

HUGS EAST

MARCH/APRIL 2000

Volume 2, Issue 2

Breaking Down the Barriers *Gay and lesbian clergy and churchgoers*

Complete strangers tell David Bargetzi that he is evil. You will burn in hell, they say. God does not love you.

David Bargetzi is a priest.

But because he is the openly gay rector of St. John's Episcopal Church in Cleveland's Ohio City neighborhood, being told that he is condemned to hell is almost an occupational hazard. It rarely bothers him anymore, Bargetzi says. "What bothers me is ... [that] I've meet so many people who really think God hates them because they're gay."

To say that homosexuality is a religious hot button is a gross understatement. While gays and lesbians search for spiritual communities, their very presence in churches and synagogues has grown into an issue that can divide congregations, put a priest on trial for heresy and prompt fights - some almost physical - between clergy.

Virtually every denomination, sect, diocese and congregation has a policy on homosexual members and clergy, which can make finding a gay-friendly church or synagogue a daunting task.

"These are stories of people who thought they were fine until they volunteered to teach Sunday school," Bargetzi says. "All of a sudden the people said, 'We're really comfortable with you being here, but we're not comfortable with you being around our children.' The myth is that somehow a gay role model will teach children bad things, as if you can teach someone to be gay, or even as if that were a bad thing."

Cleveland-area gays and lesbians find spiritual fulfillment in various places. Some turn to all-gay congregations such as Cleveland's Liberation United Church of Christ, while others switch to more liberal denominations. Some simply abandon organized religion.

Linda Malacki, executive director of the Lesbian and Gay Service Center of Greater Cleveland, recalls a conversation with a middle-aged gay man who was an Orthodox Jew.

"He told me, 'It's against our law for me to be

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To the Gay & Lesbian Community of Lake, Geauga, and Ash-
tabula Counties.

homosexual, but I know that I am,'" Malacki remembers. He told her he felt lonely and isolated, but that if he came out, he most certainly would be rejected by his religious community. He asked Malacki what he should do. "I said, 'I don't know. I don't know what you should do. Why would you have to give up such an important thing?'"

Malacki knows firsthand that pain and confusion: She herself made a choice to live as a lesbian rather than as a closeted Roman Catholic. She now describes herself as "very bitter."

"I had what I see a lot of people have, which is a belief that somebody is sort of taking care [of them]," Says Malacki who was barely into her teens when she first felt religious rejection. Now in her mid-40s, Malacki has been without a spiritual community ever since. "I don't have that hope anymore. That was taken away from me."

Bargetzi was a freshman at Tulane University in New Orleans when he first sensed a calling to the priesthood. A devout Episcopalian whose parents had met as paid choir members in a church in upstate New York, he was nonetheless certain that God had made a mistake.

"I thought I'd be bad at this," recalls Bargetzi, sitting behind an enormous wood desk in St. Phillip's Lutheran Church at Denison Avenue and West 33rd Street, where he recently served a three-month stint as a visiting clergy. A tall man with salt-and-pepper hair and a neatly trimmed beard, Bargetzi wears a heavy silver crucifix around his neck and a thick gold band on the ring finger of his left hand.

Throughout his undergraduate years and a stint at the Sorbonne in Paris, Bargetzi questioned whether the priesthood was truly his future. He thought perhaps that he could compromise by becoming a dedicated layperson in the Episcopal Church. He joined the Peace Corps, in part to see the world and in part, he admits, to allow himself more time to consider a vocation. For three years, Bargetzi taught calculus in a school in Cameroon and questioned God every day.

He knew that having lived and worked abroad, he had many other career options. But every question to God, he says was answered with "You have to be a priest."

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Calendar of Events

March, 2000

- 03/02 Self Scoring Personality Testing. — Mark
- 03/09 Political Update. — Rico
- 03/16 Movie "Get Real". — Mark
- 03/23 Coming Out. — Mary
- 03/30 Religion. — Rico

April, 2000

- 04/06 Board Meeting (6:30 PM) & Open Rap. — Terry
- 04/13 Planning Meeting & Sally Jessy Raphael. — Terry
- 04/20 "Something Queer About Mary". — Mary
- 04/27 Movie "Total Eclipse". — Blanche

Hugs Social Activities for March & April

- 03/03 7:00 PM Dinner at Damons
Diamond Centre Drive, Mentor, OH
(Off Heisley Road near Route 2)
- 04/22 7:00 PM Dinner at Lake Effect
4204 Detroit Ave., Cleveland, OH

Other Activities for March & April

- 03/16 - 24th Annual Cleveland International Film Festival
03/26 at Tower City Cinemas, Cleveland, OH. For more
information visit www.clevelandfilm.org on the
internet or call (216) 623-3456.

