

# Dignity

HOUSTON

## NEWSLETTER

March 1996

*We Are Many Parts; We Are All One Body*

This newsletter is a publication through which Dignity members can share their news items, thoughts, ideas, experiences, and feelings with each other. Opinions expressed are those of the individual writer and are not to be construed necessarily as those of the editor, Dignity/Houston, Dignity/USA, or of the Catholic Church.

### NEW ANNOUNCEMENTS

#### Regional Visit in March

The weekend of March 1-3 will mark a special visit from Dignity Mountain Plains (MPR) Regional Coordinator Gary Kayler and Regional Coordinator Joe Sinico. This is an opportunity for each of us to learn more about the function, direction and structure of the MPR. Please plan on attending mass on Saturday March 2 to make welcome these individuals to Dignity Houston.

#### Navigating the 90's

A day-long conference for lesbians and gays in journalism will be held at the University of Houston on Saturday, March 26th.

Of special note is the guest speaker, Daniel Helminiak, who is keynoting the Saturday luncheon.

Juan Palomo, a former Dignity member now residing in Austin and religion editor for the Austin American Statesman, will be conducting a workshop.

A reception on Friday evening, March 22 will be held at the New Crossroads Market next to the old Tower Theatre Building. It will be held from 7:30 to 9 and is open to the public.

Brochures with more information and costs for this conference and luncheon are available at the front door of Dignity/Houston.

#### The Journey of the Female Spirit

The Houston Catholic Women's Forum will be presenting a program led by Hitaji Aziz described as "an experiential celebration of the many faces of the female spirit." This program will be held in the Dominican Meeting Room, 6501 Alameda

Road, Saturday, March 23, from 8:30 AM to 4:00 PM.

Hitaji Aziz is an African American mother, community activist, talk show host (most recently on Pacifica Radio 90.1 FM), motivational speaker, workshop facilitator, and poet. Her powerful, eloquent, and uplifting style of speaking inspires people to move forward in their personal and community life.

Carolyn Collins says, "I know from personal experience that our friends, the Houston Dominicans, have an excellent reputation for bringing in exceptional speakers for their workshops. And men are always welcome."

Brochures for the workshop can be picked up at the Dignity Center.

#### Prophecy on the Beach

The Liturgy Team is pleased to announce a spring retreat to be held the weekend of May 17-19 at Thousand Trails RV Park on west Galveston Island. Fr. Bill Tarter will be our facilitator on the *Celestine Prophecy*. Sleeping facilities will be air-conditioned travel trailers or self-provided tents which will be allowed next to our rented trailers. The park includes a pond, a swimming pool and access to the beach. Meals will be provided. We are trying to keep the cost per person below \$50. We must make reservations at the park 30 days in advance. More information will be provided as it becomes available.

#### Dignity Mountain Plains Regional Conference

Mark your calendars for the weekend April 12-14 to attend the Spring Conference for the Dignity Mountain Plains Region (MPR). This conference will be hosted by Dignity/San Antonio with the theme "By the Grace of God, I Am Who I Am." This conference is a great opportunity to learn

more about Dignity USA, its direction and to meet other people who are involved in making Dignity what it is today.

More details will follow. If enough interest is generated we may consider renting a van to caravan down to San Antonio, so please keep this date in mind so we can plan ahead!

#### Coming events

Regional Officer Visit—Mar.-3  
Regional Conference—April 12-14

#### Diocesan Sunday Afternoon Vespers Series

Sacred Heart Co-Cathedral, 1111 Pierce St., is celebrating Evening Prayer (Vespers) at 5:30 p.m. monthly. All are invited to take part in this beautiful liturgy of the Church. Choral music is provided by a special choir formed to sing for the Evening Prayers. The schedule:

Sunday, March 17	Lenten	Evening Prayer
Sunday, April 21	Evening Prayer for the Easter Season	
Sunday, May 19	Ascension/Pentecost	Evening Prayer
Sunday, June 7	Corpus Christi	Evening Prayer

#### Lenten Exercises

The Franciscan brothers at Kolbe House will continue their evenings of prayer, study and reflection entitled The Lenten Scriptures for Gay/Lesbian Christians. The last of the evenings will be held at Kolbe House, 1509 Fairview (522-8182) at 7:30 p.m. on Wednesdays, Mar 6, 13, 20, and 27. This is an excellent Lenten practice in preparation for Easter!

