

February 25, 1999

Francesco Carusi, Co-Chair CACLGBTI
Nickie Golden, Co-Chair CACLGBTI
Jonathan Welch, Co-Chair CACLGBTI

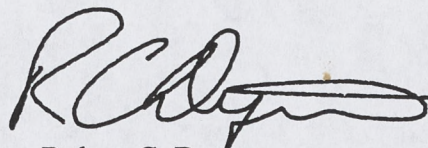
SUBJECT: Nominations for Steering Committee for LGBT Office/Lounge

As my staff has informed you, space for an LGBT Office/Lounge has been identified in Building 201. I am happy to learn that in your view the two offices identified are suitable for the purpose.

The next step in setting up the LGBT Office/Lounge is to appoint a Steering Committee to consult with my staff about the funding, staffing and equipment that will be necessary to make the space usable. The Steering Committee may also be called on to participate in hiring staff and overseeing the activities of the office. Accordingly, I write to request that CACLGBTI send me the names of ten qualified members of the UCSD community whom I should consider appointing to the Steering Committee. The Steering Committee should include faculty, staff and students and will not be larger than eight in total to insure maximum efficiency.

I would appreciate it if you could send me the names by March 1, 1999.

Sincerely,



Robert C. Dynes
Chancellor

The I.GBIA @ UCSD presents...

Y2GAY

with Doctor Trae

Friday, Feb. 26

9pm - 1am

@ The Stage / Pub
on the UCSD campus

Free Admission!

Free Refreshments!

Bring ID if 21 or up

All ages welcome!

Directions:
534-GAYS

**Rainbow Summit '99: Blueprint for Action
Registration Form**

Workshop Selection

Name _____ Phone _____

Address _____ E-Mail _____

City/State _____ ZIP _____

Fee: \$15 or \$5 for seniors, students, limited income (fee includes lunch for Saturday)

If received after March 1: \$20 or \$7.50 for seniors, students, limited income

Method of payment: _____ Check (payable to The Center) _____ VISA _____ Mastercard

Credit card# _____ Expiration date _____

Signature _____

- AM (choose one)
- _____ Issues and Concern for G/L Seniors
- _____ Technology of Communication
- _____ Youth Speak Out

- PM (choose one)
- _____ Racial and Cultural Diversity
- _____ Communications Within Our Community
- _____ L/G Communication Issues

Rainbow Summit '99
Voices for Justice
PO Box 632954
San Diego, CA 92163



Blueprint for ACTION! San Diego

Rainbow Summit '99: Blueprint for Action

MCC, 4333 30th Street, San Diego

Schedule

Friday, March 5

6:00-7:00 p.m.: Registration

7:00-9:00: Opening Plenary Session

Welcoming remarks:

- Nicole Murray, Summit Planning Team member
- Christine Kehoe, San Diego City Council

Keynote address: Nadine Smith, Executive Director, Equality Florida

Saturday, March 6

9:00-9:30: Registration

9:30-10:00 Second plenary session

Speaker: Toni Atkins, comments and an explanation of today's program.

10:15-12:00 Morning workshops

Issues and Concerns for Gay & Lesbian Seniors

- Addressing and understanding the needs, concerns and issues facing seniors in our community. •Discussing the preconceived notions many have of seniors. •How to access seniors as a valuable resource for our community.

The Technology of Communication

- Using the media to get your organization's message out. •Writing press releases and newsletters. •Utilizing the internet.

Youth Speak Out

- A panel of diverse queer youth, who will each talk about their individual experiences and engage the audience in a dialogue about youth priorities for the San Diego LGBT community. •Accessing queer youth services. •Exploring the role of queer youth in the LGBT community.

12:00-1:00 Lunch (Sack lunches will be provided as part of your registration fee)

1:00-2:45 Afternoon workshops

Racial and Cultural Diversity

- Developing a better understanding of racial and cultural issues. •Bringing greater diversity to your club or organization.

Communications Within Our Community

- Developing better inter-personal communication skills. •How to improve communication within the San Diego LGBT community.

Lesbian/Gay Communication Issues

- Getting beyond simply being politically correct. •Discussing and understanding gender issues.

3:00-5:00 Closing plenary session

Blueprint for Action

Town hall meeting -facilitated by Chris Witt.

- Reports from workshops
- Discussion time
- Community goal setting

About the Keynoter

Nadine Smith, will deliver the Summit's keynote address during the opening session.

Ms. Smith is one of the most accomplished and widely recognized activists in today's lesbian and gay movement. She was the co-chair of the 1993 March on Washington, was the first openly lesbian African-American to run for City Council in Tampa, FL, and has been the youngest member of the Democratic National Committee, where she served as co-chair of the lesbian/gay caucus.

A former award-winning journalist, Nadine writes a syndicated column for various gay publications nationwide through Empire Syndicate, and has been published in Essence and Self-Esteem magazines. She also conducts media and activism trainings across the country and works as a freelance media consultant for various organizations.

During her keynote address, Nadine will speak about the current state of the gay movement and the importance of local organizing and increasing community activism.

The Rainbow Summit is being sponsored by a grant from:

SAN DIEGO

*Foundation
for Change*

Please post!

Video Screening and Discussion



"OUT AT WORK"

A representative of the Chancellor's Advisory Committee
on Lesbian, Gay, Bisexual, and Transgender Issues
will facilitate discussion

**Wednesday, March 3
4 - 6 p.m.**

The Women's Center



Screening of the HBO special, "Out at Work" (Jan. 99), which profiles three people across the U.S. who have been discriminated against, harassed, or fired due to their LGBT status.



The Women's Center is located at Building 407, University Center, near the Cashier's Office and ERC. Contact the Women's Center at 619 822-0074 or e-mail women@ucsd.edu. If you need specific accommodation, please contact us prior to the event.

The LGBTA @ UCSD presents...

Bunny Hop!

'cause some things
are more fun to hunt than eggs...

with Doctor Tice



Saturday, April 3

9pm - 1am

@ The Stage / Pub
on the UCSD campus

Free Admission!

Free Refreshments!

Bring ID if 21 or up

All ages welcome!

Directions:
534-GAYS



Sponsored by

UCSD

Associated Students UC San Diego

Check us out @ <http://sdcc13.ucsd.edu/~ucsdlgba>

Background Characteristics (ALL RESPONDENTS):

The following information is needed so that the CCC can better serve the UCSD community. As with all the items on this questionnaire, your response is voluntary. All responses will be held in strict confidence and used for institutional research purposes only.

7 Sex:

- Male
- Female

8 Which of the following best describes you?

- Freshman
- Sophomore
- Junior
- Senior
- Graduate Student
- Faculty
- Staff
- Other _____

9 Work status during the academic year:

- None.
- Up to 10 hours per week.
- 11 to 20 hours per week.
- 21 to 39 hours per week.
- 40 or more hours per week.

10 Involvement in extracurricular/student activities:

- Very involved.
- Somewhat involved.
- Not very involved.
- Not at all involved.

