whether Christians will exclude him from their fellowship, church, or CCC meetings due to his sexual inclinations. "Will you accept me, love me, and help me to grow up?"

The seeker may also be wondering whether his sin rules out the possibility that he could become a Christian. Sin does not preclude becoming a Christian. It is a prerequisite. The Lord will forgive homosexual practice, like He'll forgive any other sin.

To a born-again Christian, the answer is still Yes. You can give your life to Christ, and receive His gift of salvation, and still practice homosexual sex. You cannot fall from grace and lose your salvation for sexual sin any more than you can for divorce, which God hates. However, your commitment to Christ as Lord and Savior will require additional costly lifestyle choices such as chastity before marriage. You may struggle and fail with sexual temptation, but if you want to grow up and not remain an immature, carnal, baby Christian, you will want to abandon such behavior. If you fail to repent, you will inevitably suffer the consequences of your sin.

Physically, you risk injuring your body if you indulge in the unnatural sexual practices prevalent in the homosexual and lesbian communities. Your chances of contracting STDs are multiplied, because these communities are often very promiscuous. Men run the risk of catching AIDS. The body is the temple of the Holy Spirit, which you must revere and protect. Emotionally, you will suffer by stepping outside the normal lifestyle boundaries imposed by the Lord. You'll probably encounter the disappointment of your family, and you may encounter hostility from them or others. You'll always feel out of place in a heterosexual world. You'll never enjoy the emotional benefits available only through a marital relationship with a member of the opposite sex. God designed men and women to complement one another emotionally, so they can become one flesh in the union of marriage.

Spiritually, your relationship with the Lord will be impaired, and your growth in Christian maturity will be stunted. Your Christian witness will be tainted.

The question contains an assumption that CCC staff need to refute. It presupposes that a person can "be" gay as a matter of identity, like a person can be Swedish or Senegalese. We must remember there is no such thing as a "gay person." "Gay" is not an identity label, but a description of a chosen lifestyle. The claim of "gay" orientation does not give license to indulge in homosexual sex, any more than claiming to be "straight" gives license to have sex outside marriage. See the response to Ques-

tion 4 on whether homosexuality is a choice.

2. *Can I be "gay" one day and straight the next?*

God has worked this miracle in some lives, but it isn't His usual practice. You can change your behavior the same way as alcoholics, workaholics, overeaters, and sex addicts do—one day at a time. God's forgiveness, unconditional love, and acceptance can give you hope. His grace will release you from bondage and give you the inner moral strength to make wise daily choices as He leads you to wholeness.

Cf. Dennis Altman quotation from *The Homosexualization of America*, in the 1st or 2nd newspaper edition of Lambda Report.

3. *Are there such persons as "ex-gays?"*

Yes. Thousands of people have chosen to move out of a homosexual lifestyle through the power of Jesus Christ. Many others have overcome a homosexual "orientation" through exclusively secular therapy. According to psychiatrists who treat the disorder, approximately 30% of homosexuals who submit to extended psychotherapy will revert to heterosexuality, no matter why they entered therapy in the first place.

Cf. John Stott's booklet, *Why God Cannot Condone Same-Sex Relationships*, and Roger Magnuson's book, *Answers to Gay Rights Questions* (Maranatha Press.)

B. Is homosexuality a choice?

4. *"I never decided to become a homosexual. I've always been gay."*

(Related questions/topics/assertions: Was I born this way?; Why would I choose something that causes so much pain?; Genetics/causation; "Homosexuality is natural for some people.")

Regarding the "choice" issue, we could reply that homosexuality is defined by behavior, and anybody must choose whether to commit any given act at any given time. However, to someone who disagrees with the Biblical perspective on homosexuality, this answer might sound like a glib effort to score a debate point while evading the deeper issue of whether homosexual orientation is voluntary.