The following news item should have appeared in last month's newsletter! apologize for my foible.

— the editor

## Journey Towards the Resurrection

Dignity/Houston again offers lesbian women and gay men and their friends spiritual support for our Lenten or Spring journey towards the mystery of the Resurrection, the greatest feast of the church year.

The principal stepping stones are our communal, Saturday evening anticipations of the Sundays of Lent. Participate fully in this journey! Volunteer for a ministry: Read, be a eucharistic minister, sing, play. It would be especially appropriate to reconsider how we share our treasures by making an extra effort to support Dignity financially and to support our larger community by increasing our gifts of food and hygiene produces. Donate the price of a lunch or dinner out on the town each week.

In addition, Dignity is reviving the Sunday liturgies at 5:30 pm during Lent. Join us!

On the Fridays from Ash Wednesday to Good Friday, Dignity offers opportunities for spiritual enrichment combined with our movie evenings. From 7:30 to 8:15 pm each Friday, different Lenten programs will be offered which include readings from the Old Testament, scriptural Stations of the Cross, Buddhist/Christian meditation techniques, selections from the Divine Office, and Psalms and Pauline readings. Following these devotions each Friday, we will show a movie with a Lenten

God doesn't want our leftovers or our grudging accommodation. God wants us to give as lavishly as we have received.

them. Suggestions are movies or documentaries about Jesus, Gandhi, Oscar Romero. Feel free to make suggestions; contact Jim (524-7629) or Keith (520-7112). Bring donations to Stone Soup!

The Liturgy Team especially needs support for Holy Week. Won't you volunteer to read, sing, play, decorate, or dance? How about forming a choir so we can sing the Gloria on Easter?! We could also use help in making our own Paschal Candle!

Dignity and Lent/Easter are what we make of them.. Do your part!

From the pen of Bob Heer

### Theatre Thoughts & More

There's quite a variety of entertainment available this month on Houston's various stages. Try to partake for your own enjoyment.

**A. D. Players** (2710 W. Alabama) *Summerhope* by Deborah Eckols, Wed.-Sun., thru Mar. 17.

**Actors Workshop** (1009 Chartres) *An Act of Imagination* by Bernard Slade, Fri.-Sun., thru Mar. 3.

**Alley Theatre** (615 Texas) *The Young Man from Atlanta*, Horton Foote's Pulitzer Prize winner of 1995, Tues.-Sun., thru Mar 16. Opening Mar. 15 on the Arena stage, *The Cryptogram* by David Mamet.

**The Company on Stage** (536 Westbury Square) *Foxfire* by Susan Cooper & Hume Cronyn, Fri.-Sat., thru Mar 2. Opening Mar. 15, *Love Letters* by A. R. Gurney, thru Apr. 20.

**Ensemble Theatre** (3414 La Branch) *Before It Hits Home* by Cheryl West about an AIDS stricken jazz musician, Thurs.-Sun., thru Mar 10.

**Houston Ballet** (Wortham Center) *Cruel Garden*, Thurs.-Sun., thru Mar. 3.

**Main Street Theatre** (Chelsea Market) *Pride and Prejudice* by Jane Austen, adapted by Rebecca Udden, Fri.-Sun., thru Mar. 9.

**New Heights Theatre** (339 W. 19th) *My Left Breast* by Susan Miller, We.-Sun., thru Mar. 3. Opening Mar. 6-17 *The*

*Search for Intelligent Life in the Universe* by Jane Wagner. Opening Mar. 17-31, *Pretty Fire* by Charlayne Woodward. All these are one-woman shows.

**Rice Players** (Haman Hall) *After the Fall* by Arthur Miller, thru Mar. 30.

**Stages Repertory Theatre** (3201 Allen Pkwy) *Twelve Steps to a More Dysfunctional Family, Part III* by Rob Nash in a solo show, thru Mar. 3. *Amphitryon*, Richard Wilbur's adaptation of Moliere's comedy, Wed.-Sun., thru Mar 10.

