

Index to the David B. Sindt Papers

A Part of the Pam Byers Memorial Collection of the Presbyterian Historical Society, Philadelphia, Pennsylvania, USA

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Please note:

Apologies for random and uneven line breaks.

Overview of the David Sindt Papers

Introduction: The David Sindt Papers are about the creation and development of the More Light Movement in the Presbyterian Church [United Presbyterian Church in the United States of America (UPC-USA) and the Presbyterian Church USA (PCUSA)]. This is a movement for full membership and full participation in the Presbyterian Church for persons who are lesbian, gay, bisexual, transgendered, queer or questioning, intersex and asexual (LGBTQIA+) including the rights of ordination as deacon, elder and minister, as well as the right to same gender marriage. Not only has the movement encompassed advocacy for justice in the church, it also has provided resources and support for LGBTQIA+ people struggling with issues of sexual orientation, gender identity and discrimination within and beyond the institutional church. The movement began when Presbyterian minister David Bailey Sindt held up a sign at the 1974 General Assembly that said, "Is Anyone Else Out There Gay?" From this action and David's previous grassroots organizing efforts in the months prior to the 1974 General Assembly, a group came into existence at that time known as the Presbyterian Gay Caucus (PGC). The original, proposed name was Gay United Presbyterians (GUP), but since the organizing efforts had always planned to welcome people of all sexual orientations, including heterosexual allies, PGC was chosen instead. Subsequent name changes during the first seven years were as follows: Presbyterians for Gay Concerns (also PGC, 1977), and Presbyterians for Lesbian/Gay Concerns (PLGC, 1980). PLGC remained the name through 1998.

After the UPC-USA General Assembly in 1978 voted to adopt the "definitive guidance that unrepentant homosexual practice does not accord with the requirements for ordination" of minister, elder and deacon, the West-Park Presbyterian Church in New York City, in September 1978, became the first congregation in which the Session voted to specifically welcome LGBTQIA+ persons to full membership and leadership rights as a rebuttal to the actions of the 1978 GA. In 1979, PGC adopted the concept of More Light Churches based on the example of West-Park Session's statement. West-Park is often referred to as the first More Light Church, although that phrase was not used in that church's statement. Subsequently, additional church Sessions adopted More Light Statements. In 1985, the first More Light Churches Conference was held in Los Angeles at the then West Hollywood Presbyterian Church (now West Hollywood United Church of Christ). In 1992, a separate, allied organization was spun off from PLGC called the More Light Churches Network (MLCN). In 1998, PLGC and MLCN voted to merge effective on January 1, 1999, and a new name was adopted: More Light Presbyterians (MLP).

There were also other Presbyterian organizations that worked within the More Light movement, either locally or nationally, for various lengths of time as the needs arose. These included (with starting year shown): Lazarus Project (West Hollywood, CA; started 1977); CREATE*:Justice (Genesee Valley, NY; 1981); Ministry of Light/Spectrum/Spahr Center (1982); Church and Lesbian Gay Concerns (GLCG) at Princeton Theological Seminary (1982) – the name evolved to Church and Lesbian/Gay/Bisexual Concerns (CLGBC, c. mid-1990s) and then to Bisexual, Gay, Lesbian, and Straight Seminarians (BGLASS, c.2000) and then to Gender and Sexuality Association for Seminarians (GSAS); Presbyterian Act-Up (1987); Presbyterian AIDS Network (1988); Presbyterian Coalition for Loving Justice (1992); That All May Freely Serve (TAMFS, 1993); Unity Through Diversity (1993); Presbyterian Parents of Gays and Lesbians (1994); Shower of Stoles Project (SOSP, 1995); Semper Reformanda (1995; merged with the Witherspoon Society in 2001); Stonecatchers (1996); Café Pride (Chicago; 1996); Presbyterian Welcome (New York City, 1997 – became ecumenical in scope and was renamed Parity in 2014); Covenant Network of Presbyterians (1997); Hesus Forum (1997); Presbyterian Partnership of Conscience (1997); Presbyterian Promise (Southern New England, 2000); Presbyterian Progressive Partners (PPP, c.2001); Presbyterian LGBT Seminarians, Alums and Allies Network (2003); Presbyterian Rainbow (Albany Presbytery; 2005); Acts 10:15 at McCormick Seminary (date unknown); Queer Alliance at Austin Theological Seminary (date unknown), Imago Dei at Columbia Theological Seminary (date unknown); Rainbow Covenant at Pittsburgh Theological Seminary (date unknown); Jane Spahr Reconciliation Initiative in the Applied Wisdom Institute of University of Redlands (2016). In addition, several other progressive organizations within the Presbyterian Church served as valuable partners through the years: Witherspoon Society (1973); Voices of Sophia (1995); Presbyterian Voices for Justice (resulting from the merger of Witherspoon Society and Voices of Sophia in 2008); Presbyterian Peace Fellowship (1940s); various minority and women's caucuses; and the Presbyterian Health, Education and Welfare Association (PHEWA, 1956). Notably, the Witherspoon Society allowed PGC to share its booths at General Assemblies (1975-1979) until PGC became an official affiliate organization by vote of the General Assembly in 1979 and thus had its own booth at General Assembly in 1980. Also, please note: many of these organizations were disbanded after serving their purposes; for example, That All May Freely Serve brought its operations to a close in December 2020, having successfully completed its main mission.

In addition to all the material relating to the More Light movement, the David Sindt Papers contain more personal documents from his childhood, 4-H activities, college, junior year abroad, and graduate school, as well as his decline in health and his death on December 3, 1986. Also, there are documents that reveal other areas of his life, that have received little attention in church circles, both during his life and after.

In David's career as a social worker, which overlapped his ministry in the Presbyterian Church, he helped organize the National Council on Social Welfare Task Force on Homosexuality and the Gay Community, and also organized the Chicago Gay Social Work Task Force, both in 1972.

This archive also contains documents relating to David's life-long work with irises. He was an internationally recognized authority on dwarf irises, and was recognized as an expert hybridizer. Approximately 51 new iris varieties were introduced from his breeding lines, of which 40 were introduced by David during his lifetime. A number of his introductions won prizes in various competitions, and several received the highest awards from the American Iris Society, as well as awards in international competitions. His 1,000 square foot iris garden in the backyard of his home in Chicago contained the largest collection of pumila irises in the world. He became a judge for the Dwarf Iris Society in 1961 and for the American Iris Society in 1969. He later achieved Master Judge status for the American Iris Society. He served as an officer or board member in several iris societies, including being President of the Northern Illinois Iris Society in 1980-81, President of the Dwarf Iris Society in 1981, and Regional (#9) Vice President of the American Iris Society. After David's death, David's parents, Charlotte and Gustave Sindt, arranged to have David's iris stock moved to the Adamgrove nursery in Missouri where, over the next decade, owners Eric and Robert Tankesley-Clarke introduced an additional five varieties from David's breeding program, and introduced an additional six varieties prepared from hybrids created by David of which the Tankesley-Clarks then selected the final cut of seedlings, named them and introduced them, listing them as Sindt-Tankesley-Clarke varieties.

Origin of Materials from David Sindt. A large portion of the materials in the David Sindt Papers were the personal papers and ephemera of David Sindt. David died at his home in Chicago on December 3, 1986. In the spring of 1987, the executor of David's estate, Joseph Moritz Grolimund (of Elkhart, IN), asked Barry Smith, in his capacity as the historian at Lincoln Park Presbyterian Church (LPPC), David's home church in Chicago, if Barry would be willing to sort through all the materials in David's home office and collect all More Light related items for the LPPC archives. Barry agreed to do this. The process took several weeks to go through a voluminous amount of material. (Barry also organized a number of David's secular LGBTQIA+ materials which were then donated by Mr. Grolimund to the Gerber-Hart Library in Chicago.) Over an additional period of time at LPPC, Barry organized David's More Light papers into file folders and these along with various ephemera were placed in one long file drawer within the LPPC archives.

The Sindt materials were scarcely used for the next several decades, except for the creation of a photo collage Barry put together in 1987 for the PLGC booth at that year's General Assembly, and for reference material used in preparing a slide presentation Barry gave at the "Rock Stars and Prophets – Generations of Justice and Love" Conference at Stony Point Center, NY on April 8-11, 2015 (sponsored by That All May Freely Serve). Barry had been thinking for some years that LPPC should donate this collection to an institution with archival capabilities so that the material was safely stored and available for future researchers. This became a more urgent consideration after a small fire occurred in December 2014 on the exterior of the LPPC building right by the archives where some roofing repair work was being done. Quick thinking by the church's Administrative Assistant, Leticia Martin, helped prevent damage to the church archives after she courageously ran back into the building, upstairs to the Crow's Nest, to tell the fire department not to spray water on any file cabinets.

The aforementioned 2015 Rock Stars and Prophets Conference helped provide the final impetus to donate the David Sindt papers to an appropriate historical institution. The Conference invited many veterans from the early days of the More Light movement to celebrate the 2011 and 2014-2015 victories for ordination and marriage rights, respectively, in the PCUSA, and to begin conversations on how to best preserve our More Light history, as many of the early folks of the movement had died or were now or becoming elderly. Barry Smith served on the archives committee created at this Conference in which each member was to investigate a different academic or historical institution so attendees would have options for donating personal and organizational records. Barry investigated the Presbyterian Historical Society (PHS) in Philadelphia, which is the depository for all of our denomination's official records (and other materials and collections as well). During summer 2015, Barry corresponded with Nancy Taylor, Director of Programs and Services, and David Staniunas, Records Archivist, both on staff at PHS. Barry posed a number of questions to them about contributions of materials relating to the More Light movement and was impressed by the thoroughness of their answers. PHS has a solid archiving system based on up-to-date techniques and technology. PHS would welcome and be honored to receive More Light related material, a topic area in which its archives were deficient. Barry was assured that the materials could not be ordered destroyed by any official or non-official denominational action. On May 24, 2016, the Session of Lincoln Park Presbyterian Church voted to move the David Sindt Papers to the Presbyterian Historical Society with the understanding that Barry would first be scanning some of the materials in order to retain digital copies for the LPPC archives and would also index the collection.

Origin of Additional Materials. In 2016, when Barry Smith initially started to review the David Sindt Papers in the LPPC archives for scanning, indexing and subsequent donation to PHS, he realized that many of the actions of David Sindt and the early More Light Movement would be clarified and enhanced by merging in some of the records from PLGC/Chicago, TAMFS/Chicago, and copies of relevant materials from the LPPC archives as well as an almost complete set of PLGC and MLP newsletters: More Light Update. The PLGC/Chicago records from the 1980s/1990s were in Barry's possession, most of the TAMFS/Chicago records from 1997 to 2008 were in the possession of Barry's husband, John Hobbs (a former co-moderator of the TAMFS/Chicago board and a TAMFS/National board member), and Linda Wygant (a former TAMFS/Chicago board member and secretary), and the LGBTQIA+ materials from the LPPC archives were easily obtained and reproduced. All these additional documents have been merged into the materials that originated from David Sindt, and all are included in this index. Barry estimates these additional materials constitute about 10-15% of the total material in the David Sindt Papers. Some of these additional materials date from the post David Sindt years after 1986, reflecting the work that went forward propelled in part by David's original vision and legacy, and eventually reaching goals that he did not live to see fulfilled. The indexing was completed on September 29, 2019 and the materials were delivered to PHS in person by Barry Smith and John Hobbs on October 2, 2019.

In 2018, PHS hired archivist Elizabeth Wittrig to manage the newly created Pam Byers Memorial Collecting Initiative, which was an effort created by PHS and colleagues of the late Pam Byers, first executive director of the Covenant Network of Presbyterians, to collect and preserve records of the More Light Movement, and from those individuals and groups that were in opposition. Barry Smith acknowledges and thanks Elizabeth for her guidance and assistance in facilitating the transfer of the David Sindt Papers into the Pam Byers Memorial Collecting Initiative. And Barry has also appreciated subsequent archivists assigned to this Collection.

Related PHS Materials. Ralph Carter, a long-time member of PLGC, MLCN and MLP, served on the boards of both MLCN and MLP for many years. He is a member and elder at Third Presbyterian Church in Rochester, NY. After Ralph Carter completed his sixth term on the board of More Light Presbyterians (MLP) in 2016, he donated all his More Light related materials, dating back to the 1980s, to MLP. These were held by MLP's then Executive Director Alex McNeill. In November 2020, Alex asked Lincoln Park Presbyterian Church's historian, Barry Smith, if Barry would take possession of these materials to determine if they had any historical value and would be a candidate for donation to the Presbyterian Historical Society (PHS). Alex was aware that Barry had previously organized and indexed the David Sindt Papers located in the Lincoln Park Presbyterian Church archives prior to their donation to PHS in 2019. Barry agreed to review the Ralph Carter Papers and Alex delivered four large bins to Barry in February 2021. Barry reviewed all the materials, and over several years, organized and indexed them. Barry Smith and John Hobbs delivered the Ralph Carter Papers (two banker boxes and one bin of audio/visual recordings) to PHS in person on September 14, 2023.

The Ralph Carter Papers provide an excellent supplement and continuation to the David Sindt Papers. The Ralph Carter Papers continue the story of the More Light movement filling many gaps in the 1990s and beyond that the David Sindt Papers only initially and/or briefly cover.

David Sindt Biography. David Bailey Sindt was born in Minneapolis, Minnesota, on December 8, 1940, and grew up in the Twin Cities area. As a youth, David was heavily involved in 4-H and was twice a 4-H state champion in gardening. When he was 13 years old, he made his first cross between iris plants, beginning one of his most valued avocations. Through his life, he made thousands and thousands of crosses, forty of which were commercially introduced as new varieties of irises. His interest in working with plants led him to Iowa State University where he received a Bachelor of Science in Horticulture in 1962. As an adult, David was recognized as an international authority on irises and became known as one of the top commercial hybridizers and growers in the world. His iris garden at his home in Chicago contained the largest collection of pumila irises in the world.

Over the years, he introduced several prize winning miniature dwarf irises; Sun Sparkle (1972) and Nuggets (1980) both won Caparne Awards, at that time the highest award of the American Iris Society; Zipper (1985) won the Caparne-Welch Award, currently the highest award. Snow Sparkle (1984) and Quip (1984) both won Awards of Merit. Other varieties: Shrimp (1982), Egret Snow (1985) and Snow Cub (1986), won Awards of Merit posthumously. David also won an Award of Merit for one standard dwarf iris introduction: Disco (1981). In 1973, the Minnesota Horticultural Society gave David its highest award, the Bronze Medal, for his achievements in the hybridizing of irises. David was active in many iris societies and served as President of the Northern Illinois Iris Society (1980-1), President of the Dwarf Iris Society (1981), and as a Regional Vice President of the American Iris Society and also achieved Master Judge status.

But love of irises was only one aspect of David's life. Another important part was his life-long involvement in the Presbyterian Church. As a boy, David attended Westminster and Knox Presbyterian Churches in the Twin Cities area, and in seventh grade began attending North Presbyterian Church in North St. Paul. During his junior year in college, he studied at Silliman University in The Philippines in a program sponsored by the Presbyterian Church.

Following college, he enrolled at McCormick Theological Seminary in Chicago and obtained a Masters of Divinity in 1966. He also studied during the summer of 1965 at Union Theological Seminary in New York City. He received his first call from Erie Chapel Presbyterian Church of Chicago for the position of assistant pastor and was thus subsequently ordained by the Presbytery of St. Paul on November 28, 1965, at North Presbyterian Church. David also served as the assistant pastor of Central Presbyterian Church in St. Paul from 1968 to 1969. It is interesting to note that David's uncle, grandfather and great-grandfather were all Presbyterian ministers and his aunt was a long-time Presbyterian missionary in Lebanon.

In 1969, David entered graduate school at the University of Michigan and obtained a Masters of Social Work in 1971. In May 1970, he started working in Chicago for the Illinois Department of Children and Family Services and continued to work with this agency for the rest of his life, eventually holding the position of Supervisor of Foster Homes Licensing.

It was during the early 1970s that David began to identify himself as an openly gay man and became active in the Chicago Gay Alliance, one of the early gay rights organizations. He also began worshipping at the Lincoln Park Presbyterian Church in Chicago where he became concerned with the Presbyterian Church's ministry with the gay/lesbian community. In 1972, the Session (i.e., the governing body) of the Lincoln Park Church issued a call to David to serve as part-time assistant pastor to establish a ministry with the gay community. However, the Presbytery of Chicago's Ministerial Relations Committee blocked this call in 1973.

In 1974, David held up a sign at the national Presbyterian General Assembly that said, "Is Anyone Else Out There Gay?" From this action and others, David founded the Presbyterian Gay Caucus which was later to become Presbyterians for Lesbian/Gay Concerns (PLGC), and even later in 1999, More Light Presbyterians. He served as PLGC's national coordinator for over five years and in many other capacities. In 1984, when PLGC celebrated its 10th anniversary, David was recognized for the risks he took in establishing PLGC and for his continued leadership in PLGC's work of striving to make the church inclusive of all God's children.

David's involvement in PLGC was important source of support for him, especially in light of his many struggles with the institutional church because of its exclusion of gay and lesbian people. In 1975, David attempted to transfer his ministerial membership in the Presbytery of the Twin Cities Area to the Presbytery of Chicago. This transfer was denied by the Presbytery of Chicago, an action that subsequent judicial efforts within the church courts did not remedy. In 1977, David requested that the Presbytery of the Twin Cities Area release him from his ordination as a minister and transfer him to the Lincoln Park Presbyterian Church in Chicago as a lay member.

In 1979, David was nominated to the Session of the Lincoln Park Church, and although he was not elected, his nomination led the congregation to adopt a position paper on ordination in 1980 and to initiate an overture to the General Assembly of the Presbyterian Church seeking to reverse the denomination's policy on ordination of homosexuals. The Presbytery of Chicago blocked this overture in 1981. In October, 1981, the Session voted to identify the Lincoln Park Church as a More Light Church, an action that indicated the church's willingness to welcome gay and lesbian Christians to full membership within the congregation and to seek more of God's light on issues involving sexuality and lifestyle. The concept of Presbyterian Churches declaring themselves More Light Churches was developed by PLGC in 1979; as of 2023, over 330 churches have made More Light declarations.

David remained active in PLGC, the Lincoln Park Presbyterian Church, and various iris societies, and these communities were important sources of love and support for him when he was diagnosed with AIDS-Related Complex in September, 1985, and with AIDS in December 1985. David died at home on December 3, 1986, surrounded by his loving parents and many friends.

His papers, which document much of the early history of the More Light Movement, were initially placed in the archives at Lincoln Park Presbyterian Church. By a vote of the Session in 2016, the David Sindt Papers were donated to the Presbyterian Historical Society in 2019.

Despite David's controversial involvement in the church, he faithfully held the vision that God's light and justice would break into the church and the world. David's life and his unending pursuit of inclusiveness and equality within the Body of Christ have touched thousands of lives and will continue to influence many people in the years ahead.

Prepared by Barry Smith in 1986 with input from David's parents, Char and Gus, as well as the Rev. Jeffrey Doane and the Rev. Lisa Bove, for inclusion in the bulletin for David's memorial service at Lincoln Park Church, Chicago, on December 13, 1986. Updated in September 2023.

Permissions Needed: All materials are available for research. Publication or sharing of any specific material, in any form of media, is permitted under the following guidelines: **1)** the material has already been publicly published (for example: any of the newsletters or magazine articles or official church documents); **• 2)** if the material is unpublished, any named individuals must either be deceased (in which case those individual names can be made public), or must be contacted in order for them to give written permission for use of the material containing their names. To be clear, if any document names a person who is living and has not given written permission for her/his/their name to be used, that specific material may not be published unless the name and any related identifying verbiage is redacted. One exception would be church leaders whose names appear in the context of the duties that are part of their job descriptions. To avoid searching for people that might already be deceased, a deceased list of leaders, members and friends of the More Light movement, as of September 2023, is included in this document, although Barry does not claim that the list is complete.

In publishing or sharing any material from the Ralph Carter Papers, please give credit to the Presbyterian Historical Society's Pam Byers Memorial Collection and/or to any copyright holders of the material being used. Questions concerning the appropriateness of any potentially published material should be directed to the archivist of the Pam Byers Memorial Collection or other appropriate persons at the PHS, or as necessary and/or appropriate, to the Chair(s) of the Board of Directors or the Executive Leadership of More Light Presbyterians, and/or to the Historian or Clerk of Session at Lincoln Park Presbyterian Church, Chicago, or the Executive Director of More Light Presbyterians.

Guide to Abbreviations: • **CA:** Claire Ann Sindt Weber (Sindt family's notation for David's sister); • **CovNet:** Covenant Network of Presbyterians; • **GA:** General Assembly; • **GUP:** Gay United Presbyterians (the first name proposed for what would eventually be PGC); • **LGBTQIA+:** Lesbian/Gay/Bisexual/Transgender/Queer or Questioning/Intersex/Asexual [note: this term was not in use during David's lifetime, but is used throughout this document to describe the community of people of varying sexual orientations and gender identities]; • **LPPC:** Lincoln Park Presbyterian Church, Chicago; • **MLP:** More Light Presbyterians; • **NCC:** National Council of Churches; • **NCSW:** National Conference on Social Welfare; • **PCUS:** Presbyterian Church in the United States (merged with the UPC-USA in 1983 to form the PCUSA); • **PCUSA:** Presbyterian Church USA (formed 1983); • **PGC:** Presbyterian Gay Caucus, and later, Presbyterians for Gay Concerns; • **PLGC:** Presbyterians for Lesbian/Gay Concerns; • **PHS:** Presbyterian Historical Society; • **PJC:** Permanent Judicial Commission (exists at three levels: Presbytery, Synod, General Assembly); • **TAMFS:** That All May Freely Serve; • **UCC:** United Church of Christ (a denomination formed in 1957 encompassing the former Congregational churches and other similar church bodies); • **UPC-USA:** United Presbyterian Church in the United States of America (merged with the PCUS in 1983 to form the PCUSA).