For more details regarding any social event or meeting topic
please call the information line at (440) 974-8909.

The Thursday evening meeting begins at 7:00 PM and is lo-
cated at: 8521 East Ave., Mentor, OH 44060



HELP ...

The Lake County AIDS Taskforce is asking for cash donations to provide Easter dinner to their families. Please mail or drop off your cash donations by Thursday, April 13, 2000. Thank you.



If you would like to participate in the Millennium March on Washington, April 30, 2000. Please E-mail (hugseast@hotmail.com) or call the information line (440-974-8909). Leave your name and telephone number and someone will contact you. If you would like more information on the March visit www.mmow.org on the internet.



You are again showing my clients such kindness by giving these wonderful [Christmas] gifts to their children! Please know how much this means to these families that strangers care. I only wish you could see the amazement on the parents faces as they receive these gifts for under the trees.

As for myself-please accept my thanks for helping to make my job easier and so filled.

My very best to each of you during this season and for continued health and happiness in the new year!

Sincerely, Gail

Thank You! Thank You!

Thank you Val and Laura for the wonderful Valentine's day party. It was greatly appreciated.

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Bargetzi's hesitancy, however, had less to do with his homosexuality than with the usual uncertainty young men and women feel as they consider any vocation, particularly one as demanding as the priesthood.

Nevertheless, Bargetzi remained closeted for much of his early career.

After graduating from an Episcopal seminary in Wisconsin in the late 1980s, Bargetzi worked as a college chaplain near his boyhood home in Huntsville, Alabama. No one knew of his sexual orientation - not even his parents.

It wasn't that he denied his homosexuality, he says, but because the official Episcopalian stance is against the ordination of practicing homosexuals, Bargetzi feared that "coming out" would not only open him and his parishioners to ridicule but probably would end his still-young career. Besides, he says with a smile, Alabama is not the best place to be a gay clergy member.

Bargetzi's life and ministry changed when he met Stephen Gracey in the winter of 1995. Gracey had been raised Presbyterian; his father, in fact, is a minister. Gracey occasionally worked as a church organist and pianist, but he had drifted away from the church while attending Oberlin College. Gracey was working in Cleveland at the time, and when the relationship became serious, Bargetzi saw his opportunity to come out.

"I started to realize, after a number of years in the ministry, that if I continued to deny my sexuality, I was going to be one of those crazy clergy who are celibate and [actually] gay, or who married and are really gay and wishing they weren't married," Bargetzi says. "God might want lots of things, but being crazy is not one of them."

He told his bishop that he'd fallen in love - with a man. The bishop got the message and, Bargetzi says, "was actually very supportive, but immediately started talking about how he could help me find a job in another part of the country."

When Bargetzi interviewed with Ohio Diocese Bishop J. Clark Grew II, he was clear: "I presented myself as an openly gay person. There wasn't any gray area about whether I would take a job and pretended I wasn't gay."

"Fortunately, the Diocese of Ohio had no interest in my pretending anything."

Grew says that while he and Bargetzi talked about "the political realities" of Bargetzi's being openly gay "My posture as bishop of the Diocese of Ohio has always been for an inclusive church, that there are gay and lesbian clergy in this denomination and many denominations, and have been probably forever."

He adds, though, that his view is not shared by all of his colleagues. "We are not of one mind, that's for sure."

Before Bargetzi was hired at St. John's, discussions were under way between St. John's Episcopal and a handful of area Lutheran churches like St. Phillip's to share clergy and collaborate on civic and community projects. Bargetzi says some ministers questioned whether it would be wise for

Bargetzi to move among congregations that may not be as accepting as St. John's Episcopal.

In the end, though, the other churches in the shared ministry had few problems - at least that members were willing to discuss openly - with Bargetzi's ministry. In many ways, it was more difficult for Bargetzi to come out to his parents as a thirtysomething priests.

