

# CONNECTIONS

FREE!!

NOV. 1979

VOL. 1. NO. 1



CONNECTIONS

## WHITE MAY BE FREED

In a little-noticed action, attorneys for convicted assassin Dan White have filed an appeal to shorten what many already consider a lenient seven-year, eight-month sentence for the double murders of San Francisco mayor George Moscone and Supervisor Harvey Milk in November, 1978.

White's attorney, Douglas Schmidt, said he is seeking a year off the sentence because—since the Moscone and Milk murders occurred only a few minutes apart—the use-of-a-gun law should have been invoked only once.

White is serving time at Soledad state prison. With time off for good behavior, he could be released in as little as five years.

## GAY POLICE?

A fundraising appeal by American Christian Cause, a fundamentalist group based in California, is seeking contributions because, it says, "militant homosexuals are being recruited as law enforcement officers."

The letter, from Rev. Robert G. Grant, includes an "Emergency Poll" with such questions as "Do you approve of your children being dealt with by practicing homosexual officers?" and "Do you approve of homosexual officers stopping and searching men and boys arrested on misdemeanor charges?" The mailing also features quotes from such experts on homosexuality as Art Linkletter, Pat Boone, Lawrence Welk, former LA Police Chief Ed Davis and Utah Sen. Orrin Hatch.

The letter, which asks for a "gift of \$25, or even just \$10," ends with the plea, "Do not put this letter aside without looking at your child or grandchild and thinking what will happen to them if militant homosexuals will get their way."

[Editor's Note: On Thursday, November 15, the San Francisco Police Department swore in at least 15 openly gay police officers. The department intends to hire many more openly lesbian and gay persons.]

## ANITA WANTS \$\$\$!

The Anita Bryant forces are focussing on the adoption issue in their fight against gay rights. Material from Bryant's Protect America's Children depicts for hundreds of thousands of fundamentalists a nation overwhelmed by "militant homosexuals," courts handing over "innocent children" to adult homosexuals. In her most recent money-making letter, Bryant characterizes herself as a martyr abused by the liberal press, who looks into the face of frightened innocent children and cries out to God. . . .

Excerpts from her letter follow:

"Dear Friend,

Our Children have suffered long enough. . . .and I'm asking you today to help me take legal action against the evil forces winning in America's courts of law. . . .Our counselling center regularly receives panic calls from worried mothers and fathers whose spouses are getting custody of the children. . . . Unless you help me today more and more courts will give children over to homosexual adults and soon it will become law. . . . Truly this is the work of Satan. Never before have I been so overwhelmed by groups of people writing and calling me, pleading for help. . . ."

The newsletter requests donations of "\$25, \$10, \$50, or whatever you can spare," in order to raise at least \$100,000 to set up a Legal Action Fund to fight against child custody rights for gay spouses. Her newsletter also condemns an HEW-financed sex education film for teenagers. In the film, entitled "About Sex", a moderator counsels a group of teenagers: "As it turns out, most people prefer sexual partners of the other sex, but those who do not should not be put down."



CONNECTIONS is published monthly by Gay Community Services of the University YMCA/YWCA, 2330 Guadalupe, Austin, Texas 78705.

The coordinators of Gay Community Services include:

Body Egger.....General Coordinator  
Scott Lind.....Publications Coordinator  
Wayde Frey.....Media Coordinator  
Warren Sikes.....Finance Coordinator  
Way Stokes.....Speakers Bureau Coordinator

Opinions expressed in CONNECTIONS are those of the writer or editor and not necessarily those of Gay Community Services, the University YMCA/YWCA, or the advertisers. The publication of any person's name, portrait or photograph is not an indication of that person's sexual orientation. All contents copyright 1979 by CONNECTIONS. Material may be reprinted without prior permission if credit is given to CONNECTIONS.

#### CONNECTIONS STAFF:

Scott Lind.....Editor  
Ron Moss.....Advertising Coordinator  
Jim Olinger.....Publishing/Layout Coordinator  
Wayde Frey.....Managing Coordinator

#### CONTRIBUTORS AND COLUMNISTS:

Sheila Anders; Ron Moss; Jhett Roehl; Jim Olinger; Wayde Frey; Scott Lind; Rev. Candace Neisbitt; Dale Holloway; Virginia Hayes; Diane Draper; Jason Carver; M.D. Williams; G.P. Stojcevic.

The following publications were used to compile the national and international news for this issue of CONNECTIONS:

The Daily Texan (U.T. Austin); Austin-American Statesman; The Advocate; and special thanks to Christopher Street for the Laff Corner in this issue.

#### THE FORM OF HAPPINESS

-R. Moss

the form sits very quietly and moves  
ever so softly-  
to reach out and touch it-  
the form moves me-  
to touch happiness-  
how the thought of touching happiness  
excites me-  
to rub, feel, caress, and fondle happiness-  
Happiness that one thing that my hand  
is slapped away from-  
someone else owns it I know-  
Yet, they too can know the beauty of  
happiness-  
the reason I want it-  
to give pleasure to those who can't  
have any-  
Happiness is the center of my life-  
I can't survive without it's warm feeling  
it's strong pulse-  
to bring it close-  
how badly-I surly want it--

Connections arose from the ashes of the former paper because many people have felt that the former publication was guilty of a fatal flaw. This present paper seeks to alter that framework which inhibited substantial contributions by other than anglo protestants, male ones at that.

We who are presently working on the paper wish to make it one truly representative of the various communities which comprise the lesbian and gay population of Austin. We wish the paper to be a forum absolutely open to new thoughts and new perceptions of the problems confronting us as chicanos, as lesbians, as blacks, Jews, atheists, we who want to make the connection and give each other knowledge and strength. If this particular edition does not satisfy the self-spoken aims of this paper, it is because not enough of the "We" is involved, and more connections need to be made. If enough of us work for the paper, then we will be truly representative in the paper working for us.

You can make your contribution to Connections by working on the staff in advertising, layout, in all the tasks which make a paper to become to be. Or you can place an ad in the paper, thereby providing the income which makes the paper a possibility. Or you can submit articles on any subject, any issue which is important to you. Poetry, artwork, short stories are also needed. Contributions may be sent to Connections at the above address (c/o University Y, 2330 Guadalupe, Austin, Texas 78705). If you wish to become one of the staff, contact Scott at 451-0770, or Ron at 443-4100. Or call GCS at 477-6699 between 6-10 pm and leave a message. Thanks.



Photo: Michael Susholtz

## HENRY'S MEMRYS VINTAGE CLOTHING

423 East 6th

474-6428

M-T-W- 11-5:30 Th-Fri-Sat 11-11

Endorsed by the NEWPART-TIMERS OF AUSTIN



Rmm'79



## FINNISH AND BRITISH GAYS FIGHT

A Finnish gay civil rights group has filed a report with the United Nations Human Rights Committee, claiming that a provision of the national penal code is being used to suppress free speech of gay people.

The Organization for Sexual Equality (SETA) claims that a statute prohibiting "public encouragement of lewd behavior between members of the same sex" is being used to suppress scientific information about homosexuality.

The incident arose from a suit filed against the Finnish Broadcasting Company, which had made public the news that the American Psychiatric Association had removed homosexuality from its list of mental disorders. Under the law, RL 20:9, it is illegal to discuss homosexuality publicly in any but a negative way.

## SEMINARY PETITIONED

Fifty-three students at New York's Union Theological Seminary, including a number of United Methodist students, have petitioned the denomination's Women's Division to reinstate a lesbian staff member fired last spring.

The petitioners asked the division to: provide salary compensation to Joan Clark, dismissed after she said publicly that she was gay; establish a policy barring job bias on the basis of sexual orientation; petition the church's 1980 general conference to affirm the civil and ecclesiastical rights of all homosexuals; and provide educational resources and events about homosexuality for United Methodist Women and the larger church.

## GAY COPS NEEDED

A new recruitment drive for 1980 hiring in the San Francisco Police Department will soon get underway, according to Les Morgan, coordinator of the volunteer Gay Outreach Program.

A federal judge threw out most of the previous eligibility list after controversy about alleged procedural irregularities in the affirmative action effort. Of the 2,100 applicants who qualified for the previous list, only 160 were hired, including an undisclosed number of lesbians and gay men, Morgan said. The department is authorized to hire an additional several hundred officers to bring the force up to strength, according to Morgan.

New applications for the force may be available as early as November, and informational workshops and support groups are available for gay men and lesbians. There is no quota system, Morgan said, and applicants are never required to disclose their sexual orientation.

"It would be perfect for someone who was interested in becoming a police officer and who wanted to move to San Francisco," said Morgan. Those interested may contact Morgan at (415) 775-1000.

## POPE HARD ON SEX

Pope John Paul II, in an American visit that proved a spectacular media event, told crowds in Chicago that the Catholic Church was was right in regarding homosexual actions as sinful.

The gay rights battle in Great Britain appeared likely to intensify following a report on homosexuality issued by the policy advisory committee of the Home Office, Britain's ministry for internal affairs.

