

The

Harmonizer



Vol. 3, No. 12

Monthly Newsletter for Music City Couples

December 2008

Serving Nashville & All Of Middle Tennessee and Surrounding Communities

Our Mutual Joy

Opponents of gay marriage often cite Scripture. But what the Bible teaches about love argues for the other side.

By [Lisa Miller](#) / NEWSWEEK
Published Dec 6, 2008
From the magazine issue dated Dec 15, 2008.

Let's try for a minute to take the religious conservatives at their word and define marriage as the Bible does. Shall we look to Abraham, the great patriarch, who slept with his servant when he discovered his beloved wife Sarah was infertile? Or to Jacob, who fathered children with four different women (two sisters and their servants)? Abraham, Jacob, David, Solomon and the kings of Judah and Israel—all these fathers and heroes were polygamists. The New Testament model of marriage is hardly better. Jesus himself was single and preached an indifference to earthly attachments—especially family. The apostle Paul (also single) regarded marriage as an act of last resort for those unable to contain their animal lust. "It is better to marry than to burn with passion," says the apostle, in one of the most lukewarm endorsements of a treasured institution ever uttered. Would any contemporary heterosexual married couple—who likely woke up on their wedding day harboring some optimistic and newfangled ideas about gender equality and romantic love—turn to the Bible as a how-to script? Of course not, yet the religious opponents of gay marriage would have it be so.

The battle over gay marriage has been waged for more than a decade, but within the last six months—since California legalized gay marriage and then, with a ballot initiative in November, amended its Constitution to prohibit it—the debate has grown into a full-scale war, with religious-rhetoric slinging to match. Not since 1860, when the country's pulpits were full of preachers pronouncing on slavery, pro and con, has one of our basic social (and economic) institutions been so subject to biblical scrutiny.

But whereas in the Civil War the traditionalists had their James Henley Thornwell—and the advocates for change, their Henry Ward wife, and they shall be one flesh." But as Segal says, if you believe that the Bible was written by men and not handed down in its leather bindings by God, then that verse was written by people for whom polygamy was the way of the world. (The fact that homosexual couples cannot procreate has also been raised as a biblical objection, for didn't God say, "Be fruitful and multiply"? But the Bible authors could never have imagined the brave new world of international adoption and assisted reproductive technology—and besides, heterosexuals who are infertile or past the age of reproducing get married all the time.)

Ozzie and Harriet are nowhere in the New Testament either. The biblical Jesus was—in spite of recent efforts of novelists to paint him otherwise—emphatically unmarried. He preached a radical kind of family, a caring community of believers, whose bond in God superseded all blood ties. Leave your families and follow me, Jesus says in the gospels. There will be no marriage in heaven, he says in Matthew. Jesus never mentions homosexuality, but he roundly condemns divorce (leaving a loophole in some cases for the husbands of unfaithful women).

The apostle Paul echoed the [Christian Lord's](#) lack of interest in matters of the flesh. For him, celibacy was the Christian ideal, but family stability was the best alternative. Marry if you must, he told his audiences, but do not get divorced. "To the married I give this command (not I, but the Lord): a wife must not separate from her husband." It probably goes without saying that the phrase "gay marriage" does not appear in the Bible at all.

If the bible doesn't give abundant examples of traditional marriage, then what are the gay-marriage opponents really exercised about?

Continued Next Page.....

Birthdays

- Dec 03 - Jim (of Robert)
- Dec 04 - Doug (of Matthew)
- Dec 05 - Eddie (of Joey)
- Dec 05 - Chuck (of Joseph)
- Dec 07 - Cheryl (of Deb)
- Dec 09 - Barry (of Scott)
- Dec 12 - Barb (of Jane)
- Dec 19 - Charlotte (of Patricia)
- Dec 20 - Ginny (of Cathy)
- Dec 27 - Tom (of Larry)
- Dec 31 - Bryan (of Chris)

Anniversaries

- Dec 17 - Randy & Gerald (16-Years)
- Dec 18 - Jon & Cliff (9-Years)
- Dec 21 - Nancy & Stacie (2-Years)
- Dec 22 - Mel & Chris (12-Years)
- Dec 25 - Anne & Bev (18-Years)

COUPLES

If you wish to be featured in next month's issue, please send in your information with a current photo to webmaster@musiccitycouples.org

SPOTLIGHT

Joe & Lloyd



Joe and Lloyd contacted Music City

Continued From Page 1.....

