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# A WEEKLY FORUM FOR NEW ENGLAND Gay Community News

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## gay topics at brunch

The brunch held at the Charles St. Meeting House last Saturday attracted about 40 gays, and the topics discussed at the monthly meeting ranged from advertising to housing for the New England Gay Conference. Representatives from most of the local gay organizations, as well as active individuals, were in attendance despite the discouraging weather.

This mid-morning get-together, the third of its kind, was an example of the diversified efforts on the part of liberated gays for the betterment of the gay community. A wide range of problems, solutions and initiatives were discussed, including plans for gay advertising in subway cars, the formation of a committee to look into the possibility of obtaining or building a Gay Half-Way House or Drop-In-Center, and the continued attempt to improve communications within the gay community.

One of the subjects brought up at the brunch was the need for housing for the large number of gays who will be attending the N.E. Gay Conference in Boston. About 150 spaces are needed, and anyone who is able and willing to put up a visitor for one or two nights is asked to contact the N.E. Gay Conference Planning Committee or Alice Ann Williams. It was decided that Fag Rag, a local gay publication, should receive more support in terms of distribution in the area. (The new edition of Fag Rag will be a 40 page issue and will be in circulation soon). WCAS, the radio station that broadcasts the gay program "Closet-Space" on Sunday mornings, is being sold to a West Coast company that will most likely terminate the gay radio show. There will be a protest to get a public hearing into the sale, and more information on this will be available through the Real Paper, the Phoenix, and the GCN. The need for a Gay employment agency was brought up, and people were urged to write to the local bureau of Time Magazine, which carried a recent article insensitive and

insulting to lesbians. Gays were reminded of the importance of attending and/or supporting the R.I. Gay Conference in Kingston later this month, and Gay Way Radio, heard over WBUR, wants interested individuals and groups to consider making public relations promos to be aired on the station. It was asked that any person who has done any speaking on gay issues, gay rights or on being gay, inform the gay legislation committee (through HUB) where he or she spoke, and to what group or organization. This does not include speakers who have spoken through the Gay Speakers Bureau. Another matter brought up was the need for a police liaison between the

## WCAS sells out

Cambridge Radio Station WCAS, owned by the Kaiser Broadcasting Corporation, will be sold to Family Stations, Inc., as of Feb. 23, unless community action can prevent the impending change of hands.

WCAS is an atypical AM station in terms of its community consciousness and musical content.

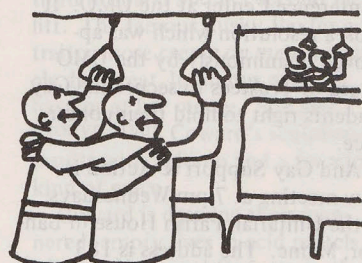
Family Stations, Inc., is a nationwide, nonprofit group of radio stations, broadcasting easy-listening religious music.

Loretta Lotman of Gay Media Action has said that "if the sale of WCAS goes through, there will be no possibility of Gay programming." The station has also devoted time to a number of other community-minded organizations.

A local effort has been started by David Misch to petition the FCC to hold public hearings on the use of the airspace. Petitions will be circulated throughout Cambridge. Misch can be contacted at (617) 628-9378, and petitions are available at the Cambridge Tenants Organizing Committee (595 Mass. Ave., Cambridge) and the Cambridge Civic Association (2 Essex St., Cambridge).

gay community and the police department for reasons of general education and in times of crisis. It was asked that the GCN look into the possibilities of publishing a crime report to determine how many gays are being arrested and on what charges. Also, The Women's Only Workshop, a part of the forthcoming N.E. Gay Conference, is trying to interest gay women who do not consider themselves feminists in taking part in the workshop. The Gay Community Alert, the instrument of mobilization of gays in times of emergency, was another topic of discussion.

New proposals and ideas raised at the brunch were well received and the show of unity and congeniality at the meeting was indicative of the growing improvement of communications within the gay community. The next Active Gays Brunch is scheduled for the first Saturday in March at the Charles St. Meeting House.



## gays on the "T"

A handful of local gays have initiated an advertising campaign which will expose a greater number of Boston citizens to the gay liberation movement. A proposal is being submitted to Metro Transit Advertising that will permit pro-gay advertisements to be placed in the subway cars of the MBTA. If the proposal is accepted, the MBTA will have a final decision on the project. The advertisements have been planned to appear in a subtle, continuing series that will awake the general

## Bangor news supports gays

Last week the Trustees of the University of Maine at Orono reversed a decision by Howard Nevell, the UMO's president, who had sought to stop the gay Wilde-Stein Club from holding a Gay Conference on campus. The Bangor Daily News, a very conservative, and Maine's most widely circulated newspaper, editorialized favorably towards the Gay student group in their Jan. 30 issue.

The editorial states: "...Most of Maine, we'd guess, would prefer that homosexuality be relegated to the shelf alongside other traditionally verboten and uncomfortable subjects. But the closet has been opened the issue faces us and we have no choice but to deal with it. As an issue, homosexuality became legitimately visible last week when the UMO trustees gave their okay for a

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public to the existence of the tremendous number of gay persons in the area. The cost of placing an advertisement in a subway car is \$3 per month, and it is hoped that the gay ads can be installed in at least 100 cars on the MBTA's green and red lines. The first series of ads would remain in the cars for approximately a month, when the next more illuminating and informative card would take its place. This advertising campaign would not only raise the consciousness of straights, but would enhance the self-esteem of gay people with its positive and humane approach. The funding for this project depends on the willingness of the gay community to support it. A hearty approval and encouragement was given to the three gay men who originated the campaign at the Active Gays Brunch last week.

Any persons interested in helping in this endeavor are asked to contact Tom Morganti at 241-8357, or write him at 25 Washington St., Charlestown, Mass. 02129.

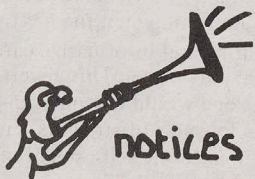


## Tufts porno

This past Thursday evening, Jan. 31, the Tufts Gay Community Council (TGC) sponsored an informal seminar on the topic of Gay pornography. Viewed in the audiovisual room of Tufts Wessel Memorial Library, the films included two "coming attractions" and two complete short films. These were made available by the Esquire film chain through the cooperation of George Manscur, an executive of that firm. Mr. Manscur also provided the small gathering with some fascinating insights on the production and distribution of Gay pornography for theatres. He pointed out the vast difference in quality between the two "coming attractions" or "trailers" as the film trade calls them, which included cuts from *Green Lightning*, an extremely low budget film, and the much better *Back Row*, starring Casey Donovan.

Also shown were the two Peter de Rome films *Green Thoughts* and *Underground*. While *Green Thoughts* featured the tranquil sublimation of a phallic forest, *Underground* featured sex in the jungle of the N.Y.C. subways and it was the blue line all the way! A particularly apropos line many will remember from this film was the closing shot of a Times editorial reading "Is There No Sense of Decency?"

Mr. Manscur aptly pointed out the hypocrisy of the recent Supreme Court decision allowing for "community standards" of censorship. He illustrated the fact of money talking in the case of Mrs. Rita Warren who successfully stopped the showing of *1001 Danish Delights* in a local Norwell theatre, yet was promptly arrested when attempting the same picketing in front of the more profitable Ben Sack "57" theatre to stop the showing of *The Exorcist*.



