

# IRAG

"To survive and make the world possible we have to nurture one another, providing meaning as we change and to remake this culture. To strength to do this committed active lives that wholeness and openness - this is a healthy - we have to be devastated. It is not the time of prophesy but action initiated and sustained by small groups of people. However, to put to a small, loving group that can stand, fight, persist and cohere is even more difficult than maintaining an honest centered personal life." H. Kohl

fundamental strategy of our movements has been to wage war on patriarchy. We have taken up battle with patriarchy and inevitably will have to continue to do so over our lives, our politics. If we choose to do this - our crisis - as time goes by - is only possible if we have a deal with one another. We must be honest and consistent that all women are oppressed. Whether the oppression is from society, other women or within ourselves.

We have a lot to do and it's HARD TIMES/THESE TIMES but we can do it if we truly pull together.

We have just had a Conference where we were together in a LESBIAN PRIDE MARCH ... planned to FIGHT THE RIGHT ... talked about hot issues like LIFESTYLES: NON-MONOGAMY, CELIBACY, BI-SEXUALITY ... SUPPORTING OUR SISTERS ... MADNESS (our rage) ADDICTION ... fighting NUCLEAR TECHNOLOGY and more.

Everything about in this Newsletter took courage will take courage and strength to talk about, to deal with, to act on and to write about.

As we continue to be strong and courageous in planning and acting with hope and vision we must learn to renew our strength by working through our crisis times, supporting one another actively and rejoicing over our accomplishments.

We do good work.

Lesbian Pride,

If I were to write a book on lesbian/feminist analysis and activism I'd call it HARD TIMES/THESE TIMES. (Is that original?) The book would necessarily have hundreds of chapters (our lives are so complex) and I suspect each one would be titled "Crisis" i.e. Identity Crisis, Financial Crisis, Crisis via Coming Out, Love & Crisis, Crisis Counselling, Crisis, Collective Crisis, Crisis By Means of Burn-out, ad infinitum.

I'm being a little flippant. It's true that crisis is common in our lives but only because we are dealing with (thinking about, talking about, fighting over, crying about, acting on) issues that are crucial to our survival as women and as lesbians.

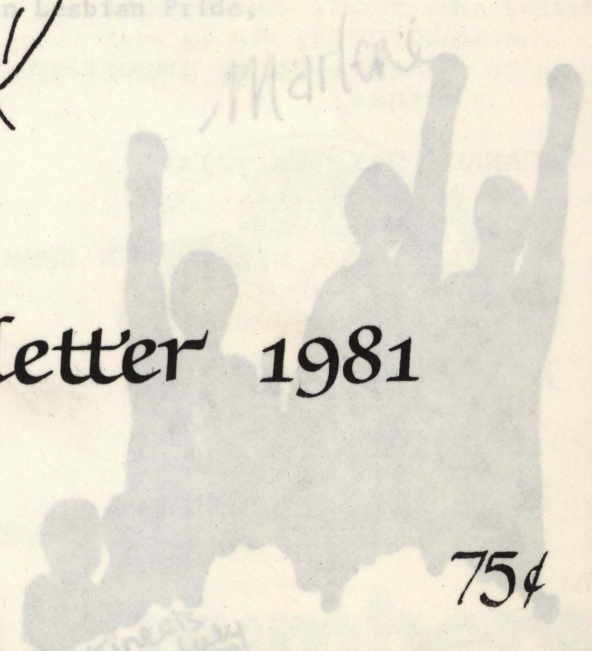
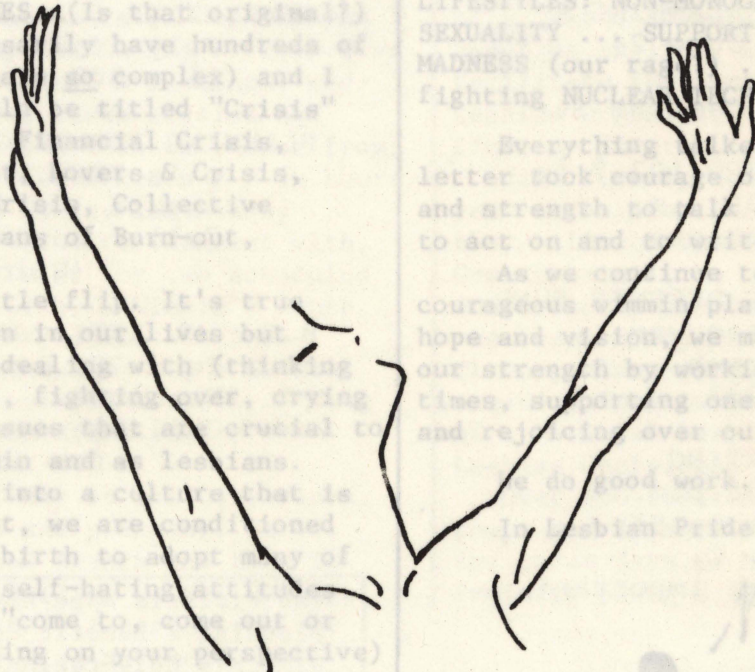
As women born into a culture that is blatantly misogynist, we are conditioned from the day of our birth to adopt many of these woman-hating/self-hating attitudes as our own. When we "come to, come out or come around" (depending on your perspective) and recognize that these attitudes are meant to oppress and often destroy us, personally and as a group, we reject them and try to live and work non-oppressively and with personal power.