Well, homosexuality, of course—specifically sex between men. Sex between women has never, even in biblical times, raised as much ire. In its entry on “Homosexual Practices,” the Anchor Bible Dictionary notes that nowhere in the Bible do its authors refer to sex between women, “possibly because it did not result in true physical ‘union’ (by male entry).” The Bible does condemn gay male sex in a handful of passages. Twice Leviticus refers to sex between men as “an abomination” (King James version), but these are throwaway lines in a peculiar text given over to codes for living in the ancient Jewish world, a text that devotes verse after verse to treatments for leprosy, cleanliness rituals for menstruating women and the correct way to sacrifice a goat—or a lamb or a turtle dove. Most of us no longer heed Leviticus on haircuts or blood sacrifices; our modern understanding of the world has surpassed its prescriptions. Why would we regard its condemnation of homosexuality with more seriousness than we regard its advice, which is far lengthier, on the best price to pay for a slave?

Paul was tough on homosexuality, though recently progressive scholars have argued that his condemnation of men who “were inflamed with lust for one another” (which he calls “a perversion”) is really a critique of the worst kind of wickedness: self-delusion, violence, promiscuity and debauchery. In his book “The Arrogance of Nations,” the scholar Neil Elliott argues that Paul is referring in this famous passage to the depravity of the Roman emperors, the craven habits of Nero and Caligula, a reference his audience would have grasped instantly. “Paul is not talking about what we call homosexuality at all,” Elliott says. “He’s talking about a certain group of people who have done everything in this list. We’re not dealing with anything like gay love or gay marriage. We’re talking about really, really violent people who meet their end and are judged by God.” In any case, one might add, Paul argued more strenuously against divorce—and at least half of the Christians in America disregard that teaching

Religious objections to gay marriage are rooted not in the Bible at all, then, but in custom and tradition (and, to talk turkey for a minute, a personal discomfort with gay sex that transcends theological argument). Common prayers and rituals reflect our common practice: the Episcopal Book of Common Prayer

describes the participants in a marriage as “the man and the woman.” But common practice changes—and for the better, as the Rev. Martin Luther King Jr. said, “The arc of history is long, but it bends toward justice.” The Bible endorses slavery, a practice that Americans now universally consider shameful and barbaric. It recommends the death penalty for adulterers (and in Leviticus, for men who have sex with men, for that matter). It provides conceptual shelter for anti-Semites. A mature view of scriptural authority requires us, as we have in the past, to move beyond literalism. The Bible was written for a world so unlike our own, it’s impossible to apply its rules, at face value, to ours.

Marriage, specifically, has evolved so as to be unrecognizable to the wives of Abraham and Jacob. Monogamy became the norm in the Christian world in the sixth century; husbands’ frequent enjoyment of mistresses and prostitutes became taboo by the beginning of the 20th. (In the [NEWSWEEK POLL](#), 55 percent of respondents said that married heterosexuals who have sex with someone other than their spouses are more morally objectionable than a gay couple in a committed sexual relationship.) By the mid-19th century, U.S. courts were siding with wives who were the victims of domestic violence, and by the 1970s most states had gotten rid of their “head and master” laws, which gave husbands the right to decide where a family would live and whether a wife would be able to take a job. Today’s vision of marriage as a union of equal partners, joined in a relationship both romantic and pragmatic, is, by very recent standards, radical, says Stephanie Coontz, author of “Marriage, a History.”

Religious wedding ceremonies have already changed to reflect new conceptions of marriage. Remember when we used to say “man and wife” instead of “husband and wife”? Remember when we stopped using the word “obey”? Even Miss Manners, the voice of tradition and reason, approved in 1997 of that change. “It seems,” she wrote, “that dropping ‘obey’ was a sensible editing of a service that made assumptions about marriage that the society no longer holds.”

We cannot look to the Bible as a marriage manual, but we can read it for universal truths as we struggle toward a more just future. The Bible offers inspiration and warning on the

Continued Next Page.....

Couples in July/2007. Lloyd was able to attend our Halloween Party this year, unfortunately Joe was not able to, but we are so glad that Lloyd came by and partied with us.

Joe and Lloyd reside in Millersville, Tennessee and are very anxious to meet the rest of our friend couples.

Lloyd was born on January 27, and Joe was born July 3rd. They celebrate their Anniversary on May/13th, and will be celebrating 5-years in 2009.

Lloyd also has a ‘My Space’ in the internet. If you want to know more about him, he says that everyone is welcome to visit.

As for Lloyd, his friends call him Earl and many other nicknames. He was born in the city of “Music”, Nashville, in the great state of Tennessee. His heritage is Irish and a Southern by the grace of God. He is 26-years old, so that makes him a man of the Waters. Born on a very cold day in the year of ‘81’. His hometown is White House, Tennessee, and he currently resides in Millersville. He enjoys a great life in Millersville with his partner Joe and their babies, (3-dogs), Little Girl, Sadie and Kallie.

Now, a little about Joe, who was born in upstate New York, not to far from Canada.