Gay-in-Vermont is sponsoring a Gay Open House on Feb. 10 and another one on Feb. 24. They will be held in the afternoon from 2 to 5 at 73 Church St., Burlington. There will also be a gay dance at the same address on March 2 at 9 p.m. 50c donation. Gay-in-Vermont has a new address: Box 3216 North Burlington Sta., Burlington, Vt. And a new telephone number: 802-863-2496.

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The Boston University Homophile League, in cooperation with Harvard-Radcliffe GSA and the MIT-SHL, will sponsor a Gay Valentine's Dance on Sunday, Feb. 17 from 9 pm to 1 am. The dance will be held at the Boston University Sherman Union ballroom at 775 Commonwealth Ave. Donations are \$1 and free beer will be served to the first 100 persons.

"Swords and Plowshares" is a religious television program seen on Channel 7, WNAC-TV, and on several occasions favorably portrayed and discussed gay people. The show is due to be cancelled next month, and appreciative gay people are asked to send their protests of the cancellation to: William Hahn, Public Relations Director, WNAC-TV/RKO General Building, Government Center, Boston 02115.

A women's sleigh ride to be held in February is being sponsored by DOB. The date is Sunday, Feb. 10 at 1 pm. The cost of \$5 per person includes skating, sleigh riding, tobogganing, a bonfire and barbecue. Bring skates, toboggan, warm clothing, food and liquor (if desired). There will also be a dance in the barn, with Deadly Nightshade performing.

The event will be held at Ellendale Stables, Rte. 27, Sherborn. (People will meet at Grossmans in Wellesley on Rte. 16 at 12 noon.) Call DOB office for more information; 262-1592.

The Wilde-Stein Club, Memorial Union, UMO, Orono, Maine 04473 holds its meetings on Fridays at 7 pm at the Memorial Union.

The Maine Gay Conference will be held on April 20 at the Hilltop Conference Center at the UMO. It took a resolution which was approved unanimously by the UMO Board of Trustees to secure the Gay students right to hold their conference.

And Gay Support & Action is now meeting at 7 pm Wednesdays, at the Unitarian Parish House in Bangor, Maine. The address is 183 Main St., Bangor 04401. Other Gays in Maine news includes the formation of several new gay organizations, including the Portland Gay Rights Organization, P.O. Box 4542, Portland, Maine, and the Gay Liberation Front St. Stephen-Calais, Chapter 14, General Delivery, Calais, Maine. Also, a group called the Presque Isle Gays have been meeting monthly and promise that in several weeks they will have an official name and address. The Bangor Unitarian Gay Caucus, at P.O. Box 1046, Bangor, 04401, has requested official recognition within the local church and will affiliate with the National Unitarian Gay Caucus.

On Sunday, Feb. 10 at 8:30 pm, the Stone Soup Poets will present an evening of Poetry and Film at the Charles St. Meeting House. Gerard Malanga will be featured and the New England premiere of the Malanga film, *April Diary*, will be shown. The film features poets John Wieners and the Itea Charles Olson. Donation at the door is \$1. For information, call Jack Powers at 523-9330 weekdays.

The Homophile Community Health Service is searching for people with artistic ability to design a new logo for the health service. The only requirement is that the design be black (or one color) on white and carry the appropriate letters HCHS. Any persons wishing to submit a design should send it to: Public Relations Advertising Committee, c/o the Homophile Community Health Service, 419 Boylston St. Rm. 403, Boston, or call 646-0318 for further information.

There is a pressing need for a rap for older gay women, where they can share mutual interests and opinions. At 8 pm on Thursday, Feb. 14, the first of these meetings for older women will be held at the DOB office at 419 Boylston St. Room 323. There is no age limit set on women who would like to attend this rap session, and any woman who would feel comfortable should come. DOB is sponsoring the sessions.

Shalom! Gays and Jews are forming a new Gay Temple and are seeking a permanent home. The group is currently meeting at the Old West Church on Friday evenings at 8:00. Anyone wishing to join or help the new Gay Jewish group should call 739-7657.

The Metropolitan Community Church is holding an MCC Family Weekend on the weekend of Feb. 23 and 24. On Saturday, from 1-4 pm, there will be a Children's Festival, with games, crafts, snacks and films (made by kids, for kids). This festival is particularly for children of gay parents, ages: toddlers to 13 years. During this time the parents are free to join a discussion group upstairs in the church. From 4 to 6 pm there will be a MCC Family Supper, for parents, kids and MCC people. On Sunday, the Evening Worship Service at 7 pm will deal with a "Focus on Families." And MCC now has a Sunday School: classes began Feb. 3 at 6 pm. There will also be a child care service during services. For more information, please call 523-7664. Join us and tell your friends!

## Be Friends

Once again a plea has been registered for help, ideas or just *any* kind of response to this program. Period!

A few months ago an article appeared in the GCN asking any concerned male or female interested in reaching out to a child to write The Be Friends Project, 419 Boylston St., Rm. 508, Boston, Mass. 02116. To this date, no one has replied.

The project would be an asset to the gay parent; however, this program is meant to appeal to all minorities. The aim of Be Friends is to provide an outreach to all children of single parents in order to help the child relate to adults of the gender opposite that of the parent. It is not intended to provide a "mother" or "father" figure for the child. The program also hopes to provide special companionship for children with special problems.

People in the single parent situation should really consider looking into this program. A Big Friend could provide a broader outlook for your child.

On Thursday, Feb. 7 on WBUR, 90.9 FM, Gay Way Radio, at 9 p.m., a part of the program will be dedicated to this topic. Anyone with questions or suggestions is invited to call.

## Sabbath success

About 35 gay women and men of the Hebrew Nation celebrated the ancient mysteries together on Feb. 1. It was the traditional Friday night Sabbath complete with candle lighting, songs, and the ritual challah (bread)-breaking ceremony.

A different group of persons will lead the services each week. The Feb. 1 service was conducted by all women, which we all agree is about 5700 years overdue. Different persons will run the service each week so that the myriad understandings, feelings, and traditions within the concept of Judaism can be shared. The next service/meeting (a study group always follows the service) will be Feb. 8 at the Old West Church at 8 pm. All are welcome, of course (Jew and non-Jew).

As was brought out at the meeting, we should all strive to break down the difference between spiritual and secular. One's highest motives and feelings should dominate each act we perform. The world is the synagogue and we are each teachers (rabbis) to each other.

This group is looking for a semi-permanent place to hold its Friday night meetings. Any suggestions? Also on Feb. 8, a name will be selected for this group.



# FOCUS ON:

## THE LESBIAN THERAPY RESEARCH PROJECT

The Lesbian Therapy Research Project (Feminist Research Collective) was founded in July of 1973, by a group of women who were dissatisfied and disillusioned with the only local therapy available to lesbians. Linda Heisner, a member of the project, speaking on the reason why the Research Project was founded, stated, "We do not believe that individual therapy is the answer to everyone's problems. There was a dissatisfaction on the part of gay women with a gay professional training group which we did not feel was giving equal emphasis to the women employees or patients."

The only group position is the fact that there is a need for such a project. In definition the LTRP, also known as the Feminist Research Collective, is "a group of lesbian, feminist, and paraprofessionals who are helping to create a positive self-concept for lesbians as an alternative to traditional psychotherapy. Psychotherapy creates and perpetuates a negative self-image or diagnostic label for lesbians and then ostracizes them with this same self-fulfilling prophecy. We see that ostracism, not lesbianism, is the problem. We are preparing a manual which examines the total life experience of lesbians (politically and socially)."