11 Ethnicity (as listed on UC's application for admission):

- African-American/Black
- American Indian/Alaska Native
- Chinese/Chinese-American
- East Indian/Pakistani
- Filipino/Filipino-American
- Japanese/Japanese-American
- Korean/Korean-American
- Mexican/Mexican-American/Chicano
- Pacific Islander (includes Micronesian, Polynesian, Other Pacific Islanders)
- Vietnamese/Vietnamese-American
- White/Caucasian (includes Middle Eastern)
- Other Asian (Not including Middle Eastern)
- Other Spanish-American/Latino (includes Cuban, Puerto Rican, Central American, South American)
- Other (Please specify): _____

12 Religion:

- Baptist
- Buddhist
- Eastern Orthodox
- Episcopal
- Hindu
- Islamic/Muslim
- Jewish
- Latter Day Saints/Mormon
- Lutheran
- Methodist
- Presbyterian
- Quaker
- Roman Catholic
- Seventh Day Adventist
- United Church of Christ
- Other Christian
- Atheist
- Agnostic
- None
- Other (Please specify): _____

Decline to state

13 Living status during the academic year:

- On-campus housing
- Commuter

14 Sexual Orientation:

- Heterosexual
- Homosexual
- Bisexual
- Decline to state

15 Additional Suggestions/Comments (ALL RESPONDENTS) :

**The Center for the
Study of Race and
Ethnicity and The
Ethnic Studies
Department**

**Seminar Series
Spring 1999**

Cross Cultural Center
Lecture Room
All Lectures Scheduled for Thursday at noon
unless otherwise indicated

April 15, 1999

"Continuous Messages and Race(ing) Ghosts: Reading History
and Memory in Portraits of 'Our Princess'"
Ruby Tapia, Dept. of Ethnic Studies, UCSD

April 23, 1999

Friday, Noon

"What did Al Green see that made him get religious?: Racism,
Black Culture and Black Consciousness in
the Late 20th Century"

Tricia Rose, Dept. of Africana Studies, New York University

April 28, 1999

Wednesday, 12:15 p.m.

"The Pleasure of Prostitution: Gender/Work
Among Brazilian Transgendered Prostitutes"

Don Kulick, Dept. of Anthropology,
Stockholm University, Sweden

Visiting Professor, Dept. of Anthropology, New York University

May 6, 1999

"Reimagining North and South: Distributed Memory, Group
Structure and the Economy of Symbols
Among U.S. Latina/o Youth Gangs"

Norma Mendoza-Denton, Dept. of Anthropology,
University of Arizona

May 13, 1999

Topic TBA

L. Frank Martinez, Native California Network

May 20, 1999

"Bill t. Jones, Tupac Shakur and
the (Queer) Art of Death"

Sharon Holland, Dept. of English, Stanford University

May 27, 1999

"Empire-Building and the Construction of Black Seminole
Identity"

Melinda Micco, Dept. of Ethnic Studies, Mills College

June 3, 1999

Topic TBA

Anna Everett, Dept. of Film Studies, U.C. Santa Barbara

Committee for World Democracy

FILM SERIES PRESENTS:

The Lost Language of the Cranes



The rigid, angular movement of construction cranes becomes a metaphor for the destructive sexual hypocrisy that rips at one family. Philip, a London college student, is falling in love with an American man Elliot. The relationship makes him determined to tell his reserved English parents, an academician and a book editor, of his homosexuality. But his revelation exposes a foundation of hidden secrets and repressed passions that threatens to destroy the family --even as it promises to set each of its members free.

Speaker: Benjamin Carson

Wednesday April 7
Solis Hall 104 at 7:30 pm
Always Free!

Sponsored by CWD, Third World Studies, and AS-UCSD. E-mail [cwg@ucsd.edu](mailto:cwd@ucsd.edu) TEL 534-4873 Spring 1999





INTERDISCIPLINARY RESEARCH GROUP □

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M. JACQUI ALEXANDER

Professor and Director
Women's Studies
University of Connecticut

THE HETEROSEXUAL STATE AND THE MEANING OF FEMINIST POLITICS

Wednesday, April 21, 1999

4:00 p.m.

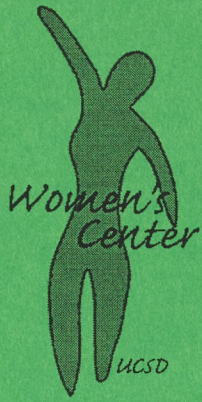
deCerteau Room

3155 Literature Building

Professor Alexander is a feminist scholar of sexuality and the state in the Caribbean and the coauthor, with Chandra Talpade Mohanty, of *Feminist Genealogies, Colonial Legacies, Democratic Futures* (Routledge, 1997).

Co-sponsored with Women's Studies and the Chancellor's Advisory Committee on Lesbian, Gay, Bisexual and Transgender Issues

Please post!



LGBT Shabbat

**vegetarian potluck for LGBT students,
allies, and friends.
bring things to eat and drink!**




friday, april 23rd

7:45-9:30 p.m.

The Women's Center

For more info contact Michael Rabkin at mrabkin@ucsd.edu
or 822-1047. Sponsored by Hillel UCSD.

 The Women's Center is located at Building 407, University Center, near the Cashier's Office and ERC. Contact the Women's Center at 619 822-0074 or e-mail women@ucsd.edu If you need specific accommodation, please contact the Women's Center prior to the event.

ANNOUNCEMENTS FOR APRIL 25, 1999

SUNDAY MORNING ADULT BIBLE STUDY - Meets every Sunday at 9:00 a.m. in the Lutheran Lounge. This study is being led by Deacon Tom Hill. Currently we are examining the last week of Jesus' life, His death, Resurrection, and the Holy Spirit's visit on Pentecost.

SUPPORT LUTHERAN SOCIAL SERVICES! - (Next Saturday) Walk on May 1st to help *Operation Hand*. This program supports people here in San Diego who have a special medical situation, emergency need, or need of clothing for a job. The walk is 5 ½ miles through beautiful San Diego. No need to worry - you are not required to walk the full 5 ½ miles. See Erin Meyer after service today to receive a sponsor sheet.

THE INSTITUTIONAL CHURCH AND HOMOSEXUALITY: A Panel Discussion - Members of the Office of Religious Affairs at UCSD will discuss the ways in which their respective traditions are responding to concerns raised by same sex affection and erotic orientation. Members will include Chaplain Gary Anderson of the United Methodists, Father Casian Lewenski of the Roman Catholic Community, and Pastor Brian Hooper of the Lutheran Community. We will meet tomorrow evening at 7:30 p.m. (April 26) in the Lutheran Lounge at University Lutheran Church.

MONDAY EVENING STUDY & GROWTH GROUP - Will take a break this week so that participants may attend the panel discussion on homosexuality and the institutional church. We will resume the following week. Currently we are reading - "*Amazing Grace*" by Kathleen Norris.

