

>Mark Mones

>UVA

>"Prejudice is only cowardice in the face of complexity." -- Jay Lemke.

>E. Mark Mones

[44] From: ucsd!VM.USC.EDU!GAY-LIBN at INTERNET GATEWAY 2/24/93 10:29AM (2571 bytes: 49 ln)

To: Paul Harris at UCSDLIBRARY

Subject: No Subject Given

----- Message Contents -----

sendmail 5.67/UCSD-2.2-sun

Wed, 24 Feb 93 10:14:17 -0800 for pharris

Message-Id: <9302241814.AA13033@ucsd.edu>

Received: from VM.USC.EDU by ucsd.edu for @VM.USC.EDU:GAY-LIBN@VM.USC.EDU with BSMTMP (1.2.1);

Wed, 24 Feb 93 18:14:17 GMT

Received: from USCVM.BITNET (NJE origin LISTSERV@USCVM) by VM.USC.EDU (LMail V1.1d/1.7f) with BSMTMP id 1662; Wed, 24 Feb 1993 10:05:15 -0800

Date: Wed, 24 Feb 1993 13:09:35 -0500

Reply-To: The Gay/Lesbian/Bisexual Librarians Network

<ucsd!USCVM.BITNET!GAY-LIBN>

Sender: The Gay/Lesbian/Bisexual Librarians Network

<ucsd!USCVM.BITNET!GAY-LIBN>

From: "Scott B. Wicks" <ucsd!CORNELL.EDU!sbw2>

Subject: Re: Help! Need info to counter homophobic article

To: Multiple recipients of list GAY-LIBN <USCVM.BITNET!GAY-LIBN>

My favorite "one-liner" used to diffuse the religious right is the question "What did Jesus say about homosexuality?" The answer is "nothing." This question is more effective when made into a folded pamphlet similar to those tracts distributed by the zealous. On the front cover is the question. When one opens the folded tract, it is completely blank.

Perhaps the best argument for you to use is that you rely on your own common sense formed from years of experience to make moral decisions rather than on some poorly translated anthology written thousands of years ago by several different self-appointed zealots whose main concern was to ensure the propagation of their race.

Why should a biblical quote be more valid than say a quote from Dr. Ruth Westheimer? or the American Psychological Association? or the Kinsey Institute? or Marky Mark (there, I've brought him up again!)

--Scott

Scott B. Wicks
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[45] From: ucsd!VM.USC.EDU!GAY-LIBN at INTERNET GATEWAY 2/24/93 11:26AM (2617 bytes: 53 ln)
To: Paul Harris at UCSDLIBRARY
Subject: No Subject Given

----- Message Contents -----

sendmail 5.67/UCSD-2.2-sun
Wed, 24 Feb 93 11:12:03 -0800 for pharris
Message-Id: <9302241912.AA20895@ucsd.edu>
Received: from VM.USC.EDU by ucsd.edu for @VM.USC.EDU:GAY-LIBN@VM.USC.EDU with BSMTP (1.2.1);
Wed, 24 Feb 93 19:12:02 GMT
Received: from USCVM.BITNET (NJE origin LISTSERV@USCVM) by VM.USC.EDU (LMail V1.1d/1.7f) with BSMTP id 4097; Wed, 24 Feb 1993 10:59:53 -0800
Date: Wed, 24 Feb 1993 13:52:53 EST
Reply-To: The Gay/Lesbian/Bisexual Librarians Network
<ucsd!USCVM.BITNET!GAY-LIBN>
Sender: The Gay/Lesbian/Bisexual Librarians Network
<ucsd!USCVM.BITNET!GAY-LIBN>
From: Steve Savage <ucsd!UKCC.UKY.EDU!SMSAVA01>
Subject: Re: Help! Need info to counter homophobic article
To: Multiple recipients of list GAY-LIBN <USCVM.BITNET!GAY-LIBN>
In-Reply-To: Message of Wed,
24 Feb 1993 10:08:11 EST from <emm4t@UVA.PCMAIL.VIRGINIA.EDU>

On Wed, 24 Feb 1993 10:08:11 EST E. Mark Mones said:

>
Richard:

> As to the Levitical prohibitions regarding homosexuality, one way to
> proceed is to point out that Leviticus similarly condemns behaviors which
> most Americans engage in without batting an eyelash (from cutting one's hair
> to wearing garments made of mixed fibers to eating eels and snakes). Of
> course, you can also turn to Shakespeare for inspiration--"Mark you this,
> Bassanio, The devil can cite scripture for his purpose."--Antonio, The
> Merchant of Venice, Act I, Scene 3.

>
To this you can also add that the Bible supports slavery (an chapter in Exodus gives regulations for how masters should treat slaves). So clearly, if anyone thinks they believe the Bible word for word, they should believe slavery is okay (not to mention subjugation of women, execution for petty theivery, etc.). And if people admit to not agreeing with that, you can then make the point that they are obviously using other, non-Biblical rationale for agreeing with the passages usual used against gay people.

But that argument is probably too rational. Most people who use the Bible against us neither believe in most of the Bible (judge not others...., compassion, etc.) not in the crucial nature of separation of church and state if a democracy is to be effective.

Steve Savage
University of Kentucky Libraries

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As the Tide Turns

by GREG D. KUBIAK

Regardless of where you fit on the religious or spiritual spectrum — from MCC minister to dead-set atheist — it's hard to deny that organized religion is the mother's milk of homophobia. Long before the current day definition of homosexuality, came the written words which today are utilized to justify family separation, discrimination and hatred. Anywhere you find a shred of anti-gay sentiment, it can be traced to ancient words that Biblical fundamentalists use today.

This makes the recently released pastoral letter by the U.S. Catholic Conference all the more important. The

statement, "Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers," declared that because a gay sexual orientation "is experienced as a given," it therefore "cannot be considered sinful."