More liberal than any preceding, the report--to be taken up in Parliament--recommends lowering the age of consent from 21 to 18 for homosexual acts. 16 is the legal age for heterosexual activities.

The proposal will face rough going, according to the prestigious Economist, a London news-magazine. Methodist and Catholic hierarchies oppose it vigorously; the Anglican Church will issue its evaluation in September.

The law will not apply to Scotland or to Northern Ireland, where the Rev. Ian Paisley's Protestant Unionist Party has campaigned to "Save Ulster from Sodomy." Nor does the law apply to women, who were excluded from the first and every subsequent statute defining homosexuality as a crime. It is said Queen Victoria could not imagine how two women could engage in homosexual conduct, and none of her advisors chose to enlighten her.

## 1980 CENSUS

The 1980 Census Questionnaire, which will be mailed to every household in the country next spring, will reflect new lifestyles with us since the 60's. Among the changes:

\*Questions will no longer refer to "head of household," but rather to the person who owns or rents the dwelling unit.

\*The categories "partner" and "roommate" have been added to reflect the growing number of unmarrieds living together.

\*The pronoun "he" has been eliminated and replaced by "person."

## LEGAL ARREST ?

Can a man legally be convicted for having sex with another man in the privacy of his own home?

The case of Ronald Onofre, arrested under just such circumstances will be appealed after a lower court ruled that the arrest was justified. Attorney Bonnie Strunk says she will pursue the case to test New York State consensual sex laws.

If appealed to the state's highest court, the Court of Appeals, the case is likely to be held unconstitutional, according to Ed Glorius of Lambda Legal Defense and Education Fund in New York City. In a previous case, the Court of Appeals upheld a similar conviction because of legal technicalities, but indicated it would have found in favor of the defendant had the case been adjudicated on its merits alone.

In reference to the traditional position held by bishops, the pope said, "You rightly stated: 'Homosexual activity as distinguished from homosexual orientation is morally wrong.' " During his American tour the pope also came down hard on artificial contraception, abortion, divorce, euthanasia and pre- and extra-marital sex.



# »AUSTIN..UPDATE«

## PROTEST AGAINST MOVIE - R. Moss

Members of The World of Pentecost Church and other local churches staged a forty minute protest on the movie "The Life of Brian" which was showing at the Fox Theatre on Oct. 29, 1979.

The church members were shouting "hallelujah" and carrying posters which proclaim "Jesus is not Gay." The approximately 60 members of the church also sang and handed out religious tracts.

The pastor of The World of Pentecost Church, Kenneth Phillips said "The movie is blasphemy as far as we are concerned, it depicts Jesus as a homosexual and Mary as a lewd woman. It also shows Mary, the mother of Jesus being raped by Roman soldiers."

Spring Dyer a member of The Calvary Independent Baptist Church, has spent the past two weeks calling various churches trying to get support in her efforts to boycott the movie.

Members of the Calvary Independent Baptist Church also planned to protest the movie on the weekend at the theatre's Airport Boulevard entrance with a loud speaker.

Continued on page 5



### Metropolitan Community Church

614 E. Sixth Street  
Austin, Texas 78701  
(512) 477-7747

Rev. Candace Naisbitt  
Pastor

Sundays: 12:00 & 7:30 p.m.  
Wednesdays: 7:30 p.m.

## METROPOLITAN COMMUNITY CHURCH - REV. CANDACE NAISBITT, PASTOR

Metropolitan Community Church of Austin, 614 E. 6th Street, is affiliated with the Universal Fellowship of Metropolitan Community Churches, founded by The Rev. Elder Troy Perry in 1969, in Los Angeles, California. Rev. Perry began this work after a vision that homosexuals need not be denied salvation because of their sexual orientation, but are welcome just as all children of God.

MCC-Austin began in October, 1975 by Rob Shivers who also started the MCC Dallas church. The church has grown from its initial 6 people to a membership of over 70 at the present time. The congregation rented its present location in December of 1977, and converted an adult theater house into a house of worship.

We invite you to attend services on Sundays at 12:00 Noon and 7:30 p.m. and on Wednesdays at 7:30 p.m. We also have a Bible Study on Thursdays at 7:30. The second Saturday of each month, there is a Games Night which is open to all.

We are sponsoring a Thanksgiving Dinner Potluck at 2:00 p.m. on November 22, at the Congregational Church, 408 W. 23rd.

Counseling is also provided Mondays through Thursdays: 1 p.m. til 6 p.m. For further information contact the church at 477-7747.

## Local Bank Banned -R. Moss

There have been several national bans on business' who have come out publicly against gay people and their rights. There was a national ban on Coors beer and a ban on the Coca-Cola Company. There is now a local ban in which your support is needed.

KTBC-TV recently ran a 5-part series on the Austin gay community. After the series was run by KTBC-TV, Doyle Wyatt the president of Capital City Savings in Austin withdrew all advertisement for his bank. Mr. Wyatt was quoted as saying, "It looked like it was pro-homosexual. I just didn't think it was the type of thing I wanted to support."

The quote was run by the Austin American Statesman, October 16, in the Business Section of the paper. The article of the quote was run in was an article which many people overlook unless they are seeking information on the Austin business community.

There are several people in the Austin gay community who have tried to make the gay and lesbian community in Austin aware of the ban on the bank. The ban includes discontinuance of any business by the gay community with the bank and a withdrawal of money from the bank. Withdrawals of money should also be accompanied with an explanation as to the withdrawal.

It is time that the business community in Austin realize that gays make up a great deal of their business. This ban will make Mr. Wyatt and other business leaders aware of this fact.

## CUSTODY CASE SETTLED; RECORDS SEALED - R. Moss

A custody case between a lesbian mother and her ex-husband concerning the support of two children was settled through a private out-of-court agreement on Monday October 22, 1979.

District Judge Jerry Dellana ordered the records of the case sealed to protect the interest of the children.

The mother, Marie Jackson Parker Doke, 36, has had custody of the children ages 4 and 6 since a court decision last year. Parker's former husband, Maurice Doke was trying to get a reversal of that decision on the grounds that his ex-wife was an unfit mother and was rearing the children in an "environment that endangered their physical health and may significantly impair their emotional development."

The Dokes were married on Feb. 16, 1973 and were separated in April of 1975. Parker filed for a divorce in July of the same year. After three trials and appeals the divorce was granted in March 1978.

Parker received funds to pay for attorney's fees last spring for a support group who maintained that Parker's sexual preference was immaterial to the issue of whether Parker was fit to rear her children.



# V.D. clinic

Beginning Saturday, November 17, the Texas State Health Department, in cooperation with Gay Community Services and the Gay Nurses Alliance of Austin, will be conducting a free screening clinic. The clinic will occur at the local bars, bookstores and other community locations on a rotating basis each Saturday night.

On Saturday the 17th, the clinic will take place at the Austin Country from 10pm-12pm. On Saturday the 24, from 10-12pm, the clinic occurs at the Private Cellar. Then, Saturday night December 1, from 11pm-1am, the clinic takes place at none other than Mr. Peeper's.

The purpose of this project is to curb the alarming increases of sexually-transmitted diseases. The largest increase is in syphilis, a 60% increase this last year alone within the male homosexual community. Gonorrhea has actually shown a decrease this year for the first time in the many years of repeated increases--a good, healthy decrease, even though the cases of gonorrhea are still in excess of 66,000 this year alone in Texas. It should be encouraging to know that at the same time last year there were over 73,000, combined totals for both the homosexual and heterosexual communities.

We, the gay health care professionals in Austin, are deeply aware of the almost 20% increase in syphilis within one year's time in Texas. We as a group of volunteers are mounting this screening and awareness project in the hopes of reducing and eliminating of this disease and other sexually transmitted diseases.

We need your help. Please join in. It is confidential, free, and only takes a minute.

The future plans of the present V.D. clinic are to improve service and add night clinics. Also plans are to move from the clinic's present location to the basement, enlarge the clinic area, and shorten the time one has had to endure in the past.

We at Gay Nurses Alliance want to increase community awareness. We need people to volunteer to draw blood, speak to groups, and answer people's questions with straightforward answers--a straightforward approach instead of a straight answer.

We are primarily interested in you, your lover, your friends, your sex partners, not the girlfriend you made up to satisfy some straight practitioners. Come on. Be a part of a great beginning. Let's keep a healthy lifestyle healthy.

A University of Pittsburgh researcher says he has successfully vaccinated 135 volunteers against gonorrhea, the country's most widespread venereal disease.

Dr. Charles Brinton claims his vaccine gave "nearly complete" protection against urethral gonorrhea infections.

## AUSTIN'S ENTERTAINMENT CENTER

The

# Private Cellar

**TRADITIONAL BAR . . . in the Cellar**  
*historic atmosphere*

**WALLER CREEK SALOON  
& DANCE HALL . . . at street level**

**GAZEBO BAR . . . in the courtyard**  
*New Orleans Style*



709 east 6th  
Austin  
477-0387

*the finest clubs in Austin  
. . . perhaps, in Texas!*

### Protest (cont.)

An article on the church's protest written in The Daily Texan, brought a large response from the student body in The Firing Line. (the letters to the editor section of the paper.) The major complaints that the student body had against the protest and The World of Pentecost Church is that due to the fact that the church does not advocate going to the movies in the first place that the members of the church did not know the plot of the movie. The plot is that a child is born in a stable near the Christ-child's and is mistaken for the Christ-child.