Miscellaneous: • **1)** All folders are archival safe. • **2)** For the most part, materials in each folder are organized chronologically from earliest date until latest date. • **3)** Original paper fasteners (staples and paper clips) have been mostly removed due to rusting, and per the advice of PHS, the papers remain mostly unattached. There are instances where binder clips are used to group certain related materials together as necessary for organizational purposes; the placement of these clips is staggered throughout each folder so as to reduce thickness of the folder. **It is imperative to keep materials in order** or else it might be difficult to reassemble a folder's contents accurately. • **4)** There are other people named David Sindt and David B. Sindt; so be cautious when Googling to make sure the right person is found. • **5)** There are at least three congregations within the PCUSA that are named "Lincoln Park Presbyterian Church;" it is helpful to refer to the congregation as "Lincoln Park Presbyterian Church, Chicago." • **6)** The terminology for different groups represented within the LGBTQIA+ acronym is constantly evolving, and what terms will be used in the future cannot be predicted; apologies to future researchers if this is no longer an appropriate acronym; the plus sign attempts to indicate that the category is to be as expansive as necessary. • **7)** Comments by Barry Smith in the overview and index are written in the third person so as to avoid any confusion about identities when Barry is referring to himself. • **8)** Actions and events covered in these papers span two Presbyterian denominations (UPC-USA and PCUSA) and many revisions of the Book of Order and the Book of Confessions; thus, names of denominational offices, divisions and committees, rules and directives, judicial procedures, etc. have continued to evolve and change throughout the history of the denomination(s). For example: David Sindt served as an Assistant Pastor; that staff position no longer exists. The Ministerial Relations Committee is now the Committee on Ministry. Chapter 28 organizations became Chapter 9 organizations and then were eliminated from the Book of Order in 1991. For clarity on certain points, the Book of Order and the Book of Confessions for the relevant year may have to be consulted. • **9)** The comments by Barry in column #5, and in pencil on some documents, are based on his research, memory, experience and viewpoint of the events and actions revealed or described in the David Sindt Papers, and thus contain a degree of subjectivity. • **10)** When LGBTQIA+ people come out of the tomb that is the closet, and are empowered to begin living fully into their true selves, created in the image of God, *that is a resurrection that cannot be stopped*. Resurrection cannot be stopped...

Chicago				
Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
1	1	David Sindt – Index – Deceased List	Includes: • a hard copy of this index; • a list of known, deceased More Light Saints to help in determining the ability to publicly publish any content in this collection – see "Permissions Needed" section in the Introduction.	<p>This index attempts to list the most important documents or those with the most interest or future usability. Not every document in this collection is listed in this index as that would overwhelm the more important ones with a lot of mundane material.</p> <p>In general, if the description says "Includes" that indicates every item is listed; if the description says "Highlights" that indicates only the most important items are listed.</p>

Chicago				
Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
1	2	David Sindt – Resumés – Autobiography – Biographies	<p>Includes:</p> <ol style="list-style-type: none"> 1) One of the best detailed resumes showing all of David's education, field education, churches served, social work jobs, up to January 30, 1973. 2) Resume is similar to #1 but broader with professional affiliations, publications and papers, references, up to October 10, 1974. 3) Handwritten draft of a Social Work resume giving more details of his social work career and also information on activities while at the University of Michigan and in other organizations in Chicago, up to probably summer 1972. 4) Autobiography written by David in 1969 for the Minnesota County Welfare Merit System with narrative text on family history, youth activities, college life and junior year abroad, travels, horticultural interests, seminary and field education, churches served and plans for education in social work. 5) Handwritten biography/resume written c.1972 with similar content to resume #2 but states: "first identified myself (came out) as a gay person in January 1971." 6) Social service resume gives details of work with the Illinois Department of Children and Family Services, but no mention of seminary or church work; • possibly written in Fall 1976 when David applied to become the Foster Home Licensing Supervisor for the Chicago East Area Office. 7) Application for Social Worker III, gives work/salary history and educational record of schools attended, types of college/graduate courses taken, credits and degrees earned, probably Fall 1976. 8) Brief autobiography written in third person, with closing statement about his work with PGC being the most important of his career, April 3, 1978. 9) Biography by Barry Smith (with input from David's parents) that appeared in David's memorial service bulletins, December 13 and 21, 1986. 10) Select recollections of David Sindt by Barry Smith given at the Rock Stars and Prophets Conference in 2015 (also contains a brief biography of Barry Smith). 	<p>This folder provides quick summary information on David Sindt.</p> <p>Pencil numbering on documents in this folder is by Barry Smith.</p> <p>For more biographical information on David, see also: – Article in the Silliman University campus newspaper about David in Folder #3 (has some biographical information not found elsewhere) – Testimony to the 1976-78 UPC-USA Task Force on Homosexuality in Folder #15 (has family information and two instances when David clearly felt a sense of call to ministry) – David's annual Christmas letters, 1972-1985, in Folder #62. - Biographical information related to David's iris avocation in Folder #64. - Additional obituaries and remembrances in Folder #32.</p>
1	3	David Sindt – Early Years through College 1940-1962	<p>Highlights: • pages from David's own childhood scrapbook of 4-H activities, including the text of his 1955 4-H Radio Public Speaking Contest entry, 1955-57; • letters from Franklin Gillespie, Presbyterian Board of Christian Education, about 4-H and Boy Scouts, 1955, and Senator Hubert Humphrey, 1957; • list of 4-H or gardening events in which David participated, 1952-59; • three letters from David addressed to "friends" while he was at Silliman University in the Philippines during his junior year abroad, 1960, and an issue of the Sillimian with a biography of David giving some facts about his life to date, June 30, 1960; • letters from his father (with a postscript from his mother) and his uncle, all commenting on his decision to go seminary, January 21 and February 1, 1962.</p>	<p>Some of the missing hard copy photos from the scrapbook are in the original David Sindt photo collage in the LPPC archives. However, these can be seen in the digital version and on the printout of the digital version in Folder (Bin) #85.</p> <p>Some relatively unknown data about David from the Sillimian: "Dave...plays the alto clarinet, loves yellow, and likes to collect shells...'Love is a Many Splendored Thing' is his favorite [song]."</p>

Chicago				
Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
1	4	David Sindt – McCormick Theological Seminary, Chicago 1962-65 Union Theological Seminary, New York Summer 1965	<p>Highlights: • field education reports David wrote for participation in a program through the Presbyterian Institute of Industrial Relations, Summer 1963, and for his time at Bethany Presbyterian Church, Chicago, 1963-64, and First Presbyterian Church, Oak Park, IL, 1964-65; • correspondence, application and report from David's summer service placement at Sargent Memorial Presbyterian Church, Washington, DC, 1964; • yellow binder containing an exegesis paper required by the St. Paul Presbytery and five theology papers and three sermons (presumably done for Seminary); • a separate paper on Sex and the Unmarried Person, 1965; • David's grades from all three years, 1962-65; • McCormick graduation program, May 27, 1966.</p> <p>• correspondence, apparently in the summer of 1965, with David when he was at Union Theological Seminary, about a possible call with a potential Presbyterian-Methodist yoked parish [apparently three churches: Isle (P), Wahkon (P), Onamia (M)] in central MN – this call did not come to fruition for several reasons.</p>	<p>Several photos exist from David's time at McCormick Seminary and there is also a photo of him at his 20th Reunion with the Class of 1966; see Folder #66.</p> <p>Additional sermons from seminary can be found in Folder #53.</p> <p>David did not have enough credits to graduate from McCormick Seminary in 1965, so he took some courses at Union Theological Seminary, NY in the summer of 1965, and then graduated in May 1966.</p>
1	5	David Sindt – Ordination as Pastor 1965	<p>Highlights: • mostly news articles from Minnesota newspapers about David's ordination on November 27, 1965 at his home church, North Presbyterian, North St. Paul, MN; • letter from his Uncle Arthur Bailey, who was also a Presbyterian minister, November 26, 1965; • form letter from the Stated Clerk of the UPC-USA, William P. Thompson, October 12, 1966.</p>	<p>David was ordained by the St. Paul Presbytery and then received by the Chicago Presbytery in January 1966. (The St. Paul and Minneapolis Presbyteries merged in 1973 to form the Twin Cities Presbytery.)</p>
1	6	David Sindt – Congregations Served as Assistant Pastor 1965-67 and 1968-69	<p>Includes: 1965-67: • letter from David's uncle, the Rev. Art Bailey, on his first call, October 11, 1965; • official call paper for David to be Assistant Pastor at Erie Chapel Presbyterian Church and Social Group Worker at Erie Neighborhood House, October-November 1965; • Chicago Presbytery minutes approving David's call to Erie Chapel/House, November 9, 1965; • 1965 Erie Chapel Annual Report, January 30, 1966; • Chicago Presbytery minutes approving installation of David at Erie Chapel/House, March 8, 1966; • bulletin from David's installation, March 20, 1966; • brochure from Erie Neighborhood House, undated; • newspaper article and photo of pickets at home of a slumlord, March 14, 1966; • letters from David's mother and father with reference to job difficulties and changes for David, February 12, March 12, March 14, 1967; • letter from Erie Chapel pastors about upcoming congregational meeting to vote on merger with the Waldensian Presbyterian Church, March 14, 1967; • bulletin from service of unity when Erie Chapel and Waldensian Presbyterian Church merged, May 14, 1967; • multiple correspondence from David seeking new call, June-November 1967; • Chicago Presbytery minutes about dissolution of David's pastorate at Erie-Waldensian Presbyterian Church, December 12, 1967.</p>	<p>David is shown in a photo of picketers at a slumlord's house on March 14, 1966. Erie Chapel/House was part of the community effort targeting this slumlord.</p> <p>The February-March 1967 letters from David's parents suggest that David was upset or hurt or challenged by the Erie-Waldensian Church merger situation, although his writing about it in his 1969 "Supplementary Statement" (page 3) was in a more positive light.</p> <p>Note: Between these two calls, David worked temporarily at the Cook County Department of Public Aid, Chicago, as a Caseworker, from November 1967-March 1968.</p>

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Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
			<p>1968-69: • correspondence about a call with Central Presbyterian Church, St. Paul, MN, October 1967-March 1968; • official call papers to be assistant pastor at Central Presbyterian, April 1968; • two issues of "Scene at Central," the newsletter of Central Presbyterian, one with announcement of David's call, and another with the announcement of his resignation, April 1968 and June 1969, respectively;</p> <p>• letter from the pastor at Central Presbyterian terminating David on July 14, 1969, prior to his planned August 25, 1969 departure.</p> <p>• two documents entitled: "Additional Statement: Higgins Scholarship Application" and "Supplementary Statement" written by David while serving at Central Presbyterian, c. first half of 1969.</p>	<p>For more insight on David's termination at Central Presbyterian Church, about five weeks before his planned departure, see Folder #2: "Autobiography - David B. Sindt," page 5, second to last paragraph.</p> <p>The 1969 Additional Statement and Supplemental Statement were found together in David's papers but it is unclear if the Supplement Statement is related to the Higgins Scholarship application or was part of his application for social work school. They are included in this folder as they serve as a bridge between his ministerial roles and his developing interest in social work. In the Supplemental Statement, he gives some personal history, as well as some reflections on his personality traits.</p>
1	7	David Sindt – University of Michigan Graduate School 1970-71	<p>Includes: • an issue of The Michigan Daily (the student newspaper) headlining the school strike by the Black Action Movement, March 28, 1970; • four coursework papers: "Crime in the Bedroom: The Laws Against Private Consensual Homosexual Behavior," 1970; "Straight Oppression of Gays," 1971; "Public Regulations and Mechanisms for the Control of Homosexual Behavior and Their Consequences," 1971; "2-4-6-8, Gay Is Just As Good As Straight: A Study of the Ann Arbor Gay Liberation Front," 1971; "Gay vs. Black: Racism in the Gay Community," 1971; letter from Transaction Magazine, June 7, 1971.</p>	<p>The front cover of The Michigan Daily has a photo of striking students blocking an entrance to the building. The tallest person bears a resemblance to David Sindt, but the photo quality is not crisp and there is no caption.</p>

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1	8	Lincoln Park Presbyterian Church (LPPC) LGBTQIA+ Actions – Call to David Sindt 1970-1973	<p>Includes: • early involvement of LPPC with the LGBTQIA+ movement, 1970-72; • David's early efforts to formulate a ministry with the LGBTQIA+ community in the Chicago Presbytery, April 7, 1972; • letter to LPPC pastor about potential ministry through LPPC, April 10, 1972; • handwritten notes on David's plan to advance his proposal to Presbytery, May 1972; • materials relating LPPC's call to David Sindt to serve as an unpaid (tentmaker), part-time, assistant pastor to develop a ministry with the LGBTQIA+ community, May-June, 1972; • three bulletins (when David was liturgist), June-July 1972; • correspondence between LPPC and the Chicago Presbytery, July-August, 1972; • letter from Chicago Presbytery to LPPC announcing the appointment of a special committee to review the call to David, September 6, 1972; • report of the special committee to examine the call, December 5, 1972; • minutes of an LPPC Session meeting showing a motion to request status from the Presbytery of their call to David, January 17, 1973; • letter to LPPC pastor from a Rochester, NY pastor trying to start an LGBTQIA+ ministry in that city and seeking resources from LPPC, January 29, 1973; • letter to Presbytery from LPPC, January 30, 1973; • minutes of an LPPC Session meeting, February 21, 1973; • letter to LPPC from the Ministerial Relations Committee rejecting the call to David, March 12, 1973; • minutes of an LPPC Session meeting, March 21, 1973; • letter from Char Sindt to David, April 17, 1973; • minutes of an LPPC Session meeting, April 18, 1973; • letter from Uncle Art Bailey, May 2, 1973; • LPPC bulletin with announcement about the revised ministry with the LGBTQ community, May 20, 1973; • bulletin with announcement of pride event, July 1973; • letter from LPPC pastor to Chicago Presbytery's Stated Clerk to clarify the role David would play as a consultant to help LPPC with developing a ministry to the LGBTQIA+ community, September 17, 1973; • testimony before Chicago City Council Judiciary Committee on amending civil rights code to include sexual orientation – David references the LPPC call and the Presbytery's rejection, October 10, 1973; • excerpt from the book "Loving Women Loving Men" by Sally Gearhart and William Johnson about the LPPC call and the Presbytery's rejection, 1974.</p>	<p>Also check Folders #10 & #11 for David's own interactions with the Presbytery of Chicago about his ministry plans, and his desire to transfer from St. Paul Presbytery to Chicago Presbytery.</p> <p>The call by LPPC to David Sindt to serve as an assistance pastor is believed to be the first call to an openly gay minister by a Presbyterian Church.</p> <p>David wrote in his 1973 Christmas Letter: "In the ten months of their deliberations, they [Chicago Presbytery] talked with an openly gay person only once: that was when they interviewed me just three days before their final decision was announced."</p> <p>The April 17, 1973 letter from Char Sindt tells of a phone call the night before where David told them of a decision he had made – probably related to his iris work and the location of his iris garden. His mother goes on to discuss the door closed by the Chicago Presbytery and David's ministry. If everyone could have supportive parents like Char (and Gus), all the problems in the world would diminish.</p> <p>The use of David's story at LPPC in the "Loving Women Loving Men" book was requested by Bill Johnson in a letter to David on April 15, 1973 which can be found in Folder #9.</p>

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1	9	Pre-Presbyterian Gay Caucus 1970-1973	Includes: • a portion of the minutes from the 182nd GA with the report on "Sexuality and the Human Community," and actions taken by GA relating to the report, May 1970; • an anecdote from Char and Gus Sindt about David revealing his sexual orientation to them in 1971, from More Light Update, June 1995; • proposal by Chuck Lamont to the North Side Cooperative Ministry [NSCM, an ecumenical group of Chicago northside churches] about starting a gay ministry, c. early 1970s; • materials relating to the supervision by David Sindt as a field education supervisor for a gay, Methodist student at McCormick Seminary, 1973; • two letters from the Rev. Bill Johnson of The Council on Religion and the Homosexual welcoming David as a new member, March 16, 1973, and asking David to describe his experience in 1972/3 of being called/rejected as an assistant pastor at LPPC, for a book being written about the church and LGBTQIA+ liberation entitled: "Loving Women, Loving Men," April 15, 1973; • letter from one of the editors of Trends Magazine, April 3, 1973 – David had asked if he could submit an article (which by then was too late) – and he was informed that his name was listed in the resources section; • a copy of Trends Magazine, which was entirely on the issue of homosexuality (as "neither sin nor sickness") and published by the UPC-USA Program Agency, July-August 1973; • correspondence between David and the editors of Trends Magazine about an article by Sally Gearhart that had been removed from the July-August issue before publication, July 1973; • chapter entitled: "The Miracle of Lesbianism" by Sally Gearheart from the book "Loving Women Loving Men," which was the article that was removed from July-August 1973 Trends Magazine, published 1974; • a letter to Clinton Marsh, the new moderator of the UPC-USA General Assembly, July 23, 1973; • an excerpt from Presbyterian Outlook with Clinton Marsh's comments on Trends Magazine, 1973; • correspondence with an elder from Lexington, NE, September 1973 – an instance where David's iris world intersected with his Presbyterian LGBTQIA+ advocacy; • an issue of the Presbyterian Layman with a major emphasis on the Trends Magazine controversy, October 1973; • correspondence with a student at the School of Christian Education, October and December 1973; • letter from an unknown gay man seeking answers, Fall 1973; • letter from Bill Johnson at The Council on Religion and the Homosexual asking if David would be interested in coordinating the start of a United Presbyterian Gay Caucus, December 7, 1973.	<p>The proposal to the NSCM was found among David's papers from this era and may have been a resource used for developing his own proposal for LGBTQIA+ ministry.</p> <p>In response to Bill Johnson's April 15, 1973 letter, David's LPPC call was included in the 1974 book "Loving Women Loving Men" and that excerpt can be found in Folder #8.</p> <p>David Sindt was listed as a "resource person" in the Trends Magazine issue, something he had no idea was going to happen until he was advised of it in the April 3, 1973 letter from one of the editors. This Trends issue created a firestorm of conservative ire.</p> <p>Here is a summary on how early David started thinking about starting a Presbyterian gay caucus: – In David's 1973 Xmas letter, dated December 8 (see Folder #62), he says: "One project I want to get underway in the coming year is a national gay caucus of United Presbyterians." He probably wouldn't have yet gotten the letter from Bill Johnson dated December 7 and mailed from California. However, per the same letter, David and Bill had met in late October 1973 and there very well could have been a discussion of setting up a gay Presbyterian caucus at that time.</p> <p>– In the July 28, 1973 letter that David wrote to the editors of Trends Magazine, he stated: "...if there are those...who would be interested in joining... as Gay United Presbyterians to attempt to influence change in official attitudes and positions at a variety of levels, I would like to hear from them." Not sure if this letter was ever published by Trends.</p> <p>The December 7, 1973 letter from Bill Johnson to David stated that he (Bill) is also sending the same letter to several other Presbyterians about starting a Presbyterian gay caucus. Those other persons are not known.</p>

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1	10	David Sindt – Call to LGBTQIA+ Ministry – Attempt to Transfer to Chicago Part 1 Presbytery 1971-1975	<p>Includes: • correspondence with Chicago Presbytery about transferring from the St. Paul Presbytery, February and May, 1971; • letter to John Rash (who had written an article entitled: "Reforming Pastoral Attitudes Towards Homosexuality") about his plans for a LGBTQ advocacy ministry, November 17, 1971; • document entitled: "Components of a Proposed Gay Advocacy Ministry of Reconciliation Between the Presbytery of Chicago and the Gay Community of Chicago," November 24, 1971 (per David's later letter of May 3, 1972, this proposal may have been a draft); • document entitled: "Proposal to the Presbytery of Chicago Committee on Ministerial Relations Subcommittee on Non-Pastoral Ministries for a Ministry with Chicago's Gay Community," April 7, 1972 (this was not submitted until later); • letter to LPPC pastor about potential of LGBTQIA+ ministry at LPPC, April 10, 1972; • letter from Lois Stair, Moderator of the 1971 GA, May 1, 1972; • correspondence with John Rash, May 1 and May 3, 1972; • handwritten notes on David's plan to advance his proposal to Presbytery, May 1972; • internal correspondence of the Chicago Presbytery Ministerial Relations Committee, May 9, 1972; • letter from David's Uncle Art Bailey with a newspaper clipping on the first gay man ordained by the UCC, May 1972; • summary materials relating to the call of David Sindt by LPPC to serve as a part-time, unpaid assistant pastor, including the rejection of that call by the Chicago Presbytery, May 1972-March 1973; • supportive letter from a member of the Twin Cities Presbytery Ministerial Relations Committee, March 19, 1973; • letter from Clinton Marsh, moderator of the GA, August 24, 1973; • letter from Uncle Art Bailey, January 17, 1974; • correspondence with the Presbytery of the Twin Cities, March-April 1974, including a summary of David's ministry activities entitled: "Components of a Ministry Between the Church and the Gay Community," April 9, 1974; • correspondence with the Presbytery of the Twin Cities about again transferring David to the Chicago Presbytery, November 1974 and February 1975; • correspondence with friends and contacts in the Twin Cities, February-April, 1975; • correspondence with the Stated Clerk's office of the Twin Cities Presbytery, May-June, 1975, the end result of which was that the Twin Cities Presbytery granted permission to David to labor outside its bounds and requested the Chicago Presbytery to grant him permission to labor within its bounds; • letter from Stated Clerk of the Chicago Presbytery reporting that its Committee on Ministry voted to recommend denying David permission to labor within its bounds, August 14, 1975.</p>	<p>This folder contains David's hopes and ideas for a UPC-USA approved ministry with the LGBTQIA+ community. In retrospect, it's hard to see how this could have realistically happened just a few years after Stonewall and the beginning of the modern LGBTQIA+ rights movement. Beginning in May 1971, David was living in Chicago, and working for the state of Illinois as a social worker.</p> <p>The contents of Folders #10 and #11 are essentially one saga divided between two folders.</p> <p>The John Rash article can be found in Folder #51.</p> <p>The plans for David's proposal included conversations with the pastor of LPPC and that congregation's call to David in May 1972. Most of those documents are in Folder #8; a few summary documents are in this folder to provide context to the overall story.</p> <p>David could have used his secular social work as a validated ministry in order to transfer his ministerial credentials to the Chicago Presbytery, but he was firm in stating that his real call was to be in ministry with the LGBTQIA+ community.</p>