The manual, which is scheduled for publication in September, will include a questionnaire which will be mailed to all the female subscribers of the GCN, and the analyzed results of that questionnaire. The

manual will also include chapters dealing with the Experiences of a Lesbian as Patient, Experiences of a Lesbian as Therapist, Sexism, Economics and Employment, Lesbian Mothers, Treatment Techniques, and a Manifesto. To finance the manual, members of the Research Project are available for speaking engagements through the Gay Speakers Bureau. They are also holding a raffle on March 2 at the Saints. The prize is \$25 worth of liquor and the tickets are 50 cents each, 3 for \$1.

Anyone interested in obtaining a questionnaire or purchasing raffle tickets, or just inquiring into the project in general, can write: The Lesbian Feminist Therapy Research Project, c/o the Women's Center, 46 Pleasant St., Cambridge, Mass. 02139, or call 354-8807.

## The Tag in the Fifth row

by Jonathan Cross

*A Commentary on Area Entertainments of Gay Interest*

Really Carlotta, You're Too Absurd

I finally, and tardily, got to the Shubert over the weekend to catch the last Boston performance of "Noel Coward in Two Keys," now bound for the Big Apple. This American premier of two of the blithe Master's last plays is directed by the late Sir Noel's favorite director, Vivian Matalon, and stars three aristocrats of the American theatre: Anne Duxter, Hume Cronyn, and Jessica Tandy.

Though very different in tone and resolution, both plays deal with similar themes—each offers a variation on the subject of regret and renewal and loss—loss of youth, loss of innocence—each froths and bubbles with witty insight and elegant turns of phrase. In short, vintage Coward, refined and sparkling like the champagne his people are always pouring evanescent and heady.

The more serious of the two, "A Song At Twilight," concerns a hugely successful, cynical, and embittered writer, who has hidden his homosexuality from the world with a careful facade of marriage and straight affairs. Vacationing in Switzerland,

## DID YOU SEE?

by Ginny Collins

TIME, Feb. 4: "Republicans/An Upstream Swim for the G.O.P. Some Republicans, seeking consolation, argue that Watergate has left all politicians in bad odor. People are so fed up, says New Hampshire's Senator Norris Cotton, we've fallen behind used-car salesmen, and in view of recent court decisions it looks like the homosexuals will soon be ahead of us."

BOSTON GLOBE, Jan. 29: "At a NOW-sponsored Manhattan conference on marriage and divorce held last weekend, only two out of 175 married women polled said they wanted to continue in a traditional marriage. Instead they opted for alternative lifestyles, such as living in a commune, lesbianism, open marriage, or raising children as a single parent."

THE BOSTON PHOENIX, Jan. 29: Karen Lindsey says about "Yes We Can! Yes We Can!", the much-touted "celebration of women" sponsored by WBZ and the Governor's Commission on the Status of Women, that "Elaine Noble was

interviewed, and DOB had a booth. And while one shouldn't have to be grateful to see lesbianism acknowledged as a major female experience, the fact is that their presence in an otherwise totally straight context was significant. (I do wonder if the makers of that virile Salada tea knew who they were sharing their commercial space with.)

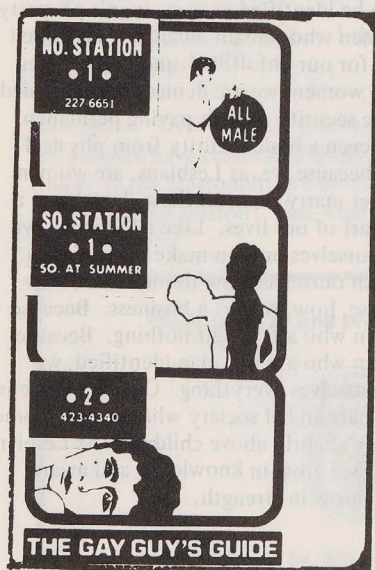
BOSTON GLOBE, Jan. 29: "MEDLEY/BILL FRIPP": "The beat was different but the dancing was great at three different happenings over the weekend." One was "Rock at feminist Elaine Noble's birthday party."

NEW YORK TIMES, Feb. 3: Kathleen Teltsch (Special to The New York Times) wrote an article titled "U.N. Reports on Sexist Attitudes Around the World." She reports that "the image of today's woman in Canada, The Netherlands, Finland, Mexico and elsewhere (according to a United Nations report), fits one of two stereotypes: Women as a sex idol obsessed with the need for masculine approval / Woman the homemaker with a cleanliness compulsion, forever sniffing the kitchen floor or the family wash."

"Advertising," said the report in summing up the opinions expressed, "is the most insidious form of mass-media perpetuation of the derogatory image of women as sex symbols and as an inferior class of human beings."

Kurt Waldheim, the United Nations Secretary General, heard about women's efforts to improve both their image and their lives first hand the other day when he met here with Betty Friedan, the feminist activist.

Mrs. Friedan, who had requested the meeting, urged Mr. Waldheim to support strongly an international conference to be held during 1975, which the United Nations has designated as International Women's Year."





# forum

## THE GAY WOMAN

**THE QUESTION:** How does the oppression of being a woman make the lesbian experience unique from the gay man's?

### Try and Understand This, Gay Men

by Lois H. Johnson

Being male in this society (particularly white middle-class male) gives innate privileges because of this society's attitudes. For example, a single male is more valued by society in social situations. It's always "We have too many women coming to the party; what we need is some single men to make this party a success." Employers when given free choice will always hire the white male who comes to them instead of a black male, a white woman or a black woman. There is always that subtle prejudice in the store when buying things which are considered "male" such as hardware, cars, sports equipment or when dealing with repairmen when the arrogance of male white America is spread all over the place. That subtle put-down, "Oh, you wouldn't know about that," or the "Why don't you ask your husband?" attitude or the leering sexual overtones of greasy young salesmen and fat old men. It's really quite disgusting and something on one except a woman can really understand. It's a wonder to me that women have had so much restraint over the years of being treated as "babies," "girls," "coffee runners," "sis," "sweetheart," numb-brained nothings by their bosses, husbands, lovers, brothers, co-workers and infinitum male overseers.

Women have been socialized to be passive, not to fight back, to be kind, supportive, loving, turning the other cheek. Maybe that's why there's now a special pleasure that might be derived from putting a man down whether figuratively or physically. To the little girl's imagination there is something quite tantalizing about the tales of the Amazons and the matriarchies of long ago. In her imagination or perhaps I should say in my imagination I enjoyed fantasies of being the leader, the strong one, never having to ask permission from anyone much less a man to carry out my plans for a lifestyle.

