

## One cook's opinion

# Take it or leave it but dammit, stop taking both

By Laura Street

This article is written in response to an article on the Veggie Plan at Guilford, appearing in the last issue of the paper. As one of the

vegetarian cooks, I am left confused and frustrated, by the article, by the response to the Veggie Plan here and by the lack of appreciation and-or un-

derstanding of food in general at the cafeteria. In fact I am fairly dismayed and disheartened, so much so that I hardly know where to begin.

One of the major problems of the Veggie program is the total lack of organization and honesty in who is vegetarian and who eats

meal when it happens to look good. Personally, it doesn't bother me that people cheat, I take it as a compliment, however, the reason for creating such a system was to serve only a limited number of people on a regular basis. Russell and myself are allotted two hours a day to cook two meals, each for 50 people. It is not much time, certainly not enough time for us to be making extra because we know the dish will be popular.

At the beginning of the semester we had a meeting to give out Veggie stickers, to which 5 people showed up. It is obviously absurd for us to assume that we are only to cook for 5 people. How can we solve these problems? For one thing we could use the cooperation of the students which

I can see is useless to expect considering past response. Secondly we can simply continue

to cook for the number of people that respond to the next meeting and leave the system to work by itself. This alternative means that no one can expect more than a grunt from the kitchen managers when they get complaints.

This leads me to a second major problem with the food program at Guilford; that is one general apathy, a common term used to describe Guilford students attitudes. I have found and I'm sure anyone who has worked in the cafeteria can attest to the same nasty fact, that more food is wasted here than practically any place I've seen,

students and kitchen staff alike. Students, in fact are the greatest offenders. Come 12:15 people act as if they've never seen food before, which is highly unlikely considering the enormous quantities of food available to us everyday. The only food they seem to run out of is french fries, which aren't good for anyone anyway. Aside from the shameful fact of the facts, I have seen little to no attention paid to changing this, though all that is required is letting your likes and dislikes be known (and this is not by yelling rudely at us). Judy is almost always wandering around during meals and is open to comments. It is especially important that the Veggies give us their suggestions since neither Russell nor myself have ever cooked on such a large scale before and are equally prone to

making good mistakes as bad ones.

Unfortunately, there is very little we can do to organize the Veggie program at the end of the semester. In an effort to make the first step Thursday, April 6 will be "get you sticker day". At any of the 3 meals stickers will be available at the counter. Thereafter you will be asked to show your sticker in order to be served.

Despite my frustration, being vented rather hotly in this article, the cooks need suggestions, complaints, even compliments. I refuse to plea with people to make things work, however, I get paid minimum wage to cook your meals not safeguard them or hound dishonest people. If you want it available to more people then make it happen.

## Alternate lifestyles

# Homosexuality and the churches

By Mark Gurley

It is a truism to say that most Christian churches take a negative stance on the issue of homosexuality. For gays who wish to worship in a traditional Christian setting without sacrificing sexual love and intimacy, the conflict between their faith and enforced celibacy can create disruptive tensions in their lives. For this article, The Guilfordian interviewed the ministers of several Greensboro churches asking for their comments on the issue of homosexuality. Before these comments are presented, two important facts should be noted. Firstly, the ministers remarks express their personal opinions, and do not necessarily represent the views of their congregations. Secondly, due to considerations of space and length, The Guilfordian did not interview any synagogues, or any Catholic churches (author's note: the Catholic Church hierarchy officially condemns the sexual expression of homosexuality).

Rev. Wheeler, pastor of the Muirs Chapel Road First Church of God, offered his opinion of homosexuality with no hesitation: "I believe that practicing homosexuality is absolutely sinful. It's incredible and bizarre that we would even debate homosexuality as an issue. It does not need to be debated in my opinion. It is an abomination". Rev. Wheeler said that the Guilfordian's attempt to even examine the issue was dangerous. He drew an analogy between past church discussions about divorce, and society's current discussion about gay rights. Con-

cluding that the debate about divorce led to an increased divorce rate among church members, Rev. Wheeler likewise concluded that debate about gay rights is causing more gays to be open about admitting, and expressing, their homosexuality. "They're coming out of the walls now", he said. "If we condone this kind of behavior, it's the end for us." Rev. Wheeler stressed, however, that he and his church love homosexuals as people even though they abhor their sin. "We love homosexuals just like we love thieves", he said.

