

4 mon October 4 thru 10

Boston — Gay Health Services for complete health care by appointment on Monday nights. 6:30-8:30 at Fenway Community Health Center, 16 Haviland St.

Boston — GRAC bowling at 1260 Boylston St. at 7:30.

5 tue

Boston — Gay Men's Center Pot Luck Dinner, 7:30-9:30, 36 Bromfield St.

Boston — Boston Women's Music Collective open meeting, 7:30 pm, all women interested in organizing or performing call Tia, 354-7731 for place of meeting.

6 wed

NYC — Women's Night at the West Side Discussion Group. Topic: "What's Your Type?" at the Center, 37 Ninth Ave., at 14th St. Meetings start at 8:30. \$2 donation.

Worcester, MA — New Men's Rap Group forming at Another Way Drop-In Center, 2 Wellington St. at 7:30.

7 thurs

Boston — Older Gays election of officers, 7:30 pm, Church of St. John the Evangelist, Bowdoin St., near Gov't Center.

Boston — Gay Topics Rap at the Gay Men's Center, 36 Bromfield St., 7:30 pm.

Worcester, MA — Staff Training Session for the Gay Helpline at Another Way Drop-In Center, 2 Wellington St., 7 pm.

8 fri

Cambridge, MA — Shirley Clarke's "Portrait of Jason", documentary film of hustler and drag queen, Harvard Science Center, Hall B, 7:30 and 9:30, \$2.

Boston — Wine and Cheese Night at the Gay Men's Center, 36 Bromfield St., 8:30 pm, bring wine & cheese.

Boston — MCC Northeast District Conference dance at 1270 Boylston. \$3 for buffet and drinks on the lower floor.

New Haven, CT — Women's potluck dinner at 6:30 pm at the Women's Center, 148 Orange Street followed by a women's dance at 9 pm.

Amherst, MA — The People's Alliance of U. Mass will present a disco at Farley Lodge with free beer and punch from 10 pm. \$1 donation.

9 sat

Cambridge, MA — "Portrait of Jason" at Harvard Science Ctr., Hall B, 7:30, 9:30, \$2.

NYC — Lesbian Feminist Liberation holds Women's Fall Dance, MacIntosh Center, Barnard College, 117th and Broadway, 9 pm, \$3 donation includes beer and soda.

NYC — GAA will join with West Side Discussion Group in co-sponsoring a gay dance for men and women at the Center's location, 37 Ninth Ave., at 14th St. \$2 admission, beer wine and soda will be served. Starting at 9 pm.

Boston — Folk dancing at the Gay Men's Center, 36 Bromfield St. from 8:30 pm.

10 sun

Providence, RI — MCC Church Service, 134 Mathewson St., 7 pm.

Cambridge, MA — "Portrait of Jason", Harvard Science Ctr., Hall B, 7:30, 9:30, \$2.

Boston — MCC NE District Conference Worship Service at 11 am at Fanueil Hall.

Worcester, MA — MCC Church Service at 6 Institute Rd. at 4 pm

Provincetown, MA — Cape Cod Women's Liberation holds weekly feminist discussions at Drop-In Center, 6 Gosnold St., from 8-10 pm. This week's topic: "Women Traveling Alone"



the gay weekly

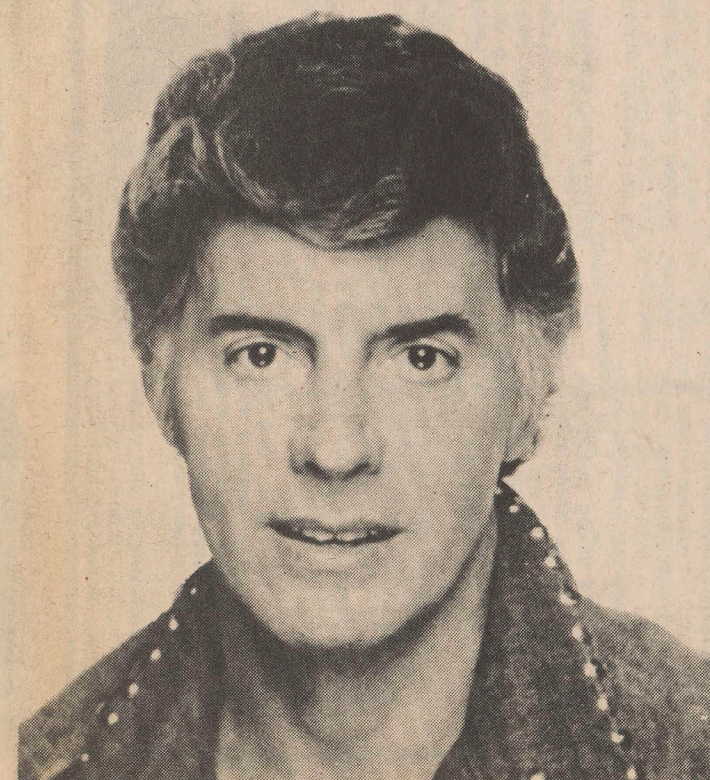
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35c

Fr. McNeill of The Church and the Homosexual, p.6



Photo by Ken Rabb



Superstar Murder, p.9



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gay community news

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October 9, 1976

Congregational Meeting Rejects Ouster

MCC/Boston Votes to Retain Rev. Hougen

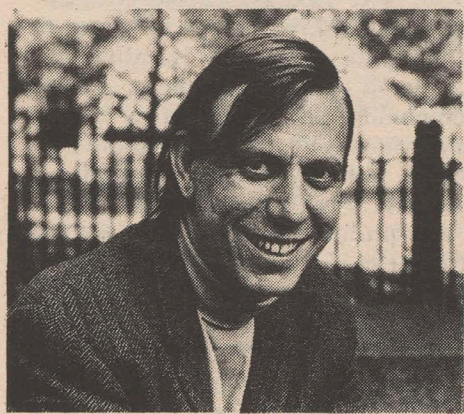
By Tom Hurley

BOSTON — Last Sunday, after nearly a year of controversy over the effectiveness of its current minister, the membership of the Boston Metropolitan Community Church gave Rev. Edward T. Hougen a vote of confidence. Hougen, who had asked for the vote on his pastoral leadership, expressed his happiness at the outcome: "I do feel now this pretty well establishes who's leading the Church. People are sick and tired of this sort of thing." One of Rev. Hougen's leading critics, Church Treasurer Jim Hayes, told GCN that he too was satisfied with the outcome of the vote and had expressed his willingness to work with Hougen. Hayes also said that the meeting had raised issues needed to get the Church "moving in a more forward direction, and to get things moving more quickly."

Of 51 voting members, 27 voted for confidence, 12 voted against it, 2 were recorded as abstaining, and 9 members did not vote. Rev. Hougen voted "present." He had promised to resign if the vote failed.

Opponents of Rev. Hougen charged that the minister had not brought needed leadership to the Church and listed several specific areas where he had failed. Rev. Hougen's defenders, while not responding directly to each specific area, and while admitting that the minister's first year in Boston had been less than successful, argued that he was a good man who deserved more time to prove himself.

Rev. Hougen is the former United Church of Christ minister who drew public attention last September when he came out to his previous congregation in Orange, Mass. His wife, Rev. Margaret Hougen, also received attention shortly afterward when she informed the same congregation that



Rev. Edward T. Hougen

she had practiced "sexual non-exclusivity." The local association of the United Church of Christ subsequently removed them both from ministerial standing.

The ministers moved with their children to Boston when Rev. Edward Hougen was elected Worship Coordinator of MCC in October 1975. He assumed the title of pastor in August of this year after he was licensed as a minister by the Universal Fellowship of Metropolitan Community Churches.

"There's been some unrest since I came in," Rev. Hougen told GCN. "The Church was fairly divided in the past 10 months. I got wind that one member was going to introduce a motion of dismissal." Rather than wait for the annual Church meeting in November, Hougen called for the special meeting. He wanted to get ready for

fall Church programs "without that negative undercurrent. I wanted to get the issue out in the open and dealt with. Otherwise, it would have been crippling for the Church."

Life-style Unrest

Although it did not surface in the formal debate, a factor in the "unrest" according to Hougen, was concern about his lifestyle among several long-time MCC members. Hougen and his wife have remained together since he came out; she is active in MCC activities. "My lifestyle may not have been an immediate factor," Hougen said, but he indicated that his lack of a "traditional gay lifestyle" had upset several members from the time of his election.

Passionate Arguments

The debate itself was marked by passionately argued positions, a firm reliance on parliamentary procedures, and concern that all members who cared to speak be heard. Thirty-two MCC members and about 20 friends of MCC gathered on Sunday at 3:00 p.m. at Old West Church to debate a Board of Vestry motion that the membership express confidence in its minister. Philadelphia MCC pastor Rev. Don Borbe chaired the meeting in the absence of MCC Northeast District Coordinator Rev. Howard Gaass, who is recuperating from injuries suffered when a gang of youths attacked him.

Church Treasurer Jim Hayes opened the debate by arguing that Rev.

Hougen "has not delivered on the promises he made last October." Hayes specifically charged that the pastor had not exerted any "on-going leadership" in the areas of women's ministry, couples ministry, choir, Bible study and adult Christian education groups, prison ministry, ministry to the sick, outreach to the community and public relations. Hayes further argued that Hougen had failed as a "pastoral shepherd": "How often have you been telephoned or visited by your minister?" Hayes asked the members. While conceding some success to Rev. Hougen, Hayes concluded that Boston needs "pastoral caring," and that the Church must find a minister "who can guide, who can get things done, rather than one who can come up with excuses why things can't be done."

In Defense

Obviously agitated by Hayes' charges, Vestryperson Bob Wellington spoke for the vote of confidence: "Ed Hougen is a Christian. A Christian is human. A Christian can have faults." Like several others during the course of the debate, Wellington gave personal testimony to the effectiveness of Hougen as a pastoral counselor, and said that Hayes' list of duties was more than any one person could perform. Wellington also compared the move to dismiss Hougen to "the way some people treat a lover: find him, fuck him, forget him." "He is your

(Continued on page 7)

Fr. McNeill Urges "Responsible" Church Challenge

By Phil Gambone

BOSTON — Calling himself a "loving critic and a critical lover" of the Roman Catholic Church, Fr. John McNeill, S.J., author of *The Church*

and the Homosexual (Sheed Andrews and McMeel, Inc.), told a crowd gathered at the Paulist Center last Friday evening that the Church does not teach a viable ethic concerning homosexuality. An estimated 350 persons turned out to hear the controversial champion of gay liberation within the Church.

The book, whose long-awaited arrival was delayed for three years while McNeill sought permission from his Jesuit superiors to publish, was finally released last month. The priest's lecture here, sponsored by Dignity-Boston, was part of a nationwide lecture tour which will also take him to Providence on Oct. 1 and New York on Oct. 9 for televised appearances.

At the Paulist Center, McNeill's theme was gay Christian maturity. He told his audience that the Roman Catholic Church would keep its members "moral and theological illiterates." In the face of this oppression, McNeill suggested that the gay Christian must responsibly challenge the moral authority of the Church whose official position is that any homosexual action is "intrinsically disordered."

In words often more forceful and less compromising than any in his book McNeill said that the Church as an institution needed to acknowledge its own fallibility. "An institution cannot give birth to a mature person if it cannot acknowledge its own faults."

Quoting from his book, the priest, who holds a Ph.D. from Louvain University in Belgium, pointed out how the traditional interpretation of the Biblical "condemnation" of

homosexuality relied on various misreadings of the text. Inhospitality, idolatry and rape were the real sins deplored by Paul and the writer of the Sodom and Gomorrah account, he said. "Biblical peoples," McNeill added, "had no concept of a psychological orientation toward homosexuality. They only understood and condemned particular homosexual acts such as rape. Homosexual love is never condemned in the Bible. The Church has to recognize love as a manifestation of God's presence."

He likened the position of gay Christians today to that of the Apostles who "came out" into the world despite outward hostility and inward fear. "The real sinful element in our gay lives is our fear," McNeill said.

Earlier that day, in an interview with GCN, McNeill claimed that his is the first book by a professional Roman Catholic historian which directly contradicts the moral teaching of the Church. He outlined his struggle to get the work published. He told GCN that the review commission set up to examine his manuscript asked him to avoid any discussion of homosexual "marriage," and to specify clearly in the book each time his text was contrary to the official position of the Church. McNeill asserts that these were legitimate and minor requests which he complied with.

When asked what kind of life style gay Christians could in good conscience support, McNeill responded "Any way you tap into courage to overcome fear, whether it be through religious, political or social means, is O.K."

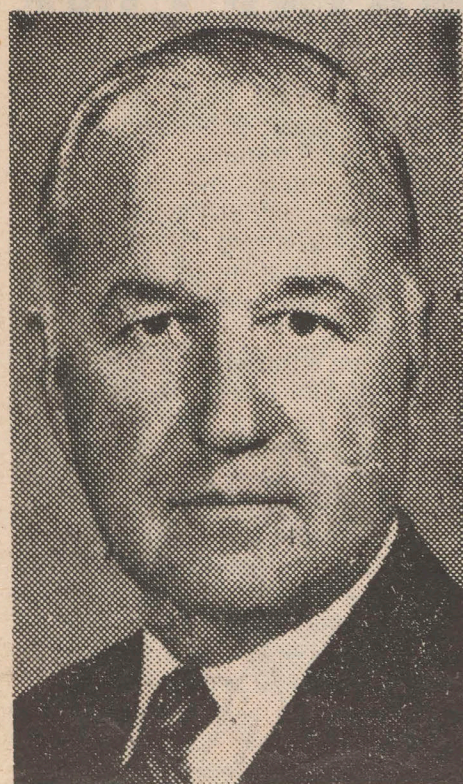
N.H. Confirms Sex Law Repeal

CONCORD, NH — The New Hampshire Attorney General's Office has confirmed that "The Granite State" has repealed its sex laws, as was reported in last week's GCN. "If both parties are consenting, there is no violation under the state's present laws," Thomas Rath of the Attorney

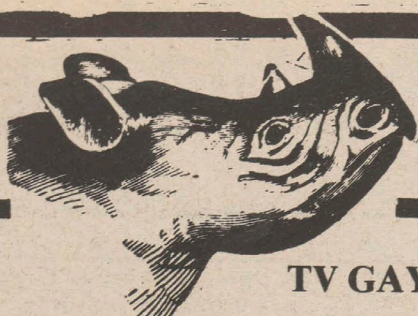
General's Office told GCN. Rath noted that gay sex acts are illegal only if they are "part of a sexual assault." The New Hampshire repeal came as part of a general re-writing of the state's section on rape (chapter 632 of the state's criminal code) that was enacted on June 7, 1976. The repeal of the section on "Deviate Sexual Relations" (Sec. 632:2:II) was done so quietly that the state's decision came to the attention of Washington gay activist Frank Kameny by accident.

In an interview with GCN, Carol Litremont, press secretary to New Hampshire's Gov. Meldrim Thomson, indicated that "I'm not sure whether the Governor had specific feelings on this [sodomy repeal] or not. He looked at the code as a whole and he accepted it as a whole." Litremont also asserted that Gov. Thomson, known for his strong opposition to the Gay Students Organization at the University of New Hampshire, "still hasn't changed his position on the moral issue," despite the repeal. Litremont noted that there is presently a Committee to Review the Criminal Code in New Hampshire, but stated that she was unaware whether Thomson had any plans to recommend overturning the sodomy law repeal as part of the review.

"In view of our reputation, this [the repeal] must come as a revelation to you," Litremont told GCN.



Gov. Meldrim Thomson



news notes

TV GAY GUIDE

FIGHTING THE MARINES

SAN FRANCISCO — A Federal Court of Appeals judge has ordered the US Marine Corps to discharge S. Sgt. Robert L. LeBlanc of Long Beach (CA) only under honorable conditions at the end of his current enlistment, Aug. 27, *News West* reports. The Corps immediately responded by discharging the 30-year-old sergeant, who has been accused of engaging in homosexual acts in charges placed in 1971 and 1974. Le Blanc plans to re-enlist immediately in the Marine Corps.