TUESDAY NIGHT BIBLE STUDY - will meet this Tuesday evening on April 27th at 7:00 p.m. "*Stressed Out*" - is the main topic in this 7- week discussion oriented Bible study. We will focus on issues in our daily lives that cause us undo stress and interfere with our spiritual growth and well being. *Join Us!*

WEDNESDAY STUDENT SUPPER - **Meets this Wednesday evening April 28 at 6:00 p.m.** Our topic of discussion will be - Colossians 1 Every Wednesday evening the students meet here at the church at 6:00 p.m. for supper which is then followed by a "face to face" study group from 7:00 - 8:00 p.m. *Bring a friend!*

THURSDAY EVENING CANTORS REHEARSAL - Meets this Thursday evening at 6:30 p.m.

WORSHIP COMMITTEE MEETING - Thursday May 6 at 3:00 p.m. Please mark your calendar.

THURSDAY EVENING EUCHARIST - Each Thursday evening a brief service of Word and Sacrament is celebrated at 6:00 p.m. in our chapel. Come to be refreshed in our Lord's grace, pray, and remember the one who is at the center of our life together.

FLOWER CHART - Please sign up to bring flowers on the flower chart located on the (inside) door into the lounge. You may take your flowers home after the service.

ALCOHOLICS ANONYMOUS - University Lutheran Church is pleased to host three Alcoholics Anonymous meetings each week: Tuesday - 12 Noon, Friday - 12 Noon, and a women's group on Saturday - 4 pm. The meetings take place in the Parish Hall.

Faith

Faith is believing beyond the optic nerve.

- Author unknown -

**THIS WEEKS
COMING EVENTS:**

Monday,	April 26	STUDY & GROWTH GROUP <i>Amazing Grace</i>	<i>On Break</i>
		PANEL DISCUSSION <i>The Institutional Church / Homosexuality</i>	7:30 PM
Tuesday,	April 27	A.A. MEETING	12:00 PM
		BIBLE STUDY <i>Stressed Out? Join Us!</i>	7:00 PM
Wednesday,	April 28	STUDENT SUPPER & STUDY GROUP	6:00 PM 7:00 PM
Thursday,	April 29	EUCCHARIST	6:00 PM
Friday,	April 30	A.A. MEETING	12:00 PM
Saturday,	May 1	WOMEN'S A.A. MEETING LUTHERAN SOCIAL SERVICES WALK	4:00 PM

**NEXT
SUNDAY, May 2**

The Fifth Sunday of Easter
Acts 7:55-60, Psalm 31:1-5, 15-16
1 Peter 2:2-10, John 14:1-14

ADULT BIBLE STUDY	9:00 AM
WORSHIP	10:15 AM
SUNDAY SCHOOL	10:30 AM

OFFERINGS RECEIVED ON:

April 4	\$1,840.00
April 11	\$3,136.36
April 18	\$1,557.00
April 25	\$

QUARTERLY REPORT - 1999

January - March	\$27,154.89
Budgeted	\$26,100.00

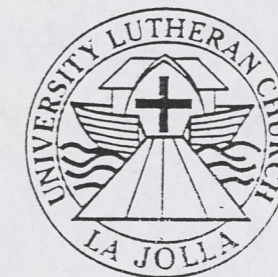
ANNOUNCEMENTS FOR SUNDAY MORNING DURING THE GREETING should be given to the pastor before service. It would be helpful to have them written. If you wish to make a verbal announcement, please consult with the pastor before service begins. *Thank you*

ALL PRINTED ANNOUNCEMENTS need to be written or telephoned in to the Office Manager no later than Thursday morning at 10:00 a.m. to be included in the following Sunday's announcement section.

CHURCH OFFICE / HOURS Our office Manager is Teresa Lamb #453-0561
9:00 - 1:00 p.m. Monday & Tuesday 9:00 - 5:00 p.m. Wednesday 9:00 - 4:00 p.m. Thursday & Friday

University Lutheran Church

9595 La Jolla Shores Drive, La Jolla, CA (619) 453-0561



ANNOUNCEMENT SECTION

April 25, 1999
Fourth Sunday of Easter

UNIVERSITY LUTHERAN CHURCH

9595 La Jolla Shores Drive
La Jolla, CA 92037-1198



Adult Bible Study 9:00 a.m.
Worship Service 10:15 a.m.
Sunday School 10:30 a.m.

The Rev. Brian W. Hooper, M.Div., Pastor
Catherine Fisher, Organist

FOURTH SUNDAY OF EASTER

APRIL 25, 1999

MISSION STATEMENT

The mission of University Lutheran Church is to reach out to the University of California-San Diego campus area embracing students and townspeople in a worship and fellowship community within the Lutheran heritage, sharing the love of Christ ecumenically, and empowering participants for their Christian lives.

WELCOME TO OUR VISITORS

We, the Spiritual Community of University Lutheran Church welcome you into our midst. Our family is within the greater family of the "one holy catholic and apostolic Church". We are gathered by Jesus Christ and celebrate his love, which is made known to us by Word and Sacrament. Please register your presence by completing a guest registration card and placing it in the offering basket.

We look forward to visiting again with you soon.

THOSE WHO ASSIST IN WORSHIP TODAY

April 25, 1999

Lectors: Ellen & Warren Keith
Eucharist Assistant: Yao Su
Ushers: ULC Members
Host: Dick Herbst
Sunday School Teacher: Krista Pease

THOSE WHO ARE ASSISTING IN NEXT WEEK'S WORSHIP

May 2, 1999

Lectors: Nina van Dam
Eucharist Assistant: ULC Member
Ushers: ULC Members
Hostess: Sigrid Frederiksen
Sunday School Teacher: ULC Member

Today's altar flowers are given to the Glory of God.

Biblical Reflections on Homosexuality

*Jesus loves me, this I know
for the Bible tells me so...*

Most of us hear frequently that the Bible is condemning of homosexuality. However, few people actually read the passages in the Bible that supposedly condemn homosexuality and gay and lesbian persons. A careful reading (in fact, even a cursory reading) of the passages often referred to in relation to homosexuality reveals that it is very difficult to use them for condemnatory purposes.

I will refer to **all** the passages in the Bible that are often quoted in relation to homosexuality, and discuss my thoughts on what they mean. Then I will touch on several key themes that run through the Bible, and especially the ministry of Jesus. Those themes give the larger picture of what the Bible might be saying to gay and lesbian persons.

What does the Bible say about homosexuality? Absolutely nothing! There was not a word for "homosexual" in Biblical times (nor were there expressions for "heterosexual," or even "sexual.") The modern concept of homosexuality did not become known until near the end of the 19th century. This is important to keep in mind: we need to be careful what we read into the minds of people who had different basic understandings than our own.

In relation to our church's ministry among gay and lesbian persons, I am looking for answers to two questions: (1) if a person has a loving, committed relationship with another person of the same gender, which may include sexual expression, could that be affirmed and blessed in a Biblical understanding? (2) Is it appropriate for a church to be welcoming (or unwelcoming) to gay and lesbian persons?

Note I am not trying to address other issues of sexuality such as casual sex, prostitution, rape, child abuse and other such issues. These could be addressed by the Bible, and may be brought up as I discuss various passages. They are issues that are of concern for heterosexuals as much as for homosexuals.

