



# GLSO NEWS

Vol. 13

October 1998

No. 9

A publication of the Lexington Gay and Lesbian Service Organization

## GREASE IS THE WORD

Get ready to rock and roll Saturday, October 24, when GLSO and Interweave sponsor a sockhop in honor of the 20th anniversary of the movie *Grease*. Guys and gals and everything in between or beyond, drag queens and kings, join us at the Unitarian Universalist Church (3564 Clays Mill Rd) from 8 to 12 pm for jitterbuggin', twistin', and strollin' to music from the 50's and 60's.

Mikol Hamilton will be offering a lesson in Swing-Jitterbug dancing for those brave enough give it a try. (Take notice of her series of Swing lessons for those wanting to become more proficient) Admission is \$5 with proceeds benefitting the Lexington Pride Center.

"**Drag**" out your poodle skirts, bufont wigs, saddle oxfords, t-shirts, tattoos and leather jackets. Dress up as Sandy, Danny, Rizzo or any of your other favorite 50's characters. Prizes will be awarded to the best female and male characters as well as group (up to five).

We're also looking for those who wanted to be in *Grease*, but never had the chance. If you want to perform to one of the songs (preferably in drag), let us know by Friday October 16. For more information about the dance or how you can help, call Davina at 271-6174.

## HALLOWEEN PARTY

The Metropolitan Community Church (MCC) will host a Halloween Celebration Friday, October 30 from 8 to 11 p.m. at the church (387 Waller Ave.) Tickets are \$5 in advance or \$7 at the door. There will be prizes for the best costume and plenty of other surprises.

We are still looking for volunteers to serve as DJ or assistant DJ; to perform music, stand-up comedy or drag; or to help with food, decorations or publicity. For more information or to volunteer, please contact Tomas Wayne Edison at [twedis1@pop.uky.edu](mailto:twedis1@pop.uky.edu).

## GLSO CAMP OUT

The 18th annual GLSO Camp-OUT takes place Saturday, October 10 at Eddie's secluded farm in rural Scott County. Campers begin arriving at 4 p.m. for this event, which attracts people from central Kentucky and beyond.

Eddie provides comfortable ground, a clear sky and a warm campfire. There are no facilities, so come prepared to rough it. Campers should bring warm clothes, sleeping bags and enough food for dinner and breakfast. (no rain date)

The campsite is not visible from the road, so if this is your

first Camp-OUT call Eddie at 259-0878 (in Lexington) for detailed directions. A Map on page 5 provides basic directions to the farm.

## SWING DANCING LESSONS

Swing Dancing is gaining popularity in Lexington. When a lesbian recently contacted a local dance instructor to see if she and her partner could join a swing class, she was told same-sex couples were not welcome.

Thanks to Mykol Hamilton, LGBT people can now take swing lessons in a gay-friendly environment. Beginning Swing Dance Lessons start Tuesday, October 13, from 7 to 8 p.m. at St Augustine Chapel on Rose St. Four evenings of instruction cost \$20. Couples and singles are welcome.

You may remember Mykol and her partner Julie Beale, who waltzed at the SisterSound concert last spring. *community news continued on page 3*

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**The GLSO News**  
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**Dues and Newsletter for  
Couples: \$20**

Opinions expressed in the GLSO News are those of the authors and don't necessarily represent those of the GLSO Board. Submissions are welcome and become the property of the GLSO. The staff reserves the right to edit submissions and advertisements as well as the right to reject any submissions or advertisements.

## **SNEAKING LIFE** **A COMING OUT STORY**

By Kelly O'Ferrell

*"When a woman feels compelled to sneak life, she is in minimal subsistence mode. She sneaks life away from the hearing of "them," whoever the "them" is in her life. She acts disinterested and calm on the surface, but whenever there is a crack of light, her starved self leaps out, runs for the nearest life form, lights up, kicks back, charges madly, dances herself silly, exhausts herself, then tries to creep back to the black cell before anyone notices she is gone." From Women Who Run With the Wolves*

I read this book while laying out by the pool at a dude ranch out West. The "them" in my childhood was my family and church. The "them" in my adulthood was my family. But, I had left my family and friends in NC and traveled across the country to work on a dude ranch.

You see, there was this woman at the ranch ... Thus begins the story.

When I was being introduced to my co-workers, it was one woman's eyes that I stopped on for a split second that no one noticed - and I was

My starved self would leap out around her, "light up, kick back, charge madly" until it was time to "creep back" to what I believed I was supposed to be doing - dating men.

I had spent a wonderful evening with my co-workers in this woman's bunk house. She and I continued to talk after they had all gone home until it was time for me to leave as well. She walked me to the door and we hugged good night. I walked up the lane to my own bunk house, remembering a moment very similar to this one some 15 years earlier.

It was gym class in the 10th grade. Volleyball was a big deal in that class. I'd been sitting on the bleachers with all the other girls in my all-girl class when I noticed a boy with beautiful blond hair standing with his back to me. He had beautiful, muscular legs and a perfect torso. I liked what I saw and what I felt.

The teacher asked me about playing on the volleyball team, but I told her I didn't like volleyball because it hurt my arms and wrists.

"Smitty didn't like volleyball, either, but now she loves it. Don't you Smitty?"