To many observers, gay Catholics or skeptics, this may seem like thin soup. After all, a spokesperson for the bishops clarified that, "The church is not rejecting homosexuality, it is rejecting homosexual activity." Of

course, the problem with this logic is: If you accept that a person can be born (i.e., God-made) with a gay predisposition, how can their orientation be denied and its natural, emotional expression be sinful? So the Church remains in the dark ages with its "love the sinner, but hate the sin" mentality, despite the bishops' call to "eliminate any form of injustice, oppression, or violence against" gay men and lesbians.

Yet, within this partial acceptance of ho-



mosexuality lies hope for the future. By saying, "[God] does not love someone any less simply because he or she is homosexual," the bishops provide a crucial opening.

Which brings me back to my original point: Every trace of society's intolerance toward gays can be drawn to interpretations by various religions of the Bible. A number of gay people I know struggle with family members who declare that being gay (or that homosexual activity) is a sin. Therefore, it is in our interest to have a cliff note rebuttal (complete with Biblical citations) to combat this narrow view. They are questions you can ask of the next person who tells you that being gay is wrong, sinful or an abomination by virtue of their religious beliefs:

- Have you ever eaten pork or shrimp, shaved your face, or worn multiple fabrics (cotton, linen, silk) at the same time?

Well if they have, they are as sinful, according to the book of Leviticus, as any man who lies "with a male as with a

woman." That's right. Eating pork (Leviticus 11:7), or fish that "has not fins and scales" (Leviticus 11:10) is also an abomination. The section also proscribes beard growth (Leviticus 19:27) and prohibits wearing a "garment of cloth made of two kinds" of fabric (Leviticus 19:19). While Hasidic Jews today follow many of these ancient edicts, the entire section is about primitive rituals concerning conduct and cleanliness to insure growth of Israel's population, not taken literally by the rest of us.

- Earlier in the Old Testament, we have the story of Lot (Genesis 19). Some Biblical scholars interpret this passage as a complicated commentary on "hospitality," as the two angels visiting Lot were about to be "known" to certain men of Sodom. But read on. The more telling turn of this story

is when Lot offered his two daughters to be raped instead.

How many Christians today think letting their daughter be raped is proper hospitality?

- Does your religion allow women to speak in your church or for divorce?

These prohibitions are also found in the Bible. But to most Christians today, they are selectively ignored or rationalized. Whereas Paul's Letter to the Romans (Romans 1:27) can be read to suggest that sex between men is wrong, fewer current day Christians take some of his other bans, such non-procreative sex, as seriously. God even declares it wrong "for a woman to speak in church" (1 Corinthians 4:34). Yet, how many Christian mothers speak with authority on the sinfulness of a lesbian daughter or

gay son? Additionally, marriage after divorce is viewed as out-right adultery, (Matthew 19:9) — breaking an actual commandment.

- Do you see yourself as a Christian or a recycled member of an Old Testament (Hebrew) tribe?

Is it just me, or does it seem strange that people who profess to speak as forthright "Christians" on the issue of homosexuality, are unable to actually quote the leader of their faith on that issue? I challenge anyone, anywhere to find any quotation or any interpretation by any Biblical scholar even suggesting that Christ himself was anti-gay. If Christ represents a "new covenant" for Christians, as described in the New Testament (or else they'd be Jews, right?), then why do some Christians have their harbor back to the Old Testament?

Certainly, the Bible (or even this column), can be taken, twisted and interpreted in a number of ways. After all, it was used to defend the right to own slaves in the 19th century (1 Timothy 6). So I don't expect that one column or a few rhetorical questions are going to turn the tide on selective fundamentalism and its homophobic views. But for most of these Christians, it is a double standard to use the Bible to bash gays. And since the U.S. Catholic bishops took a major step forward, maybe the rest of us should take the next one.

Greg D. Kubiak, former U.S. Senate aide, author and activist, writes 'In Our Interest' for the Gay & Lesbian Times. He can be reached via this publication or by GKubiak@aol.com

As Oracle's Diversity Manager I would like to respond to the Gay Pride Week issues that have been raised by some members of Oracle's Christian group. I hope to communicate the reasons why Oracle values the contributions of its gay and lesbian employees, and thus supports Gay Pride Week, and why awareness of gay and lesbian work issues is essential to the ultimate success of Oracle's diversity programs.

Oracle values the contributions of its gay and lesbian employees because it values all of the individual differences which make its employees unique. Those individual differences include race, gender, size, political affiliation, hair color, etc., as well as sexual orientation and religious beliefs. All of those differences define diversity at Oracle and because they are equally valued, Oracle is committed to equitably meeting the individual needs individual groups. In other words, while we want to address the needs of all groups, a solution that meets the needs of one group of employees may be a poor fix for another group with a different set of needs.

With all due respect, current empirical data does indicate that the negative stigma attached to homosexuality has created gay and lesbian work issues that are quite distinct from the work issues of both Christian and non-Christian heterosexuals. While both Christians and homosexuals have experienced employment discrimination, the stigma attached to homosexuality has historically restricted the employment opportunities of gays and lesbians if their sexual orientation was publicly known.

Gay and lesbian employees who are uncomfortable in the work environment because of the stigma attached to their sexual orientation are not as productive as employees free of this concern. Oracle is committed to addressing this loss of productivity in order to meet our competitive business needs. Company support of events like Gay Pride Week, Take Our Daughters to Work Day, and Black History Month sends a clear message that Oracle acknowledges the distinct employment challenges and risks that gays, lesbians, young women and African Americans face, and wants to create an inclusive environment where all employees' differences are respected and valued.