The pastor emphasized that he was absolutely opposed to all laws which would prohibit discrimination against gays in housing and employment. "I would fight any type of legislation which would condone or approve of sinfulness and out and out immorality", he said. Rev. Wheeler also commented on the American Psychiatric Association's decision in 1974 to remove the homosexual orientation from the category of mental illness. He said that "the stamp that psychiatrists put on homosexuality doesn't matter to me. When God and man speak on the same subject, I listen to God." Furthermore, Rev. Wheeler asserted that liberal moral theologians who attempt to condone homosexuality are as sinful as the homosexuals themselves.

Rev. Flemming, the pastor of the Clifton Road Baptist Church, conveyed what he believes is the biblical view of homosexuality. Quoting freely from Romans 1:21-32, he said that gays are the way they are because they "...worshipped and served the creature more than the

Creator..." (Rom. 1:25). Although the pastor mentioned that gays burn with "vile affections", he pointed out that God loves all people. "God can forgive the sin of homosexuality", he concluded.

The minister of Friendly Avenue Baptist Church, Rev. Leroy Parker, stated that he could not be in favor of homosexuality, and said that he would oppose any legislation protecting the civil rights of homosexuals. "There seems to be a lot of them around these days", he said, "but homosexuality is not the biblical way of life".

Rev. Charles Shannon, the minister of the West Market United Methodist Church, briefly offered his view on openly gay lifestyles: "I cannot endorse the lifestyle of homosexuals any more than I could endorse the lifestyle of an alcoholic. I do not believe it is consistent with New Testament principles".

Rev. John Broome, rector of the Holy Trinity Episcopal Church, asserted that "homosexuals certainly have human rights, and the church should be considerate of those rights." He said that some people in the Episcopal Church would say that the gay lifestyle is sinful and unacceptable, while others would say that it is acceptable and legitimate. Rev. Broome stressed that the Episcopal Church is characterized by diversity. "Moral Majority types are trying to dictate the proper parameters of faith much too narrowly", he said. "We allow people freedom enough to disagree over certain questions of lifestyle."

Joe Flora, a Presbyterian

minister at U.N.C.-G., took a more positive stance toward the issue of gay students and religion. "I think it's time for the church to help people understand that gay students are saved, and respond to the gospel just like everyone else does", he said. Moreover, Flora pointed out that "the sexuality of gay students can be expressed in a responsible Christian manner, just like the sexuality of heterosexuals". With regard to the Bible, Flora suggested that the influence of culture and history on scripture should be taken into account. He also mentioned that Christians should at least be aware of recent biblical scholarship which challenges traditional interpretations of some supposedly anti-gay passages.

"Attitudes toward gay people in today's society are not based on scripture or church tradition, but rather on developments in culture which have influenced the church. I think that it is a case of cultural attitudes determining the church's response rather than the witness of the church shaping society's response", he said.

Jenette Stokes, another Presbyterian campus minister at U.N.C.-G., also commented on the issue of gays and religion. "There is an enormous need for greater sensitivity within the religious community toward gay people, and it is no longer acceptable for churches to have the attitude that they will only accept gay people if gays change, or don't express their sexuality. Some denominations are moving in the direction of accepting gay people as people of God, but they are not moving in that direction fast enough. It's incumbent upon

people in the religious community who are supportive of gays to speak out and voice their support", she said.

Rev. June Norris is a minister who works with gay people on a daily basis. As a pastor in the Universal Fellowship of the Metropolitan Community Churches - a church made up primarily of gay Christians, but which includes a lot of non-gay members as well - Rev. Norris ministers mainly to gays who have been excommunicated or expelled from their own denominations. In addition, she participates in an outreach effort aimed at the entire gay community. Founded in 1968 by Troy M. Perry, the MCC now has 180 churches spanning nine different countries. Just recently, a committee of the National Council of Churches unanimously decided in a preliminary vote that MCC was eligible as a Christian Church (i.e. It met the particular doctrinal requirements) to join that organization.

Rev. Norris said that the Metropolitan Community Church soon plans to establish a Study Group in the Greensboro-High Point-Winston-Salem area. The MCC maintains three types of meetings, each of whose status is determined by size. The Study Group is the smallest, followed by the Mission, which is followed by a chartered Church. Raleigh, for example, has a Mission, and Charlotte, a Church. Some Churches in California have hundreds of members. Rev. Norris stressed that MCC is especially sensitive to the needs of the gay community, and encouraged gays and non-gays to attend its services for worship and fellowship.