**Theatre LaB Houston** (1706 Alamo) *SubUrbia* by Eric Bogosian, Fri.-Sun., Mar 6 thru Apr. 13.

**Theatre Under the Stars** (Music Hall, 810 Bagby) *The Music Man* by Meredith Willson, Tues.-Sun., thru Mar. 24.

**U. of St. Thomas** (Jones Theatre) *The Diary of Anne Frank* by Goodrich & Hackett, Feb. 29-Mar 2, Mar 6-9, 8 PM.



*Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.*

Please remember in your prayers our Dignity dead who died in past Marches:

03-20 John Whittington, Jr. (87)

03-28 David R. Burkhart (87)

03-31 Fr. Dick Allard (94)

informally go to dinner in groups to a variety of local restaurants after the Saturday liturgies. The conversation and fellowship is always delightful. We also have regular social get-togethers. Plan to join us at more than just the liturgies.

**Newsletter Submissions:** Please continue to contribute items to make our newsletter truly the voice of all our members. First time submissions are highly encouraged. Send your thoughts to the editor: Bob Singleton, 4520 Stanford Ct.,

Houston, TX 77041-8840 or put them on the recorder at 937-3310, or email to bobsingleton@eworld.com

**Wish List:** Dignity/Houston is in need of the following items: recycling bins, more kitchen cabinets.

## EDITORIALS

### From the pen of George Wetzel Taking Responsibility

On Tuesday, February 13, the New York Times reported the chairman of a French Roman Catholic bishops' committee suggested the use of condoms could be justified in some cases to prevent the spread of AIDS.

Bishop Albert Rovet of Poitiers made a carefully prepared statement that "was careful to limit the possible moral justification for using physical contraceptives."

My own opinion, reflected in the article by Craig R. Whitney, is that this is the first public break with the "official" Roman condemnation of most methods of birth control.

Whitney points out that a similar committee in this country came to similar conclusions several years ago but had the findings "rejected by senior members of the church hierarchy in the United States."

Tom Fox, the NCR editor and author of a recent book, *Sexuality & Catholicism*, responded, "I see this statement as a very important and welcome development. It was necessary — it had to happen, because church teaching is so incredible that people were just walking away from it."

While the official disapproval on contraceptives in general has been with us from some time, the position of refusing to even consider their use to prevent the spread of AIDS is relatively recent.

Without the benefit of certitude I would guess that the position on disallowing the use of condoms to prevent AIDS spreading can be traced to the earliest stages of the disease. At that point, many considered this a "gay disease" and were uncomfortable or even loath to extend to this community a serious examination or investigation. And, I believe, they counted on extensive homophobia to support "comport" to those of us who had decided to mock their celibacy-based rules on sexual morality. I believe it was considered "too dangerous" to ease up on the spreading a disease because many despised those who were contracting it — and the ways in which it was contracted.

And, again in my view, that is where it would have remained, but it continued to spread and multiply with those infected, outside the generally despised, distrusted and often hated class, and to haunt the original dedecision makers. This move is the first to restore rationality, scientific enquiry and study to this serious problem

facing our times. Watch carefully as the choreography of this shift plays out. ▼

**AN APOLOGY!** The following two articles were submitted to me with plenty of time for them to have appeared in the last Dignity Houston Newsletter, but through misorganization on my part and forgetfulness, I misplaced them. They appeared after February had gone to press. My apologies to Keith whose articles I enjoy typing and to Noe for not finding his very first article to this newsletter on time. —the editor

From the pen of J. Keith Wright, Ph. D., SNP (Semi-Neo-Pelagian)

### E-T-ODOLOGY: Other-Worldly Thoughts on the Meaning of Easter

Was ET saved by Jesus' death? Was ET affected by original sin? Why did Jesus come to this world? Why did Jesus experience human birth, life, suffering, and death? What do his life, death, and resurrection mean to us? How do they affect us?