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1	11	David Sindt – Attempt to Transfer to Chicago Presbytery Part 2 – David's Demittal 1975-1977	<p>Includes: • materials from the Chicago Presbytery meeting which voted to allow David to labor within its bounds; • September 9, 1975; • press release from PGC, September 1975; • correspondence concerning a Chicago Presbytery Moderator's Conference to discuss what must have been the action to approve David Sindt, October 1975; • Chicago Presbytery Call Papers for the November Presbytery meeting, October 29, 1975 – containing 1) a protest against the Presbytery's decision about David Sindt (J-1 from September 18, 1975), and 2) a motion to reconsider this action with background support material (R-1 from October 27, 1975); • minutes of the Ministerial Relations Committee reporting on meeting with David Sindt, November 4, 1975; • charge of slander filed against a conservative pastor by Barbara Spelman, November 11, 1975; • minutes of the Chicago Presbytery meeting in which the action to approve David Sindt was rescinded, November 11, 1975; • news reports of Presbytery action, November 12 and 13, 1975; • letter from Chicago Presbytery Moderator to David seeking names of Presbyterians who could serve on a new committee to discuss ministry with homosexuals, November 14, 1975; • letter from the Twin Cities Presbytery Ministerial Relations Committee informing David that it would recommend to their presbytery that he be placed on their inactive roll, January 8, 1976; • letter from Chicago Presbytery Stated Clerk to Ensign Berg, January 13, 1976; • correspondence between the Twin Cities Presbytery and David about David's request that the Twin Cities Presbytery complain to the GA PJC about the Chicago Presbytery not giving a required reason for not approving David, January 1976; • letter from Twin Cities Ministerial Relations Committee that it will recommend to the Twin Cities Presbytery that David be put on the inactive roll, February 5, 1976; • minutes of the Chicago Presbytery meeting in which the minutes of the November 11, 1975 meeting were amended to give a reason for why David was denied permission to labor in its bounds, February 10, 1976; • undated notes by David, possibly regarding future action, possibly Feb, 1976; • letter from the Twin Cities Ministerial Relations Committee recognizing that the Chicago Presbytery has amended its minutes regarding their action toward David and thus they will proceed to recommend inactive status for David, February 18, 1976; • complaint filed by David Sindt against the Presbytery of Chicago due to several procedural errors and not applying the same criteria toward others seeking similar approval, February 29, 1976; • letter from Associate Stated Clerk of the GA acknowledging complaint, March 5, 1976; • minutes of the Twin Cities Presbytery in which David was transferred to the inactive roll, March 9, 1976; • letter from Twin Cities Stated Clerk confirming David's transfer to inactive status, March 12, 1976; • materials filed with the GA PJC by the Presbytery of Chicago in response to David's complaint, March 15, 1976; • letter of protest to the Presbytery by LPPC, March 22, 1976; • letter of support from David's home congregation, North Presbyterian, March 30, 1976; • additional materials filed with the GA PJC by David Sindt, April 8, 1976; • letter from the Associate Stated Clerk of the GA to the Chicago Presbytery Stated Clerk about the additional materials David filed, April 19, 1976; • letter from the GA PJC Clerk that the case will be heard in Chicago on June 7 and giving other pertinent information, April 22, 1976; • letter from the Chicago Presbytery Stated Clerk to the GA PJC with certified copies of some of the additional documents sent by David,</p>	<p>The decision of the Chicago Presbytery on September 9, 1975 to override the Ministerial Relations Committee's recommendation, and grant David Sindt permission to labor within its bounds apparently created an uproar among conservative members and congregations. The conservatives quickly circled the wagons and were more than ready to overturn this decision at the next Presbytery meeting. One pastor even circulated a false report that David was married and had children, and was also in a relationship with a man, and was thus guilty of adultery.</p> <p>David was offered a chance to speak at the November 1975 Presbytery meeting but declined. A clue as to why can be found in his letter of January 19, 1976, page 2, paragraph 6: "...the meeting was a highly volatile, emotionally-charged one with so much confusion about just what the facts were...that I felt at a loss to even begin to respond."</p> <p>It must have been sad and galling for David, who had organized and was still coordinating PGC and had been working with LPPC on planning an LGBTQIA+ ministry, to be asked by the Presbytery to supply names of other Presbyterians to serve on a committee to discuss creating a ministry to homosexuals after the Presbytery had just voted to disavow David's growing national PGC ministry.</p> <p>It is not clear as to what was the impetus for the Chicago Presbytery to amend its November 1975 minutes. But this action provided David a means to file a complaint against the Presbytery.</p> <p>The March 30, 1976 letter from North Presbyterian Church is wonderfully and sensitively supportive.</p> <p>The May 7, 1976 letter from the Vice Chair of the GA PJC concludes by saying: "Be of good cheer; the Commission will do everything it can to make the hearing as pleasant as possible." Any person who has gone through any Presbyterian judicial proceeding over a More Light related issue will tell you that it is <u>anything but pleasant</u>. To quote Sally</p>

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			<p>April 26, 1976; • letter from the vice chair of the GA PJC with some questions and guidelines, May 7, 1976; • papers from the Presbytery of Chicago to the GA PJC with a motion to dismiss the case, May 1976; • letter from David Sindt to the GA PJC responding to the questions and requests from the PJC, and to the Presbytery's motion to dismiss, May 17, 1976; • letter of acknowledgment of David's response, May 22, 1976; • still more certified documents filed by the Stated Clerk of the Chicago Presbytery, May 24, 1976; • letter from the Presbytery (on its attorney's letterhead) responding to questions from the GA PJC, May 25, 1976; • decision of the GA PJC in the Sindt vs. Presbytery of Chicago case, including one dissent, June 8, 1976; • letter from David to the Stated Clerk of the Twin Cities Presbytery, July 28, 1976; • excerpt from PGC Newsletter #15, September 15, 1976 – in which David summarizes the judicial action and also his response to neither actively seek to retain his ordination nor to demit; • letter from the Associate Stated Clerk of the Twin Cities Presbytery (on personal letterhead), telling David that in response to his statement in the PGC newsletter, if he requests to be released from ordained status, he can request restoration in the future without having to be reordained, October 23, 1976; • letter from David to the Ministerial Relations Committee of the Twin Cities Presbytery requesting release from the exercise of ordained ministry and to be given a certificate of transfer to LPPC in Chicago, December 13, 1977; • card from David's parents, October 19, 1977; • letters from the Twin Cities Presbytery reporting that the</p> <p>Presbytery had acted to remove his name from the roll of ministers, November 8, 1976, and another letter to the Clerk of Session of LPPC transferring his membership as a lay person, November 8, 1976; • letter from the pastor of his home church in North St. Paul expressing sadness and support to David, November 9, 1976.</p>	<p>Gearhart: "While love may be mouthed from the pulpits, law still runs the church."</p> <p>The GA PJC decision stated that there were errors in procedure by all parties (both of the Presbyteries and David), and this prevented the PJC in deciding the case on its merits. The PJC vacated all the actions of the Chicago Presbytery and stated that if David wanted to labor within the bounds of the Chicago Presbytery, he should proceed strictly according to provisions of the Form of Government.</p> <p>In the PGC September newsletter, David said this about the judicial decision: "I was exhausted afterwards – physically, emotionally, spiritually." He concluded his statement by saying: "I find myself in the ironic situation that it may be necessary to let go of my ordained status in order to be free to perform the ministry to which I have been called."</p> <p>David's letter to the Twin Cities Presbytery requesting release of ordination is remarkably gracious considering what the denomination and opposition forces had put him through.</p> <p>Interestingly, when the 219th GA (2010) passed a proposed constitutional amendment to the Book of Order removing barriers to ordination for LGBTQIA+ people, this GA met in Minneapolis. And when the overture was approved by a majority of the presbyteries in 2011, the deciding vote was cast by the Twin Cities Presbytery on May 10, 2011. David would have been 70 years old.</p>

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1	12	Presbyterian Gay Caucus (PGC) – General 1974	<p>Beginnings of a Presbyterian Gay Caucus. Highlights: • correspondence between David and GA Moderator Clinton Marsh including a copy of the letter Mr. Marsh was sending to people writing to Mr. Marsh about the 1973 Trends Magazine uproar, January-February 1974; • letter from David to Bill Johnson (of The Council on Religion and the Homosexual) stating that he (David) would be willing to coordinate organizing a Gay United Presbyterians group, January 30, 1974; • letter from Bill Johnson supplying names of potential gay caucus "joiners," February 6, 1974; • press release from David announcing start of Gay United Presbyterians (GUP), c. February 1974, and handwritten notes about early publicity, probably February 1974; • memo from the National Council of Churches about the first meeting of an NCC National Task Force of Gay People in the Church, February 14, 1974; • issue of the McCormick Seminary newsletter, The Herald, reporting on the start of GUP, February 18, 1974; • note from Chris Glaser agreeing to participate in GUP, February 24, 1974; • letter from David to the Gay Liberation Front in Louisville, KY seeking its assistance during the upcoming GA, March 3, 1974; • a copy of the newsletter of LPPC with an formation of GUP, March 18, 1974; • letter from Bill Johnson with an additional name for GUP, March 24, 1974; • advertisement for GUP in GPU News, Gay Peoples Union, Milwaukee, WI, April 1974; • letter from Linda Brebner of the UPC-USA Church and Society Unit offering assistance, as an individual, to GUP, April 5, 1974; • letter from Bill Johnson with another name for GUP, April 12, 1974; • letter from David to GA Stated Clerk William Thompson asking how GUP could be most effective at the 1974 GA in Louisville, April 12, 1974; • letter from David to Jean Clark of the UPC-USA Council on Women and the Church about PGC participating in a workshop on new lifestyles, June 7, 1974; • article about the formation of PGC, A.D. Magazine, July 1974 – and some of the reader responses, September-November 1974; • press release from PGC about the GA and PGC's activities, July 1974; • news article about General Assembly where David Sindt asked a question at a Meet the Moderator Candidates session, and also about PGC's organizational progress, The Advocate, August 14, 1974; • letter from Bill Silver about his current situation and willingness to help with the gay caucus in NYC, September 10, 1974 – enclosures include a bio of Bill Silver; • letter from David to editor of A.D. Magazine, September 17, 1974; • extremely negative letter about PGC, October 3, 1974; • supportive note from friends in the St. Paul Presbytery, October 6, 1974; • a negative letter, October 9, 1974; • letter to Bill Johnson about a future ad in A.D., and also some comments about the NCC National Task Force on Gay People in the Church, October 18, 1974; • a negative letter, November 4, 1974.</p>	<p>Per David's January 30 letter, it is typical, in any endeavor, whenever 'someone' says, "if no one else will do it, I will," that 'someone' will immediately get the job! David wasted no time getting publicity about GUP (and later, PGC) going.</p> <p>A lot of related information can be found in the PGC newsletters in Folder #68.</p> <p>David told Barry Smith that two of the reasons it was decided to change the name from "Gay United Presbyterians" to Presbyterian Gay Caucus" was that 1) it was to be open to non-gay folks, and 2) David was afraid people would refer to members as Guppies (from the initials: GUP).</p> <p>By June 1974, the name of the organization had changed from Gay United Presbyterians to Presbyterian Gay Caucus (PGC).</p> <p>A.D. Magazine was a joint publishing effort between the UPC-USA and the UCC from 1972 to 1983.</p> <p>Per David's September 17 letter about the article in A.D. Magazine, PGC had received 14 supportive responses, and three negative.</p> <p>By year's end there were 122 people on the PGC mailing list.</p>

Chicago				
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1	13	PGC – General 1975	<p>Highlights: • PGC press release about plans for GA, April 21, 1975; • correspondence with the GA stated clerk's office about submitting materials for Chapter 28 recognition by the GA, February-April 1975; • letter from John Russell with attachment about David's call to LPPC, May 6, 1975; • article about PGC pushing for acceptance at GA, Cincinnati Post, May 15, 1975; • excerpt from report of the GA Committee on Minutes and Reports recommending that PGC not receive Chapter 28 status, May 1975; • Cincinnati newspaper coverage of the GA with regards to LGBTQIA+ issues, May 1975; • two letters from Bob Hasek with press coverage of the GA in the Washington Post, May 1975; • letter from Esther and Don Stine at the UPC-USA Program Agency expressing support for PGC and abhorrence at some of the comments directed towards PGC at GA, June 5, 1975; • correspondence about a conference on homosexuality in the Connecticut Valley Presbytery, July 1975; • correspondence with PGC Synod coordinators and some sample letters from the Synod coordinators to members within their synods, July 18, 1975; • negative letter from St. John's Presbyterian, July 20, 1975; • advertising/publicity in The Advocate, The New Republic, A.D. Magazine, MS Magazine, May-December 1975; • letter from Bob Davidson, August 5, 1975; • PGC press release, September 1975; • letter from Bill Silver to PGC/Northeast, September 9, 1975; • letter to William Stackhouse regarding reimbursement for expenses to NYC and possible reimbursement for his hospitalization, October 3, 1975; • letter from David to Virginia Davidson asking for her opinion about forming an advisory board for PGC, October 4, 1975; • letters from attorney with initial paperwork for PGC incorporation in Illinois and revised bylaws, October 15 and October 20, 1975; • letter from Uncle Art Bailey, October 18, 1975; • letter to PGC Synod Coordinators, October 22, 1975; • letter from Rodger Wilson to PGC/Synod of the Sun, October 26, 1975; • letter from Paul Henderson to PGC/Lincoln Trails, December 15, 1975; • letter from Bill Silver to PGC/Northeast about the overture to GA seeking guidance on a gay candidate for ministry, December 30, 1975.</p>	<p>PGC grows and expands. Still small compared to the conservative organizations arrayed against it.</p> <p>Chapter 28 status was a formal recognition of special interest organizations related to the UPC-USA, conferred every year by the GA. In the PCUSA, it became Chapter 9 status, until discontinued in 1991.</p> <p>The July synod correspondence contains a letter from Ellen Sue Findlay with her biography. Ellen Sue was one of the first officers of PGC.</p> <p>David's letter to William Stackhouse (October 3, 1975) mentions his anti-gay assault in NYC (see his 1975 Christmas Letter in Folder #62 for more information), and also reveals his salary as a social worker.</p> <p>There are some documents in the 1975-76-77 PGC folders referring to David attempting to transfer his membership from the St. Paul Presbytery to the Chicago Presbytery. See Folders #10 and #11 which fully cover this saga.</p> <p>The gay candidate was Bill Silver.</p>

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1	14	PGC – General 1976	<p>Highlights: • an issue of the (anti-gay) Presbyterian Layman with an emphasis on homosexual ordination and an article on the Chicago Presbytery refusing to accept David's transfer from the Twin Cities Presbytery, January 1976; • letters from David and his uncle to Ensign Berg, January 12, 1976; • letter to PGC/Lincoln Trails on future plans, January 24, 1976; • PGC press release about David filing a complaint against the Chicago Presbytery, February 29, 1976; • letter from Paul Henderson to PGC/Lincoln Trails on current issues, March 24, 1976; • a letter from Louie Crew, founder of the Episcopalian Integrity caucus, to the Presbyterian Lay Committee over their January issue, April 8, 1976; • documents for PGC's 1975 annual report to the 1976 GA, April 13, 1976; • letter to David from Thomas Parker, a McCormick Seminary professor, with some insights and suggestions for the GA, April 25, 1976; • a letter from Bill Silver to PGC/Northeast about the results of a recent area meeting and the prospects of what might happen at GA, May 4, 1976; • minutes of PGC annual meeting in Baltimore, May 19, 1976; • document from the GA Committee on Bills and Overtures with a majority report recommending creating a Task Force to Study Homosexuality, and a minority report, May 24, 1976; • news articles on the action of the GA regarding homosexuality, May 1976; • letter from Paul Henderson to PGC/Lincoln Trails about future plans, July 1, 1976; • letter to McCormick about PGC supervising a field education placement, July 22, 1976 – and also the administrative contract later adopted; • correspondence between Bill Johnson and David about a new series of pamphlets on gay issues, August 1976;</p> <p>• correspondence with A.D. Magazine after A.D. rejected an ad for PGC, August-September 1976; • press release from the UPC-USA announcing the 19 Presbyterians selected for the task force for A Study of Homosexuality mandated by the 1976 GA – Virginia Davidson is to be chairperson, and PGC's Chris Glaser will be the only openly gay person, September 24, 1976; • letter from Louie Crew to A.D. Magazine protesting their refusal to run an ad for PGC, October 1, 1976; • letter from David to Synod Coordinators, October 4, 1976; • correspondence with Ina Ziegler about vocational prospects for gay ministers, October 25, 1976.</p>	<p>Per the January Laymen article on David, he first accepted himself as a gay man in 1970 (compared to his public coming out in 1971; see #5 in Folder #2).</p> <p>PGC had a mailing list of 300.</p> <p>A questionnaire completed by David on August 19, 1976 (in response to Bill Johnson's letter of August 5, 1976), gives a status report on PGC. In one answer, David states: "...the Presbyterian Historical Society has also collected all material we produced since early 1975."</p> <p>David's letter to Bill Johnson on August 19, gives his analysis of the 1976 GA and the role that PGC played or may have played in what the GA ultimately adopted.</p> <p>David's letter to Synod Coordinators on October 4, reveals the name of the new editor of the national newsletter, Joe Grolimund.</p> <p>David's letter responding to Ina Ziegler in late 1977, is in this 1976 folder because Ina's letter was written in October 1976. David discusses issues of LGBTQIA+ people seeking calls to parish ministry. This is relevant even in the first two decades of the 21st century.</p>

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1	15	Presbyterians for Gay Concerns (PGC) – General 1977	<p>Highlights: • correspondence with Synod of Lincoln Trails over PGC identifying its regional synod group with the name of the synod, January-February 1977; • materials for the Symposium on Homosexuality for Education of Ministers and Elders sponsored by PGC/Lincoln Trails, February 1977; • correspondence between David and the GA Stated Clerk with David taking objection to the Stated Clerk making public his personal opinion when the GA Task Force to Study Homosexuality was still preparing its report, February-April 1977; • Presbyterian Panel survey results on homosexuality, 1977; • report submitted to GA for PGC, April 26, 1977; • article from the Presbyterian Outlook entitled: "On the Church and Homosexuality," a preliminary study by the PCUS, May 2, 1977; • an issue of Church & Society bulletin entitled: "Homosexuality: Resources for Reflection," May-June, 1977; • letter to Synod coordinators in which David announces that he will not be a candidate as National Coordinator/Treasurer at the PGC annual meeting (at GA), June 11, 1977; • handwritten draft of the minutes of the PGC National Meeting at GA in Philadelphia at which Chris Glaser was elected as the new National Coordinator and Treasurer, June 22-23, 1977; • transcripts of testimonies to the GA Task Force on Homosexuality: by Char and Gus Sindt (via letter), June 3, 1977 – by David Sindt, June 24, 1977 – by Bill Silver, July 24, 1977; • article in A.D. Magazine about the 1977 GA including a profile of David Sindt, July-August 1977; • letter from</p> <p>David to the editor of A.D. Magazine about his profile in the July-August issue, September 6, 1977; • letter to the PCUSA from John Connor, moderator of 1977 GA, about the tensions around the Homosexuality Study, undated, but post GA; • documents with motions to the Chicago Presbytery from one church and a coalition of conservative pastors that the Presbytery go on record opposing the ordination of homosexuals now, even before the results of the Task Force on Homosexuality are released, September-December 1977; • letter from former GA moderators urging calm and civility over the Homosexuality Study, December 5, 1977; • bibliography of LGBTQIA+ positive literature, compiled by Barbara Gittings, c.1977; • various hymn texts showing origin and continued use of the phrase "yet More Light."</p>	<p>Name of organization changes to Presbyterians for Gay Concerns.</p> <p>The phrase "Yet More Light" was first used in a PGC brochure developed by Bill Silver in 1977 (see Folder #50). When Chris Glaser became editor of the PGC newsletter in 1977, he picked up the flame and the phrase "More Light" from the brochure and used it on the masthead starting with Newsletter #23, October 1977 (see Folder #69). The phrase comes from an 1853 hymn text by George Rawling based on the words of pastor John Robinson to the pilgrims as they departed for the New World in 1620.</p> <p>Conservatives throughout the UPC-USA were concerned about what the 1976-78 GA Task Force on Homosexuality would be recommending and tried to head off any pro-LGBTQIA+ outcomes.</p> <p>Barbara Gittings (1932-2007) was an LGBTQIA+ activist who worked in many disciplines, but is often noted for her work as coordinator of the gay caucus in the American Library Association in the 1970s where she worked to compile gay-positive bibliographies so that libraries would stock such materials for the LGBTQIA+ community.</p>