I pivoted my butt on the wooden bench so I could see behind me to where this Smitty girl was sitting. She was talking but I had no idea what she was saying because my breathing had stopped and my heart was pounding in my chest. She was the boy I had just seen.

Something happened as I sat there watching her talk. Sitting there looking up into Smitty's face I felt more alive than I had ever felt. Even with all of this going on, I still had enough sense not to be on the volleyball team!

I spent that school year walking around with feelings I'd never felt before. I knew better than to discuss these feelings with anyone. Being a religious literalist fundamentalist meant that these feelings were sent from satan and that I was not to feel them.

Where had I learned how to look one way and feel another? To reveal these feelings would make me different - thus making my whole family different. I was not a separate entity - my own person.

Religion had always been my cover, my armor, ultimately my noose. I believed *continued on page 4*

## Community News

*It's Coming OUT Month, take your next step out of the closet today!*

After lessons, you too will glide across the floor and be prepared for swing nights at the Blue Moon and Vertigo. For more information or to register, call Julie at 335-0693.

### SisterSound Rummage Sale

Friday and Saturday, October 2 and 3, SisterSound is having a rummage sale from 8 a.m. to 4 p.m. at the Unitarian Church on Clays Mill Rd. There should be some great buys, so come out and give us your support.

### Interweave

Join us Sunday, Oct 18 at the Unitarian Church for our next monthly luncheon. Please bring a dish to share for our potluck following the service (approximately 12:30 p.m.).

Interweave is also hosting an adult forum on gender issues on Wed. Oct 14, from 7 to 9 pm at the UU Church. We will share information on viewing gender as a continuum, on Transgender and Intersexual awareness, and have a discussion on how to minimize gender limits for our children. Adult Forums are always open to any interested individuals. For more information call Davina (271-6174) or Mary (266-5904).

### Networking Meeting

GLSO invites everyone to attend a Networking Meeting on Tuesday, Oct. 20 at 6:30 p.m.. This is a potluck, so bring a dish and news to share. All community groups are encouraged to send representatives, so we can learn about and from each other. Individuals new to our community are particularly encouraged to attend. This is a great way to become connected to our LBGT community.

### P-FLAG

Parents, Friends, and Family of Lesbians and Gays (P-FLAG) will meet the second Tuesday of each month at 7:30 p.m. at Chapel Hill Presbyterian Church (corner of Armstrong Mill and Tates Creek Roads). In October, our meeting will be the 13th.

This groups is open to anyone who has need of support or is willing to offer support to people who have friends or family members who are lesbian, gay, bisexual, or transgendered. Nationally, P-Flag works to lobby for GLBT rights.

Often, members of our community attend these meetings as they are making a decision to come out to family members. P-Flag also offers support to straight spouses of gay people who may be in need.

### Elegies

ActOut received such wonderful responses from the community for the play *Elegies, for Angels, Punks, and Raging Queens*, presented for Pride Month that we are planning an encore presentation. If you missed it you will have another chance to see this wonderful play in late November or early December.

We are trying to bring the same cast together, but a few people cannot participate this time around. If you are interested in being in this performance please contact Bill or Terry at 255-5469.

### Reaching Out: Building Understanding"

This FREE conference sponsored by Common Ground, an organization for people of all sexual orientations at Northern Kentucky

University, will be held Monday, Oct. 12 from 7 to 10 p.m. at NKU. near Cincinnati in the Center Ballroom.

Our keynote speakers will be Rhea Murray and her twenty-year-old gay son, Bruce Murray. For more information on this event, please contact Common Ground adviser, Michele Kay at 1-606-572-5218 or by email: to: kay@nku.edu or email to: commonground@nku.edu.

### PRIDE ALLIANCE

Eastern Kentucky University's Pride Alliance is having a costume haloween party on October 27 from 8 to 11 pm. The party will be in Clay Hall Cafe on EKU's campus. The cost is only \$1 with proceeds going to United Way and the Pride Alliance.

### TAKE BACK THE NIGHT

The annual Take Back The Night March will be on Sunday, Oct. 11 from 6 to 9 pm at Triangle Park. Join us as we continue to make people aware of the effects of violence in our lives.

## Dance

Come help us celebrate  
the 20th anniversary of

## Grease

Saturday, Oct. 24

8pm-Midnight

Unitarian Church

Admission \$5

Proceeds will benefit our

Pride Center

### *SNEAKING LIFE, continued*

exactly what I was told. I felt unaccepted if I didn't agree. I'd ask, "but what about" only to hear that it was all or nothing. - which meant burning in hell for eternity. And, then we'd discuss how long eternity was and how hot the fires were. I was shown a film in the 7th grade of what hell must look like (maggots included).

It was as if I were becoming two different girls that year. One, the missionary who loved bible studies, went to Guatemala as a missionary helper, believed everything she was told, tried to learn everything about the bible so she, too, could have the quick, pat god's-honest-or-you'll-burn-in-hell-forever answer, whose duty was to save others from the fires of hell, and commit to hell all those who did not believe exactly as she did. The missionary didn't cuss, drink, smoke, miss school or have sex. She did, however, learn how to lie about any mistakes she made so she'd always look good.

Then there was this new girl who showed up out of nowhere that day in gym class. She didn't question these feelings for Smitty at all, didn't compare them to the bible. All she knew was what she felt. She had no voice unless she was spending time with Smitty in between classes, standing and talking. She even wore Smitty's volleyball number "00" on her softball shirt in the summer church league, and no one even noticed.