Add to this already aggressive prejudice against women and the belittling of their capacities the heavy load of being different—of preferring women for their emotional and sexual partners of being that social pariah called a lesbian, and you've

really got yourself into a snake pit. At least for male homosexuality there is one *raison d'être* in history—male bonding—blood brothers in the valorous battle—but for women the outrage and shock of society is that they could possibly think that they could get along without the approval, support or the all-powerful cock of the white male father. For this outrageous sin of thinking of themselves as equal to a man they are subjected to far more subtle and overt social, mental, and economic pressures than men are. To the young woman from 18-30 and sometimes even beyond the hue and cry of the family is "When are you going to get married?" Hardly ever except in a somewhat enlightened family is anyone *really* interested in how a woman is doing at school or on her job. They might ask questions about these matters, but the big burning question remains, "When are you going to snag a man?" I know men suffer from some of this, too. But at least a man is allowed to get some self-pride and identification from his job. His refusal to marry can be interpreted by a more lenient society as sowing wild oats, or playing the field or being the big Casanova—and there is a kind of respect for this activity. But for the ordinary woman—even now in 1974—who doesn't marry or at least live with a man the social stigma is great ranging from outright scorn to pity for her shortcomings that do not make her attractive to the all-powerful male.

One of the most powerful attractions to me and I think to other women for coming out and accepting yourself as a lesbian is the great sense of self-worth it brings and the realization that you can identify with other women without competing for the available males in your vicinity. Even though a woman might be for all intents and purposes a successful human being—using her brains to learn,

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### SEXISM

This week's topic is part of a seven week series on sexism, which will also include: The Gay Man (unique from the gay woman); Are gay men oppressive of lesbians?; Are gay women oppressive of gay men?; Lesbian separatism; Men oppressive of men; and Women oppressive of women.

As always, your feelings on these topics, before or after publication, are solicited.

### As Lesbians, As Women . . .

by Judy Stein

Lesbians do not exist. Our rage, our pain, our joys, our triumphs—look for them. Look in the history books, look in the law books, look in literature, look even in the Bible. We are nowhere to be found. The possibility of women who do not need men for their identity has seldom (if ever) occurred to the men who kept the records of human culture. For centuries of history the thoughts and deeds of women have been ignored. And as Lesbians, the neglect of women in human history has been our deepest oppression. Kept apart from each other (as were all women) by our isolation, Lesbians (and all women) were powerless. Many of us went mad from the guilt of our 'perversion.' Many more of us lived a masquerade of loving men. Because it has been men who kept the records of human culture, it has been a long and painful struggle for Lesbians to acknowledge our existence, and our sisterhood. And this struggle is ours not because we are gay, but because we are female.

Lesbians are also oppressed because of our decision not to be identified as some man's property. Like all women who remain single, we are pitied and mocked for our unfulfilled, unconsummated life. Like all women, we are denied credit, denied the economic security of high paying permanent jobs, denied even a basic security from physical abuse. And because we, as Lesbians, are women who will never marry men, all these denials are a permanent part of our lives. Like all women, we must teach ourselves how to make basic repairs. We must teach ourselves how to buy a car, how to buy a house, how to start a business. Because we are women who are taught nothing. Because we are women who are not man-identified, we must teach ourselves everything. Our ignorance is a result of a patriarchal society which treats women as a caste only slightly above children. As Lesbians, as women, as we grow in knowledge and awareness, we also grow in strength.



Continued from page 4

TRY AND UNDERSTAND.....

teach, or work she is still secretly labelled by society as a worthless person unless some male has proclaimed his love for her. Identifying with your true self as a lesbian and a woman destroys the destructive depression such a societal attitude creates. What a relief to escape from such oppression and realize that you are a complete and acceptable human being, that you can love a woman and in no way be dependent on men for your completeness.

I think what I have just said is one of the areas where gay men sometimes might still have a difficult time understanding what motivates lesbians. There is a necessity at this time in history for women to bond together in organizations in addition to their loving one another as lovers and recognize their true worth as people. That's why we have organizations entirely for women such as DOB and others. Our primary need is to free ourselves from the domination of male white society and to be strong enough in ourselves to carry out our liberation in whatever way we can on the job, at home, and in social and political organizations. I'm not saying that women won't or can't cooperate with men as we move along in the gay movement, but women's needs are different from men's and a good part of their energies must be given to each other. Try and understand this, gay men. We will cooperate as much as we can, but there will be times when we must stand united as women and fight for our individualities in a society which continues to oppress us and deny our personhood.

## MRS. WARREN'S PROFESSION

By John Kyper

Mrs. Rita Warren is a determined woman from Brockton who believes in God and (presumably also) Country with a fanaticism few could equal. Once she filed suit in Federal court to restore prayer to the public schools. More recently, her career as a crusader has taken an ironic twist.

A few months ago she assembled her legions of decency to picket the showing of *1001 Danish Delights* at the Norwell Cinema. Never mind that the film, though X-Rated, is definitely softcore and has played throughout Massachusetts without incident. She had the film stopped, anyway, and was acclaimed a local heroine for her efforts.

No doubt emboldened by her initial success at an independent suburban theatre, the good Mrs. Warren decided to take on *The Exorcist*, an R-Rated film. After all, wasn't the young girl's desecration of a crucifix "obscene, corrupting to a minor, and blasphemous against Jesus Christ"? Shouldn't such a spectacle be stopped?

Ben Sack, of course, didn't see it this way. *The Exorcist* is hot property for Sack and Warner Brothers, with a potential gross of \$100 million. Look at those long lines of moviegoers circling his Cinema 57, and you will readily understand that no one will be allowed to interfere with its showing. This time Rita Warren was arrested when she showed up to picket.

Later she nearly got arrested again when she sat in the Attorney General's office to demand the film be banned. For good measure, she filed suit

against *The Exorcist* in Boston Municipal Court. In a televised interview, she declared that if Archbishop Medeiros didn't find the film obscene, she would leave the Church.

Ben Sack must find the controversy terribly amusing. Mrs. Warren's earnest efforts seem most likely only to increase attendance still further. The moral: money doesn't talk - it swears.

The Supreme Court's prescription of "local standards" for the judging of pornography has resulted in incredible chaos. It means that *Deep Throat* gets banned in New York City and plays unhindered in New Jersey. Even more ominous is the conviction of a theatre operator in Albany, Georgia, for showing *Carnal Knowledge* by no serious criterion an "obscene" film, unless Jack Nicholson's portrayal of a sexist pig was too close to the mark for the courts in Georgia to stomach.

This last incident shows the danger inherent in last summer's ruling. It might be added that the Supreme Court majority so much as admitted that there was no connection between pornography and anti-social conduct. Then why should it be banned? The Mrs. Warrens of this world are repressed people who can't tolerate the thought of others enjoying sex. As the *Carnal Knowledge* case indicates, censoring unpopular ideas is not far behind. The lesson for gays is obvious.

Two hopeful signs in closing: The Supreme Court has decided to review the Georgia decision. And Cambist Films, *1001's* distributor, is also suing the Attorney General, for the right to show the film in Norwell.

## THE HOLY UNION

Interview with Rev. Nancy Wilson, associate pastor of the Metropolitan Community Church of Boston, on the subject of "Holy Union: Clarification on a Gay Institution."

(Robin: "Aren't those two people getting married both of the same sex?")

Batman: "Holy Union, Robin, I think you're right!")

Anderson: "Over the past year, several couples have celebrated 'Holy Union' at the Metropolitan Community Church in Boston? Just what is 'Holy Union'?"

Wilson: "Holy Union is a unique rite of the church, provided for in the by-laws of the Metropolitan Community Churches, for the celebration of the commitment of two gay people to a relationship. This rite may only be administered (or witnessed) by a licensed or ordained minister of MCC."

Anderson: "Is it, in a sense, a gay marriage?"

