



## A First for First Baby of the Year

### Girl born in Washington, D.C. area has two mothers

Peter Whoriskey

Taken from *The Washington Post*, Jan 2

The five-pound two-ounce girl emerged into this world one minute after midnight, and all the usual "First Baby of the Year" celebratory trappings had been assembled in the hospital lobby.

The reporters and microphones and cameras and tripods. The proud hospital staff. And at the center of all the attention, amid family members, the snoozing, swaddled being who knows little of the world beyond the new year. There were the usual words, too. "She's adorable. She's perfect. She's brilliant. All those good things." Yet for all the ways in which the scene at Inova Fair Oaks Hospital was a familiar one, neither the media crowd that had gathered nor the legal system in Virginia was fully ready for this baby and its family. The infant girl, conceived through artificial insemination, will have two mommies: Helen Rubin, 33 who gave birth, and Joanna Bare, 35, her partner.

"Can we get a picture of the baby with its mother?" someone from the media pack asked. "Sure - which mother would you like?" Bare responded. Photos were taken both ways.

But while the media barrage provided a few awkward moments yesterday afternoon - the biological father is a family friend whom the couple declined to identify - Virginia's legal system has proved less hospitable. Just last week, the couple moved from Vienna to Bethesda because in Virginia, they said, it would be impossible for the couple to share full parental rights. Bare is seeking to adopt the child, giving her parental rights along with Rubin, the birth mother.

"Virginia does not permit second-parent adoption," said the couple's attorney, Mina Ketchie of Arlington, whose practice focuses

the Washington area was born into an "alternative family" reflects the growing trend, some said.

Ketchie recommends that clients in similar situations with similar aspirations for sharing parental duties move from Virginia to Maryland, the District or Pennsylvania. Because of the legal barriers in Virginia, Bare, a management consultant who works in Vienna, said she now chooses to commute.

"We're not interested in any legal battles - that's why we moved," she said. "I really like living in Virginia. But it's more important to be a parent."

Rubin and Bare have been together for twelve years. "We eventually decided it was time to have kids, like anyone else would," Rubin said. "Hopefully, we'll be like any family."

Asked what they will tell their child, who is not yet named, about the birth, Bare said: "We'll answer her questions when she starts asking them. What else can we do?"

"She has a traditional family," said Howard Rubin, proud grandfather. "There are grandparents on both sides... Their decision to have a child was a great boost for us. We just consider ourselves to be grandparents just as much as our friends who have grandchildren." 🐱



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on alternative family law. "Quite frankly, in these matters of law, Virginia is being dragged kicking and screaming into the 20<sup>th</sup> century - and we're in the 21<sup>st</sup> century. It is not a very gay-friendly state." Census figures and other studies show that a significant number of lesbian couples have children living with them. The fact that a baby touted as the year's first in

## Commissioned Minister's Assignment: The Gay Community

Peggy Fletcher Stack

Taken from *The Salt Lake Tribune*

Twenty years as a social worker in the cancer ward at Primary Children's Hospital helped Pat Gamble Hovey hone her belief in God's unconditional love.

As children are dying, religious differences slip away, Hovey learned, and all that is left is the ultimate reality of total acceptance.

Now Hovey is applying those lessons to gays, lesbians, bisexuals, transgendered and those questioning their sexual identities.

"These people have been maligned and cast

out and treated as if they were evil, not as primary and precious and beautiful," Hovey said. "It is time to include everyone at the table."

She became a "commissioned minister" July 28 in a service at the Holladay United Church of Christ, with a specific assignment to the gay community. She was not ordained, per se, but she did spend a year establishing her credentials.

She had to write three papers: on her own spiritual pilgrimage, on the theological perspectives and grasp of historic Christian faith, and on the understanding of history, theological roots, polity and practice of the United Church of Christ.

In 1997, Holladay UCC became an "open

and affirming" congregation, meaning that it will not discriminate or exclude anyone of membership, participation or ordination on the basis of sexual orientation.

Part of Hovey's assignment will be to continue to raise consciousness about gay issues in everything the congregation does. "We will look particularly at what we are teaching the children, about what it means to be a family."