"They've been good," he says, speaking slowly and looking down at his hands, resting on the desk beside a silent laptop computer. "They weren't surprised. I never made any pretense of being heterosexual. But they've had a hard time, like most parents, reconciling themselves to the fact that there are things about their child which other people are going to have trouble with."

The history of homosexuals in the church - and of present-day stands on the issue of gay members and clergy - is complicated.

Different Christian and Jewish denominations have different policies toward gay and lesbian members, and often completely separate policies governing homosexual clergy.

Some, such as the Episcopal Church, set general policies but give dioceses wide powers of self-government. Others, like the United Church of Christ, allow individual congregations to determine policy, which has created situations in which one UCC church performs same-sex commitment ceremonies while another UCC congregation in the same city discourages homosexuals from crossing its threshold.

The Roman Catholic Church and Orthodox Judaism regard homosexual behavior as forbidden by the Bible and the Torah. Roman Catholics ordain only men who vow to remain celibate. On the other end of the spectrum, Reform Judaism prohibits discrimination against homosexuals and accepts gays and lesbian rabbis.

Despite church laws and beliefs, the very presence of gays and lesbians can be contentious. When Episcopal leaders addressed the issue of the worldwide Lambeth conference in 1998, a Nigerian bishop attempted to physically attack an ordained gay priest in order, the bishop later said, to cure him of his addiction.

A 1992 Vatican letter to U.S. Catholic bishops stated that malicious treatment of homosexuals "reveals a kind of disregard for others which endangers the most fundamental principals of a healthy society." The same letter said that "the proper reaction to crimes committed against homosexual persons should not be to claim that the homosexual condition is not disordered."

In some parts of the country, church buildings have been vandalized and threats made against gay clergy members or those who ordain them. The Universal Fellowship of Metropolitan Community Churches, a worldwide gay and lesbian spiritual organization, reports that more than 20 of

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its 300 member churches have been burned or bombed.

Meanwhile, church and synagogue members might be either very supportive, or fervently against, allowing homosexual members. Most often, there's a bit of both types in a congregation – and it can be impossible to tell which way a congregation leans until one is inside the fold.

Some gays and lesbians join large congregations, in which their homosexuality might never come up, but others, like Robert, who lives in Cleveland, aren't interested in being silent parishioners.

"I wanted to find an environment to grow and have a spiritual life, where I could do things and not just sit in a pew," says Robert, who asks that his last name not be used. He joined St. John's Episcopal about two years ago. St. John's attracted him because of its friendliness to gays, as well as its Wednesday night Mass. Robert didn't know at first that the priest was gay.

"What I was most interested in about St. John's was that it actually lived the gospel it proclaims," Robert says. "I want to be one in a family, and a family is diverse, just as our community is. That's what you have at [St. John's]. There are no labels. Nobody takes the time to look at each other and ask what group you belong to."

Individual churches have generally had more success instituting gay-friendly policy, although it's never easy. Longtime members might resent the change or outright discriminate against gay members, and others might simply be unable to reconcile what their religion has taught them since childhood – even if they recognize the spiritual needs of gays and lesbians.

Some churches identify themselves as "open and affirming," or "welcoming," a movement born of the 1970s in which all people – regardless of sexual orientation – are welcome. Generally, those congregations belong to some type of formal or semiformal group within their denomination – such as Lutheran Church's Reconciled in Christ program or the More Light Churches Network of Presbyterian congregations.

The United Church of Christ was by most reports the first U.S. denomination to ordain an openly gay man (Cleveland's Bill Johnson) in the early 1970s. In 1993, Pilgrim United Church of Christ in Tremont was the first local congregation to formally institute an "open and affirming" policy, actively recruiting and recognizing homosexuals members, performing commitment ceremonies for gay and lesbian couples, and employing homosexual clergy.

The Reverend Dr. Laurinda Hafner, senior pastor at Pilgrim UCC, says the policy was two years in the making. Theologians, psychologist, clergy, parents of gays and lesbians, and even representatives of anti-gay groups came to speak to church members to encourage open discussion.

In the early months of announcing its open and affirming program, Pilgrim UCC was picketed, and its parking lot littered with religious tracts during Sunday morning services. "I occasionally still get nasty, unsigned letters," Hafner says.

"For [members] to rethink things took some time," she says. "There were people who really had to struggle with this issue. Many had learned all their lives that [homosexuality] is a sin."