Wilson: "To my knowledge, persons of the same sex cannot acquire a marriage license in the state of Massachusetts, therefore they cannot be married (church rite or no church rite). There are no financial or legal

benefits which accompany a Holy Union. It is a rite of the church only, corresponding in significance to rites such as confirmation, or a sacrament such as baptism.

Anderson: "How does a couple arrange to celebrate this Holy Union?"

Wilson: "Larry Bernier and I spent a lot of time thinking about Holy Union at MCC-Boston. Since most of the couples who have had Holy Union have been female, I have had the opportunity and responsibility to meet with most of the couples and witness their union. Rev. Bernier and I agreed on a rule of thumb, suggesting that the couples be together for six months prior to the celebration. Also, we ask the couple to agree to meet with the pastor for a minimum of four times before the celebration. I, personally, would not want to be 'married' (we use that word in quotes because 'Holy Unionized' sounds so AFL-CIOish) by someone I didn't know; and I will not 'marry' people who are strangers to me."

Anderson: "Why are there more female Holy Unions than male?"

Continued on page 9

"Purveyors of fine printing to the Gay Community"



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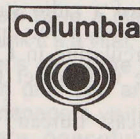
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is published weekly through the sponsorship of the Charles Street Meetinghouse. GCN is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

News and opinion 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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# REACT!!

At a time when the broadcast media has not exactly welcomed the gay community with open arms, it was refreshing when WCAS (740 AM, Cambridge) made its resources available to the gay community. During the past year, WCAS has consistently carried announcements about events in the gay community (e.g., the MCC blood drive, referrals to HUB), and for the past few months has had regularly scheduled gay programming ("Closet Space," a half-hour on Sundays, and a five-minute gay news broadcast on Thursdays). It is currently the only AM radio station in the Boston area to carry gay programming on a regular basis. The gay community has been fortunate in having had WCAS's support.

But we may soon lose this foothold in radio. WCAS has been sold to Family Broadcasting of Oakland, Calif. The new station owner, when contacted by GCN, would not make any commitment as to the continuation of gay programming, and it is the considered opinion of media people familiar with other Family Broadcasting radio stations that gay programming will have no place in the new format.

The sale of the station (and the expected demise of this facet of gay community broadcasting) is scheduled for Feb. 23 - UNLESS action is taken now. Several individuals and groups (folk-music enthusiasts, and persons who have otherwise enjoyed the community spirit of the current WCAS staff and format) are involved in an organized protest to block the sale and to force the station back onto the market (can you dreamers out there conceive of a radio station being partly gay-owned??). If you would like to work with this group, call Dave Misch at (617) 628-XX 9378. Petitions are circulating in Cambridge, waiting for your signature. An even more effective way to let the FCC know community sentiment is by writing to:

Broadcast Bureau  
FCC  
Washington, D.C. 02554

Ask that the sale of WCAS be rescinded, on the grounds that the sale has not been made public enough, and that we (the Boston Gay Community) will lose our only AM radio outlet. It is possible to block the sale, but an immediate protest must be made.

# REACTIONS:

January 19, 1974

Shalom!

In response to your question in the last debate article regarding homosexuality on Israeli Kibbutzim [GCN issue 1-30, page 7] the answer from first-hand experience is a definite "yes and no..."

There are so many myths (both good and bad) that are circulated about Israeli society that it is difficult to untangle the mess even while participating in it. As to the presence of gays on Kibbutzim, one could agree easily that there are no "adult homosexuals" on most Kibbutzim (at least not for long and not by choice). Kibbutz life is a present-day reincarnation of pioneer days' morality. Masculinity ranks quite high on Kibbutzniks' list of virtues, even higher than it does in the generally more sexist Israeli society-at-large. A gay on a Kibbutz needs to be secretive in a sub-culture which makes no allowances for privacy until marriage. The gay Kibbutzniks I met (in roughly a year) were all ex-Kibbutzniks who were currently holding jobs as El-Al stewards or in some similarly classic gay professions; after having moved to some city or other (generally Tel-Aviv or Jerusalem).

The gays I met on Kibbutzim were mainly other Americans and members of local "Nachal" groups. (Nachal is the Israeli alternative-service used by a reasonable number of Israeli's more radical youth to avoid at least a part of the mandatory 3-years active army duty.)

Love,

Joe

Ed. Note: The author of this letter has agreed to write a more extensive description of gay life in Israel for a future issue of GCN.

EDITOR'S NOTE: To those who inquired, Donald M. Klein, DDS, and our feature writer, Satya, are one and the same.

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# QUESTIONS AND ANSWERS ON LESBIANISM AND HOMOSEXUALITY

There are various pamphlets available which are designed to answer some of the most commonly asked questions about lesbianism and homosexuality, but many persons in the gay community have been dissatisfied with the answers presented. Gay Speakers' Bureau of Boston is preparing a question-and-answer pamphlet that will better represent a consensus of gay persons' ideas on these questions.

Below is a list of questions that have appeared in existing pamphlets, or which have arisen frequently from public speaking presentations. Any answers (or additional questions, with or without answers) you can suggest would be helpful. Your answers needn't be in polished grammar, and answering just some of the questions is ok. Please mail your written answers or questions to:

Questions and Answers  
c/o Gay Speakers' Bureau  
P.O. Box 482  
West Somerville, Ma. 02144.

If you would like to work on this task force, indicate so on whatever you send in. Any pamphlet which is prepared from this effort would be

made available to the entire gay community for their work in public consciousness-raising.

(NOTE: When the context is appropriate in the following list, the term "homosexual" refers to both female and male persons.)

What is homosexuality? What is Lesbianism?

How many homosexuals are there?

Can you easily identify a homosexual from his/her manner or dress?

Do homosexuals dislike or fear persons of the opposite sex?

Why do many people consider homosexuality an evil?

How do homosexual persons feel about being homosexual?

Does a homosexual act make one a homosexual?

What causes homosexuality?

Are children seduced into homosexuality? Will close personal relationships between adolescents and adults of the same sex lead to homosexuality?

Does public discussion of homosexuality, or the freedom in showing homosexuality in movies, theatre, TV, and literature tend to lead to its

What is the term "gay"?

Is homosexuality unnatural? Is it an illness? increase?

Should parents discuss homosexuality with their children?

Should a homosexual person discuss his gayness with his parents or friends?

Should a homosexual be sent to a psychiatrist or other counselor?

Does homosexuality cause societies to decline?

Can a homosexual change if he wants to? Can homosexuality be "cured"?

Will having heterosexual relations change a homosexual's orientation?

Can homosexuals be stimulated by members of the opposite sex?

Do homosexuals every marry members of the opposite sex?

What about bisexuality? Is it a cop-out?

What kind of jobs do homosexuals hold?

Are homosexuals promiscuous?

Should homosexuals try to resist their sex urges?

Where and how do gay persons meet each other?

What are the laws regarding homosexuality? Are homosexuals criminals?

Are homosexuals discriminated against? What dangers do homosexuals encounter?

Are transvestites homosexuals?

Do gay couples play "husband and wife" roles?

What about gay marriages?

**The following letter was received by a Boston Gay person and he would like to share his joy with us all. It was received from an old college friend who already knew he was gay.**

## **"IT'S KIND OF HARD TO 'GET WELL' IF YOU'RE NOT SICK IN THE FIRST PLACE"**

January 8, 1974

Dear Sam:

I was very pleased to get your card and to hear your news. Right On! And why shouldn't the Gay Lib movement do more for you than years of psychiatry? After all, it's kind of hard to "get well" if you're not sick in the first place.