The Vietnam veteran also has said that he planned an investigation into what he termed a "double standard" when it comes to Marine Corps justice involving gays and straights. LeBlanc recently hired a Long Beach detective agency to compile an 85 page report which charged that 5 to 20 Marines raped a mentally retarded woman at the Naval support facility at Terminal Island in February of this year. The report was turned over to California Senator Alan Cranston.

MCC RAP GROUPS

BOSTON — After an end of summer lapse, rap groups sponsored by MCC/Boston are beginning again, according to Bob Wellington, one of the group's coordinators. Held in a home setting, the weekly meetings occasionally feature guest speakers, but generally topics are left for the participants to determine. One meeting each month is reserved for the MCC women's ministry. Twelve to sixteen people attend each week, Wellington said, and he indicated that the meetings have been very enjoyable in the past. "I expected it to be a success, but it's been much more than I expected." Meetings are held from 8-11 p.m. Tuesdays at 103 Charles Street #2. All are invited and urged to bring their own refreshments.

DOG DAYS

NEW YORK — The wife of gay activist and convicted bank robber John Wojtowicz is apparently making some progress in her suit against Delacorte Press and Dell Publishers for "invasion of privacy." In the suit, Carmen Wojtowicz charges that the book and popular Al Pacino vehicle *Dog Day Afternoon* invaded the privacy of her and her two children, and used their name and portrait without authorization. The *New York Law Journal* reports in its Aug. 26 edition that Wojtowicz and her children won a preliminary skirmish when a justice refused to dismiss the major components of the suit.

Justice Martin B. Stecher called dismissal of the suit at this point "premature." "It is not necessary to recount here the revolting description of the plaintiffs alleged to exist in both the film and the book. If, as the plaintiffs contend and appears likely, these plaintiffs who have done nothing to make public figures of themselves... have, for the purposes of the defendants' profits, had their lives invaded, degraded, and fictionalized, a cause of action for invasion of privacy may exist," the judge said. The *Law Journal* predicts a "torturous litigation."

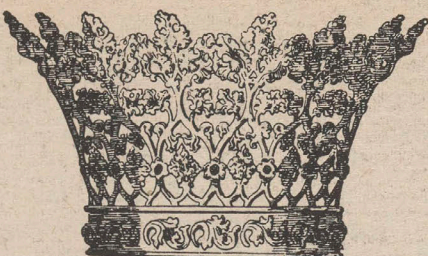
NEW YORK — Television's new fall season began last week with gay themes taking the limelight. Tuesday, Sept. 28, ABC's *Family* began its weekly series with a boy discovering that his best friend since childhood had been arrested in a gay bar. Then *Alice*, a new CBS series based on Martin Scorsese's film *Alice Doesn't Live Here Anymore*, saw its heroine flirt with an ex-football player who turns out to be gay. However, the *New York Times* TV critic wrote that the "homosexual theme is treated superficially and, occasionally, with remarkable lack of insight" in *Alice*. "A serious subject has been mashed into easy titillation," the *Times* wrote.

In addition, ABC's new Norman Lear series, *The Nancy Walker Show*, will feature an openly gay character who will be appearing every week on the show.

BYRNED OUT

BOSTON — Charles L. Byrne, who has chaired the Boston Licensing Board since 1972, is planning to submit his resignation within a month, according to David O'Brian's column in the *Boston Herald American*. Byrne's leave of absence as a state police detective is expiring shortly, according to O'Brian.

If he does resign, the vacancy on the three-member board would be filled through an appointment by Gov. Michael Dukakis. Dukakis would have a majority vote on the board, as he named Bay Village resident Jon Straight to a \$21,000 vacancy on it three months ago.



LESBIAN HEALTH

BOSTON — The Fenway Community Health Center is inaugurating Gay Women's Health Services on the second Monday of each month. Gay Women's Health Night will be by appointment and will be staffed by gay doctors and nurses under the supervision of Carol Ribner, M.D. Clinic hours are from 6:30 to 8:30 p.m. and appointments can be made by calling 267-7573.

VD Examinations Still Free in Mass

By Bill Callahan

BOSTON — Despite rumors to the contrary, the fees for examination at Boston's VD clinics have not been made mandatory. At the state-funded hospitals (including Massachusetts General, Beth Israel, New England Medical and Peter Bent Brigham), the clinics ask for a \$10 initial fee on a voluntary basis. No one is refused service for an inability to pay.

However, clinic staff members mentioned the possibility of mandatory set fees in the future, especially if the budget for health care is further cut back. Funds for health care were cut back by \$200,000 last year, causing the institution of voluntary fees in February. Previously the clinics did not

WORCESTER GAY HELP

WORCESTER, MA — A Gay Helpline has been established to handle the needs of the gay community in Worcester, Mass. Its phone number is 756-0730. The line is staffed Monday through Friday from 4:00 p.m. to 10:00 p.m. The Gay Helpline can handle all problems arising in the gay community, and is staffed by trained gays who have been there and are concerned with gays and their problems. The staff are all volunteers.

All phone calls are held in the strictest confidence. There are referrals for medical problems, counseling, legal assistance, etc. There is information as to what is going on in the city and where events are taking place.

A special meeting will be held at 2 Wellington St., Thursday, Oct. 7, 1976 at 7:00 p.m. to start training sessions for individuals interested in enlarging the time available on the Gay Helpline. Anyone interested in participating in this project, please feel free to attend.

POLICE REPRIMAND

BOSTON — Boston's Police Commissioner Robert J. diGrazia has reprimanded one of his officers for violating a department rule by paid police detail work at Jacques, the Bay Village bar. Jacques, which had been closed for 60 days, has now reopened. Capt. Walter J. Casale, commander of District 1, was reprimanded by the police commissioner for "failing to exercise due care and proper judgment" in assigning the paid detail to the bar. Last January diGrazia ended the time-honored tradition of policemen working paid details at establishments which serve alcoholic beverages.

ALASKA SHUT-OUT

ANCHORAGE, AK — Anchorage Mayor George Sullivan's refusal to include the name of the Alaska Gay Coalition in the city's directory of public service organizations has been upheld by a Superior Court judge, the *National Observer* reports. The Gay Coalition had argued in court that the deletion of its name from the Anchorage Blue Book violated its members' rights to free speech and association. However, the Mayor saw the matter differently, and his view prevailed. "To the best of my knowledge," he said, "sodomy and incest are still against state laws. I didn't think we should have listings like that in a municipal publication."

BRITISH REDS

LONDON, ENG. — The British Communist Party has adopted a wide-ranging platform on gay rights, ranging from gay sex education in the schools to support for lesbian custody cases. In a statement made by the CP Executive Committee, the party also supported legislation protecting gays in employment, housing, and education.

"The Communist Party supports the rights of people to be actively and openly gay, and gives support and encouragement to gay comrades to work in the gay movement," the policy statement asserted.

GRNL DIRECTORS

WASHINGTON, D.C. — Rep. Elaine Noble of Boston and her legislative aide, Linda Lachman, have been elected to the Board of Directors of the Gay Rights National Lobby (GRNL). Noble and Lachman are among the fifteen men and fifteen women elected to the board in an election supervised by the National Gay Task Force and the American Arbitration Association. Other luminaries elected include NOW President Karen De Crow; authors Merle Miller and Martin Duberman; Minnesota legislator Allan H. Spear; and NGTF co-directors Bruce Voeller and Jean O'Leary.

The full list of GRNL directors is as follows:

Sidney Abbott, New York; Ruth Abram, New York; Virginia M. Apuzzo, New York; John W. Campbell, Miami; William J. Carey, Los Angeles; R. Adam DeBaugh, Washington; Karen De Crow, Syracuse, NY; Martin J. Duberman, New York; Don Embinder, Miami; Barbara Gittings, Philadelphia; Michael Green, Washington; Marilyn Haft, New York; Renee Hanover, Chicago; Raymond Hartman, Los Angeles; Franklin Kameny, Washington; Paul J. Kuntzler, Washington; Linda R. Lachman, Allston, MA; Carol A. Murray, Washington; Merle Miller, Brewster, NY; Catherine G. Nelson, Chicago; Elaine Noble, Boston; Jean O'Leary, New York; Rev. James Sandmire, Los Angeles; Adrienne Scott, New York; Robert Silverman, Chicago; Ronni B. Smith, New York; Allan H. Spear, Minneapolis; Mary L. Stevens, Morristown, NJ; Gary J. Van Ooteghem, Houston; and Bruce Voeller, New York.

Applications for membership in GRNL continue to be welcomed at Suite 210, 110 Maryland Avenue, N.E., Washington, D.C., 20002. Membership is acquired upon payment of a fee of \$15.00 or more.



MAINE LINE

PORTLAND, ME — Recently the Maine Gay Task Force Newsletter received a grant of \$1000 from the Haymarket Peoples Fund of Cambridge, Mass. The fund, as the name implies, is primarily interested in financially assisting "progressive" organizations that are usually excluded from aid by more traditional funds or foundations.

The grant is intended for production and distribution costs of the newsletter and marks the first time that a gay organization in New England has received a stipendary award from the Haymarket Peoples Fund.

The newsletter serves as a communications link for Maine gay people and assists the coordination of both the activities and general exchange of information among the various homophile organizations in the state.

The newsletter began publication in September, 1974, and has been produced monthly since its inception.

Valeri's Testimony Raises Question

Prosecution Tries to Place Saxe at the Bank

By Nancy Wechsler

BOSTON — The prosecution opened its case last week in the case of Susan Saxe. A stream of prosecution witnesses took the stand in an attempt to prove that Saxe participated in the 1970 holdup of the Brighton branch of the State Street Bank and Trust Company, from which the robbery and felony murder indictments against her stem.

Prosecutor Gaffney in his opening statement said he would prove to the jury's satisfaction that Susan Saxe along with Stanley Bond, William 'Lefty' Gilday, Robert J. Valeri, and Kathy Power, "gathered together to commit this crime." Gaffney said he would prove that Saxe supplied guns and ammunition, helped choose the bank to be robbed, helped plan and effectuate the robbery. However, the prosecution got off to a shaky start when four witnesses who were eye-witnesses to the robbery and could identify Robert Valeri and Stanley Bond as the men who participated in the hold-up, were not even asked by Gaffney to identify the woman they saw in the bank. One eye-witness, who had been a policeman for some thirty years, testified that the woman stood just five feet from him. Yet he did not identify Susan Saxe as that woman. The closest the prosecution got to a bank witness identifying Susan Saxe was when Evelyn Illmann said that the only thing she noticed about the woman was her thick lips. When she was asked, "Is there any person in this courtroom with lips like hers?" Mrs. Illman pointed to Susan Saxe. The jury and other spectators in the courtroom chuckled.

Bank photographs, thought to be damning evidence in most bank rob-



Photo by Neil Miller

The State Street Bank and Trust

bbery cases, failed to significantly buttress the prosecution's case. Photographs taken during the actual robbery show only the two men involved. The woman involved was not picked up on the film. The prosecution claims that two pictures it has from the bank camera are pictures of Susan Saxe standing outside the bank looking in to see if the bank vault is open, just minutes before the robbery. However, these pictures were shot through a glass window and were very unclear.

Questionable Witness

The prosecution is relying heavily on one witness — Robert J. Valeri, who turned state's evidence in the case. Valeri, who took the stand one week after the prosecution started its case, says that he participated in the robbery of the State Street Bank and Trust Company along with Susan Saxe, Stanley Bond, William Gilday and Kathy Power. On the stand he testified that he, Susan Saxe and Stanley Bond went into the bank while William Gilday stood watch across the street, and Kathy Power waited in the driver's seat of the 'switch car' which they would use to make their escape. Valeri testified that the woman in the bank photographs standing outside the

bank, "looked like Susan Saxe" checking to see if the bank vault was open.

But should the jury believe Robert Valeri? Defense lawyer Nancy Gertner took pains to build a case that Valeri was not a credible witness. On cross examination she brought out the fact that a scared Robert Valeri was arrested at his home in Somerville the night of the robbery and taken to police headquarters where he was questioned for hours about who else was involved. The FBI was involved in the questioning and already had the names of Gilday and Bond. They wanted Valeri to give them the names of "the girls." At one point, Valeri testified that the police arrested his "girlfriend" and brought her down to the police station, threatening him that she could be charged with being an accessory. Time and time again Nancy Gertner asked Valeri if he had made a deal with the government.

The defense seems to be arguing in court that Valeri decided to save his own neck by going along with the FBI and naming Susan Saxe and Kathy Power as accomplices. Valeri has so far denied that a deal was made. However, doubt has been cast on Valeri's assertions of "no deal," by the fact that Valeri was not charged with first degree murder in the Brighton bank robbery, but with a lesser manslaughter charge. He has made four escape attempts and not been punished. He was given a light sentence with a special parole provision for a robbery he pleaded guilty to in Illinois.

Political Moment

For a brief moment in the courtroom, some of the politics surrounding the trial were illuminated. Defense attorney Nancy Gertner began question-

ing Valeri about the National Strike Information Center at Brandeis University, where both Saxe and Valeri were students. Valeri said several of the people associated with the robbery were involved with the Strike Information Center. "What was the Strike Information Center?" Gertner asked. "It was made up to coordinate information coming in from around the country about the shootings at Kent State," Valeri answered.

In another development in the courtroom, Byrna Aronson, who is on Saxe's legal team and who was Saxe's lover when she was arrested in Philadelphia, will once again be allowed in the courtroom during the trial. Aronson had been barred from the courtroom because the prosecution subpoenaed her to testify, and requested that she be sequestered with the other witnesses.

Margaret Burnham, former attorney for Angela Davis, represented Aronson in an attempt to have her subpoena dropped. Burnham argued before Judge McLaughlin that Aronson was protected from testifying by the lawyer-client privilege, and that from the moment of Saxe's arrest when she asked Aronson to get her a lawyer, Aronson was covered by this lawyer-client privilege. Burnham also argued that the prosecution has subpoenaed Aronson largely for the purpose of disrupting the work of the legal team. Judge McLaughlin ruled that Aronson will still have to testify about Saxe's arrest in Philadelphia, but she could be in the courtroom for all testimony not related to the arrest. At this point it is not clear if Gaffney will call Aronson to the stand. Aronson has stated that she will refuse to testify if called.

DYKETACTICS! Case Opens in Philadelphia

By Tommi Avicoli

PHILADELPHIA — The Dyketactics suit against the City of Philadelphia, Inspector George Fencel (head of the City's Civil Disobedience Squad) and several officers of the C.D. began in Judge Weiner's courtroom last week with testimony by three of the six women plaintiffs. The women are suing as a result of beatings they allege they received during and after a demonstration by some 75 gay activists in City Council last December. Bill 1275, an ordinance protecting gay rights, was killed when the Law and Government Committee refused to bring it onto the floor. The 75 activists went to Council to protest this action.

The six women are asking for compensatory damage of \$10,000 per individual and \$25,000 for Dyketactics; and punitive damages of \$10,000 per individual and \$25,000 for Dyketactics.

Sherrie Cohen was the first woman to testify. She recounted the incidents following the demonstration: "We were tired, worn . . . had decided to leave. Fifteen to twenty police officers had arrived by this time. We began preparing to leave when they began moving in on us.

"Officer Fencel punched Paula (Lunasanguine) on the shoulder . . . the other officers began getting closer . . . punched us . . . encircled us . . . 'we're leaving, we're going, please stop punching us' (we shouted)."

Despite the women's pleas that they were leaving, the officers continued to push them towards the stairway, Cohen explained. "One woman's glasses were torn off and crushed underfoot . . . one officer kicked Kathy Velnosky down the stairs."

Linda Norwood was next on the stand. She agreed with Cohen's account of what happened. She said that after the confrontation inside Council Chambers (the 75 activists were thrown out of Council after chanting "Free 1275"), "people were sore, upset, frightened. My side hurt, my arm hurt." When questioned by defense attorney Stephen T. Saltz as to why she remained to continue protesting outside Council Chambers, Norwood replied, "We wanted our civil

rights. It was important to me."

Both women alleged that Civil Disobedience Squad officers called them derogatory names like "bitch," "queer," and "lezzie." Her account of the attack by the C.D. was similar to Cohen's: "I tried to run but I was grabbed . . . We got to the top of the stairs and they started to push us down the stairs . . . I couldn't keep my balance."

the stairway and out of City Hall.