"Clobber Texts": Passages that have been used to condemn homosexuality

Genesis 19:1-11 the story of Sodom (& Gomorrah)
(for the whole context of the story, read Genesis 18:1-19:29)
parallel account in Judges 19:1 - 21:25, the city of Gibeah
—*Read these, don't just take my word for what they say.*—

These are stories of violent gang rape. In the Sodom story, the rape attempt is not successful, because the visiting guests are angels, and the would-be attackers are struck blind. In the Gibeah story, the visiting guest's concubine is gang raped and murdered. In both stories, one family

seeks to offer proper hospitality to the visitors, and the rest of the town is horribly inhospitable. These are terrible, upsetting stories, highlighting people who have clearly strayed far from God's intentions for them.

Now, "call the question:" (1) This story gives no insight into the question of whether it may be acceptable for two persons of the same gender to have a loving, committed relationship which may include sexual expression. It is not about loving relationships, but about rape. In prisons and in war situations, it is commonly reported that (heterosexual) men rape other men to humiliate them. It is clear to me that rape is a sinful, criminal act, no matter who does it to whom.

(2) The fact that this story is used by people to exclude homosexual persons (or anyone) from their churches is bitterly ironic. The people of Sodom are punished for refusing to offer welcome to outsiders who are travelling through. Refusing proper hospitality is exactly the sin of Sodom.

In case we're still not sure about the message of the Sodom story, there are several references to Sodom later in the Bible:

Ezekial 16:49-50

"This was the guilt of your sister Sodom: she and her daughters have had pride, excess of food, and prosperous ease, but did not aid the poor and the needy. They were haughty, and did abominable things before me."

In the Bible "abominable" and "abomination" are descriptions of a variety of things and practices which are abhorrent in God's sight—from certain types of foods, to images and idols, to injustice and iniquity. This reference stresses Sodom's pride and selfishness: people lived in luxury, while others were in need.

Isaiah 13:19, Jeremiah 49:18 & 50:40

The destruction of Sodom (neighboring city Gomorrah is sometimes lumped in) was legendary because it was total and no one lived there for generations after.

Luke 10:10-13

The reference to Sodom is in the context of a warning against towns and cities that fail to welcome Jesus' disciples and provide them hospitality.

2 Peter 2:4-10

Refers to Lot's distress over the "licentiousness" and "lawlessness" of his neighbors, and makes a reference to God's judgement against "those who indulge their flesh in depraved lust, and who despise authority."

I looked some words up in the dictionary:

"lust" = uncontrolled sexual desire;

"depraved" = morally bad or evil;

"licentious" = sexually unrestrained.

Uncontrolled and unrestrained sexual behavior can certainly do damage and be understood as sinful. It is my understanding that both homosexual persons *and heterosexual persons* are at risk for making morally bad choices about their sexual activity. (Likewise, both homosexual and heterosexual persons are capable of making morally good choices about their sexual activity and expression.)

Jude verses 6 - 7

Sodom and Gomorrah "indulged in sexual immorality and went after other flesh." (See the footnote in the NRSV Bible.)

The visiting guests (the intended object of attack) in the Sodom story were angels in disguise. The fact that they were "other flesh" or a different type of being seems to have added to the offense in the eyes of Jude.

Certainly I would agree that the gang of men in the story acted immorally. It is also helpful to remember what we understand today: that sex crimes are crimes of violence, which express a distorted desire for power. Sex crimes are not crimes of "passion." (Perhaps this was understood even in Old Testament times. The traveling Levite, who sought hospitality in Gibeah, interpreted the attack this way: "They intended to kill me" [Judges 20:5].)

These references together provide insight into what Biblical authors through the centuries thought of the story of Sodom. Throughout the Old Testament, no mention is made of any sexual theme in relation to Sodom. In the New Testament letters, sexual immorality (which, again, is as much a concern today for heterosexuals as for homosexuals) is noted as one of the many sins of the men of Sodom.

"Call the question:" (1) The references to the story of Sodom do not shed any light on loving relationships between persons of the same gender. (2) The Luke reference again warns against inhospitality to visitors.

Leviticus 18:22, 20:13

(also see Leviticus 19:19, 19:27, 11:2-7 and surrounding passages)

These are all part of a section of the Law called the Holiness Code. The focus of the Holiness Code is to keep the Hebrew people separate and distinct from the people in the land that they are going to occupy. Men are not supposed to have sexual relations with other men (it is an "abomination,") and the punishment to be meted out is death.

The Holiness Code also prohibits wearing clothes woven with two kinds of cloth, interplanting two kinds of crops in the same field, and interbreeding stock animals; shaving and cutting the hair improperly; eating pork and many other kinds of animals. The focus is on doing things differently from "those other people" and keeping "ourselves" clean and unblemished. These are among the great many of laws in the Holiness Code that sound strange and unfamiliar, and are uniformly disregarded by virtually all Christians and most Jewish people today. Needless to say, many Christians eat pork, most men shave, cross breeding animals and rotating crops are seen as obviously good farming methods, and combining materials in cloth is now the rule and not the exception.

A long theological discussion could ensue about the meaning of "abomination" and the New Testament understanding and rejection of distinctions based on "clean" and "unclean." More simply, taking one law (and not even the second, the punishment) and treating it as binding while ignoring and disregarding hundreds of others is unfair and ridiculous. In fact, the definition of

“hypocrisy” is the pretense of having principles or beliefs that one does not actually have. Pretending to believe and follow the Holiness Code by invoking its prohibition of “men laying with men” while disregarding the rest smacks of hypocrisy.

“Call the question:” the passages in Leviticus, especially when understood as part of the Holiness Code, shed little light on either of our questions.

That is all that the Old Testament has to say about same-sex relationships. The prophets, which spoke out against and detailed many of the failings and sins of the people, say nothing about it. It clearly was not an important, problematic issue to the Hebrew people.

Romans 1:18-32 concerning idolatry

It is important to read the whole context, and not just the one verse (1:27) that is sometimes quoted.

The sin Paul targets in this discussion is the failure to honor and give thanks to God (v. 21); the worship of creature rather than creator (v. 25); the failure to acknowledge God (v. 28). The *consequence* of that sin is a long list including being lost in: degrading and unnatural sexual behavior, envy, murder, strife, deceit, slander, gossip, rebellion, foolishness, and ruthlessness.

Verse 26 says that “women exchanged natural intercourse for unnatural.” Though this could refer to women having sexual relations with other women, (if so, this would be the only Biblical passage that refers in any way to female homosexuality) it could very well also reflect an understanding of what “natural” intercourse is. It is well known that Christian missionaries in the 18th and 19th centuries often taught a certain position of intercourse to be the only “natural” way of engaging in it. (The “missionary position.”) This passage could mean that women wanted to be on top!

Verse 26 continues to say that men, “giving up natural intercourse with women, were consumed with passion for one another.” They “received due penalty for their error.” This is clearly more direct. However, the error or sin is idolatry (failure to recognize and honor God; worship of something that is not God). The sin is not “unnatural” sexual practices. That is one of the consequences, among many other wrongs.