These two girls lived in my body at the same time for the next couple of years. By the 11th grade, the new girl decided she wanted to do something. She'd written in her dairy "I'm gay and I've never been happier." It's almost as if, when the girl was there, the missionary was gone. And, when

the missionary was there, the girl was gone.

So, when the girl wrote those words one night while bathing, feeling the warm water and feelings, the missionary didn't notice.

One day that year, after school, I sat with Smitty on the steps outside the gym and I told her how I felt. I wasn't asking anything of her or of me. It was just a step in the process, the short - too short - lived process.

I went home that afternoon feeling much lighter. At least, now, someone knew how I really felt.

Actually, nothing changed after I told Smitty how I felt, at least not until the night I visited her at her house. She'd had her tonsils removed and I asked if I could visit her once she'd gotten home. I bought her a Rubik's Cube and found the address she'd given me. I went there innocent of the events that would transpire over the next 3 or 4 hours. At least for the following hour I felt something close to being true to myself.

Morehead, a friend of Smitty's, was there visiting and stayed the entire time. We talked about her operation, school and friends. The missionary had told mama that she would be home at 6:00 and before we knew it, it was past 6:00. How could the girl leave?

I stood with Morehead (some people just never know when to leave) in the bedroom doorway. Smitty sat on her bed. The radio was to my right on the night stand. The girl heard the song and felt the music fill her body, watched as Smitty's hand patted the bed beside of her and felt like she would explode right there. I wanted to move from that place and sit next to her, to be closer to her. Maybe just to hold her hand, or kiss her.

From the bedroom doorway, the missionary reminded the girl of the 6:00 deadline and that mama was waiting. I told Smitty I really had to get home, mama was waiting on me. She walked me to the side door and I stood on the stoop wanting to hug her good night. But I didn't touch her.

I went into my house to find mama standing there holding my diary in her hands, crying. She waved the diary at me as I sat down, now, on my own bed, listening to all her terror. The girl was screaming for me to do something and the missionary was trying to decide what to do to make this all go away.

"God had lead her to it," she told me. I fell so deep in that trap that the girl who loved the way she felt about Smitty knew that it was no use.

Mama had begun to worry because the missionary was never late, never stayed out past curfew. Something must have happened to her. God told her to look under the dresser, to find the diary she had no idea of and to read it.

So, god had shown her the diary and now she was on the phone to the preacher of the Presbyterian church I attended. I felt total shame and humiliation. What was I going to have to do to look good in her eyes again? I sat, stood, walked and talked in a trance that night. A girl full of her own true feelings had just left Smitty's house and a girl void of anything but fear was now on the way to the preacher's house.

We sat opposite him and his wife, mama and me together on the couch. I was finding out what I would have to do to make everyone else okay again. I was to go to Smitty's house the next morning and tell her I had decided not to feel this way or to act on it. *Continued on next page*

I was to have nothing else to do with her. And, I was to meet with the preacher at his office to talk about this.

Over and over he asked, "Have you had sex with this girl? Are you being honest? Are you telling us the truth?"

"No, yes, yes," I said. I knew I was telling the truth but wondered why he was so insistent about this question.

He asked me who was the head of my household and I answered the truth - my mama. Somehow, suddenly, this was all her fault. Her presence in our family was greater than her husband's - clearly the reason for my "problem".

On the way home, I asked if we had to tell daddy about this. She said yes, but absolutely no one else was to know, not even my sister, Kim. I agreed. I wanted no more shame. Daddy was told, and it was never spoken of again.

I laid in bed that night seeing Smitty pat the bed and my mother waving my diary. I did what I was told the following morning.

I called Smitty and told her I needed to stop by and talk to her. God, why didn't I really talk to her, tell her what had happened? No, I told her this was not right and I was wrong to feel anything for her and that being gay was wrong. She told me to keep my voice down because her mother was in the next room vacuuming and might hear me. It was her secret, too.

I rode to the preacher's house thankful that it was almost over. Then, the song from the night before was on the radio and the girl listened, remembering the feelings, and seeing Smitty. The missionary snapped off the radio and the girl left that day. She'd visit periodically, but she knew

when it was time to "creep back to the black cell" before anyone noticed she was there.

The missionary and the preacher turned to the scripture, agreed these were unnatural passions, prayed for the forgiveness of the girl and all others and decided everything was finished. Nothing further would be required of the missionary.

Feeling the warmth of the sun on my skin as I laid by the pool at the ranch, I knew that I wanted to know for myself about these feelings I'd always had for other women but pretended didn't exist.

I had begun to walk through the fear of wanting to understand for myself a few years earlier when I was in college and around people who didn't threaten me with hell when I asked questions. I had begun to live my life, in small increments, wanting to know my truth instead of being afraid of it.