Ms. Ruth said she asked on of the

officers, at one point, why they were beating them. "Because we hate queers," he said. Defense Attorney wanted to know why she found it necessary to kiss another woman in City Council. "Wasn't this contempt of Council?" he asked.

Ruth replied, "I was trying a significant way of noting my presence as a lesbian." Dyketactics is being represented by Holly Maguigan of the National Lawyers Guild.

Boston Man Acquitted in Bizarre Solicitation Case

By Bill Callahan

BOSTON — A Boston man was acquitted last week of a charge of "soliciting to commit a felony, to wit, unnatural acts" at the Boston Municipal Court. The man was arrested at his apartment on Newbury Street in Boston, September 1. Ever since the Balthazar case, however, "unnatural acts" are no longer a felony in Massachusetts, and the defense motion for a decision of "not guilty" was accepted by the judge.

The chief prosecution witness testified that he had gone to the man's apartment on the night of Sept. 1 to see a former houseguest of Burns'. Not finding him there, he left the building and was approached by a detective, who asked if he had been solicited by him. Having said that he had not, the witness testified that "[the detective] told me or I misunderstood that I would be arrested for committing unnatural acts if I didn't cooperate by saying I was solicited at the door and

again up in the room." He also testified that he mentioned a fee of \$20 (which he never gave the defendant) and never specified what act was solicited. Although Judge Mario Umana refused to dismiss the case based upon the witness' testimony, he declared Burns not guilty on the defense attorney's second motion, citing the Balthazar case.

Burns and Cruz told GCN that Thomas Connally, the detective in the first case, had been "bothering them" for some time. According to them, Connally has searched their apartment three times without a search warrant. Cruz told GCN, "We live on a street with a lot of hookers, so he [Connally] thinks that we are hookers, too. He just doesn't like us because we're fags."

In a separate case, Burns and his roommate, Nell Cruz, were charged with robbery. According to the prosecution witness in this case, he went

home with Cruz on Sept. 14 for a drink after meeting Cruz at a bar, under the impression that the defendant was a woman. When Burns returned home, according to his testimony, Burns and Cruz forcibly removed approximately \$840 which the plaintiff was keeping in his sock. Although the robbery allegedly occurred at 4 a.m., the witness testified that he remained at the defendants' apartment until about 3 p.m., at which time he left and reported being robbed to the police at about 5 p.m. Francis Ryan, the arresting officer, testified that he found no money in the defendants' apartment at the time of the arrest and that Burns and Cruz denied that they had done anything. Judge Umana found probable cause for a full trial based on this testimony and set a surety bail of \$2000 for Burns and Cruz, because they were not carrying any acceptable identification. A trial date has not been set.



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A Gay Person's Guide To New England



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EDITORIAL

New Hampshire Dilemmas

As was reported in last week's GCN, New Hampshire has become the eighteenth state to repeal its sodomy laws. New Hampshire is indeed an odd candidate for the position of legalizing sexual acts between consenting adults, especially gay consenting adults. The state's Governor Meldrim Thomson has threatened to hold up the budget of the University of New Hampshire unless the gay student's organization was barred from campus. Thomson withdrew his support of the 1973 Miss New Hampshire after the young woman made a statement supporting gay and women's liberation. Thomson's close crony William Loeb runs a newspaper — the most powerful in the state — whose vituperative anti-gay editorials are a legend. Loeb himself withdrew his support of California Governor Jerry Brown for President after Brown signed the California law legalizing sex acts between consenting adults.

Yet it was this same Governor Thomson who, over a year ago, signed a bill removing barriers to sex between consenting homosexuals in the state of New Hampshire. And it was the same William Loeb whose *Manchester Union Leader* remained silent as the Governor acted. How did it happen? Did the Governor know what he was doing?

The sex law repeal in New Hampshire happened, as it has happened in 17 out of the 18 states that have repealed the laws, in a general criminal code revision. In New Hampshire the old rape laws were repealed and new section pointedly eliminated the section on "sexual deviation" which made it a misdemeanor for consenting adults to perform homosexual sex acts. The bill passed quietly and went unnoticed until Washington gay activist Frank Kameny "discovered" the repeal through his own research.

Yet, the question is, one year after the sex law repeal, has anything changed in New Hampshire? William Loeb is still writing his vicious editorials, there is still no real, active gay liberation movement outside of the Portsmouth area, there was no gay pride march last year in Manchester nor is any

planned. It's true that the police in New Hampshire have adopted a relatively "hands off policy" — all the entrapment seems to take place over the border at the Chelmsford, Mass. rest areas. And part of New Hampshire's anti-gay reputation has to do with the "small town" character of a state where everyone still knows their neighbors and keeps tabs on their every move.

Yet few people would disagree that the atmosphere for gay people in New Hampshire is quite repressive, the repeal of the sex laws notwithstanding. A change in laws was not accompanied by a change in consciousness. Although gay rights bills have been defeated in Massachusetts and New York — and sex law repeal seems the hardest to pass — legislators and the public have been made to face up to the issue. California passed a sex law repeal by a single vote after years of effort last year. Yet that vote probably represented the degree of acceptance of gay people and "sex not for procreation" that exists in the state. Lobbying, newspaper articles, pressure affect parochial attitudes, can force people to change.

There are a number of arguments for including sex law repeal as part of general criminal code repeal packages and not fighting it out as a single issue on the legislature floor. As a tactic for changing law, the 17 to 1 figure indicates that general repeals are clearly the most effective. Gay lobbyists in Massachusetts are considering this approach. Yet the process of education, of changing consciousness becomes lost when sodomy repeal is buried in criminal code packages. Is it worth changing a law if we have to become invisible to do it? But then who wants to wait 20 years for legislation to pass? And gay rights legislation, when enacted, is clearly a wedge which we can use to help gain our rights. There are no easy answers to the question. But the New Hampshire experience emphasizes the dilemmas which gay people face as we try to gain legal as well as social acceptance.

COMMUNITY VOICE



GCN welcomes letters expressing the views of its readers. All letters submitted for publication must contain the name and address of the writer. A phone number will speed verification. While names will be withheld upon request, no anonymous letters will be considered.

police chief writes

Dear GCN:

Thank you for your editorial relating to Gary Hayes' departure for a new post in Washington, D.C. It is appreciated.

I certainly agree with your assessment of Gary Hayes and I always found him to be competent, sympathetic to all segments of the public, and a willing worker in building bridges from the police to the community. He is indeed a loss to the Boston Police Department.

However, a great deal of thought will go into replacing him with a sensitive and sympathetic person who will continue the good work he began in relating to the total community.

Best wishes,

Sincerely yours,

Robert J. diGrazia
Police Commissioner
Boston Police

primer on revolution

Dear GCN,

A primer on revolution for those who should (and might?) know better. A quotation from David Cooper, *The Grammar of Living* (Pantheon), 1974: (A handbook for all revolutionaries):

"Relationships between political activists may also be ended by a failure of nerve. The fibres of

the political nerve tear apart. Only concrete work on relationships between people can obviate this.

"There is a very practical issue involved here if one particularly looks at young student activists. There is a polarization of activism and personal insight. In reality there is no necessary conflict. It is easy for the personally insightful to regard the 'pure' activist as emotionally blind. It is equally easy for activists to regard those who seek for an understanding of subtle personal issues as being both cowardly and introspective — and introspection as we know is a 'bourgeois habit'. In fact this polarization is simply a conventional device of our bourgeois, imperializing, ruling elite. If they divide us they rule us.

"If they have done it to Africa and Asia and South America they can divide-and-rule us further. They can, further, divide and rule workers and students as happened during the 1968 rebellion in France — which is why a beautiful rebellion failed to be a revolution. So we see that the central revolutionary activism must be acts of union."

The lesson here is that between-house inquisitions are hurting the gay movement. Let's handle our problems nez a nez. Are we into gay revolution or are we into wrecking our political fiber?

David Wetherbee
Hop Brook Community
Walt Whitman Way
New Salem, Mass. 01355

the bible and its interpreters

Dear GCN:

I would like to congratulate Demian for expressing his views in the "Speaking Out!" column in the Sept. 25 issue. I agree wholeheartedly with much of what was said. However, I fail to understand one point. Demian states, "If we wish to work within a traditional religion as healthy, up-front gay people, we are forced to either ignore the damning passages (of the Bible) and their zealot expounders, or write new texts." Is this a criticism of the Bible or of its interpreters?

I agree that the Bible itself is dreadfully sexist and homophobic, but the Bible is nothing more than ancient historical text that presents the cultures in which its writers lived. Indeed, this is what makes it so important to us today. For example the Levitical laws against homosexuality were the national laws of ancient Israel. While this is totally ignored by organized religion's moralists, the basic fact is that this law has no more effect on us than the national laws of the Soviet Union. And the New Testament was written by Israelis who followed the national laws of Israel. So it is not a question of ignoring "the damning passages" but rather a matter of placing these passages in their proper categories: as historical references to a past culture which had its defects just as the culture of today has defects.

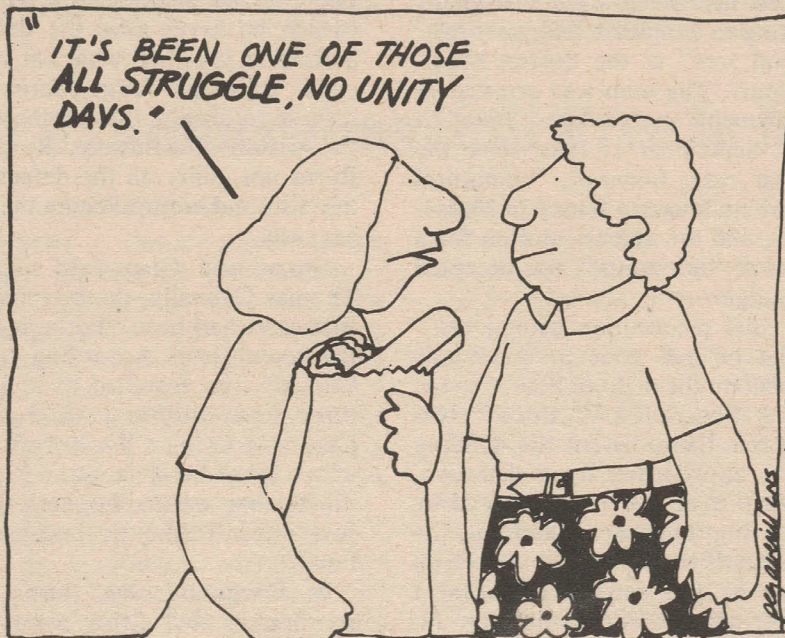
On the other hand, the Bible has quite a lot of good advice that applies to life today. No one can deny "that writing books involves endless hard work, and that much study wears the body" (Ecclesiastes 12:12). Nor can anyone argue against the fact that "The president must have an impeccable character." (1 Timothy 3:2). Likewise, the Vedas and Upanishads, the Koran, all such books are historical texts, and history, if properly viewed, can stand as a basis for future improvement.

I agree with Demian that traditional religion holds out no hope for modern humanity other than the hope that the money will keep rolling into its officials' pockets. I also agree that there is a vast difference between religion and spirituality, that spirituality comes from the inside and is invulnerable to external stimuli. But this does not interfere with my daily study of one or another of the numerous ancient texts, whether it be the Bible or the Hammurabic Code of Law or the teachings of the Egyptian scribe Ptahotep. In their proper places, such works become helpful guides in developing a personal code of ethics.

Sincerely,

Russell Daniel Smith,
Marion, Ill.

P.S. All scriptural quotations are from the Jerusalem Bible.



militance, my dears

Dear GCN:

Item: The U.S. Supreme Court rules that sexual activity between even consenting adults who are of the same sex can remain illegal and is not unconstitutional.

Item: Neither the Democratic nor Republican Parties address themselves to the issue of gay rights, and neither adopt a gay rights plank in their platform.

Item: A Missouri federal judge rules that University of Missouri officials could legally reject recognizing a campus gay group.

I could go on and on detailing the setbacks the gay people of this country have witnessed in this year alone. The question is: WHY?

By taking a careful look at the gay community it is clearly evident why there are these setbacks. There is apathy, complacency, indifference and smugness in our community. The *Advocate* reports that university gay groups are becoming apolitical and "trading pickets for proms."

It is equally sad that many of the few admirable and dedicated gay activists are taking an ineffectual strategy and a road which doesn't lead to gay liberation, but to a dead end. For example, the National Gay Task Force spent enormous amounts of money during the Democratic Convention in New York City: they rented out a two-room suite in the Statler-Hilton, printed tons of literature which was mostly all thrown into the trash cans, and recruited dozens of individuals to get delegates to sign a petition. Needless to say, the Democrats didn't adopt a pro-gay plank and all those hard efforts are now forgotten. Only the gay demonstrators outside received media coverage.

The historical record is then clear — progress is best achieved by grass-roots gay activism and militance. A reformist strategy is, at best, slow and expensive. Now is not the time for the Gay Liberation Movement to become a pre-Stonewall "Homophile Movement."

Gay Unity & Liberation,
Mark N. Silber, President
Gay Academic Union of
Florida Atlantic University

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portrayal of plight

Dear GCN:

Thanks for publishing the article titled "Gay Prisoner Transferred after Long Battle." The piece was well written. Omitted were the fact that John Gibbs was beaten four times during transit and that he stayed at Terminal Island almost a month before being finally taken to McNeil Island. He has had harassment at McNeil Island and he is to be transferred or merry-go-rounded again very soon, as soon as the transfer paperwork returns from Washington, D.C. He is not wanted by the prison officials on The Rock (McNeil Island). Leroy Shorter was placed on "A" Range, the "snitch range," at the prison at Marion, Illinois. When he complained, because his life would be in jeopardy when he was returned to general population, he was told that it was policy for prisoners who had been assaulted by another prisoner. Now he is in "disciplinary segregation" due to attempted circumvention of mail rules, all of his personal possessions have been taken away from him, and only his mother may write to him. I wish the article had ended with an appeal for funds, as the nun written about in the article administers a defense fund for indigent prisoners. A lawyer wants \$150 just to visit Leroy Shorter and funds are urgently needed to fight the continuing battle to get Leroy Shorter out of there. Letters of support, moral or monetary, can be sent to: Sister Evelyn Ancilla, C.T., Prisoners Defense Fund, Convent of the Transfiguration, 495 Albion Avenue, Glendale, Cincinnati, Ohio 45246.

Thank you again for publicizing the plights of these courageous prisoners.

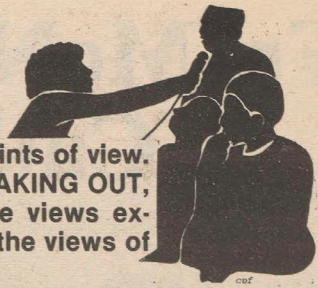
GCN is a write on paper!

Emanuel Russo,
Waikiki,
Hawaii

IMPORTANT NOTICE

If you are not registered, you cannot vote in the November 2 election. In Massachusetts, the last day for registration in most communities is Oct. 5. In Boston, you may register at any Little City Hall or the main City Hall at Government Center. For information concerning evening and Saturday registration, call 725-4300. For other communities, call your city or town clerk.

SPEAKING OUT!



Readers may use this column to express their points of view. Typewritten material should be submitted to SPEAKING OUT, GCN, 22 Bromfield St., Boston, MA 02108. The views expressed in SPEAKING OUT are not necessarily the views of GCN and are entirely the views of the writer.

By John Gibbs

During the past couple of months in Federal prisons — Leavenworth, Marion, McNeil Island, and others — there has been the return of added types of harassment of gay brothers. In Leavenworth, officials refuse to recognize M.C.C., a Gay Culture Education Program, and a gay demonstration from the outside by Gay brothers and sisters which took place in August, 1976. Even gay publications are denied.

In Marion, Ill., Leroy Shorter was placed in jeopardy by assaults and physical abuse from officials in a set-up for being witness in a gay rights case there on June 21, 1976 for John Gibbs. He won his case there against officials after 1½ years in a unit known as "The Mind Control Unit." Several brothers are in need of much help there and also at Leavenworth.