There are several points to be made to understand this passage today. It is important to reflect on the lives and faith of gay and lesbian Christians. I know gay and lesbian persons who are model Christians in the love and care and self-giving they show to others. Generally speaking, gay or lesbian persons I know do not fall into Paul’s list of wrongs any more than I or other heterosexual persons I know. We surely all have times when we are envious, deceitful, boastful, or some other of Paul’s list of wrongs, though we seek generally to lead upright lives.

The spiritual journey of many gay and lesbian Christians has led them to believe that God accepts and loves them for who they are, and that they can be homosexually oriented and still honor and worship God. We are all prone to the sin of idolatry, and we can point to its negative consequences in our lives. It seems self-evident that gay and lesbian persons are no more idolatrous than anyone else.

I have also heard the testimony of many gay and lesbian Christians regarding what is natural for them. Their orientation (their erotic and romantic attraction to people of the same sex) *is* natural to them. They experienced it from a very early age, and to try to behave as a heterosexual

is to live a false life. Many gay persons married and tried their best to be heterosexual, all the while feeling they were living a lie. "Coming out" brought a tremendous sense of relief and self-appreciation, though it may also have brought negative messages and pressures from family, church, work, and culture. Though Paul could hardly be thought to have meant this (remember, he knew no gays or lesbians who had accepted themselves as we know now,) "exchanging the natural for the unnatural" for a truly gay person may mean trying to be straight instead of accepting their God-given orientation.

Finally, notice the verses that frame this passage: 1:16, which says, "the gospel is the power of God for salvation to *everyone who has faith*," and 2:1 "Therefore, you have no excuse, whoever you are, when you judge others; for in passing judgement on another you condemn yourself."

Time once again to "call the question." This passage does not describe the orientation or behavior of homosexual persons any more than heterosexual persons. Both homosexual and heterosexual persons must beware of the sin of idolatry, and all are called to comparable standards of behavior, expressed within their orientation. The passage has little bearing on the questions we seek to answer.

1 Corinthians 6:9-10; 1 Timothy 1:8-11 exclusion from the kingdom of God

One or two sexually-related terms occur in lists of "wrongdoers who will not inherit the kingdom of God." Bible translators are unsure of what these words mean and how to translate them. "Male prostitutes, sodomites" (NRSV), "sexual pervert" (REB), "the self-indulgent, sodomites" (NJB) are among the possibilities for the Corinthians passage. Buying and selling sex, sex with children, or perverse sexual practices seem to be the behaviors condemned. These are in the context of same-sex male practices, but are likely things that we would likewise consider wrong. They are also things that are of concern for heterosexual as well as homosexual persons.

To "call the question," these passages bear little information as to whether in a loving, committed relationship, sexual expression is affirmed. They tell us even less about what kind of welcome homosexual persons should have in our church.

In Summary

That's all there is. In all the Bible, these are the only passages that have any explicit mention of sexual behavior between people of the same gender. There is no doubt that all of these passages are negative. None of the references, however, are to a loving, committed relationship, or to a life-long attraction, fixed early, toward people of the same sex. This should not be a surprise. As was mentioned at the outset, a modern understanding of homosexuality was unknown during Biblical times.

One more consideration

Genesis 1 & 2

As I have led Bible Studies on this issue, people sometimes note that they hear the quip, "God made Adam and Eve, not Adam and Steve." This apparently is supposed to prove that the creation story shows that only heterosexuality conforms to God's will. While not a "clobber text" in the

sense of the other passages I have examined, it is an important issue to discuss. I found a statement by Victor Paul Furnish in an *Open Hands* magazine article (Summer, 1993) to help in understanding this, and will quote him.

"There are actually two creation accounts, one beginning in Genesis 1:1 and another in Genesis 2:4. The former affirms that God created both "male and female" (1:27-28), and the latter includes the observation that "a man leaves his father and mother and clings to his wife, and they become one flesh" (2:24, NRSV).

"Both accounts are concerned mainly to describe how things have come to be as they are, not to prescribe how people ought to act. Moreover, they deal with what is typical of humanity overall, and show no interest in explaining or commenting on conceivable exceptions. Thus Genesis 1:27-28 explains the differentiation of humanity into two sexes as due to God's concern for procreation ("Be fruitful and multiply," vs.28) and Genesis 2:24 explains (hetero-) sexual desire as due to God's concern that human beings enjoy companionship. In Genesis 1 it is simply presupposed that sexual intercourse is for the sole purpose of producing children, and in Genesis 2 it is simply presupposed that everyone experiences desire for physical union with someone of the opposite sex. Possible exceptional cases, like singleness, childlessness, or "natural" sexual attraction to a person of one's own sex, lie quite beyond the conceptual horizons of these accounts."

Calling our questions: it is clear that a sexual relationship between two persons of the same gender is not affirmed by these passages, but such a relationship is certainly not condemned either.

Affirming Themes of the Bible

The fact that the "clobber texts" do not shed much light on homosexuality does not mean the Bible has nothing to say about the questions we are seeking to address. I will note three themes that cut across the Biblical witness that are relevant to this discussion. Then I will note two celebrated relationships in the Bible that are between persons of the same gender.

The most important is love

Psalm 136 "The steadfast love of God endures forever."

Romans 8:38-39 Nothing "in all creation can separate us from the love of God in Christ Jesus."

I John 4:7-8 "...for God is love."

Matthew 22:34-40 "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest commandment."

A theme that repeats itself over and over through the Biblical witness (Old Testament as well as New) is that God's love is steadfast, that nothing can separate us from that love, and even that God is love. We are called, in response, to love God and each other.

Jesus ministered to all people

Mark 2:15-16 Jesus eats with "sinners and tax collectors."

John 4:5-41 Jesus speaks with and offers "living water" to the Samaritan woman.

Luke 7:1-10 Jesus commends the faith of the Roman centurion, and heals his slave.

One of the great scandals of Jesus' ministry, in addition to the fact that he died on the cross,

was the fact that he cared for **all** people. Many times in the gospels, Jesus is seen as helping those who were outside the fold of the church at the time. He saw his ministry to be especially to those who were rejected and dispossessed by the established religion. Jesus ate at table with "tax collectors and sinners," talked freely with women, and brought healing even to household members of Roman soldiers.

Radical inclusiveness

Acts 10:28 Peter preaches: "God has shown to me that I should not call anyone profane or unclean."

Galatians 3:28 "There is no longer Jew or Greek, slave or free, there is no longer male and female, for all of you are one in Christ Jesus."

Romans 10:12-13 "Everyone who calls on the name of the Lord shall be saved."

Throughout the New Testament you can read about the struggles of the "chosen" people who had a hard time believing and accepting that "outsiders" could be saved without being circumcised, without following the Law that had set the Jewish people apart and made them distinct. The Acts of the Apostles and Paul's epistles tell the story of how the gospel was spread and shared in ever-widening circles, with the increasing conviction that there was no cultural or societal or economic or genetic barrier to salvation that could not be overcome by the love and grace of Jesus Christ.

Peter proclaims that the divisions of clean and unclean do not apply to people. Being a free male Jew had been critically important, and Paul asserts that these old divisions and distinctions are no longer valid. Salvation is extended to everyone, and we have to learn to live together in the new creation.