Contrary to recent media hype, there has not been any conclusive or compelling empirical evidence showing any absolute biological, genetic, or hormonal causation for homosexuality. A study of identical twins separated at birth showed that if one twin became homosexual, the other had only a 50% chance of doing the same. If sexual orientation were determined exclusively by genetics, then all separated twins would share the same orientation.

People have varying levels of genetic predisposition toward any sin. Some people are innately fearful, while others are born

lions. Some are especially vulnerable to alcoholism, while others can drink for years but never get hooked. Whether a given sin becomes an ongoing temptation in someone's life depends on the interaction between their genetic predisposition, environmental factors, and their own decisions over the course of a lifetime. Wrong choices can eventually entrap us, and take away our freedom to choose. We can become addicts.

Everybody must overcome some form of temptation they have not consciously chosen. We all have habits we didn't ask for that we must struggle with every day. To seek special status or special rights for our particular sin is to create an "organized sin lobby."

There is a growing body of empirical data supporting the environment as the greatest influence over sexual orientation. Homosexuals are frequently found to have troubled relationships with parents, or to be victims of a child molester. Cf. argument of Jeffrey Satinover in *Homosexuality and the Politics of Truth*. "Just as there is no gene for basketball, there is no gene for homosexuality," but many contributing factors have been identified, including physique, personality, family, environment, early exposure, opportunity, training, programming and repetition.

Whether someone chooses to become homosexual or not, we can assert confidently that thousands of people have chosen to leave the lifestyle, and have successfully oriented themselves to heterosexuality.

Cf. Dr. George Rekers' book on child development.

5. *Gay Myths*

Cf. Lewis Smeed and Alan Medinger

C. Criticisms of Christians

6. *Why are you persecuting us?*

(Related questions/topics/assertions: Didn't God make me this way?; "Hate is not a family value"; "Christians are hateful bigots who spread homophobia"; Tolerance/hate/diversity)

"Persecution," according to the Random House Dictionary of the English Language, means persistently to harass, oppress, injure, or punish an individual or group of people, usually with the intention of driving them away, subjugating them, or exterminating them. It's ironic that "gay activists" accuse Christians of "persecuting" homosexuals when our greatest desire is to bring them into our family.

Telling the truth simply is not persecution. It is immoral for a Christian to stand mute about homosexuality, because Christians believe that the practice of homosexuality injures the society in general, and the individuals involved in particular. If we fail to warn a child not to play in the street, are we not morally culpable when he gets hit by a car? We are obligated to warn people about the consequences of dangerous behavior, especially if we find ourselves in a community that condones the behavior, like the American academy.

Admittedly, some unloving and immature Christians really have persecuted homosexuals, but CCC rejects such behavior as

unChristlike. Logically, the fact that some misguided louts like to bash homosexuals does not make homosexual practice morally acceptable. Imprisoned child molesters often suffer harsh treatment at the hands of their fellow convicts, but that doesn't make molestation right.

CCC's ads do not persecute anybody. They simply offer alternatives to those looking for them, by presenting individuals who have found life more fulfilling after they turned away from homosexuality. Joining the "gay" community is not the only choice available to somebody who is tempted by homosexuality.

At this point, someone might concede that CCC isn't persecuting homosexuals, but argue that CCC's ads are "intolerant." We reply that disagreement simply is not intolerance. "Intolerant," according to Random House, "refers to an active refusal to allow others to have or put into practice beliefs different from one's own." If this definition of "intolerant" is correct, then "tolerance" can only exist in the presence of disagreement! Offering alternatives to homosexuality is not intolerant, but efforts by campus thought police to stamp out criticism of homosexuality virtually define the word. Refusing to run CCC's ads because you disagree with them is censorship and repression.

Many people in the homosexual lifestyle who wish to be Christian claim that their sexual orientation is a "divine gift" from God. To question it or seek to alter it is fighting God's will for them. They agree that Scripture condemns "unnatural" sex, as in Romans 1, but then they claim Paul is only ruling out homosexuality for people who are "naturally" heterosexual. For themselves, homosexuality is "natural," so homosexual practices are permissible.