For many Christians and Jews, the biggest obstacle in the path to welcoming gay members and clergy are the Scriptures – the foundation on which much of religious belief and knowledge is based. Many people have been taught that the Torah or the Bible condemn homosexuality.

"I see the teaching of the Scriptures as very clear on this," says the Reverend James Tasker, rector of St. Barnabas Episcopal Church in Westlake. I think it's very clear that homosexuality is wrong."

Tasker does not subscribe to the suggestion that homosexuality is genetic – he says it is most likely "conditioned" – but believes the Bible teaches to "love the sinner and hate the sin."

Perhaps best known of examples associated with the Scriptural argument is the Biblical story of Sodom and Gomorrah, cities destroyed by God because, according to some scholars' translations of the text, men were engaging in homosexual acts. Some passages in the Old Testament books of Leviticus, Ruth and Samuel also are sometimes interpreted to refer to homosexuality, as are references in New Testament books including Romans and Corinthians.

Some theologians counter that times have changed, and so should strict readings of Scriptures. "The Bible is filled with admonitions about sexual mores which over time have changes," Grew says.

Tasker disagrees: "I think the Scriptures are timeless. I think you're playing God when you change the Scriptures. I don't think we have the right to update what God has said."

For his part, Bargetzi looks weary when asked to address the Scriptural question, like a father who can't seem to convince his son that the moon is not made of cheese.

"It's not hard to confirm something from the Bible if you're willing to just look at a verse or two" Bargetzi sighs, referring to the story of Sodom and Gomorrah.

"Jesus said nothing about homosexuality," he says. "Nobody says don't take into your heart and home a person of the same sex, and care for them and love them and act like Christian adults. Those are all good things as far as the Bible is concerned."

Would that it were so simple. If, as conservative Christian churches teach, all people are sinners, gays and lesbians should be accepted with open arms. But if, as some churches believe, homosexuality is a choice that goes against the Bible's teaching, is it still considered a forgivable sin?

"A large part of the Scriptural issue has to do with the way we as American Christians use Scriptures," Bargetzi says. "People didn't think that homosexuality was OK and then have their church tell them it wasn't. We learned this idea that homosexuality was bad when we were very small children. When we heard it again in church, it was

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just a confirmation of what we already thought.”

For some gays and lesbians, an important requirement in the search for a religious community is acceptance in a mainstream congregation. While all-gay churches do exist, some contend that congregations are best off when they include both gay and straight members.

“Religious communities are healthiest when they’re diverse,” Bargetzi says. “Ideally, your religious community isn’t going to be made of people who look exactly the same as you, and are of the same socioeconomic background. Ghettoizing gay and lesbian people ... does everyone a disservice.”

Bargetzi’s partner, Stephen Gracey, agrees, but adds that homosexuals can be their own worst enemies. “I don’t think gay and lesbian people give church a chance. They think the gay community can be all they need, but if you get too involved in the subculture, all of a sudden you have no straight friends at all. You need other people in your life.”

Jackie Cassara realized this only after she’d lost much of the spiritual footing with which she’d been raised, when she ended her marriage and came out in the late 1970s.

“A lot of people I was getting to know ... were seeking the same definitions of their spirituality,” says Cassara, who is director of corporate communications for Realty One. “From a cultural Catholicism perspective, I really had fond feelings for [the church], but I couldn’t make [my homosexuality] mesh in my mind.”

Cassara joined a support group for gay single parents, where she met Kate Huey, another product of Catholic schools who had been married in a Catholic church. Huey was at the time completing her education as a minister, conducting field study at Liberation United Church of Christ in University Circle.

Cassara and Huey eventually left Liberation UCC for Pilgrim UCC, where Huey was later hired as associate pastor. “We wanted to be in a church that was more representative of the world we lived in everyday,” Cassara says.

Cassara recognizes how lucky she and Huey have been.

“I think there’s a whole population that keeps to itself,” she says, “a generation [of homosexuals] that was tremendously damaged by [religion]. I think there’s a real reticence on those people’s parts to be public in any way – I’m not seeing a lot of those folks going to church at all. There’s a poignancy to that that just breaks my heart.”

The Future for spiritual gay and lesbian people appears obscured by a fog of hatred, discrimination, church policy, Scriptural interpretations and individual beliefs. But clearly, there has been progress.