Lloyd and Joe met, while Lloyd was living in the Great State of South Carolina in the Charleston-North Charleston area. Lloyd was working at Patric’s Pub, a local bar/pub, in the West Ashley are of Charleston. A former co-worker of Lloyd’s introduced Lloyd to Joe and it was love at first site.

Joe enjoys sketching and drawing, while Lloyd enjoys being outside working in their garden.

They look forward to our next Social event, and hope for more in 2009.

By Larry Gold

Continued From Page 2.....
subjects of love, marriage, family and community.

It speaks eloquently of the crucial role of families in a fair society and the risks we incur to ourselves and our children should we cease trying to bind ourselves together in loving pairs. Gay men like to point to the story of passionate [King David](#) and his friend Jonathan, with whom he was "one spirit" and whom he "loved as he loved himself." Conservatives say this is a story about a platonic friendship, but it is also a story about two men who stand up for each other in turbulent times, through violent war and the disapproval of a powerful parent. David rends his clothes at Jonathan's death and, in grieving, writes a song:

*grieve for you, Jonathan my brother;
You were very dear to me.
Your love for me was wonderful,
More wonderful than that of women.*

Here, the Bible praises enduring love between men. What Jonathan and David did or did not do in privacy is perhaps best left to history and our own imaginations.

In addition to its praise of friendship and its condemnation of divorce, the Bible gives many examples of marriages that defy convention yet benefit the greater community. The Torah discouraged the ancient Hebrews from marrying outside the tribe, yet Moses himself is married to a foreigner, Ziporah. Queen Esther is married to a non-Jew and, according to legend, saves the Jewish people. Rabbi Arthur Waskow, of the Shalom Center in Philadelphia, believes that Judaism thrives through diversity and inclusion. "I don't think Judaism should or ought to want to leave any portion of the human population outside the religious process," he says. "We should not want to leave [homosexuals] outside the sacred tent." The marriage of Joseph and Mary is also unorthodox (to say the least), a case of an unconventional arrangement accepted by society for the common good. The boy needed two human parents, after all.

In the Christian story, the message of acceptance for all is codified. Jesus reaches out to everyone, especially those on the margins, and brings the whole Christian community into his embrace. The Rev. James Martin, a Jesuit priest and author, cites the story of Jesus revealing himself to the woman at the well—no matter that she had five former husbands and

a current boyfriend—as evidence of Christ's all-encompassing love. The great Bible scholar Walter Brueggemann, emeritus professor at Columbia Theological Seminary, quotes the apostle Paul when he looks for biblical support of gay marriage: "There is neither Greek nor Jew, slave nor free, male nor female, for you are all one in Jesus Christ." The religious argument for gay marriage, he adds, "is not generally made with reference to particular texts, but with the general conviction that the Bible is bent toward inclusiveness."

The practice of inclusion, even in defiance of social convention, the reaching out to outcasts, the emphasis on togetherness and community over and against chaos, depravity, indifference—all these biblical values argue for gay marriage. If one is for racial equality and the common nature of humanity, then the values of stability, monogamy and family necessarily follow. Terry Davis is the pastor of First Presbyterian Church in Hartford, Conn., and has been presiding over "holy unions" since 1992. "I'm against promiscuity—love ought to be expressed in committed [relationships](#), not through casual sex, and I think the church should recognize the validity of committed same-sex relationships," he says.

Still, very few Jewish or Christian denominations do officially endorse gay marriage, even in the states where it is legal. The practice varies by region, by church or synagogue, even by cleric. More progressive denominations—the United Church of Christ, for example—have agreed to support gay marriage. Other denominations and dioceses will do "holy union" or "blessing" ceremonies, but shy away from the word "marriage" because it is politically explosive. So the frustrating, semantic question remains: should gay people be married in the same, sacramental sense that straight people are? I would argue that they should. If we are all God's children, made in his likeness and image, then to deny access to any sacrament based on [sexuality](#) is exactly the same thing as denying it based on skin color—and no serious (or even semiserious) person would argue that. People get married "for their mutual joy," explains the Rev. Chloe Breyer, executive director of the Interfaith Center in New York, quoting the Episcopal marriage ceremony. That's what religious people do: care for each other in spite of difficulty, she adds.

Continued next column.....

In marriage, couples grow closer to God: "Being with one another in community is how you love God. That's what marriage is about."

More basic than theology, though, is human need. We want, as Abraham did, to grow old surrounded by friends and family and to be buried at last peacefully among them. We want, as Jesus taught, to love one another for our own good—and, not to be too grandiose about it, for the good of the world. We want our children to grow up in stable homes. What happens in the bedroom, really, has nothing to do with any of this. My friend the priest James Martin says his favorite Scripture relating to the question of homosexuality is Psalm 139, a song that praises the beauty and imperfection in all of us and that glorifies God's knowledge of our most secret selves: "I praise you because I am fearfully and wonderfully made." And then he adds that in his heart he believes that if Jesus were alive today, he would reach out especially to the gays and lesbians among us, for "Jesus does not want people to be lonely and sad." Let the priest's prayer be our own.