Because Christians at Oracle do not face these distinct types of employment challenges, a national prayer day or special displays at Christmas and/or Easter would not receive company support. While I understand your altruistic desire to educate others about your religious beliefs, it is not appropriate for Oracle to support educating employees about a particular religion, political belief, or lifestyle. Gay Pride Week, Take Our Daughters To Work Day, and Black History Month, on the other hand, educate others about how being different distinctly impacts the work experiences of gays, lesbians, young women, and African Americans, and the Oracle work environment. None of those events promote a particular lifestyle or belief system, nor do they endorse any external homosexual, women or African American organizations.

Christians at Oracle, like any other organized Oracle group or club, are free to educate others about their particular group by inviting employees to attend their meetings. I support your freedom to educate others and deeply respect the passion you have for your religious beliefs. Christians at Oracle represent differences that are as highly valued as any other group's differences and I sincerely welcome and applaud your willingness to share your heartfelt concerns in such an honest and forthright manner. I am optimistic that a respectful and reasonable tone will continue to prevail throughout the Gay Pride Week discussions that many of you are participating in this week.

Thank you all for supporting and contributing to diversity at Oracle. You are valued members of our diverse work community and I look forward to working with all of you as Oracle's diversity programs go forward."

Regards,
Vicky Yes

The Pro-gay Agenda: Suppress Dissent and "Reeducate" Our Children

The "politically correct" would have you accept three major myths.

Myth #1

Homosexuality is normal, biologically determined and cannot be changed.

The truth . . .

There is no scientific research indicating a physiological cause for homosexuality. Biological factors, as yet unknown, may play a role in the predisposition to homosexuality. Research most strongly suggests that individuals are likely to become homosexual when subjected to childhood trauma and disturbances in family structure. Examples include problems in early family relationships, sexual seduction, emotional conflict, and sense of inadequacy with same-sex peers, with resulting disturbance in gender identity.

Myth #2

Homosexuals cannot change, and if they try, they will suffer great emotional distress and become suicidal. Therefore, treatment to change homosexuality must be stopped.

The truth . . .

Psychotherapists around the world who treat homosexuals report that significant numbers of their patients have experienced substantial healing. Change has come through psychological therapy, spirituality, and ex-gay support groups. Whether leading married or committed celibate lives, many report that their homosexual feelings have diminished greatly, and do not trouble them as much as they had in the past.

The keys to change are *desire, persistence*, and a willingness to investigate the *conscious and unconscious conflicts* from which the condition originated. As with any psychological disorder, a therapist cannot force someone to change — the patient must want to do so. Just as important, the homosexual must realize that change comes slowly, usually over several years. The damage that has been done cannot be undone overnight.

If some homosexuals do not wish to change, that is their choice, yet it is profoundly sad that activists who struggle for gay civil rights fight just as hard *against* the rights of homosexuals who yearn for freedom from their unwanted attractions.

Myth #3

We must teach our children that homosexuality is a lifestyle alternative equal to heterosexuality. We also must help teenagers who have same-sex attractions accept their homosexuality as normal.

The truth . . .

Scientific research supports age-old cultural norms that homosexuality is *not* a healthy natural alternative to heterosexuality. It does far more harm than good to tell a teenager that his or her attractions toward members of the same sex are normal, and thus label the child gay. Homosexual attractions are rather a sign that deep emotional wounding has occurred. Teens in this position need love and counseling, not a push in the direction of the gay lifestyle. The pro-gay lobby is miseducating our children.

In 1995 the National Education Association declared October Gay/Lesbian History Month — a blatant attempt to promote the gay lifestyle in our school systems. Some schools have introduced kindergarten books advocating the legitimacy of homosexuality! Rather than simply teaching tolerance, our schools are mandating approval.



Charles W. Socarides, M.D., President

Clinical Professor of Psychiatry, Albert Einstein College of Medicine, and author of six books on homosexuality.



Benjamin Kaufman, M.D., Vice President

Clinical Professor of Psychiatry, University of California at Davis, and psychoanalyst in private practice.



Joseph Nicolosi, Ph.D., Executive Director

Director of the Thomas Aquinas Clinic, and author of *Reparative Therapy of Male Homosexuality*.

NARTH is a non-profit, tax-exempt educational organization.

For referrals or further information, contact:

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(818)789-4440

T A K I N G
S T A N D

For Those Seeking Freedom From Homosexuality



NARTH

The National Association for Research and Therapy of Homosexuality

On Behalf of Those Who Seek Healing

In 1973 — under intense pressure from gay socio-political activists, and without scientific evidence — the American Psychiatric Association voted to remove homosexuality from its Diagnostic Manual, and effectively silenced professional discussion of homosexuality as a disorder. Although modern psychology had considered the condition pathological for over 100 years, and all cultures have considered it deviant throughout recorded history, the official view of homosexuality changed overnight.

A campaign to make treatment of homosexuals unethical and illegal was recently set in motion by gay activists. Psychiatrists, psychologists, or researchers who so much as suggest that homosexuality may be a changeable disorder are persecuted and labeled "homophobic" by the pro-gay lobby. Many people who struggle with homosexual desires and desperately wish to change have been blocked from finding the therapist who can help them. Parents of children with gender-identity disorder are often told to simply "accept" their child's behavior.

There is only one clear and unequivocal voice in the mental health community which speaks out on behalf of homosexuals who want to change: *The National Association for Research and Therapy of Homosexuality*. Against all odds, NARTH has made known the needs and desires of an ignored people, opened for public debate the questions surrounding the cause and treatment of homosexuality, and refuted the misinformation promoted by the pro-gay lobby and heralded by a misinformed media.

The Goals of NARTH

NARTH's primary goal is to make effective psychological therapy available to all homosexual men and women who seek change. Furthermore, we wish to open for public discussion all issues relating to homosexuality.

NARTH wants to build an atmosphere which allows an honest debate—balancing the one-sided distortion of today's scientific exchange.