Cleveland, Bargetzi says, is “someplace in the middle” of the national scale in terms of numbers of welcoming churches. Most of the churches are on the coasts, he says,

with the fewest in the deep South. Cleveland is home to Episcopalian, United Church of Christ, Presbyterian, Methodist and Lutheran congregations, among others, that are to some degree welcoming of gay, lesbian and bisexual members.

The other crucial part of the equation, Bargetzi says, is persuading more clergy to come out and more homosexual men and women to consider careers in religion.

“When I realized I was going to be out, I also realized how much our church needed people to do that. You need more people ... who except for their sexuality are indistinguishable from every other minister you’ve ever had.”

Malacki believes that homosexuals in Greater Cleveland are “finally beginning to heal from ... a huge rejection from almost every religion.” She notes that more churches advertise in publications like the *Gay People’s Chronicle* and actively seek homosexual members.

“What’s good and yet kind of disturbing is that for most major religions right now, ‘the homosexual question,’ as they put it, is the biggest area of discussion,” Malacki adds. “And that’s a good thing. On the other hand, I wish we’d win some of those battles.”

For Hafner of Pilgrim UCC, the very fact that the pickets have moved on and religious tracts no longer flag on car windshields is evidence of progress. While few churches, comparatively, have taken or are considering accepting gay members and clergy – “I would say it’s still a small percentage when you consider the number of churches we have here,” she says – many at least talk about it.

Still, bridging the gap between church policy and practice is likely to be a long and sometimes painful task requiring an attitude adjustment on the part of churches, clergy, parishioners and the public. Meanwhile, clergy like Bargetzi will continue to do their jobs. And in response to those who tell him that he is evil, that his lifestyle is unforgivable in the eyes of God, Bargetzi wonders aloud whether dishonesty would not be equally bad.

“It’s so tempting, when you’re a minister, to let people believe what they want to believe,” Bargetzi says. “You’re the person [church members] wish they were. But if I don’t have a humanity to share with people, they won’t believe anything I say about God – or they shouldn’t.”

Besides, he adds, “Being homosexual is not something that needs to be forgiven.”

Lakewood writer Shari Sweeney has been covering controversy in Greater Cleveland for more than 10 years. You can reach her through magmail@plained.com

Sweeney, S. M. (2000, January 9). Opening the doors. *The Plain Dealer Sunday Magazine, Cleveland*, pp. 8-11, 15-16

You know you're gay when you have the most HORRIBLE nightmares about...

- ▲ Newt Gingrich decorating the Oval Office with black velvet paintings.
- ▲ The Rockettes hanging up their ermine muffs for the last time.
- ▲ Bumping into your father at an S & M sex club.
- ▲ The world's Lycra supply dwindling down to two thongs and a sports bra.
- ▲ Your office colleagues chipping in to buy you a 110-piece Craftsman wrench set for your birthday.
- ▲ Calvin Klein underwear being bugged by the CIA.

You know it's the best time ever to be gay when...

- ▲ A president finally mentions the "G" word in an inaugural address.
- ▲ The *Queen Elizabeth II* sets sail with a boatload of queens.
- ▲ Safe sex sets a new standard for love... and life.
- ▲ Men's underwear ads are *everywhere!*
- ▲ Every leading actor in Hollywood can't wait to play a homosexual.

You know you're SO PROUD TO BE GAY when...

- ▲ You think about the countless hours of AIDS volunteer work performed by our brothers and sisters.
- ▲ People like Barney Frank, k.d. lang, Greg Louganis, Martina Navratilova, and Melissa Etheridge kick the closet door wide open for all of us.
- ▲ You realize how dull the world would be without the designers, artists, dancers, writers, and performers we call our own.

Cohen, J. (1999). You KNOW you're GAY when..... Chicago: Contemporary Books.