Leroy's mail has been cut off due to being involved in corresponding with another gay person on the outside, in addition to writing to "Integrity" for support. No one has been able to get mail to him for the past three weeks.

The McNeil Island officials have denied access to publications or correspondence by inmates with long-time supporter of gay rights, John Kyper, of Roxbury, Mass. Officials denied John Gibbs his legal material, personal property and put him on "punitive lock-up" for three weeks. This was due to his attempts to organize gay prisoners here, and for his writing to newspapers about the treatment and conditions at McNeil toward gay prisoners.

Attempts to get "M.C.C./Seattle" into the McNeil facility have been stopped by Warden L. R. Putman, who stated that "No faggot churches are allowed or needed here!" On September 16, 1976, over 2,000 gay/political books were taken out of the prison library and other areas. They were destroyed by officials in their lock-step effort to maintain a goal to create a fascist state in which we are, no doubt, next to be destroyed.

After being assaulted physically and denied equal rights by officials for the past three years, I come forward as a gay brother to request that all brothers and sisters contact Norman A. Carlson, Director of the U.S. Bureau of Prisons, 8702 Piccadilly Place, Springfield, Va. 22151 and also Mr. Robert L. Brutsche, 8701 Stockton Parkway, Alexandria, Va. 22308. Demand that gay federal prisoners be given full due process, equal protection by law and their rights to gay church services from "M.C.C.," "Integrity," "Dignity." Also, gay parole education programs, gay publications and correspondence must be allowed. These are all necessary things for gays in preparation for the outside community.

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Fr. McNeill on God, Gays, and the Catholic Church



Photo by Ken Rabb

By Thom Willenbecher

Introduction

The Church and the Homosexual by John J. McNeill, S.J. marks a radical departure from the traditional Catholic teachings on homosexuality. In a concise and well-researched text, Fr. McNeill disputes three theses which have dominated Catholic discussion of homosexuality in the past. The first thesis is that God created humanity as heterosexual, and that homosexuality, as a condition and in the form of sexual acts, is contrary to God's will. Instead McNeill argues that humans are created so that their sexuality is not biologically determined. The second thesis is that homosexuality is a menace to the community and to the family. Against this McNeill makes the claim that homosexuals are neither pathological nor defective in will, and that they are created because they have positive gifts to offer to the world, gifts which include openness to revelation, human sensitivity, and the ability to see the world from the perspective of someone on the outside looking in. A third traditional belief is that homosexual love is a sinful love, leading to damnation. McNeill seeks to prove the opposite, that the love which unites two persons, whatever their sex, is morally valid and "rather than alienating them from God can be judged as uniting them more closely with God and mediating God's presence in the world." Thus McNeill not only disproves the traditional nega-

tive theology; he also goes on to explore Scriptural, philosophical and scientific grounds for a positive moral theology of sexuality in general and homosexuality in particular.

McNeill's purpose is to bring gay Christians and the Church together on a theologically solid ground of mutual understanding. The arguments indicate that such an understanding is possible, indeed necessary, if the Church is to continue as a viable spiritual force. The fact that Church authorities finally approved the publication of the book indicates that the Church is beginning, if ever so slowly, to move toward this common ground.

McNeill's approach is open to criticism from many angles. One can argue that to require that sex be validated by love is to continue to denigrate sex and perpetuate the same old patterns of guilt and self-denial. One can argue that the ideal of lifelong monogamous relationships is no longer viable and reflects the cultural model of middle-class heterosexual marriage. One can attack McNeill for his partisan forgetfulness of the extent and ferocity with which the Church has persecuted gays in the past.

The following interview took place on Sept. 25, 1976, on the morning after Fr. McNeill's lecture on *The Church and the Homosexual* at the Paulist Center. The interview was conducted by telephone, though parts of the text were spliced in from a stack of notes taken during Fr. McNeill's lecture the previous night. Several things struck me about the Father's overall manner and performance. McNeill spoke in complete, well-crafted sentences, as if working from a script, even when he was responding to questions which were designed to throw him off balance. Also, I usually find it hard to talk with religious people when they go into monologues about the mystical incarnation of the Body of Christ. And when they say they are doing what God asks them to, it is impossible in principle to disagree with them. But this was not the case with McNeill; he welcomed tough questions with particular enthusiasm and was able to dispose of them well through his measured style of argumentation. Finally, I often get the impression that people who pursue a religious life are fleeing from themselves, from the demands of the real world, or are perhaps atoning for the original sin of having been born. Not so for Fr. McNeill: for him there is no contradiction between living the will of God and accepting himself and his gayness; his devotion brought him to convert what the Church had taught him was an unpardonable sin into a valuable spiritual resource.

Interviewer: Were you involved in the founding of Dignity?

McNeill: Dignity was originally founded on the West Coast about seven or eight years ago. I was involved in the founding of the New York chapter of Dignity later in 1972.

I: How was Dignity originally received by the Church?

M: Dignity did not seek formal recognition by the Church. It is an independent organization of gay and concerned Catholics, and as such, has no official Church recognition. On the other hand there has been no organized opposition to Dignity within the Church.

I: Do you see any lasting function for all-gay churches or religious organi-

zations such as Dignity and the Metropolitan Community Church?

M: I myself feel that every gay organization, including the gay churches, should look forward to the time when such organizations are no longer necessary. The purpose of organizations such as Dignity, Integrity and B'nai Haskalah should be to open up the mainline religious communities to a better understanding of and a more open attitude toward the homosexuals who are a part of those communities. The last thing we need is another ghetto.

I: What brought you to take up the priesthood?

M: I couldn't begin to answer that. First of all, I came from a very devout family, and there was a strong, shared desire among my parents, my

brothers and myself that one of us should become a priest. The Church was always central in my life and as I grew up it became clear that I would give myself to it. The incident which finally led me to decide to enter seminary took place when I was a prisoner of war in Germany in 1944. We were on a starvation regimen, and were often not fed for days at a time. One time when I had not eaten for five days I observed another prisoner preparing potatoes for a mash for fur minks. The prisoner saw me and knew that I was hungry, and threw me a potato. It was an act of love which could have cost him his life if any of the guards had been watching. I tried to call out to thank him but all he did was to silently bless himself. The courage he displayed in helping a fellow human being became a model for me.

I: In your early days of personal and spiritual anguish, did you ever contemplate leaving the Church?

M: It never occurred to me to leave the Church. I have always had a profound faith in the Church, the Church of God and of Jesus Christ. And despite the fact that I was always an outcast in the eyes of many within the Church and that I was critical of many current official teachings, I always felt that the Church is a dynamic spiritual community which could grow and overcome current limitations. The question of leaving the Church was never an issue for me.

I: Do you believe that the Church may eventually recognize the spiritual value of long-term relationships between two persons of the same sex?

M: I hope that it will accept people who are living in long-term relationships. I hope that it will recognize honest, constructive love as the valuable spiritual resource it is, whether that love be homosexual or heterosexual.

I: But will the Church achieve this recognition?

M: My belief is that it ought to, and my hope is that it will.

I: Do you believe that sex which occurs outside a relationship of honest love is objectively sinful?

M: It would depend on the circumstances. If the sex occurs in a situation where a person has a choice between honest love and promiscuity, and the person chooses promiscuity, then there would *probably* be sin. If he or she had no choice, then it would probably not be sin. But most people I know who are involved in promiscuous sex really have no choice; they act out of compulsion rather than out of freedom. And to the degree there is no freedom to act there is no sin. For many gay people impersonal sex is like alcohol is to an alcoholic — they resort to it whenever tension and anxiety compel them to.

I: Do you believe that promiscuity as such is objectively sinful? Suppose a person engages in frequent sexual activities with many partners in order to find the person that is right for him or her?

M: The matter of whether sin is present is largely individual and subjective. No two individuals are the same, and each case must be judged on its own individual merits. The ultimate judgment as to whether an act or a relationship is sinful must come from the individual himself, for only the individual knows whether he or she is free to act.

I: Again, what about shopping around for the right person?

M: There is no objective answer to that question. Sexuality is usually

good or bad according to its context. Any sexuality which is constructive and which helps people to realize their full potential is usually good. Any sexuality which is destructive, which occurs against someone's will or which hinders the development of human potential is usually bad. It depends on the degree to which sex contributes to human fulfillment and on the quality of that fulfillment. Most of these questions must also be resolved in a heterosexual context, especially the question of promiscuity and fidelity. There is a tendency to burden the homosexual community with these questions when they apply equally to all. But as Father Andrew Greeley says the old agenda asked how far could you go and the answer was not too far. The new agenda discusses how much should I give of myself to achieve genuine human intimacy.

I: Is the concept of sin obsolete?

M: By no means. We have the power, the choice to admit God into our lives and we have the power to exclude him. And a sinful action is precisely an action or thought by which I exclude God from my life.

I: What are your feelings about the increasingly popular belief that lifelong relationships are no longer viable in a time of constant mobility and change — the belief that love as we have always known it is obsolete?

M: I feel that genuine lifelong love is a gift that comes from God. It is a miracle. I think that the current view represents a breakdown in human possibilities. I think also that every human being has a need to make a total commitment for life to another person, and a need to receive such a commitment. If a society is so structured that this becomes difficult or impossible, then the majority of the population are ultimately frustrated in their quest for fulfillment. The ability to make a lasting commitment, I must repeat, is a gift from God and is at the same time a human need.

I: How should the Church minister to those people who cannot seem to maintain a lasting relationship?

M: In a purely non-judgmental way, by trying to help them through their prayers and through its sacraments and through the communal support it can give. The Church must be an instrument of hope if it is to fulfill its divine function in the world today.

I: What are your feelings concerning the recent Papal proclamation which reaffirms the traditional teaching that homosexual acts are objectively sinful?

M: On the one hand I regret the tone of the pronouncement. The message could have been put in a much more understanding and pastoral way, instead of in the form of the harsh legal document that was issued. Secondly, though the Church is repeating a traditional teaching, it is not closing the door for further development. Now you must see that my ultimate desire is to strengthen the moral authority of the Church. However the Church's current sexual ethics, because they are unrealistic and unworkable for a majority of lay persons, are effectively undermining this authority. And by condemning all homosexual relationships, the Church is driving many homosexuals either to deny the Church or deny themselves. Therefore it is out of love for the Church that I criticize its teachings, as a loving critic and a critical lover.

(Continued on page 7)

Episcopalians Pass Supportive Resolutions

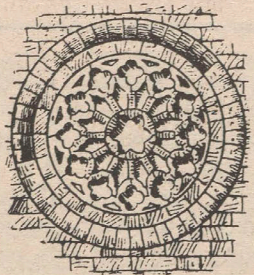
By Mike Anthony

MINNEAPOLIS, MN — Gay rights were not ignored at the Episcopal Church's 65th General Convention Sept. 11-23, even with the stir over ordaining women priests.

"Homosexual persons", declared the convention, "are children of God who have full and equal claim with all other persons upon the love, acceptance, pastoral concern and care of the Church."

A resolution passed by the Convention declared "homosexual persons are entitled to equal protection of the laws with all other citizens . . ." and called upon society to see that "such protection is provided in actuality."

Attitudes at the Episcopal gathering were "extremely supportive," said Richard York of Cambridge, Mass., a member of INTEGRITY/Boston, the Episcopal gay organization. "More people were supportive than we ever expected," he added. York was floor manager for six resolutions on gay rights brought before the group.



The Convention also voted to examine in detail the ordination of homosexuals, and ordered recommendations be made on the subject at the next General Convention in 1979.

Resolutions restricting ordination of gay men and women were defeated.

York was impressed with the support the resolutions received. "Attitudes were quite different than from former conventions," he commented, "especially in dealing with sexual issues. We had no open opposition at all."

The Bishops and Deputies created a new Standing Commission to study

human sexuality, including homosexuality, as it pertains to living styles, employment, housing, and education. The Commission was ordered to report in 1979.

INTEGRITY was a key factor in developing the dialogue between the gay community and the Church, which resulted in the resolution on gay rights.

In addition to York, lobbying efforts for the gay community at the Convention were handled by Rev. Ron Wessner of Philadelphia, President of INTEGRITY, and John Lenhardt of INTEGRITY/Philadelphia. Representatives from DIGNITY, the gay Catholic caucus, the National Gay Task Force, and the Minneapolis chapter of INTEGRITY were also present.

Commenting on the successful passage of the resolutions, Wessner said, "We are obviously pleased with our church in taking these actions . . . the efforts of INTEGRITY . . . will be directed toward meeting with the new

Standing Commission to educate the Church on issues relating to homosexuality.

"The Episcopal Church must come to understand that it has a pastoral responsibility to those gay persons who are already ordained as well as to openly gay persons presenting themselves for ordination. Gays are not a threat to the Church but rather a resource for its ministry to gay persons."

Bishop Paul Moore, Jr., Bishop of New York, who had received some criticism for ordaining an openly gay person, the Rev. Ellen Barrett, as a Deacon, commented on the Convention's actions: "The gay community acted with great dignity . . . and I am proud of the way . . . they sought to educate and persuade the Church to a deeper understanding of our pastoral responsibility to gay churchpersons and our responsibility to fight for equal justice before the law for all gay persons."

MCC Backs Rev. Hougen

(Continued from page 1)

minister," Wellington said, in an impassioned peroration. "If you get rid of your minister, you'll have to start all over from scratch. You're going to have to get a new lover."

Hougen himself rose to address Hayes' charge that he had neglected to visit the Church members: "I've always understood that my work is not only with those on the membership roll. A whole variety of people walk through my door. I can't ask who's a member and who's not." Hougen told the congregation that he sees himself as a minister to the whole gay community and sees his job as "helping you reach

out to the community. That's the only kind of minister I can be."

Hougen did not respond to Hayes' other specific charges. He did later deny another charge — that he had deliberately informed the Orange church that he was under consideration for the MCC post in order to secure the Boston appointment.

'If Jesus Walked In . . .'

Stephanie Bigusiak, former Worship Coordinator of the Church, was one of several speakers who turned the attention of the debate from the minister to the membership: "Where are the people who want everything when it

comes to working for the Church?" She also noted that the Church had had six ministers in four years, describing that record as "disgraceful." "If God walked in, if Jesus Christ walked in, you wouldn't be satisfied," she said.

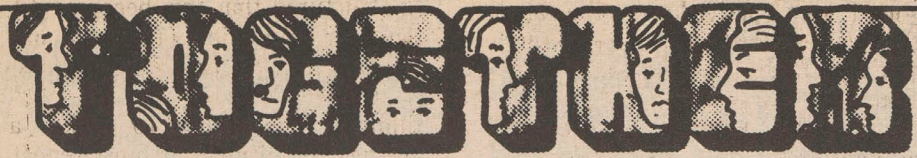
Bigusiak's reference to six ministers includes Rev. Hougen, herself, Revs. Heather Anderson, Nancy Wilson, Jeff Pulling and Larry Bernier. Only Rev. Bernier was asked to resign by the membership.

The debate continued along similar lines, with Paul Barstow, another Vestryperson, commenting at one point that "We have a particularly ornery congregation. I think that's a

good thing."

After voting members had finished speaking, "friends" of the Church were allowed to address the meeting. The vote was then taken: first by ballot, and then by voice in response to a roll call. Rev. Hougen later noted that this voting process was an indication of a growing desire in the Church to air feelings publicly.

The vote results having been announced, Rev. Borbe rose and expressed his hopes that all members of the Church would work together: "Support this pastor," he said. "He can't do it all. He needs lots of hands to help."