Hovey will also provide pastoral care, clinical social work and counseling to gays, lesbians, bisexuals, the transgendered and their families. She will also preside over "services of sacred union" for any such couples, she said. "That is one of the most joyous parts of my new ministry." 🐱

## Family Fellowship

Family Fellowship is a volunteer service organization, a diverse collection of Mormon families engaged in the cause of strengthening families with homosexual members. We share our witness that gay and lesbian Mormons can be great blessings in the lives of their families, and that families can be great blessings in the lives of their gay and lesbian members. We strive to become more understanding and appreciative of each other while staying out of society's debate over homosexuality. We seek to put behind us all attitudes which are anti-family, which threaten loving relationships, and which drive family members apart. All who can support these goals are welcome to contribute to this newsletter. However, the views expressed here belong only to the individuals who express them.



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## Professionals Debate The Ethics of Reparative Therapy

What help or harm might result? What is the therapist's responsibility?

### Bill and Marge Bradshaw

In consecutive papers in a recent volume of *Professional Psychology: Research and Practice* (Volume 33, pp 235-276, October 2002), five sets of clinical practitioners discuss therapy designed to convert people from a homosexual to a heterosexual state ("treatment of unwanted homoerotic attraction"). What follows is a modest attempt to summarize these papers on an issue that is clearly both complex and controversial.

Most psychologists and psychiatrists reject explanations for homosexual orientation based on abnormal parent-child relationship. "There is no compelling empirical evidence that homosexuality constitutes a form of arrested psychosexual development, due, for example, to an incomplete bond and resultant identification with a same-sex parent." Statements from the professional organization to which these people belong cite the potential risks for psychotherapy that focuses on changing sexual orientation: "The potential risks of reparative therapy are great, including depression, anxiety and self-destructive behavior, since therapist alignment with societal prejudices against homosexuality may reinforce self-hatred already experienced by the patient. Many patients who have undergone reparative therapy relate that they were inaccurately told that homosexuals are lonely, unhappy individuals who never achieve acceptance or satisfaction. The possibility that the person might achieve happiness and satisfying interpersonal relationship as a gay man or lesbian is not presented, nor are alternative approaches to dealing with the effects of societal stigmatization discussed." Nevertheless, homosexual attraction is an unwanted trait for a significant number of people, who therefore seek counseling and therapy. A majority of those that do are strongly religious persons.

A consistent theme for these papers is: "Even though psychological and psychiatric organizations have discounted sexual orientation conversion therapy and take a gay-affirmative stance, they recognize the right to treatment of gay people, especially those whose religious beliefs are at odds with a LGB orientation." Part of the justification for such a position is the fact that "It is ... less emotionally disruptive for an individual to contemplate changing sexual orientation than to disengage from a religious way of life that is seen as completely central to the individual's sense of self and purpose."

An important aspect of this discussion is how to evaluate reports of change by conversion therapy clients. There are at least three methodological problems, the foremost of which is sampling bias. None of the groups in the various reports constitute a random sample, hence the difficulty in making meaningful generalizations. In addition the same criteria are not used in defining the initial orientation

status of individuals; many who report change may be bisexual persons who manage an accommodation to heterosexuality. Finally, the exact nature of the change achieved by this therapy is seldom defined precisely. For a number of clients the outcome of therapy is seen as positive because it permitted open discussion about their sexuality (a realization that they were not alone), it led eventually to an acceptance of their homosexuality, or it provided help in maintaining a heterosexual relationship – even though there was not significant reduction in same-sex attraction.

Among these papers are the findings of Shidlo and Schroeder (pp. 244-259) taken from interviews of 202 former participants in various conversion interventions (including 11 LDS). Eighty seven percent perceived themselves as having failed conversion therapy. Of the 26 people who perceived the experience to be successful, 8 reported a heterosexual shift. A wide range of harmful outcome were reported including increased depression and suicidal ideation, sexual dysfunction, social isolation and loneliness, fear of being a child abuser, and loss of religious faith.