This movie is a controversial issue in the Austin community and it is suggested by the writer of this article that you should go see the movie yourself if you have not already done so and make the judgement on the movie for yourself.

Continued from page 4



**GNA WEST**  
P.O. Box 1015  
Brownsville, Tx.  
78520

GNA is a member of the  
NATIONAL GAY HEALTH ASSC.

LOCAL AUSTIN CONTACT:  
LARRY ALAN PALMER  
837-4425

**GAY  
NURSES'  
ALLIANCE**

Bmm 79



## POINT / counterpoint

## "father" church

J. OLINGER

The institution which always has been, and still is, the most oppressive to lesbians and gay men, is the Church. The Judeo-Christian religion and its precepts are the source of the social, religious and legal discrimination homosexuals have suffered over the last several thousand years.

The guiding principle of the Church (the Christian churches and the Levitical laws from which they sprang), in both its structure and dogma, is patriarchy. Women are considered to be men's possessions. A woman is still "given away" in every wedding the Church performs. To justify this view, the Church fathers have artificially divided the human personality into "masculine" characteristics (rationality, competition, violence and dominance) and "feminine" ones (intuition, cooperation, passivity and dependence). Both sets of characteristics have good and bad elements, but the masculine ones are held to be more desirable. Men and women are both made into "half-persons" by this process, each incomplete without the other.

The basic unit of the Church is the nuclear family, where the husband rules his wife, and they rule the children together and raise them in the ways of the Church. This includes the sex-role socialization which makes the female half-person "inferior" and makes male rule the "natural duty" of the superior. The entire Church theology and hierarchy reflect this concept. The "Heavenly Father" rules the ministers and the families they stand over. Naturally, the ministry is almost exclusively male.

The greatest threat to the "half-person" illusion which maintains the patriarchy is the free expression of sexuality, for it encourages us to relate to others, and ourselves, as full persons. Lesbians and gay men are a special threat. We are living proof that human beings can be whole persons. No wonder the Church hates and fears us so much.

Continued on page 7

**EXECUTIVE HEALTH CLUB**

-S.F. Austin Hotel- Basement

478-7220

OPEN 24 HOURS

-NO DRUGS OR BOOZE ALLOWED IN THE CLUB-

We're Here To Stay!

*church, yes*

D. DRAPER

Myth - All homosexuals are dangerous, depraved, evil, and "sick."

Myth - God hates all homosexuals; the Bible condemns homosexuality.

It's amazing how many myths, legends, and superstitions still exist today. It doesn't shock or surprise the lesbian-gay community if heterosexuals believe these two myths, or support them. What is surprising is that most of the members of the lesbian-gay community appear to believe these myths, too.

We are justifiably angry when we are denied a job, housing, acceptance at home, or in our circles of straight friends just because we're gay. We rant, rave, scream, protest, picket, legislate, demand, and confront people who discriminate against us in every area of our life, except the one most of us grew up in--the Church. We meekly accept the sentence of most mainline churches when they condemn us, lock us out, close their doors, and say there's no place for us in their midst.

To clarify some points--God does not condemn homosexuals. God does not hate homosexuals. Surprise! It's like the statement, "Guns don't kill people, people kill people." It shouldn't surprise anyone to discover that the scriptural (Biblical) references to homosexuality have been mangled and distorted for centuries to encourage the persecution of homosexuals. We know state and local laws which affect us, but something such as this, we simply ignore. In that abyss of ignorance and darkness little pinpoints of light called sanity and love are emerging--and intellectual church leaders who have researched the original material are waking up, standing up, speaking up, and saying, "Hey. This isn't the way it was supposed to be!"

The average person in the lesbian-gay community carries a lot of guilt, hate, and disdain for organized religion. The rejection/guilt trip of the church has done one of two things to us. Numbing us to the point of refusing to acknowledge the existence of the church and any ability it has to continue hurting us in any way. The second reaction is to start a guilt trip that could eventually end in alcoholism, drug addiction, or suicide.

The choice of a guilt trip is always available--different styles, different sizes and colors.

The alternative is SELF-EDUCATION. Find out the difference between what the Bible really says, what Christianity really is, and what we've been told all this time. Then make up your mind. Don't buy the Gospel According to Anita. She's not God.

Put more love into your life. We have. Visit us at Metropolitan Community Church of Austin. We'll explain this a lot better. I promise.

[Editor's note: Diane Draper is worship coordinator at the Metropolitan Community Church in Austin.]



AFFIRMATION/GMU UPDATE

--R. Moss

Affirmation/Gay Mormons United is now in a statewide membership drive. The group is open to all active, inactive, and former Latter-Day Saints and friends. Meetings are held at various times in Dallas, Houston, and Austin. For further information about Affirmation/Gay Mormons United, you may contact the following branch leaders: in Dallas, call Steve at 214-528-9641; in Houston, call Jerel at 713-449-2433; and in Austin, call Ron at 512-443-4100.

### Continued from page 6 FATHER (cont)

The patriarchy is maintained in homophobia. While gay men are hated, lesbians, being relatively unimportant women, are largely ignored. In the four prohibitions of homosexual activity in the Bible, lesbians are only mentioned once, as a violation of "natural order". If women were considered important, the passage, "Thou shall not lie with a man as with a woman", would therefore command them all to be lesbian. Gay men are seen as betraying the masculine ruling class by embracing the lower status of women. This concept of the whole-person as unnatural is the basis for all the "nelly queen" and "bull dyke" stereotypes, and the other inversion myths.

Our society is so steeped in the Church that we have all absorbed most of its beliefs. The sinfulness of sexuality (outside Church-sanctioned marriage) is almost always unconsciously accepted. "Promiscuity" is one of the major condemnations of gay sexuality. The main gay defense is "committed gay couples" modelled after the nuclear family. Living in a couple can be wonderful, but it is not the only moral expression of sexuality. It is the Church-induced guilt at being a sexual being which causes us, all too often, to relate to each other only as sexual stereotypes.

The Church has taken sexuality, God's greatest gift to humanity, and twisted it into an instrument of torture. Whatever our souls may be, God has housed them in physical bodies. All our thoughts and deeds are accomplished through physical expression. By denying the God-given physical expression of love and creating laws restricting love to artificial sex-roles, the Church itself is denying God in his name.

The "power-over" mind-set of patriarchies requires the Church to be authoritarian. "God compels them to rule." Jesus' teachings about universal love are mouthed from the pulpits, but it is law that rules the Church. The concept of "natural rule" has raped and exploited the earth. It maintains destructive sex-roles, racism and the profit motive. It alienates us from each other and keeps us in fear of each other, guaranteeing hate and war. Many lesbians and gay men have, quite reasonably, rejected the authoritarian Church as the essentially anti-life agency it is. Unfortunately, it isn't that easy to escape it.

Although Church and state are constitutionally separate in this country, we live in a virtual theocracy. Lawmakers and police almost inevitably leap to do the Church's bidding. The new anti-pornography law which

closed most of the gay bookstores and theatres in Texas and changed the rest is one of the latest examples. Under pressure from fundamentalist lobbyists, the Texas legislature, on the last day of the session, with no discussion, passed this blatantly unconstitutional law by a unanimous voice vote. Prosecutors and police announced they were ready, willing and able to instantly enforce the new law. Most Texas gay bookstores closed. Here in Austin, community standards make an obscenity conviction nearly impossible. But gay bookstores have been warned by the police and currently appear to be "cleaning up their act". The courts briefly oscillated between Church and Constitution, but are currently allowing enforcement until the Constitution proves its case.

The Church is growing in social and political power every day. Our present social, environmental, and economic problems are driving droves of people to the easy answers the fundamentalists claim to have. There is now a "Christian Broadcasting Network" spreading the patriarchy's mythology to the world, and a "Christian Voice" lobbying to make its beliefs law. The Church is not going to ignore its favorite sexual scapegoats. We must fight it.

We must turn to the God of Love proclaimed by Jesus and Hillel. That is impossible with the patriarchy. The gospel message, calling for love of our own self, as well as loving others, does not and cannot live in the Christian church. Feminists are right. We must reject the sex-roles that keep us "half-persons" and replace the institution that maintains them. It is time we obey God's will and become whole persons, loving others and ourselves.

[Editor's note: Jim Olinger is a gay activist in the Methodist Church.]

## Metropolitan Community Church - of Austin -

"We invite you to join us for  
WORSHIP AND FELLOWSHIP"

- SERVICES -

SUNDAY- Noon and 7:30 p.m.

Wednesday- 7:30 p.m.

- Bible Study -

every 2nd Saturday of the month  
7:30 p.m.