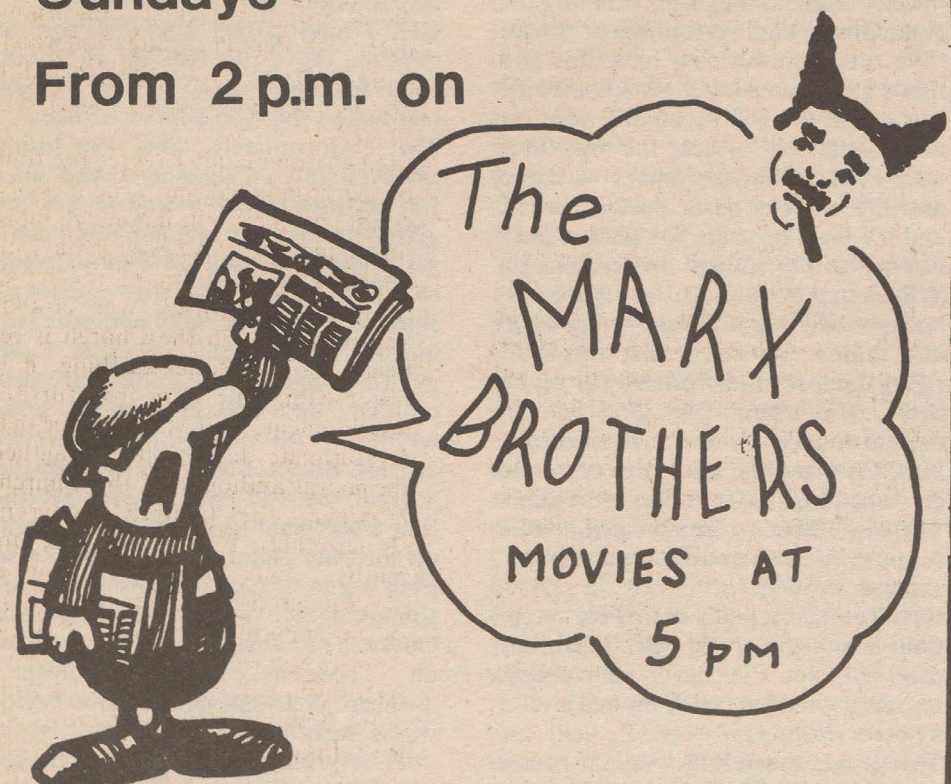
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CHURCH

(Continued from page 6)

I am trying to create a sexual ethic that is both livable and in conformity with the will of God and the spirit of Jesus Christ.

I: Do you feel that some people are better off without a Church, or that a spiritual community is universal and necessary for personal well-being?

M: In general, everyone should be part of a spiritual community in order to develop their spiritual potential to its fullest. However there might come a time in the life of a given individual to withdraw temporarily from that community, if that community is unwilling to understand or accept the individual. That is why organizations such as Metropolitan Community Church formed, because gay people felt they needed to be part of a religious community and the mainline churches would not accept them. But, generally speaking, human beings need a spiritual community of some form in order to develop themselves. In general, anyone outside a spiritual community is impoverished.

I: How do you hope to persuade the Church to change its attitudes and recognize the positive contributions of homosexuals within it?

M: By two means. First of all, the intellectual community of theologians, moral philosophers and Biblical scholars can present the Church with new Scriptural interpretations, a new understanding of human sexuality, and new scientific evidence that homosexuality is not harmful or pathological, and can thereby convince the Church of the desirability of change. But even more important will be the witness that comes from the Catholic homosexual community

to the effect that God is present in their lives in the power of their love and the manifestation of the gifts of the Holy Spirit.

I: But do you think that the Church will eventually change?

M: I am hopeful of what will come about. I hope to see the Christian gay community manifest its presence, make themselves visible within the Church. Once the Church sees how much suffering its antiquated policies have caused, and once it sees how, despite those policies, gays continue to remain with and love the Church, this evidence, combined with the new scholarship, will persuade it to change its policies.

I: Is there a danger of a backlash? What about the role of Catholic groups in the defeat of gay rights legislation in New York City?

M: So far the Church has understood and approved of what I am doing. I have experienced no major negative reactions from the Church so far. So there is a climate of openness, of willingness to listen. What is desperately needed is public debate of the issue of homosexuality; such debate will bring issues out into the open and alleviate the kinds of fears and misunderstandings that lead to the condemnation of homosexuality. Is the homosexual community a threat to the authority of the Church or to the integrity of the family? Let's get the question out into the open. Once the Church realizes the potential spiritual force it has alienated over the years and enters into dialogue with the homosexual community, the misunderstandings will

(Continued on page 11)

Taylor Mead, poet, filmmaker, TV personality Talks with GCN

By G.J. Hoisington

Taylor Mead is a well-known "underground" poet, actor, and filmmaker. He has written several volumes of poetry and reflections, and has appeared in many off-Broadway plays, and in films, such as Ron Rice's *Flower Thief*, Schlesinger's *Midnight Cowboy*, and Warhol's *Nude Restaurant*, *Loves of Ondine*, *San Diego Surf* and *Lonesome Cowboys*. Recently he has been appearing in videotaped portions of NBC's "Saturday Night Live" program.

Taylor Mead was in town last Friday to give a poetry reading sponsored by *The Good Gay Poets* in the upstairs bar at Playland. The following interview was recorded the next day, at John Mitzel's home in Dorchester.

Taylor Mead's latest book, *Taylor Mead on Amphetamine* and in Europe, can be obtained by writing to Boss Books, Box 370, Madison Sq. Station, New York, NY 10010.

GH: Could you describe the thing you're doing in New York on Thursday nights?

TM: Well, that's, I also did that a couple of years ago with Anton Perich . . . it's called the Anton Perich show, we improvised little scenes, like some nights I played a psychiatrist, or President Nixon or a fading rock star, and then there were men and women, we'd all run around screaming and making up stories to go along with it, like one of my customers was Jackie O., and the next one would be somebody else. It was quite outrageous; sometimes we'd take off our clothes, run around. But . . . and they put us on at 11 o'clock, I think, and about 10:30 they'd tell the viewers that the program was all over for the day. It was the public access and they had to give us the right to put it on. So, many people who accidentally left their sets on began picking up on the program, it became extraordinarily popular. Especially among blue collar workers. We did social commentary, and camp. Then all the TV stations interviewed us, and the magazines wrote about us and everything, and . . . then, somebody gave me Andy Warhol's factory for us to work in. But as soon as Anton moved in, somebody else came along with a tuxedo and started taking him to parties, and premieres, and interviewing famous people, which had all been done already by television. And I had hoped it'd be sort of revolutionary and I wasn't getting paid anyway. Anton went his way, and I went my way. Now, lately, Michel Auder, who's married to Viva . . . Michel and Viva and I had made a movie in Rome called *Viva Cleopatra* which never came out . . . Ondine was in that, and a lot of crazy people. Michel and I have worked together. Just recently we started working at Larry Rivers' loft in New York. Larry Rivers is in Russia, so we have sort of the run of the place, which has a pretty good set. In fact it has an enormous bathroom, which . . . the entire side of the bathroom opens on a staircase leading to the bedroom, so we use that as the opening curtain, it opens by electricity. It gradually opens, and I'm sitting there and then I rap about the newspapers, the recent primary which is Bella Abzug and the Senate . . . and just say whatever comes to my mind, which is pretty . . . convoluted . . . and then the other day they had me sitting in my window, like here, overlooking 14th St., and just commenting on where I thought people were going, and commenting . . . and then my mad insane twin sister comes

on, Hester Mead, and she says, "Well, my brother's just completely crazy and don't pay any attention to him." And she goes completely mad on camera. It's serious, too. I'm always serious, but there's an ironic thing to everything.

GH: You do repertory theater too.

TM: Yes, I won an Obie, in '63 I think it was, for Frank O'Hara's play, *The General*. In fact he dedicated the play to M.G.M. and Taylor Mead before he died. And with that I did a LeRoi Jones play. Then I went to Europe. We had theaters offered to us but LeRoi wouldn't sign up because he had a new image, I don't think he wanted an integrated cast. And Frank was a little too easygoing, so he let LeRoi sink the two plays, after only six performances. It was really tragic. Then I think I was having problems with Andy or Paul Morrissey, I'm not sure which, I was furious about something, so rather than kill LeRoi Jones and maim Andy Warhol I got on a plane and went to Europe for three years. In fact I went there and thought I'd stay there until the war in Vietnam was over, but in '67 or '68 Andy came to Paris with *The Chelsea Girls*, and we showed it at the Cinematheque, and . . . I was sitting with Jean-Jacques Lebel, but half the French audience walked out on *Chelsea Girls*, including Jean-Jacques Lebel, and I . . . I don't think they could believe that *Chelsea Girls* was for real. Shooting up and going to bed randomly . . . I definitely . . . the French audience didn't pick up on it. I said, "What on earth am I doing in La Dolce Vita Land, the U.S. has the worst and the best, and I'm going back. And Andy asked me to come back. So I went back . . . he didn't offer to pay my plane fare . . . Cheapo . . . you can put all that in, too, please . . . this guy, he wants to go down as a saint, and a genius . . . he can only go down in history as a genius, not a saint. I came back, and Andy had me filming right away, *Imitation of Christ*. Which never came out. Andy's sort of sitting on his films now, they're all *objets d'art*, and Andy makes a huge fortune on them, so I guess he just . . .

GH: He hasn't done anything?

TM: Well he did *Trash*, well Paul . . . that's sort of Paul Morrissey's film, but Andy was on the set, and if Andy is on the set, then his influence is really there. Because Andy, even when directing a film, never hardly said anything, but when he'd say something, he was usually so gentle and so quiet, but you really, really . . . actually when he was behind the camera it was like no one was behind the camera, then he might say, like in *Lonesome Cowboys* when I was talking too much about, oh, what the cowboys were going to do next, and what the situation is, Andy simply said, "Too much plot, too much plot," and I'd say, "Oh-oh."

Then Paul went to Rome and made *Frankenstein and Dracula*.

GH: Did you see those?

TM: No, strangely enough I was never very curious to go see them. For one thing they have a lot of blood and violence, and when I go see a blood and violence film I space them about six months apart at least. Paul himself says the Roman studios really sort of take over, just have to let them do what they want to then sneak in your things.

GH: What other actors do you like working with? Did you like working with Al Pacino?

TM: Enormously. People always said, and I always thought the superprofessional, overground, that it was too . . . super-efficient and everything.

In fact I was in *Midnight Cowboy* with Dustin Hoffman, I had a tremendous scene coming down a winding staircase in drag, singing "I'm Flying" from *Peter Pan*, and falling on my face, and Viva picks me up and she's interviewing people at this party, and she picks me up and she says, "How's show business," and I say, "Show business is easy, it's when you hit the stage door things get rough," and I pull off my wig. The set went wild. And the grips and the people said, "Now we've got a movie," and Dustin and John Schlesinger congratulated me and everything . . . and then the whole scene was cut out of the film. Anyway, working with Al Pacino on the play [*Arturo Ui*], we had a basic company of twenty people . . . the best people. In the profession, anyway. Al was the major influence of the whole play; it was his dream to do Brecht from the time he was sixteen. After we came to Boston we sort of wanted him to direct the play. But his part was so enormous that he didn't want to. He worked so beautifully with people. At one point I quit; Al was the only one who quit more than I did. Carol Kane was in that, who's going to be one of the most famous actresses in the world.

. . . . And then, during the Academy Award proceedings I decided well, I'm taking off my dress and going up there and doing something original . . . so I streaked up there and grabbed my award . . .

GH: Have you ever worked with Shirley Clarke?

TM: No, I haven't . . . have you seen *Portrait of Jason*? They never show it, and they really, now's the time to show it with everyone coming out of the closet and everything.

GH: What do you think about all that? About, well the way that Gay Liberation or what have you has come along to sort of . . . a lot of it seems to me very intense . . .

TM: Oh, I agree. But it's a monster that I helped create, and I know there were times when I was reading when I was . . . people threatened my life and everything, in the 50s and 60s, early 60s. So it's, I saw the progression of it in New York City, the intensity of it and the self-consciousness of it, and the haughtiness of many people was really something. But it relaxed after the first couple of years. Plus I thought everyone was flaunting it too much when they tried to get a bill passed in the city council, they kept insulting the councilmen and screaming at them, "No, no, no, we must have this and that's all there is to it." And I said, if I was on the council I wouldn't vote for their rights bill either, the way they were talking. The diplomacy was zero and the bill was never passed, either, and it's been up there for years. And I listened to the council proceedings on WBAR and it was sad. Just plain sad. And you felt that if the councilmen had any reason for not giving them the rights because of neuroticism, it was all there, you know? My God what a neurotic bunch . . . of course a neurotic bunch is often the ones who decide to do something, so . . . It has to be done. The laws have to be changed, and I suppose Joan of Arc was a pain in the ass, too.

GH: You had a really incredible reception last night, I thought. Certainly deserved, but I've never seen people respond with that much enthusiasm at a poetry reading.

TM: It was marvelous. And of course when I walked in I thought, this nightclub atmosphere, people will be drunk, and they're going to resent it . . . because Boston, for me, I've seen a lot of

really bad reception of homosexuals on the street, and I've had it myself, and so I thought at least there will be some prejudice in the audience, even about the material. But from the moment I began the response was so marvelous and so pure — where in New York, I often get a marvelous response, but often, everyone in New York is so ambitious they say, "Oh well he can read the phone book funny," or, "It's not really poetry . . ." New York gets a little restrained sometimes, jealousy and everything. But here the purity and enthusiasm of the response was extraordinarily refreshing. The fact that I was invited up here to read was inspiring too. In New York, the poets who run the different things, somehow they're afraid of me or something. I don't know what it is. Of course I'm known as slightly temperamental. Often necessary. Because my images are a little too vivid, or they aren't what many purists classify as poetry per se, but . . . to me practically everything is poetry, and poetry comes out of everything, it doesn't just come out of reading someone else's poetry. Although many poets write poems like they copied it word for word from eight other people who'd also copied that style . . .

GH: Would you like to talk a bit about how you compose your poetry? Anything to do with that.

TM: Well, my first poem in my first volume of books, that was directly inspired by another poet, but the words I made my own and he, I think, was shocked by my poem. That was inspired by Ferlinghetti's poem "Autobiography." I write immediately from a feeling, things that strike me in a particular way . . . in fact I think I really started writing originally to keep from masturbating. (Laughter.) I just write hit and miss, I carried a notebook and whatever came to me I'd write it down, and usually I'd compress . . . everything would come out in one or two sentences, usually, and occasionally a longer poem. But it would come very spontaneously and I would never change a single word. It was a dreadful necessity, of course, that I do write, and even with the notes I felt almost a nicotine fit if I didn't have any notebook with me and could write down the thought I had. Now I do it less and less. Because now, well, I don't believe in forcing it, although actually I should believe in it because I'm so lazy . . . I love to watch T.V.

GH: I have a real interview sort of question that I just thought of. If you could tell me who are some of the current writers that you admire, or like . . .

TM: Unfortunately, since I'm losing my eyesight . . . (laughter) And since I'm trying to find a way to get my glasses from my trust company, I can't yet find an optometrist who will send the bill. What was the question? Books . . . yes, I'm really not into reading very much, except, of course, I still glance at newspaper articles, or parts of them, and actually so much good writing is in newspapers, terrific articles. Books, books I'm, I really did a great deal of reading between the time I was eight or nine years old right up into my twenties. I would like to pick up a great *On the Road* or something . . . "On the Road for Queens" . . . that would be great! Uh-oh . . . now I have to write that down.

(There is a long pause while Taylor writes the title down.)

That great new book by Taylor Mead called *On the Road for Queens*. That's one of the better books I've read . . .

If You Believe in Fairies Clap Your Hands!

Superstar Murder? A Prose Flick by John Paul Hudson and Warren Wexler. Insider Press, Box 439, Ansonia Sta., NYC 10023. 347pp; \$9.50

Witchcraft: The Gay Counterculture by Arthur Evans. Fag Rag Books, Box 331, Kenmore Sta., Boston 02215. 210pp; \$5.00 (\$4.00 if ordered before 15 Dec '76)

A Double Review by Bunny LaRue

In John Paul Hudson's new novel, *Superstar Murder?*, someone gets done, and somebody else gets done in, or doesn't, depending on how you, dear reader, believe. In this regard, it's a lot like *Peter Pan* in that the book's drama hinges on whether you can accept a world filled with fairies (true for the Evans book too!).