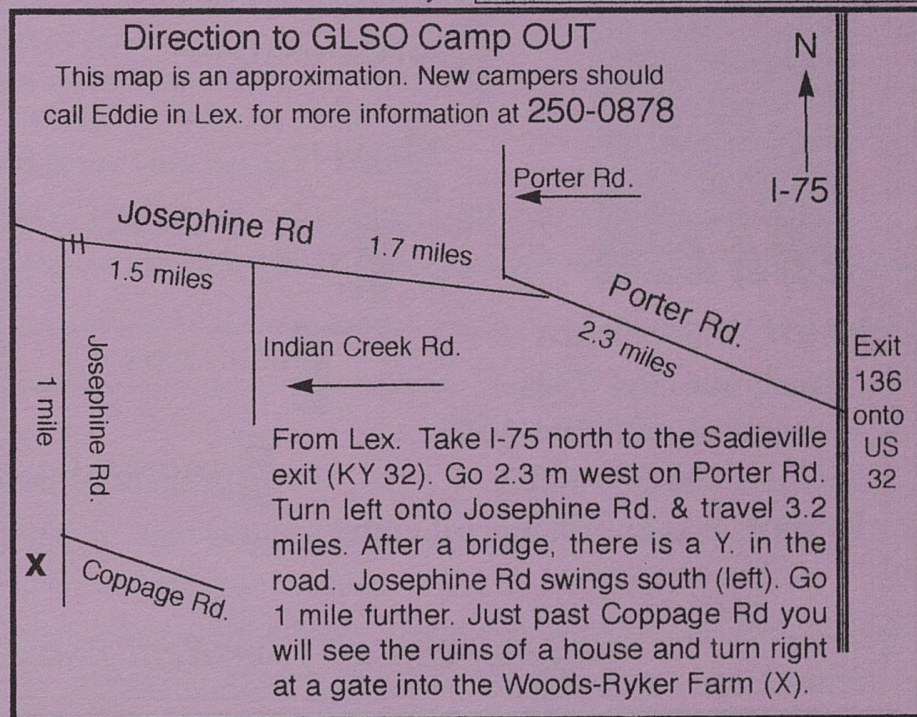
I wanted to tell this woman at the ranch how I felt. But what about her? What if she didn't feel the same way?

I decided there were three possibilities: first, she would feel the same way and we'd go from there; second, she would not feel the same way but would understand and we'd still be friends; and third, she would be repulsed by the whole idea and never speak to me again.

I decided it was worth the third risk since I was only going to be there for another 4 months, and I could take the rejection that long. It was worth it. I had traveled a long way and decided I could not live the rest of my life without knowing.

I had made the girl leave once. Now I knew that I would not "sneak life" again.

"The goal is not to tell for the sake of telling, but not to hide. The more people you can find and be honest with, the better you'll feel....Almost everyone I know has had a better experience coming out than they thought they would."  
Barney Frank, U.S. Congressman



# SWING IS BACK!!!

BEGINNING SWING DANCE LESSONS FOR  
LESBIANS, GAYS, AND BISEXUALS

Taught by Dr. Mykol Hamilton at St. Augustine's  
Chapel on Rose, on the UK campus. Four  
Tuesdays beginning October 13, 7-8 PM. \$20 per  
person. Couples and singles welcome.

(Learn in class how to do the swing, then dance it on  
Swing Nights at the Blue Moon or Vertigo in Lexington!)



Call Julie Beale at 335-0693 for information and registration.



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## OUT AND PROUD 1998

The following members of our community have donated three or more dollars to our Queer as a \$3 Bill Campaign and are OUT AND PROUD.

Jeff Sauer and Dennis Stutsman      Terry Mullins and Bill Chandler  
Sharon Howard      Wendi Hall      Robin Maley      Mary Crone  
Angie Howard and Jodi Jenkins      Bostrom and Brown  
Marge Ebert      Sharon Howard      Peter Taylor      Davina Warner  
Jim Fielding and David Magnuson      John Sparks and Eric Combs  
Deb Core      Diane Lawless      David Radez      Tim Berry  
Jon Shelton and Craig Hudson      Sue Strong and Barbara Scherrer  
Karen Davis      Kelly O'Ferrell and Tammy Barnett  
Tony Burgett and Bill Logans      Jennifer Crossen and Joan Callahan  
Joan Welch      Charlie Perkins      Linda Laport

### VOLUNTEER HELP NEEDED

The GLSO Newsletter is folded and prepared for mailing at the end of each month. We need people willing to come to the Pride Center for an hour or so to help. You do not have to come every month, you do not have to commit in advance for a specific month. For a good time and lively conversation, put your name on the list, call Mary 266-5904. **Also, we still need subscribers, what a great thing to do for coming out month. Send in the form below. Thanks**

**IF YOUR MAILING LABEL IS YELLOW... PLEASE RENEW**

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**\$20 couple membership and newsletter**

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**I am donating \$3 or more, please add my/our name(s) to the Out and Proud sponsorship page in October. Mail to GLSO News, PO Box 11471, Lex., Ky., 40575**