To achieve these goals, NARTH's ongoing projects and services include:

- An international referral service of licensed therapists offering sexual reorientation treatment in the United States, Canada, Europe, and Australia.
- Lectures by respected mental-health professionals.
- Scholarly publications and literature for the general public.
- Literature distribution into college, high school, and community libraries.
- Distribution of reliable and truthful school sex-education guidelines to parents which will refute the barrage of misinformation given to children and teenagers by the pro-gay lobby.
- Promotion of teen awareness that homosexual attractions do not necessarily make one a homosexual. Many a teen goes through temporary episodes of idealization of same-sex peers; led to believe he is gay, such a young person may later find himself trapped in an unwanted—and even life threatening—sexual habit pattern.
- Research.
 - A worldwide survey of homosexuals who have changed.
 - Review of scientific studies documenting the psychological factors associated with a gay life-style.
 - Review of the psychological literature documenting treatment success.
- Teens must also be made aware that some homosexual people do seek and achieve change. The change is neither quick nor easy, but many have found the goal a worthy one.

The NARTH Track Record: A History of Success

Drs. Charles Socarides, Benjamin Kaufman, and Joseph Nicolosi founded NARTH in 1992 in response to the growing threat of scientific censorship. The organization has grown rapidly to include over 500 mental health professionals and concerned lay people.

NARTH has gained much ground toward achieving its goals. The pro-gay lobby has attempted to compel both the American Psychological and Psychiatric Associations to declare as unethical any type of therapy which encourages homosexuals to change. In both cases NARTH has stood as the only organized voice against this lobby.

NARTH welcomes the support of all lay organizations, including religious groups, which turn to us for scientific evidence which may support their traditional doctrines. We remain, however, a professional organization devoted to scientific inquiry.

A Call to Action

Committed to what we know to be true, and recognizing the obstacles set before us, we must stand up for the rights of those who seek freedom from homosexuality. Mental health professionals, parent groups, and other concerned members of our communities must work together to educate the public about the truth of homosexuality. NARTH is prepared to lead that fight.

Your support is needed. The pro-gay movement is heavily funded and enjoys the sympathy of the official psychological community, the media, and growing segments of society. NARTH needs funds to conduct research, expand our referral network, print and distribute literature, and conduct a comprehensive public education campaign.

You can join NARTH members in defending the rights of homosexuals who want to change by pledging your financial support. To discuss making your tax-deductible gift please call NARTH at (818) 789-4440, or send your gift/pledge to NARTH at the address on the back of this brochure

NARTH invites therapists and other professionals involved in counseling of homosexuals to join as members/associates. Please ask for our membership application. A NARTH representative would be happy to discuss details with you.

Together we can offer hope and healing to men and women who seek freedom from their homosexuality.

A Boy Without a Penis

The experts had it all wrong, says the beleaguered survivor of a landmark 1960s sex-change operation

By CHRISTINE GORMAN

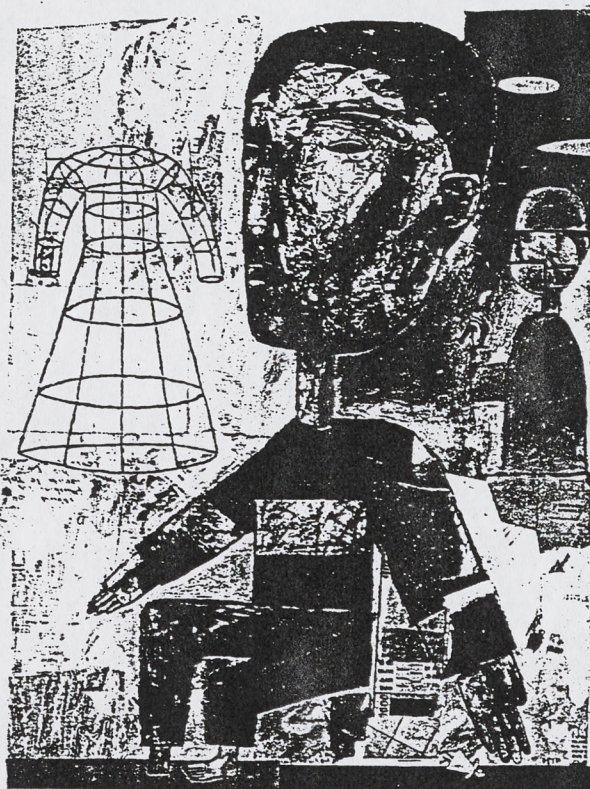
HE WAS ONE OF A SET OF INFANT TWIN boys when, in 1963, his penis was damaged beyond repair by a circumcision that went awry. After seeking expert advice at Johns Hopkins Medical School, the parents decided that the child's best shot at a normal life was as an anatomically correct woman. The baby was castrated, and surgeons fashioned a kind of vagina out of the remaining tissue. When "she" grew older, hormone treatments would complete the transformation from boy to girl.

The case became a landmark in the annals of sex research, living proof of the prevailing theory of the 1960s and early 1970s that sexual identity exists in a kind of continuum and that nurture is more important than nature in determining gender roles. Babies are born gender neutral, the experts said. Catch them early enough, and you can make them anything you want. Widely cited in medical and social-science textbooks, the baby's transformation helped pediatricians confidently advise other parents facing similar circumstances to rear their wounded boys as girls.

What these doctors and parents didn't know was that the celebrated sex-change success story was, in fact, a total failure. In a follow-up study published last week in the *Archives of Pediatric and Adolescent Medicine*, Milton Diamond, a professor of anatomy and reproductive biology at the University of Hawaii, and Dr. Keith Sigmundson, a psychiatrist with the Canadian Ministry of Health, report that the child, whom they called "Joan," never really adjusted to her assigned gender. In fact, Joan was surgically changed back to "John" in the late 1970s, and is now the happily married father of three adopted children.