Covenant love between two couples

Ruth 1:16-17 "Where you go, I will go, where you live, I will live..."

I Samuel 18:1-3 "Jonathan made a covenant with David, because he loved him as his own soul."

II Samuel 1:25-6 David laments Jonathan's death: "...your love to me was wonderful, surpassing the love of women."

I find it remarkable that the two most beautiful statements of commitment between two people in the Bible are both in same-sex relationships. Ruth commits to stay with her mother-in-law Naomi no matter what. Jonathan (the King's son) and David (the future King) make a covenant with each other, and are greatly loving and committed to each other. The two who could have shared great enmity instead share great love.

I have heard no one who considers Ruth and Naomi to be a homosexual pair. But it is certainly notable that the Bible reports two women sharing such a level of commitment. I often read this passage at wedding ceremonies, as couples seek Biblical words to express their commitment to each other.

David and Jonathan were not homosexual as we know it today, and again we need to be cautious, as homosexuality was not understood in the same way then. Both of them had wives, they fathered children, and lived more or less the family life of those around them. David is well known for his sexual exploits (with women.) The Bible is silent about whether David and Jonathan's relationship had any element of sexual expression. However, these are clear statements

of love and commitment, referred to as a covenant, between two men. These clearly state that a loving covenantal relationship between two people of the same sex can be blessed and accepted by the Bible.

To "call the questions": These positive themes of the Bible do not give a clear affirmation of a loving, committed relationship between two persons of the same gender which includes sexual expression. It is hard to imagine that the Bible could give such an affirmation, as (not be belabor the point, but) in Biblical times such a possibility was not understood as we know it now. The relationship between David and Jonathan and that between Ruth and Naomi do clearly affirm covenantal love and commitment between two men or two women.

The Bible does clearly state that we are to show love and concern for all members of the human family, just as God shows love and saving grace to everyone. We are to welcome people into our midst, especially those who may have been neglected or rejected by the culture around us or by other religious groups. It would clearly go against the message of the Gospel to exclude anyone, solely on the basis of sexual orientation, from our Christian community and from full participation in our Christian ministry.

Resources and Further Reading

Several good books have been written that include Biblical understandings of homosexuality along similar lines to what I have outlined here. For more background information about the culture and traditions during Biblical times and more in-depth discussion of these issues, I recommend them.

Is the Homosexual My Neighbor? Virginia Ramey Mollenkott

We Were Baptized Too

Biblical Ethics and Homosexuality

Another excellent resources is *Open Hands* magazine, produced by the Reconciling Congregations Program of the United Methodist Church in association with the homosexual-affirming ministries in several church denominations.

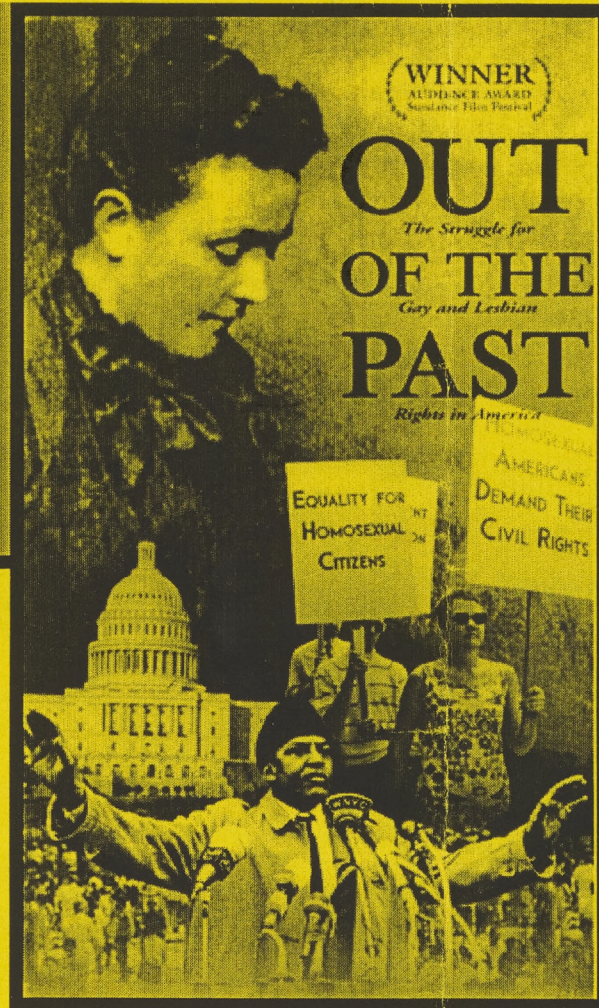
Andy Herron-Sweet
Pacific Beach United Methodist Church
September 1999

Please post!



Video Screening & Discussion

Tuesday, April 27
6 p.m.
Women's Center




Facilitated by

Jan Garbosky, GLSEN

This discussion will be facilitated by a representative of the San Diego chapter of the Gay Lesbian Straight Educators Network, which advocates for K-12 schools safe for all.

"Out of the Past" chronicles one student's struggle to form a gay/straight student alliance group at her high school in Utah. The groundbreaking struggle is intercut with the life histories of writers and activists from the 17th through the 20th centuries.

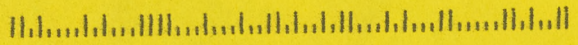
 The Women's Center is located at Building 407, University Center, near the Cashier's Office and ERC. Contact the Women's Center at 619 822-0074 or e-mail women@ucsd.edu. If you need specific accommodation, please contact us prior to the event.

0123 4567 8910 11 2233 4455 6677 8899 0011



Scott Heath
4761 Bermuda Ave.
San Diego, CA. 92107-3809

92107+3809



UNIVERSITY OF CALIFORNIA SAN DIEGO
DEPARTMENT OF HISTORY

presents

JOHN D'EMILIO
George Washington University

PUTTING GAY INTO HISTORY:

The Life of
Bayard Rustin



photo: "Marching to Washington," *Ebony* 1963

4:00 pm

Thursday

29 April 1999

~ John and Laura Galbratih Conference Room
4025 Humanities and Social Sciences Building, Muir College

For additional information contact the History Department: 619-534-1996 <history@ucsd.edu>

Camping Trip

Sponsored by The Umbrella Group

The lesbian, gay, bisexual, transgender
Faculty/Staff Association of UCSD

Co-sponsored by The LGBTA

Weekend of

May 7th & 8th

Agua Caliente County Park
(Anza Borrego Desert)

Hiking, Games, Potluck, etc.

More info.

e-mail Paul Harris at pharris@ucsd.edu
or call 619-277-8262





UCSD M.E.C.H.A. PRESENTS

RAZA AWARENESS WEEK



Monday

May 3rd

**General Body
Mtg.**

5:00pm

@ The

Cross

Cultural

Center

Tuesday

May 4th

**Talent
Show**

7:00pm

@ The Pub

Wednesday

Cinco de Mayo

**Cinco de
Mayo
Celebration**

All day!!!