The conventional hierarchical interpretation of these events is that 1) the first man and woman offended God by a so-called original sin, 2) this so-called original sin and its effects are transmitted by the act of love during which a new life is conceived, 3) thus all share in this fall from grace, in the guilt of this so-called original sin (Rom 5:12-21 is cited as the profftext), and therefore, 4) a loving God required his only Child to die horribly to bring about our salvation or redemption.

All holy, reasonable, and passionate women and men can easily discover many flaws in such theological speculations no matter how sophisticated they may become. In the Eastern church, Irenaeus, Origen, and Athanasius laid the foundations for the orthodox interpretation of salvation history given above. A fatal error of later scholars was to read these writings in the vacuum of outer space. These authors were writing against other teachings. We must know what these other, rival teachings were to understand correctly what these initial thoughts about a so-called original sin were intended to convey.

Gut, human feelings assert two Easter truths: first, Jesus was truly human in every way, and second, injustice appears in the world because of the unjust acts of human beings, not because of some

otherworldly spirit. Original sin was actually "invented" by St. Augustine. Neither Moses, nor the prophets, nor Jesus ever talked of anything remotely resembling the so-called original sin. Telling is Augustine's fantasy that original sin is transmitted through the "lust" of loving. This stance would almost be comical in light of his sexually checkered past and of his abandonment of wife and child, were it not for the sickening effect this perversion *qua* doctrine had on healthy and holy human sexuality. I myself prefer the "heresy" of the 5th Century Anglo-Irish monk Pelagius to the canonical, externalized self-guilt of Augustine. Pelagianism is healthy and holy.

Our Spring (= Lenten) preparations and devotions culminate in the greatest feast of the year, the celebration of Holy Thursday - Good Friday - Easter Sunday. Because of our understanding of the death and resurrection of Jesus was formerly rooted in the notion of a so-called original sin, let us try to fee, to liberate, our Paschal understanding from notions which are "alien."

"Well then, sin came into the world through one human being (and through sin, death), so also death came to all humanity because all sinned. . . . If, indeed, death reigns over all because of the possessiveness of one person, how much more will those reign in life who receive through one person, Jesus the Anointed, the abundant favor and gift of just conduct." Rom 5:12, 13, 17, 18

These verses are difficult both to translate and to understand. How can they possibly form the basis of any definitive theology? The sorely neglected work of R. Jewett (*Paul's Anthropological Terms: A Study of their Use in Conflict Settings*, E. J. Brill, Leiden, 1971) helps us to appreciate Paul's dilemma in his letter to the Romans: The Roman and Ephesian communities [Ephesus was a port city in what is now western Turkey] which Paul addressed in this epistle were quite diverse. Two of the major, rival groups in each were Gentile (i.e. pagan) Christians, on the one hand, and Jewish Christians on the other. One of Paul's masterful talents was to "reconcile" the diversities within Christian communities without — and this is very important — without exclusively taking the side of either party. Paul created communities which were multicolored mosaics, not the pale gray monoliths desired by the present Roman dictatorship. Paul faced the truly formidable challenge of reconciling the views of Gentile and Jewish Christians.

## ONGOING ANNOUNCEMENTS

**T-shirts:** T-shirts (\$10.00) with the Dignity/Houston logo.

**New York Times:** Sunday morning coffee, munchies, stimulating conversation and reading and sharing of newspaper and magazine articles every Sunday from 11 a.m. to 2 p.m. Although the Times will generally be held at Dignity Center, please call 880-2872 for the current meeting place.

**Birthday?:** As part of the Dignity goal to increase social interaction among our members, Dignity will monthly be celebrating the birthdays of those members who are having a birthday in that month.

The fête anniversaire will be held each third Saturday

**Free Membership!** Dignity Houston offers free membership in Dignity/USA for those who match or exceed a pledge of \$7.00 per week (\$364.00 per year) in 1995. Keep up your stewardship and contributions to the only organization which honestly and compassionately has served lesbian and gay Catholics for the last 20 years in Houston!

**Stone Soup:** Place offerings of groceries at the altar weekly. Feminine hygiene items, toiletries of various kinds

and paper grocer bags are very much needed. Thank you!