614 E. 6th. Street  
512-477-7747



REV.  
CANDACE NAISBITT  
PASTOR





# THE "MORMONS" MARCH!

R. MOSS

On October 14, 1973 Washington D.C. was the place for a nationwide representation of lesbians and gay men. Included in that large group of people were the representatives of Affirmation/Gay Mormons United. There were "Mormons" from Salt Lake City, Utah; Washington D.C.; San Francisco and Los Angeles, California; and Austin, Texas.

Like many of the religious sects around our vast country The Church of Jesus Christ of Latter-Day Saints has made it's views on homosexuality quite clear. The church attitude on homosexuality is an open opposition.

Members of the church who are openly "gay" are dealt with in a pre-set manner. They are either counseled to be "straight" and/or they are disfellowshipped or excommunicated. This makes many gay members who still attend church afraid to go to their bishops or church leaders for counseling. This also makes them hide in closets for many years. Those members who do come out to their church leaders and who survive the ritual of Social Services or excommunication may hold a deep resentment against the church.

Affirmation/Gay Mormons United has been established to help those church members in either of the above situations to cope with their feelings toward the church and society in general. Affirmation has also been established to set up a social meeting organization for people who are "Mormon" to meet and make contacts with other gay Mormons..

The Affirmation group met on a nationwide basis for the first time at the March in D.C. Although the meeting was informal, many new contacts were made. There was an exchange of addresses and phone numbers as well as many new-found friendships formed. The group was strengthened on a nationwide basis.

The march gave many a new hope that one day the church will accept the gay mem-

bers as they are. Until then, this minority of the church will have to live within the pressures placed upon them by the church. Only through education will the church ever learn about the gay members and their plight, again that's what Affirmation is all about.

The March gave all gay people a stronger sense of pride and a need to go out and share it with the world. Many new views were taken and a new enthusiasm was to bloom and flourish

The "Mormons" were there and a part of that newly found sense of pride and enthusiasm and we will carry that throughout the rest of our lives.

**Questions?**

**GAY COMMUNITY SERVICES**

**HOTLINE**

**477-6699**



## A LETTER OF INTEREST

"I'M NOT A CLOSET MOTHER"

I have a friend who has three sons, typical mother she is constantly telling you how proud she is of two of her sons and all the things they have accomplished. The third son she never mentions. He is Gay.

My own son has several friends who haven't spoken to their parents in several years. This is a fact as I've stood in for their Mom thru (sic) problems they have had and even thru illness with them. Why? Because they are Gay.

I read in a newspaper column not long ago of a mother who's Gay daughter was coming home to visit and was bringing a friend. She spoke of her daughter as not being normal like her other children. She wanted advice as how to handle the sleeping arrangements. To me this woman has a serious problem and it wasn't how to handle the sleeping arrangements that was her problem, it was that she spoke of her daughter as not being normal like her other kids.

All of the above circumstances are very, very sad.

I am the mother of three straight sons and one Gay son. All share equally of my love, care, time and my thoughts. I have never in anyway thought of my Gay son as "not normal". I'm very proud of my three straight sons in many ways but I am quick to jump on my soap box and tell you all about my "Gay" son. He is a talented, intelligent, handsome fellow. But society has made him handicap in lots of ways. I don't flaunt my son being Gay but neither do I deny or hide it from anyone.

How did I learn of Lenny's homosexuality and how did I handle it? I had no problem accepting it as I accept everyone as they are and hope they'll do the same for me. When Lenny was a small boy he loved dolls, frilly clothes, earrings, and make-up. I thought this was a phase he was going through. He broke many a spiked heel off my shoes before entering first grade in school. As he got older and in high school I knew he was Gay and his high school days were rough on him. There was the word "queer" and "fag" used a lot and the dirty remarks made. I could write a book on the battles I got into over this while my heart broke for him. I knew he was going to have some rough spots thru life.

He graduated from high school and left home for college. His letters and phone calls have told me in unspoken words he was having

a rough time. So one night I picked up the phone and called him. I said "Lenny there is something I want to ask you and whether your answer is yes or whether it is no, it will not change my love for you. I'm asking so I can help you be more comfortable, "Are you Gay?" I was told in a cold voice "NO Mom I'm not." We went on to talk of other things. Four days later he came home unexpectedly and with tears in his eyes he told me "Yes I am Gay but I never wanted you to know." (I just can't imagine in all my being a mother turning against a child who is born homosexual.) We talked for hours on being Gay. We went thru "Do you want help?", "Do you want to see a psychiatrist?", "Do you know why you are Gay?" After our long talk including his Dad and his brothers, we felt even closer as we have always been a close knit family. I feel we are blessed. I also feel blessed at having Lenny as a son.

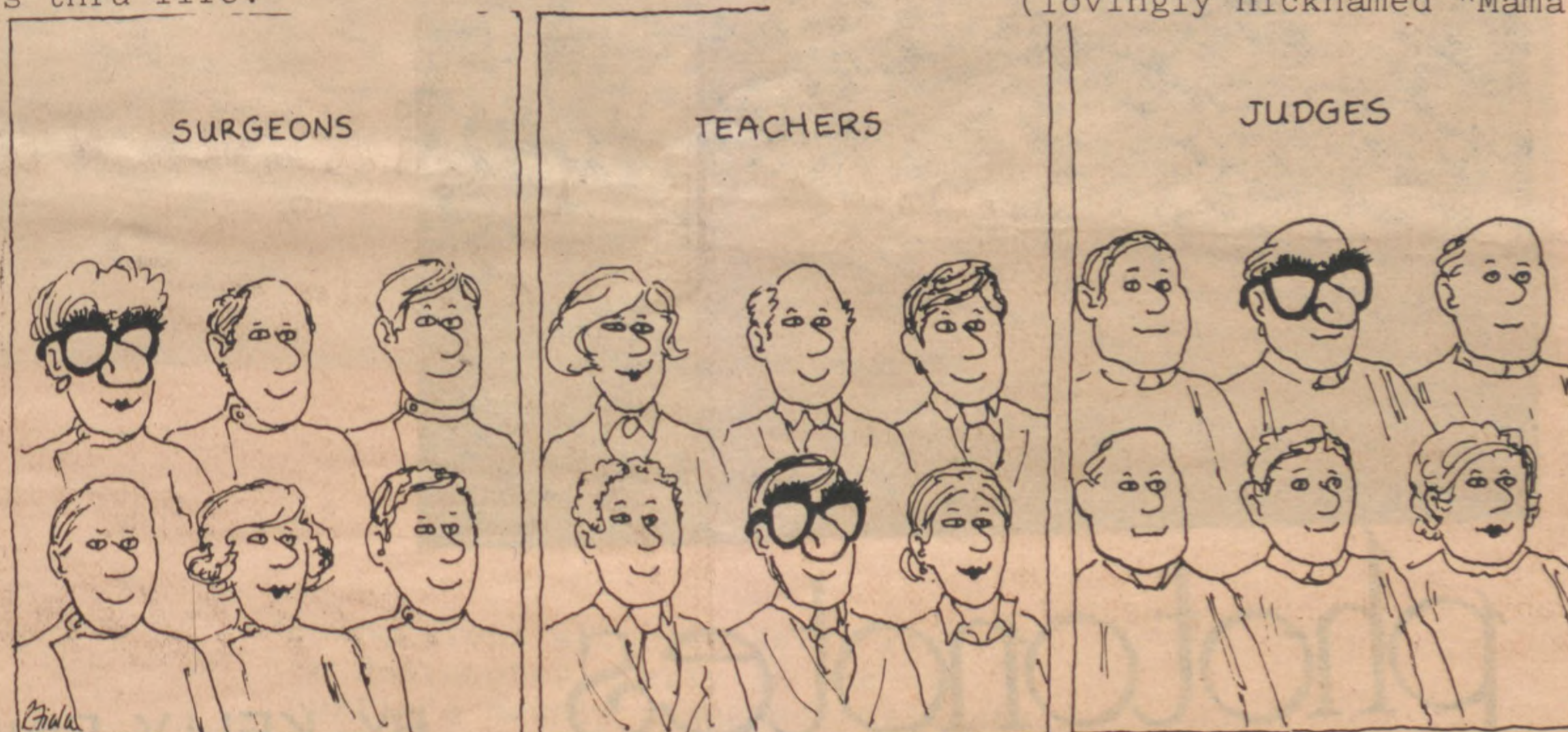
If you are the parent of a Gay person don't push this person out of your life as if he is different from you or someone to be ashamed of. The only difference between you and your Gay child is your sexual preferences and this does not give you or any other person the right to call him or her abnormal. Get to know your homosexual child, if you don't you are letting a gift of God slip by you.

Gay people are not asking society "let us teach you how to become Gay" they are saying "let us live like you do and let me be your equal."

Anita Bryant says "I want to protect my precious children from homosexuals." How nauseating. Well I want to protect my homosexual son and other homosexual people from damaging remarks from Anita Bryant. Anita you can believe God knows my son is Gay and you can also believe he loves and has blessed him in many ways.

I'm a hard fighter in what I believe in and I'll always be there when the Gay people have to have my help in any way.