@ The Price
Center

Thursday

May 6th

**Shadow Day
Patrick Henry
High School**

Meet at 8:00
am

@ Price Center
Plaza

&

Teatro

Tlaquetzque

@Peterson Hall
110

7:00 - 9:00 PM

Friday

May 7, 1999

**Low Rider Exhi-
bition & BBQ**

@Price Center
Plaza 11:00 am -

2:00 pm

&

**Dance Co-Spon-
sored with**

LGBTQA

8:30 pm - Mid-
night

Location TBA

Some Events Co-Sponsored by:



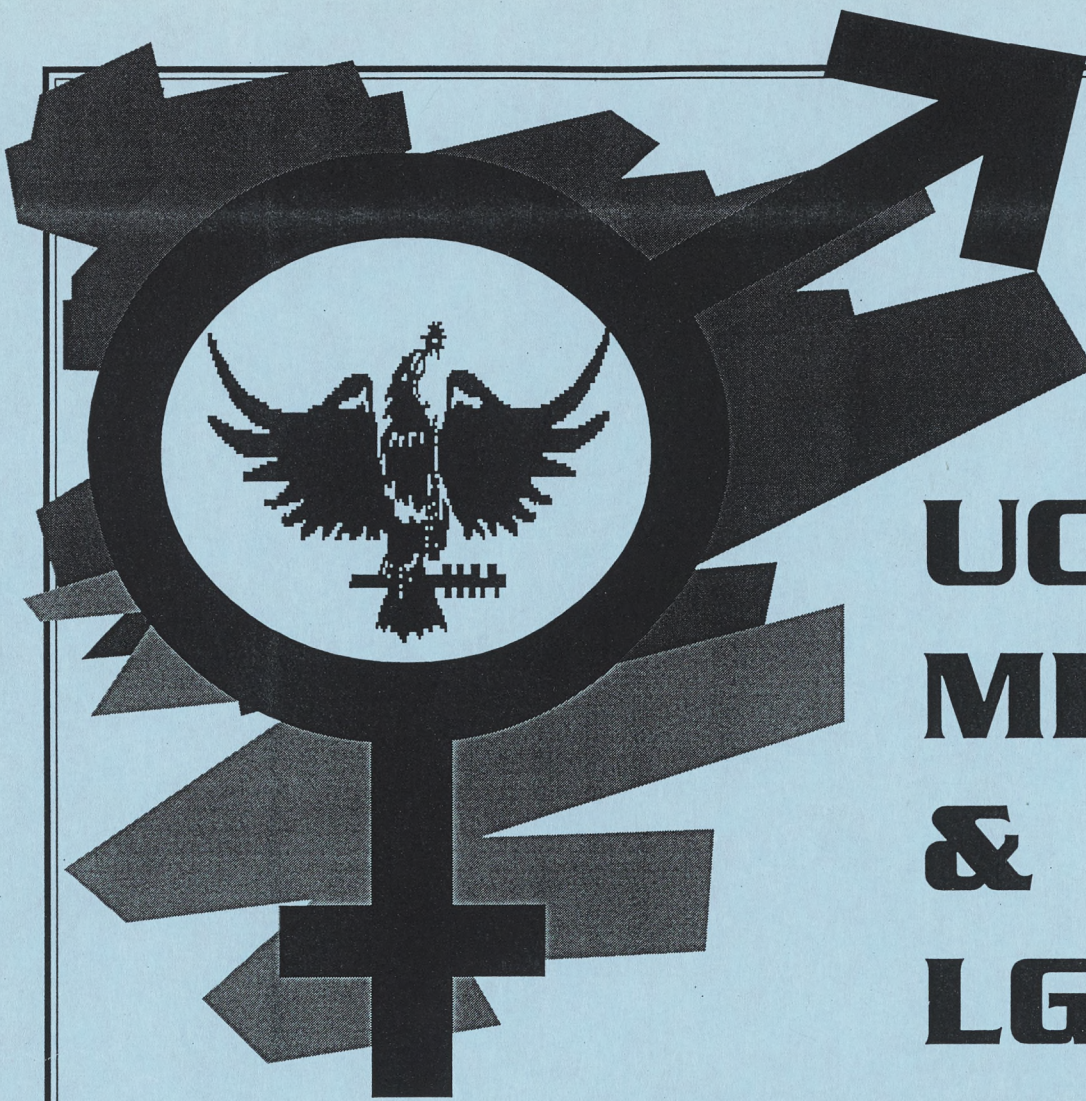
UCSD

Associated Students UC San Diego

SHPE, NAK, Phi Lambda Rho, MUJER,
Voz Fronteriza, LGBTQA, and CCM

ALL Events Free!!!





**UCSD
MEChA
&
LGBTA**

Present
Raza Awareness
Dance

Friday, May 7 1999
Pepper Canyon Lodge
8:30 pm - 12 am

GAY JEANS DAY!

Friday, May 14

Wear jeans if
,
you're gay!

The Lesbian Gay Bisexual Transgender Association at University of California San Diego presents...

OUT & PROUD WEEK '99 @ UCSD MAY 10-15

▼ educating to encourage awareness, discussion, and understanding of LGBT issues for all ▼


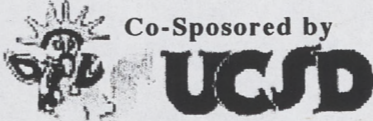
MON.	TUES.	WED.	THURS.	FRI.	SAT.
<p>KICKOFF RALLY!!!</p> <p>12:00-1:00</p> <p>@ PRICE CENTER PLAZA</p> <p>Open Microphone! Share your thoughts & experiences or just come to support!</p>	<p>WORKSHOPS Price Center 2nd fl. Santa Barbra/Los Angeles Rm.</p> <p>10:10 - 11:00 LGBT Symbols</p> <p>▼</p> <p>11:15 - 12:05 What is "Queer"?</p> <p>▼</p> <p>12:20 - 1:10 Ethnicity & Homosexuality</p> <p>▼</p> <p>-BREAK-</p> <p>▼</p> <p>2:30 - 3:20 Machismo & Homosexuality</p>	<p>WORKSHOPS Price Center 2nd fl. San Francisco/Santa Cruz Rm.</p> <p>10:10 - 11:00 Internalized Homophobia</p> <p>▼</p> <p>11:15 - 12:05 Lecture on Queer Youth & Book-Signing with Author Mary Gray</p> <p>▼</p> <p>12:20 - 1:10 Out on Campus</p> <p>▼</p> <p>1:25 - 3:00 LGBT Resource Center Forum</p>	<p>WORKSHOPS Price Center 2nd fl. San Francisco/Santa Cruz Rm.</p> <p>10:10 - 11:00 LGBT History: Stonewall</p> <p>▼</p> <p>-BREAK-</p> <p>▼</p> <p>12:20 - 1:10 Judaism & Homosexuality</p> <p>▼</p> <p>1:25 - 2:15 Safer Sex for Men with <i>Heads Up</i></p> <p>▼</p> <p>2:30 - 3:20 Lesbian Safer Sex</p>	<p>Visit our booth on the Sun God Lawn!</p> <p>SHIRTS & PENS FOR SALE!</p> <p>GAY JEANS DAY!</p> <p>Wear jeans, if you're gay!</p>	<p>CLUB CLUB CLUB CLUB CLUB CLUB CLUB CLUB CLUB CLUB</p> <p>Club Club Club Club Club Club Club Club Club Club</p> <p>Last LGBTA dance of the school year!</p>
<p>General LGBTA Meetings 7:00 pm Mondays @ the Grad. Student Assoc. Rm. in the Old Student Center</p>		<p>For more info on <i>Out & Proud Week</i> or LGBTA call 534-GAYS http://sdcc13.ucsd.edu/~ucsdlgba</p>		<p>Co-Sponsored by UCSD the Associated Students of UC San Diego</p>	

Co-Sponsored by the Chancellor's Advisory Committee on LGBT Issues <http://orpheus.ucsd.edu/caclgbi/>

The Lesbian Gay Bisexual Transgender Association at University of California San Diego presents...