**Movie Night:** The second and fourth Fridays of each month at 7:30 are video movie nights at Dignity Center. Munchies, sociability and movies make a very pleasant Friday evening.

**Welcome! New Members:** In addition to our regular Saturday night liturgies and Sunday afternoon prayers, new members are invited to join us also at a Sunday Times on some Sunday mornings to get to know other of our members in a non-liturgical setting. Please ask if it is being held. Dignity members also

But what were their disparate views? How did the notion of a so-called original sin figure in this discussion?

We Christian women and men of the 20th Century may be able to appreciate the conflict within these communities by thinking of the Gentile Christians as the Flower Children of the '60s (free love, distrust of formal conventions) and of the Jewish Christians as Fundamentalists or Literalists. On the one side, the Gentile Christians had not grown up under the tutelage of the Law of Hebrew Scripture, hence they recognized no compelling reason to observe the external, pious behaviors of the Jews such as the dietary laws or circumcision. Moreover, some of these Flower Children so reveled in the redeeming act of Jesus that they considered flouting the provisions of the Law or even common morality as the appropriate response to redemption. Finally, many of these Gentile Christians may have been so-called "enthusiasts;" we might label them "pentecostals or charismatics" today. "Enthusiasm" or joyous possession by the Holy Spirit always is the bane of authoritarianism because people who have a direct line to the Spirit of God bypass all hierarchical structures. Paul himself was probably an enthusiast!

On the other hand, the Jewish Christians had grown up under the protection and the comforts and the demands of the Law. Their acceptance of the Good News of Jesus did not at first convince them to neglect or to renounce the external practices of the Law, still interpreted as an expression of God's Covenant with the People, the Church. What would be more natural, for example, that Jewish Christians might want to celebrate the Eucharist with a menorah on the table or to circumcize their sons?

The solution of this rivalry evinces Paul's genius! To appreciate this genius, you must read the preceding four chapters in his letter to the Roman community.

In brief, Paul recalls how God considered Abraham as having acted justly, ethically, ("righteously") even before he was circumcized. Abraham's faith and justice gave him a type of immortality, a victory over death. The personage of Abraham, the parent immortalized in many peoples, is held up as the common heritage of both rival factions — Jews and Gentiles. Yet Paul, being a consummate rhetorician (recall the skills of the lawyers during the trial of Mr. Simpson), is not content to let the argument end with Abraham; he goes back to the first human, the 'adam — the bisexual earthling. Every culture tells a story of the Beginning, so Paul was striking the chord of a universal theme for both Gentiles and Jews. Even before Abraham, the first parent had "sinned" ("sin" is a Hebraic concept and would not have an obvious corresponding term in the Greek of Christian Scripture).

Here is the pivotal point regarding the so-called original sin! Any translation here is on very shaky ground. The principal argument for the so-called original sin rests on the translation of the

Greek: *eph' hōi pantes êmarton* (Rom 5:13). Does this phrase mean that as the 'adam sinned: a) so all participated in this original sin or b) so also all have later sinned on their own as the 'adam did. Subtle reasoning could support either reading. But would a loving God play such linguistic tricks? Definitely not!!! Rather, Paul's exquisite strategy was to demonstrate that no one — whether Gentile Christian or Jewish Christian — could maintain that he or she had always acted justly. We are all responsible for our unjust actions (i.e. sins)! Sin is not "genetic" or "original;" sin represents our human, acknowledged failures to act justly towards God, those around us and our ourselves TODAY. Every act of injustice, therefore, constitutes an original sin!

What other holes are there in the doctrine of the so-called original sin?

First, Adam and Eve are nonexistent. From an evolutionary perspective, there was never a first human being or pair. The prehuman population gradually became intelligent in accordance with God's plan for creation. Just as a child slowly develops in the mother's womb, so the human race gradually achieved moral consciousness. Thus, there was a first human community, but never just two human individuals! here we must clearly understand intelligence not as the ability to cipher, to paint, to write, to work wood or clay or iron, or barter, to dance, to teach, to parent, to heal, to serve, but rather as the ability and responsibility to act justly. The essence of being human, as opposed to being merely another primate, is the existence of a moral, ethical awareness. To reiterate, because there was never only one or two humans, but always a larger population, there was never a single, original person or pair who could ever have committed an original sin. There never were only an Adam and an Eve! There were no original parents. Ergo, no original sin! Thus, like birth, death is not a punishment, but a natural part of life!