Almost from the beginning, Diamond and Sigmundson write, Joan rebelled at her treatment. Even as a toddler, she felt different. When her mother clothed her in frilly dresses, she would try to rip them off. She preferred to play with boys and stereotypical boys' toys—in one memorable in-

stance walking into a store to buy an umbrella and walking out with a toy machine gun. By second grade, she had come to suspect she would fit in better as a boy. But her doctors insisted that these feelings were perfectly normal, that she was just a tomboy. "I thought I was a freak or something," John told Diamond and Sigmundson



in interviews conducted in 1994 and 1995.

Although the other kids didn't know about Joan's surgical history, they teased her about her tomboyish looks and behavior. Public bathrooms proved to be a source of particular discomfort. Joan often insisted on urinating standing up, which usually made a mess. In junior high school, she stood so often in the stalls of the girls' rest room that the girls finally refused to let her in anymore, forcing her to use the boys' room instead.

By this time, Joan was pretty sure she was a boy. But no matter what she told her doctors and psychiatrists, they kept pressing her to act more feminine. Eventually, she gave up trying to convince them. "You

can't argue with a bunch of doctors in white coats," John recalls. "You're just a little kid, and their minds are already made up. They didn't want to listen."

In 1977, when she was 14, Joan decided she had only two options: either commit suicide or live her life as a male. Finally, in a tearful confrontation, her father told her the true story of her birth and sex change. "All of a sudden everything clicked," John remembers. "For the first time things made sense, and I understood who and what I was." With the support of a new set of doctors, Joan underwent a pair of operations to reconstruct a penis—albeit a diminutive one without the sensitivity of a normal sex organ.

Following this second set of sex-change procedures, John's new doctors advised the family to move to a new town and another school and start over. This time, however, John's parents rejected the expert advice. People would find out anyway, they reasoned. It was better to stay put and be open about what had happened. Their strategy seems to have worked. After a brief transition, John was accepted by his peers in a way that Joan never was. Once, when John first began dating, he confessed to a would-be girlfriend that he was insecure about his penis, and she started telling tales in school about his condition. But Joan's old schoolmates stuck loyally by John, refusing to be drawn into the girl's malicious gossip.

At its worst, this story could be read as a lesson in scientific hubris. At its best, it's a story about the courage of one boy who claimed the right to determine his own identity.

Unfortunately, no follow-up study reporting that John had rejected his initial sex change was ever published. As a result, say

Diamond and Sigmundson, dozens of other boys may have been needlessly castrated. In defense of the original team, Johns Hopkins says it wasn't able to conduct a follow-up because the family stopped coming to see its doctors.

Diamond and Sigmundson suspect that most boys-made-girls will, like John, reject their female identity by the time they reach puberty. Other experts are not so sure. "We don't have the answers," says Dr. William Reiner, a surgeon and psychiatrist at Johns Hopkins (who was not involved in the original case). "Let's listen to these kids. They eventually are going to give us the answer."

—Reported by
Dick Thompson/Washington

TEST YOUR KNOWLEDGE

RELIGION/THE BIBLE

1. How many Protestant denominations are in America? _____
2. How many different Bibles are there in the English language? _____
3. The Bible was originally written in which languages? _____ Who wrote it?

4. Over which time span were the books of the Bible written? _____
(How many years)
5. Which language(s) did Christ speak? _____
6. How many books are in the Bible? (KJV) _____
7. How many verses are there in the Bible? _____
8. What percentage of the Bible addresses same sex behavior? _____
9. What year or in which century was the King James Version of the Bible published? _____
10. King James was gay: True _____ False _____
11. Are the terms 'homosexual' or 'homosexuality' mentioned anywhere in the Bible? (KJV) Yes _____ No _____
12. When was the term 'homosexual' invented? (What Year) _____
13. Do the terms 'effeminate' (KJV) and "homosexual" (RSV) have the same meaning? _____
14. The Bible contains two chapters that are exactly the same—word per word. True _____ False _____
15. What did Jesus have to say about homosexuality (or same sex behavior)?

16. How long after the time of Christ (on earth) was the first Gospel written?

17. Of all the world's religions and denominations, which one offers absolute truth?

SEXUALITY AND SEXUAL ORIENTATION

1. The earliest-known use of the word 'heterosexual' in the United States occurred in an article by Dr. James Kiernan, published in a Chicago medical journal in 1892. TRUE _____ FALSE _____
2. As late as the 1920's, heterosexuality was still defined in a major American dictionary as "morbid sexual passion for one of the opposite sex"? TRUE _____ FALSE _____
3. The term 'homosexuality' was invented by an Austro-Hungarian named Carl Maria Benkert (aka Kertbeny) TRUE _____ FALSE _____
4. Every mammal starts out (conceived) as female. TRUE _____ FALSE _____
5. Many sodomy laws are based on "natural law" or that which occurs or is done in nature. How many animal/birds/insects that have same sex behaviors or same sex couplings can you name? _____

6. Name a time in the annals of history that same sex love and same sex behavior did not exist? _____
7. Is the primary sex organ in females built/constructed/created for the penis? _____
8. Did Alfred Kinsey say that homosexuals were 10% of the population? _____
9. Describe the Kinsey Scale.
10. Of homosexual women, heterosexual women, homosexual men, and heterosexual men, which group reports the highest incidence of faked orgasms? _____
Why? _____

11. Do you consider bisexuality to be a sexual orientation?
12. Why do you feel so many people are uncomfortable with or fear homosexuality? _____

13. Everyone has the same sexual preference. TRUE _____ FALSE _____

PSYCHIATRY/CHANGE MINISTRIES

1. In which year did the American Psychiatric Association remove 'homosexuality' from its official list of mental diseases (known as the DSM or the Diagnostic and Statistical Manual of Psychiatric Disorders)? _____
2. What were some of the major arguments for that decision, pro and con?