It actually does seem to be coming to pass that homosexuality is gaining acceptance as an "alternative personal orientation" rather than a vice or an illness. I'll bet neither of us ever thought that possible a dozen years ago in Gainesville. Can it be that society is actually progressing?

I feel a warm spot for Gay Lib., not merely because of bygone days in Gainesville, but because I personally owe the movement a lot, indirectly, at least.

Because of my gay friends, I was able actually to have some male friends who were able to relate to me in a manner different from The Game. Maybe there was some fear and antagonism towards me on some level, but at least there was a certain type of honest relating that's harder than hell to achieve across the sexes. (There have been times when I wished I were gay, just to simplify matters!) Now I think it is beautiful that gay men and women are supportive of each other; in a way, that's indicative of a better relationship than heterosexual men and women share ordinarily. It seems that, through "homophilia" gay men and women are achieving something that straight men and women are too tangled up in role-playing and cultural stereotypes to accomplish: mutual reinforcement and unselfish love towards each other as *persons*.

And, because of gay people I knew years ago, I was able to see the traditional male and female roles in a critical light, and able to at least imagine some alternatives to these stifling straight-jackets. Those insights certainly have helped me develop as a person, and as a

woman, and accomplish some personal liberation and freedom.

At times I've thought that perhaps the Gay Movement was a little too self-conscious; heterosexuals don't instantly describe themselves as such when asked "Who (or what) are you?" But probably after so many years of repression and misunderstanding and oppression, really "digging" being gay is a necessary part of the movement, just as black identity was necessary to give support to all those who had been made ashamed of their color. Anyhow, Gay Lib can only be a Good Thing long overdue.

This is a world with very little love in it; the more mankind can learn about human love in all its forms, the better off we'll be.

I'm really pleased that you're happy and involved — it's true, I don't easily visualize you as a Movement person, but that's another way of saying that I don't visualize you as a caricature of some sort. Boy, Boston has changed since the old days when anything stronger than "the servant problem" was banned conversation!

The children are growing up fast. Parenthood has been a great challenge for me, because obviously I don't want the three boys growing up as you and I were raised; searching for viable alternatives is a non-stop effort. But they all — the elder two, at least — are developing into persons I like as individuals, and they've even managed to be reasonably easy-going, rather than high strung like faculty kids so often are. I'm trying to equip them for adult living, rather than extend my own "mother-trip" — and they're pretty independent and helpful. We figure that just about the time we have a smoothly run "commune" going, they'll be ready to leave home.

I'm not meaning to dwell on the topic of Gay

Lib, except that I'm so happy for you, and so pleased that things are changing socially. It always seemed to me that you've been more collected (or "together") personally than many gays, and were able to avoid the psychological chaos that engulfed so many people I know. I think that's indicative of basic mental health in the face of a sick society's pressures.

A final thought on the subject of "The Movement": I believe that the movement press is very, very important. I believe it was for me. O.K., I already had a certain kind of orientation towards some topics like the Vietnamese war, Sexism, Racism, sexual freedom, being gay, etc. But the radical press focused my thinking and opened up some areas of awareness; it changed a vague set of attitudes into specific concepts, and made me examine my own ideas much more closely than I'd have done alone. (Sometimes I think that the Gay Press, and the Women's Lib Press have contributors with an exhibitionistic urge to "let it all hang out" to a host of unknown readers; but their writings are part of their own way of getting free, and what's more, in all honesty I've probably learned a thing or two about human feelings from even the grossest writer — and I don't know about Gay Lib papers, but Women's Lib Papers can get pretty gross in putting down men. I don't like that part of Women's Lib, because it makes more sense to support women than to put down men, but all points of view have a place.) Anyhow, I did like GCN and think it's a vital, necessary influence.

Sam, let's do write more frequently. I've always been glad you and I kept in touch, and hope we'll manage a visit eventually. Meanwhile, have a very peaceful and enjoyable and productive New Year.

GAY Love, Dinah  
COMMUNITY NEWS, February 9, 1974 •Page 7



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Dorchester apt near Fields Crnr MBTA.  
\$40/mo.+util+heat. 282-4977—John &  
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Helps relieve tension, and slow down  
from the city's pace. Write Satya, c/o  
GCN, 70 Charles St., Boston, Mass.  
Leave your phone and/or address. I'll  
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Ben of Pa. Furn you didn't come over  
the next nite. Please contact me. I  
want to help you to attend school. Let  
me help you, I mean it too! 268-4342.

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sional day mtgs.

Mormon and Gay? Frustrated by  
Church's position on homosexuality?  
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## WHITCH

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Watch for Whitch.

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Brown University Gay Liberation is  
growing. In 1974, our mission is to  
liberate the state of Rhode Island and  
drag SE Mass. down with it! We des-  
perately need your support! Come to  
88 Benevolent St., Prov., 8 pm every  
Wednesday and join us. Everyone is  
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## CAPE COD GAYS

The Cape can be lonely if you're gay  
and perhaps not feeling as good about  
it as you could. Let's organize a group  
to provide support for each other and  
investigate consciousness raising, coming  
out, gay happiness, personal experiences,  
and anything else we feel like talking  
about. For men and women. Call  
John 540-0604 in Falmouth.

Gay commune has farm near Amherst.  
Now peopling, living and loving to-  
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## WHITCH

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289-8363.

## WORCESTER GAYS COME OUT

Join us Sunday nights at 8 for general  
mtg. Mon. nite raps, 82 Franklin St.,  
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10 percent discount on any purchase with this  
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Include area code in all telephone numbers appearing in ad.

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Send classified ads to: GCN classifieds, 70 Charles St., Boston,  
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## GAY TRIP TO RIO

First time in Boston from May 14 to  
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Write now for free brochure to Homo-  
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## SEARCH DATE

Boston's largest gay dating service,  
serving all N.E. area. Don't be trapped  
in the circle of loneliness...a proven  
record of satisfaction to our subscrib-  
ers. Write to Search Date, P.O. Box  
145, Boston, Mass. 02122.

HAPPY 10th ANNIVERSARY, LOIS  
For my gay sisters and brothers I wish  
the same happiness we have shared  
over the years. Love, Sheri.

## METROPOLITAN COMMUNITY

CHURCH, meets for worship every  
Sunday at 6:45 pm, 131 Cambridge St.  
(Old West Church). Fellowship hour  
8:15 pm. Rev. Lawrence Bernier and  
Rev. Nancy Wilson, pastors. All persons  
are welcome. Church telephone 523-  
7664.

SHALOM! Gays and Jews meet at Old  
West Church on Fridays at 8 pm. Form-  
ing new temple. Need permanent  
home. Join and/or help. Call 738-  
7657.

Gay brother 25, is looking for a place  
to live with either men or women or  
both. Call Mark 628-3870.



## HOLY UNION

(Continued from Page 5)

**Wilson:** "I hesitate to speculate on that—I'm not a sociologist. Also, I am wary of the stereotype that lesbian relationships are much more stable than gay male relationships. First of all, I'm not sure that that is true, and secondly, I'm not sure what it means. How does one determine 'stability'? That statement is just one step away from saying that 'stable' (read long-term) relationships are 'better' than 'unstable' (read short-term) relationships. I don't buy that as a generalization.