Under the influence of various Gentile and Christian philosophies, some came to view love-making as a weakness or a sin. The sexually dysfunctional Augustine jumped on this band wagon and pronounced that original sin and its so-called effects were transmitted by means of the "lust" (concupiscence) or passion of love-making. Such a view is clearly that of a near psychopath who is unable to integrate the love, passion, and tenderness that is human sexuality with the concept of a truly loving God. Here the fault, the original sin, is not ours, but Augustine's

Interestingly, by Augustine's very own dysfunctional measure, we can realize multiple immaculate (i.e. love- and passion-less) conceptions. *In vitro* or test-tube fertilizations certainly represent the most passion-less forms of conception. If the original sin were to be transmitted by the "lust" of lovemaking, then test-tube babies should be as pure as Mary Immaculate, Mother of God. Common sense dictates that any theology which transmits a sin through love-making is

sickly beyond any repair, healing, or redemption. Ergo, a loving God could never countenance the transmission of a so-called original sin by an act of love.

Finally, let us consider the implications of the search for ETIs, extra-terrestrial intelligences. We have considered above, that the essence of intelligence is found in a moral dimension. Thus, the term "artificial intelligence" is morally bankrupt. Only living, breathing, hurting, sweating, laughing, bleeding, passionate, orgasming men and women can be of "higher intelligence." Intelligence is inextricably bound to passion, to love, and to moral responsibility.

What does this search for extraterrestrial intelligence, E-T-OLOGY, this E-T-theology imply?

If there really were a real Adam and Eve, how far would the effect of their so-called original sin extend? Would original sin extend to the moon, or as far as Venus and Mars, or beyond the solar system, or beyond the galaxy? Could Earth be the "ground zero" of original sin? Again, a loving God would not convolute celestial mechanics and celestial ethics or justice! The scholar and story teller, C. S. Lewis has explored E-T-OLOGY in his trilogy of "fairy tales for adults" (*Out of the Silent Planet*, *Perelandra*, and *That Hideous Strength*). Lewis explores the concept of "ransom" for Mars, Earth, and Venus. Read and enjoy these E-T-theological novels. Some day we will probably encounter an E-T, an extraterrestrial. Should we enslave the Ets with a doctrine of so-called original sin, or should we greet them with the gift of Jesus' liberation?

THERE IS NO ORIGINAL SIN.  
THERE IS NO ORIGINAL PARENT.  
THERE IS NO TRANSMISSION OF ORIGINAL SIN. BIRTH AND DEATH ARE HOLY ASPECTS OF LIFE!

Since there is no original sin, why did Jesus have to die?

Since there is no original sin, what is the true meaning of Easter and of Redemption?

Such thoughts are our Lenten challenge! ▼




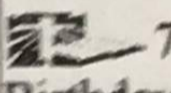



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From the pen of Noe Baltazar  
**WICKED: The Life and Times of the Wicked Witch of the West**

For many years, Gregory Maguire, has distinguished himself as an award winning gay author of children's literature. In *Wicked: The Life and Times of the Wicked Witch of the West* he gives us an adult fairy tale reminiscent of the fantasy realism works of Marquez and Tolkein. Now he gives us the Witch's side of the story, like some tell-all Hollywood biography we are given the true facts that lead to her death and some hard questions are finally asked. Was the Wicked Witch really evil? Was Dorothy really all that