3. Dr. Charles Socarides, a psychiatrist, was and continues to be a fervent proponent of homosexuality as a "profound psychopathology. He feels that both homosexuality and heterosexuality are "learned behaviors". Theories that he and fellow psychiatrist Irving Bieber developed in the 60's and 70's provide the basis of the 'change ministries' of today. Bieber wrote "...in our judgment a heterosexual shift is a possibility for all homosexuals who are strongly motivated to change." 3
"Change ministries" or "reparative therapy" base their ideas on theories that have since been soundly debunked by the field of psychiatry. Who is Charles Socarides son, and what is he doing currently?

4. Name some of the change ministries organizations/leaders.

5. Who is Colin Cook and what happened to him?

6. What happened to the founders of "Exodus"? _____

7. Why does Lou Sheldon insist that "the parts don't fit" (meaning gay/lesbian sex)? What would be a good retort? _____
8. What is the official position of the 'helping professions' on the subject of "change" or "reparative therapy"? _____

MAJOR TALKING POINTS REGARDING HOMOSEXUALITY AND RELIGION

When people refer to "the bible" they usually mean the King James Version of the bible.

- * There are 105 different versions of "the bible" printed in English.
- * There are 350 Protestant denominations in America. Each has their own set of beliefs, and the 105 bibles reflect different and often contradictory translations.
- * The bible was written over a period of 1500 years by various authors. Nothing was written as it happened, but was passed down by word of mouth over the years.
- * King James, of the "King James Version " was homosexual.
- * Out of the 31,176 verses in the bible, less than .0002% refer to same sex behavior.
- * The word "homosexual" is not in the bible. It was not invented until 1869.
- * Christ never said anything about or alluded to homosexuals or homosexuality.
- * Many Americans are convinced that Christ spoke English—because the bible is written in English. It is also "written" or printed in every other language.

A brief review of the biblical passages that have been interpreted as being condemning of homosexuality:

Genesis 19: Sodom and Gomorrah. This story has been misused and misinterpreted as being about homosexuals and their destruction. Genesis 18 reveals that Sodom was slated for destruction before any angels appeared to Lot. The bible itself tells why Sodom and Gomorrah were destroyed: Ezekiel 16:49 clearly states the "sin" of Sodom—"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

Leviticus 18:22 and 20:13. The book of Leviticus has 617 laws that range from dietary prohibitions (no eating of pork, shrimp, oysters, etc—which are an "abomination" to eat), to laws regarding uncleanness, i.e. menstruating women, to the promotion of animal torture and blood sacrifice, to the death penalty for heterosexual adulterers.

Within those 617 laws are the prohibition against a man lying with another man—it is referred to as an "abomination", which refers to "the uncleanness of the Gentiles", and that which is "ritually unclean" for Jews. It does not refer to anything that is intrinsically evil.

Other things that are an "abomination" range from "a false balance" Prov.11:1 to "that which is esteemed highly among men" Luke 16:15.

The Old Testament only has the 2 Levitical references to same sex behavior. Christians are not bound by the 617 Levitical rules of the Old Testament.

There are stories of same sex love and bonding in the Old Testament, and they are presented as being positive: Ruth and Naomi, and Jonathan and David (as in King David).

"Jonathan and David made a covenant, because he loved him as his own soul" 1 Samuel 18:2. and "Jonathan Saul's son delighted much in David" 1 Sam. 19:2.

Ruth's love for Naomi prompted her to say: "Intreat me not to leave thee...for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried." Ruth 1:16,17

The only person who talks about same sex behavior in the New Testament is Paul. In Romans, Corinthians, and 1 Timothy, Paul explains his ideas on sexuality, gender roles, and slavery.

To women he insists that they "remain silent" and "let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence"

Paul exhorted slaves to "be obedient to their masters".

Paul talked about women who were "without natural affection" without having any understanding of sexual orientation. He made other references in those 3 chapters which are all subject to interpretation and different translations:

Example: 1 Corinthians 6:9—"neither fornicators, nor idolators, nor adulterers, nor effeminate...shall inherit the kingdom of God". That is the quote from the King James Version. The word "effeminate" was changed to "homosexual" in other, more modern translations, even though "effeminate" does not mean "homosexual".

There are no other references to same sex behavior in the bible.

What people of faith fear is that they will lose their bible and their belief system, if they agree to, or work for, equal rights for lesbian, gay, and bisexual people.

If women can keep their faith after being told they are made for men, to do their bidding, then to remain silent...and if African-Americans can keep their faith after being told they were only worthy of being servants and slaves, then it could be possible and reasonable to allow people to deal with their doctrines and keep their belief systems intact while working for our legal rights and for social justice.

1566 first known execution (North America) of a person for same-sex sexual activities, by the Spanish in Florida

1778 Gotthold Enslin becomes the first American discharged from the Army for sodomy

1911 Rear Admiral Edward Barry, Commander of the Pacific fleet, was forced to resign after an alleged liaison with a cabin boy

1941 US Surgeon General declares homosexual relationships tolerable

1942 U.S. military, under influence of psychiatric establishment, revises code on homosexual behavior as part of general provision brought on by WWII; previously, soldiers could only be expelled if witnessed committing "sodomy" now being "homosexual" was enough for dismissal; the Army begins asking entering soldiers about their sexual orientations and expelling any recruits or present soldiers who admit to homosexuality, whether or not they have acted on their desires; approximately 100,000 Americans are discharged on this basis over the next 50 years

1943 Military psychiatrists define homosexuality as a medical condition, rather than a criminal act. homosexuals are discharged

1950 Undersecretary of State John Puerifory speaks of "pervert peril" in testimony before Congress, leading to "witch hunts" for Gays who work in the federal government; mass expulsion of Gay employees begins

1953 newly elected President Dwight D. Eisenhower bans employment of Gays by the Government in executive Order 10450; employees of federal, state and local governments must take "loyalty oaths" to gain employment, swearing (among other things) that they are not homosexual; these regulations are not repealed until 1975