This is a clever rationalization that has to twist Scripture to be able to stand. It sounds much like the rationale of a married person seeking to justify interest in another person by claiming that their first marriage was not God's will for them. Because the new person represents "true love," they are exempted from all Scriptural arguments, including "God hates divorce."

James tells us that God cannot be tempted, neither does He tempt anyone. He would never create you in a way that would force you to sin, but He will enable you to obey His Word.

7. *"Love the sinner but not the sin."*

(Related questions/topics/assertions: "Judge not, lest ye be judged.")

We love people for who they are, not what they do. People have inherent value because they are God's creation. It isn't unloving to criticize sin. Jesus accepted and forgave the woman caught in adultery, but he also told her "go and sin no more."

We can't approve homosexual practices, because they damage people. Helping someone to rise above destructive behavior is an act of love. Our task is to restore people, with humility and sensitivity, as Jesus restored the adulterous woman, and the woman at the well.

8. *Christians aren't perfect, just forgiven.*

Christians are sometimes accused of hypocrisy when they are intolerant and unloving. We need to acknowledge the problem, but use it to make some points about salvation and God's

character. First, everyone, including the Christian, is a sinner in need of God's grace—being a sinner is a prerequisite for becoming a Christian! Second, God is so merciful that He forgives people whom He knows are going to continue in sin. Third, God's plan for us, after salvation, is to work persistently to improve our character. The only fair way to judge whether Christianity does what it claims to do in the life of the believer is to look at a person's character over a period of time.

9. *The Christian Right causes gay suicide.*

This is far too simplistic, and no evidence has been advanced to support this allegation. The factors that contribute to suicide are very complex, but among them are guilt, hopelessness, and fear. Christians believe that everyone has God's moral laws written on their hearts, so they will naturally feel guilt when they do something wrong. It doesn't matter whether Christians condemn the activity or not. The Christian Right can be blamed for contributing to gay suicide only if its proclamation of the truth about homosexuality is not accompanied by the message of hope that the temptation can be overcome, and practical assistance in correcting the orientation.

Because youth suicide is so tragic, it is emotionally very powerful. Gay activists have exaggerated the incidence of gay youth suicide in order to exploit the issue for political gain.

Cf. Brian Fitzpatrick's review of *Prayers for Bobby* in the Spring 1996 edition of *Lambda Report*, and articles available from the Hodels.

10. *Christians "shoot their own."*

That is only too true. Many Christians need to do a much better job of restoring the fallen saints, as we're commanded to do in Galatians 6. However, failure to reach out to Christians who struggle with homosexual temptation does not mean that Christians are wrong about the sinfulness of homosexuality.

11. *Who are you to tell me whom I can love?*

(Related questions/topics/assertions: "Self-righteousness" to "judgmentalism")

This question raises two issues: how do we define love, and what authority do we have to criticize homosexuality as a romantic alternative?

As Christians, we are required to love all people—but not to have sex with all of them. Love and sex are not synonymous. Love seeks the best for the object of devotion, even at the cost of self-sacrifice. Homosexual sex threatens the physical and spiritual well-being of the lover. We cannot call it "love."

Wrong choices have painful consequences. Remember the fable about the fish who fell in love with an eagle—if they did marry, where would they live? How could they ever have or raise a family? Using a screwdriver as a hammer will eventually destroy the screwdriver.

"Who are YOU to tell me anything?" is an inevitable ques-

tion in a relativistic, hedonistic society like ours. Don Feder observes that our society "has made the individual the center of the universe," and has made individual gratification the highest value. Our educational institutions teach that no absolute moral truth exists, and consequently encourage us to set our own moral standards. In such a culture, nobody has the right to judge anybody else's moral choices.