# March 1996

Dignity/Houston Center, 1307-H Yale, (713) 880-2872

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 (Abstinence) 7:30pm Prayer and a Movie	2 <b>Texas Independence Day</b> 7:00pm Sacrament of Reconciliation. 7:30pm MASS Visitors from Dignity Regional
3 <b>2nd Sunday of Lent</b> 11am - 2pm "SUNDAY NEW YORK TIMES" 5:30pm MASS	4	5 6:00 PM - 8:00 PM Womens' Softball League Meeting	6 7 - 9pm Houston Pride Band Rehearsal. Lenten Scriptures at Kolbe House, 1509 Fairview	7  6:30pm BOARD MEETING	8 (Abstinence) 7:30pm Prayer and a Movie	9  7:30pm MASS
10 <b>3rd Sunday of Lent</b> 11am - 2pm "SUNDAY NEW YORK TIMES" 5:30pm MASS	11	12 6:00 PM - 8:00 PM Womens' Softball League Meeting	13 7 - 9pm Houston Pride Band Rehearsal. Lenten Scriptures at Kolbe House, 1509 Fairview	14  7:00pm LITURGY TEAM MEETING	15 <b>Ides of March (Abstinence)</b> 7:30pm Prayer and a Movie	16  7:30pm MASS Birthdays Celebration after Mass. DEADLINE for Articles in next month's newsletter.
17 <b>St. Patrick's Day 4th Sunday of Lent</b> 11am - 2pm "SUNDAY NEW YORK TIMES" 5:30pm MASS	18	19 <b>St. Joseph's Day - Swallows return to Capistrano</b>	20 <b>Spring begins</b> 7 - 9pm Houston Pride Band Rehearsal. Lenten Scriptures at Kolbe House, 1509 Fairview	21  6:30pm BOARD MEETING	22 (Abstinence) 7:30pm Prayer and a Movie	23  7:30pm MASS
24 <b>5th Sunday of Lent</b> 11am - 2pm "SUNDAY NEW YORK TIMES" 5:30pm COMMUNION SERVICE	25 <b>Annunciation 68th Annual Academy Awards</b>	26	27 7 - 9pm Houston Pride Band Rehearsal. Lenten Scriptures at Kolbe House, 1509 Fairview	28	29 (Abstinence) 7:30pm Prayer and a Movie	30  7:30pm MASS
31 <b>Passion (Palm) Sunday</b> 11am - 2pm "SUNDAY NEW YORK TIMES" 5:30pm MASS	<b>MARCH BIRTHDAYS</b> ----- 2 - W. A. B. 3 - Joel A. - Edward H. - Lawrence H. 17 - Patrick Z.					

Please bring non-perishable foods and toiletries to be placed in front of the altar at each Dignity liturgy for Stone Soup.

good? These and other facts are finally revealed to us.

For he has created an OZ, a real OZ, all too reminiscent of our own world. This OZ is not peopled with singing, dancing Munchkins, here treachery and deceit lie around each bend of the Yellow Brick Road. The Wizard is not wizard who will serve but a despot who is willing to use whatever is necessary to achieve his totalitarian rule over OZ.

The story unfolds itself in the life of the Wicked Witch. From her birth shunned because of her green color, we follow her charmed life. Her years at the university, her roommate Glinda, who will become the Good With of the North and her sister, the Wicked Witch of the East. We see her through her one great love and her eventual rebellion against the very mores of OZ.

Gregory Maguire has created an OZ for our times. He has peopled it with persons and places that are all together too real. He has given us a truth, but we are left to wonder if the truth is worth knowing. The only thing certain, is that we can never watch The Wizard of OZ again with a child-like innocence. ▼

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(terms on board)

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Dignity/Houston is dedicated to the welfare of gay and lesbian Catholics and their friends. Articles published in this newsletter are not necessarily the opinion of the board of Dignity/Houston or the editor. Publication of names and/or organizations in this newsletter should not be construed as indication of sexual orientation. Newsletter items may be mailed to the editor at the address above. Submissions should be kept to less than a column and a half per month per person submitting. Depending on space availability, some articles may be edited. Advertising costs for business-card size ads is \$10.00 per month, six months for \$50.00. Deadline for receiving articles is the 16th of the previous month. Membership: \$40.00/year. Couples membership: \$74.00/year