1957 first reports published stating that homosexuals are not military risks

1965 Gays and Lesbian picket outside federal offices in Washington to protest the government's employment discrimination against Gays; first public protest by Gays in the nation's capitol

1975 Air Force Sgt. Matlovich was discharged based on his sexual orientation (first openly gay serviceman to appear in TIME Magazine; was awarded \$160,000 in back pay when the service could not rebut his claim to an exemption from the no-gays policy; has since died of AIDS)

During the 80's anti-Gay military activity reached its apogee in terms of investigative witch hunts and administrative repression

August '91 the *Advocate* Magazine "outs" Assistant Secretary of Defense Pete Williams, drawing attention to the hypocrisy of the policy

Oct '91 Before he took the oath of office, Clinton told Harvard's Kennedy School of Government that when he became President he would do for gays what Truman did for Blacks in 1948

November '91 Rep. Barbara Boxer (D-CA) introduces a resolution calling upon the President to rescind the ban on Gays and Lesbians in the military

May '92 Petty Officer Keith Meinhold is discharged on the basis of his sexual orientation when he "came out" on national TV; he as re-instated in August (1992)

May '92 Rep. Patricia Schroeder (D-CO) announces the introduction of the Military Freedom Act of 1992, which would prohibit discrimination on the basis of sexual orientation

Oct. 26, '92 A gay Colorado Springs Army Colonel was dismissed from the service and sentenced to 9 months in Leavenworth Prison for having hugged and kissed another man in public

Oct '92 SN Allen Schindler is beaten to death in Japan

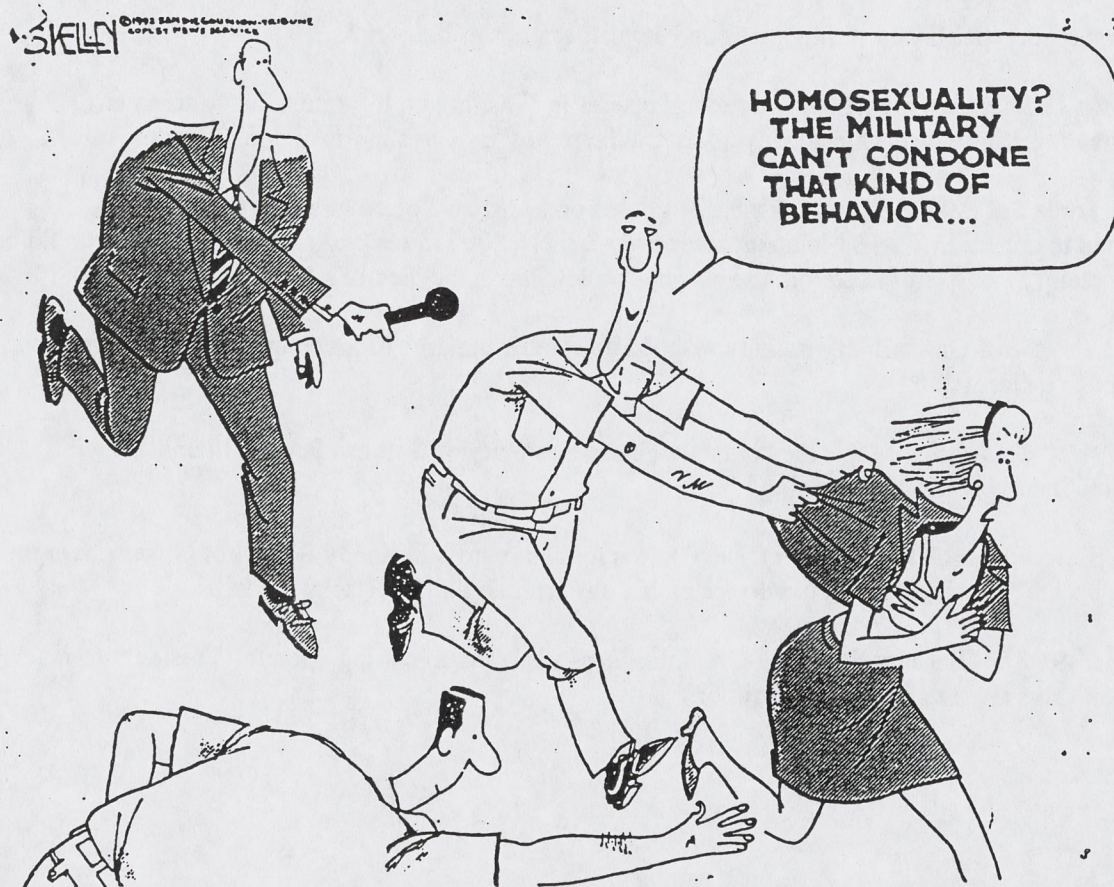
Dec '92 Joint Chiefs of staff threatened to resign en masse if the gay issue was forced on them; Powell disagreed that there was any meaningful parallel between the status of Gays in 1992 to the status of Blacks in 1948

Late '92 Supreme Court upheld a lower courts ruling that demanded the services provide a "rational basis" for the ban on Gays.

1992 700 Administrative Discharges; 13,000 total (men and women) 1982-1992; usually "Honorable" but DD214 state the reason for discharge (future employer repercussion)

April '93 retired Admiral William Crowe, who served as chairman of the Joint Chiefs of Staff under Reagan and Bush, was quoted as saying that Homosexuals serving openly in the armed forces would not destroy military effectiveness and that arguments against lifting the ban are "generated more by emotion than by reason." Stopped short endorsing the lifting of the ban on Gays.