Unfortunately our conditioning is merely "out" and we are easily misled. When we reject patriarchy (live as lesbians, work collectively, etc.) we battle not only with the institutions and laws of the patriarchy but also with our deeply ingrained oppressive attitudes towards ourselves and other women.

Of course we're perpetually in crisis -- we have good reason to be angry, sad, confused, frustrated and burned out. The

F.L.A.G. Newsletter 1981

June



RAYE



F.B.A.G. Newsletter 1981

June

## Lesbian Notes

"To survive and make a different, saner world possible we have to work collectively, nurture one another, provide mutual support and meaning as we change our lives and try to remake this culture. To have the strength to dare to lead committed active lives that aspire toward wholeness and openness - this is, to dare to become healthy - we have to work together or we will be devastated one by one. This is not the time of prophets but a time for action initiated and sustained by small groups of people. However, to put together a small, loving group that can stand, fight, persist and cohere is even more difficult than maintaining an honest and centered personal life." Half the House, H. Kohl

If I were to write a book on lesbian/feminist analysis and activism I'd call it HARD TIMES/THESE TIMES. (Is that original?) The book would necessarily have hundreds of chapters (our lives are so complex) and I suspect each one would be titled "Crisis" ie. Identity Crisis, Financial Crisis, Crisis via Coming Out, Lovers & Crisis, Crisis Counselling Crisis, Collective Crisis, Crisis By Means of Burn-out, ad infinitum.

I'm being a little flip. It's true that crisis is common in our lives but only because we are dealing with (thinking about, talking about, fighting over, crying about, acting on) issues that are crucial to our survival as wimmin and as lesbians.

As wimmin born into a culture that is blatantly misogynist, we are conditioned from the day of our birth to adopt many of these wimmin-hating/self-hating attitudes as our own. When we "come to, come out or come around" (depending on your perspective) and recognize that these attitudes are meant to oppress and often destroy us, personally and as a group, we reject them and try to live and work non-oppressively and with personal power.

Unfortunately our conditioning is not merely "outer wear" we can shed easily. When we reject patriarchal society (live as lesbians, work collectively, etc.) we battle not only with the institutions and laws of the patriarchy but also with our own deeply ingrained oppressive attitudes towards ourselves and other wimmin.

Of course we're perpetually in crisis -- we have good reason to be angry, sad, confused, frustrated and burned out. The

fundamental strategy of our political movements has been to wage war on attitudes towards wimmin. We have taken up battle with ourselves and inevitably will have conflicts over our lives, our politics.

But all is not lost. If we choose to see our conflict -- our crisis -- as time of growth, hope remains. But growth - coming out of crisis positively - is only possible if we have a common goal, deal with one another supportively, directly and constructively and recognize that all wimmin are oppressed by patriarchal attitudes whether they come from society, other wimmin or within themselves.

We have much work to do and it's HARD TIMES/THESE TIMES but we can do it if we truly pull together.