GLSO CALENDAR

# OCTOBER 1998

USE DIRECTORY ON LAST PAGE TO CONFIRM

<b>4 SUNDAY</b> 10:45 am UU Church 11:30 am LMCC 6:00 pm Dignity (Pride Center) 6:00 pm SisterSound rehearsal (Park Methodist Church)	<b>5 MONDAY</b> 8:00 pm AA Step Study	<b>6 TUESDAY</b>	<b>7 WEDNESDAY</b> 6:00 pm Frontrunners (Woodland Park) 6:00 pm HIV/AIDS Support Group 7:00 pm MCC Study Group 8:00 pm Gay/Lesbian AA	<b>8</b> 7:00 pm Men's Chorus Rehearsal (Pride Center) 7:30 pm UK Lambda (Student Center) 9:00 pm R.S.I.C. Benefit (Bar Complex)	<b>9</b> 7:30 pm Gay/Lesbian AA	<b>10</b> 9:00 am Frontrunners (Arboretum) 4:00 pm GLSO Campout 7:30 pm Gay/Lesbian AA
<b>11</b> <b>NATIONAL COMING-OUT DAY</b> 10:45 am UU Church 11:30 am LMCC 6:00 pm SisterSound rehearsal (Park Methodist Church) 6:00 pm Take Back the Night (Triangle Park)	<b>12</b> 7:00 pm GLSO Board Mtg (Pride Center) 8:00 pm AA Step Study	<b>13</b>	<b>14</b> 6:00 pm Frontrunners (Woodland Park) 6:00 pm HIV/AIDS Support Group 7:00 pm Adult Forum on Gender (UU Church) 7:00 pm MCC Study Group 8:00 pm Gay/Lesbian AA	<b>15</b> 7:00 pm Men's Chorus Rehearsal (Pride Center) 7:30 pm UK Lambda (Student Center) <b>GLSO NEWS DEADLINE SUBMIT ADDITIONS AND/OR CORRECTIONS FOR NEXT CALENDAR 273-9649</b>	<b>16</b> 7:30 pm Gay/Lesbian AA	<b>17</b> 9:00 am Frontrunners (Arboretum) 7:30 pm Gay/Lesbian AA
<b>18</b> 10:45 am UU Church 11:30 am LMCC 12:15 pm Interweave Potluck 6:00 pm Dignity (Pride Center) 6:00 pm SisterSound rehearsal (Park Methodist Church)	<b>19</b> 8:00 pm AA Step Study	<b>20</b> 6:30 pm Networking Potluck (Pride Center)	<b>21</b> 6:00 pm Frontrunners (Woodland Park) 6:00 pm HIV/AIDS Support Group 7:00 pm MCC Study Group 8:00 pm Gay/Lesbian AA	<b>22</b> 7:00 pm Men's Chorus Rehearsal (Pride Center) 7:30 pm UK Lambda (Student Center)	<b>23</b> 7:30 pm Gay/Lesbian AA	<b>24</b> 9:00 am Frontrunners (Arboretum) 7:30 pm Gay/Lesbian AA 8:00 pm GLSO Interweave "Grease is the Word"
<b>25</b> 10:45 am UU Church 11:30 am LMCC 6:00 pm SisterSound rehearsal (Park Methodist Church)	<b>26</b> 8:00 pm AA Step Study	<b>27</b>	<b>28</b> 6:00 pm Frontrunners (Woodland Park) 6:00 pm HIV/AIDS Support Group 7:00 pm MCC Study Group 8:00 pm Gay/Lesbian AA	<b>29</b> 7:00 pm Men's Chorus Rehearsal (Pride Center) 7:30 pm UK Lambda (Student Center)	<b>30</b> 7:30 pm Gay/Lesbian AA	<b>31</b> 9:00 am Frontrunners (Arboretum) 7:30 pm Gay/Lesbian AA

**1 THURSDAY**  
7:30 pm UK Lambda (Student Center)

**2 FRIDAY**  
7:30 pm Gay/Lesbian AA  
8:00 am to 5:00 pm SisterSound Rummage Sale (UU Church)

**3 SATURDAY**  
8:00 am to 5:00 pm SisterSound Rummage Sale (UU Church)  
9:00 am Frontrunners (Arboretum)  
7:30 pm Gay/Lesbian AA

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## Unitarian Views: I Would Like It

by Keith Kron

*Keith Kron is currently the director of the Office of Bisexual, Gay Lesbian and Transgendered Concerns of the Faith in Action Department, Unitarian Universalist Association. He previously lived in Lexington where he was a member of the Unitarian Universalist Church and on the board of the GLSO. He wrote this piece for the Social Action Newsletter of the UUA.*

"I would like it," the woman began, "if the gays and lesbians who came to our church came for religious reasons and not just because it's a good place to be gay." I paused for a moment, considering my options.

I was at the a workshop helping a congregation have a conversation about being more welcoming to bisexual, gay, and lesbian people. The group was about fifteen people and we were making good progress. This woman had said all the "right" and politically correct things until this point.

"It might be," I began, "that being able to be completely one's self as a bisexual, gay or lesbian person in a church would be a religious experience."

This woman was typical of many straight liberals. Yes, she believed and even advocated for the rights of gays and lesbians, but her sense of superiority was striking. I meet a lot of people like her in our denomination. Oppression works in many ways. A feeling of superiority is one of the most common forms. Often it goes unnoticed by the person, which makes it harder to overcome. The

difficult piece for many folks is that many of these people who do unconsciously feel superior are also in favor of equal rights for bisexual, gay and lesbian people.

There are other ways that superiority gets played out in our society. They are subtle and not mean-spirited at all. But they do tend to give the message, "I am better than you, but you are welcome here anyway."

A man said to me that he felt sorry for gays and lesbians because of all the oppression they faced. When I asked, I learned he had never spoken up at work or any other place for gays and lesbians. After I preached a sermon, a woman said to me, "If all gay people were like you, there would be no homophobia."

I was in a sexuality education workshop and we were asked to talk about power in relationships but only in relation to the opposite sex. When I talked about how that was limiting for me, the facilitator acknowledged that but he did not change the exercise.