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1	16	PGC – General 1978	<p>Highlights: • brochure for a seminar entitled: "A Christian Understanding of the Question of Homosexuality," sponsored by the Chicago Presbytery, March 1978; • PGC fundraising letter, c. Spring 1978; • a wide-ranging paper by Chris Glaser entitled: "The Dialogue, and the Work of the Spirit," c. Spring 1978; • memo from the chair of a Chicago Presbytery Church & Society Subcommittee on Homosexuality, with list of members, and an "Overture to Affirm Civil Rights" with extensive background material that was going to be voted on by the Chicago Presbytery in February, but was held up to wait for the 1978 GA decision and is now going to be used as reference material for the subcommittee, July 28, 1978; • summary of LPPC Mission Task Force Meeting including a report by David Sindt entitled: "Ministry with Gay People by LPPC," October 25, 1978; • an undated, hand-written proposal by David Sindt, entitled: "A Proposal for a Special Mission Fund for the United Presbyterian Church in the USA by Presbyterian for Gay Concerns" (most likely written in 1978 after GA), and his letter to the Session about reducing his pledge (which was in line with his proposal), November 1, 1978; • program from an "Ecumenical Service for Human Rights," at the Greek Theater, chaired by Chris Glaser with participation from the Lazarus Project and West Hollywood Presbyterian Church, and other prominent LGBTQIA+ leaders, Los Angeles, November 5, 1978.</p>	<p>See Folder #17 for specific information on the 1978 General Assembly.</p> <p>PGC had 450 people on its mailing list.</p> <p>The October 25, 1978 report by David Sindt to the LPPC Mission Review Task Force about the congregation's ministry and potential ministry to the LGBTQIA+ community is realistic and pessimistic.</p> <p>David's proposal for a UPC-USA Special Mission Fund to be managed by PGC would have LGBTQIA+ members direct some or all of their local church contributions to PGC which would then be redirected to specific programs within the UPC-USA.</p>
1	17	UPC-USA 190th General Assembly – 1978	<p>Highlights: • summary information on the report of the Task Force to Study Homosexuality sent out by the denomination prior to the actual release of the report, January 17, 1978; • an article entitled: "Presbyterians on Homosexuality" from Christianity and Crisis Magazine, February 20, 1978; • letter to Presbyterian pastors from the GA Mission Council about the upcoming decision on the Homosexuality Study, March 1978; • letter from David to the editor of Monday Morning magazine – which arrived too late to be included in the issue prior to GA, April 19, 1978; • article about Task Force member Chris Glaser and the Lazarus Project entitled: "Presbyterians Consider Ordaining Homosexuals," San Diego Union, April 22, 1978; • statement from the Evangelical Coalition about the Homosexuality Study, c. Spring 1978; • the official report of "The Church and Homosexuality," 1978; • Blue Book, Part 1, 1978; • handwritten testimony by David Sindt used when he spoke in favor of the Task Force's Majority Report at GA (probably before the Issue Committee on the Church and Homosexuality), May 1978; • a hymn entitled: "Grant Us Light" written for the 1978 GA "in response to our wrestling with the issue of homosexual oppression in our society," and bios of the two people who wrote the text and music for this hymn, 1978; • a photo of some of the key PGC leaders at the Assembly: Chris Glaser, David Sindt, Sandy Brawders, Bill Silver at a press conference, May 1978; • "An Affirmation of Conscience," drafted by PGC and signed by those commissioners opposed to the GA action, May 1978; • news reports of the GA actions in the San Diego Tribune, May 23, 1978, in Missionscope (UPC-USA support agency), June 1978, and in Church & Society (UPC-USA program agency), May-June, 1978; • an article about the actions of the PCUS, June 16, 1978; • excerpt from the Presbyterian Outlook which reported that GA Stated Clerk William Thompson ruled that the Definitive Guidance from the 1978 GA is binding on</p>	<p>Sandy Brawders, a Princeton Seminary student and a seminary advisory delegate, "came out" on the floor of the GA during the debate and subsequently lost her scholarship funds to attend seminary.</p> <p>The photo of PGC leaders at the 1978 GA is from the cover of the July-August 1997 cover of More Light Update. These leaders were participating in a news conference.</p> <p>After the vote, the Affirmation of Conscience and PGCers asked sympathetic commissioners to wear pink triangles as a gesture of solidarity with the LGBTQIA+ members.</p> <p>The GA Stated Clerk had the right to interpret the GA action in relation to the Constitution. However, he ignored the chair of the drafting committee, Thomas Gillespie, who had stated clearly prior to the 1978 vote: "We propose therefore, that this General Assembly not exercise its right to render a constitutional interpretation. We propose rather that it offer the 'definitive guidance' required..."</p>

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			Sessions and Presbyteries, June 26, 1978; • article in The Advocate by Chris Glaser entitled: "Presbyterian Family Ousts Gay Ministerial Candidates," July 12, 1978 – this article gives a unique perspective on the GA and information on the massive conservative campaign to defeat the majority report recommendations.	Interestingly, William Thompson later changed his mind on ordination of LGBTQIA+ people and supported More Light positions; see Folder #39. For PGC coverage of the 1978 GA, see PGC Newsletters #30 and #31 (May-June and July - August 1978) in Folder #69.
1	18	PGC – General 1979	Highlights: • minutes from the PGC national steering committee meeting at the Winter Conference in NYC, February 2-3, 1979; • letter from David to the editor of The New Republic Magazine, March 9, 1979; • letter from Bill Silver to David about plans for GA, April 17, 1979; • materials regarding Overture #37 which was an attempt to reverse the "Definitive Guidance as binding" ruling, May 1977; • minutes of the PGC National Steering Committee meeting at GA in Kansas City, MO, May 26-27, 1979 – the minutes note that the PGC report was received for the first time by the GA and thus PGC became a Chapter 28 organization; • issue of the General Assembly News with mostly news of the PCUS GA which was meeting at the same time and place as the UPC-USA GA, May 30, 1979; • brochure entitled: "Reflections on Our Ministry and Mission with Homosexual Persons and Their Families," by the First Presbyterian Church, Fort Wayne, IN, June 1979; • bulletin for the Gay and Lesbian Pride Interfaith Service, Chicago, in which David participated, June 20, 1979; • excerpt from The Advocate Magazine written by Scott Anderson that has an interesting comparison between actions of the UPC-USA and PCUS, September 6, 1979; • communication between PGC/Lincoln Trails and Synod staff over the possibility of PGC offering resources for studies on homosexuality in the Synod, September 1979; • correspondence between David Sindt and Chair of the PGC Legal Committee Willard Heckel, and attorney Robert Gee, over David's expected nomination and possible election/ordination as an elder at LPPC, and possible subsequent legal defense if he was cast into a church judicial situation, September 1979; • brochure about a conference entitled: "A More Loving Church" by the First Presbyterian Church, Fort Wayne, September-October 1979; • letters to PGC members who have agreed to convene meetings in three presbyteries within the Synod of Lincoln Trails, October 18, 1979; • brochure entitled: " 'Definitive Guidance' Revisited or An Alternative View of the Church" by David Sindt, November 1979; • undated list of More Light Churches and potential More Light Churches in the Synod of Lincoln Trails and sample letter with attached brochure from PGC/Northeast to potential More Light Churches, c. November-December, 1979; • letter of resignation from the Rev. Jane Spahr as Executive Director of the Council of Oakland (CA) Council of Presbyterian Churches after it was revealed she was a lesbian, December 12, 1979, and copies of newspaper articles about Spahr's resignation, December 1979.	When David (and others) mentioned "The Presbyterian Layman" in writing, he would often include "(sic)" after the name, as in his letter to The New Republic. This was his way of assuring people that he had not mistyped the name, since any progressive, socially responsible organization would have named the publication "The Presbyterian Layperson." Both the UPC-USA and the PCUS GAs were held concurrently in Kansas City in 1979. An irony for both denominations was reported by Scott Anderson: a Methodist minister serving as an ecumenical delegate to the PCUS GA asked during the debate, "if both homosexuality and homophobia are sins in need of repentance, then why aren't homophobic persons refused ordination as well?" The discussions with Mr. Heckel and Mr. Gee were used in David's preparation of his pamphlet on Definitive Guidance included in this same folder. See Folder #20 for more of the story of David's nomination to the Session at LPPC. After Janie Spahr's resignation on December 12, 1979, she went on to be involved in many key ways in Ministry of Light/Spectrum and PGC/PLGC/MLP, and later, That All May Free Serve, and still later, the Jane Spahr Reconciliation Initiative
1	19	PGC – Finances 1974-1979	Includes: • ledger book showing receipts and disbursements from 1974-1979; • IRS tax exempt status documents, checking account statements and cancelled checks for 1974-1978 (1977 missing); • financial statements/audits from 1974, 1975.	Other PGC/PLGC audits and financial statements can be found in some of the records filed by specific year.

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1	20	LPPC – Nomination of David Sindt to Session – Aftermath – More Light Status 1979-1982	<p>Highlights: • correspondence between two attorneys and David about David's possible nomination and election to the LPPC Session, Fall 1979; • David's summary of GA Definitive Guidance issues that culminated in the publication of " 'Definitive Guidance' Revisited or an Alternative View of the Law of the Church," November 1979; • materials concerning David's subsequent nomination from the floor at an October 1979 LPPC congregational meeting for a term on the LPPC Session and his not being elected, David's handwritten notes on the debate, and the congregation's vote to establish a task force to resolve this issue ecclesiastically, October 28, 1979; • the subsequent establishment of a Homosexual Rights Task at LPPC which produced a position paper on congregational ordination entitled: "Ordination in the Local Church" which essentially stated that all members were entitled: to ordination as deacon or elder, treating sexual orientation as only one of many factors to be considered, 1980; • minutes of the LPPC congregational meeting where the Position Paper was adopted as the official position of the congregation, October 26, 1980; • materials concerning the Session's submission of an overture to the Chicago Presbytery for its approval to send on to GA, the coalition of supporting congregations, and the overture's defeat by a vote of 111-79, April 7, 1981; • the Session's communication to the Officer Nominating Committee that "all active members in good standing of LPPC are eligible to be nominated. elected, and ordained as ruling elders...", July 15, 1981; • materials about the Session's vote to formally identify LPPC as a More Light Church, October 21, 1981 – the 17th nationally, and some resulting publicity, 1981-82.</p>	<p>It may seem a disconnect that the LPPC Session called David to be an assistant pastor in 1972, yet the officer nominating committee chose not to nominate him to be an elder, and the congregation later chose not to elect him in 1979. This happened, in part, because of the 1978 GA Definitive Guidance, and the GA Stated Clerk's ruling that the Definitive Guidance was binding, and thus ordaining LGBTQIA+ people could lead to disciplinary actions.</p> <p>No vote totals from the congregational election were reported at the time or recorded in the minutes. One person, whose husband was a teller, told Barry years later that David Sindt lost by one vote. This has not been independently verified.</p> <p>See Folder #69 to read David Sindt's version of these events in the More Light newsletter #38, November-December 1979. See Folder #24 for Barry Smith's 2015 reflection on the October 28 congregational meeting and what it prompted for him.</p> <p>The LPPC Session unanimously endorsed the Position Paper on October 1, 1980, and the congregation voted to adopt the Paper as its official position by a vote of 53-6 on October 26, 1980.</p>
1	21	PGC/PLGC – General 1980	<p>Highlights: • letter to panel participants and publicity about the PGC Midwinter Conference in NYC with had several denominational officials as participants, January-February 1980; • sermon given by GA Moderator Howard Rice to the PGC Midwinter Conference in San Francisco, February 29, 1980; • letter from moderators Sandy Brawdgers and Bill Silver announcing name change to Presbyterians for Lesbian/Gay Concerns, and announcing that PLGC will now be a membership organization, March 25, 1980; • an issue of "The Lavender Torch" by PLGC/Pacific Region, April 1980; • minutes of the first annual membership meeting of PLGC, May 30, 1980 – the board votes to have gender parity in all PLGC offices; • letter from David's home congregation, North Presbyterian Church, MN, about its Session's discussion on becoming a More Light Church and deciding not to, June-July 1980; • resource entitled: "Homosexuality" by Merrill Proudfoot, published by United Presbyterian Women, 1981.</p>	<p>There was, and still is, some disagreement on how PLGC is actually written out: "Presbyterians for Lesbian/Gay Concerns" or "Presbyterians for Lesbian and Gay Concerns." Interestingly, the letter that went out announcing the change of name, has neither a "slash" nor an "and" in the title! It is simply written "Presbyterians for Lesbian Gay Concerns." The PLGC letterhead usually used a "slash" although the long-running More Light Update used an "ampersand (&)." David Sindt used a "slash." When the name was changed on the Articles of Incorporation filed with the State of Illinois, the paperwork was submitted with a slash: "Presbyterians for Lesbian/Gay Concerns."</p>

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1	22	PLGC – General 1981	Highlights: • David's home congregation, North Presbyterian, North St. Paul, MN, invited him to participate in a study series on Human Sexuality, January 1981; • materials about the transfer of PLGC treasurer responsibilities, February-March 1981; • address entitled: "Our Journey of Faith: A Message of Affirmation, A Call to Keep Going," by Virginia Davidson at the PLGC Annual GA Luncheon, May 22, 1981; • sermon on homosexuality by William Sloane Coffin, Riverside Church, NYC, July 12, 1981; • PLGC press release that David's home church in Chicago, Lincoln Park Presbyterian, became a More Light Church, October 1981; • a copy of the then current bylaws, 1981.	David had mentioned from time to time that LPPC should consider being a More Light Church. After the adoption of the Position Paper (by both the Session and the congregation), the attempt to overture the GA via the Presbytery, and the statement to the nominating committee, all in 1980-81 (see Folder #20), LPPC had put in writing all the requirements of being a More Light Church. Barry Smith, in his role as Clerk of Session, made the motion at the October 21, 1981 Session meeting to formally identify LPPC as a More Light Church. The motion was passed.
1	23	PLGC – General 1982	Highlights: • minutes of PLGC Annual Meeting at GA, Hartford, CT, June 25, 1982 and the minutes of the PLGC Executive Board Meeting, June 26, 1982; • draft budget for July 1982-June 1983, July 15, 1982; • a copy of "Queer (Peculiar) Situations in the Church: Reflections for Further Dialogue" by Keith Hershberger, Geneva Presbytery, August 1982; • publication of the UPC-USA's Church & Society magazine entitled: "Homophobia: The Overlooked Sin," November-December 1982; • letter by Char and Gus Sindt to the Executive Presbyter of Twin Cities Presbytery about some of his remarks in which they were disappointed, December 15, 1982; • PLGC/Lincoln Trails finances showing a negative balance of \$27.92 at year end, December 31, 1982.	<p>About this time, the PLGC chapter in Chicago became more active; some materials from this chapter appear in this and subsequent timeline folders.</p> <p>Per minutes of the June 25, 1982 Annual Meeting, Bill Silver reported that he had withdrawn as a candidate for ordination as minister.</p> <p>The July 15, 1982 draft budget of \$13,600 for PLGC/National, was miniscule compared to the anti-LGBTQIA+ organizations that PLGC was up against.</p> <p>Barry Smith, a member of LPPC since 1979, became active in PLGC in 1982, in part, due to the actions described in Folder #24.</p>

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1	24	LPPC – Barry Smith Judicial Actions 1982-84	<p>Highlights: • document entitled: "How Do We Feel God's Presence" by Barry Smith, from LPPC's 2015 Lenten Devotional Guide, gives a brief backstory and overview of the events in this folder; • correspondence between the stated clerks of the Chicago Presbytery (Ann Brackett) and the GA (Robert Stevenson) over whether a gay person can be reinstalled to a Session, July-August 1982; • memo from LPPC Pastor to the Session about Barry's situation, and that the Chair of the Presbytery's Ministerial Relations Committee would be at the September 15 Session meeting, September 10, 1982; • materials for the congregational retreat on October 16, 1982; • congregational meeting minutes, October 31, 1982 and aftermath of Barry Smith's election by a 70% vote of the congregation; • correspondence between Barry Smith and Presbytery Stated Clerk, November-December, 1982; • minutes of Session meetings, December 15, 1982 and January 6, 1983; • additional correspondence with the chair of the Presbytery's Ministerial Relations Committee concerning the appointment of a moderator for LPPC's Session, early January, 1983; • Session minutes and correspondence regarding the hiring of an attorney by the LPPC Session, the establishment of a judicial fund, and the motion to pursue a judicial case (complaint for remedial action) filed by the LPPC Session, Elder Barry Smith, and the Rev. David McGown (who had been asked by the Session to install the duly elected elders but was blocked by the Presbytery), January 1983; • article in More Light Update entitled: "A Matter of Conscience" by Arthur Kaltenborn rebutting the reasoning of the GA Clerk Robert Stevenson in his August 1982 letter to LPPC, February 1983; • a letter of complaint to the Presbytery from Dave McGown, February 2, 1983; • the formal complaint with supporting documents filed with the Synod of Lincoln Trails PJC, February 4, 1983; • correspondence from supporters throughout this period; • short and long position statements adopted by the LPPC Session, February 23, 1983; • motion to dismiss papers from the Ministerial Relations Committee, March 31, 1983, and the decision of the Synod PJC to dismiss the case, remanding it back to the Chicago Presbytery PJC, April 13, 1983; • letter from LPPC attorney to Chicago Presbytery PJC relating to the case now at the Presbytery level, June 14, 1983; • dismissal order from the Presbytery PJC because the Presbytery had never voted to approve the actions of the Ministerial Relations Committee, July 16, 1983; • materials relating to the Session retreat on August 3; • Session minutes in which the Session requested the Presbytery to disapprove the actions of the Ministerial Relations Committee and requested the Officer Nominating Committee to not fill Barry Smith's vacant seat, September 21, 1983; • status letter from the Session to the congregation, October 4, 1983; • letter from Dave McGown to Session, October 7, 1983; • correspondence with the Presbytery Interim Stated Clerk, October 13, 1983; • letter from the Interim Stated Clerk saying that time would not be docketed for LPPC's request, because due to the 1983 Reunion creating the PCUSA, the complaint was now moot, and LPPC should have a new election to fill Barry's vacancy, October 25, 1983; • letter from Dave McGown on the status of the judicial action, January 2, 1984 – he includes a</p>	<p>Backstory: Barry Smith had been elected to the LPPC Session in 1979 at the same congregational meeting where David Sindt had been nominated from the floor. David was open about being gay and was not elected, while Barry was silent about his sexual orientation and was elected. Barry decided to be open about his being gay when being considered for a second term on the Session. Barry revealed this to the Pastor in Fall 1981 and the Officer Nominating Committee in Summer 1982.</p> <p>LPPC's pastor requested the Session and Officer Nominating Committee to keep discussions about Barry Smith confidential; of course, by the next Sunday, the entire congregation knew everything.</p> <p>The chair of the Ministerial Relations Committee told the LPPC Session on September 15, 1982 that the planned upcoming reunion between the UPC-USA and the PCUS could be wrecked by pursuing Barry's election to a second term on the Session.</p> <p>LPPC followed advice from the Presbytery on how to proceed with its judicial complaint; much of that advice was wrong. See Dave McGown's comment in the minutes of the PLGC Annual Meeting, page 2, June 10, 1983 in Folder #25. Also note the comment of LPPC's attorney in his June 14, 1983 letter to the chair of the Chicago Presbytery PJC (see page 2).</p> <p>David Sindt did not play an active role in this (besides being supportive and speaking at the congregational retreat and keeping PLGC/National informed); but he was a significant catalyst for what transpired. Listen to Barry Smith's oral history of this event taped by TAMFS in 2015 at Stony Point: www.vimeo.com/channels/heartandsoul/ Barry's portion starts at: 9:46 minutes.</p>

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Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
			statement he wrote after the 1978 GA on how change comes to institutions; • correspondence and Session minutes relating to the renomination of Barry Smith at a special congregational meeting on January 8, 1984, and Barry's re-election with 85% of the vote; • excerpt from the 1983 Annual Report summarizing the entire judicial case, January 1984; • letter to all the financial contributors to the LPPC judicial fund about the amount remaining being donated to PLGC to establish a nationwide judicial fund, April 22, 1984.	Barry Smith was installed to the Session on January 15, 1984 by LPPC's interim pastor, the Rev. William N. Lovell. The installation of this elder to a church Session is believed to be the first such installation of a publicly-known, openly LGBTQIA+ person in the Chicago Presbytery. Rev. Lovell had informed the Chicago Presbytery's Executive Presbyter of his intent to install Barry. This installation was not challenged and Barry served out his 2nd term on the Session.
1	25	PLGC – General 1983	Highlights: • draft of an article for More Light Update on the death of Elaine Wareham, a friend of the More Light Movement from the early days, January 1983; • annual report of the Ministry of Light, February 23, 1984; • article about Janie Spahr, Bay Area Reporter, March 17, 1983; • many materials, including publicity, correspondence, leasing/sales records, financial spreadsheets, study guide for a slide/tape audiovisual resource developed by PLGC/Lincoln Trails entitled: "Presbyterian Parents of Gays: What is the Church's Role?" – these materials roughly cover 1983 to 1985 but are housed in this 1983 folder; • PLGC fundraising letter, April 26, 1983; • news article about Janie Spahr and the Ministry of Light, April 29, 1983; • statement by the Rev. George Buse to the Chicago Presbytery Ministerial Relations Committee, probably before June 1983; • minutes of the PLGC Annual Membership Meeting, June 10-11, 1983.	Per a PLGC fundraising letter, PLGC's mailing list had over 1,700 people. A word about the verbiage of the fundraising letter which states that checks could be made out to "PLGC" and that they would be endorsed with the words "PLGC." This was to allay the fears of the many still closeted folks who could not risk the words "gay" or "lesbian" appearing on their checks. There were no copies of the actual slide/tape show in David's office at the time of his death. Barry checked with Jim Anderson in 2019 to see if any had been in his possession as an officer of PLGC and editor of More Light Update; there were not.
1	26	PLGC – General 1984	Highlights: • correspondence between PLGC's David Hooker and the Chicago Presbytery on the recommendations of the 1978 GA, December 1983-early 1984; • reprint of the Presbyterian Outlook review of all special organizations of the PCUSA, February-March 1984; • proposal by PLGC/Chicago to the PLGC Executive Board to host the 1985 PLGC Eastern Midwinter Conference, May 20, 1984; • information on the Lazarus Project at West Hollywood Presbyterian Church, summer 1984; • controversy over the Session of the Buena Memorial Presbyterian Church in Chicago voting to bar homosexuals from church membership, summer-fall 1984; • PLGC/Chicago preparations for the 1985 Midwinter Conference, Fall 1984; • letter from Dan Smith of PLGC about raising funds for an LGBTQIA+ person serving the Program Agency as a resource person, December 10, 1984; • bibliography of LGBTQIA+ literature published by PLGC in December 1984.	One of the letters from David Sindt in this folder states that PLGC/Lincoln Trails has sold seven of its audiovisual slide/tape programs The Buena Church sat in the heart of Chicago's northside LGBTQIA+ community. For more on the Buena Church controversy, see Folder #29.

Chicago				
Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
1	27	Presbyterian Consultation on Homophobia Education – Aftermath 1984-1985	<p><i>An official PCUSA church conference at Stony Point, NY, September 17-19, 1984. The goal was "to develop an educational design and resource that is usable with members across the church...The project assumes that the church can and should become more graceful in its ministry with gay and lesbian persons, that the church is diminished by their exclusion, and that talented leadership for the work of ministry should be welcomed without regard to sexual orientation." The Consultation was led by Robert Hawkins and Byron Shafer.</i></p> <p>Highlights: • invitation letter to Barry Smith, June 25, 1984; • letters from David Sindt encouraging others to attend the conference, even in place of himself, in order to guarantee the future of the movement, August 2, 1984; • the conference folder from the event with all handouts and a list of participants which is a "Who's Who" of the early More Light movement. Also included, a cartoon by Chris Glaser showing the slow but steady progress of the More Light movement against overwhelming odds, September 17, 1984; • publication entitled: "Breaking the Silence, Overcoming the Fear," which has papers and presentations from the Consultation, 1985; • a booklet entitled: "Homosexuality, Homophobia and You" mailed from 40 conservative pastors protesting the Consultation as having promoted the acceptance of homosexuality, 1985; • a responding letter from 24 progressive pastors in Washington State, May 1985; • an issue of the newspaper of the Synod of the Covenant with a review of the Consultation, including an editorial on homophobia by editor Dennis Shoemaker, who was a former editor of Trends Magazine and recounts the background leading up to the controversial Trends issue on Homosexuality in 1973, November-December 1984.</p>	<p>Note: David Sindt and Lisa Bove were able to attend from Chicago; Barry Smith did not attend. Seventy-three people registered plus eight national staff.</p> <p>The August 2 letter to Lisa Bove contains a rare mention of David's partner at the time, Larry Nurse, who had just moved into his home.</p> <p>One of the handouts has the history of the Ministry of Light in the SF Bay Area. This was later renamed the Spectrum Center for LGBT Concerns and later became the Spahr Center. Rev. Janie Spahr was executive director from 1982-1993.</p> <p>The 1985 "backlash" mailing includes a review of the 1985 PLGC Midwinter Conference at LPPC (see Folder #29). The mailing also has an article on the Witherspoon Society where it states that "PLGC has recently chosen to take a lower profile..." That must have been wishful thinking; there is a rebuttal in the September 1985 issue of More Light Update (see Folder #74).</p>
1	28	PCUSA GA-PJC Decision Against Westminster Presbyterian Church, Buffalo, NY – First More Light Churches Conference – LPPC Actions 1983-1985	<p>Highlights: • the More Light Statement of the Westminster Presbyterian Church, Buffalo, NY, June 15, 1983, and the resulting actions within the Presbytery of Western New York, 1983-1984; • article from More Light Update about the Synod of the Northeast ruling in favor of the Westminster Church, June 18, 1984; • the resulting GA PJC decision against the Westminster Church and directing the Presbytery to ensure compliance with constitutional standards of ordination, February 17, 1985; • media reports, March 1985; • actions at LPPC in response to the decision, March-April 1985; • the invitation of the West Hollywood Presbyterian Church in March 1985 to other More Light Churches to convene on May 21-22, 1985 in California to formulate plans in light of the GA PJC decision, March 27, 1985; • materials from this first More Light Churches Conference including a statement: "A Call to the Church," and a petition "Affirmation of An Inclusive Church and Rejection of the Discriminatory Treatment We Have Been Taught To Abhor," as well as subsequent communications, May 21-22, 1985; • dissents and protests against the GA PJC Westminster decision recorded at the 1985 GA, June 1985; • resulting action at LPPC which was to amend its communication to the [Officer] Nominating Committee originally adopted in 1981 to be cognizant of the GA PJC decision and the dissenting opinion (of the PJC), November 20, 1985.</p>	<p>The GA PJC decision sent a chill through all the More Light Churches (at that point numbering 29) as to whether there would now be judicial charges brought against more such churches.</p> <p>Interestingly, two additional congregations became More Light Churches within two months after the GA PJC decision.</p>

Chicago				
Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
2	29	PLGC – General 1985	<p>Highlights: • materials from the PLGC Eastern Midwinter Conference held at LPPC, planned and hosted by PLGC/Chicago, February 15-17, 1985; • actions involving the Urban Presbyterian Pastor's Conference held in Chicago, February-April, 1985 – PLGC/Chicago requested that the planned worship site at Buena Memorial Church be moved since the Session of that church had voted to bar homosexuals from membership; • Presbyterian Weekly News report on the PLGC Midwinter Conference, March 1985; • letter from Robert Davidson to the editor of the Presbyterian Outlook about the GA PJC decision against Westminster Presbyterian Church, Buffalo, NY, March 15, 1985; • "A Special Letter of Greeting and Concern" from PLGC to GA Commissioners in advance of the 1985 GA, May 15, 1985; • first More Light Churches Newsletter, late summer 1985; • excerpt from More Light Update showing the resolution adopted by the Chicago Presbytery expressing disapproval of the Buena Presbyterian Church in barring homosexuals from membership, November 12, 1985; • publicity, bulletin and sermon from the "Worship Service in Support of Persons with AIDS" planned by PLGC/Chicago, November 17, 1985; • paper by Lisa Bove and David Sindt entitled: "Lesbian and Gay Activism in the Presbyterian Church" prepared for the Society for the Scientific Study of Religion (undated, but when asked in 2017, Lisa Bove thought it was 1985).</p>	<p>Interestingly, the Urban Pastor's Conference Planning Committee took PLGC's concerns about worship at the Buena Church seriously and moved the worship location. The Buena Church closed in 1995 and a few weeks later the roof fell in. When the property was sold, the Presbytery gave LPPC \$400,000 from the sale which was used in LPPC's 2004 Capital Campaign. (Another More Light Church in the Presbytery, Lake View Presbyterian, also received \$400,000.)</p> <p>The bulletin for the Worship Service in Support of Persons with AIDS became a much-requested resource during the early years of the AIDS epidemic. At that time, the Presbyterian Church had no resources related to AIDS.</p> <p>The Lisa Bove/David Sindt paper gives a good summary of the early years of PGC/PLGC.</p>
2	30	PLGC – General 1986	<p>Highlights: • newsletter from PLGC/San Francisco about overtures passed and tabled in their presbytery, January 1986; • PLGC National fundraising letter, May 4, 1986; • publicity for a presentation by Chris Glaser sponsored by the Chicago Presbytery and McCormick Seminary, May 21, 1986; • program for the PLGC Luncheon at GA, June 14, 1986; • letter from pastor Paul Key and Kirk of the Lakes Church to the Chicago Presbytery with an agenda of anti-gay items that the congregation wanted the Presbytery to act on, including the exclusion of PLGC from any Presbytery activity, July 2, 1986; • letters to the editor about the Chicago gay rights bill, including one from the officers of the Chicago Presbytery, Chicago Sun-Times, July 24, 1986; • worship service bulletin entitled: "Embrace Hope" with Char Sindt as preacher, August 26, 1986; • fundraising letter for PLGC/Chicago, c. Fall 1986; • sermon by Eugene Bay, Third Presbyterian Church, Rochester, NY, October 19, 1986; • David's obituary, Windy City Times, December 11, 1986; • David's LPPC memorial service bulletin, including a biography written by Barry Smith, December 13, 1986; • news article entitled: "Prayer and Pride: A Report on Gay Religious Groups," New York Native, December 29, 1986.</p>	<p>This folder is typical of many years for both PLGC/Chicago and LPPC: many requests from all over the country for resources on LGBTQIA+ issues and AIDS.</p> <p>Third Presbyterian Church, Rochester became a More Light Church in 1987.</p> <p>A few items concerning David Sindt's death on December 3, 1986 are included here, but the bulk of materials on his illness and death are in Folder #32.</p>

Chicago				
Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
2	31	PLGC/Chicago – AIDS Brochure 1986-87	Highlights: • PLGC/Chicago's brochure entitled: "AIDS Fact Sheet and A Brief Guide for Pastoral Care," and materials showing development, finances, correspondence, different versions for local, regional, national, positive comments, some negative responses.	In early 1986, PLGC Chicago, unable to locate any PCUSA resources on AIDS, developed its own AIDS brochure containing then current CDC medical guidelines and a section on pastoral care and community resources. About 900 copies of the brochure were mailed in April to: Chicago Presbytery staff and churches, PLGC chapters, More Light Churches, Chicago health organizations; it received wide coverage over four years. PLGC National reprinted the brochure for distribution at GAs. Widespread appreciation from most quarters for the brochure; although the Presbyterian Lay Committee did NOT agree.
2	32	David Sindt – Illness – Death – Responses 1983-1986 and on	<i>Materials related to David's death on December 3, 1986, from first signs of illness in 1983 and onward.</i> Included: • a bullet point narrative by Barry Smith entitled: "David Sindt: Final Years" detailing David's struggle with AIDS from 1983 to his death, and the support mobilized for him by LPPC and PLGC/Chicago as well as some of the positive effects of these years; • letter from Rev. Bob Davidson, January 27, 1986; • miscellaneous letters of condolence to PLGC/Chicago and LPPC, throughout December 1986 and beyond; • letter from Char Sindt to PLGC/Chicago, December 8, 1986; • the bulletin from David's memorial service at LPPC on December 13, 1986 which included a detailed biography written by Barry Smith, and the bulletin from a second memorial service in North St. Paul, MN on December 21, 1986, as well as two of the reflections given at the second service and a later anecdote about the service from Char Sindt; • obituaries from: the Windy City Times, December 11, 1986. and Equal Time, December 17, 1986, St. Paul, MN, and Presbyterian Communique (from the anti-gay Presbyterians United for Biblical Concerns), Winter 1987, and the Presbyterian Journal, January 14, 1987, and PLGC/San Francisco Newsletter, January 1987, and More Light Update (brief report), January 1987, and again More Light Update (a reprint of the memorial service obituary and one issued by the PCUSA support agency), February 1987; • letters, each with a memorial service bulletin, sent nationwide to friends of David's and kindred organizations, December 1986; • correspondence regarding the creation of the David Sindt iris garden at LPPC, March-April 1987; • press release from the Chicago Interfaith Congress about	An area not touched on in the memorial service bio was David's activism in the social work arena. The obituary published in the February 1987 More Light Update from the PCUSA Support Agency contains some inaccuracies which are corrected on the printout. There is a photo of Char and Gus Sindt planting the iris garden at LPPC in the 2015 slide show shown at the Rock Stars Conference (see Folder #61). The iris garden did not thrive at LPPC due to lack of sun. The August 1987 Newsweek Magazine caption under David's photo only talks about him being a social worker and iris hybridizer; there is no mention of his Presbyterian ministry. Names Project Quilt Panels can be viewed online using the block numbers show to the left. Also, see photos in Folder #66.

Chicago				
Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
			<p>the Paul R. Goldman Award being bestowed posthumously on David, June 23, 1987; • news article in Outlines about the Goldman Award ceremony, July 2, 1987; • materials from The Names Project – the AIDS Memorial Quilt, quilt panels made for David by: Barry Smith (#0588), David's nephew Andrew Weber (#0323), Unknown [but probably related to PLGC] (#0291), Social Workers with AIDS (#0639) – the Quilt was displayed at Navy Pier in Chicago in July 1988 and the panel made by Barry Smith was on display, July 1988; • Newsweek Magazine with cover story on "The Face of AIDS" (David's photo is on page 28), August 10, 1987; • three letters from Char Sindt to Barry Smith, January 1993 and October 1995; • David's posthumous induction into Chicago's Gay and Lesbian Hall of Fame (now known as the LGBT Hall of Fame), program and corrected text, October 25, 1995; • notification to Barry Smith about a full display of the AIDS Memorial Quilt, August 27, 1996; • letter from Char Sindt to Barry Smith, April 3, 1997; • photos of stole made for David by LPPC's Monna Ray for the Shower of Stoles, 1997; • remarks by Barry Smith about David delivered at Monna Ray's memorial service at LPPC, February 10, 2018.</p>	<p>The original biography for David Sindt in the Hall of Fame Booklet contained a number of errors. An revised version is included here. Attempts have been made to correct the official Chicago website version.</p> <p>One of the remembrances included is from the February 2018 memorial service of Monna Ray, a member of LPPC and a colleague of David's at the Illinois Department of Children and Family Services. Prior to her death in January 2018, Monna asked Barry if he would speak at her service and tell how deeply meaningful it was for her to be part of the care team that visited David in his last months.</p>
2	33	PLGC – General 1987	<p>Highlights: • an article about how the first floor of David Sindt's home became a residence for Chicago House (housing for people with AIDS) called the "Little House, January 15, 1987; • notes from Char Sindt to Barry Smith, January-March, 1987; • materials for PLGC/Chicago retreat, March 1987; • correspondence with Char and Gus Sindt about the donations being received in David's memory, 1987; • fundraising letter shows the growing reach of PLGC, May 4, 1987; • materials from PLGC/Chicago meeting at which Char and Gus Sindt were present, May 17, 1987; • notes from Char Sindt to Barry Smith, June 1987; • letter from CREATE*:Justice, a community based, ecumenical project of the Presbytery of Genesee Valley to promote civil rights for LGBTQIA+ people, July 1, 1987; • bulletin and newspaper article related to the 1987 National March on Washington for Lesbian and Gay Rights to which PLGC/Chicago and LPPC sent several representatives, October 1987.</p>	<p>More information on how David's house came to be part of the Chicago House residences can be found in Folder #34.</p> <p>Per the fundraising letter, PLGC National membership was about 500.</p> <p>At the May PLGC/Chicago meeting, a plaque was presented to Char and Gus naming them "Parents Emeritus." A photo exists on the collage poster (see Folder (BIn) #85. Afterwards, Gus and Char Sindt treated everyone to dinner.</p> <p>The October 1987 article about the March on Washington by Stuart Smith has a touching mention of David in relation to the AIDS Quilt and the effect David had on so many lives.</p>

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2	34	David Sindt – Settlement of Estate 1986-1988	<p><i>David's friend and member of PLGC, Attorney J. Moritz Grolimund, Elkhart, IN, was the executor of the estate. Attorney James Zartman, a member of LPPC, handled the legal work in Cook County, IL. David's will was dated November 18, 1986 and was admitted to probate on December 10, 1986.</i></p> <p>Highlights: • letter from attorney to heirs and legatees, December 11, 1986; • letter from the executor to the four organization legatees setting out some regulations and notifying them of the plans for the irises in David's backyard, March 6, 1987; • letters from the executor to the four organization legatees stated that Chicago House (one of the four organizations) had offered to buy David's house from the estate for \$109,000, March 6 and 9, 1987; • letter from the executor to four organization legatees with formal offer letter from Chicago House and spreadsheet showing how much each organization would get if this deal went through versus putting the house on the public market, June 29, 1987; • letter from the executor with new formal offer from Chicago House upping the amount to \$127,500, July 17, 1987; • letter to four organization legatees with copy of closing statement indicating the three non-Chicago House legatees each received \$36,333.33, August 31, 1987 (this was not the final distribution); • letter to legatees with many accounting spreadsheets and distribution receipts showing all financial transactions and proposed additional distribution amounts ranging from \$2,342 to \$2,380, March 29-30, 1988 (still not final distribution); • letter to organization legatees with copies of the receipt and approval documents from the three non-Chicago House legatees, May 2, 1988; • letter to four organization legatees showing final distribution of \$35.81 to all four, and updates to four accounting spreadsheets, May 19, 1988; • letter with final order of discharge, May 28, 1988; • well-deserved thank you letter to Joe Grolimund from LPPC's President of the Board of Trustees, May 24, 1988.</p>	<p>Backstory: David Sindt's will listed 16 legatees, including four organizations. Most legatees were granted his personal belongings or stock. The remainder of the estate, primarily the cash and house were to be divided equally between the four organizations: PLGC, LPPC, Howard Brown Memorial Clinic, and Chicago House. Note: these papers do not contain a copy of David's will.</p> <p>As the documents reveal, Chicago House ended up buying David's house so that it could be used as one of its residences for People With AIDS. Each of the other three organizations netted about \$38,800.</p> <p>LPPC's total distribution was \$36,333.33 + \$2,554.93 + \$35.81 = \$39,924.07. This bequest was placed in LPPC's endowment fund.</p> <p>David's sister, Claire, thinks David paid \$88,000 for the house in 1975. Interestingly, David's house sold in 2007 for \$815,000 and in 2010 for \$1,380,000. In 2023, Redfin estimated the house could be listed for \$1,983,000. A photo of his house at 1331 W. Cornelia, Chicago is in Folder #66.</p>
2	35	PLGC – General 1988	<p>Highlights: • materials for PLGC/Chicago retreat, January 1988; • letter from Jim Anderson mentions the Presbyterian Laymen's objection to PLGC/Chicago's AIDS brochure, February 20, 1988; • article in the Laymen entitled: "Response to 'More Light' Resolutions: New York Session Adopts Statement," in which this congregation has declared itself a "Sufficient Light Church" because the Bible has given us all we need to know about homosexuality, March-April 1988; • ad for PLGC in Cornerstone Magazine, April 1988; • letter from Dan Smith to More Light Churches with two overture recommendations, August 1, 1988; • fundraising letter for PLGC/National shows continued growth, May 6, 1988; • Christmas letter from PLGC/Chicago revealing that memorial contributions given to PLGC/Chicago have been given to the Northside Ecumenical Night Ministry to help fund a ministerial outreach in Chicago's LGBTQIA+ bars, November 25, 1988; • two pages from the newsletter of Lake View Presbyterian Church, Chicago regarding their officer nominating committee nominating, by a vote of 5-2, an openly gay person for the Board of Deacons, December 1988.</p>	<p>Per the May 6, 1988 fundraising letter, 125 PLGCers from around the country participated in the 1987 National March for Lesbian and Gay Rights in Washington, DC.</p> <p>Lake View Presbyterian Church is the next Presbyterian congregation north of LPPC, about 1.5 miles north.</p> <p>Relative to the August 1 letter from Dan Smith, see the internal response of LPPC's More Light Task Force on November 9, 1988 in Folder #60.</p>

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2	36	PLGC – General 1989	Highlights: • one page from the newsletter of Lake View Presbyterian Church, Chicago showing that the gay man nominated for the Board of Deacons was elected, January 1989; • publicity about upcoming PLGC Midwestern Conference in Parkville, MO, co-hosted by PLGC/Chicago and PLGC/Kansas City, January 14, 1989; • publicity about upcoming More Light Conference in Palo Alto, CA, c. March 1989; • fundraising letter for PLGC/National, May 1, 1989; • ad for PLGC/Chicago for the holiday concert book of the Chicago Gay Men's Chorus, December 1989.	Per the fundraising letter, over 3,000 members and friends received the monthly More Light Update.
2	37	PLGC – General 1990-1991	Highlights: • fundraising letter from PLGC which mentions the concerted attacks and overtures against PLGC, April 6, 1990; • an issue of Lazarus Rising, the newsletter of the Lazarus Project, Fall 1990; • report of the GA Committee considering the report of the Special Committee on Human Sexuality, June 1991 – the GA committee recommended that the GA not adopt the majority or minority report, and that is what occurred; • background information and "Policy on the Inclusion of Gays and Lesbians," Mt. Auburn Presbyterian Church, Cincinnati, December 19, 1991; • summary of PLGC activities in 1991, undated.	This folder is a collection of many miscellaneous aspects of the still growing More Light movement, but without David Sindt, although his influence was felt among the "old guard."
2	38	More Light Churches Conference – Start of More Light Churches Network (MLCN) 1992	<i>This was the 8th More Light Churches Conference and was hosted by Lincoln Park Presbyterian Church, Chicago, with assistance from other Chicago churches and PLGC/Chicago. Theme: "Reflecting the Light: Yesterday, Today, Tomorrow." The More Light Churches Network was voted into existence at this Conference.</i> Materials in this folder are grouped into the following sections: 1) Planning materials including committee minutes, funding proposals, publicity, correspondence with presenters and attendees, and local hosts. 2) List of attendees (may not be complete as there were some walk-ins who attended only certain parts of the conference). 3) Actual materials and handouts at the conference including the proposal for starting the More Light Churches Network that had been prepared by the group charged with this task at the 1991 More Light Churches Conference. 4) Next steps for attendees, summary reports, evaluations, article in the LPPC newsletter written by the two co-chairs of the conference.	Backstory: At the 1991 More Light Churches Conference in Rochester, NY, a committee was appointed to develop a proposal for creating a organization of More Light Churches (separate from PLGC) that would be presented for consideration at the 1992 More Light Churches Conference. Attendance was 110 and every bit of space at LPPC was utilized. Observers felt that this was perhaps the last time a small church facility could host a national More Light related conference. This statement was in an article written about the conference in LPPC's June-July newsletter: "In the summary session on Sunday morning, the common theme was to find imaginative ways of sharing the really great news [of More Light Churches], rather than waiting to discover imaginative ways to defend ourselves when attacked." There is a photo in the slide show printout from the Rock Stars Conference that shows the LPPC communion table at the evening vesper service lit up with candles representing the then 46 More Light Churches. It was a powerful symbol of More Light and a moving experience for all present.

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2	39	PLGC/MLCN – General 1992-1995	<p>Highlights: • sermon entitled: "Homosexuality Is Not a Sin" by Harold Porter, Mt. Auburn Presbyterian Church, January 19, 1992; • information about Presbyterian Act-Up, c1992; • materials related to the GA PJC decision against the calls of Janie Spahr and Lisa Larges, and the many organized protests against this action, including overtures to GA, 1992/93; • news articles about Mt. Auburn Presbyterian Church in dispute with the Cincinnati Presbytery over its LGBTQIA+ inclusivity statement and the ordination of a gay elder, November 1992-January 1993; • bulletin from "A Worship Service of Empowerment In Celebration of the Commissioning of Jane Adams Spahr as Evangelist to the PCUSA," held in Chicago although location not shown, March 6, 1993; • a chapter entitled: "How My Mind Was Changed" by William P. Thompson from the book "Called Out With" about his change of mind about LGBTQIA+ ordination and the resulting New Brunswick overture to GA in 1993; • letter from the conservative Presbyterian Coalition in support of the anti More Light actions of the 1993 GA, June 8, 1993; • strategy paper from the Witherspoon Society on defeating an amendment prohibiting same sex unions, October 25, 1994; • excerpt from the June 1995 More Light Update about the honoring of Char and Gus Sindt at the 1994 More Light Churches Conference in Minneapolis, May 1994; • a flyer from the Shower of Stoles, c. 1995; • communication from PLGC about preparing for the next year's GA, December 1995.</p>	<p>An overture from LPPC in 1992 and endorsed by other congregations in the Chicago Presbytery was adopted by the Presbytery in 1993, thus becoming the first pro-More Light vote in Chicago Presbytery history. The overture was defeated at GA.</p> <p>William P. Thompson, stated clerk of the GA, said in 1978, a few weeks after the GA had voted for the Definitive Guidance regarding LGBTQIA+ ordination, that the Definitive Guidance was binding on Sessions and Presbyteries. It is thus significant, that Mr. Thompson's work on the New Brunswick overture to GA from 1991-1993 which would make the Definitive Guidance advisory instead of binding, showed that he had changed his mind. The chapter he wrote for "Called Out With" (1997) explains his reasoning behind his change on this issue. He was largely forgiven by LGBTQIA+ organizations but there is no question that his ruling on Definitive Guidance in 1978 was a setback and did a lot of harm to many people and churches.</p>

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2	40	PLGC/MLCN/MLP – General 1996-1999	<p>Highlights: 1996: • a decision of the Cincinnati Presbytery PJC against Knox Presbyterian Church in its ordaining a gay man as elder, June 1996; • materials from the 1996 GA specifically relating to the then called Amendment B, the "fidelity and chastity amendment," June 1996; • recommended resources published by MLCN, October 6, 1996; • many materials about Amendment B, passed by the 1996 GA and approved by the presbyteries in 1997, and the many protest actions following – some documents from supporters of Amendment B are included, spanning from Fall 1996 into 1997; 1997: • article about the Atlanta Presbytery voting to allow Erin Swenson, a transgendered pastor, to retain her ordination, November 29, 1996; • documents from a display of the Shower of Stoles at First United Church of Oak Park, IL, January 1997; • the 1997 Declaration of Reformed Faith, written in response to Amendment B, at that time being voted on by the presbyteries, Rochester, NY, January 12, 1997 – and subsequent materials released after Amendment B was affirmed by a majority of Presbyteries, March 18, 1997; • two interesting analyses of the Amendment B votes by John Rhodes, April 6, 1997, and Janet Simons, April 17, 1997; • letter from PLGC to GA Stated Clerk with concerns about the Clerk's letter concerning actions of the Hawaiian Legislature, May 5, 1997; • excerpt from More Light Update with a biography of Rev. Howard Warren from his retirement celebration, June 7, 1997; • news article entitled: "More Light Churches Network Supports Local Dissent instead of National Strategy..." by Alexa Smith reporting on the 1997 More Churches Conference, June 19, 1997; • document entitled: "A Call to A Eucharistic Fast" by Chris Glaser to protest Amendment B, c. June 1997; • supplement from More Light Update with a summary of several actions of the 1997 GA with mention of the defeat of the amendment to correctly translate the Heidelberg Catechism, July-August, 1997;</p> <p>• document entitled: "Polity Crisis in the PCUSA" by Robert Listou, July 30, 1997; • many more dissents about Amendment B, 1997; • printout of home page of the Hesus Forum, created by Virginia Lewis, which was dedicated to discussions to bring about an inclusive church, 1997 – opponents to the More Light movement sometimes weighed in; • materials from the CovNet Convening Gathering in Chicago to promote Amendment A (a counter to Amendment B) passed by 209th GA in 1997, September 19, 1997 – Amendment A would not survive the vote of the presbyteries; 1998: • document entitled: "An Open Letter to the PCUSA from a Group of Concerned African-American Clergy and Laity," essentially about the rancor being expressed toward those of different sexual orientations and urging a respect for unity and justice, March 9, 1998; • updated list of More Light Churches showing a total count 87 More Light Churches in 27 states, March 4, 1998; • news article entitled: "MLCN Votes to Merge with PLGC" by Alexa Smith, PCUSA News, June 10, 1998; • pamphlet from Presbyterian Welcome detailing the More Light actions of Christ Church, Burlington, VT, June 18, 1998, and the Presbytery's action to rescind a previous punitive action, December 5, 1998 – included here is also the GA PJC decision against that Presbytery on July 12, 2000; • bulletin inserts about the 1998 Chicago Pride Parade in which contingents from the two More Light Churches, and four Presbyterian LGBTQIA+ organizations were to march together, June 1998;</p>	<p>One analysis of the vote by the presbyteries on the controversial Amendment B (approved by the presbyteries in early 1997) demonstrates that although the final presbytery vote was 97-74 to approve Amendment B, the vote tallies by commissioners on a national basis (which have no consequence in outcome) were 13,373 to 12,722 (and these vote totals are approximate because some presbyteries had not turned in official totals). The analysis stated that if just 62 commissioners had changed their votes in 15 presbyteries, the amendment would have been defeated.</p> <p>The old translation of the Heidelberg Catechism used in the Book of Confessions had the only reference to homosexuality in the Confessions, and it was a negative one. However, scholars had shown that the mention of homosexuality is NOT in the original German version and should be corrected. Many opponents of the More Light movement fought this change vigorously because they didn't want to lose a weapon from the Confessions, even if it was a faulty weapon. An amendment to correct the translation was finally approved at the 2012 GA and then ratified by 2/3's of the presbyteries in 2013.</p> <p>The 1998 "Call to Sabbatical" by six prominent leaders from moderate and conservative sides of the LGBTQIA+ ordination debate, including the co-moderators of CovNet, was met with an immediate rebuttal by leaders of PLGC and MLCN: "This movement is not going on sabbatical. There is simply too much at stake in the lives [of LGBTQIA+] Presbyterians...to even think about backing off from this long-term struggle for justice." Also, "it feels very patronizing to us that heterosexual leaders are meeting to decide what's best for gay and lesbian Presbyterians." It was actions like this supported by CovNet that led to a sometimes frosty relationship between CovNet and PLGC/MLCN/TAMFS/MLP over the next decade.</p>

Chicago				
Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
			<ul style="list-style-type: none"> • excerpt from the newsletter of MLCN about the vote taken by MLCN and PLGC to merge, Summer 1998; • excerpt from the newsletter of MLCN about six prominent (heterosexual) leaders issuing a "Call to Sabbatical" on legislative and judicial solutions to the conflict over LGBTQIA+ ordination, Summer 1998; 1999: • report on the 1999 General Assembly to the Witherspoon Society members, detailing the 1999 Women of Faith Awards controversy regarding Janie Spahr and other issues, July 1999; • brochure entitled: "A 30-Year History of the More Light Movement at LPPC and in the PCUSA – 1969-1999," by Barry Smith, published by LPPC, December 1999. 	The June 10, 1998 news article about the merger between MLCN and PLGC also references some of the tensions between those wanting to work within the system and those advocating ecclesiastical disobedience.
2	41	More Light Churches Conferences 1991/1995/1996/1997/1998	<p><i>Materials from five More Light Churches Conferences.</i></p> <p>1) 1991 (May 3-5) John Calvin Presbyterian Church, Calvary St. Andrews Presbyterian Church, Downtown United Presbyterian Church, Third Presbyterian Church, Rochester, NY, Theme: "Different Gifts, but the Same Spirit" Attendance: ~160; Number of More Light Churches: 49</p> <p>2) 1995 (April 28-30) First and Franklin Street Presbyterian Church, Baltimore, MD, Theme: Singing God's Song in a New Land" Attendance: ~300; Number of More Light Churches: 67</p> <p>3) 1996 (May 3-5) Third Presbyterian Church, Rochester, NY, Theme: "Dancing the Dream of Freedom" Attendance: ~300; Number of More Light Churches: 71</p> <p>4) 1997 (May 23-25) Lewis and Clark College, Portland, OR, Theme: "Never Turning Back" Attendance: ~300; Number of More Light Churches: 83</p> <p>5) 1998 (May 22-24) McKinley Presbyterian Church, Champaign, IL, Theme: Honor the Past, Transform the Future" Attendance: ~175; Number of More Light Churches: 87 (these 87 churches and other MLCN categories – Inclusive Churches, Fellowships, and College Chapters – covered 44 presbyteries and 27 states)</p>	<p>This annual conference was either titled "More Light Conference" or "More Light Churches Conference" or "More Light Churches Network Conference" which was all the same conference. There are separate folders for the 1985 and 1992 Conferences (see Folders #28 and #41). Note: there were conferences held every year in this era.</p> <p>The minutes of MLCN national meeting in 1995 show a tremendous array of activities and the development of many resources offered by this coalition of More Light Churches, only three years after the Network was organized. At the first More Light Conference in 1985...just 10 years before...there only 26 people; • in 1995, 300.</p> <p>The 1995-96 Annual Report stated that all 71 More Light Churches will receive the Witherspoon Society's Annual Inclusive Church Award at the 1996 GA. Also, the John Calvin Presbyterian Church, Tampa, FL was forced by its Presbytery to rescind its More Light Statement.</p> <p>It should be mentioned that in 1986, the Munn Avenue Church in East Orange, NJ, had asked to be delisted as a More Light Church; that church was later closed. About 1987, the New Life Community Church in Rochester, NY was pressured by presbytery conservatives to withdraw from being listed as a More Light Church. In 1993, the Prospect Street Church in Trenton, NJ, also closed.</p>

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2	42	PGC and PLGC – Corporate Annual Reports 1978-2000	Annual reports filed yearly with the Illinois Secretary of State. Not all years are included. Contains list of officers and some early, undated bylaws (possibly the original set for PGC). David Sindt filed all reports through 1985. Barry Smith took over in 1986 and continued until the merger of PLGC with the More Light Churches Network in 1999. Includes Illinois dissolution documents from 1999/2000 as MLP was to be registered in another state.	These documents are a quick resource to check which people served as officers in which years. They do not reflect officers that resigned after the reports were filed. Some correspondence has interesting bits of news.
2	43	TAMFS/Chicago – Some TAMFS/National 1997-1999	<i>Contains documents from the first three years of TAMFS/Chicago with some sporadic national material.</i> Highlights: 1997: • early history of the formation of TAMFS/National, January 10, 1997; • document entitled: "Guide for Partnership Network Development," which details the goal of developing TAMFS regional ministries and explaining the goals of this ministry, January 10, 1997; • early documents from the first three regions: Chicago, Baltimore, Northern California, c. early 1997; 1998: • newsletter from TAMFS/National mainly about the development of regional ministries and the hiring of regional evangelists, September 1997; • first fundraising letter for TAMFS/Chicago, Advent 1997; 1998: • letter to potential major donors, May 1998; • timeline of planned activities, undated but covering November 1997 through 1998 and early 1999; • summary letter of what has happened for TAMFS/Chicago in 1998, October 5, 1998; 1999: • summary of TAMFS/Chicago progress toward hiring a Minister of Outreach and Justice, and Position Description, February 1999; • offer letter with compensation summary to final candidate for TAMFS/Chicago staffperson, February 17, 1999; • materials from TAMFS/National Conference in Rochester, NY with representatives from the now six regional chapters or affiliates (Baltimore, Chicago, Northern California, Presbyterian Welcome (NYC; • an affiliate of TAMFS), South and Texas, April 11, 1999; • brochure developed by TAMFS/Chicago, June 1996; • bulletin from "A Service of Celebration and Welcome" for the new Minister of Outreach and Justice for TAMFS/Chicago, June 13, 1999; • bulletin and literature from joint fundraiser featuring Janie Spahr from TAMFS and Greg Dell from In All Things Charity (a national ministry of the United Methodist Church), October 23, 1999; • letter to TAMFS/Chicago mailing list with the news that the relationship with Chicago's new Minister of Outreach and Justice had been dissolved, November 11, 1999.	Backstory: Janie Spahr had been called as pastor of the Downtown United Presbyterian Church in Rochester, NY in November 1991. Judicial action by opponents led to the GA PJC "setting aside" this call, even though Janie had been ordained prior to 1978 (which was supposed to a protected category). As a result the Downtown Church created a new "evangelist" position for Janie, yet still retaining her association with Spectrum and Redwoods Presbytery. Westminster Presbyterian Church, Tiburon, CA became the fiscal agent. This was the start of That All May Freely Serve (TAMFS) in 1993. An early history is found in this folder, and the judicial actions and responses are in Folder #39. The "Guide for Partnership..." uniquely had a bibliography of appropriate children's books. It was a setback for TAMFS/Chicago that its first hire did not work out. A full-time person was not hired in Chicago during the duration of the TAMFS regional model (which ended mid-2008), although several part-time, shorter term hires were accomplished with good results. Ten percent of TAMFS/Chicago income was pledged to TAMFS/National.

Chicago				
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2	44	TAMFS/Chicago – Some TAMFS/National 2000-2002	<p><i>Contains documents of TAMFS/Chicago with some sporadic national material.</i></p> <p>Highlights: 2000: • bulletin entitled: "A Worship Service of Affirmation and Celebration" by TAMFS/Chicago, March 12, 2000; • board minutes, March, April, 2000; 2001: • outline of TAMFS/National Conference "Partnering in Liberation," Decatur, GA, March 22-25, 2001; • board minutes, including new bylaws, May, June, July, 2001; • documents entitled: "Description of Ministry" and "News from TAMFS/Chicago" with list of plans and accomplishments, and announcing that TAMFS/Chicago would have a McCormick Seminary field education student, Eily Marlow, for the 2001-2 academic year, c. Summer 2001; • board minutes, September, October, 2001; • approval of 501(c)(3) status, October 25, 2001; • board minutes, November, 2001; • letter to progressive Presbytery members about a January strategy meeting ahead of a Presbytery vote on Amendment A, December 20, 2001; 2002: • report and new goals from the board retreat, January 19, 2002; • board minutes with report that TAMFS/National has a new regional coordinator, Lisa Larges, February, March 2002; • letter from TAMFS/Chicago to the staff of the "Three Sisters" organizations encouraging a collaborative approach among these ministries, March 23, 2002; • followup letter to TAMFS/National about future collaboration among the Three Sisters and offering TAMFS/Chicago as a pilot program for this effort, May 12, 2002; • board minutes showing that the seminary intern, Eily Marlow, was to be hired as the Interim Minister of Outreach and Justice for the summer, May 18, 2002; • bulletin from a pride worship service at LPPC, sponsored by four More Light organizations, June 12, 2002; • board minutes and annual report from TAMFS/Chicago, June 2002; • board minutes, August, September, 2002; • letter to LaDonna Sanders offering her the part-time position of Minister of Outreach and Justice for six months, October 2, 2002; • minutes from a regional retreat, constitution and bylaws for TAMFS/Texas, October 11-12, 2002; • board meetings, October, November 2002; • historical summary of TAMFS/Chicago, 1997-2002.</p>	<p>Mention in this era of the "Three Sisters" is referencing these three organizations: MLP, TAMFS and Shower of Stoles, which worked on the same general issues of justice for LGBTQIA+ people.</p> <p>The reason TAMFS/Chicago urged more collaboration among the Three Sisters in the March 23, 2002 letter was that TAMFS/Chicago was working with certain churches on various issues and then discovered that MLP had also contacted the same churches to set up meetings (see minutes from March 23, 2002). Chicago had had fairly strong PLGC activity in the 1980s and 1990s and people were now unclear why there were two entities (MLP and TAMFS) seemingly doing the same thing. There were differences between the vision and mission of MLP and TAMFS but that was not always readily apparent to the general Presbyterian community. TAMFS was focused on local regions and "personning the issue" around ordination, as well as addressing the intersection with other human rights concerns.</p> <p>MLP was focused on developing and supporting More Light Churches and developing and implementing national strategies at the presbytery and GA levels. There was still significant overlap between the two organizations.</p>

Chicago				
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2	45	TAMFS/Chicago – Some TAMFS/National 2003-2004	<p><i>Contains documents of TAMFS/Chicago with some sporadic national material.</i></p> <p>Highlights: 2003: • materials related to a retreat for the board and new staff of TAMFS/Texas conducted by John Hobbs, co-moderator of TAMFS/Chicago, January-February 2003; • job descriptions for board and board officers, January 2003; • budget for TAMFS/Chicago shows a hefty amount of cash on hand: \$40,630, January 5, 2003; • board minutes, January; • letter to Chicago Presbytery progressive pastors inviting them to a lunch and the report on that event, January-February, 2003; • revised bylaws and backup documents, February 5, 2003; • summary of TAMFS/National discussion of forming alliances, February 21, 2003; • materials from the Collaboration Consultation Proposal team (representing TAMFS and MLP) charged with developing a process to further collaboration and even a potential merger between the two organizations, March 1, 2003 (cover letter dated March 14, 2003); • raw board minutes, March 2003; • funding application to First United Church of Oak Park, IL for TAMFS/Chicago, April 7, 2003; • board minutes, May 2003; • annual report for TAMFS/Chicago gives news from last third of 2002 to present, June 2003; • board minutes, July 2003; • summer financial reports, June-August, 2003; • board minutes, September, November 2003; • 18-month goals for TAMFS/Chicago, 2003/2004; 2004: • board minutes which reveal that MLP has voted to discontinue merger discussions with TAMFS, March 2004; • board minutes, April, May 2004; • board minutes which reveal that LaDonna Sanders will conclude her staff position at the end of June, June 2004; • letter thanking the facilitator of a successful screening of a CovNet video at an event sponsored by TAMFS and MLP, August 12, 2004; • board minutes, October, November, December 2004.</p>	<p>The minutes of the March 1, 2003 meeting in Chicago to discuss collaboration between MLP and TAMFS showcase some honest conversation about the affection and tension between these two organizations as well as with CovNet.</p> <p>The minutes of the years between 2000 and 2006 show an energized board which did a lot of grassroots organization. Although only two part-time staff members were actually hired for relatively short stints of time, the effect of "person-ing the issue" was spread throughout many churches within the Chicago Presbytery.</p>