Readers who are interested in this subject will also want to read a recent exchange between two therapists on opposite sides of this controversy. In the *Journal of Marital and Family Therapy* [Volume 29 (January 2003), pp. 13-28], C.H Rosik writes "Motivational, ethical, and epistemological foundations in the treatment of unwanted homoerotic attraction," advocating and defending reparative counseling. In response (pp. 29-38) R-J Green, who disagrees, comments on "When therapists do not want their clients to be homosexual: A response to Rosik's article." Rosik then counters (pp. 39-45) with "When therapists do not acknowledge their moral values: Green's response as a case study." The tone of this exchange is civil, but not friendly. Rosik accuses his profession of "a large scale form of client discrimination and abandonment." Green finds some of Rosik's arguments inconsistent with certain research findings. For example he (Green) argues that there is evidence that sexual orientation is developed as part of a continuous developmental process that begins quite early in life, is manifested in cross-gender behavior during childhood, and expressed as homosexuality in later adulthood, and that "Most researchers interpret this finding as evidence for the immutability of sexual orientation, concluding that it must be highly resistant to change." Rosik is accused of citing only studies that purport to document a change in orientation and failing to site the studies that show very little if any change actually occurs. Rosik accuses Green of interpreting those negative findings beyond what the data permit, and being unwilling to acknowledge that change for some people is really possible. Please read the text of all three papers for a complete account of the various concerns about this highly divisive question. 🏠

# Out of the Closet and on to Fraternity Row

Gay college kids are making their brotherhood official on U.S. campuses

Jeanne DeQuine

As it is at every fraternity, brotherhood is the bond that holds the members of Florida International University's (F.I.U.) Gamma Lambda Mu together. But the Gamma men have taken pains to spell out the precise limits of their bonding: brothers, their bylaws say, may not date one another. All the Gammas, you see, are openly gay. The chastity rule is necessary, they say, to prove to their schoolmates that gay men can come together in the spirit of service and camaraderie and not for sex. "People think [a gay fraternity] is an orgy," says Mario Campa, 21, a fine-arts senior and Gamma Lambda Mu's co-founder. "It's not."

Gay and lesbian groups have gained acceptance on most college campuses, but becoming part of the conservative Greek system has happened more slowly. Shane Windmeyer, co-editor of *Out on Fraternity Row* (Alyson Publications), estimates that 10% of men in traditional U.S. fraternities are gay – but that almost all of them stay in the closet for fear of reprisals from the brothers with whom they share the shower room.

As more young gay men have begun coming

out of the closet while still in high school, however, they arrive on college campuses expecting the social environment to accommodate their sexual orientation. There are now perhaps two dozen gay fraternities around the country – with half of them springing up in just the past five years – at schools such as the University of South Alabama and Kent State University.

Gamma Lambda Mu is hoping to affiliate with Delta Lambda Phi, the national parent gay fraternity in Washington, which advises its chapters on how to offer peer counseling, AIDS education and access to on-line resources for gay men.

That isolation, Gamma men say, makes having a gay fraternity – a surrogate family and support group in which their sexuality is accepted – even more essential. "I never had any gay friends growing up," says a shy F.I.U. student whose family rejected him after he came out. Gamma Lambda Mu, he says, "is a different and very positive experience for me." *Out on Fraternity Row's* Windmeyer suggests that such groups can serve as a defense against the kind of hate crime that

struck Matthew Shepard, the gay University of Wyoming student who was beaten to death off campus in 1998.

"Matthew was in many ways a wake-up call" for college homosexuals, Windmeyer says. He argues that allowing gays to become Greeks may be the best way to combat campus homophobia. What's more, he adds, since many politicians cut their teeth in frats, a place at the Greek table can't hurt gay graduates in the job market and the political arena.