Sometimes, it's more overt. A doctor tried to convince me that I really believed that heterosexual was the right way to be in the world. So sure of his correctness, he was relentless in this pursuit - despite the fact that I said no four times. When I had to leave to catch a plane, he thanked me for the sermon and the workshop and hoped that I did not take what he said personally.

A man told me that he did not want a gay minister in his church because he wouldn't know how to counsel a straight couple. When I asked if that meant he thought a straight minister could never counsel a same-sex couple, he said he had never thought of that. I then asked who would be more exposed to the

"other." Would a gay person know more and have more experience with opposite gender couples than a straight person would with same gender couples? That point made no sense to him whatsoever.

These are just a few examples of what I've encountered on my job. It's part of the way things are now I am constantly reminded that people think because they are for equal rights for bisexual, gay, lesbian, and/or transgendered people, they have overcome their prejudice.

Prejudice is only one piece of oppression. Power is the other. I see this most often in terms of defining our culture - who gets to define what the cultural norms are or should be. How do you define the world? How do you define oppression? What can you do to dismantle oppression? I encourage you to enter into dialogue with yourselves and others around these questions. If you do, let me warn you, you run the risk of changing yourself and then the world. You risk having a religious experience exploring these questions deeply.

I would like it if all who came into our congregations came because they wanted to risk having these religious experiences.

### On the Home UU Front by Mary Crone

We chose to reprint this article during Coming Out month because it is a time when we encourage people to consider their next "coming out step" for their own well being and as one way to combat homophobia. Coming Out can include joining or coming out in an organization that is not predominantly gay. Lets face it, being out **only** in the gay community can be *continued on next page*

enlarging the size of what is still a closet.

The local Unitarian Church is a community I would recommend for LGBT people seeking a religious home where they can be more publicly who they are. There is, of course, no requirement that you be "out". As a member of the Unitarian church, I believe there is less homophobia here than in most places, certainly than in most religious organizations.

Nevertheless, as Keith Kron shows in the examples from his work, homophobia and heterosexism come in many guises. To quote our Minister, the Rev. Kelly Flood: "This is not a church where homophobia doesn't exist; but it is a church where we pledge as a community to confront homophobia."

I believe that we work within our congregation to reduce homophobia and heterosexism, and this includes the doubts and discomforts we (LGBT people) may carry within ourselves. The following report about the UUA's position in respect to the Boy Scouts of America is an example of the work being done by the national UUA organization.

### **Boy Scouts Unitarians clash**

A rift between the Boy Scouts of America (BSA) and the Unitarian Universalist Association (UUA) that has been simmering for several years and started to bubble in earnest three months ago is threatening to boil over.

The UUA first declared its opposition to BSA's position against homosexual members and Scout leaders in 1992. More recently, a Unitarian Scout, Steven Cozza, has reorganized *Scouting for All*, an effort

to make boy scouting more inclusive of various kinds of difference. The original founder of *Scouting for All* has been removed by the BSA after being a Scout leader for 25 years.

Individual UU congregations continue to sponsor Boy Scout troops and Scouts who are Unitarian can earn "Religion in Life" badges in study programs about their faith similar to badges offered by Roman Catholic, Protestant, Jewish and Muslim groups.

Last May BSA objected to criticisms of the scouts in the UUA's manual for its "Religion in Life" badge and ordered the church to stop giving the award unless the offending passages were removed. Aside from frankly describing the UUA's "ongoing concern regarding the homophobic and discriminatory attitudes of the national leadership of the Boy Scouts of America," the manual says that some boys may have "trouble with the religious language" contained in the Boy Scout oath. The Unitarian Church includes among its 250,000 members those who identify as humanists, deists, Christians, pagan, agnostics and atheists.

President John Buehrens of UUA considers the BSA's position "not only to be blatant discrimination against Unitarian children, but an effort to tell us how to teach our religious principles to our children."

National BSA spokesperson Gregg Shields denied that the Scouts action was unfair, saying, "We respect other people's rights to disagree with us and we simply ask people to respect our rights as a private voluntary organization...to teach youth traditional values, and to establish membership standards. Anyone who agrees with our principles is welcome to join."

The point about BSA being a "private voluntary organization" is the subject of several lawsuits. The California Supreme Court ruled that Shields' definition of BSA was correct and that the organization was thus exempt from the state's law prohibiting membership bans. The New Jersey appeals court, however, found BSA to be a public organization covered by that state's public accommodations law forbidding discrimination against gays. Lawsuits involving similar issues are currently pending.

In his response to the BSA's Religious Relationship Committee's letter, Buehrens (UUA) said, "We will not acquiesce in such discrimination. We will not stop distributing a Religion in Life manual that reflects our religious principles. We will not stop providing Religion in Life awards to Scouts and Scout leaders. If you and the BSA honestly believe that it will promote or defend Scouting to refuse our awards, I think you are sadly mistaken. Most Americans will see such actions for what they are: blatant discrimination against children on the basis of their religion."

Hoping to meet with BSA officials to resolve the dispute, Buehrens told the press, "You don't walk away from something like this...If you do, it's the ethics of Pilate -- you wash your hands of it."