People who believe the premise that "there is no absolute truth" will often respond to a Christian by saying "That's YOUR truth, but MY truth is different." This is logically absurd. Random House defines "truth" as "conformity with fact or reality," or "a verified and indisputable fact." By its very definition, truth is absolute and universal, and never arbitrary. One true statement can never contradict another true statement: one or both contradictory statements must in reality be false. To deny this is to deny the first law of logic, the law of noncontradiction, which forms the very foundation of rational thought. Such a person is not talking about truth, but about values—or he followed Alice back from Wonderland.

We must attack this premise by establishing that an Absolute Authority exists, and has revealed a universal moral standard to which all people must answer. We might say "I am not the authority, and my opinion is no more valuable than yours or anybody else's. However, we are all responsible before God for our decisions, and since we all have to answer to Him, we'd better be talking with each other about what He wants." The next logical question is "How do YOU know what God wants, or even that He exists?" We reply, "He told us so in the Bible," and move to a discussion of basic Christian apologetics.

12. *Christophobia/Theophobia*

(Related questions/topics/assertions: Historical [development of movement in America]; Sociological/evolutionary)

The American academic community is overrun by theophobia, a fear and hatred of God. Widespread refusal to accept God's standards about homosexuality is symptomatic of a culture that has chosen to ignore God, and has consequently fallen into a state of alienation from Him.

CCC staff should familiarize themselves with Paul's explanation, in Romans 1, of how human societies fall away from God by suppressing His truth, and wind up under His wrath. Paul describes four stages of progressively deeper sin, each with correspondingly more serious consequences. The process ends in judgement.

In the first stage (1:21), men fail to "honor Him as God, or give thanks," even though God has "made evident to them" sufficient truth about Himself (1:19-20). In consequence, men become "futile in their speculations," and "their foolish heart was darkened" (1:21). Such a society becomes intellectually confused.

In the second stage, men "professing to be wise, became fools" (1:22). They "exchanged the glory of God for an image in the form of man and animals" (1:23). For focusing their attention on the creation rather than the Creator, God "gave them over in the lusts of their hearts to impurity" (1:24). A society in this second stage of corruption is marked by the increasing incidence of sins of the flesh.

In the third stage, men begin to "worship and serve the creature rather than the Creator" (1:25). The consequence fol-

lows: "God gave them over to degrading passions, women exchanged the natural function for that which is unnatural ... men burned in their desire toward one another." (1:26-7). The "sign sin" of a society in this third stage of alienation from God is increasing incidence of homosexuality.

Finally, in the fourth stage, men "did not see fit to acknowledge God any longer" (v. 28). God then "gave them over to a depraved mind" in which their behavior is marked by sin of all kinds, particularly hatred of God (1:28ff). They actually "give hearty approval" to people who practice such sins (1:32). Once a society has reached this point, it becomes subject to the "wrath of God" (1:18).

Many scholars have written about the association between moral breakdown and the rapid collapse of civilizations, including Francis Schaeffer, J.P. Moreland, Carl Henry, Jim Nelson Black, Jacques Ellul, Os Guinness, Paul Johnson, and others. Will Durant and J.D. Unwin have noted in particular that the acceptance of homosexuality has historically sounded the death knell for human societies.

D. Theological issues

13. *Does God love gays?*

As He defines Himself in the Bible, God IS love! He loves all people. More to the point, He loves all sinners, heterosexual or homosexual. He doesn't perceive people as "gay" or "straight," but simply as people. There is no such thing as a "gay" person!

God's love is without limits, but so is His justice. Anybody who breaks His laws, and fails to take advantage of the pardon He offers, will suffer the consequences. However, He loves us so much that He gave us a way to escape His judgement. He sent His only Son to die in payment for our sins.

14. *How does God feel about homosexuality?*

God is saddened and grieves for all who suffer as the result of their own bad choices, and also the choices of others. He is angered by anything that distorts and destroys human beings—lying, stealing, murder, adultery, promiscuity, divorce, etc. God hates sin because of what it does to individuals, families, societies, and humanity—and He will punish it.