For now, though, the 28 men of Gamma Lambda Mu have more immediate concerns. Gay frats still have to work to "give the impression that we are just another organization," says Casas. Even so, the Gamma men are aware of their differences and have a sense of humor about them. The slogan the group has printed on its T shirts reads "Let's give 'em something to talk about." 🐱



# The Biology of Homosexuality: An Update

Bill and Marge Bradshaw

Several recent research reports continue to provide evidence that homosexuality is rooted in biological and physiological processes. This body of work focuses on measurable traits that differ between males and females and appear to reflect the degree of prenatal exposure to steroid hormones in the developing embryo. Lesbians and gay men exhibit atypical values for these characteristics.

**Finger-Length Ratios.** Hall and Love [*Archives of Sexual Behavior*, 32, 23-28 (2003)] add to the data showing that the ratio of the length of the second to fourth finger digit (2D:4D ratio), which is high (1 or higher) in females and low in males, is low in lesbian women. They show that in pairs of identical female twins that are discordant (one twin homosexual, one heterosexual), the 2D:4D ratio is reduced among the lesbians. The ratio is uniformly lower in both identical twins in another concordant set (both women homosexual). The conclusion is that both the finger ratio and sexual orientation are influenced by differences in prenatal environment (hormone levels).

**Auditory Physiology.** Certain subtle hearing responses are stronger in females (values in

the range .60-.98) than in males (values in the range -.21 to .12). Having demonstrated that the measured values for these responses are masculinized in homosexual women (values in the range .41-.57), Loehlin and McFadden [*Archives of Sexual Behavior*, 32, 115-127 (2003)] now report correlations between these hearing traits and other physical and behavioral characteristics. They find support for the view that both male and female homosexuality runs in families, and for early gender nonconformity among homosexuals and bisexuals. They did not find positive correlations with left-handedness nor with an X-linked genetic connection to homosexuality.

**Handedness.** A number of studies have suggested that non-right handedness is associated with homosexuality in both men and women. Lippa [*Archives of Sexual Behavior*, 32, 103-114 (2003)] demonstrates that it is important to define degrees of left- and right handedness in such research. When subjects were divided into five graduated categories of handedness, the distributions for both men and women showed significant homosexual-heterosexual differences. The underlying assumption is that handedness and homosexuality are both influenced by biochemical processes in the developing embryo.

**Older brothers.** Homosexual men have, on

average, more older brothers than do heterosexual men. Bogaert [*Archives of Sexual Behavior*, 32, 129-134 (2003)] reexamines the large database from the Kinsey Institute to test the idea (proposed by D.J. Bem) that there is a psychological explanation for this observation. The notion is that older brothers may act to reinforce non-masculine characteristics or behavior in a young brother, who develops a feeling of being different leading subsequently to an eroticization of other males. Bogaert finds no evidence in the data for such a postnatal learning mechanism to explain male homosexuality.

A constant proposal across these studies is that homosexual females are masculinized (exposed to higher levels of male sex hormones - androgens). The theory for gay men is more complex: some traits are associated with hypomasculation, others with hypermasculation. These differences can be rationalized by assuming that the timing of the development of the relevant organs (the brain or limbs, for example) is different, or that the concentrations of the regulating hormones differ significantly in local regions of the embryo. All of the work mentioned above, of course, examines indirect biological measures associated with homosexuality. Direct support for the actual mechanisms must await future biochemical research at the cellular level. 🐱

# Family Service

The entries below list some ways that families and family members are reaching out to each other, sharing their experiences, and holding their families together. This space is provided for anyone to report on and advertise activities that share the goal of strengthening Mormon families dealing with this issue, regardless of what organization the activity may be sponsored by.

## Family Fellowship Forum February 23, 2003

The last quarterly Family Fellowship Forum was held on Sunday, February 23 at the Utah Valley Regional Medical Center's Northwest Plaza Auditorium in Provo, Utah and featured Dr. Mark Burton a licensed psychologist and the former director of the Family Support Center who currently is an Assistant Professor at the University of Utah.

Dr. Burton presented the results of a qualitative study on long-term gay-male relationships. The study highlights 10 core themes common to successful, long-term relationships and provides a blueprint of what such relationships require and may be helpful to gay couples and their family members as well as counselors and therapists working with gay couples. One of the gay couples in the study attended and participated in a question and answer session at the conclusion of the presentation.