### **Networking Meeting**

Tues. Oct 20

6:30 Potluck

Pride Center: 387 Waller

*A good place to get  
connected to our  
LGBT Community*

**Everyone Welcome**

## WELCOME TO THE NEIGHBORHOOD

by *Reinette F. Jones*

Exactly four years ago, I did the unthinkable and invited a woman to my home for a late evening chat. Home was a small tan house on a dead-end street on the Black side of town. Ninety-six percent of my neighbors were at least 30 years older than me and each knew exactly what time who did what, when, where and how. It is a close neighborhood, you see, houses are so close you can stick your arm out the window and almost touch the house next door.

This was where I lived. I loved the neighborhood. If there was going to be a relationship, then I wanted Kathy to see and feel my neighborhood. So, I asked her to come home with me.

As we drove down the highway I said a silent prayer that Kathy would not freak out when she saw the 20-50 young Black men on the corners near the joints (clubs). I have known these people all my life, and there is no greater welcome than to have one of them pat the car, stick his head in the window, smile, and ask how's life.

As we entered the neighborhood I could hear the music jumping from the joints. I took a deep breath and slowed down for the turn onto the narrow street that would lead to the dead-end street where I lived.

I spoke to the fellows on the corner, all the time watching Kathy out the corner of my eye. She never even flinched. So far, so good. I knew if she did not bolt from the car by the time I got to my street, then there was a chance she might come back again. As I whipped the car into a half turn and begin to back down the dead-end street, Kathy calmly asked, "Where are we going?" I said another silent prayer and told her that

we were going to my house on the right-hand side of the street.

I thought it was best to explain to her that I was not backing up in preparation for a quick get away, but rather it was protocol; you back down the narrow street and parallel park into your claimed spot. If you did not back down the street you were apt to be in trouble when it came time to leave. Every so often a stranger would make the mistake of pulling head first onto the dead-end street. It would take about half an hour, some choice cuss words, and a good sweat before the stranger could get the car back out onto the main drag without tapping one of the parked cars that lined both sides of the street.

I explained to Kathy that the sound of a car repeatedly moving forward then back would be a signal for the neighbors to come out onto their front porches and shout words of encouragement. "Cut your wheels!" "Watch out!," "Pull it down, then back it up slow and cut your wheels, then straighten it up and turn left!" Many times one of the male neighbors would have a stranger get out of the car and watch while the neighbor maneuvered the car. I told Kathy that we would forgo the driving lesson, and she and I would back down the street quietly, park, and let the neighbors watch from their windows as we enter the house. She smiled and agreed.

After that evening, Kathy returned for another visit. It did not take long for the word to get about town that there was a White woman spending a lot of time at my house. News travels fast in small towns.

I had no idea how the neighbors would react to Kathy and me as a couple, so I was in no hurry to make introductions. But before I could figure out how it should be done, I

returned one day to find Kathy on a neighbor's porch. My heart stopped. I had assumed that it was my job to protect Kathy in my neighborhood. I was determined to be out, but I was also cautious. It looked like I had failed to keep things peaceful.

As I ran toward the porch, tears were forming in my eyes and my mind was volleying between the worst and the very worst. What the hell had happened in the short time that I had been gone? Maybe the landlord had come over and asked Kathy to leave the house! Maybe she had gotten locked out after I left! Maybe she was sick! Maybe there was a disagreement! What had they said to her?! I should not have left her alone.

As I got closer to the porch, I realized that Kathy and the older women were talking and laughing. I stopped running as it sunk into my brain that this was a good thing; the women were welcoming my girlfriend, Kathy, to the neighborhood. I wanted to cry and at the same time I felt like a fool for thinking awful things about my neighbors. I needed quiet time to pull myself together. I went to the porch and greeted everyone, then I turned and headed for my house across the street.

I have since moved from the tan house on the dead-end street in the Black neighborhood. Kathy and I now live in a neighborhood of many races and cultures. I still miss the old neighborhood. Since I left, some of the neighbors have died. Kat and I still keep in touch with those who are still there. From time to time we all laugh about that day on the porch. We have had our share of not so nice neighbors, but the kindness that was shown to Kathy in the old neighborhood helps me to keep believing in good people. I will always cherish the memory. Intercultural Lesbians!

## Gertie Mae Noe

Dear Gertie Mae,

I need advice. I have a new coworker that is really nice. She started five weeks ago and already knows her job well. She always talks about her husband "Robert". Usually about three times a day she will mention things about him and his talents and what they have just done or plan to do. From what she tells me he used to be an actor, can cook really well and bake great cookies. He is picky about what he wears and loves to go out with his friends to dance. By the way, most of his friends are gay.

After her third week with the company she invited him to come to the weekly happy hour at a nearby bar. Being a gay male myself my "gaydar" almost busted into flames. He seemed very very gay. We hit it off really well. He let me borrow Madonna's latest CD that I hadn't bought yet. I have not seen him in any clubs but I really think this guy knows he is gay. If not, he is very close to acknowledging the closet door.

I feel sorry for his wife because she loves him a lot and is very proud of him. Should I say something to her about this or keep quiet? I don't want to hurt her feeling

and I don't want to risk destroying our good working relationship or her marriage but I don't feel comfortable hearing her go on about this man who would make Richard Simmons look butch. She knows that I am gay and loves to talk with me and I feel that I can tell her almost anything....but this I am not sure about.