Hudson's story is set On Location in fabulous New York City, which still stands today. I know about New York City because I lived there in 1968 across from The Big Hello Nudie Show on 2nd Ave. with my roommate, a 6'4" male-to-female transsexual named Wendi (that *Peter Pan* leit-motif again!) who worked as a bouncer-cum-barmaid at the historic Electric Circus while I tried to break into show business myself. I auditioned as a man and as a woman — often both at the same time! (I even tested for the role of "Morris the Cat" in the famous cat food series. They said I was splendid but what queered my chance for the part was my *name*. They said that no one named "Bunny" could push canned tuna bits. I countered by informing them that many of my ex-friends thought me "catty." No dice.)

In this book, Mr. Hudson and Mr. Wexler have caricatured several well-known Personalities in the NYC Quean Scene circa 1971-'74. You'll be able to guess who they are just like I did! But here's a clue: one of them is named "Edgar Ball," and his depiction is obviously a grand dish of Mr. Arthur Bell, gay *Village Voice* Rialto gadfly

and stiff-sniffer for *Esquire*. A lot of people in/around NYC have feelings one way or the other about Arthur Bell. I know I think I sometimes do. Eons ago (1971), Arturo Belladonna wrote, published and publicized his memoir, *Boogie With The Gay Boy Blues*, in which he novelized his affair with a gent pseudo-named Paul Cliffman, who in Real Life is none other than the other author under discussion in this review: Mr. Arthur Evans. Where does all this information lead us? To The Saga of Los Do Arturos:

Was it six years of True Love in Manhattan for this attractive twosome? Arthur Bell pushing books as a P.R. flack, and Arthur Evans gleaning dusty volumes at Columbia's School of Witchology. After this point, it becomes hard to pin labels on either one of them. What I can say is that both of them have been in the thick of it since way back when — meaning early G.A.A. days. After carrying a torch too long in a Firehouse in Lower Manhattan, their friendship fell apart, and A. Bell ran out and wrote about it and had to tell the world (Tele-Graph, Tele-Phone, & Tele-Queen).

As all ex-lovers come to learn, it's different strokes for different folks, and while Bell remained in Gotham to become a writer of some journalistic repute with regard to murders, extortion plots, underworld rumblings and bank jobs, Mr. Evans hi-tailed it to the famous West Coast, following the precedent of millions. Do not expect me to be wholly objective in this concern (as I'm sure Mr. Evans won't; he discards "objectivity" in his first chapter); an act of Abandoning The East doesn't sit well with yrs. truly. I think he went up to Seattle, and then to a country commune, and finally wound up as just another face on Ashbury Street in San Francisco. All these aforementioned political entities are tough places, and I think Mr. Evans knows that. He is an Utopianist, and consequently he views



photo by Roy Blackely

John Paul Hudson, author of new novel *Superstar Murder? A Prose Flick*.

all his surroundings critically. In the defunct *Out* magazine, Mr. Evans wrote about Joan d'Arc and her tribulations. Mark Twain also wrote about her and he said that Ms. d'Arc was the Greatest Single Person (she never wed) our race has ever churned out. I don't know whether this is true or not, but I suppose the designation must go to someone, so why not her? Mr. Evans, in *his* book, is not quite so gladhand with the superlatives. Had Mr. Bell had the chance to interview her, he'd likely have found her to be "fabulous."

What's left to be said? Mr. Evans wants not only to *rewrite* History but to "restructure" the alleged future, a commodity he sez that we at present haven't got much of left, while the Mr.-Arthur-Bell-of-Today is content chronicling the peregrinations of contemporary celebrities. Ain't that a

classic New York dichotomy for you? To aspire to lunch with Paulette Godard or angrily demand a New World! Either choice, as these guys demonstrate, becomes a Life Unto Itself.

In case you're wondering about the homicidal fate of the Bette Midler-type character in *Superstar Murder?*, I'm not going to give away the plot here. Let me just say that I never made it as a Headliner in Show Biz, and getting stabbed in the back by the Eve Harringtons of this world is nothing new to me. No matter what detractors may say: this wonderful book is much much more than a glittery gay updated remake of *The Prisoner of Zenda*. And if any agent is interested, I'm available for the part of "the cigarette girl" in the obligatory flashback '40s nightclub sequence. Call days.

If You Clapped Your Hands Read On

By Robert Chesley

The production of Gilbert and Sullivan's *Iolanthe*, now running through Oct. 24 at New York City's TOSOS, is almost entirely delightful. It is done straightforwardly, with no gimmicks, no camping, and no parodying of the material. This means that all of the mock-solemn nonsense and acerbic wit of the original are intact. Under Michael O'Brien's direction, everything moves swiftly and precisely. It is a very funny show.

TOSOS is, of course, one of New York's openly gay theater companies, "committed to an open and honest exploration of the many expressions of the gay life style." Why should TOSOS do *Iolanthe*? There are two reasons. One is Sullivan's homosexuality. The second is that *Iolanthe*, of course, is about fairies, and the show can be enjoyed for its delicious but presumably unintentional double meanings.

But here a fascinating possibility arises. Are the double meanings as unintentional as we assume they are? Let me sketch in a theory which Doric Wilson, founder of TOSOS, claims that the people involved in this production are working out.

The double meanings crop up with remarkable consistency, almost as if Gilbert knew exactly what he was doing. Each reference to fairies, when taken in its double meaning, is either very funny or very pointed — "You have offended an influential fairy!" or

"My bride knows nothing of my fairyhood." But these references are not particularly funny and have no particular point if there is no double meaning intended. Is Gilbert simply satirizing an affected silliness about imaginary creatures? Why would he bother? In fact, there is very little parody of fairy poetry as such in *Iolanthe*, so it seems unlikely that that is his target. And at least one line almost must be a reference to homosexuality: Private Willis is asked by the Queen of the Fairies if he would mind being a "fairy guardsman." The Queen's guards were known for their homosexuality.

At all events, the double meanings are intentional in this production, and the idea works brilliantly. Playing on the double meanings, even if they are not meant by Gilbert, fits in beautifully with the traditional Gilbert and Sullivan style, as the fairy lines can be delivered with the tongue-in-cheek seriousness and seeming innocence of intention which are so characteristic of Gilbert's satire. Purists could scarcely object, though homophobes might. For an audience with some degree of gay sensibility, there are just more good laughs.

The cast is bouncy and attractive, and they perform with such evident love of the play that the feeling of the whole production is infectiously good-natured. Toni Hoffman's *Iolanthe*, the fairy who married a mortal, is very appealing. Keith Austin Brown as

Strephon, the shepherd who is half fairy, and Nancy Lipner as Phyllis, his lady love, each performs their parts beautifully, but are especially good together, doing their dances with delightful ease and skill, and singing Sullivan's ravishing melodies with lovely tone and good feeling. Jeffrey Wayne Davies' Lord Chacellor is excellent.

But most fun is Reva Cooper's Queen of the Fairies, struggling to command authority and remain regal as everything falls apart around her, invoking the sacred laws of fairydom only to be dismayed by how silly they are and by the fact that none of the fairies is taking them seriously anyway. As her two attendants, Celia and Lelia, Bill Blackwell and Michael Bowers perform with such loveliness and consummate charm that the parts seem written for them. The chorus sings well and the choreography is witty.

There are, unfortunately, a few weak points, some of which might work out if given a little time. The satire of Parliament in Act II runs a little dry. Although good in other respects, William-David Schell in the part of Private Willis sang, it seemed to me, with a rather strangled tone; this is peculiar because his credentials are good — he sings with the New York City Opera. And as the two Earls who are competing for Phyllis' hand, James Dudley and Dimitri Alexander neither act nor sing well together; in the case of

the singing, it is impossible for one audience to tell who is responsible, but there are a few moments which make one squirm. But these moments pass, and they are not enough to spoil the show.

The costumes by Robert Saum and Joe Stephen, the set by Doric Wilson and the lighting by Martin Friedman are all pretty. Jerry Thomas plays the piano part well.

TOSOS is a vital and creative gay institution. It deserves everyone's support, gay or non-gay, and rewards that support with genuinely good theater.



Reva Cooper plays Queen of the fairies in *Iolanthe*, through Oct. 24.

"Norman" Promotes Homophobe Liberation

A Film Review by Jan Shorter

"Norman . . . Is That You?" is a film whose subject, the reconciling of a father to his son's gayness, demands the attention of master filmmakers. But there are no masters involved in this film — not the scriptwriter, not the film editor, not the director/producer, not the actors or the casting consultants. It's a real hack job, but one that demands attention by gay people. Never before has such an overt "gay liberation" film come out of Hollywood, and never before has gay liberation been so utterly perverted — to the point of actually turning upside down into a film that promotes only homophobe liberation. Come to see "Norman . . ." and laugh at the queers to your heart's content.

Norman, a black Adonis, and Gerson, his white "femme" lover, live high up in a *tres chic* Hollywood apartment building, their apartment decorated in appropriate tastelessness. Norman is a window designer, and a real All-American boy — no limp wrist he. Garson is his housewife, and limp-wristed and mindless enough to rank with the dizziest of queens (but he's not a blatant queen — this, after all, pretends to be a tasteful movie about queers).

Norman's father (Redd Foxx) comes to visit from Tucson, feeling distraught and cuckolded after his wife (Pearl Bailey) has left him and run off with his brother to the Buenos Noches

Motel in Mexico. Foxx discovers his son is a "queer" and attempts agonizingly to come to grips with it, without ever losing the razor edge of his homophobia. The role demands flexibility, teetering between sensitivity and boorishness, and Foxx is moderately successful in it, though he seems to lack what is necessary to get beyond his very individual and expressively limiting personality. He is master though of an ugly, gay-baiting brand of camp. The rest of the major roles and performances are appropriate to a Grade D film.

The film is a nightmare of blatant sexism, racism, and homophobia. Curiously though, on the surface, it's precisely the opposite: Norman and Gerson live the lives of a very guilt-free gay couple. Norman's mother has the courage of a woman in middle age to leave her dull marriage, albeit for another man, and it turns out to be a mistake anyway. And blacks and whites live and love together as if the world were color-blind. But don't let this fool you. The caricature of the imbecilic Mexican motel desk clerks is grotesque. Two of the three women in the film are preoccupied with getting fucked. And the pervasive motif of the film is Foxx's homophobic "humor."

"Norman . . . Is That You?" brings gay liberation/sexual revolution into the limelight of the basest medium of American popular culture, the Grade D movie.



Adele Hobart (JAYNE MEADOWS) is happy to see her son, Garson (DENNIS DUGAN), in MGM's comedy movie, "Norman . . . Is That You?"

Neighborhood Bars

By David Brill

"What this country needs is more neighborhood bars!" That or something like it came to my mind recently as I visited Mr. Dominick's, a new gay club in downtown Lynn. North Shore gays have been existing by and large without their own bar ever since the old Lighthouse went up with a July 4th celebration last year.

Mr. Dominick's, however, is not like the Lighthouse at all. For starters, it is clean, modern and safe. Run by Dave Lewis and his lover (of 24 years) Chester, Mr. Dominick's — called Dom's — is an attractively decorated bar for Lynn-Revere-Salem-Beverly area gay people who would rather avoid the trek into Boston. Like most

neighborhood establishments, Mr. Dominick's — away from the one-bar-after-another atmosphere of downtown Boston — attracts a clientele of all ages and types. Men and women were both in attendance while Dean and I were in the bar.

If you live in or around a place like Lynn, you can really appreciate being able to take a short walk or drive to the local pub, where friendliness permeates everything. If you're ever in the mood for a new place more homey than gaudy — as well as some of the best drinks around — check out Mr. Dominick's on Central Avenue near Central Square, Lynn. Find Dave Lewis and tell him GCN sent you.

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Karen Becker's Photographs

By Lyn Rosen

Karen Becker, of New York and San Francisco, has brought her exciting photographs to Boston. They are on exhibit until Oct. 17, at the Prospect Street Photo Co-Op Gallery in



Cambridge. The small, stark-white gallery is the perfect setting for Becker's full-of-life black and white photos, mounted simply on white and covered with frameless glass. The eye is undistracted from scenes depicted in the photographs. There are people, but they seem secondary to the artist's concentration on form and texture. A woman's face almost blends with the tree that stands behind her; its gnarled trunk strangely lighted by the sun coming through the trees is the real personality of the picture. In another, although the woman sitting on the steps is the center of the picture, interest is strong in the shapes and textures of the things that surround her. Few pictures are portraits; people and things are blended in total design.

Becker considers her work a "visual journal" of the last few years dealing with "people I am close to and those I shall never know except for that moment that our paths crossed."

Becker has been involved with the arts as a graphic designer and photographer in such varied industries as educational television, publishing, advertising and teaching. She has just recently settled in New England and

loves the area.

One of her hopes is to set up a service for people who wish to keep a visual journal of their own lives. "I'd like to follow someone around all day and shoot him or her as they carry on their usual daily activities, then put

them in an album."

Until the time that you can afford to have a journal of your own put on exhibit, be sure to stop at the Prospect Street gallery and see these unusual photos of moments in the life of a new England artist.



CHURCH

(Continued from page 7)

be cleared up and the fear will gradually go away. And I think that there is a spiritual power in the homosexual that will cause the Church to overcome its fears.

I: But what about the current opposition?

M: I think they are sincere but misinformed. Of course some of them are bigots — there are bigots everywhere, even in the Church hierarchy, but most of them simply act upon an outmoded understanding. But the action I have taken, just writing a book and instituting public discussion, will help to update the outmoded understanding that has led to the opposition.

I: Do you see more support for your views among the clergy or among the laity?

M: This is not an either/or question. I think intelligent and open people, be they clerical or lay, will come around first. People who are willing to rethink their own attitudes and see things in a different light.

I: Suppose a backlash did take place, and the Church excommunicated you or otherwise punished you for your outspokenness on homosexuality. What would you do?

M: It's hard to imagine this happening. I never gave thought to the idea of being excommunicated. Excommunication is governed by Canon Law, and there are no grounds for excommunicating me. Again, the Church has so far approved of what I am doing. My book received an official *imprimi potest*...

I: Which is?

M: Permission to publish. It means that Church authorities have investigated my work and found it to meet certain standards of scholarship for a book on a moral topic which is presently the subject of controversy within the Church. It does not imply that what I say is part of official Church teaching. It does not even imply that those who granted the permission even agree with what I have to say, only that I have made a case and have committed no heresies.

I: But suppose, as a hypothesis, you were excommunicated.

M: I would be very sad. I have always loved the Church. However there is

nothing I have done that I would recant or change, because everything I have done so far I have done in good conscience, and would not do differently. But if excommunicated, I would continue to work for reform, with the hope that the Church would eventually accept what I have to say. But, to repeat, I have kept my vow of obedience and I expect no punitive action of any kind.

I: It has been suggested that many gay men are drawn into the priesthood because they find the rigors of celibacy preferable to a dishonest heterosexual marriage. Do you feel that this is the case?

M: I think the number of gay people in the priesthood is about equal to the number in any walk of life, no less no more. Secondly, if gay people are drawn into the priesthood for purely negative reasons of escaping marriage or detection, then the priestly life usually proves too demanding and they drop out of seminary. But Karl Jung has said that many homosexuals are more open to revelation and to incarnating spiritual values into reality. The priesthood is an especially apt profession in which to exercise these spiritual powers. So many gays are attracted to the religious life for this positive reason rather than for negative ones.

I: What do you feel should be the role of women in the Church, especially in view of the recent Episcopal decision to admit women into the priesthood?

M: I'm all for it.

I: Women in the priesthood?

M: I think the time has come.

I: Are women the spiritual equals of men? A lot of Thomistic theology runs against this view.

M: Yes. The essence of the Christian message is that men and women are equal as persons under God. St. Thomas is working out of a Greek pagan tradition which held that women were the material inferiors of men. The Christian position is that there is a basic equality of all persons regardless of gender. Every person is of infinite value. Biology and sex preference have nothing to do with human worth. The idea of male superiority is a pagan cultural con-

cept, in conflict with Christian values.

I: Do gay men and women in religious orders have an obligation to come out?

M: I don't know what God is asking of anyone but myself. It depends on what God is asking of a person. I think He wanted me to come out, and so I had a moral obligation to come out.

I: Which orders are receptive to the ordination of celibate gay men and women?