Virginia Hayes  
(lovingly nicknamed "Mama Miss Thing")



IN EACH OF THE ABOVE GROUPS OF PROFESSIONALS, CAN YOU IDENTIFY THE ONE GAY PERSON TRYING TO PASS AS STRAIGHT?





# photonotes

BY KELLY FINKE





Connections welcomes Kelly Finke to Photonotes. Kelly is one of Austin's newly acquired residents. Kelly attended TSTI in Waco before moving to Austin where he studied photography.



## FIGHTING IN MARRIAGE

Connections proposes to publish a series of articles on the special problems and rewards inherent in a deeply bonded relationship between two men or women. They asked me to write, believing I have the expertise to address myself on such an awesome issue. I approached the task of exploring this subject with both joy and trepidation: on one hand, I have been there and know the difference between insider and outsider perspectives concerning relationships; and yet, to address such an awe-provoking matter as the intimate relationship between two people is to enter into the deepness of life itself.

For over three years I lived with reference to another woman. My life I saw as something which would be totally incomprehensible if for some reason, for any reason, I was to be separated from her. Now after having emerged from that other side, having lived through a painful divorce, I know full well I can live singly--for I do, day after day. If the beauty of a former relationship is shown to the degree I trust in love, then indeed my relationship was beautiful and good. Now I have the joy and perspective of seeing our relationship more rationally, of recognizing our strengths as well as the defects which led to that final impasse. Though I relish singlehood with all its own rewards, I feel confident that the joy I experienced in that first relationship will, when coupled with wisdom, only increase in the next.

For thousands of years men and women have joked about marriage. We, lesbians and gay males, now have opportunity to joke about our relationships. We should remember our special position as living in a society where one can more easily live openly with one's beloved. It can only be a spirit of meanness and intolerance which would deny the significance and depth of men loving men and women loving women, and yet hundreds of thousands of gay men and lesbian women in most of South America can only dream of the life we daily live. We know from our personal experience that, even here, sometimes we take care with whom we express our personal life--but no matter, we are here and are confirming to ourselves and to others that we love and are loved, that we seek to maintain those relationships we feel are important for ourselves and each other.

The heterosexual world has things a little easier than we. Not only does society openly approve of marriage relationships, but also the boundaries between different degrees of involvement are more clear. It is true that since the 60's the boundaries have become somewhat hazy, but still most heterosexual relationships do follow a recognizable pattern. Two people begin to date each other, perhaps on weekends. Slowly they spend more time with each other. Perhaps they start living together, even sharing expenses, and then they announce themselves as engaged. The two sets of parents eventually approve of the match. The two then take blood tests, register themselves as husband and wife, undergo a religious ceremony (to satisfy their parents, they often say),

## SHEILA ANDERS

and then, voila!, they are truly married. I must add that I learned this from a high school health book which used terminology like "courtship ritual", though, come to think of it, no bona fide health book mentioned living together before marriage except as some bizarre practice of certain Polynesian tribes. In any case, the boundary lines are clear enough.

We have a more informal way of expressing our involvement, and yet I think it can be said that we also make distinctions between those who are simply "engaged," and those who have finally tied the knot. If two people are engaged, you see them at the bar two or five nights a week dancing in each other's arms, their eyes only for each other. If you never see them, if you and everyone else can swear the two have vanished from the face of the earth and they never return your calls, then you know the two are off on their year-long honeymoon.

I won't speak on honeymoons. What passes between the two on those long cold winter nights is none of my concern. Mine was absolutely beautiful and I am unable to remember a thing from it. It simply was, beautifully, and nothing can express that long intimate dance of affection.

But then, after the honeymoon--ay, there lies the rub. And it is the period after the bliss what I want to touch on. You know the honeymoon is fading when some things your lover habitually does start to bother you--habitually. Perhaps it is the way your darling fails to put the cap back on the toothpaste, or your sudden shocked realization that not everything you do pleases him. When conflicts arise that simple good feeling cannot brush over, then comes the time for maneuvering, for sorting out your feelings on a subject of concern and presenting your feelings in such a way that she or he understands. Ah, but there comes the time when simple understanding does not automatically resolve a problem. Your lover might understand why you fail to put the cap back on that (goddamn) tube of toothpaste, he may even

(Continued on page 13)



"Sorry, but you used up all your Virginia Woolf quotes the last time we had an argument."

LUBLIN



**FIGHTING (cont)**

sympathize fully with your feelings after he has presented his grievance to you--and yet, there he stands, insisting that the whole marriage will crumble if you refuse to do it. Or on a more serious level, when differing sexual needs come up in discussion, no amount of sweet understanding will take the place of real decisions which will be satisfactory for both.

We enter into significant relationship for various reasons, but thankfully, our difficulties are common enough to be discussed amicably and with an eye toward resolution of difficulty. Marriage (or any relationship, for that matter) requires a mutual feeling of goodwill, and above all, respect, for that one who has freely entered into relationship with none other than you. From the ground of good faith issues many good things. And marriage requires a certain probing sensitivity and skill in determining what the problem is and what actions can be taken to make the relationship work:

A principle has already been stated implicitly, a principle which, frankly, has nothing to do with morality, with the rightness or wrongness of certain actions. This principle goes as follows: if it works, it's good. And if it doesn't work, then it needs to be worked upon or thrown away. By way of an admittedly simplistic analogy, let us speak on our relationship with a car. It isn't really wrong for your car to break down. It didn't break down in order to cause you anguish, though you may feel some anguish when your desires to go (with your lover, of course) to Houston over the weekend are frustrated. The car's transmission breaks down, and it needs to be worked upon in order to fulfill your desires to go to Houston next weekend.

And so with your relationship with your lover, if you accept the limitations inherent in that analogy: desires are thwarted, and something has to be worked out in order that happiness ensue. Fortunately, one can talk with his or her beloved and achieve results; only a mystic would assert that talking sweetly to a car will cause it to bend to his will and satisfy his every desire.

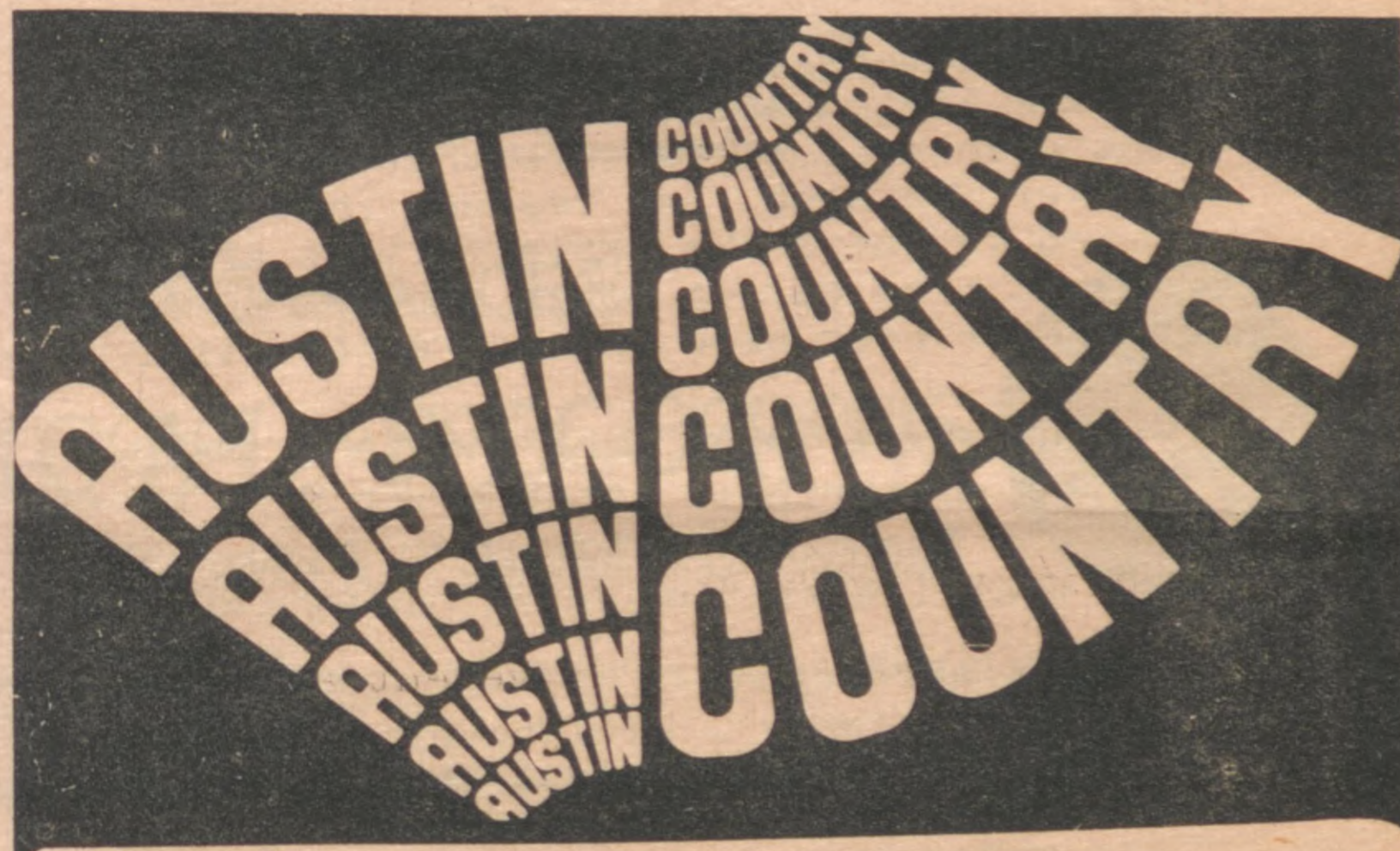
If it (simply substitute whatever it is) works for you, very good. If it works automatically for both, so much the better. But if the solution satisfies only one of the partners, then the solution doesn't work and more talking has to be done. Words like "compromise" come up when people get together and talk over their special relationships, but even here, a compromise is good only if it works, if both have agreed to it willingly and without coercion. And if you keep on talking, the solution that works will eventually be found.