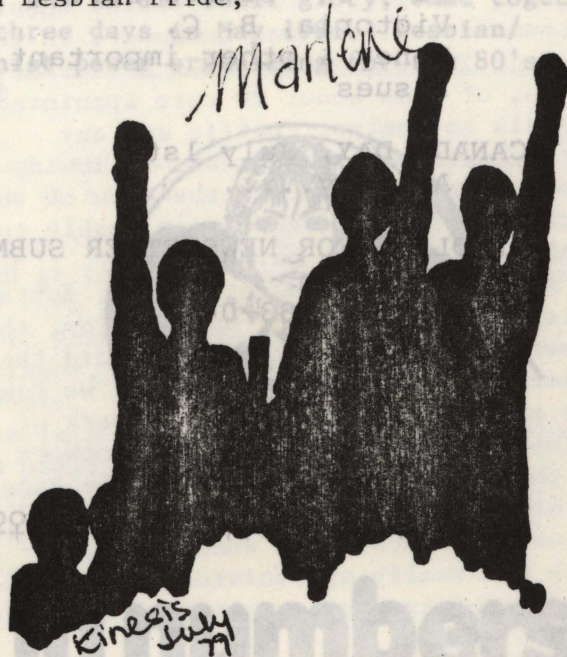
We have just come from a Conference where we were together, went public in a LESBIAN PRIDE MARCH ... planned to FIGHT THE RIGHT ... talked about hot issues like LIFESTYLES: NON-MONOGAMY, CELIBACY, BI-SEXUALITY ... SUPPORTING OUR SISTERS ... MADNESS (our rage?) ... ADDICTION ... fighting NUCLEAR TECHNOLOGY and more.

Everything talked about in this Newsletter took courage or will take courage and strength to talk about, to deal with, to act on and to write about.

As we continue to be strong and courageous wimmin planning and acting with hope and vision, we must learn to renew our strength by working through our crisis times, supporting one another actively and rejoicing over our accomplishments.

We do good work.

In Lesbian Pride,



# The fast lane

LESBIAN SHOW, CFRO 102.7 fm

June 18, 7:30 p.m.

Lesbians in Sports

SOLSTICE CELEBRATIONS AT RUBYFRUIT

June 19 - 21 \$10.

Bring your own food and  
camping gear.

Write: Box 220, Coombs, B.C.

VICTORIA GAY PRIDE WEEK

June 22 - 28

More information available  
from the Queen's Head

FLAG NEWSLETTER PLANNING &  
EVALUATION, June 24

7:30 p.m.,

#303 - 1400 Camosun Str.

LESBIAN SHOW, CFRO 102.7 fm

June 25, 7:30 p.m.

Folk Fest Artists

LESBIAN MOTHER'S DEFENSE FUND

June 28, Vancouver

Pot Luck Brunch

Call: 525-7237

FLAG GENERAL MEETING

July 5, 7:30 p.m.

#1 - 507 Simcoe Str.

Victoria, B. C.

Money & other important  
issues

CANADA DAY, July 1st

All day.....

DEADLINE FOR NEWSLETTER SUBMISSIONS

July 4th

Call: 383-0457

FERRON - BENEFIT CONCERT AT

RUBYFRUIT, July 4

Box 220, Coombs, B. C.

FLAG UNBIRTHDAY PARTY, June 10

8:30 p.m.

106 Superior Street

Call Jude: 595-0252 if

you want to help

NEWSLETTER PRODUCTION FUN

July 11, 10 a.m.

1947 Cook St. (at Back)

NEWSLETTER COLLATING MEETING

July 14, 7 p.m.

#1 - 507 Simcoe Street

PLANNING FOR VANCOUVER ISLAND

Q's FESTIVAL happening

August 1 - 4

Call: Dawn 335-2569

(Union Bay)

B.C.F.W. ANTI-ISOLATION MEETING

June 28, 10 a.m.

Nanaimo

Call: Nanaimo Rape Relief

for more info.

The Victoria Rape/Assault Centre is  
planning a Benefit Concert and a  
Wimmin's Celebration sometime in July.

WATCH FOR POSTERS !





# LESBIAN CONFERENCE

## ORGANIZING FOR THE 80's

MAY 16, 17, 18

LANGARA COLLEGE, VANCOUVER, B.C.

by Marlene Rumenovich

### OVER VIEW

The Lesbian Conference 1981 turned out to be just over three very full days of information and education, action and entertainment for all who attended.

The Conference officially began on Sat. morning when over 400 lesbians gathered at Langara College to hear Lesbian/Feminist movement reports from areas across Canada. The reports were followed by Robin Tyler, the Keynote Speaker, who skillfully set the tone of the Conference as one for enthusiastic learning and political organizing.