M: I think, granting the person has no problem with keeping the vow of chastity, that a gay person would be welcome in any order. However, many gay Catholics grow up with serious inner conflicts about their sexuality and are therefore very unstable. The vow of chastity is of great pressure, too much pressure for some, and thus they undergo a severe emotional crisis and have to leave the seminary. As a result many orders give people psychological tests before they enter, to prevent such breakdowns. However if a homosexual is healthy and is able to keep the vow, he or she will be received in any order.

I: How should the Church minister to young people who are unsure of their sexual identity?

M: I think the Church should make available models of how to live a good Christian life regardless of sexuality. We should move away from the exclusively heterosexual models and demonstrate what it means to lead a good Christian life as a homosexual.

I: In your book you quote Theilecke's statement that gay people have "a heightened sense of empathy" and you go on to add that gay people have special abilities which suit them for the teaching and the helping professions and that "the homosexual, by escaping the confines of the male image, is relatively free to develop a sensitivity to the true values of the past, and his isolation from normal structures forces him to attempt new incarnations of these values." Are you not substituting new stereotypes for old ones?

M: In my book I state something to this effect: that there is no such thing

as a homosexual, and there is no such thing as a heterosexual: there are only people who are homosexually or heterosexually inclined. And every individual is different. To assume that any general characteristic applies in each case is to distort reality. Yes, here it is: "Rather we must be prepared to meet each individual person, whether heterosexually or homosexually inclined, on his or her own merits without the falsification of the encounter that comes from stereotyping." But I will also say that the characteristics I speak of are at this point in time more generally present in the homosexual community than in the heterosexual community simply because homosexuals are more free to develop their human, spiritual and aesthetic sensitivity than those who force themselves to conform to a standard masculine role.

I: One of your theses is that homosexuals are no biological accident or mistake, and that God has created a certain percentage of homosexuals because they have a function to fulfill. Finally, what do you feel is this function? What is the place of gay people within the spiritual community?

M: The qualities which Jung attributed to homosexuals — sensitivity, openness to revelation and the spiritual, are precisely those qualities which distinguished Jesus Christ from his fellow man. I word this very cautiously — I'm not saying that Christ was gay or anything like that, but I am saying that the homosexual community in contrast to the heterosexual majority is frequently much more Christlike. Such characteristics as the sensitivity to the personhood of a member of the opposite sex, the unwillingness to resort to machismo or violence, and the sense of empathy which enables a person to function as a teacher or a helper, all of these are Christlike characteristics which are more frequently approximated by homosexuals than by heterosexuals. It is therefore the spiritual function of homosexuals to witness to the rest of the Christian community to the possibility of realizing these Christlike characteristics in human society as well.

PEOPLE, PLACES & FLINGS

By David Holland

Things have quieted down somewhat, which has given me some time to nurse a seasonal cold. From the number of red noses around I don't think I am alone with this problem. The benefit of this condition is the ability to curl up with a hot toddy in front of a much-neglected television set. This has not been as disappointing as expected. I caught *The Family*, the show with the ever-engaging Sada Thompson. Their opener focused on a young gay character that was neither stereotyped nor plagued with some mental incompetency. How refreshing! . . . By all appearances, one of the two programs with regular gay characters, *Snip*, has been shipped from the fall premieres. The other, *The Nancy Walker Show*, is still scheduled to air Thursday nights at 9:30 . . . One of the few night activities I allowed myself this week was the *Merry-Go-Round* opening with *Glen Covington*. His newly-released album, *The Versatile Voice*, aptly describes this man's talents. It is rare that a male voice can attain the vocal range that this man's does. He plays for two weeks at the Copley. I must note that it is rare occasion that I can be moved to emotion, but Covington's closer, Jacques Brel's "If We Only Had Love," made me leave behind a tear-spotted tablecloth . . . *The Gay Men's Center* has booked itself solid for October. Their next book discussion, held Oct. 6 at 7:30, will focus on *James Baldwin's "Giovanni's Room."* Bring your favorite wine or cheese to share along with folk dancing Oct. 9. And a *bake sale*, hosted by the Center will occur at the *Charles Street Meeting-house* outdoor steps, Oct. 9 from 11:00 to 5:00 p.m. Is there a Betty Crocker talent scout in audience? . . . The male body is usually a mystery to its owner, but *Two Continents Press'* release, *Man's Body: An Owner's Manual*, hopes to unravel much of that mystery. The internal/external workings are skillfully explained both in lay language are graphic illustration. It's available at most book stores . . . *Gregg Howe*, our ad manager, told me discretion is a must. As my readers might have guessed by now I forgot the meaning of that word when the column began. Anyway, there is, shall I say, a "specialty shop" opening in, shall I say again, a very apropos area of Boston . . . Back to business with another literate preview: the expose on *Big Bill Tilden's* career and private life is being released by *Simon and*



The Harvard Loeb Drama Center presents "The Martial Arts of Kabuki." The Japanese company presents "tachimawari," or fighting scenes used in Kabuki drama. Performances Oct. 8, 9, and 10. Call 495-2668 for reservations.

Schuster. The book, by Frank Deford, looks at Tilden, the highly acclaimed tennis athlete and later the scourged homosexual, several times jailed for his activities . . . For Women Especially: *GINNY VIDA*, media director for NGTF, is finishing contracts with *Prentice Hall* for the production of a lesbian handbook. The book will attempt to cover many aspects of the lesbian lifestyle and community. Press release to be announced later by NGTF . . . Oct. 10 the *Women and Work* series at the *Harvard Science Center Hall C* will present *The Double Day* and *Behind the Veil*, both films focusing on the universal struggles of womanhood . . . The *Citadel* opens the downstairs women's bar for the fall season. *Harry Zagouras*, bar owner, hopes to include many exciting entertainment programs in the coming year. In an effort to serve the community better, he encourages women to write him suggestions of programs or entertainment they would like to see at the *Citadel* as well as other suggestions and feelings . . . *Grease*, the fifties musical from the seventies, opens Oct. 13 at the *Shubert Theater* for four weeks only. Tickets available at the theater box office or Ticketron outlets . . . As I

alluded last week to a "what, when, and where," I promised to divulge the rest this week. The scoop is that *G.C.N.* has been preparing for weeks for their annual music, food, and wine affair. Not to be satisfied with providing just dancing tunes and repast, we will also give away door prizes. Door prizes! I'm not telling what they are, my non-discretionary practices have some limits! . . .

SHOWTIME

Cousin, Cousine

The relationship of two distant cousins, meeting at some confining family outing, becomes more involved and that process makes a thoroughly delightful film. Exeter St., 2:20, 4:20, 6:10, 8, 9:50.

Immoral Tales

Hemingway brought us *Lipstick*, Picasso brings us *immoral tales of erotica*. Paloma Picasso takes us on a lesbian tour through medieval Hungary. It's all sordid made soft. Starts

Wed. at Galleria, 2:15, 3:55, 5:35, 7:15, 9:00.

That's Entertainment II

Obviously Number 1's sequel. Singing, dancing, crying, and laughing through film history. Central II, 2:30, 4:40, 7:00, 9:20.

The Sunday Woman

New England Premiere of an Agatha Christie-style who-killed-who-with-a-stone-phallus? Starring Jacqueline Bisset, Marcello Mastroianni, and Jean-Louis Trintignant. The latter having a *Sunday, Bloody Sunday* affair. Opening Oct. 6 at the Orson Welles, 4:10, 6:05, 8:10, 10:10 and Back Bay Screening 4, 6, 8, 10 and Sat./Sun. matinees at 2 (Oct. 6 the 4 and 6 performances omitted)

Pink Flamingos

Jon Waters perennial Divine Inspiration of filthy camp with the "bitchiest woman alive"! Midnight only, Fri. and Sat. at Orson Welles and Paris.

Doc Savage

Cartoon character turned fleshy-ideal but a bit camped, of course. All done in fun. Orson Welles, midnight only, Fri. and Sat.

Rocky Horror Picture Show

Kinky, if that's the word, screen adaptation of the long-running play. Perhaps we'd call it "drag decadence." Midnight only, Fri. and Sat. at Orson Welles.

Norman . . . Is That You?

Redd Foxx escapes his wife and flees to the solace of his son, who is, by this film's standards, a you-know-what! Once on Broadway, now at the Sack Savoy, 2:45, 4:30, 6:15, 8, 10

Portrait of Jason

Shirley Clarke's highly praised documentary of a hustler and drag queen is playing at the Harvard Science Center, Lecture Hall B, Fri.-Sun., Oct. 8-10 at 7:30 and 9:30 (\$2.00 adm.)

Destroying Angel

Catching Up

Two blue (and I don't mean maudlin) selections at the Art 11, continuous from 11:00 a.m.

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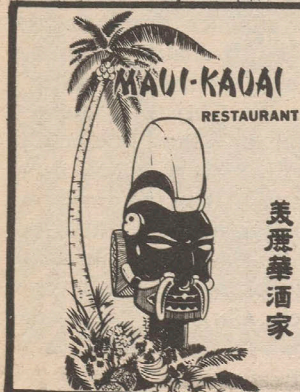
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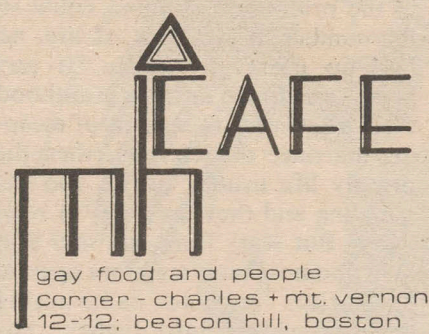
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DISCO INFO

By Val Bernasconi

Well the numbers go on that washed across my bed,
The faces after faces, still inside my head,
No words of love, the hollow sound of hungry people in the night
Do not say it was wrong or right.
But call it flight and fly away.
Can heaven tell me: where are they now?
They could fill cathedrals.

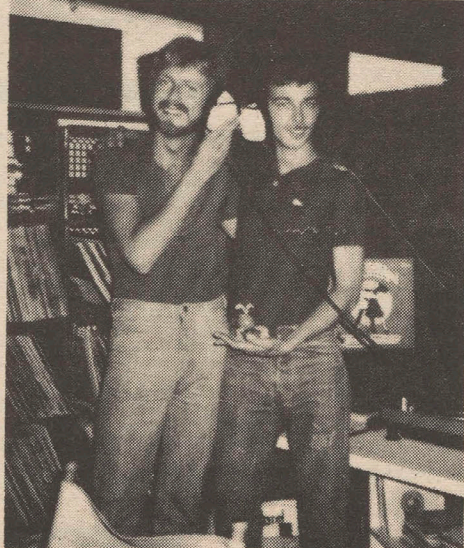
(Music and Lyrics by D. C. Larve © 1976 Pyramid Recording Co.)

You've probably heard this song a thousand times in the disco, but did you know that Larve is probably referring to a particular cathedral? The first large-scale gay discotheque on the East Coast was called The Sanctuary. The building actually was once a cathedral. Pity that the general audience of this song has not realized that it is rooted in gay culture.

D.J. of the Month

This month our spotlight turns on Danae Jacovidis, one of 1270's upstairs D.J.s. Danae began his career in programming in Provincetown. He then came to Boston and has his capable hands on practically every turntable in the city. Recently he was working at some local non-gay bars. Now he is at the 1270 for five nights a week, Wednesday through Sunday.

He says it's a pleasure to be back playing for a gay audience. "There is so much appreciation of my work," he said. "It makes me feel good to see people dancing and to hear them



Danae Jacovidis and Val Bernasconi scream."

His wish for the future? "I'd like to see Boston have an after-hours disco with a fine system, so that people would have more time to learn to appreciate sounds."

Album Analysis

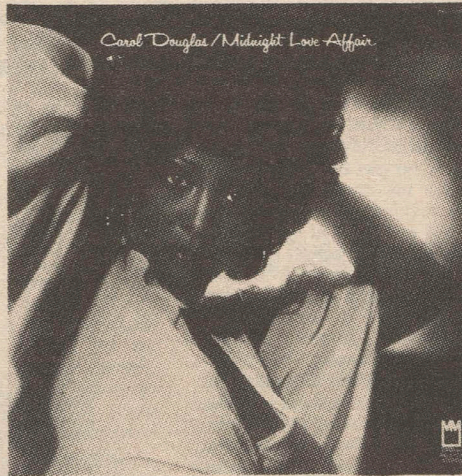
CAROL DOUGLAS — MIDNIGHT LOVE AFFAIR (Midland International)
A strong disco beat and the soothing, harmonious voice of Ms. Douglas make this LP a must.

SALSOUL ORCHESTRA — NICE AND NASTY (Salsoul Records)
This is downright nasty! Back with their sec-

ond LP; beautifully orchestrated blend of strings, horns and percussion. Nasty female vocals.

Strong Disco Cuts It's Good for the Soul
Nice and Nasty
I Don't Have to Be Funny

Mellow Cuts Night Crawler
We've Only Just Begun/



EDDIE KENDRICKS — GOING UP IN SMOKE (Tamia)
Plenty of Kendricks' Disco classics. Packed full with brand new ones. Makes this by far his best shot at a gold disc.

Strong Disco Cuts Going Up in Smoke
Sweet Tenderoni
Born Again

Mellow Cuts The Newness Is Gone
Thanks for the Memories

VAN MCCOY — RHYTHMS OF THE WORLD — (H&L Records)
A disco trip around the world; melodies derived from the American Indian, native Africans, the Spanish and the Orientals. Wish

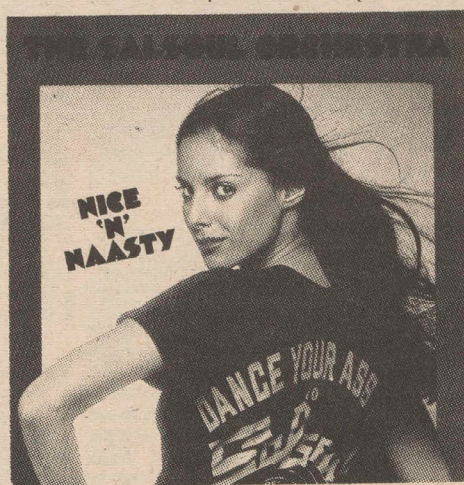
the music was as well-produced in their native lands.

Strong Disco Cuts Rhythms of the World
That's the Joint
Soul Cha Cha

JUGGY MURRAY JONES — INSIDE AMERICA (Jupiter Jazz, Inc.)
An album worth waiting for. Five years ago an obscure 45 floated through the discos called "Built for Speed." Now available on this great LP along with 1975 hit "Inside America."

Strong Disco Cuts Disco Extraordinaire
Inside America Pt. I & II
Built for Speed
Super Positive Delight

Mellow Cut



Closet Hits

WHERE IS THE LOVE, Ralph McDonald (Marlin)

DOWN TO LOVE TOWN, The Originals (Motown)

LOVE BOG, Bumble Bee Unlimited (Red Greg)

I CAN'T HEAR YOU NO MORE, Helen Reddy (Capitol)

ALL DAY & ALL NIGHT, Laurie Marshall (Amherst)

YOUR LOVE/YOU DON'T HAVE TO BE A STAR, Marilyn McCook & Billy Davis Jr. (ABC)

IT'S IMPORTANT TO ME/SLEEP AWAY, Denise Williams (Columbia)

PROPHECY, Margie Joseph (Cotillion)

TAKE MY BODY, Margie Alexander (United Artists)

WILLOW MAN, The Willow Band (Epic)

Top 10 Cha-Cha Mania

1. **MIDNIGHT LOVE AFFAIR**, Carol Douglas (Midland International)
2. **THE HUSTLE AND THE BUS STOP**, The Destinations (Lawton)
3. **DAYLIGHT**, Vicki Sue Robinson, (RCA)
4. **YOU DON'T HAVE TO GO**, The Chilites (Brunswick)
5. **LOVE BITE**, Richard Lewston Orchestra (Splash)
6. **MY SWEET SUMMER SUITE**, Love Unlimited Orchestra (20th Century)
7. **CALYPSO BREAKDOWN**, Ralph McDonald (Marlin)
8. **THE RUBBER BAND MAN**, The Spinners (Atlantic)
9. **WHO ARE YOU**, The Temptations (Gordy)
10. **FULL SPEED AHEAD**, Tata Vega (Tamia)



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Joan Rivers

• Scandalous! Shocking! It's enough to curl Gladys' hair. A racy, razzle-dazzle thriller, but not what you'd want to give your nieces and nephews or recommend to the girls at Ladies Aid. Thank heaven this sort of thing couldn't happen in Hollywood (could it?)
Ruth Buzzi

• When John Paul Hudson steps down off the soap box, his writing is kinky, kinky, far out and entertaining!
James Kirkwood

• Hallelujah! One of Gay America's favorite authors of nonfiction has turned (with a friend) to fiction and brought us one of those don't-give-away-the-ending mystery stories we all love to curl up with. It's also funny and glamorous and has an important message, which is part of the suspense. Fantastic.
The Rev. Troy Perry

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—BLUEBOY Magazine

• Juicy! Memphis may not like it, but it works for me.
—Harry Reems

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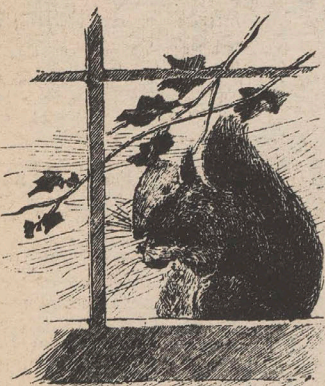
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helping liberate the Rights of Gay
Prisoners in Federal Prisons. Contact
Johnny Gibbs, #86976-132, Box 1000,
US Prison, Lewisburg, PA 17837.
(Chairman of the National Gay Prison-
ers Coalition.)