Let's take one instance where morality still casts its eery light. Let's take the issue of extramarital sex. Some believe quite strongly that sex outside marriage should either be rejected completely or should take place as seldom as possible. That moral principle does not always satisfy the desires of one or both partners. In fact, huge fights often ensue over this question. One may state that it is wrong for the other person to want to have sex with that delicious woman or man sighted. The other person might immediately assert that, on the contrary, it is wrong to cling to outmoded bourgeois standards of fidelity,

and a whole night can easily be spent arguing over such moral considerations. It would be more fruitful to recast the question of sex in an amoral framework. It would be helpful for both to consider the problem by repeating to themselves, "It's obvious we both have different needs, different desires, now let's see what we can do which will make us both feel good."

Feeling good about your relationship is what ultimately matters, and if feeling good about sex works, then feeling good about the myriad other details--such as cleaning schedules--is a better way of approaching a difference of opinion than charging the other with inhuman impulses.

CONTINUED FROM PAGE 12



**AUSTIN'S TOP DISCO**

705 RED RIVER

472-0418



HE

Who is he? And why is it that I find him so terribly attractive? What is it about him that stands out in my mind? Why do I smile so instinctively when I'm around him? Why does his touch send an electrical pulsation through my body? Most importantly, why can't I get him off my mind?

He is a handsome and gentle man. He is a wholesome individual with a universal taste of flair. He has a smile that carries a conversation without saying a single word. He has a charm and a sensuality that attracts me much like a magnet absorbs the energy from a piece of steel.

I could think of a million different ways in which he attracts me. He attracts me not only sexually but he also attracts me in a spiritual sense. My inner being comes to life like the morning sun rising high above the horizon. He attracts me in a physical way. His body is full of an energy that flows from every pore in his being. He attracts me in a romantic way. My heart is carried away like a balloon lost from a child's reach at the zoo when I'm with him.

He stands out not only in my mind but in the minds of everyone he comes in contact with. Everything about him attracts the cells that are incased within my skull. His thoughts, actions, needs, wants, and varieties bounce on my higher planes of concentration.

His look that pierces through my eyes when we meet each other is one of the things about him that makes me smile. My smile comes so easily when his presence is around me. The being inside of him that reaches out for me like the icy cold winter winds that howl through the trees that have lost their leaves makes me smile.

His touch is forever on my skin. It is almost as if acid had dripped from the lab bottle on some mad scientist's experimentation table. The feeling in his massively gentle hands shows how much he is alive with love. His touch is like that of an angel's and it glows as if touched by a revelation of love and hope.

The reasons that I can't keep him off my mind are listed above and in a thousand different pieces of literature that have been written over the ages. Any reasons that are not covered in the above explanations are in my mind can't be put on paper because the words have never been used in such a beautiful manner.

Again, who is he? And why is it that I find him so terribly attractive? What is it about him that stands out in my mind? Why is it that I'm sitting here typing out this essay of affection?

It is because I will never be sure that I will ever be able to tell him these things. I may never be able to allow him to read these pages that I am now typing. It is not to say that I will ever forbid him to read the pages that I've typed but, the opportunity may never be within my grasp.

This is my way of letting him and others know my affection and love for him. Yes, I know that his name has not been listed here within this jumble of words and as wrong as it may seem it is because he belongs to an-

## PROSE

other. I have wished a million times over that it was not so but my wishes will never change the fact. The only way that fact shall ever be changed is that he finds out my feelings and that he feels the same way too.

If it is he that is knowingly reading this now, he will know that it is to him that my words would be addressed to if I could speak what my heart really feels. To you the one that this is dedicated, "I love you with all the feeling that my heart can muster!"

9/12/1979  
by R. Moss

Think Straight  
BE Gay





Let Me Continue

— Jhett Roehl

leaving the loneliness  
walking out of harsh reality  
back onto the streets of ego . . .  
I find myself in my own company.  
not hard for me  
as this is where I'm meant to be,  
back into duality.  
Glimpses of men pulling,  
grasping one another  
seeps back into the realm.  
Fear tugs at my stride —  
falling away from strength,  
I hand over all thought.  
Please please me,  
please cease to seize me.  
Let me walk away!

Angel

— Jhett Roehl

Bobby belongs to this.  
Dreams in the past —  
As a child, he foresaw  
White cotton t-shirt  
Clinging to his torso  
brings needed attention  
for the boy  
who felt unneeded.  
Now others desire  
holding him close  
as if to protect him from danger.  
Blanket my frustrations —  
pull me near,  
so that I might feel dear  
to someone!

Paths

— Jhett Roehl

Consciousness draining  
body going limp  
thoughts circling  
tunneling down  
telephone calling  
answering awake  
lifelong friend  
at other end  
looking for some touch  
voice sounding hopeful  
bringing visions of haunting boyishness  
It occurs to me  
that energy is somehow  
ansnarled — caught  
as if a fox  
the trapper hoping  
to obtain its very fur  
to sell to uncaring people  
who ploy vanity  
Laughing — we try to disengage  
all frustration  
we search for charted ways  
Talking of events both have shared  
anticipation creeps  
into the pattern of speech  
and suddenly  
the phone goes dead  
Leaving either or both  
wondering  
• wondering —

# POETRY

Living on the Edge

— M. D. Williams 11/78

The razors' edge  
(erasers' edge)  
/sharp, slick&cool/  
Teetering on the thin edge,  
the fine line between  
sane & insane.  
/slipping/  
razors' slash  
cuts the line,  
life line,  
the thin line;  
and i'm —  
over the e  
d  
g  
e

the razors' edge,  
into the abyss,  
the pit.  
(this is the pits!)

dancing in the dark,  
along the edge of night,  
the razors' bite  
cuts the line  
that holds my mind.

Live on the Edge,  
Die by the Edge.

Too Much

much  
too  
much,  
too.

Number 3

— Jhett Roehl

you talk of innocence  
even softness  
yet where is this

will we attain desires  
or only project them  
needing you —  
will this pass  
as all things do  
or remain to haunt us

simply a refrain  
or much much more

Solitude

— Jhett Roehl

Remembered days  
and long lonely nights  
encircle dreams of you  
bringing back visions  
lost in darkness

I wait for you  
thinking only  
of moments taken  
privately grasping  
I loved him then  
and even now  
feelings drift back  
and once again . . .  
together

Day Break

— G. P. Stojcevic

He rises  
slowly, the morning unfolding  
through the icy crystals  
of a shrouded bedroom window —  
he walks and peers into  
the shadows of dawn —  
smiles, goes to the bed,  
where his lover sleeps —  
hair tossed casually upon the pillow —  
their lips brush gently,  
Fingers trace ripples across  
the sleeping youth's hard chest —  
Another kiss — lingering,  
now eyes open — hands pull shoulders  
close as lovers awaken  
to the winter's dawn . . .

Protection

— Jhett Roehl

So careful  
always, to protect  
all that might  
touch down near  
such devotion

kindness coating  
bringing me close  
holding on  
in searching

continue to  
keep harm  
from me

let me leave  
all frustration  
and sorrow  
behind —

at least  
long enough  
to feel needed!

Possession

— Jhett Roehl

Experiences, all so new  
fading fast  
make you wonder  
why?

direction  
energy  
all possibilities  
where?

funny how  
mentality captivates  
belief in possession  
falters  
failingly

## IMMORTAL PERFORMANCES

## CLASSICAL RECORDS

• Largest selection of live opera and historic vocal LPs in Texas.

CABALLE; CALLAS; DOMINGO; FLAGSTAD; MELCHIOR; OLIVERO; PAVAROTTI; PONSILLEEE; SILLS; SINGER; SUTHEPLAND; ETC.

• Historic instrumental and orchestral performances on limit-edition collector's LPs.

• Best selection of good used classical LPs in Texas \$1.50 to \$3.00 each

• Auction lists of original 78rpm records

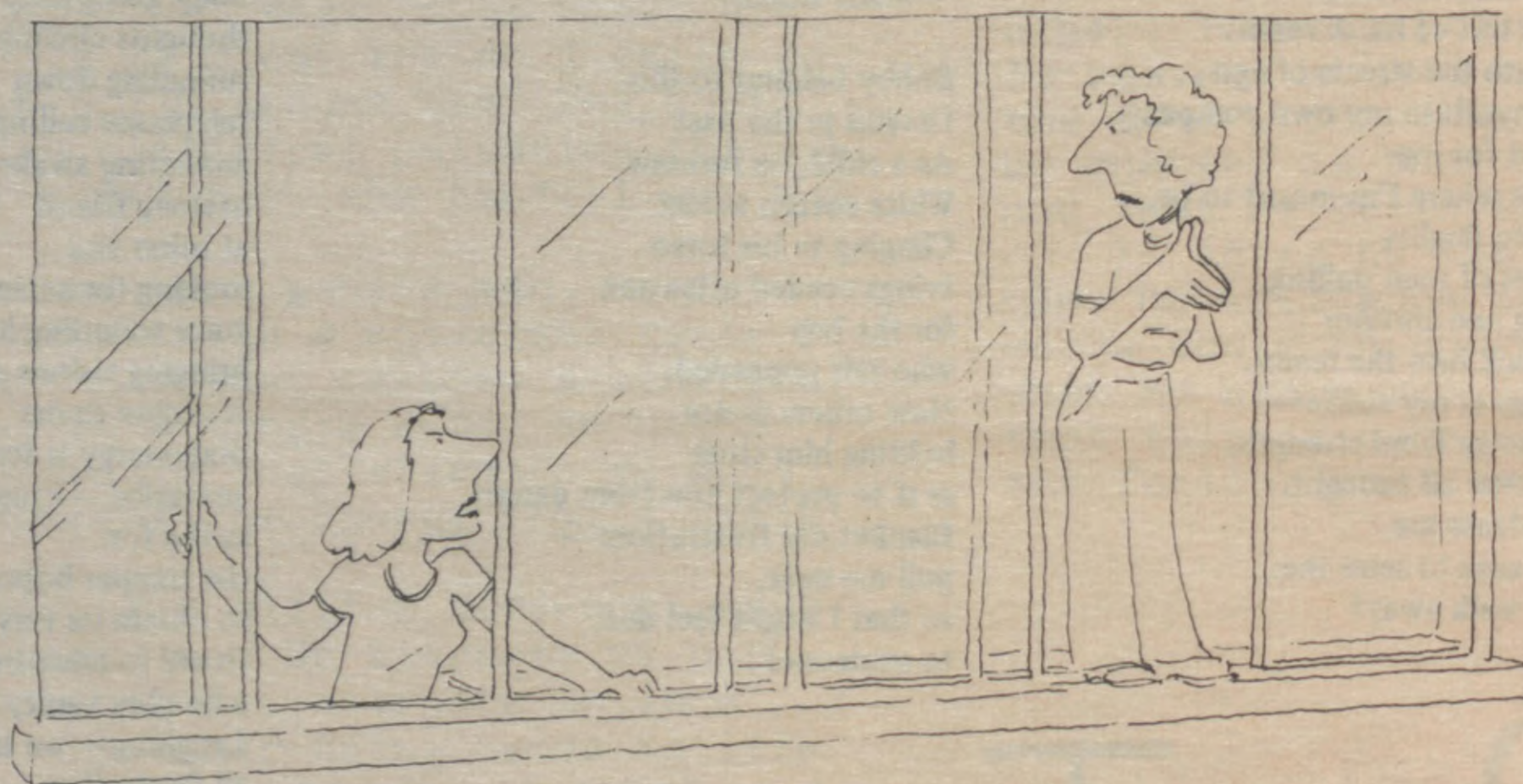
• We buy collections of good classical records (LPs and 78s)

3007 FRUTH (1 blk. east of Guadalupe, 1/2 blk. north of 30th) 478-9954





# LAFF \* corner



"This is not the style in which I am accustomed to being abandoned."



A MAJOR AMERICAN  
CANDY MANUFACTURER SWITCHES  
ITS MARKETING STRATEGY.



"His novel about our relationship has just been optioned as a disaster film."



# STARLINE

EDITOR'S NOTE: Connections is proud to carry Ray Kernistovsky's analysis of the astrophysical configurations which influence our lives. A graduate of the Institute for Astrological Studies in Miami, and an instructor for three years at the same institution, Ray presently lives in New York, undertaking studies in proto-logic and parasyncratic physics. He is in the process of writing a book on connections between the outer proto-cosmos and our inner spheres, to be published April, 1981.

ALL SIGNS: This period signals a regeneration. The rift that had developed between Venus and Saturn is now healed. The forms especially invigorating are, for all signs, the triangle and the sphere. Expect a lightening of your general aspect. That inner glow will resonate.

SCORPIO: A deep joy will accompany that lightness of the body-aspect this period. Expect new sensations previously unknown. Thanks to Saturn, a rendezvous, formerly taking place only at nighttime, will occur during the day. Venus will come to add direction to Saturn's sway. Financial burdens lighten, personal relations flow especially well, and with less effort.

SAGITTARIUS: Activities which aid the body (jogging, martial arts, poetic movement) should be pursued with studied attention. That tension emanating from the interaction of Venus and Saturn in third house affairs needs to be directed and released outward and around body boundaries. The intrusion of Mars makes for potentially stormy moments. Yet Saturn's and Venus' healed rift overcomes the cosmic slip-page still present.

CAPRICORN: Mars plays its role as it enters, by the 29th, into fourth house affairs. Yet the dual movement of Saturn and Venus ward off its potentially explosive dimensions. The square and the triangle are reciprocal functions. The square inside the triangle (Mars under the sway of Saturn) adds stability; friend and lover relations will therefore improve.

ACQUARIUS: Venus aids in the smooth flow of this period, so let the inner-personal interact with the outer proto-cosmos. Friends will beckon themselves to you. A loved one will discover new strengths in you. The circle, the metalogical figure for the providence of the universe, carries a meaning. Study, therefore, is good. But also many activities and new partners in bodily-spiritual ventures.

PISCES: Home affairs are encouraged, particularly as Uranus intrudes on the Saturn-Venus array. Your being is very important: pamper it, pay special regard to it, don't be afraid to overindulge in love. Venus aids in appreciation of the spiritual underlying the inner skin. A rendezvous occurring around the 30th is especially important. Don't miss out.

ARIES: The circle of regeneration has descended on the triangle (Saturn). This juxtaposition of opposing forces is worked out by virtue of Venusian-Lunar linkages. Social activities should be pursued; likewise, study of those feelings embedded in the very bone and fiber of being. Exploration with another person into these feelings may result in a long-lasting affair. Don't hold off.

TAURUS: A usually beneficial tendency to bend too easily in the wind should be counteracted. Activities grounding you in being include tennis, but even better, any martial arts system, meditative dance, or the dance of two partners intertwined. Financial affairs will improve. Mercury moving by the 1st into second house affairs will quicken doing of cosmologically-oriented deeds.

GEMINI: Karmic 'utterances' proceed from the interaction of the Saturn-Venus duo with your past deeds and future goals. Friendly relations with partners make for a pleasant body-aspect. Physical exercise (a walk with another into woods, bicycling, jogging) is especially important this period. A rendezvous with a special person, perhaps a foreigner, by the 2nd, may blossom into a special relationship. Pay regard to the physical, to sensation.

CANCER: The body-aspect, the form obscuring the directly active, cannot be forgotten this period. The field is open for romantic-spiritual-physiological encounters. Saturn aids in the smooth flow. Let it take you, and the purely person will flower. Luna moves, by the 3rd, into third house affairs. Adjust to it. LEO: Use good judgment in your dealings and gain the benefits. Yet don't forget to rest on the spontaneous, the feelings of the fibers comprising inner being. A 'back to nature' kick will be useful, particularly when with a Taurus or Acquarius. The strength of the Venus-Saturn duo can come out in a prolonged involvement with a special person.

VIRGO: A late-night involvement with a heavily Capricorn person will be especially strong, and by the 29th the payoff will be great. Financial affairs may take a slight downturn even as personal affairs take on more importance. Rely on cosmological influences this month.

LIBRA: A cleavage engendered by Mar's movement into sixth house affairs may result in tensions which have to be worked out. Journeying into the deep self will be advantageous at least twice a week this period. Old habits and standards of affection should be let out, so that the new move in. On the 30th and on the 8th an encounter with a mysterious person will provide much satisfaction. The spiritual will enwrap itself in the physical and attenuate it if one remembers to remain flexible and open to the universe.



# "in the kitchen"

Connections presents, "In the Kitchen" in the tradition of "The Gay Gourmet" which was run by the paper in the past. Although P. Stojcevic is no longer with us, we the staff will try to present interesting and tasty morsels for your tastebuds.

This month we present a few tasty tid-bits to accompany your Thanksgiving Dinner. We hope you can put these items to your best usage on Thanksgiving Day. Have a happy day and bon'apitite.

## OLD FASHION LEMONADE

1 cup sugar                      1 cup water

Combine sugar and water in a sauce pan. Bring to a full rolling boil, stirring constantly until the sugar dissolves. Cool. This makes a simple sugar syrup which may be made in quantity and stored in the refrigerator. It can be used for making lemonade or for sweetening iced coffee or iced tea at the table.