1993 General Accounting Office estimates that the Pentagon spends \$27 million annually chasing suspected Homosexuals out of the military



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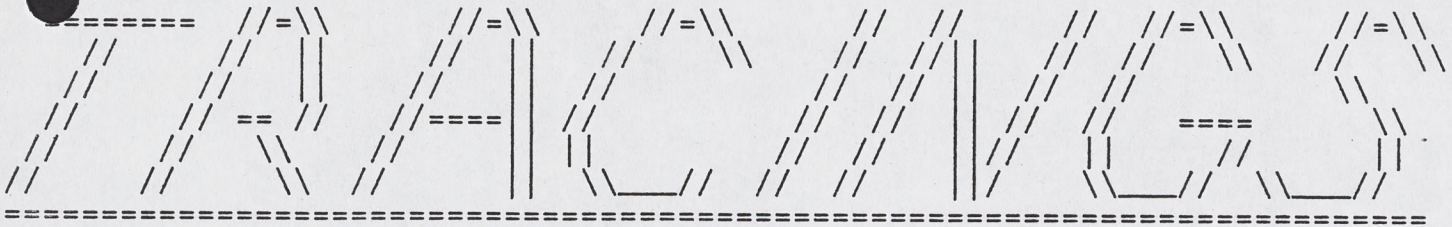
[157] From: Paul Harris 5/15/96 10:48AM (2245 bytes: 58 ln)

To: Paul Harris

Subject: TRACINGS: May 8, 1996

----- Message Contents -----

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A Newsletter of the University Library
University of California, San Diego

"All the news that fits, we print."

Vol. 24, No. 19

May 15, 1996

A Thought Provoking Summary

Here's an interesting summary of the world that came to me via some good friends at California State University, San Marcos via the Internet. It certainly sheds a whole new light on the world as we know it.

If we could shrink the Earth's population to a village of precisely 100 people. With all existing human ratios remaining the same, it would look like this:

There would be 57 Asians, 21 Europeans, 14 from the Western Hemisphere (North and South) and 8 Africans.

51 would be female; 49 would be male

70 would be nonwhite; 30 white.

70 would be non-Christian; 30 Christian.

50% of the entire world's wealth would be in the hands of only 6 people and all 6 would be citizens of the United States.

80 would live in substandard housing.

70 would be unable to read.

50 would suffer from malnutrition.

1 would be near death , 1 would be near birth

Only 1 would have a college education.

No one would own a computer

When one considers our world from such an incredibly compressed perspective, the need for both tolerance and understanding becomes glaringly apparent.

[6] From: Paul Harris at UCSDLIBRARY 4/25/96 1:06PM (2595 bytes: 34 ln)
To: Patrick Allen at UCSDMPF-ANES, Sarah Archibald at PSYCHIATRY, Sam Dunlap,
Howard Finnecy at TRANSPORTATION, James Forcier at UNEXPOST, Mark Freeman at
BFS-TPCN, Gerald Lowell, Milt Phegley at UNIVERSITY-REL, rdeandrea@ucsd.edu at
UCSD, Nancy Relaford, Jason Schulz, Gabriella Tako, Richard Zoehrer at CRMS,
dab3@ucsdmc at @UCSD, sheath at @UCSD, jpournelle at @UCSD,
cgentema@sdcc14.ucsd.edu at @UCSD, rnguyen@sdcc13.ucsd.edu at @UCSD
bcc: fatchison at @UCSD
Subject: Useful for Speaking engagements

----- Forwarded -----

From: fatchison@ucsd.edu at @UCSD 4/25/96 10:07AM (1802 bytes: 34 ln)
To: paul harris at UCSDLIBRARY
Subject: History Lesson

----- Message Contents -----

S O U N D B I T E . . .

"For centuries, dominant groups in society have used the 'they're after your kids' myth to marginalize subdominant groups. The stories change, but the pattern is always the same. In nineteenth-century Russia, Jews were supposedly after Christian children to use their blood in the Passover Seder, a convenient fiction which was used to justify pogroms by the Christian majority; in early-twentieth-century America, the need to protect the sanctity of young white females was used as a pretext for the lynching of twelve hundred black men between 1900 and 1940; and today, the far Right ignores statistics that show heterosexual men (not gay men, not straight women, not lesbians) are the disproportionate majority of child sexual abusers"

- Kevin Jennings, founder of the Gay, Lesbian and Straight Teachers Network (GLSTN), in the anthology "One Teacher in Ten" [Alyson Publications, 1994]

>-- Saved internet headers (useful for debugging)
>Received: from UCSD.EDU by mail.ucsd.edu; id KAA14364 sendmail 8.6.12/UCSD-2.2-
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>To: pharris@ucsd.edu
>From: fatchison@ucsd.edu (Fred Atchison)
>Subject: History Lesson
>Date: Thu, 25 Apr 1996 10:07:51 -0700

Speaking Engagements Questionnaire

Name _____

Address _____

E-mail Address _____

Phone # _____

I would like to observe a speaking engagement first before participating in one YES _____ NO _____

I feel I need more training in these areas:
(check as many or as few as you like.)

Public Speaking abilities _____
Myths & facts surrounding LGB _____
Sexism _____
Racism _____
Laws re: LGB persons _____
HIV/AIDS _____
LGB History _____
Handling religious discussions _____
Transgendered Issues _____
Other (please elaborate) _____

If the Staff Dev. & Training Office set up a special 3 hour class in improving public speaking skills just for our group, would you be interested in attending? YES _____ NO _____

I have read the Chancellor's Advisory Committee on LGB Issues 1995 Climate Report YES _____ NO _____ (I understand that reading this is a prerequisite to my first speaking engagement.)

Areas of personal strength/knowledge/interest or groups you would like to speak to:

Ethnic LGB Issues _____	LGB History _____
HIV/AIDS _____	Womens' Issues _____
Transgendered Issues _____	Dorm Residents _____
Sociology classes _____	History classes _____
Political Science classes _____	Human Sex. classes _____
Staff/supervisors _____	Nurses/doctors _____
Others (please elaborate) _____	Administrators _____

Additional Comments: