

gobble, gobble, gobble

A WEEKLY FORUM FOR NEW ENGLAND

Gay Community News

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UNH goes to court

DURHAM, N.H. The University of New Hampshire Board of Trustees has confirmed the suspension of all gay social activities on the UNH campus. A meeting was held on Saturday morning, November 17th, to define exactly what activities the Gay Students Organization can legally engage in on the campus. About 50 gays, many sitting on the floor, attended the meeting along with the Trustees, members of the GSO, and the press. Invitations had been sent out to NH Governor Meldrim Thomson and Manchester Union Leader publisher William Loeb, both of whom have opposed any gay activities at UNH. Gov. Thomson sent a letter to the Trustees, calling for the board to reverse its recognition of the gay students. He demanded that the UNH administrators make sure that officially recognized groups adhere to "reasonable campus law and to reasonable standards respecting conduct". The UNH Board of Trustees have now gone to the state Superior Court to decide if the Gay Students Organization should ever have been officially recognized. The GSO will counter by seeking a court injunction against

gay conf.

Plans for a 1974 New England Gay Conference will be mapped out at a meeting at 2 pm Saturday, Dec. 1, in the Emerson College Union, 96 Beacon St.

The location and date of the proposed conference will be determined at the planning session, which will be open to all interested organizations or individuals. The planning session is being sponsored by an ad hoc committee of the Homophile Union of Boston.

In announcing the meeting, committee members Geri Bidwell, Robert A. Dow and Skip Rosenthal said they hope to work with gay groups to plan a conference similar to the successful conference held last year at Emerson College.

They also said that groups that plan to make bids to host the conference should prepare information on these two major points:

1. The group should be capable of hosting such a conference.
2. Adequate facilities for 300 people must be available, as must adequate funds.

the trustees' decision. A suit will be filed and legal counsel sought through the American Civil Liberties Union.

The play "Coming Out!", which is scheduled to be presented at UNH on December 7th, has not been canceled. The trustees were to decide whether the play was a "social function" and thus a violation of the trustees' suspension of the GSO's right to social functions. This decision has also been left up to the UNH administrators. Dr. Thomas Bonner, president of UNH, gives the administration's interpretation of "social functions" as "affairs at which there is an intermingling of persons, such as at a dance or party. Since there is no intermingling at a play, it cannot be considered a social function and therefore the GSO is entitled to present it."

Richard A. Morse, a trustee and legal counsel for the Board, introduced the resolution calling for Superior Court help on the issues of recognition and definition of "permissible scope" of the gay students activities. The resolution was passed by a margin of 21 to 1, the lone dissenter on the Board arguing that it was not up to the Trustees to take the matter to court. He said it was up to the GSO, since in effect the GSO is fighting the directive by the Trustees' executive board banning social functions.

Trustee D. Alan Rock pleaded with school officials not to allow "Coming Out!" to be presented on campus, crying that he had heard that parts of the play were "morally objectionable".

In his letter to the Board of Trustees, Governor Thomson blasted UNH officials for allowing the use of mandatory student activity fees to finance homosexual activities on campus, and once again called on the trustees to stop such "discriminatory assessment against students to support displays of sex deviation". This was a referral to the showing of the movies "Trash" and "Broken Goddess" which were presented with the help of \$820.00 from the student activity fund.

Thomson is also accusing gays of trying to force the resignation of Trustee Bridle, who is the student representative on the board, and who has supposedly come under "intense pressure" from the gays. Thomson said that Bridle has "incurred the

wrath of the gays" because of his efforts to reverse official recognition of the GSO. "He has my full support and confidence," said Thomson. "I intend to urge him to continue with renewed initiative his efforts to expunge from the record the official trustee recognition of the homosexual group."

Loretta Lotman, producer of "Coming Out!", is planning to reserve seats in the names of William Loeb and Governor Thomson when the play is presented at UNH. "Coming Out!" is scheduled for presentation at the Memorial Union Building on Friday, Dec. 7th, at 8:30 pm.

RASTELLINI MURDER DEVELOPMENTS

Three prisoners at Bridgewater MCI were arraigned last week in connection with the murder of Eddie Rastellini (imprisoned five years ago on morals charges.....GCN Nov. 17 issue). According to attorney Richard Rubino, who represented Rastellini, "Probably nothing will come of this as it's very difficult to get eye witness testimony in a prison...no one talks." No murder weapon has yet been found.

Rastellini's family is investigating the possibilities of pressing charges of negligence against prison authorities.

D.O.B. Supper

Over 100 women, 5 children, and a dog attended the second annual Daughter of Bilitis (DOB) Thanksgiving supper last Sunday. For 50 cents or \$1.00 they, except the dog, got turkey and the whole works. Chefs Sheri and Geri and helpers received a rousing ovation at the end of the meal.

New Hampshire DOB was there a dozen strong, including one woman from the Canadian border of Vermont. The evening brought many DOB members together who don't often see one another.

After the supper there was dancing to records.

The next DOB event will be a Christmas party in mid-December. Call the DOB office (262-1592) for information.

The Thanksgiving supper was held Sunday, Nov. 18 at St. John's Church, in Boston.

arsonist(?) confesses

New Orleans police are extraditing Raymond L. Wallender, 32, from Sacramento where on Oct. 29 he confessed to homicide detective David Goodman of the Sacramento County Sheriff's Department that he set the fire in a New Orleans gay club on June 24 which killed 32 people. Wallender was arrested on Aug. 31 in Sacramento and charged with grand theft and assault with a deadly weapon. After 59 days of confinement he told a jail warden that he "wanted to get something off his chest" said Goodman. Police in New Orleans were informed of the confession, and two detectives flew to Sacramento and questioned Wallender. A warrant for his arrest was flown to Sacramento on Nov. 1.

Wallender reportedly claims that he started the blaze by dousing the ground floor with gasoline and lighting it. Several survivors reported seeing a ball of flame that would indicate the fire was caused by a flammable liquid of some kind. However, most of the damage was done from the stairway up, the flames having burst through the open fire door that led to the stairs. That would indicate a certain discrepancy between the police report and the evidence of damage done to the building. At the time our information was obtained, New Orleans investigators had released only an incomplete confession summary. Det. Sam Gebbia, one of the investigators who questioned Wallender in Sacramento, would not comment on the possibility that Wallender had accomplices. Gebbia stated that the investigation was "in a delicate stage" and so "only a summary of the confession could be released".

The fire has not yet been officially ruled intentional by New Orleans arson investigators. The blaze was considered "highly suspicious" and fire department officials wanted the details made public, but the fire marshal wanted the matter dropped.



Gay Community News

is published weekly through the sponsorship of the Charles Street Meetinghouse. GCN is dedicated to providing coverage of events and news of interest to the New England gay community as well as stimulation of event oriented opinion within the community.

News and opinions reflected in "REACT!", the editorial column, represent the majority view of the editorial board. Signed letters and columns reflect the view of the author only. The material in this paper does not necessarily represent the views of the Charles Street Meetinghouse. Comments, criticisms and information are always welcome from our readers.

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VIDEO GAYS

NEW YORK -- A Gay Video Workshop, designed to help gays communicate through videotape, will be conducted Friday, Nov. 30, through Sunday, Dec. 2, at the Experimental

Television Center in Binghamton, N.Y.

Several gay men and lesbian women with extensive videotape experience will serve as resource people for others who want to learn more about the uses of videotape. Instruction will center on the development of communication networks for videotape and on the use of videotape as a self-perceptive tool.

Seminars will be held on public access cable television, video in psychotherapy and editing techniques. Viewing sessions will screen the work of gay men and lesbians.

Registration can be made by mail to David Sasser, workshop codirector, 148 Sixth Ave. No. 2F, Brooklyn, New York 11217.

A \$5 donation is asked, and checks should be made payable to Gay Revolution Video Project.

Daycare and limited housing will be available, but arrangements must be made in advance by calling 212-242-3900.

Name, address and telephone number must be listed in each registration. And each registrant should describe her or his experience in videotape and the type of equipment used.

More complete information will be sent on registration.



More than 200 persons from New England and New York are expected to be on hand Sunday, Dec. 2, to celebrate the first anniversary of Dignity/Boston.

A solemn Mass will be celebrated at 1:30 pm at St. Clement's Church, 1105 Boylston St. Fr. Thomas Oddo, Dignity/Boston chaplain, will be the principal celebrant, and concelebrants will be priests who are members or friends of Dignity.

A buffet in the church social room will follow the Mass. Paul Diederich, Dignity national executive director and retiring president of the local chapter, will be keynote speaker at the buffet.

Special guests will include members of the New York Dignity chapter, local gay leaders and clergy and laity from the Boston area.

Dignity/Boston's membership has grown from six to more than seventy. Several members have been elected to offices on the national level, and national offices recently were moved to Boston.

The organization for gay Catholics was founded five years ago in San Diego, and now has a nationwide membership of more than 700.

Dignity/Boston members gather on the first Sunday of each month to celebrate Mass and to conduct business meetings and hold social events. In addition, potluck suppers, home liturgies, parties and dances are held during the month.

REACT!!

The situation at the University of New Hampshire proves once again that whenever a scapegoat is needed, gays are at the top of the list. The fact that the Gay Student Organization at UNH is being used as a test case in a financial and prestige struggle between state politicians and the administration is not only obvious but serves as an encouragement to others to oppress gays. The UNH Board of Trustees, caught between student support for the GSO, and outside agitators, such as homophobic mad dogs William Loeb and Governor Meldrin Thomson, find themselves in a position of middle-of-the-road ineffectiveness. If outside influences are to be allowed to determine just what student groups are to be funded with school monies, then it is the duty of the media to expose the motives and rationals behind these determinations. It appears that the Board of Trustees are being forced to play a waiting game before they can completely adhere to a live-and-let-live policy toward gays. The danger in this sort of situation is the publicly acceptable oppression and harassment of gays. It is still perfectly acceptable to attack and malign gays, both privately and in the press (witness the recent ultra-vehement articles and editorials in the infamous Manchester Union Leader). If the Gay Student Organization does eventually win their case (as is most probable) then it will not undo the harm done by the vicious condemnation and insinuation currently being spread. The still fashionable sport of gay-baiting goes on and on, verifying our belief that homosexuals are the last truly "persecutable" minority.

REACTIONS:

To the Editor:

WARNING: Faggots often believe in stereotypes. As much as I try not to, I am one faggot who does. Two of my most inappropriate but understandable stereotypes were shattered one Sunday last month. My body was almost shattered in the experience. I was walking alone at about 11:00 pm along Beacon, just below Joy. Three black males, young and big, walked past me. The racist (and perhaps realist) in me trembled and stiffened. Having been in violent situations with blacks in the streets and in jail in Washington, D.C., my first thought was which way to run if they attacked. They walked right on by. Behind them were three white men in their early twenties, perhaps even late teens, with a young white woman. They were neither extremely freak nor extremely straight in appearance. One of them sneered, "Hello there, sister." Still I was not worried — stereotype number two was at work; women are safe and men who are with them. The one who sneered gave a pseudo-Judo kick to my groin, hard enough to knock me over and cause pain for hours. The other two kicked me, then stopped suddenly and ran. Before I could stand up, the blacks were back. They heard the commotion and ran out of the Common for a fight. Just then a flow of a dozen or more solid citizens (I think from Park Church) rushed from the common and the sick white straights were out of sight.

MORAL: Don't let down your guard for a minute on the streets at night — even if they are white, female, over seventy, and wearing evening gowns. The city is brutal; the straight world is sick. On the other hand, don't rule out anyone as a potential friend, or at least comrade at arms in the struggle to stay alive — especially not a black brother.

Tom Reeves

To the Editor of Gay Community News:

To my shock and amazement I saw the request by Gay Community News for a "straight" person in the classified section of Issue Number 21, to write copy for the paper from a "straight" point of view. The worst part of the notice was the statement that the identity of the person would be kept confidential. At this point I would like to enumerate my objections to this request.

First of all, as a faggot in Amerika I am subject to "straight" analysis of the world from morning to night. Subject to the macho anti-woman, anti-faggot writing of *The Boston Globe*, *The New York Times*, and the *Washington Post*, I feel I should not have to endure more of the same in a weekly that claims to print the news of my community (a misconception as I feel that the word "gay" implies that faggot and Lesbian oppression are the same and that the former can speak for the latter). Also what does this piece say to the spirit of openness that the gay (so-called) community strives for. Surely, this is an innovation of the classic "closet case". Finally, an action such as this would certainly not promote the production of material with an anti-sexist stand.

As an early GCN subscriber, I hoped that this newspaper would be an outlet for news for and about the faggot and Lesbian communities and take a strong anti-sexist posture. However, moves such as this one don't

(Continued on page 7)

DID YOU SEE ?

by Wendy Bauman and Ginny Collins

Boston Globe, Nov. 14: Allison Arnold writes "Ms. as in Miserable?" Implicit in sections of the article is the notion that women who are into "women's lib" are ashamed of being women. Also, Ms. Arnold focuses on being "so literal" that it may come to calling freshman freshwomen, or a female selectman selectwoman. Let's hope so, Ms. Arnold, for your sake as well as mine.

A four-day exposition at Hynes Auditorium starting on Nov. 15 was called "It's a Woman's World." The show featured everything from acupuncture to a dog show. A *Globe* article, the morning of Nov. 16, by Maria Karagianis, gives various reactions to the exposition ranging from "the whole thing is obscene." to "simply wonderful."

The New York Times, Nov. 18: "Women in Sports" by Jill Gerston. "At 11 years of age, Lynda Langer played football with her brother and 'the guys' back home". Royalton, Minn. Now, at 24, she's playing with the center for the Miami Dolphins - her husband, Jim.

Mrs. Langer was drafted for practice sessions when the Dolphins assigned her husband to back up Bob DeMarco at center. Langer had never played the position, so he started snapping the ball to his wife during the off season.

"All of a sudden, he was out in the backyard with a football one day and he said, 'Get back,' recalled Mrs. Langer.

The practice sessions paid off when Langer won the starting spot last year.

But Mrs. Langer, a petite blond mother of two, paid a price for her husband's success.

"I sprained a finger," she said.

Radical Therapist Paper, Summer issue: "Florida Gays Protest Prison 'Treatment'".

"Inmates at Florida's Raiford State Prison in July demanded the right to gay reading material. According to Floyd Morgan, the prisoner who petitioned the State Health and Rehabilitative Service Secretary to allow the homosexual newspaper *The Advocate*, about 600 of the 1100 prisoners are gay, constituting a majority. Prison staff approved *Playboy* following a "committee review" of

the magazine, but *The Advocate* is banned although the Superintendent of Morgan's unit admitted he had never seen a copy. "Any books we consider full of vulgarity would not be allowed," he said. Morgan stated that the gays would fight for their rights in court and by protest activity: "All over America homosexuals are marching, demanding their just rights. We are going to march here, too."

The New York Times, Nov. 11: "Letters to the editor/Leary on Joplin." Timothy Leary critiques Midge Decter's review of Myra Friedman's book, *Buried Alive: The Biography of Janis Joplin*.

"It is 'egregiously tactless' (you say) to ask of Janis 'all the questions that time must put to an important performing artist.' It is also savagely stupid. 'Important performing artist?' That means Norman Mailer or Leonard Bernstein.

Janis sang 'Take another little piece of my heart now, baby/You know you got it if it makes you feel good.' Do you really think she would have wanted to 'work' for a 'lasting career?' Like Bob Hope? She preferred to die young, rather than to live old. Full-Tilt Boogie was the name of her last band...

You say that her 'audience loved and honored her precisely to the extent that she could make a virtue of her weaknesses - and so of theirs as well.' Precisely wrong. Janis was loved because she sang 'Don't turn your back on love.'

She died of course, as all 'stars' die - after 'no more that a moment's enthusiasm.' And millions of us still live a little warmer because of her generous radiation.

I hope that Janis would like this letter better than the *Time's* review. It's a small act of love for her... and her eyes would shine thanks, and she'd hand me a bottle of Southern Comfort...

I'd rather shoot heroin with Janis than shoot heroines with Midge. It's easier for me to kick a habit than kick a star."

TIMOTHY LEARY
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The Tag in the fifth row

by A. Nolder Gay
NOVEMBER

In the rhythm of the year all the surprises of nature are rehearsed for us annually. New Englanders have once again experienced early autumn's glorious flame, the richest in six years. As Alistair Cooke has said, "The fall of New England is to all others as a four-alarm fire to a lighted match."

Yet that selfsame blaze of inexpressible beauty is rooted not in plenty but in lack. Scientists inform us that our wide range of golds and yellows is due to the absence of nitrogen in our stony soil, and acid in the leaves produces the scarlets we notice first. "Fall is nothing more," says Cooke, "than the burning out of what is poor in the soil and what is bitter in the leaf." Fall is thus an annual reminder, especially to art-conscious gays, of what beauty can flow from materials seemingly to be despised and rejected.

Yet we are past that now. What does November teach? We become sere and sparse, and then drop free. Now we can see the beautiful sparseness of tree limbs and the clean lines of finely crafted old buildings. We sense a new and vibrant sharpness in the air. We appreciate anew that there is a time in life to simplify, to penetrate to the essentials of things. November is the graceful pause between the gradually fading richness of October and the slow but inexorable onset of winter, a time to take stock of nature and of men.

Those who have compared the cycle of the seasons to the cycle of life have touched a permanent chord in the music of human experience. In our late thirties and early forties we

are still in the ripeness of early autumn, yet already we can see the shape of the November to come, and beyond it the winter of old age. How do we face it, we aging elements of a gay subculture which has raised the sentimental American mainstream cult of youth to the nth power? The "somber grandeur of the year's decline" reminds us that in the serene acceptance of life as a continuum and of our responsibility to help it continue lies our only but our sufficient future hope.

As we reflect over what our lives have been and what they still may be, we who are in the autumn of life realize our obligation to coexist "in love and charity" with those younger (and more vulnerable) and older (and more vulnerable) than ourselves, that out of our strength may come forth sweetness. The alternative is that railing, self-conscious, and ultimately petty bitterness of those unhappily aging gays who have yet to learn that all life from conception to old age, like the circling year, is little less than a series of miraculous events.

A participant in last month's Gay Conference in Worcester is quoted as saying, "When you accept yourself and find your own identity, you will never grow old." We "come out" most authentically when we take up the responsibilities of our gay condition and reach out to the young, the old, the weak, to those despised and rejected by conventional society, to develop with them a network of sharing. If enough of us do that, perhaps one day the "gay community" of which we glibly speak can become as palpable a reality as the richness of our New England autumn and the sturdy majesty of November.

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GAYS AND RELIGION

The Question: How is organized religion of value to the gay person?

"Look what they've done to my song"

By Paul Shanley

(Fr. Shanley is a Catholic Priest ministering to the Gay and Bisexual Communities. His Mass at Interfaith is listed in the Gay Calendar.)

Organized Religion has frequently by its actions and incessantly by its silence been the traditional source of much of the suffering inflicted on Gay people. "Kill a Queer for Christ Week" lurks always in the wings of any Catholic city. In a letter I wrote to Cardinal Medeiros I said: "The greater proportion of violence visited upon Gays comes from the Christian community (in Boston read: Catholic). Just as young Catholics in my boyhood felt it an act of piety to beat up a Jew on Blue Hill Ave. or stone a Protestant church, so today's Christians think they do God a service when they beat up a fag. If you have the purity of angels, and an abortionless, monogamous, church-blessed marriage; if you have the faith of Peter and the education of parochial schools; if your speech be devoid of four-letter words yet you have not charity towards homosexuals then ... tinkling brass ... sounding cymbals ... Catholic but hardly Christian. Despite all attempts to remove it from the mind one continues to wonder whether or not Catholicism actually breeds this violent mentality, so strongly entrenched, widespread and brazenly announced is it by the church going crowd. Worse still that it is so seldom reproved or repudiated by those in authority. All this concentration on the morality of what homosexuals do is akin to Catholics in Germany being outraged by the sexual mores among the prisoners at Dachau while oblivious to the larger moral question of what they were doing to Jews by incarcerating them in the first place."

There are more and more priests no longer willing to accept the position that homosexuality is a sin or a sickness. A growing number of priests across the country are beginning to speak out in defense of Gay people. Theologians and Scripture scholars are at pains to establish the compatibility of Christianity and Homosexuality. Even those who continue to see Homosexuality as a sin are beginning to heed the advice of Jesus to love the sinner — hitherto a notable omission. "Look what they've done to my song" might well be the lament of Jesus were he to come among us today. While we could not fault any Gay for refusing to be a part of organized religion there are those of us who believe in the unencrusted original message of Jesus, who believed that the church He established had an important mission for mankind, who are angry at what church people have done to obfuscate that message.

and determined to welcome those Gays who labor and are heavily burdened to the refreshment of Christianity. Is it an attempt to co-opt and thus vitiate the force of Gay Power? Not if you realize groups such as MCC and Dignity give evidence of the need many Gays feel for religion as well as the source of strength religion provides. For them it has hardly been an opiate.

Thoughts on Sexual Morality

By Paul Diederich

We in *Dignity* believe that Gays can express their love sexually in a manner that is consonant with Christ's teaching. This statement brings on the question: what does this mean, how can this be? It is by no means easy to explain how heterosexuals can express their sexuality in this manner, let alone saying that homosexuals can. In this column I'd like to express some of our views on this.

We must first look at Christ's teaching. Throughout the Gospels Jesus speaks of love and concern. He speaks of eternal life as present in us and of the care we should have for one another. He goes so far as to lay His life on the line for us, and yet does not ask for this in return. He only asks that we adhere to and follow His teaching. This teaching has become a part of our lives as Christians, and we are striving to perfect them in ourselves.

When two people "fall in love," one of the happy sharings is the aid they give to each other in their strivings to be Christ-like. Whether these two persons are man-woman, woman-woman or man-man, they care especially for each other and would even lay their life down for the other. In many ways they help each other in the search for Truth. They discuss everything, share religious, educational and social happenings. Their love is so strong that they wish to give all they have to each other. Their own bodies are the most beautiful and most precious gift they have to give.

They come together in love, with all that implies, and share these bodies and the pleasure that their bodies were made to give. Not so much in lust or selfish desire, as in a very real desire to give, and to please the beloved.

An individual's sexuality has a real bearing on this. It's obvious that a part of the "falling in love" process involves physical and mental spiritual attraction. When

all the love as expressed above is present between two heterosexual persons, they marry and are then "allowed" to use their bodies to express this love to each other. Homosexual persons, however, having the same real love are theoretically denied this very basic right and need. They have not the institution of marriage to "bless" their union. Yet they can and do express their love with their bodies, but in the only "union" they have, that of each other.

A concerned Christian person will strive to use his/her sexuality in a manner both ethically responsible and unselfish because they are trying to be with Christ and His teaching. However, no one is perfect, and sometimes we slip. This is where the homosexual gets a reputation for promiscuity. This promiscuity in question exists in the heterosexual world too, but goes un-condemned because the institution of marriage makes most unions acceptable. In the homosexual world there is no "respectable" union so the Church and Society labels everyone promiscuous.

This and many more injustices exist and make being a Gay-Christian very difficult. As a Gay Community within a Christian culture we can and must work towards the day when our Churches and Society will be entirely open to all persons regardless of sexual orientation. Towards this end, this column is and will be open to questions and observations. We can all benefit from this approach to a sometimes sticky issue. Please write and continue this part of the GCN forum as a part of our openness to each other, society and the Churches.

Organization Is Necessary in Struggle

By Rev. Larry Bernier, MCC

Often it has been said by advocates of Gay liberation that Gay persons are no different from Straight persons, except in their choice of partners with whom to share love/sex. I accept this statement. People are people — Gay or Straight. Which brings me to the question of whether or not primarily Straight-oriented structures (such as organized religion) are of any benefit to the Gay community.

Human beings (so I'm told) are social animals ("no man is an island, complete unto himself ..."). People tend to want and need to interact with other people for a full and satisfying life. People socialize, they gather into clubs, they organize political structures, and they go to church. Certainly Gay persons are no different from Straight persons in this respect: witness HUB, DOB, HCHS, GCN, the coffeehouse, and Dignity and MCC.

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GCN brings you Forum in its efforts to provide a true forum of opinion for the New England area. Ideas expressed in this page represent the feelings of the author only, not that of GCN, its staff, sponsors or advertisers. GCN's primary responsibility is to attempt to present as wide a spectrum of views as possible. Comments from readers on the views expressed on this page, as well as possible future topics, are encouraged and will be printed in subsequent issues of GCN.

This page brought to you by the generosity of:

an anonymous individual

(Continued from Page 4)

So organization is natural — Straight or Gay. But organized religion is a different story. Until recently, that phenomena was the exclusive property of the Straight society, and if Gay persons felt the need for organized religion, they either put on their "Straight" mask and sent to the local Straight church, or (very rarely), they went to church openly as a Gay person and either got thrown out, or got accepted in a limited way as the token homosexual in a particularly "liberal" Straight church. But now we have the "Gay" church trip, and I suppose it's natural for those who've always managed without "Gay" churches to question of what possible benefit these "Gay" churches could be to the Gay Community.

I won't list all the criticisms of organized "Gay" churches here, just a few of the major ones: "The Segregated church," "Exploiting the Gay Community," "Just another Closet," etc., ad nauseum. But I will devote a few words to what I see as some distinct benefits of organized religion in and for the Gay Community.

First off, organized religious ventures such as Dignity and MCC provide real and valuable alternatives to such well established Gay institutions as bars and baths. Now, mind you, I'm not condemning these institutions, but I do maintain that they don't meet the social (and certainly not the Spiritual) needs of all Gay persons. Coffeehouses and predominantly social-oriented Gay organizations are also valuable alternatives to bars and baths, but again, they can't satisfy everyone's needs.

The church groups, on the other hand, are organized around meeting religious needs, and their reason for being is primarily religious, as opposed to social. Social interaction is a by-product of the religious element, rather than the prime factor for the organization's existence. Thus, the people who attend "Gay" church organizations have an over-riding reason for being there, which adds meaning and a sense of worth to their social experiences.

Another benefit to Gays from "organized" religion is the affirmation of personhood derived from worshipping and interacting in a non-hostile environment. I've often maintained that no matter how strong or committed to the movement a person might be, NO person can fight ALL the time. There must be some place where a person can go to be with other like-minded people to rest and refresh a bit before continuing the liberation battle. The Church — in affirming the Gay lifestyle completely — provides that oasis. Gay people who attend the "Gay" church need not worry about being defensive or on their guard for slurs and put-downs of their sexual preference.

A third benefit can be summed up in the words "United we stand." Because of the peculiar relationship between church and state in this country, church organizations can get away with almost anything in the name of religion, including the advocacy of unpopular ideas. So it's no accident that many Gay persons find the "Gay" church an effective means of participating in the liberation fight. A single Gay person taking a stand in a local church is pretty ineffective, and even ten open Gays in a church is like a drop of water in the desert. But an organized congregation of Gay persons in a city can wield quite a bit of influence, and the pastor of that "Gay" church (because she or he is

representing a sizeable and potentially threatening power block) can usually manage to have a say, or to at least get a hearing from the Straight "powers-that-be" regarding Gay rights.

The parallel between Black churches and their part in the Black liberation movement, and the part of the "Gay" church in the Gay liberation movement are not that different. The church in America *does* influence people's thinking (i.e., the Catholic influence in abortion and birth control legislation), and the "Gay" church (whether as an alternative to bars and baths, a haven of rest for soul-weary Gays, or a thorn in the side of Straight society and its churches) is fast finding out the beneficial role that it is to play in the whole unfolding drama of Gay and Human liberation.

COMING TOPICS

- What is the gay community?
- The Gay Woman
- The Gay Man
- Being Gay is...
- The Place of the gay bar in the community

NEXT WEEK: More on Religion, including views of Rev. Randy Gibson and Charles Larrigo. What do *you* feel? Let Forum know!

MEDIA MESSAGE

by Loretta Lotman

Last week, a friend from the Midwest stopped by my house to see me. Rick and I had worked together on a college radio station for 3 years. I hadn't seen him for almost 2 years and vaguely remembered that I had sort-of come out to him in our last exchange of letters.

Why am I telling a personal incident in a media column? Because Rick still works in media. He's a radio announcer in Hammond, Indiana. When he came to visit, I suddenly found myself confronted with a straight media person who was also a personal friend.

Our conversation gravitated to my gayness. Rick admitted that he knew virtually nothing about homosexuality. It bothered him that I was admittedly gay but still seemed the same person he had known and worked with. We went through the usual discussion ("How do you know you're gay?" "How do you know you're straight?") before the subject turned to the media. I tried to explain how we had been struggling for media acknowledgement and representation. He said, "Gay people have been getting plenty of coverage lately." I challenged him to name the shows. "Well, there was that movie with Hal Holbrook..." One movie, 2 showings, and it was last season. "I know there's a lot, because I've seen a lot," he said. Yet, Rick couldn't name another national or Chicago-based program that dealt with homosexuality.

Then he told me about the time he accidentally did a program on homosexuality. "I was doing a phone-in program," he said, "and the first person to call was a gay man. We talked about it for about 45 minutes. He said he was married with 2 kids. Then he talked about bars and cruising and a few other things. When he

got off the phone, someone else called in and said that *he* was gay, and we started talking some more. Everyone who called the show that night was a homosexual and wanted to talk. It was really something - and in Hammond, Indiana!"

There we were, two old friends trying to talk about the good old days at WPGU. And suddenly, Rick represented all the straight, ignorant media people we've been battling for air time and column inches. He is very professional and very good - and he knows almost nothing about homosexuality. Like most straights, he is hyperaware of homosexual content in newspapers and on the air, and is quick to remember the occasional, unusual pro-gay programs. Yet, he fails to see the all-encompassing straight propaganda thrown out by all media, the anti-gay slurs from "comedians" and talk-show hosts. He is in a position to initiate some solid, positive homosexual programming on his talk-show - and his only gay-oriented show happened by accident, because a homosexual in Hammond, Indiana, wanted to talk.

Rick is not an exception. He's typical of the problem we have with mass media people. These are people with the power to help, to put us on the air and in print - and they do nothing because they can't see the need. They are ignorant and see no reason to change that fact. They are convinced that 2 showings of "That Certain Summer" fulfill the television "homosexuality quotient" for several years, and they can't bother to develop further programming. And so isolated gay people in Hammond, Indiana and many other places call up unknowing, uninformed talk show hosts and try to have their say. That's where we stand with mass media, and it's a telling, frightening, saddening statement.

At least I got one Midwest media

person to read *Society and the Healthy Homosexual*...

MEDIA NOTES: WCVB touches the subject of homosexuality for the first time since their disastrous series last spring. On Thursday, December 6, the "Good Morning!" show will feature scenes from "Coming Out!" and follow it with an open discussion for parents of homosexuals. Phone lines will be open, so CALL IN! Let them know they're doing the right thing! This part of the program will be between 9:00 and 10:30 am on Channel

5.... WCAS developing a weekly half-hour gay program to be part of their public affairs programming Prediction: There will be a gay TV program on the air in Boston within a year (I dream a lot).

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A GAY PERSPECTIVE OF ANARCHIST CONFERENCE

by Tom Reeves

David MacReynolds was stimulating on impeachment, but he was a liberal, not an anarchist, and treated liberations, radical movement, etc. I sold FAG RAG and could have sold more than the bundle I took with me. Besides a good response at the conference (Living Theater was there and their new play is in FAG RAG), I had fun hawking it on the streets and along the cruising paths of Central Park. Many obviously "gay" people tried to pretend not to see me.

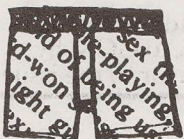
NOTE: The Laissez Faire Book Store of New York, supposedly radical, *refuses* all gay publications, although it takes a wide variety of everything else in women's liberation, ethnic



ALBANY; N.Y. -- A recent increase in police harrassment of gays prompted a meeting between representatives of two gay groups and the mayor of Albany. The mayor said hw was concerned about the cases presented to him by members of the Capital District Gay Community Council and the Capital District Gay Political Caucus. The mayor also appeared to be surprised to learn that an 11 pm curfew has been imposed at Washington Park, the target of many recent arrests. He said he would look into the matter of extending the curfew to a later hour.

NEW YORK -- A city council re-districting plan could come near to uniting Manhattan's two major gay neighborhoods. The city council appears close to agreement on the plan which would create a district including all of Greenwich Village west of Broadway, and stretching north to Central Park.

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NEWS SHORTS

The Gay men's rap, also known as the Faggot Consciousness Raising Group, has been cancelled. Anyone interested in forming a Gay Consciousness Group should contact the Rev. Randy Gibson at the CSMH.

The Pansy Platoon (Gay Defense Class) has been indefinitely postponed until a new instructor can be found. Anyone knowing of an interested instructor should contact Danny Greco, in care of the GCN.

At its last meeting, the Gay Crafts Guild chose the permanent name of Gay Craftworks. Presently planned are: an exhibit at the Meetinghouse Coffeehouse, a sidewalk sale, and an outing to the Children's Museum Recycle Center. Interested gays who make things should call 738-0428.

visiting the Boston parish, is elder of the national MCC, which now has 57 parishes in the United States, as well as missions in England and Australia.

The Boston church held a Friday evening welcome and reception for Rev. Perry, followed by an interesting and informative rap session with him. Saturday's activities included a hymn sing, and a spiritual renewal worship, followed by a potluck supper for about 50 members and friends of the church.

Sunday's evening service was attended by more than 150 persons. Pastor Larry Bernier and Pastor Nancy Wilson officiated. Installation of Deacons and new Vestry members were solemnized. Seven new members of the Church were also received. The new MCC choir, with Grove Calkins as organist, presented several hymns, and the entire congregation later gathered in the fellowship hall for a reception.

MCC/Boston meets in Old West Church, 131 Cambridge St., Beacon Hill, every Sunday at 7 pm. All persons are invited to attend.

A dynamic message was delivered by Rev. Troy Perry, founder of the Metropolitan Community Church, in his Sunday evening sermon at MCC/Boston on Nov. 11th.

In his opinion, he stated, God doesn't want gay people to change from being gay, and he went on to decry the standard religious cliché that "gay is bad" as being untenable. Rev. Perry believes that people who are uptight about their gayness are only harming themselves, because living a double life can be so stressful that it can destroy such a person. Rev. Perry, who spent three days

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For further information, call: Gay Switchboard, 6 p.m.-Midnight (212) 924-4036 or write: GAU, c/o Prof. K.R. Sherrill, Box 1479, Hunter College, NYC 10021.

(Continued from Page 2)

allow for a condition I find necessary that the material in such a newspaper be written by members of those communities.

I hope this oppressive and offensive classified will not appear in future issues of the Gay Community News.

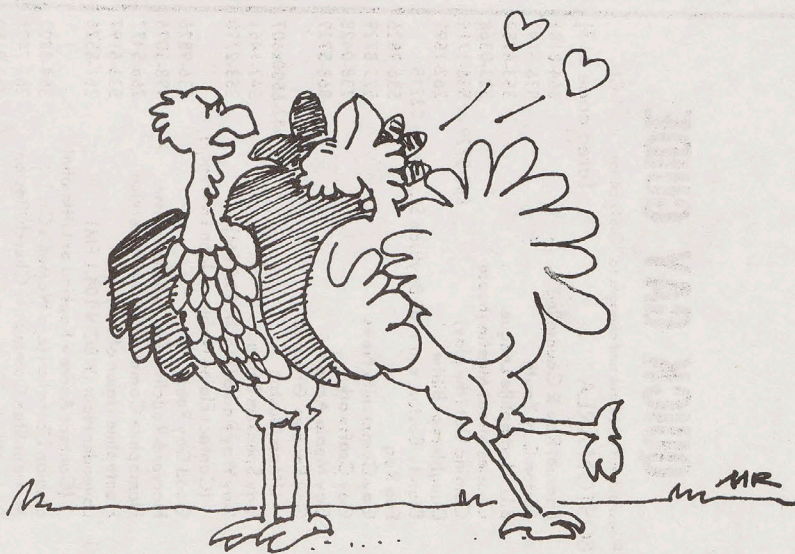
Yours in struggle,
Paul W. Tellalian

In explanation to our readers who share the fears expressed in the above letter to the Editor:

GCN's intention in advertising for a straight columnist was not meant to provide another means for straight society to preach homosexual oppression. Rather, it was our intention to seek the opinions of sympathetic straights on matters such as the frustration that inevitably occurs when straights attempt to fight for respectable treatment of gay people.

The fact remains that many of our subscribers are concerned straight people. And it is the feeling of GCN that cultivating the support of sympathetic straights will help gay people to attain the rights they are striving for. We feel that only by allowing them to express some of their opinions in the paper can we show that we are not perpetrators of reverse discrimination.

It seems to us that Mr. Tellalian confuses straight with sexist. He mentions several times that the presence of straight material or viewpoints in the paper would make it impossible for the paper to be anti-sexist. The terms straight and sexist are not synonymous. Gays can be as sexist as straights. Indeed, it is time for all people of all persuasions to band together in our common struggle for liberation.



GET STUFFED!

GAY COMMUNITY NEWS, November 24, 1973 • Page 7

ASSIFIEDclassifiedCL

GWM seeks same w/apr., \$100/mo. tops, w/parking, Bos., Camb. Working, str. looking, together person—person gay joyful raps sincere metaphysics friend, Perls Krishnamurti, Human Potential, Encounter, MCC member. Message — Jim: 266-7491.

A Personal (Invitation) "Love is the answer," Jesus said, also, "whoever drinks of Me will never thirst again." Some thirsty evening read the Bible's book of St. John. Heather.

WM 36, 150 lbs, 5'8" seeks Aquarian male for weekly meetings. PO Box 9052, Prov., RI, 02940.

Sincere, sensitive, attractive, slim, aware young man seeks wrestling mates and/or close friendships through non-competitive means. Togetherness through truth, trust. Answer all discreetly. Box 176, Leeds, Ma, 01053.

Role playing in dance, Boston Center for the Arts, contact Ed Androse, 423-2825. Classes start Sunday, Nov. 18, 1 pm.

CAMBRIDGE GRAPHIC ARTS

Low rates fast service, maps and charts for school or work. Tel 491-0233. J.P. Hughes.

GM 20, musician, looking for a place to live with one or more similar people starting the end of Dec. Tom: 266-7835.

HOUSING NEEDED BY DEC. 1ST. Blk 31 yr old civil engineer new to Boston seeks room in large apt. Can afford \$75 to \$90 per month, tel 491-0233, ask for John.

SEARCH DATE

A dating service for gays, bisexuals, transvestites, S&M fetishes. Box 296 RRU Inc., 539 Comm. Ave., Boston, 92215.

Gay commune has farm near Amherst. Now peopling, living and loving together. Write only. Hop Brook Commune, PO Box 723, Amherst, Mass.

DRIVE INTO THE FLORIDA SUN

Are you planning to go to Florida, Jamaica or the Islands? Drive late model private owned cars — you must be 21 with references — allowance given towards gas! Call Joe at the Auto Driveaway. For info — 267-4836.

VOICE LESSONS

Private instr. in singing: classical, folk, show, etc.; speech and dramatic interp. Serious students only. Nicholas Sean Austin, MA, exp. teacher-performer; call 523-3213 aft & eve.

CALENDAR NOV 22 - DEC 5

Please submit Calendar items to "Calendar Editor," c/o GCN, by 1:00 p.m. Monday prior to the issue date.