32 Famous People Who Have Acknowledged Having Had At Least One Homosexual Experience in Their Lives.

1. Voltaire (1694-1778), French philosopher
2. Giovanni Giacomo Casanova (1725-1798), Italian adventurer and libertine
3. Leo Tolstoy (1828-1910), Russian author
4. Winston Churchill (1874-1965), British statesman
5. Carl Jung (1875-1961), Swiss founder of analytical psychology
6. Whittaker Chambers (1901-1961), U.S. journalist
7. Tallulah Bankhead (1903-1968), U.S. actress
8. Alan Paton (1903-1988), South African writer
9. Louise Brooks (b. 1906), U.S. silent screen star
10. Harold Robbins (b. 1916), U.S. writer
11. Arthur C. Clarke (b. 1917), British science-fiction writer
12. Carson McCullers (1917-1967), U.S. writer
13. Marlon Brando (b. 1924), U.S. actor
14. Marcello Mastroianni (b. 1924), Italian actor
15. Richard Burton (1925-1984), British actor
16. Tiny Tim (b. 1925), U.S. performer
17. Hugh Hefner (b. 1926), U.S. publisher of *Playboy* magazine
18. James Dean (1931-1955), U.S. actor
19. Al Goldstein (b. 1936), U.S. publisher of *Screw* magazine
20. Judy Carne (b. 1939), British comedian
21. Joan Baez (b. 1941), U.S. folk singer and political activist
22. Janis Joplin (1943-1970), U.S. rock singer
23. Billie Jean King (b. 1943), U.S. tennis pro
24. Pete Townshend (b. 1945), British musician
25. Oliver Stone (b. 1946), U.S. film director
26. David Bowie (b. 1947), British rock singer
27. Daryl Hall (b. 1948), U.S. pop singer
28. Grace Jones (b. 1952), Jamaican-born singer and actress
29. Eric Bogosian (b. 1953), U.S. actor
30. Howard Stern (b. 1954), U.S. media personality
31. Madonna (b. 1958), U.S. pop singer
32. Scott Valentine (b. 1958), U.S. actor

7 Women Who Have Denied Being Lesbians

1. Imelda Marcos (b. 1931), widow of Philippine dictator Ferdinand Marcos
2. Dolly Parton (b. 1946), U.S. entertainer
3. Julie Andrews (b. 1935), British-U.S. entertainer
4. Whitney Houston (b. 1963), U.S. singer
5. Madonna (b. 1958), U.S. entertainer
6. Kirstie Alley (b. 1955), U.S. actress
7. Kathleen Sullivan (b. 1954), U.S. anchorwoman

Rutledge, J. (1996). The new gay book of lists. Los Angeles: Alyson Publications Inc.

~ POETRY PAGE ~

FAT

It always appears where you need it the least,
Like over your belt, on your thighs, or your seat;
It clogs up the arteries near to your heart,
And puts your cholesterol “over the charts.”

It fills full-length mirrors with more width than height,
Puts dimples in cheeks in the still of the night,
Adds weight to your scale (as you let out a moan),
And plops in your lap as you sit on the throne.

Since all the fat substitutes give you diarrhea,
And most of your friends won't look forward to seein' ya,
Stick to the veggies, the pasta and fruit –
You won't get diarrhea, and you'll look real cute;

Or try a new diet – that ends up a joke,
Join fitness programs that make you go broke,
Buy some clothing in sizes much smaller,
Hang from your doorway and try to get taller.

Exercise daily to firm it all up,
Vacuum it out so your belly won't flop,
Join “over-eaters” and learn to confess –
Or just wear control-tops and hide the whole mess.



Be a part of HUGS EAST

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Due to the increased cost of the mailing of our newsletter we can no longer afford to continue our current mailing to non-paying members. This will be the last to those not currently with paid dues or who do not mail their dues prior to the next newsletter mailing in March.

Please send your dues to Hugs East P.O. Box 253, Mentor, Ohio 44060. If you not currently paid and would like to remain on the mailing list, please submit your dues by the next scheduled newsletter. Current newsletters will still be available on Thursday nights at the Mentor site for those who are not on the mailing list.

2000 HUGS EAST MEMBERSHIP APPLICATION

NAME: _____	<u>Membership</u>	
ADDRESS: _____	Individual:	\$8.00
CITY & STATE _____	Student:	\$5.00
ZIP CODE: _____	Household:	\$10.00
PHONE #(optional) _____	Supporter:	\$25.00
	Contributor:	\$50.00
AMOUNT ENCLOSED: _____	Benefactor:	\$100.00

*Dues run from January thru December.

To update our membership list we ask that you complete the above information. Even if you were a current member, we would like to update our records to show current information. This will ensure your copy of the newsletter. Membership dues are suggested amounts. Please feel free to pay more if you can, less if you cannot. All members share the same privileges. Make check or money order payable to: HUGS EAST P.O. Box 253 Mentor, Ohio 44061-0253, or bring to the Mentor site any Thursday evening (7pm to 9pm).

_____ Do not send HUGS EAST newsletter to my home.

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