Chicago				
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2	46	TAMFS/Chicago – Some TAMFS/National 2005-2008	<p><i>Contains documents of TAMFS/Chicago with some sporadic national material.</i></p> <p>Highlights: 2005: • letter from TAMFS/National requesting donations for Janie Spahr's judicial defense fund, January 2005; • board minutes, January 2005; • letter to progressive Chicago Presbytery pastors about meeting to discuss GA strategy, February 5, 2005; • minutes of Presbytery Pastor's Gathering and discussion of strategy, February 24, 2005; • board minutes, March 2005; • minutes of Welcoming Churches/Presbytery Pastor's Gathering and discussion of strategy, March 31 and May 5, 2005; • board minutes, May, June 2005 – the June minutes contain a chart of presbytery votes on LGBTQIA+ related overtures as a way of identifying "swing" presbyteries; • newsletter from TAMFS/National gives reports from nine regional units, September 2005; • board minutes report that five churches have agreed to sponsor a GA overture to the Chicago Presbytery in October, September 2005; • board minutes, October 2005; 2006: • board minutes discussing the success of the growing number of welcoming Presbyterian churches in the Chicago area and possibly changing the name of TAMFS/Chicago to reflect this aspect of its ministry to be like Presbyterian Welcome in NYC, February, May 2006; • board minutes showing the brainstorming and discernment about TAMFS/Chicago's future ministry, October, November 2006; • annual report from TAMFS/National includes the announcement that Janie Spahr will retire in August 2007, as well as reports from the TAMFS regions: Baltimore, Chicago, Grace Presbytery in North Texas, Michigan, Mission Presbytery in South Texas, New Covenant Presbytery in Texas, Northern California, Presbyterian Promise in Southern New England, South, and TAMFS affiliate Presbyterian Welcome (NYC), November 2006; 2007: • board minutes indicating that the meetings of the Welcoming Churches/Presbytery Pastors had lapsed, January 2007; • board minutes reporting the frank discussion of the future of TAMFS/Chicago with four future possibilities and a timetable of discernment and discussion with national staff and Chicago Presbytery churches/pastors, April 2007; • minutes of Welcoming Chicago Presbytery Pastors Group, May 30, 2007 (there are pages missing); • board minutes which reveal the recommendations of the Welcoming Pastors Group for TAMFS/Chicago and the decision of the TAMFS/Chicago board to "go dormant" for a year with existing officers remaining in place and offering some of its financial resources upon request to fund welcoming church activities in the Presbytery, June 4, 2007; • minutes of the Welcoming Churches/Pastors Group indicating that the TAMFS/Chicago board will not meet until June 2008, and having a wide ranging discussion of future options for ministry in the Chicago Presbytery, June 27, 2007; • minutes of board meeting for TAMFS/National, August 11, 2007 – includes a decision about archiving the TAMFS/National records, and a farewell to Janie; • minutes and reports of TAMFS/National board retreat and business meeting, November 16-17, 2007; 2008: • minutes and supporting documents for TAMFS/National board business meeting, February 2, 2008; • humorous skit entitled: "Yes Virginia, There is No Gay Marriage," undated, but found among 2007/8 National materials; 2008: • schedule for TAMFS/National board business meeting, May 3, 2008; • statement on the end of the TAMFS regional structures from Lisa Larges and TAMFS/National Board, c. May 2008; • annual meeting minutes and financial statements of TAMFS/Chicago</p>	<p>One of the success stories of TAMFS/Chicago was the work with individual Presbyterian congregations and the frequent meetings of progressive pastors of what became known as the Welcoming Churches Group (not to be confused with the ecumenical Chicago Coalition of Welcoming Churches).</p> <p>One of the less publicized goals of TAMFS/National in developing the regional ministry model in 1996 was to provide church-related staffing jobs to LGBTQIA+ seminary graduates who were officially barred from being ordained and called to pastoral positions in the PCUSA. Ten years later (c.2006), the need for such jobs had eased as seminary graduates were finding other means of employment.</p> <p>Per the June 4, 2007 minutes, part of the decision of TAMFS/Chicago to "go dormant" for a year was to discern if others in the Chicago Presbytery were interested in adapting or inheriting the work of TAMFS/Chicago and creating a new entity. This did not happen.</p> <p>Per the June 5, 2008 annual meeting minutes of TAMFS/Chicago: "except for Presbyterian Welcome, no TAMFS regional affiliate is actively functioning."</p> <p>In the Summer 2008 letter, Lisa Larges, TAMFS/National Coordinator, and the National Board, wrote: "with grace and gratitude the National Board of TAMFS wishes to publicly mark the ending of our regional model in order to attend to the new work springing up from the grassroots."</p> <p>In some ways, the TAMFS regional partnerships were victims of their own success: creating Presbytery-wide grassroots support that began to take on lives of their own as evidenced by the closer and closer votes at GAs and in the presbyteries for passing More Light related overtures and amendments. See "success" in Folder #49.</p>

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			<p>indicating plans to close down the Chicago regional chapter and send all records and remaining funds to TAMFS/National, June 5, 2008; • correspondence with TAMFS/Chicago attorneys, August 2008; • agenda, minutes, devotionals, financial statement, for final board meeting of TAMFS/Chicago, September 18, 2008 – the following actions were taken: old board members to resign except for Linda Wygant who will continue on for a new organization, Grace Seeds Ministry, three new board members elected to continue with Grace Seeds, approved transfer of non-profit status, the new Grace Seeds board will soon make amendments to the articles of incorporation and bylaws, legal elements to be worked out with attorney, \$5,000 to be sent to TAMFS/National, and some current funds to be reserved for fees –also includes final letter from TAMFS/Chicago board to its donor list that TAMFS/Chicago "will cease to exist and our remaining assets will be transferred to TAMFS/National; • document: "2008 Illinois Charitable Organization Annual Report and 2008 IRS Return, submitted in 2009.</p>	<p>Funds transferred from TAMFS/Chicago to TAMFS/National: Feb 2, 2008: \$10,000, Jun 6, 2008: \$15,000, Fall 2008: \$5,000. There was several thousand left which was used to pay legal and attorney fees for final IRS and Illinois State reports, and to cover the costs of transferring the 503(c)(3) status of TAMFS/Chicago to Grace Seeds Ministry, Chicago (which was not related to the LGBTQIA+ movement).</p> <p>Not every organization realizes when its main tasks are completed and it is time to close down. TAMFS/Chicago set a good example.</p>
2	47	TAMFS/National – Miscellaneous 2009-2017	<p><i>Sporadic materials from TAMFS/National.</i> Highlights: 2011: • letter from TAMFS/National stating that in light of the approval of ordination rights for LGBTQIA+ people, it would begin transitioning to an as yet uncertain change in its ministry, and that Lisa Larges would conclude her work within the next year, December 2011; 2014: • letter from TAMFS/National with much news including the announcement of TAMFS "mov[ing] closer to transitioning...into a fully volunteer organization," and plans for a national meeting in 2015 to celebrate and discern the future, December 6, 2014; 2015: • newsletter from TAMFS/National reporting on its Rock Stars and Prophets Conference, and plans to introduce an overture to GA for apology and healing for the LGBTQIA+ community, December 2015; 2016: • statement of the CovNet Board on the healing overture, April 12, 2016; • document entitled: "Heart and Soul" prepared for the 2016 GA in support of the healing overture, June 2016; • newsletter from TAMFS/National announcing that as of December 1, 2016, TAMFS was a 100% volunteer organization, that the Janie Spahr Reconciliation Initiative with San Francisco Theological Seminary was being launched, and that the healing overture at GA was passed but watered down, and that long-time candidate for ordination, Lisa Larges, had been ordained, December 2016; 2017: • newsletter from TAMFS/National, December 15, 2017.</p>	<p>For materials from the TAMFS-sponsored Rock Stars and Prophets Conference, see Folder #48.</p> <p>The healing overture that had originally been authored by TAMFS and passed by four presbyteries called for an apology to the LGBTQ community. CovNet campaigned against it and managed to change the thrust of the amendment to an expression of "regret" which is what passed GA. See the CovNet rationale, dated April 12, 2016 in this folder.</p> <p>There are more TAMFS materials, including many Annual Reports, in the Ralph Carter Papers (see Folders #63-67).</p> <p>TAMFS/National intentionally came to a close in December 2020, with many of its main objectives accomplished.</p>
2	48	TAMFS/National – Rock Stars and Prophets Conference 2015	<p><i>A conference to celebrate the victories of the More Light Movement and to preserve its history. Materials received at the Conference, April 8-11, 2015, Stony Point, NY.</i> Highlights: • three booklets of biographies of the those attending or unable to attend; • the conference schedule booklet including worship services; • miscellaneous worship elements including the opening prayer; • list of attendees with email addresses from those who were willing to have them shared; • recollections of David Sindt, shared by Barry Smith at the conference (a duplicate of what is in Folder #2); • photo of a grassroots "ordination" of Chris Glaser in gratitude for his leadership over many years.</p>	<p>Buttons designed for the conference can be found in Folder (Bin) #85.</p> <p>The three booklets of biographies with photographs are a valuable resource for the history of individuals in the More Light Movement.</p>

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2	49	More Light Movement – Miscellaneous 2000 and on...	<p>Includes: 2002: • document from Chicago's Café Pride entitled: "Volunteer Resource Guide" by Stuart Smith, July 27, 2002; 2003: • cover page from the CovNet newsletter stating it will not work for the attempt to remove G-6.0106b from the Book of Order this year, feeling that the church needs a rest from the issue, May 2003; 2004: • bulletin from the annual Chicago pride worship service offered jointly by LPPC, TAMFS/Chicago, MLP, and Acts 10:15 of McCormick Seminary, June 16, 2004; • booklet entitled: "Far From Home: Tales of Presbyterian Exiles," by Alice Anderson, Spring 2004; 2006: • newsletter from CovNet, Summer 2004; • position paper from MLP entitled: "No Turning Back," September 26, 2006; 2010: • article entitled: "Unholy Matrimony: The Aisle of Lost Souls" about Janie Spahr's trial in Redwoods Presbytery for marrying same-sex couples, Pacific Sun, Marin County, September 9, 2010; 2011: • news article entitled: "Presbyterians Do Turnaround on Gay Clergy," reporting on the PCUSA presbyteries having voted to allow LGBTQIA+ ordination, May 31, 2011; • newsletter from Presbyterian Promise, June 2011; 2012: • news article about the West Hollywood Presbyterian Church leaving the PCUSA for the United Church of Christ, June 9, 2012; • letter from MLP describing many positive events at the 2012 GA, including the fact that a pro-marriage rights overture lost by a 308-338 vote but an overture to correct the translation of the Heidelberg Catechism passed by a vote of 395-264, July 7, 2012; • article on the GLAAD website entitled: "Why I Tell My Story: Putting it all on the line," by Alex Patchin McNeill, transgender candidate for ordination in the PCUSA, November 19, 2012; 2013: • news article entitled: "Catechism Achieves Required 2/3rds Majority of Presbyteries," May 23, 2013; 2014: • statement by Marc Benton to the Hudson River Presbytery apologizing for his bringing judicial action against same sex marriage advocates in 1999 and all the harm it caused, September 23, 2014; 2015: • news article entitled: "PCUSA Approves Marriage Amendment," March 27, 2015; • bulletin and reflections from the memorial service for Mark Palermo, one of the early leaders of the More Light movement starting in 1977, October 3, 2015; 2016: • website reflections by Ray Bagnuolo entitled: "PCUSA and the Limits of Regret" about the watering down of the overture originally intended to apologize for the church's treatment of LGBTQIA+ people, May 12, 2016; 2018: • remarks made by Barry Smith at the memorial service for Monna Ray, February 10, 2018; • copies from the website of the Presbyterian Lay Committee announcing the organization's reorganization and eventual dissolution, 2017-2018; • three letters from MLP to its membership, 2017/2018; 2019: • news release from MLP.org announcing that the Presbytery of Western North Carolina had approved Alex Patchin McNeill for ordination as Minister of the Word and Sacrament to the validated ministry position of Executive Director of MLP, August 5, 2019 – his ordination was planned for October 11, 2019 at First Presbyterian Church, Asheville, NC.</p>	<p>Note: in 2004, the GA starting meeting biennially.</p> <p>The 2002 Café Pride document gives a brief history of this organization from its founding in 1996, and includes resources for interacting with LGBTQIA+ youth in a variety of social conditions. Also included is a section on transgender issues. and has part of transgender activist Erin Swenson's testimony to the Atlanta Presbytery in 1996 prior to that presbytery voting positively on her ministerial status.</p> <p>Alice Anderson's book from 2004, "Far From Home," includes biographies of many LGBTQIA+ people who left the UPC-USA and PCUSA over its system of apartheid against them. The Summer 2004 issue of CovNet's Covenant Connection has an excerpt from this book featuring John Hobbs who left the PCUSA for the UCC in 2003 (though he continued on the board of TAMFS/National for about five more years).</p> <p>The June 2011 newsletter from Presbyterian Promise has some interesting history on More Light pioneer, Bill Silver. Also, Janie Spahr shares her memories of other early activists.</p> <p>The demise of the Presbyterian Lay Committee (renamed Reformation Press in 2017) and the end of its newspaper, The Presbyterian Layman (sic), brings a welcome close to decades of anti-LGBTQIA+ content. [Barry added the "sic" in honor of David Sindt (see comments in Folder #18 in this index).]</p> <p>In 2013, Alex Patchin McNeill became the Executive Director of MLP, the first transgender person to lead a Protestant organization. After his ordination in 2019, Alex continued on as Executive Director but with new standing as a pastor in a presbytery-validated ministry. Alex achieved what David Sindt had hoped to obtain in the 1970s when David asked the Chicago Presbytery to accept his transfer from the then St. Paul Presbytery and to validate his ministry with the Presbyterian Gay Caucus; a dream that was not to be realized...then. But now? Yes.</p>

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Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
2	50	PGC/PLGC/MLP/TAMFS Brochures Miscellaneous LGBTQIA+ Brochures	<p>PGC/PLGC/MLP: • Presbyterian Gay Caucus (two undated brochures but before 1977); • small cards with the phrase "Judge Not" (c.1975); • Presbyterian Gay Caucus Statement of Purpose (1975); • A.D. [Magazine] Reports on Presbyterian Gay Caucus (1975), Yet More Light (1977), Yet More Light (1978), Yet More Light (c.1979), More Light Churches (1979); • "'Definitive Guidance' Revisited or An Alternative View: The Law of the Church" (1979); • More Light Churches (in Northeast Synod) (c.1979); • More Light Ministry and Outreach in the Synod of the Northeast (1980), More Light Ministry and Outreach in the UPC-USA (1980 and 1985), Questions/Make Contact (1982), Someone You Know, Someone You Love... (undated but before 1983), Presbyterian Parents of Gays: What is the Church's Role? (1983); • More Light Churches of the PCUSA (1985 and 1992); • PLGC" For All Presbyterians Who..." (c.1985 and 1987); • "Live in Hope this Easter" (one brochure 1987, and one card undated); • PLGC/Chicago (yellow) (c.1990); • Good News for Gays and Lesbians (two brochures c. 1990s); • PLGC "Varieties of Gifts, But the Same Spirit" (1994); • PLGC "Building a Foundation for Dialogue" (c.1994); • PLGC/Chicago "Carols, Hymns and Songs for Advent and Christmastide" (c.1988); • PLGC "Faithful to God's Call" (1997); • MLP "Building a Church that Reflects God's Heart" (c.2015).</p> <p>MLCN: • More Light Churches Network (April 1993, September 1993, and 1996).</p> <p>TAMFS: • TAMFS/National "A Mission Project" (c.1995); • TAMFS/Baltimore "Suppose Jesus..." (1998); • TAMFS/Chicago (2000); • TAMFS/National (foldout with insert) (c.2005); • TAMFS/National "It's Time for a New Church (R)EVOLUTION" – geared to people under 35 in advance of the 2008 GA in San Jose, CA (2008).</p> <p>Miscellaneous: • Lazarus Project (mid 1980s); • Bibliography from the New Brunswick Presbytery (1984); • PFLAG "About Our Children" (1984); • The Pink Triangle (1977/1987); • Shower of Stoles A Witness to GLBT People of Faith (c.1990s); • Oak Park First United "On Becoming a More Inclusive Church" (1996); • Presbyterian Parents of Gays and Lesbians (1998).</p>	<p>This folder is not arranged in any order because many of these brochures are undated.</p> <p>Some of these brochures summarize early history of the More Light movement.</p> <p>The "Presbyterian Parents of Gays: What is the Church's Role?", was the brochure that went along with a slide/tape presentation which was developed by PLGC/Chicago. See details in Folder #25.</p> <p>In the early decades, PFLAG stood for "Parents and Families of Lesbians and Gays." As of 2014, the organization is just known as PFLAG (with the letters no longer being an acronym).</p>

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2	51	Articles and Papers on LGBTQIA+ Issues and Religion 1960s and 1970s	<p>Includes: • sales sheet for publications offered by The Council on Religion and the Homosexual; • Church Dogmatics Vol. III, Part 4, The Doctrine of Creation, Excerpt from I. Man and Woman, by Karl Barth, 1961; • Homosexuality: Sin or Disease? by Winfred Overholser, The Christian Century, 1963; • The Church and the Homosexual, Glide Urban Center, 1965; • Persecution of the Homosexual, Christianity and Crisis, by Roger Shinn, 1966; • Churchmen Speak Out on Homosexual Law Reform, The Council on Religion and the Homosexual, 1967; • What About Homosexuality?, Social Progress: A Journal of Church and Society (UPC-USA), 1967; • Homosexuality and Muckraking, by Howard Moody, Christianity and Crisis, 1967; • Essays on Homosexuality, The Council on Religion and Homosexuality, 1964-1968; • Gay Marriage Between Two Males, by Robert Anderson, Symposium on the Life Style of the Homosexual, The Council on Religion and the Homosexual, 1969; • A Brief for a New Homosexual Ethic, by Neale Secor, from The Same Sex, 1969; • Reforming Pastoral Attitudes Toward Homosexuality, by John Rash, Union Seminary Quarterly Review, 1970; • The Homosexual Expression of Sexuality, by W. Norman Pittenger, from Making Sexuality Human, 1970; • A Lesbian Approach to Theology, by Del Martin and Phyllis Lyon, from Is Gay Good?, 1971; • Gay, Proud and Christian, by John Preston, Event, American Lutheran Church Men, 1971; • The Church and Gay Liberation, by Elliott Wright, The Christian Century, 1971; • Is the Church Ready?, by Nancy McConnell, Engage, 1971;</p> <p>• Homosexuals Are Persons, by Phyllis Lyon and Tom Maurer, Spectrum International Journal of Religious Education, 1971; • The New Commandment: Thou Shalt Not – Maybe, Time Magazine, 1971; • To Be Understood, by Eros P. Agape (with a touch of Venus), in Letters to the Editor, The Christian Century, 1972; • American Psychiatric Association News Release on Homosexuality, 1973; • The Scandal of Peculiarity, by James McGraw, Christianity and Crisis, 1973; • The Church Must End Its Oppression of Homosexuals, by William Stemper, Jr., Engage/Social Action, 1973; • Catholic Homosexuals, by Gregory Baum, Commonweal, 1974; • Statement by the American Psychological Association, 1975; • Homosexual Identity and Dignity, by Patrick Henry, Theology Today, 1976 – with letter from Patrick Henry about reprints.</p>	<p>Staples have not been removed in this folder.</p> <p>These were articles David had saved. Also included is a sales sheet from The Council on Religion and the Homosexual showing publications available for sale in that era.</p> <p>The modern LGBTQIA+ rights movement is usually dated as starting from the Stonewall Riots in 1969, which did provide an immense, new impetus for change in society relating to all aspects of homosexuality. The many articles in this folder published prior to 1969, show that this movement was already well underway in many parts of the country and being led by key individuals and organizations.</p>

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2	52	David Sindt – General Theological Notes	<p><i>A series of handwritten notes on varied paper (and scrap paper) of varying lengths on a variety of LGBTQIA+ topics, most undated, although some dates can be inferred by the other side of the scrap paper used.</i></p> <p>Highlights: • these are possibly notes for sermons, articles, lectures, and leading classes or workshops. Topics include: How We Got That Way; • What Are the Alternatives for Gay People in the UPC-USA; • Ordination; • Theology for Gay Liberation; • Relationships; • Untitled but essentially a discussion on Studies about Gay People; • Two-Sided Nature of Contracts (relationships); • Orthodoxy vs. Heresy; • Relationships; • Positive Gay Traditions in the Old Testament; • Touching; • The Biblical Word; • Problems with Beautiful Words Made Ugly; • Gaily Forward (Nature of Gay Ministry); • Gays and Religion (about an article in The Advocate); • Tentmaker Issues; • a page entitled: "Resources," a goldenrod page of musings on sex and relationships that is not easily titled(!); • also a paper entitled: "The Problem of Homosexual Presbyterians" by anti-gay opponent, Richard Loveless, from Gordon-Conwell Seminary; • in addition, a paper entitled: "Two Ways of Reading Scripture on Homosexuality" by David Hare (pseudonymous); • a quote about what Jesus said about sex, from "Situation Ethics," by Joseph Fletcher.</p>	<p>Please note: some of the language used may be unsuitable for younger and more sensitive readers.</p> <p>Most of these writings are undated, although certainly they would be from the 1970s and 1980s. Some are clearly written around the time of David's call to Lincoln Park Presbyterian (1972) or his attempt to establish a Presbytery-approved ministry to the Gay Community (1970s).</p> <p>A handwritten note on the Richard Lovelace paper says: "Enjoyed meeting you at the recent dialogue at Yale. Thought you might be interested in seeing this, which is a slightly more 'together' version of what I was trying to say, though less personal. R.L."</p> <p>It is not known who "David Hare" was. The article is gay positive and gives two contrasting ways of arguing scripture around LGBTQIA+ issues. Under Mosaic Law, hares are prohibited as food. [Not sure that means anything.]</p>
2	53	David Sindt – Sermons – 1963-1965	<p>This folder has 14 sermons given initially at and during: seminary, field education, and a few churches, including some for the candidating process. Some sermons have professors' comments and at least one has written evaluations from other students in what was probably a preaching class. Several were later used as requirements for the St. Paul Presbytery ordination process.</p>	<p>Each sermon has an index card (often repurposed from his iris work) that lists the sermon title, text, where preached (often multiple places) as well as preparatory material and church bulletins. There are a total of 46 sermons in this folder and the next three. There are additional seminary sermons in Folder #4.</p> <p>Barry Smith has, in general, not read the sermons.</p>
2	54	David Sindt – Sermons – 1966	<p>All of the 15 sermons in this folder were preached at Erie Chapel Presbyterian Church, except for two: one was preached at David's home church, North Presbyterian, St. Paul, MN, June 12, 1966, and one was preached at the Erie House Women's Auxiliary as a dialogue sermon with the senior pastor, Bill Franzen, December 12, 1966.</p>	<p>Starring in 1966, almost all of David's sermons are handwritten.</p> <p>David and Bill Franzen, Erie Chapel Senior Pastor, were seminary classmates and friends.</p>
2	55	David Sindt – Sermons – 1967-69	<p>This folder has 14 sermons: eight from Erie Chapel/Erie-Waldensian Presbyterian Churches, one at St. John's, UCC, Chicago, one from the Wilder Infirmary, St. Paul, MN, and four from Central Presbyterian in St. Paul, MN.</p>	

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Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
2	56	David Sindt – Sermons – 1972-1981	Three sermons during this time period, all at LPPC, including a sermon on September 24, 1972 that was taped (see comments), and the last sermon he preached as an ordained minister in the UPC-USA which was incidentally on the same date his Grandfather Bailey, a Presbyterian minister, was born, April 17, 1977. The last sermon he preached was at LPPC on Gay Pride Sunday and was entitled, "Pride: Sin or Self-Respect?", June 28, 1981.	In 2020, a search of old reel-to-reel tapes in the LPPC archives uncovered a tape of the September 24, 1972 worship service where David Sindt was liturgist, preached a sermon: "Gaily Forward," and also had a post-service Q & A with the congregation about his call from LPPC to serve as an assistant pastor (see Folder #8). This tape was sent to PHS and has been digitized and is available on the PHS website: https://digital.history.pcusa.org/islandora/object/islandora%3A164971 (sermon starts at 22:20). David's demittal became effective on November 8, 1977, almost seven months after he preached his last sermon as a minister; he was aware that this was approaching when he gave the sermon.
3	57	David Sindt – Presentation on Psalms 1980	Notes from a series of adult education classes at LPPC on the Psalms, led by David, October-November 1980. Also, an article, from Update, LPPC's newsletter, describing the series.	The class read and sang psalms it was studying.
3	58	David Sindt – Record of Marriages and Unions 1968-1976	A list of 13 ceremonies that David (presumably) presided over. Most are same gender unions. Also included are liturgies for three of the unions.	
3	59	Lisa Bove Senior College Paper, 1983	The paper was entitled: "Stories of Struggle and Visions of Hope: An Examination of the United Presbyterian Church's Stand on the Ordination of Homosexuals." This was a thesis paper completed on March 28, 1983 by Lisa Bove in fulfillment of the requirements of Independent Study in the Department of Religion at The College of Wooster, Ohio. To write this paper, the author interviewed 14 LGBTQIA+ Presbyterians who were in the ordination process of the UPC-USA. It examines the implications that the 1978 General Assembly "Definitive Guidance" decision had on many aspects of their lives, and the implications for the church at large. None of the interviewees are identified by name. Also, in this folder is the abstract that Lisa Bove sent to the interviewees offering the opportunity to buy a copy of the report. Some correspondence between David Sindt and Lisa is included.	Chris Glaser is interviewee #4. Bill Silver is interviewee #6. Janie Spahr is interviewee #8. Sandy Brawdors is interviewee #13. David Sindt is interviewee #14. The paper offers history of the events influencing the early More Light Movement. There are also details about 16 conservative leaders meeting to devise the Chicago Plan in November 1977, and the subsequent conference of 400 pastors on February 13, 1978 to plan on supporting the minority report from the 1978 Task Force to Study Homosexuality.