Jesus wept for the sins of Jerusalem, knowing the horrible judgement the people were to suffer because of their rebellion against God.

15. *"Jesus never said anything specifically about homosexuality."*

This is a classic logical fallacy, the argument from silence. Even if Jesus didn't address the topic, does it follow logically that He doesn't oppose homosexuality?

In any case, we don't know whether Jesus ever discussed homosexuality, because the gospels don't record everything He ever said. The New Testament contains no references by Jesus to child abuse, spousal abuse, embezzlement, pedophilia, bestial-

ity, or rape, but nobody would suggest that He condoned those sins. We do know, however, that Jesus believed every word of the Old Testament, and repeatedly endorsed the authority of the Scriptures.

People frequently argue that the Old Testament prohibitions on homosexuality are no longer valid today. After all, the Old Testament also bans pork and shellfish, commands us to stone disobedient children, and directs us to bury human waste with a wooden paddle. Isn't it inconsistent for Christians to uphold some Old Testament regulations, but to ignore others?

We need to explain that the Old Testament laws should be separated into three categories, each with a different purpose, and with a different degree of applicability for today.

God's CEREMONIAL laws, such as regulations on food and clothing, were intended to distinguish visibly His chosen people, the Jews, from all other nations. They applied exclusively to the Hebrews in the time before Pentecost. Nowadays He distinguishes His people not by external trappings, but by building Christlike character within them, through the ministry of the Holy Spirit.

God's CIVIL laws, like the death penalty, were written to govern the unique theocratic state of Israel. Many of these, including the sanitary guidelines, addressed the practical needs of the people at the time. We need not codify those laws in our own society, but we would be wise to study them carefully, so we can understand God's principles for governing a human body politic.

God's MORAL laws, like the commandments to worship only God, to honor father and mother, or to refrain from adultery, theft and murder, were intended to teach us right from wrong. Any practice that reflects God's immutable character is morally right, and practices that are inconsistent with His character are morally wrong. The moral laws are universal and unchanging, and form the standard by which all individuals and societies will be judged. All homosexual activity violates His moral law.

The Bible's most explicit condemnations of homosexual activity are found in the Holiness Code of Leviticus 18-26. Because the Holiness Code was written to establish civil and ceremonial laws for Israel, some scholars argue that its teaching on homosexuality does not apply today. However, Leviticus clearly bases the injunctions against homosexuality on the inherently evil nature of the acts themselves: "You shall not lie with a male as one lies with a female; it is an abomination" (Leviticus 18:22). To distinguish His chosen people from the rest of the world, God had to do more than just restrict their diets. He also had to keep their conduct righteous and pure, so He used the Holiness Code to specify many acts that violate His moral law.

Another argument frequently promoted by "gay theology" advocates contends that Sodom and Gomorrah were not judged for homosexuality, but for inhospitality to visitors, a major cultural no-no in the ancient Middle East. To hold this position, however, they must ignore part of the New Testament commentary on the subject. Jude 7 clearly states that Sodom and Gomorrah were judged because they "indulged in gross immorality and went after strange flesh."

Cf. article by Lerner (?)

16. *Jewish cultural objections*

Some "gay theologians" say homosexuality is condemned in the Old Testament because of the cultural bias of the Jews. They're putting the cart before the horse. Jewish culture was shaped by Scripture, not vice versa. In response, use standard apologetic arguments supporting the divine inspiration of the Old Testament.

17. *What is the basis for homosexual rights?*

According to Random House, a "right" is a just claim or title, whether legal, prescriptive or moral." A person's "rights" are "due to anyone by just claims, legal guarantees, moral principles, etc."