*With Sarah Ball and Anne Underwood
© 2008*



The Better Angels?

President-elect Barack Obama's choice of **Rick Warren** to give the invocation at his inauguration puts LGBT Americans on notice: While the next four years hold unprecedented promise for our rights, we may sometimes feel forsaken.

Stay tuned for more of the story.....

Favorite Recipe

La Madeleine's Tomato-Basil Soup

SERVES 8

- 4 cups fresh tomatoes, cored, peeled, and chopped (8-10) or canned whole tomatoes, crushed
- 4 cups tomato juice (or part vegetable or part chicken stock)
- 12-14 basil leaves, washed fresh
- 1 cup heavy cream
- 1/4 lb sweet unsalted butter salt
- 1/4 teaspoon cracked black pepper
- lemon juice (optional)

Combine tomatoes, juice/and or stock in saucepan.

Simmer 30 minutes.

Puree, along with the basil leaves, in small batches, in blender, food processor (or better yet, one of those handy hand-held food blenders, right in the cooking pan). Return to saucepan and add cream and butter, while stirring, over low heat. Garnish with basil leaves and serve with your favorite bread.

Email Your Favorite Recipe
info@musiccitycouples.org

Events Calendar

Grand Ole Opry

Package: Main floor seats, Hotel,
 Tours at an affordable price.
 800-251-1864
www.musiccitytours.com

Stirrup Nashville

1529 4th Ave. South
 Nashville, TN, 37210
 615-782-0043
 Your New Favorite Neighborhood Bar
Info@StirrupNashville.com

Tribe

1517A Church St, Nashville, TN, 37203
 Sophisticated, straight-friendly gay nightclub
 fills a niche in Nashville



The Music City Couples Network, an organization of hundreds of loving and committed gay and lesbian couples believes that the Federal Marriage Amendment is an unconscionable assault on the rights of millions of American citizens, and is joining other organizations seeking its defeat.

According to the Human Rights Campaign (HRC), the amendment "would not only deny marriage to same-sex couples but could also deny any state legislature or electorate from ever voting to pass their own state's domestic partnership, civil union or marriage laws. Under the Federal Marriage Amendment, courts could be barred from enforcing the legal protections that a legislature provides through civil union or domestic partnership laws."

Civil marriage, other forms of relationship recognition, and basic civil rights protections are essential components that make all families, including families headed by same-sex couples, safer and more secure. Civil marriage and religious marriage are two separate things. Religious institutions will never be forced to bless relationships with which they disagree, just as today religious institutions can refuse to marry couples of different faiths or individuals who have been divorced.

*****COMING EVENTS*****

- Jun: Pride Weekend Jun/1st.
- Jul: 4th. Annual Festivities
- Jul: Movie Event "Sordid Lives"
- Aug: Dinner Night Out – Monell's
- Sep: Dinner Night Out – Red Restaurant
- Oct: Wiener Roast & Bonfire
- Nov: Waiting On A Host
- Dec: Waiting On A Host

Newsletter Submissions

Send us your Current News, Favorite Recipe, and Announcements that you would like to have added to our Monthly Newsletter. Send all submissions to, Webmaster@musiccitycouples.org no later than the First Friday of Every Month. Anything received after that Friday will be included in the next month's issue

Hosts Needed

Music City Couples is in search of couples willing to Host a Party in their home, back yard, or even a Park. If you have the desire to be a Host, please contact:
 Larry and Bobby.
info@musiccitycouples.org
 615-824-9966 – Home

Movie Night Out

Several of our couples have been asking if we plan to re-instate the monthly movie night out. We need your help. If you would like to take charge of our Monthly Movie Night Out, please drop us an email:
info@musiccitycouples.org

Dinner Night Out

Everyone loves to eat. Certainly you have a favorite Restaurant. If you would like to see us have a Monthly Dinner Night Out, please forward your Restaurant Choices and help us plan the monthly event. Simply send us an email:
info@musiccitycouples.org

Camping

Contact Barb & Jane
 Kingston, Springs, TN
info@musiccitycouples.org



Music City Couples is an organization of committed gay and lesbian couples in the Greater Nashville and Middle Tennessee area. The organization serves to provide a forum for gay/lesbian committed couples to strengthen their own relationships while also providing a social and supportive structure for their fellow committed couples. Music City Couples holds no religious affiliations and makes every attempt to respect the privacy of its couples.