Thank you,

Dazed on the Job

Dear Dazed

You may be dazed, but don't get confused! This is none of your business! I take it she ain't blind and if this man is as flaming as you say, your friend probably knows the possibility exists that he is gay. I am sure she would not like busy bodies pointing it out. She knows that you're gay so at some point she may ask your opinion when and if she feels comfortable. But unless she brings up the topic, keep your lip buttoned tight.

.....And what- ever you do, honey, don't sleep with him! (I know,--it never crossed your mind!)

Love and Kisses

Gertie Mae



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<b>Unitarian Universalist Church</b> .....	223-1448
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### OUT Month News To Celebrate

On Sept. 15, retired Army Colonel Margarethe Cammermeyer became the third open lesbian ever to win a major party's nomination for the U.S. Congress, following Democrats Christine Kehoe of San Diego earlier this year and Tammy Baldwin of Madison last week. No open lesbian has ever served in the U.S. House of Representatives, while the gay men who have served there were not "out" publicly when they first won their seats.



## Dave Morrison

Sign Language Interpreter  
Certified: NAD/RID

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E-mail: Terpbear@aol.com

THIS YEAR...



LET YOUR HALLOWEEN SPIRIT OUT...



FRIDAY, OCTOBER 30TH:

# CINDERELLA'S HALLOQUEEN BALL


An evening of "gothic" proportions...

SATURDAY, OCTOBER 31ST:



The Bar Complex presents:

# All Ghouls Night

celebrating 18 years of   
music, lights and entertainment!

# GLSO Directory

## The GLSO

GLSO Board (Terry)	255-5469
GLSO Discrimination Project (Jeff)	296-4170
GLSO: News Calendar (Peter)	273-9649
Advertisements (Terry)	255-5469
Community News (Mary)	266-5904
GLSO Speakers Bureau (Mary)	266-5904
GLSO Support Group (Mary)	266-5904

## STUDENT GROUPS

ACE League: Berea (Ed)	623-7312
AGLF: NKU (Pat)	572-5604
B-GLAD: Centre College (Mykol)	238-5332
Pride Alliance EKU (Josh)	(606)622-5297
(Jessica)	(606)622-5321
Lex. Youth Support Group (Kenneth)	222-1919
Morehead State University (Angela)	783-2950
Transylvania University (Bill)	233-8490
UK Lambda (Pager)	244-3344

## ANONYMOUS AIDS TESTING

Jessamine County	885-4149
Lexington-Fayette County	288-2437
Madison County	723-7312
Woodford County	873-4541

## AIDS INFO / SERVICES

<b>AIDS HOTLINE</b>	<b>(800) 840-2865</b>
AIDS Volunteers Inc.	278-7494
AVOL Legal Advocacy Program	278-7494
Health Dept. HIV Support Programs	
(Patty)	288-2377
(Amanda)	288-2374
HIV/AIDS Legal Project	(502) 584-1254
HIV Education YOUTH GROUP	278-7494
HIV Support (Somerset)	679-7578 or 678-5814
<b>Kentucky AIDS HOTLINE</b>	<b>(800) 840-2865</b>
Thursday HIV+ / AIDS Support Group	
Hospice of the Bluegrass	276-5344

### ITYG LESBIGAY YOUTH HOTLINE

800-347-TEEN 7pm-12pm Thurs. & Fri.

## COMMUNITY

Ask Us, Inc.	255-2374
Bluegrass Belles (Marjorie)	278-2608
(Dawn) ..dwilsoo@ukcc.uky.edu(Ann)	(502)672-8673
Bluegrass COLTS (Mark)	233-7266
DOJ Pride(Robin)	231-8526
E-MALE (Bill)	2549812
Fairness of Lexington HOTLINE	275-7812
Fairness of Louisville	(502) 893-0788
Front Runners (Keith)	254-6850
G/L AA (Charlie)	224-4067
G/L Defense Fund	(502) 589-2896
IGBO (Steve)	276-3058
Ky. Legislator Message Line	(800) 372-7181
Kismit	335-5477
Lake Cumberland Gay Alliance(Roger)	(606) 561-9898
.....roger@hyperaction.net	
Lesbian & Gay Parenting Group (Laura)	276-2685
Lexington Men's Chorus (Bill)	266-9175
Louisville Youth Group	(502) 894-9787
Names Project, Lex. (Katie)	272-2588
Pride Center (voice mail)	255-4016
P-FLAG (Perry)	(502) 226-5478
Pegasus Travel	253-1644
Rainbow Bowling League (Shawn)	255-7379
RSIC of KY. (John)	
(Chance)	269-9465
SisterSound (Lee)	873-7791

## RELIGIOUS GROUPS

Dignity [Catholic](Don)	299-4458
Interweave [Unitarian](Davina)	271-6174
MCC-Elizabethtown (Rev. Cathy)	(800)484-8498
MCC-Lexington (voice mail)	255-4016
(Rev. Rex)	imccbrv@juno.com
MCC-Louisville (Rev. Dee)	(502)775-6636
MCC-Paducah (Rev. Donna)	(502)441-2307
Path of the Personal Divine	
[multi-traditional](Chris)	268-1640
Pagan Forum (Rev. Pat)	268-1640
RainbowWind [Pagan] (Sarah)	252-7673

## GLSO ONLINE

Peter: peter@uky.campus.mci.net  
 Mary: Marycrone@aol.com  
 Terry: misterb@gte.net