Metropolitan Community Church of
Boston, services each Sunday at 7:00
p.m. (hymm sing 6:45), 131 Cambridge
St., Boston (Old West Church). Edward
T. Houghton, pastor. Office 523-7664. All
persons are welcome.



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Fund, 2446 Lorentz Place, W. Seattle,
WA 98109, (206) 282-5798. Membership
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LUTHERANS
ALC, LCA and Mo. Uniting for justice,
love, understanding in our church. Lu-
therans concerned (for gay people) Box
B-19114A, Los Angeles, CA 90019.

CONSCIOUSNESS RAISING
Men, 40 and older, have problems dif-
ferent from young Gay Activists. Small
discussion group forming NYC. Call (212)
242-8112 or write Burdick, Apt. 1C, 270 W.
25th Street, NYC, 10001.

JOIN DIGNITY
Gay and Catholic? Find out more from
Dignity, a national organization of gay
and concerned Catholics. Write Dignity,
755 Boylston St., Rm. 413, Boston, MA
02116.

In New Jersey, the Gay Activist Alliance/
Morris County meets every Monday at
8:30 P.M. using facilities of Unitarian
Fellowship, Normandy Heights Rd., Mor-
ristown, N.J. Info: (201) 884-0653, 347-
6234.

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you. Social hours, rap group, peer
counseling, programs, parties. Phone
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PenPals

SEEK SINCERE PERSON
(Being paroled April 1977)

Clean-cut 33-yr-old W/Male, Height
5'10 1/2". Brown hair, eyes: hazel-gold,
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Chauffeur & Priv. Sec. Also as a Chef. My
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the-job training), 6 yrs training & expe-
rience in the Martial Arts of Kung-Fu Styles
(hold a 1st degree Black Belt). I accept
responsibility and I am Loyal to my
Employer. (There is alot of return for MR.
Right.) Only those Sincere need reply to
this AD. All letters answered. Have
references if so needed! Will relocate if
needed. I await your reply! Write: Dennis
Dworson, P.O. Box A-E, Room: 5284, San
Luis Obispo, California 93409.

I am a lonesome male who would like to
hear from gay men and women. Write
Arthur A. Roby 021821, P.O. Box 747,
Starke, Fla. 32091.

I am very lonely person who would like
to hear from anyone. I write songs,
poems, and like motorcycles. I'd like to
hear from gay people. Write William
Gustafson #044128, PO Box 747,
Starke, Florida P-3-N-5 32091.

I am a lonely prisoner who likes to write
songs. I would like to hear from
anyone. Write J. D. Parrish #021422, PO
Box 747, Starke, Florida 32091 P-3-N-6.

I've been in prison for almost six years
with no link to the outside world. I
would deeply appreciate hearing from
anyone who has the time and concern
to spare. Write Charles Norman, PO
Box 747, Starke, Florida 32091, 11-3206
038752.

I am 21 years old, brown hair, brown
eyes, 6 ft. tall. I weigh 160 lbs. and am
feeling lonely. Write Michael Allen,
P.O. Box 667, Bushnell, Fla. 33513.

I would appreciate any letters from
male or female corresponders. Please
write to Lonnie Rainey, P.O. Box 747,
Starke, Fla. 32091.



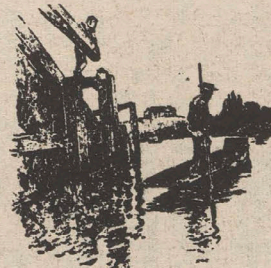
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Gay Community News

I am in prison and would like to hear
from gay people. Write Mark Robinson
037250, P.O. Box 667, Bushnell, Fla.
33513, B-115.

I would like to hear from gay people. I
like sports, music and art, and I'm origi-
nally from Detroit. Write Donald
Dougherty 046692, P.O. Box 747,
Starke, Fla. 32091.

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LERY THREE ENT., BOX 247, GRAND
CENTRAL ST., NYC 10017.



MONDAYS
10-11 am — Drinking Problem discussion group,
HCHS, 80 Boylston St., Boston; (617) 542-6075
5:30 pm — Women's Community Health Center
open house, 137 Hampshire St., Cambridge
6:30-10 — Clark Gay People Drop-In Center, 148
Wright Hall, Clark U., Worcester
6:30-8:30 — Gay Health Services by appointment,
Fenway Community Health Center, 16 Haviland
St., Boston, 267-7573.
7-10 pm — UMass Gay Women's Caucus Hotline,
545-3438
7 pm — Parents of Gays, HCHS, 80 Boylston St.,
Boston; (617) 542-6075
7 pm — Rap Group, 63 Chapin Ave., Providence, RI
7 pm — Gay Women's Rap Group, at Another Way,
64 Chandler St., Worcester, MA. 756-0730
7-9 pm — Univ. of Vermont Gay Switchboard,
656-4173
7-10 pm — Clark Drop-In Center, 148 Wright Hall,
Clark U., Worcester, MA
7:30 pm — Bowling, 1260 Boylston St., Boston,
247-3500
7:30-9:30 pm — Drop-In Center for women, Rm.
L-23, Curtis Hall, Tufts, Medford
7:30 — UMass Amherst, Bisexual Women's Rap
Group, Campus Center
7:30 pm — DOB Lesbian Mothers Rap, 419 Boyl-
ston St., Boston, Rm. 323.
8 pm — Lesbian Rap and Action Group, Cam-
bridge Women's Center basement; (617) 354-8807
8 pm — Lesbian Rap at Women's Center, 215 Park
St., NH
8 pm — GPC business meeting, Columbia U.,
Furnald Basement, Broadway at 115th St.
8-9 pm — "None of the Above," WWUH-FM (91.3),
West Hartford, CT (203) 521-4553.
8 pm — Lesbian Rap at Women's Center, 148
Orange St., New Haven, CT.
8-9 pm — "None of the Above," WWUH-FM (91.3)
Hartford, Conn. (203) 728-0653
8:30 pm — Hartford Gay Alcoholics Group (203)
522-2646
8:30 pm — Alcoholics Together, 63 Chapin Ave.,
Providence, RI
9 pm — Gay discussion group, Columbia U., Fur-
nald Basement, Broadway at 115th St.

TUESDAYS
1 pm — MCC Campus Ministry, RIC Student U.,
Rm. 312, Providence, RI
6:30-10 — Clark Gay People Drop-In Center, 148
Wright Hall, Clark U., Worcester
7-10 pm — Clark Drop-In Center, 148 Wright Hall,
Clark U., Worcester
7 pm — Pot luck supper at Resurrection House,
5 Junction St., Providence, RI
7:30 pm — DOB Women's Rap, 419 Boylston St.,
Rm. 323, Boston
8 pm — Discussion group for lesbians and gay
men, Christ Church, 20 Carroll St., Poughkeepsie,
NY

8-10 pm — Open Gay Rap, Clark Drop-In Center,
148 Wright Hall, Clark U., Worcester, 793-7287.
8 pm — Springfield Gay Alliance, First Unitarian
Church, 245 Porter Lake Dr., Springfield
8 pm — Gay Way Radio, WBUR, 90.9 FM
8 pm — Rap Group for gay men, CSMH, 70 Charles
St., Boston
8-9:30 pm — TGC Drop-In Center for Men, Room
L-23, Curtis Hall, Tufts
8:30 pm — Providence Gay Group of AA, Assump-
tion Parish Hall, 791 Potters Ave., Providence,
RI; 231-5853
8:30 pm — Gay Alliance at Yale, rap session,
Bingham Hall, Rm. B-8, 436-8945
9:30 pm — Tufts Gay Community meeting, La-
minan Lounge, East Hall, Tufts
9:30 pm — TGC meeting, Laminan Lounge, East
Hall, Tufts, Medford

WEDNESDAYS
11 am — Gay discussion group at Drop-In Center
of Northern Essex Community College, Haver-
hill, MA; open to everyone
12-8 pm — Provincetown Drop-In Center has these
hours especially for gay problems. Come in or
call. See Quick Gay Guide
6:30-8:30 — Gay Health Services, Fenway Com-
munity Health Center, 16 Haviland St., Boston,
267-7573.
6:30-10 pm — Clark Gay People Drop-In Center,
148 Wright Hall, Clark U., Worcester
7 pm — Men's Rap Group, 64 Chandler St., Worces-
ter, MA. Call 756-0730
7-9 pm — Univ. of Vermont Gay Switchboard,
656-4173
7 pm — Religious Dialogue at MCC, 63 Chapin
Ave., Providence, RI
7 pm — Liberation Rap Group; (617) 756-0730
7 pm — Framingham Unicorn Society meets 2nd
and 4th Wednesday; Box 163, Framingham, MA
01701
7-10 pm — Clark Drop-In Center, 148 Wright Hall,
Clark U., Worcester.
7:30 pm — MCC Merrimack Valley rap/discussion
group, Box 750, Haverhill, MA 01830; 374-6905
8 pm — Yalesbians Meeting, Rm. B-8, Hendrie
Hall, 165 Elm St., New Haven, CT, 436-8945.
8:30 pm — Alcoholics Together, St. John the Evan-
gelist Church, 33 Bowdoin St., Boston
8:30-10 pm — Drop-In Center for men, Rm. L-23,
Curtis Hall, Tufts, Medford
9-12 pm — Gay Social, Columbia U., Furnald Base-
ment, Broadway at 115th St.

everyweek

10:15 pm — "Gaybreak Radio," on WMUA-FM,
91.1 mc. (1st and 3rd Wednesdays)

THURSDAYS
3:30 pm — UMass Amherst, Gay Male Rap Group,
Cottage B, near Worcester Dining Common
7 pm — GRAC Swimming, Lindemann Cntr.,
Boston, 254-6689
7 pm — Alcoholics Together, 64 Chandler St.,
Worcester, MA 756-0730
7 pm — Gay drop-in coffeehouse at Scarborough
Fair room of the College Union, Salem College,
Salem, MA
7-10 pm — UMass Gay Women's Caucus Hotline,
545-3438
7 pm — Yale Lesbian Caucus, Bingham Hall, Rm.
B-8; 436-8945
7 pm — Gay Alcoholics, St. Vincents Hospital,
Worcester, MA
7:30 pm — Peoples Gay Alliance, UMass Amherst,
8th floor of Campus Center
8 pm — Capital Dist. Gay Comm. Council, 332
Hudson Ave., Albany, NY 12210
8 pm — Coming Out Rap, Gay Men's Center, 36
Bromfield St., Boston
8 pm — Lesbian Liberation meeting, Women's
Center, 46 Pleasant St., Cambridge
8 pm — KALOS, Hartford, CT; 568-2656
8 pm — Lesbian Mothers group; 46 Pleasant St.,
Cambridge, MA; (617) 354-8807
8 pm — HUM meets, Box 262, Fitchburg, MA 01420
8:15 pm — Drinking problems rap group, HCHS,
80 Boylston St., Rm. 855, Boston
8:30 pm — Gay Women's Caucus, UMass Amherst,
8th floor of Campus Center
8:30 pm — Gay Alliance at Yale, general meeting,
Dwight Hall Library; 436-8945
8:30 pm — Lesbian Alcoholics, HCHS, 80 Boylston
St., Rm. 842, Boston
8:30 pm — New Haven Gay Alliance, Dwight Hall
Library, Old Campus at Yale
9 pm — Emerson Homophile Society, Rm. 24, 96
Beacon St., Boston
9:30-10:30 pm — Drop-In Center for men, Rm. L-23,
Curtis Hall, Tufts, Medford

FRIDAYS
7 pm — Alcoholics Together, Worcester; 756-0730,
754-7817
7:30 pm — Rap group for men and women, MGTF,
193 Middle St., Portland, ME
7:30 pm — Lesbian Feminist Workshop, 21 Bay St.,
Cambridge, MA, info call 783-9415

8 pm — "Somewhere Coffeehouse," MCC/Hart-
ford, 11 Amity St., Hartford
8 pm — Health Clinic, Burbank Hospital, Fitch-
burg, MA
8:30 pm — Alcoholics Together, Our Lady of Vic-
tory Church, Isabella St., Boston
9 pm — Coffeehouse, 64 Chandler St., Worcester
9 pm — B'nai Haskalah, Gay Jewish services,
doors open 8:30, 131 Cambridge St., Boston;
265-6409

SATURDAYS
1 pm — GRAC soccer, Hatch Shell, Esplanade,
Boston. For info call 289-7678
7 pm — GRAC Basketball, Lindemann Cntr.,
Boston, 254-6689
8 pm — GRAC Volleyball, Lindemann Cntr.,
Boston, 254-6689
8 pm — East Conn. Gay Alliance; 889-7530
8 pm — MCC/Hartford Drop-In Center, 11 Amity St.
10 pm-3 am — Worcester Hotline, 791-6562

SUNDAYS
10:30 am — "Closet Space," WCAS-AM, (740)
1 pm — MCC Church School, 63 Chapin Ave.,
Providence, RI
1 pm — GRAC Swimming (Women only), Linde-
mann Cntr., Boston, 254-6680
2 pm — GRAC Swimming (Instruction), Linde-
mann Cntr., Boston, 254-6689
3 pm — GRAC Swimming (Men Only), Lindemann
Cntr., Boston, 254-6689
4 pm — MCC/Worcester services at Central Con-
gregation Church, 6 Institute Rd., Worcester
4-6 pm — Gay Women's Group of Providence rap,
(401) 831-5184
5 pm — MCC/Boston Bible study group, 131 Cam-
bridge St.; 523-7664
5:30 pm — Exodus Mass, St. Clement's Church,
1105 Boylston St., Boston
6-9 pm — Telegraph Beacon Star — Gay Perspec-
tive, WTBS-FM 88.1
6:30 pm — Gay Church Services, 23 Franklin St.,
Bangor, ME
7 pm — MCC worship services, 63 Chapin Ave.,
Providence, RI
7 pm — MCC/Albany, NY, 332 Hudson Ave. (except
first Sunday of month at 6 pm)
7 pm — MCC/NY worship, 201 W. 13th St. (corner
of 7th Ave.)
7 pm — MCC/Boston, worship and fellowship, Old
West Church, 131 Cambridge St., Boston
7 pm — Church of the Eternal Flame Universal,
320 Farmington Ave., Apt. A-6, Hartford, CT
7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT
7:30 pm — "Come Out Tonight," radio WYBC-FM,
94.3, New Haven, CT
8 pm — GRAC Basketball (Men Only), Linde-
mann Cntr., Boston, 254-6689
8-11 pm — GRAC games at GCN, 22 Bromfield St.,
Boston
10-12 pm — Cambridge Homintern socializing,
Blue Parrot, 123 Mt. Auburn St., Cambridge