**Anderson:** "Isn't Holy Union the same as monogamy?"

**Wilson:** "That depends on what you mean by monogamy. Holy Union is not restricted to those who plan to be together for life, or to those who believe in complete bodily fidelity, necessarily. That depends on the covenant that the couple has made. I, for one, do not encourage people to indulge in romantic illusions about the length of a relationship. Often, in the pre-union counseling sessions, we discuss the possibility of breaking up, of dissolving the union. We try to approach this subject without fear or guilt. Facing the possibility (not the inevitability) of breaking up beforehand can help people to be more realistic, and may help reduce the trauma of separation if it occurs."

**Anderson:** "Why would anyone want to celebrate Holy Union?"

**Wilson:** "Holy Union, to us, is a public statement (gay pride!) of some good news (two people love each other!). It provides a chance to symbolize and perhaps deepen their commitment, to celebrate with friends. It is not really a beginning: it comes in the middle of a process. Most couples, I find, have really been 'married' for some time before I meet them; but there is a desire to symbolize this important dimension of their lives. I believe that symbolization is important and very natural to being human. Often, without Holy Union, gay couples have exchanged rings and said their own private vows. Out of that same hunger for symbolization came even the 'mock weddings' that one would occasionally witness or hear about in the bars. When we try to use old symbols and words (old wine in new wineskins) there is a kind of jarring absurdity. But when we really begin to be creative in developing our own symbols, there is a new joy, a new appropriateness. Holy Union, at MCC, is an effort to provide support for those couples that need and want it, and for gay couples with children."

**Wilson:** "Often, having a ceremony at MCC opens up some issues in terms of the spiritual dimension of the relationship. (I realize that this is not 'cool' so bear with me...) I have seen many couples open up and confess that one reason they would like to have this ceremony is to, literally, thank God for each other and for the gift of love. I have been involved with couples struggling to share differences in religious and non-religious orientations. For my part, I am neither narrow nor inflexible: I rejoice in the diversity that we are and seek common ground."

**Anderson:** "Some people seem to fear that Holy Union may be too defining for them, too much like straight marriage, too limiting, and perhaps unnecessary. How do you respond to that?"

**Wilson:** "My only response to that is, then, don't do it! Be free! Go in peace! We do not want Holy Union to become the MODEL for every gay couple. We do not want to introduce into the gay community a disguised Victorian morality, or a 'wait until you're married' syndrome. Presumably, no gay person gets married because they are pregnant, or because they are expected to, or for status, or for security. I hope we don't have to dwell on the absurd idea that there is some magic in a ceremony that puts a Stamp of Approval on a couple, or that will preserve them from the vicissitudes of any relationship. No way! Holy Union is like marriage only in the sense that it attempts to deal with the dynamics of a primary, intimate relationship between two persons: and every couple, gay or straight, male or female, 'Holy Unionized' or not must face major decisions about their life together."

**Anderson:** "What is the ceremony like?"

**Wilson:** "No two ceremonies are alike, in terms of what is said, in terms of who is there, or what people do and wear. We assume that the total responsibility and creativity rests with the couples. I don't write anyone's vows, period! I expect significant input, if not a total takeover, by the couples in terms of creating the ceremony. Some people occasionally express surprise that I ask the couple to do so much. That to me is just a reflection of the fact that to our culture it is too damned easy to get married, harder to stay married, and excruciating to get a divorce. We need not make the same mistakes in terms of Holy Union."

**Anderson:** "Why celebrate Holy Union in a church? Why the word 'holy'?"

**Anderson:** "What is your general feeling about the couples you have joined in Holy Union?"

**Wilson:** "I know I have learned much and grown from my relationship with those couples. I would like to thank them for *being*. And, to anyone who loves anyone, God bless you!..

(For further information, contact the Metropolitan Community Church, at Old West Church, 131 Cambridge St., Boston. Call 523-7664.)

## Kingston gay conf.

Final plans for the Kingston Gay Liberation Conference to be held at the University of Rhode Island Feb. 15, 16 and 17 have been settled.

The conference will begin Friday night with a dance in the University Memorial Ballroom.

Saturday morning there will be a community breakfast and registration. The first workshop of the day will be on Law Reform with Elaine Noble and Robert Dow speaking on the subject. Other workshops at the conference will include: Homosexuality—Old Perspectives and New, Co-authors of *Sappho Was A Right On Woman*, Barbara Love and Sidney Abbot, Lesbian Mothers, News Media Workshop, Gay Studies and Academia, Transvestites, Transsexuals, and Women vs. Men workshops.

Due to university regulations the group will no longer be able to provide free community meals. The cost of meals will depend upon whether a pre-registration fee was paid or the regular registration fee.

For further information on directions, registration, workshops or contact people please see GCN No. 30, Jan. 19, 1974.

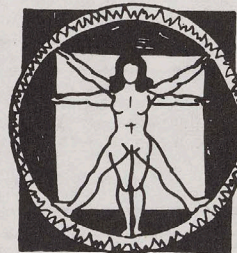
## MCC program

On Sunday evening, Feb. 10, the MCC Boston Education Commission has scheduled a pilot program that may become the first in a proposed series of monthly Sunday evening educational programs.

A meal will be served at 5 p.m. for a 50-cent contribution, and you can enjoy your meal during the discussion.

Heading the program this week will be two residents in psychiatry, a male and a female from the Massachusetts Mental Health Center in Boston. The discussion will be held in the fellowship hall of the Old West Church, 131 Cambridge St., Boston. They are prepared to discuss such issues revolving around the recent decision of the APA. as:

- How this decision was made (and whether or not it may be reversed);
  - Changing concepts of therapy for homosexuals within the profession;
  - Possible community and legal implications of this APA decision.
- They in turn may want to ask questions of those who attend concerning the feelings of individuals about the decision and how it may affect them.



## MAINE

(Continued from page one)

statewide "Gay Conference" to convene on the Orono campus in April. Though it's too early to accurately gauge public feeling, some vocal wrath has already been heard. Ironically, the initial moans of disenchantment came from clergymen, those who are supposed to epitomize tolerance, compassion, understanding, and societal sophistication.

"...The Trustees' decision was most assuredly an agonizing selection immensely complicated by considerations that involve the practical and the ideological. The practical course would have been the easiest, by far; that expedient would, of course, have been a ringing denouncement of the Wilde-Stein Club followed by a "no" vote on their request for a state assemblage on campus."

The editorial went on to say that the trustees refused "to give in to their practical instincts" (instincts fed by the possible anger among Maine taxpayers at the gay students) and by their decision "upheld freedom of speech, assembly, and dissemination of ideas for an organization that got its legitimacy, not from the trustees, but from the students themselves through the democratic process."

Sturgis Haskins, a member of the Wilde-Stein Club, called the Bangor Daily News editorial, "a delightful surprise." In further developments on the UMO campus, the Student Senate granted the Gay Group \$150 after initially tabling the group's request for \$50 a few months ago. Also, Haskins reported "little straight flack" as a result of the Dean's permission to "mix" dances.