The key issue is the source of the rights we enjoy. Rights come either from God or from men. According to the Declaration of Independence, men have been "endowed by their Creator with certain unalienable rights." If rights have been granted by the Creator, they may be abridged by no man. In the eyes of the Founding Fathers, the Constitution was written to recognize and protect the rights granted to men by God.

If rights come from God, then men can only enjoy rights that are consistent with God's values and laws; men have no right to do wrong. Since God has condemned homosexual practice, there can be no basis for homosexual rights.

Non-theistic relativist thinkers contend that rights originate with man, so your rights consist of whatever the government chooses to grant you. If this is so, then rights are mere social conventions which may be altered or withdrawn at the whim of the people in power. In this case, there is no absolute basis for homosexual rights, or any other rights, which is very scary. Also, people in power are free to make up absurd rights, like the city of San Francisco's "transgender rights."

In the United States, the Constitution charges the government to uphold the rights of the citizens. From time to time the government has extended special legal protections to groups of people who have been deprived of their God-given rights. Historically, the government grants special protections only to groups whose rights have been abridged because of God-given, unchangeable characteristics, like sex or race.

What of the "gay rights" movement? Using arguments once offered by the civil rights movement of the 1960s, so-called "gay activists" are lobbying for special legal protections shielding them from the consequences of their lifestyle. Homosexuals can be fired from jobs or excluded from apartment buildings because others disapprove of their behavior. Homosexuals may not legally marry a same-sex partner.

There are three essential differences between the "gay rights" movement and the civil rights movement of the 1960s. First, nobody in the United States is deprived of any Constitutional right, like freedom of speech, religion, or political participation, because of homosexual practice. Marriage is not a right, but a privilege which confers special benefits. Marriage enjoys a special legal status recognized by the government because it is an institution ordained by God, and therefore subject to His limitations on which pairs of people may be joined.

Second, homosexuality is defined by behavior, not by an unchangeable characteristic like skin color or national origin. Behavior is an indicator of character, and people ought to be

free to discriminate on the basis of character—should banks be forced to issue credit cards to deadbeats? Third, homosexual practice is specifically banned by God. Should religious landlords be forced to violate their own consciences by renting to people who openly rebel against God's Word?

The "gay rights" movement is not really about civil rights, it's about social acceptance. Homosexual activists crave approval of their lifestyle, and they want to force the rest of society to go along with their belief that homosexuality is normal. If the government should recognize homosexual status as a legitimate basis for granting special legal protections, it would effectively condone homosexual behavior in the eyes of the law. The society would have taken a major step toward redefining the practice as normal.

Cf. Tony Marco arguments.

18. *If homosexuality is wrong, then why do so many Christians say it's okay?*

Over three dozen Episcopal pastors and laymen published an open letter to Bishop Browning, Presiding Bishop of the Episcopal Church, in the September 8 Washington Times. They challenged the bishop's public statement that "It is possible for gay men and women in committed relationships to be wholesome examples. We see such examples every day." We'll quote the statement at length.

"The expression "committed relationships" suggests that the persons involved in these same-sex partnerships are faithful to each other. In reality the clinical literature proves that homosexual men are extremely promiscuous—because of internal fears that drive them away from women into homosexuality in search of their masculinity. The typical male homosexual encounter is transient, more than half the time with a stranger. A study of 156 gay couples, itself conducted by a pair of homosexuals, concluded that "all couples with a relationship lasting more than five years have incorporated some provision for outside sexual activity in their relationships" (cited by Socarides, p. 113.)"

"... what you are stating as being 'wholesome' is not so regarded by the official Christian tradition of teaching on sex and marriage in all the major branches of Christendom. In fact you are advocating behavior which is a complete reversal of traditional Christian teaching on relations between the sexes. You are describing what the Church has called "fornication" (sexual intimacy outside of marriage) and "sodomy" (unnatural sexual intercourse between two males)." The Church never gave an official blessing to such. Any sexual intimacy between persons of the same sex has been declared a sin, requiring repentance and divine forgiveness.