22	7:30 pm MCC Bible Study Group, info 266-7491 8:00pm Gay Media Action, CSMH 9:00pm UMass-Amherst SHL mtg, 908 Campus Ctr. 9:00pm Gay Way Radio, WBUR (90.9FM) pre-empted Nite: Project Place Gay Crisis Line, 267-9150	thursda	29	7:30pm MCC Bible Study Group, info 266-7491 8:00pm Gay Media Action, CSMH 9:00pm UMass-Amherst SHL mtg, 908 Campus Ctr. 9:00pm Gay Way Radio, WBUR (90.9FM) Nite: Project Place Gay Crisis Line, 267-9150	thursda
23	5:30-6:30pm Hvd-Rdclf GSA, Phil Brks Hse, Info 498-3096 9:00-1:00am Gay Dance, upstairs, CSMH, \$1.50 donation	friday	30	5:30-6:30pm Hvd-Rdclf GSA, Brks Hse, info 498-3096 9:1:00am Gay Dance, upstairs CSMH, \$1.50 donation	friday
24	1:00pm Bos Gay Youth Coun & Info 536-6197 2:00pm Bos Gay Youth Open Rap&mtg, 419 Boyl.rm 509	saturda	1	1:00pm Bos Gay Youth Coun & Info 536-6197 2:00pm Bos Gay Youth Open Rap&Mtg, 419 Boyl. rm509	saturda
25	1:00pm DOB softball, Magazine Beach, Camb 1:00pm Role Play in Dance, Bos Ctr f/Arts, 539 Tre, 3rd floor 5:30pm Interfaith Mass, Beacon & Mass. Ave. 6,7,8:15pm MCC mtg serv & filshp hr, Old West Church 7:00pm Prov. MCC wrshp ser, 410 Waterman Ave., E. Prov. 7:30pm Worc. Gay Union, Trin. Luth., cnr Lancstr & Salsbry	sunday	2	1:00pm DOB softball, Magazine Beach, Cambridge 1:00pm Role Play. in dance, Bos Ctr f/Arts, 539 Tre, fl 3 5:30pm Interfaith Mass, Beacon & Mass. Ave 6,7,8:15pm MCC mtg serv&filshp hr, Old West Church 7:00pm Prov. MCC wrshp ser, 410 Waterman Av., E.Prov 7:30pm Worc. Gay Union, Trin. Luth. cnr Lancstr&Salsbry 7:30pm HUB meeting, St. John's Hall, 33 Bowdoin St.	sunday
26	7:30pm Focus Staff Mtg DOB, 419 Boylston Rm 323 7:30pm HUB rap, 419 Boylston, Rm. 509 8:00pm MCC/Women's Wimistry Rap Group 8:00pm 'Coming Out!' CSMH, \$2.00 donation	monda	3	7:30pm HUB rap, 419 Boyl, Rm 509 8:00pm MCC/Women's Ministry Rap Group 8:00pm 'Coming Out!', CSMH, \$2.00 donation	monda
27	6:30-9:30pm Bos Gay Youth Phone Coun & Info, 536-6197 7:00pm Lesbian Therapy Res Proj, Women's Ctr., Cambridge 7:30pm DOB Women's Rap, 419 Boylston, Rm 323 7:30pm Emerson Hom Soc f/Arts, Emerson Union, Rm 34 7:30pm Prov MCC, Prayer Grp, 410 Waterman Ave., E. Prov.	tuesday	4	6:30-9:30pm Bos Gay Youth Phone Coun&Info 536-6197 7:00pm Lesbian Therapy Res Proj. Women's Ctr, Cambr 7:30pm DOB Women's Rap, 419 Boylston, Rm. 323 7:30pm Emerson Hom Soc f/Arts, Emerson Un., Rm 34 7:30pm Prov MCC, prayer grp, 410 Waterman Av., E. Prov	tuesda
28	7:30pm DOB Lesbian Mother's Rap, 419 Boyls, rm 323 8:00pm Gay Craftworks, CSMH 8:00pm Bisexual Rap, Women & Men, 411 Boyls. Rm 415 8:00-9:00pm Gaybreak Radio, WMUA 91.9 FM, Amherst 8:00-11:00pm BU Homophile League, Sherman Union, rm 322	wednes	5	7:30pm DOB Lesbian Mother's Rap, 419 Boylston, Rm 323 8:00pm Bisexual Rap, Women & Men, 419 Boyls. Rm 415 8:00-9:00pm Gaybreak Radio, WMUA (91.9 FM) Amherst 8:00-11:00pm BU Homophile League, Sherman Union, rm 322	wedne

QUICK GAY GUIDE

Please submit additions and changes to "QGG Editor," c/o GCN.

BOSTON AREA (area code 617)

Bisexual Rap & Counseling 864-8181
Boston Gay Youth 536-6197
B.U. Homophile League 353-8758
Charles Street Meetinghouse 523-0368
Coming Out (the play) 868-5729 or 536-1719
Daughters of Bilitis 262-1592
Dignity/Boston, c/o 1105 Boylston St., Boston 02215
Fag Rag 536-9826
Gay Community News 523-8729
Gay Craftwork 738-0428
Gay Media Action 868-5729
Gay Peoples' Group of UMass/Boston 542-6500x607
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR 90.9 FM) 353-2790
(Contact Elaine Noble or John Lawrence)
Good Gay Poets 536-9826
Harvard-Radcliffe Gay Students Assn. 498-3096
Homophile Community Health Service 266-5477
Homophile Union of Boston 536-6197
Lavender Hour (WBCN 104.1 FM) 261-8526
(Contact Andrew Kopkind or Littlejohn)
Lesbian Liberation (c/o Women's Ctr.) 354-8807
Metropolitan Community Church/Boston 266-7491
Project Place 267-9150
Fr. Paul Shanley 267-0764

WESTERN MASSACHUSETTS (area code 413)

Amherst Gay Hotline (men & women) 545-0154
Everywoman's Center (Amherst) 545-0883
Gay People's Hour Radio (Amherst) 546-5176
Southwest Women's Center (Amherst) 545-0626
UMass-Amherst Student Homophile League 545-0154
Valley Women's Center (Northampton) 586-2011

RHODE ISLAND (area code 401)

Homophile Community Health Service (Providence) 274-4737
Metropolitan Community Church (Providence) 831-3773
Morning Glory (Kingston) 792-5817
Providence Gay Women 274-0239

VERMONT (area code 802)

Gay in Vermont 453-2678
Vermont Gay Women 425-2782

CONNECTICUT (area code 203)

Ka les Society, P.O. Box 403, Hartford 06101
Metropolitan Community Church (Hartford) 525-3523

NEW HAMPSHIRE (area code 603)

Univ. NH Gay Student Org., c/o Mem'l Union, Durham 03824
Occupant, PO Box 137, Northwood 03261 (Gay Women's group: do NOT use "gay" in any mail to them)