OUT & PROUD WEEK '99 @ UCSD MAY 10-15

▼ educating to encourage awareness, discussion, and understanding of LGBT issues for all ▼

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The LGBTA at UCSD presents...

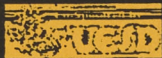
CLUBS
**Sun
Goddess**
with
Doctor Vibe

**LAST DANCE OF THE
SCHOOL YEAR!**

*Free Refreshments! Free Admission!
Bring ID if 21 or up All ages welcome!*

**SATURDAY, MAY 15
9PM - 1AM
@ THE STAGE/PUB
ON THE UCSD CAMPUS**

Directions & Info : 534-GAYS



the Associated Students of UC San Diego

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<p>General LGTBTA Meetings 7:00 pm Mondays @ the Grad Student Assoc. Bldg. in the Old Student Center</p>		<p>For more info on Out & Proud Week or LGTBTA call 534-GAYS http://sdcc13.ucsd.edu/~ucsd1qba</p>		<p>Co-Sponsored by  the Associated Students of UC San Diego</p>	

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Common Gay Symbols and Their Histories

AIDS Awareness Ribbon and Related Symbols

The Ribbon Project was conceived in 1991 by Visual AIDS, a New-York based charity group of art professionals that aims to recognize and honor friends and colleagues who have died or are dying of AIDS. Inspired by the yellow ribbons honoring American soldiers of the Persian Gulf War, the color red was chosen for its "connection to blood and the idea of passion". The ribbon made its first debut at the 1991 Tony Awards and soon after became a politically correct fashion statement for celebrities and other awards ceremonies. The AIDS ribbon is meant to encourage the creation of gender awareness of AIDS/HIV transmission, publicize the needs of persons with AIDS and to call for greater funding. Other ribbons that signify awareness and their colors are:

Yellow Ribbon: Worn to raise awareness for POW/MIA Persons, hostages and human rights.

Green Ribbons: Worn by environmental activists

Pink Ribbons: Worn to support breast cancer awareness

Purple Ribbons: Worn to remember the toll of urban violence

Blue Ribbons: Promote awareness of crime victim's rights



Pink Triangle and Related Symbols

The **Pink Triangle** originated in WWII times, specifically in reference to the Nazi regime. In 1935, Hitler revised Paragraph 175, a clause in German law, to include kissing, embracing and gay fantasies as part of what was prohibited under homosexual relations. In 1942, Hitler's punishment for homosexuality was extended from sterilization to death. In the Nazi concentration camps prisoners were forced to wear different triangle patches to designate their incarceration. A green triangle was worn by regular criminals, red triangles were worn by political prisoners, two yellow triangles overlapped to form Stars of David were worn by Jews, and the pink triangle was worn by homosexuals. In the 1980's, ACT-UP began using the inverted pink triangle, making it point up to signify an active fight back. The **Black Triangle** also rooted in Nazi Germany was evidently used to designate prisoners with "anti-social behavior," behaviors that didn't fit with the Nazi idea of womanhood, which focused on children, the kitchen and the church. The prisoners could've included lesbians, prostitutes and women who refused to bear children. The black triangle has been reclaimed by lesbians and feminists as a symbol of pride and solidarity.



Rainbow Pride and Related Symbols

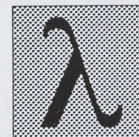
The use of the rainbow flag by the gay community began in 1978 when it first appeared in the San Francisco Gay and Lesbian Freedom Day Parade. San Francisco artist Gilbert Baker designed a rainbow flag as a symbol that could be used year after year. The original flag had eight stripes, each color representing a component of the community: hot pink for sex, red for life, orange for healing, yellow for sun, green for nature, turquoise for art, indigo for harmony, and violet for spirit. However due to construction restraints (hot pink was not a commercially available color), royal blue replaced turquoise and pink to form the six stripe flag well known today. The Victory Over AIDS Flag modifies the rainbow flag by adding black stripe at the bottom.



Lambda Symbol

The lambda was first chosen as a gay symbol when it was adopted in 1970 by the New York Gay Activists Alliance, and now denotes lesbian's and gay men's concerns together. There are several differing opinions as to why the lambda was chosen as a gay symbol and what it really means; here are some of the possible reasons:

- Lambda is the Greek lower-case letter for *liberation*
- The Lambda as denoting the synergy of the gay movement, the idea that the whole is greater than the sum of its parts.
- Lambda may represent scales and balance, and the constant force that keeps opposing sides from overcoming each other – the hook at the bottom of the right leg signifies the action needed to reach and maintain balance
- Ancient Greek Spartans regarded the lambda to mean unity and Romans considered it “the light of knowledge shed into the darkness of ignorance”



The Labrys

The Labrys is a double-sided hatchet or axe commonly used in ancient European, African, and Asian matriarchal societies as both a weapon and harvesting tool. The Labrys can also be referenced back to the Amazons, in that they wielded labrys as weapons. In addition, the Labrys existed in ancient mythology. Demeter, the goddess of earth used a Labrys as her scepter. Rites associated with the worship of Demeter, as well as Hecate (goddess of the underworld), are believed to have involved lesbian sex. Today, the labrys is a lesbian and feminist symbol of strength and self-sufficiency.



Lavender Rhinoceros

A symbol from the 1970's and supposedly used as an activist symbol, was chosen because the rhino is generally a peaceful animal, but when provoked becomes extremely ferocious.



The Human Rights Campaign,

Founded in 1980, HRC maintains the largest full-time national lobbying team in the nation that is devoted to ensuring that gays and lesbians can have basic equal rights -- and can be open, honest and safe at home, at work and in the community. HRC has more than 250,000 members, both gay and non-gay. Volunteers and members throughout the country, HRC:

- lobbies the federal government on gay, lesbian and AIDS issues;
- educates the public;
- participates in election campaigns;
- organizes volunteers;
- provides expertise and training at the state and local level.

The Human Rights Campaign also sponsors the National Coming Out Project. The blue-and-yellow equal sign was conceived to be a new and inclusive symbol of lesbian and gay equality in order to appeal and speak to everyone.



LGBTQA Meeting Time & Place

When: Mondays at 7PM

Where: Graduate Student Association office in the Old Student Center near Soft Reserves

Contact: 534-GAYS for more information

Visit our web-site: <http://sdcc13.edu/~ucsdlgba>