"The secular rationale for this Christian doctrine is found in reams of clinical studies that explain the pathological nature of homosexual orientation. Homosexuality and its unconscious roots cause psychic pain to the sufferer that is due far more to internal fears and rage than to societal opprobrium. The cruel irony is that now clinical psychoanalysis has found a cure for the disorder, the sufferers have embraced their perversion and convinced gullible liberals in society that it is traditional society itself that is ill."

"Your acceptance and spreading of the homosexual propaganda concerning sexuality of the well organized gay movement makes sinfulness into holiness, wickedness into righteousness, and perversion into wholeness. It is as serious as if you were advocating adultery for people living in so-called 'faithful heterosexual relationships.' To you as a casual observer it may appear that two gay persons are happy together, but your observation cannot be allowed to usurp the clarity of the known will of God concerning the one-flesh union of a man and a woman in holy matrimony."

"You have accepted the propaganda of the gay movement that Jesus said "precious little" about homosexuality and therefore its practice is presumably not against his will. The fact that Jesus said nothing specifically against homosexuality speaks against the homosexual cause, not for it. Jesus was quite able to make his views known about vital issues and in this case it is obvious that he accepted the clear teaching found in the Law and the Prophets which he took to be the moral will of Yahweh, his Father. He came not to destroy but to fulfill the law of Moses. You, also, should come not to destroy but to fulfill the Law.

"Further, it has been plain to Christians for two millennia that Jesus' commitment to the doctrine of marriage as the one-flesh union and his dislike and/or rejection even of marriage after divorce means that he is against fornication of all kinds, active homosexuality of all kinds, and adultery of all kinds."

"Certainly you are right that Jesus was against 'hardness of heart' and where it exists there is no room for the fruit of the Holy Spirit to grow and no place for faith, hope and charity. But certainly you are wrong when you imply that all those who oppose homosexual practice suffer from 'hardness of heart.' The healers in the psychiatric and psychological professions, who help suffering homosexuals shed their burden, have more true compassion than those who appease socio-political activists by affirming their delusions.

"Hardness of heart includes not only lack of love for other persons, but also lack of interest in the truth. The homosexual lobbyists have consistently and desperately discouraged open discussion of the massive amount of evidence showing that homosexual behavior is:

- (a) disease-producing—the average lifespan of the male homosexual is low, even before AIDS is factored in;
- (b) compulsive and addictive—homosexual persons cannot cease behavior that is killing them;
- (c) associated with massive medical costs and other social consequences;
- (d) changeable—the Exodus, Courage and other Christian ministries show substantial success in helping homosexual persons leave the "gay lifestyle" for what is truly a wholesome Christian example. Clinical studies show again and again that approximately 30 percent of homosexuals who enter protracted psychotherapy or analysis for any reason will change their orientation to their innate heterosexuality. (For verification see books by Drs. Charles Socarides, Irving Bieber, Gerard van den Aardweg, and Joseph Nicolosi.)"

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Assistant Director, Freud Clinic, NY, NY

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DeCecco, Dr. John

Psychology Professor at San Francisco State University, as reported in *USA Today*, Jan. 7, 1990, p. 4D

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Exodus International North America

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"Questions You May Be Asked" handout

Fine, Dr. Reuben

Director of NY Center for Psychiatric Training

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"It is paradoxical that even though the politically active homosexual group denies the possibility of change, all studies from Schrenk Notzing on have found positive effect from [treatment] regardless of the kind of treatment used...if the patients are motivated."

Lambda Report on Homosexuality

Newsletter published by the Lambda Report

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Regeneration Ex-Gay Ministry

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"Gay Myths" — handout

"Is It Just Another Life Style?" — handout

"A Life Determined by Birth?" — handout

NARTH Bulletin

Newsletter of the National Association for Research and Therapy of Homosexuality

16542 Ventura Blvd., Ste. 416, Encino, CA 91436

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