## A PECULIAR PEOPLE August 22-24, 2003

A PECULIAR PEOPLE is a play about the experience of being gay and/or HIV affected in Utah.

Drawn from local media sources and face-to-face interviews, A PECULIAR PEOPLE tells the story of an HIV man who has lived with the disease for more than five years; an LDS mother dealing with having a gay son, and a straight

couple ostracized in a small Utah town due to HIV.

A PECULIAR PEOPLE is independently produced by its creator Jerry Rapier. Featuring Kirt Bateman, Anita Booher, Jedediah Schultz and Betsy West.

Performances in the 75-seat Studio Theatre at the Rose Wagner, 138 West Broadway, SLC are as follows:

Friday, August 22 at 8:00 p.m.  
Saturday, August 23 at 8:00 p.m.  
Sunday, August 24 at 2:00 p.m.

Tickets are only \$10 and go on sale May 1. Visit <http://www.arttix.org> or call 355-ARTS today to purchase your tickets after May 1.

If you would like to receive more information about the production contact Jerry Rapier at [jerry@planbtheatrecompany.org](mailto:jerry@planbtheatrecompany.org).



# Leviticus vs. Dr. Laura

Dr. Laura Schlessinger is a US radio personality who dispenses advice to people who call in to her radio show. Recently, she said that, to an observant Orthodox Jew, homosexuality is an abomination according to Leviticus 18:22, and cannot be condoned under any circumstance.

The following is an open letter to Dr. Laura, penned by a US resident, which was posted on the Internet. It's funny, as well as informative:

Dear Dr. Laura:

Thank you for doing so much to educate people regarding God's Law. I have learned a great deal from your show and try to share that knowledge with as many people as I can. When someone tries to defend the homosexual life-style, for example, I simply remind them that Leviticus 18:22 clearly states it to be an abomination.

End of debate.

I do need some advice from you, however, regarding some of the other specific laws and how to follow them.

1. When I burn a bull on the alter as a sacrifice, I know it creates pleasing odor for

the Lord – Lev. 1:9. The problem is my neighbors. They claim the odor is not pleasing to them. Should I smite them?

2. I would like to sell my daughter into slavery, as sanctioned in Exodus 21:7. In this day and age, what do you think would be a fair price for her?

3. I know that I am allowed no contact with a woman while she is in her period of menstrual cleanliness – Lev. 15: 19-24. The problem is, how do I tell? I have tried asking, but most women take offense.

4. Lev. 25:44 states that I may indeed possess slaves, both male and female, provided they are purchased from neighboring nations. A friend of mine claims that this applies to Mexicans, but not Canadians. Can you clarify? Why can't I own Canadians?

5. I have a neighbor who insists on working on the Sabbath. Exodus 35:2 clearly states he should be put to death. Am I morally obligated to kill him myself?

6. A friend of mine feels that even though eating shellfish is an abomination of Lev. 11:10, it is a lesser abomination than homosexuality. I don't agree. Can you settle this?

7. Lev. 21:20 states that I may not approach the alter of God if I have a defect

in my sight. I have to admit that I wear reading glasses. Does my vision have to be 20/20, or is there some wiggle room here?

8. Most of my male friends get their hair trimmed, including the hair around their temples, even though this is expressly forbidden by Lev. 19:27. How should they die?

9. I know from Lev. 11:6-8 that touching the skin of a dead pig makes me unclean, but may I still play football if I wear gloves?

10. My uncle has a farm. He violates Lev. 19:19 by planting two different crops in the same field, as does his wife by wearing garments made of two different kinds of thread (cotton/polyester blend). He also tends to curse and blaspheme a lot. Is it really necessary that we go to all the trouble of getting the whole town together to stone them? – Lev. 24: 10-16. Couldn't we just burn them to death at a private family affair like we do with people who sleep with their in-laws? (Lev. 20:14)

I know you have studied these things extensively, so I am confident you can help. Thank you again for reminding us that God's word is eternal and unchanging.

Your devoted disciple and adoring fan,  
Jim 🙏