Dignity/USA: 1500 Massachusetts Ave, NW, Suite 11, Washington, DC 20005,  
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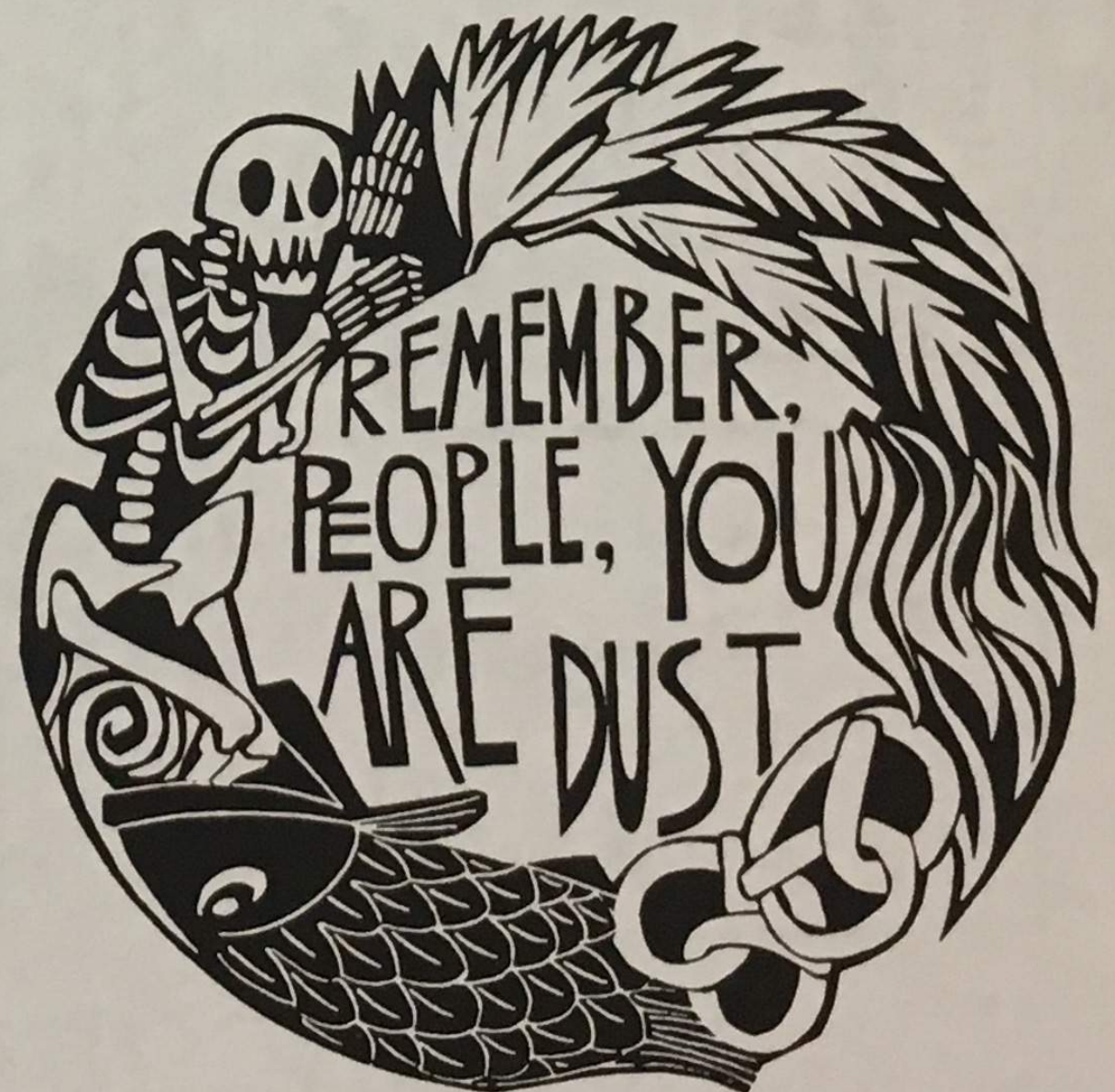


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- Estate Planning — Wills Trusts Powers of Attorney
- Personal Injury
- Tax Planning and Preparation

Not certified by the  
Texas Board of Legal  
Specialization



**LENT**