# CALENDAR FEB 7 — 20

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

7	10:00 am—Gay News, WCAS 740 AM 7:30 pm—MCC choir rehearsal, Old West Church *8:00 pm—Rap for Older Gay Women, 419 Boyl., rm. 323 *8:00 pm—Lesbian Lib. mtng., Women's Ctr., Cambridge 9:00 pm—UMass-Amherst SHL mtng., 908 Campus Ctr. 9:00 pm—Gay Way Radio, WBUR 90.9 FM Night: Project Place Gay Crisis Line, 267-9150	thursd
8	5:30 pm-6:30 pm—Hvd-Rdelf GSA, Brks Hse, info 498-3096 *7:00 pm—Wilde-Stein Club, U of Me. Mem. Union, Orono *8:00 pm—Jewish Gay group, Old West Church 9:00 pm-1:00 am—Gay Dance, upstairs, CSMH, \$1.50 donation	frida
9	1:00 pm—Bos. Gay Youth referrals and info., 536-6197 2:00 pm—Bos. Gay Youth open rap & mtng., 419 Boyls., rm 509	satu
10	10:20 am—Closet Space, WCAS 740 AM; 492-6450 1:00 pm—DOB Winterfest, Ellendale Stables, Sherborn 1:00 pm—Role Play in Dance, Bos. Ctr. for Arts, 539 Trem., 3d fl. 2:00-5:00 pm—Gay Open House, 73 Church St., Burlington, Vt. 2:00-4:00 pm—Women's basketball, Camp YWCA, Temp. St., Cent.Sq. *5:00 pm—MCC Disc. & Supper: Mass. Ment.Health, OWChurch, 50c. 5:30 pm—Mass at Interfaith, cr. Mass. Ave. & Beacon 6:45 pm—MCC services, fellowship hr., Old West Church 7:00 pm—Prov. MCC services, 410 Waterman Av., E. Prov. R.I. 8:00 pm—Worc. Gay Union, 82 Franklin St., Worc., rm. 31 *8:30 pm—Stone Soup Poets, poetry & film, CSMH, \$1 don.	sunday
11	7:30 pm—HUB rap, 419 Boyl., rm 509	mon
12	6:30-9:30 pm—Bos. Gay Youth, referrals & info, 536-6197 7:00 pm—Lesbian Therapy Res. Proj., Women's Ctr., Camb. 7:30 pm—DOB Women's Rap, 419 Boyl., rm 509 7:30 pm—Prov. MCC prayer group, 410 Waterman Av., E. Prov. 8:00 pm—MCC Bible study; info. 523-7664	tuesda
13	7:30 pm—DOB Lesbian Mothers Rap, 419 Boyl., rm. 323 8:00 pm—Bisexual Rap, 419 Boyl., rm. 415 8:00-9:00 pm—Gaybreak Radio, WMUA 91.9 FM, Amherst. 8:00-? pm—BU Homophile League, Sherman Union	wedi
14	10:00 am—Gay News, WCAS 740 AM 7:30 pm—MCC choir rehearsal, Old West Church 8:00 pm—Lesbian Lib. mtng., Women's Center, Camb. 9:00 pm—UMass-Amherst SHL mtng., 908 Campus Ctr. 9:00 pm—Gay Way Radio, WBUR 90.9 FM Night: Project Place Gay Crisis Line, 267-9150	thursd
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16	All Day—Kingston Gay Conference, Kingston, R.I. 1:00 pm—Bos. Gay Youth referrals and info., 536-6197 2:00 pm—Bos. Gay Youth open rap & mtg., 419 Boyl., rm 509	satu
17	All Day—Kingston Gay Conference, Kingston, R.I. 10:20 am—Closet Space, WCAS 740 AM; 492-6450 1:00 pm—Role Play in Dance, Bos Ctr for Arts, 539 Trem, fl.3 2:00-4:00 pm—Women's basketball, Camb. YWCA, Temp. St., CenSq. 5:30 pm—Mass at Interfaith, crns Mass. Ave. & Beacon 6:45 pm—MCC services, fellowship, Old West Church 7:00 pm—Prov. MCC services, 410 Waterman Ave., E. Prov. 8:00 pm—Worc. Gay Union, 82 Franklin St., Worc., rl. 3, rm. 3 9:00-1:00 am—Gay Val. Dance, BU Sher. Un., BUHL & Hvd-Rdelf GSA & MIT-SHL, \$1 don.	sunday
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20	Eve.—Gay Rights Org. (GRO), Portland, Me. 7:00 pm—Gay Support & Action, Unitarian Par.Hse, Bangor, Me. 7:30 pm—DOB Lesbian Mothers rap, 419 Boylston, rm 323 8:00 pm—Bisexual Rap, 419 Boylston, rm. 415 8:00 pm—Gaybreak Radio, WMUA 91.9 FM, Amherst 8:00-?—BU Homophile League, Sherman Union	wedi

## QUICK GAY GUIDE

(Please submit additions and changes to "QGG Editor")	
<b>BOSTON AREA</b> (area code 617)	
Bisexual Rap Counseling Group	864-8181
Boston Gay Youth	536-6197
B.U. Homophile League	353-7238
Charles Street Meetinghouse	523-0368
Closet Space (WCAS 740 AM)	492-6450
(Contact Loretta Lotman)	
Daughters Of Bilitis	262-1592
Dignity/Boston, c/o 1105 Boylston St., Boston 02215	
Emerson Homophile Society for the Arts,	
Room 34, 96 Beacon St., Boston 02108	
Fag Rag	536-9826
Gay Alert	536-3285
Gay Community News	523-8729
Gay Craftworks	738-0428
Gay Media Action	888-5729
Gay Nurses' Alliance	266-5473
Gay Peoples' Group of UMass/Boston	542-6500/607
Gay Speakers Bureau	547-1451
Gay Way Radio (WBUR 90.9 FM)	353-2790
(Contact Ann Maguire 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)	261-8525
(Contact Andrew Kopkind or Littlejohn)	
Lesbian Liberation (c/o Women's Ctr.)	354-8807
Lesbian Mothers	354-8807
Lesbian Therapy Research Project	354-8807
Metropolitan Community Church/Boston	523-7664
Project Place	267-9150
Fr. Paul Shanley	267-0764
<b>EASTERN MASSACHUSETTS</b> (area code 617)	
Worcester Gay Union, P.O. Box 359 Federal	
Sta., Worcester 01601	
<b>WESTERN MASSACHUSETTS</b> (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)	596-2011
<b>RHODE ISLAND</b> (area code 401)	
Brown University Gay Liberation, SAO,	
Brown Univ., Providence 02912	751-5091
Homophile Community Health Service	
(Providence)	274-4737
Metropolitan Community Church	
(Providence)	831-3773
Kingston Gay Liberation	792-5817
<b>VERMONT</b> (area code 802)	
Gay in Vermont (Burlington)	863-2496
Vermont Gay Women	425-2782
<b>CONNECTICUT</b> (area code 203)	
Kalos Society, P.O. Box 403, Hartford 06101	
Metropolitan Community Church	
(Hartford)	525-3523
<b>NEW HAMPSHIRE</b> (area code 603)	
Univ. NH Gay Student Organization,	
c/o Mem'l Union, Durham 03824	
Occupant, P.O. Box 137, Northwood 03261	
(Gay Women's group; do NOT use 'gay' on any mail to them)	
<b>MAINE</b> (area code 207)	
Gay Rights Organization (GRO)	
P.O. Box 4542, Portland 04112	
Gay Support and Action,	
183 Main St., Bangor 04401	
Wilde-Stein Club, Abenaki-Mem. Union,	
Univ. of Maine, Orono 04473	