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3	60	LPPC – Miscellaneous 1978-2019	<p><i>A miscellaneous collection of documents related to: David Sindt and the More Light Movement in the context of LPPC, David's home church for about 15 years.</i></p> <p>Highlights: 1978: • letter from the Session to Chicago Presbytery GA commissioners expressing support for the Majority Report of the Task Force to Study Homosexuality, April 27, 1978; • report by David to the LPPC Mission Review Task Force on the congregation's ministry to LGBTQIA+ people, October 25, 1978; 1979: • letter from LPPC pastor to David about recommendations from the Presbytery for study of homosexuality, February 1979; 1982: • letter from David to the Session expressing disappointment with a neighborhood calendar published by LPPC which did not include any LGBTQIA+ resources, 1982; 1985: • letter from LPPC to the Ecumenical Women's Center detailing the last 15 years of LGBTQIA+ actions, August 27, 1985; • bulletin from an LPPC worship service entitled: "Reformation and More Light Sunday" which was a recommendation of the first More Light Churches conference to include a More Light theme on Reformation Sunday, October 27, 1985; 1986: • sample of a typical letter sent out by LPPC in response to More Light related questions from other churches, June 30, 1986; 1987: • Barry Smith's report to the LPPC Session on the 1987 March on Washington for Lesbian and Gay Rights, October 20, 1987 – the Session had endorsed the March and authorized the use of the church banner there; 1988: • correspondence between LPPC's Clerk and the Cardinal of the Chicago Archdiocese over the human rights law being considered in the City Council, July 1988; • report of LPPC's More Light Task Force on possible overtures to prepare or support, November 9, 1988; 1990: • flyer for a series of workshops on AIDS sponsored by LPPC and the Presbytery AIDS Task Force and funded by a Jubilee Grant from the Synod of Lincoln Trails, April-May 1990; 1991: • letter from the LPPC Session to the congregation about the Session's approval of a policy allowing covenantal ceremonies between same sex couples, October 19, 1991 – some letters from Barry Smith included; 1995: • article in the Presbyterian Layman about the controversy over its description of the AIDS Quilt in its January/February issue, May-June 1995, and a letter from LPPC Pastor Jeffrey Doane to the editor of the Laymen over the editor's negative comments about the Quilt, June 30, 1995; 1997: • article in the Chicago Tribune entitled: "Presbyterians: Differing Decently" featuring the Rev. Jeffrey Doane, then pastor of LPPC, and the Rev. John Buchanan, then senior pastor of Fourth Presbyterian Church, and reporting on the controversy over the passage of Amendment B, June 1, 1997;</p>	<p>The Covenantal Ceremony Policy adopted by the LPPC Session in 1991 created an unexpected controversy in which several members withdrew their membership and others withheld contributions. This surprised many people since LPPC had been a More Light Church for ten years. But like many urban churches there is a continual turnover of people. It is estimated that every five years, one half of LPPC's membership was new people. The staff and Session realized that they had become lax in educating new members about LPPC's More Light status and history.</p> <p>The September 2011 flyer for the celebration of the approval of LGBTQIA+ ordination rights in the PCUSA, lists the six More Light Churches in the Chicago Presbytery. LPPC was the first in 1981 and the only one for many years until 1996, when First United Church of Oak Park became the second. As of 2019, there was an additional More Light Church, but another one had closed, so the number stayed at six. In addition, there were five other congregations that are CovNet churches, and a few others with welcoming statements regarding LGBTQIA+ people.</p>

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Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
			<ul style="list-style-type: none"> the Covenant of Dissent (against Amendment B), and the list of 68 LPPC members who signed it, June 8, 1997; 2011: • correspondence between Barry Smith and David Sindt's sister, Claire Ann Sindt Weber, May 12-14, 2011; • flyer for a Presbytery-wide celebration sponsored by LPPC over the approval of LGBTQIA+ ordination rights, September 24, 2011; 2015: • correspondence between Barry Smith and David's sister, Claire, March 5 to May 11, 2015; 2016: • memo by Barry Smith to the LPPC Session recommending the transfer of the David Sindt Papers to PHS, May 24, 2016 – including the correspondence between Barry and PHS staff from June 22, 2015 to May 26, 2016; • bulletin and historical booklet from the 50th Anniversary of LPPC, October 23, 2016; 2017: • correspondence between Barry Smith and David's sister, Claire, January 2 and April 21, 1917; 2018: • reflection by Barry Smith given at the memorial service for LPPC's Monna Ray, a long-time supporter of the More Light movement, February 10, 2018; 2019: • correspondence between Barry Smith and David's sister, Claire, June 20, 2018, and July 24 to September 26, 2019. 	<p>The correspondence between Barry Smith and David's sister, Claire Ann Sindt Weber, sporadically between 2011 and 2019, contains some bits of historical information about the Sindts.</p> <p>The roots of LPPC go back through three predecessor congregations to 1843, making it the third oldest Presbyterian organization in Chicago. The 50th Anniversary in October 2016 celebrated the merger of two of the predecessor congregations which formed LPPC. The 50th Anniversary History is included in this folder.</p>
3	61	Barry Smith – Highlights of the More Light Movement – 1974-2015	A hard copy of the PowerPoint slide presentation given at a conference entitled: "Rock Stars and Prophets: Generations of Justice and Love" held at Stony Point Center, NY on April 8-11, 2015 (sponsored by That All May Freely Serve).	<p>Many of the photos of early More Light people were taken by David Sindt, and scanned from his slides. The slides are in Folder #66. For materials from the Conference, see Folder #48.</p> <p>The digital file of this presentation that was transferred to PHS has been slightly updated from the hard copy printout. The hardcopy printout has some pencil corrections.</p>
3	62	David Sindt – Christmas Letters 1972-1985	David sent out annual Christmas letters starting in 1972 up to 1985. The first letter also covers events from 1971. These letters are a good source for brief summaries of all David's life activities, and offer a more personal glimpse into how he was affected by what occurred in his life. They also help establish a framework of what happened in what time period. There was no letter in 1986 because of David's declining health and his death on December 3, 1986.	<p>Some highlights:</p> <ul style="list-style-type: none"> -1972: David reveals his homosexuality in the first letter, although from the context, it is apparent that he had come to terms with his sexual orientation in 1971 (see Folder #2, Resume #5 where David gives the time period of his coming out as January 1971. - 1973: David was already thinking of starting a gay caucus in the Presbyterian Church. - 1974: PGC has 125 people on the mailing list and coordinators in six of the denomination's 15 synods. -1975: David hospitalized after an anti-gay assault while he was in NY for a UPC-USA meeting. -1977: David demitted after long judicial process. -1980: At GA, he was first official corresponding member for PLGC after seven years of requesting status. -1983 & 1985: initial health concerns.

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3	63	David Sindt – Social Work Papers and Activities 1970s	<i>A miscellaneous collection of articles, correspondence, policies, conferences.</i> Includes: • letters and articles in issues of Social Work (one letter by David), 1972; • letter by David and fellow social worker, Barry Friedman to The Advocate about an inaccurate article on gay foster homes, August 1973; • correspondence from individuals requesting information, November and December 1973; • paper entitled: "Gay People and Foster Care," by David originally presented at a conference in Arkansas, 1974; • materials relating to the 1974 National Conference on Social Welfare, particularly for the NCSW Task Force on Homosexuality and the Gay Community (coordinated by David that year), Cincinnati, May 1974; • correspondence about gay foster parents, January 1974; • article entitled: "Exorcizing Homophobia" by David Sindt, Workforce Magazine, September-October 1974 – this article is about David's activism in both religious and social work realms; • letter from an agency in Delaware asking if David knows a foster home placement where a 16-year-old gay youth can be placed, August 1975; • memo from David to a State of Illinois administrator giving input on a policy statement regarding Alternative Lifestyle Foster Homes, September 1977; • testimony by David at the Chicago hearing for the White House Conference on Families, November 1979.	A panel discussion on Gay Parents and Gay Children that David organized at the NCSW Conference in Cincinnati in 1974 drew an overflow crowd at the conference necessitating relocating the event to a larger space. A great deal of publicity ensued as publications around the country picked up the story. From some of this material, it is apparent that social work organizations and state agencies dealing with kids needing foster care/adoption were beginning to encounter youth who identified openly as LGBTQIA+, and were struggling with how to place them.
3	64	David Sindt – Iris Work 1952-1986 and on	Includes: • biographical info relating to iris work, 1980; • letter containing autobiographical material on hybridization work starting in 1968, December 29, 1982; • list of varieties introduced by David and awards won, including posthumously, compiled by Barry Smith, 2019; • a page from the Minnesota Horticulturalist showing that David won the highest award of the Minnesota State Horticulture Society in 1973, February 1974; • letter to Chicago neighbor across the alley about damage neighbor's basketball play area is doing to David's commercial iris garden, March 30, 1983; • first page of article David wrote about judging the "little ones" (little iris), undated; • sample of David's iris stationary and shipping label; • David B. Sindt Irises, David's eighth and eleventh (last) annual catalogs, March 1983 and March 1986; • excerpts from the bulletin of the American Iris Society, October 1986; • Adamgrove catalogues, 1987, 1988 and 1994 – the 1987 catalog is dedicated to David, and David's varieties are listed for sale in all three catalogs.	Note: the iris linework illustration on David's letterhead, the back of his catalog, in the 1987 Adamgrove catalog, and on page 8 of the LPPC memorial service bulletin has been mistakenly attributed to David. The illustration was adapted by David from one done by an iris hybridizer in the Pacific Northwest: George Shoop. David was not well enough to fulfill and ship any iris orders in the summer of 1986. David's father, Gus, did this for him. After David died, his parents arranged for Eric and Bob Tankesley-Clarke, owners of Adamgrove Nursery in California, MO, to dig up and take all of David's iris stock to MO. David's parents also scattered David's ashes in the Adamgrove Nursery.

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3	65	David Sindt's Parents: Charlotte and Gustave Sindt	Includes: • article entitled: "Parents of Homosexuals," The Minneapolis Star Saturday Magazine, August 19, 1978; • article entitled: "Being Gay Is No Sin, Two Presbyterians from '34 Tell Their Church," Macalester Today, November 1994; • article entitled: "Mission Improbable: Unlikely Crusaders Gus and Char Sindt Took on the Presbyterian Church in a 20-Year Battle of Behalf of Their Gay Son," Q Monthly, April 1995; • several obituaries for both Char and Gus Sindt.	Gus and Char were David Sindt's parents and were beloved by everyone they encountered in PGC/PLGC/MLP/TAMFS. See photo collage which shows the Sindts being named "parents emeritus" by PLGC/Chicago in Folder (Bin) #85. The digital version of the collage was transferred to PHS and is available on the PHS website. There are additional photos in Folder #66.
3	66	Photographs	<i>Contains a miscellaneous collection of photos and some publication photos from all aspects of David's life and the organizations in which he was involved.</i> Highlights: • high school photo, 1956; • high school senior prom photo, 1957; • high school homecoming photo, mid-1950s; • four photos from Silliman University, Philippines, 1960; • Summer Field Education Class, 1963; • McCormick graduation photo, 1965; • David giving tour at McCormick Seminary (old Lincoln Park campus), 1966; • demonstration at slumlord's house, 1966; • portrait photos by Armando Rancano, 1974; • David talking to Virginia Davidson at GA, 1975; • 63 slides taken by David – includes early PGC/PLGC leaders (many of which have been scanned and given to PHS), people he met at the 1974 Edinburgh Conference, and few location shots, 1970s and maybe early 1980s; • judging at an iris show, c.1980; • outtakes for LPPC pictorial directory, 1981; • David Sindt and Mark Palermo at the Chicago Pride Parade, 1981; • PLGC/Chicago Midwinter Conference Planning Committee, 1985; • first More Light Churches Conference, 1985; • 20th anniversary for Class of 1966, McCormick Seminary, 1986; • Char and Gus Sindt at a meeting of PLGC/Chicago, 1987; • David's backyard iris plot, 1987; • Names Project photos, 1988. In addition a number of miscellaneous photos from PLGC/MLCN/MLP/TAMFS/LPPC. And a number of undated photos of David, his parents, sister and miscellaneous.	There is no particular order to this folder. Some items are undated and unlabeled. It is impossible to index every photo in this folder. Physically looking through everything is the best way to know what is here! Virginia Davidson wrote a letter to A.D. Magazine about the photo of her with David at the 1975 GA. Her letter appears in PGC Newsletter #11 (February 1976) in Folder #68. A number of these photos and others from Barry Smith's personal collection can be found in his digital PowerPoint slide presentation shown at the Rock Stars Conference and in the printout found in Folder #61. Many of these photos have been digitally transferred to PHS.
3	67	David Sindt – Miscellaneous	Includes: • Christmas card received from David's Aunt Claire in Egypt, undated; • passport issued May 2, 1960 – includes immunization record, and customs and visa stamps for: Philippines, Singapore, Indonesia, Japan, Hong Kong, Thailand, India, Pakistan, Jordan, Egypt, United Kingdom, Switzerland; • Correspondence from an adjunct professor at Silliman University, Philippines, Tottie Kapan-an(sp?), 1968-71; • ordination certificate from the Universal Life Church, Inc., November 1, 1969; • professional income records, 1971-72; • letter to a columnist at Lerner papers commenting positively on an article of hers and suggesting a similar one from a gay point of view, December 4, 1972; • passport issued October 24, 1974; • resume from David's LPPC friend, Elizabeth Eddy, c. mid-1970s – David owned some of her paintings; • correspondence with the president of Texaco about David returning his credit card in protest of Texaco's perceived anti-gay bias, September 18, 1978; • letter from David to the First Federal Savings & Loan Association about David's decision to start withdrawing his Certificates of Deposit due to the anti-gay remarks of the Senior Vice President, November 7, 1979.	No information is known about "Tottie"; David's sister did not know anything about him (or her). This person may have been a student when David was a student. Upon David's apparent request, Tottie had bought material to be used in making a traditional Philippine outfit for David's planned wedding to Carol. That wedding was called off in January 1971 (see 1972 Christmas Letter in Folder #62).

Chicago				
Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
3	68	PGC – National Newsletters #1-#19, 1974-1977	Note: The first "newsletter" was the letter that David Sindt sent to Presbyterians from February to May 1974 in advance of the 1974 General Assembly. In Letter #4 (November 1974), David states that he is now calling these letters "newsletters."	David was the editor (and main writer) for much of the newsletters 1974 through September 1975. Joe Grolimund was the next editor (through Newsletter #22) but he could not be public about it (see David's letter to Synod Coordinators on October 4, 1976 in Folder #14). Some of these newsletters contain reprints of print news coverage of PGC.
3	69	PGC & PLGC – National Newsletters #20-#41 1977-1980	Chris Glaser became the editor starting with Newsletter #23 (October 1977). The newsletter was renamed "More Light" and used a flame logo. Lorna Wuertz became co-editor with Chris Glaser starting with Newsletter #34. January-February 1979; their last issue as co-editors was Newsletter #41, May-June 1980. Circulation was 800. The PLGC/New England newsletter under the editorship of James Anderson, became the PLGC National newsletter starting in July 1980. The July and August 1980 issues were named "More Light News." Starting with the September 1980 issue, the name became "More Light Update."	Chris Glaser told Barry Smith: "I solicited a name from the readership for the newsletter and got no suggestions. I needed a graphic for the front page and remembered Bill Silver had done a brochure titled "Yet More Light" for PGC with a flame graphic, so I cut out "More Light" and the flame from the printed brochure and that became the name [and masthead]. See Newsletter #34, January-February, 1979, for an article entitled: "A United Presbyterian Tragedy" by Chris Glaser for a sample of what openly LGBTQIA+ candidates had to suffer and endure while under the care of a Presbytery in preparation for the ministry. This six-year saga follows Chris's journey from 1972 to 1978 when he lost his candidacy status thanks to the 1978 General Assembly. A detailed report on the Lazarus Project of West Hollywood Presbyterian Church is in Newsletter #39, January-February 1980.
3	70	PGC & PLGC – Synod of Lincoln Trails Notices and Newsletters 1978-1980	Notices for 1978; newsletters from April 1979 to June 1980. This newsletter was stopped after June 1980.	Synod of Lincoln Trails includes the following presbyteries in IL and IN: Blackhawk, Chicago, Great Rivers, Ohio Valley, Southeastern Illinois, Wabash Valley, Whitewater Valley; the more regional Midwest Hanmi Presbytery was added in 1994. Not all of Illinois is included in this synod.

Chicago				
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3	71	PGC & PLGC – Synod of the Northeast Newsletters 1979-1980	February 1979 to June 1980. James Anderson was editor. These newsletters were expanded to become the national newsletter in July 1980.	Note: staples have not been removed in this folder. Not sure if this newsletter had an earlier year range than what is represented here. Some months are missing.
3	72	PLGC – More Light News – More Light Update 1980-1981	James Anderson was editor of this national newsletter from July 1980 through the Fall 2003 issue.	
3	73	PLGC – More Light Update 1982-1983		
3	74	PLGC – More Light Update 1984-1985	April 1985 is missing.	December 1985 was supplied from the Ralph Carter Papers.
	75	PLGC – More Light Update 1986-1987	October 1986 is missing.	
3	76	PLGC – More Light Update 1988-1989		
3	77	PLGC – More Light Update 1990-1991		
3	78	PLGC – More Light Update 1992-1993		October 1992 was supplied from the Ralph Carter Papers.
3	79	PLGC – More Light Update 1994-1995		
3	80	PLGC – More Light Update 1996-1997	The smaller booklet version ended with the June-July 1996 issue. There was no August 1996 issue. The larger format version began with the September-October 1996 issue and continued as one issue for every two months.	
3	81	PLGC/MLP – More Light Update 1998-1999		
3	82	MLP – More Light Update 2000-2001		

Chicago				
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3	83	MLP – More Light Update 2002-2003	The March-April 2002 issue was the last one that appeared every two months. The next issue was Summer 2002 and the following issues were once a quarter, ending in Fall 2003.	
3	84	More Light Churches Network Newsletters, 1993-1998	A sporadic collection of newsletters dated: February 1993, April 1993, October 1993, January 1994, November 1994, May 1996, July 1996, September 1996, November-December 1996, Summer 1997, Fall-Winter 1997, Spring 1998, Summer 1998, Winter 1998. There was no Spring 1997 issue.	The More Light Churches Network was in existence from 1992 through 1998. It was formed at the 1992 More Light Churches Conference at LPPC. It merged with PLGC in 1999 to form MLP. The seven newsletters that were part of the David Sindt Papers have been supplemented here by seven more from the Ralph Carter Papers. Not sure if there were other newsletters than what is represented here or if it was sporadically published.
4	(Bin) 85	Ephemera: Collage Poster – Cassette Tapes – Buttons – T-Shirt – PGC Corporate Seal – Miscellaneous	Includes: • collage poster, high resolution inkjet of digital collage of David's life prepared by Barry Smith – ©2015 Lincoln Park Presbyterian Church, Chicago – All rights reserved – Permission granted for non-profit and non-commercial use; • cassette tapes of David's Memorial Service at LPPC, December 13, 1986; • Buttons, badges, pendants for PGC, PLGC, MLP, TAMFS, various More Light Churches Conferences, individual churches, miscellaneous; • T-Shirt: Presbyterians Do It Decently and In Order, dating from 1981 or possibly earlier; • Presbyterian Gay Caucus corporate stamp seal in use 1974-1977.	The 2015 collage poster is a printout of the digital version which was prepared from scanned photographs of the original non-digital collage and enhanced with additional information. The original collage was also created by Barry Smith in 1987 for display at the 1987 GA. The original non-digital collage remains in the archives of LPPC, Chicago. As of 2019, the cassette tapes had not been played since 1987. There is a newspaper photo of David Sindt and Mark Palermo wearing the t-shirt in the 1981 Chicago Pride Parade in Folder #66.