1 cup simple sugar              4 cups water  
6 tlbsp. lemon juice

Combine the three ingredients and mix then pour into 6 iced filled glasses or into a pitcher.

## BANANA NUT BREAD

Temperture-350\* F              Time-1 hour  
makes 1 loaf or about 16 slices

1 3/4 cup flour                      1/2 tlbsp. salt  
3/4 tlbsp. baking powder      1/4 tlbsp. soda  
1/3 cup shortening              2/3 cup sugar  
2 eggs--well beaten            1 tlbsp. vanilla  
1 cup mashed ripe bananas  
1/2 cup chopped nuts (optional)

Mash bananas with pastry blender until no lumps remain.

Sift together the flour, baking powder, soda, salt.

Beat shortening and sugar together. with a wooden spoon until creamy.

Add eggs and beat well.

Add the sifted dry ingredients alternatly with the bananas to the sugar mixture.

Beat until smooth.

Stir in nuts and vanilla.

Bake in a greased and floured pan. (loaf)

This loaf slices better if cooled, wrapped, and stored one day before slicing.

## PECAN BALLS

Temperture-275\* F  
makes 3 dozen

1 1/2 cup sifted powered sugar      1 cup butter  
2 cups flour                      1/2 tlbsp. van.\*\*  
1 cup pecans, finely chopped

In a large mixing bowl, blend together the sugar and butter using the pastry blender. Add remaining ingredients and mix thoroughly with hands. Chill dough. Roll into balls about 3/4" in diameter. Place on ungreased baking sheet. Bake. Roll while warm in 1/2 cup sifted, powered sugar.

\*\* vanilla

## GAYNESS THROUGH ANOTHER SET OF EYES

### I. BLINDNESS, AND WHAT IT IS ALL ABOUT

Some have called blindness an inconvenience. Others have called it, however, a pain in the ass. For me, it is just the absence of sight. It is not all that bad, because many of the obstacles can be overcome, with a lot of compensation. To put it in a nutshell, it may require a lot of support from friends, a lot of guts, patience, but most of all, you have to care a lot about yourself, first. . . .

### II. BLINDNESS AND GAYNESS

To start with, the two have at least one thing in common: both are minorities. If you are different, some people will prejudge you. Their reactions may be polarized: they may laugh with you or just laugh at you. . . . This is because they don't understand, or they just don't care, the list just goes on and on. . . .

### III. SOCIAL DIFFICULTIES

In many public areas, there are going to be new or unfamiliar obstacles, such as tables, people who stare, because probably they would feel scared TOO if they were in the dark. Imagine going into a store, with friends, and having a stranger stare at you.

### IV. WAYS TO OVERCOME THE MAJOR OBSTACLES OF GAYNESS AND BLINDNESS, AND ANY OTHER THING WHICH IS CONSIDERED BY SOCIETY TO BE SICK

Blindness, for example, if it is total, means being in the dark. To a person who was born that way, that part is not so bad. For a person, however, who is newly blinded, that is another story. For that one, it can be devastating. For one thing, you have a loss, which means grief, which is natural. Maybe it is not much, if you deal with this loss one day at a time, then it might be easier to adjust. I am saying this for any loss, or for a new situation where drastic adjustments are most needed.

### V. SUMMARY

If you are a gay person, you can adjust to the possible resentment from others, from relatives, and just others in general. From reading this, you might think the answers were meant to be magic. Not at all. It takes a lot of long hard work. You have to learn to like yourself first, or you will never be able to really DO WHAT IT TAKES.



## LET THEIR VOICES RING

On Tuesday and Wednesday, November 27 and 28, the Austin membership of the New American Movement is premiering eight movies, new films on working women and men. With the exception of one film, seven present various aspects of what it means to live, to work in a society fraught with contradictory aims.

Coal miners once took caged canaries into the mines. By collapsing and dying, the tiny birds warned of the presence of deadly gases. Today, workers themselves have become the canaries, for other workers and for society as a whole. Song of the Canary, in the first half, uncovers a California chemical plant where its workers have become sterile, their testicles have shrivelled, as a result of handling a powerful pesticide which the industry knew, 16 years earlier, would cause those complications. In the second half, the film examines the oldest and most hazardous industry, textiles. Over 35,000 cotton mill workers suffer from "brown lung" disease--and yet, the movie shows, the industry and its medical personnel still maintains that working conditions are not responsible.

"Controlling Interest" takes a hard look at the impact giant conglomerates have on economic and social development. The film takes the viewer from Brazil to Chile to Singapore to the Dominican Republic--and to a small factory in New England. By 1985, the film shows, 400 corporations will control 80% of the productive capacity of the western world."

In 1937 in Flint, Michigan, striking workers succeeded in breaking the back of General Motors in a sitdown occurring in the dead of winter. Yet history books rarely record that it was the women, wives, mothers, sisters and sweethearts of the strikers, who were the backbone of the strike. The movie, "With Babies and Banners", contains exciting footage of the strike and the Women's Emergency Brigade, as well as discussion among these same women 40 years after the event.

"Love it Like a Fool," directed by Susan Wengraf, explores the life, the recollections and music of a woman whose activities lead her across the country. In the 30's Malvina Reynolds worked in union with her union-expousing husband. Now she publishes a notorious rag, sings on aging in an economic system devaluating her worth.

"Frida Kahlo" is a short film on the life of a recently rediscovered Mexican artist, who had lived in the shadow of being Diego Rivera's wife. The film highlights her work as an artist, and is produced by Marcela Violante, Mexico's first woman film director. The film haunts one in its evocation of a woman denied recognition simply because of her sex.

"La Chicana" is a history of the Chicana from 1600 to the present. It is produced and directed by Sylvia Morales of Los Angeles. This is the first truly comprehensive Chicana history available. The artistic impetus underlying the making of this movie can be seen in the movie's rigorous attention toward detail even as needed social connections bind it into one thematic metaphor. Both "La Chicana" and "Frida Kahlo" received much acclaim at the Cine Festival held in August of 1979 in San Antonio. Both present a subtly-evoked, yet powerful indictment of two soci-

eties which have consistently denied the aspirations of women, of Chicanas, of the workers as artisans of their fate.

These films present the dark underside of life, the contradiction between dream and reality, social-economic fantasies and the real processes which exploit life, bend human beings to the will of profit. At the same time that these movies present an incisive and troubling critique, so do they also provide an optimistic appraisal of our abilities as humans to forge together and remake our environment into a deeply human image.

On Tuesday at the Catholic Student Center, the schedule is as follows:

2 pm...Love it Like a Fool (28 min.)  
Controlling Interest (45 min.)  
3:30...Great Grandmother (29 min.)  
Babies and Banners (45 min.)  
The donation price is \$1.50.  
7:30 pm...Frida Kahlo  
La Chicana  
Talkin' Union  
Love it Like a Fool

On Wednesday evening only, at the AFL-CIO Auditorium at 11th and LaVaca, guest speaker John Henry Faulk will initiate the series that night. Faulk, blacklisted in the '50's for liberal attitudes, has become a celebrity among those who have studied the McCarthy years. That night the movies include:

Babies and Banners  
Great Grandmother  
Song of the Canary

As at the movie showing Tuesday night, the donation for admission will be \$3.



Academy Award  
Nomination 1979

A new color documentary  
about women and work.



# connections

## CLASSIFIED AD SECTION

CONNECTIONS reaches a special audience which other austin paers can't reach. Use your paper and it's ad section. We will give your classified ad a no. so you can remain anonymous. All ads must be submitted by the deadline. Call GCS for that date.

-----  
name

-----  
address

-----  
city, state, zip

Classified Ads are \$1.00 for the first ten words and 5¢ for each word over ten. Please send in your ad and money before the deadline. Mail to GCS and CONNECTIONS at 2330 Guadalupe Austin, Tx. 78705 or drop them by the GCS office between 6:00 and 10:00 p.m. daily.

PIANOS TUNED in the Austin area; call Jayson Carver at 443-4100.

Do you have a BLIND friend? Could he/she use our service? PRINT TO BRAILLE COMMUNICATIONS. 1900 Burton Dr. #115 Austin, Tx. 78741 443-4100

Affirmation Class offers fellowship for United Methodist lesbians and gay men. 9:45 am Sundays, Room 320, University UMC, Austin. Call 474-1660 for info.

## SUBSCRIBE TO CONNECTIONS

If you Aren't A frequent patron of the business' that distribute CONNECTIONS you can recieve the paper monthly for one year for only \$6.<sup>00</sup>

Mail to  
CONNECTIONS  
2330 Guadalupe  
AUSTIN, TX 78705

NAME

ADDRESS

CITY STATE ZIP

## CAPITAL COIN COMPANY

3004 Guadalupe

472-1676

An extensive collection of COINS and SUPPLIES

GOLD JEWELRY FROM ALL OVER THE WORLD  
also buying antiques and all gold

20% discount on gold jewelry and coin supplies with this ad.