From the early a.m. hours through to the dinner hour, Saturday and Sunday offered over 40 workshops which covered a seemingly endless variety of topics. Each session had eight to ten diverse subjects to choose from and each workshop lasted between 2 - 2½ hours.

Friday, Saturday, Sunday and Monday evenings were times for entertainment with, respectively, Robin Tyler for two scheduled shows at the Quadra Club, a Wimmin's Dance featuring the Lesbian/Feminist Toronto-based Rock Group Mama Quilla II, a Coffee House with various feminist artists of song and Canada's first ever lesbian art show "Woman to Woman".

Monday, the final day of the Conference, was a day of reports and planning. First, at the B.C.F.W. hosted Brunch and then in the closing Plenary Session at the College.

Media events, vitally important to our building a strong Lesbian Movement, included a well attended and spirited Lesbian Pride March through Vancouver's West End on Saturday in the early evening, a Press Conference immediately following the Plenary Session on Monday and participation in a "Forum on Lesbianism" on the Vancouver Show (CKVU Television) Monday evening at 7 p.m.

The Lesbian Conference 1981, named "Lesbian Power: Organizing for the 80's" and promoted as -- a chance for lesbians from all across Canada to exchange information and skills and take away important organizing ideas, contacts and networks -- may well have achieved its primary goal. There was much talk and enthusiasm about "coming out" and organizing lesbians as "Lesbians Against the Right Everywhere" (L.A.R.E.). The initial purpose of this group would be the planning and execution of a "National Action Against the Right" sometime in 1982, which could in turn facilitate the formation of a National Lesbian Organization and possibly, with time, an International Lesbian Organization.

Nine clearly dedicated wimmin spent a year organizing the 1981 Conference and they will continue working. The Organizing Committee will be publishing and forwarding Conference proceedings including reports and resolutions of the workshops and the Plenary along with lists of names and organizations to be used as the foundation of a National Lesbian Network for all Lesbian Conference registrants.

Over 400 lesbians, with all their power and in all their glory, came together for three days in May 1981. Lesbian/Feminist power organizing for the 80's.



# Strength comes in numbers.



## 1981 LESBIAN PRIDE MARCH - VANCOUVER, B.C.

by A.S.

Like many other wimmin who arrived at Robson Square on May 16th, my original intentions of being inconspicuous were readily crushed. When one is surrounded by a unity of extremely energetic and determined lesbians joined in song to voice their right to be visible, it becomes quite difficult to not link arms in that union. The strength, pride, love and the feeling their dominance created would have been sufficient to drag almost any dyke out of her closet. It was just so exhilarating seeing so many wimmin working together to achieve the same goal. All this vitality was very necessary in making the March the triumph that it was.

Canada's first ever "Lesbian Pride" March was successful. Everything went very smoothly and every woman involved should be commended. There was somewhere in the range of 200 wimmin gathered at Robson Square, of whom about 20 were appointed marshals to control traffic and any harrassments. A lead car and following car added safety and ease to the flow of the March and also allowed wimmin unable to march to still take part.

As we proceeded along Robson, Burrard, Davie and Denman to our destination, the number of marchers increased as did the number of spectators. On Burrard we ran into a CBC camera and other members of the media. The support from on-lookers was phenomenal - there were people hanging out of windows of cars, apartments and restaurants showing us encouragement - which was really appreciated. Thanks also goes to the gay men who took to the side-

walks and marched along side us. For me, it was great to see and hear the general public acknowledging our purpose for marching - I'll never forget the elderly woman who, while standing with her husband, raised her clenched fist and hollered "Alright, I'm with you all the way, Sister!" It was an emotional rush.

Police harrassment was minimal and there wasn't any until we arrived at the West End Community Centre (our destination) with 300 screaming, triumphant lesbians. As we were waiting for the Dance to begin, Vanc. police began handing out J-walking tickets to wimmin getting refreshments at the nearby stores. It must also be mentioned though that we did not have a permit for the March.

While waiting for the doors to open people broke out into song and a few appreciative speeches were made. There was even the treat of bongos played by some younger lesbians - who, I may add, were abundant in this March and very inspiring. (Personally, their presence meant alot since I am also younger.)

All in all, this March was everything it was hoped to be, including the largest ever. I think I am correct in saying that it will be remembered deeply by all who participated and that it will help bring about some of the changes we had wanted it to. - I know the March has already formulated a new beginning for many lesbians who formerly were afraid to be visible. It also gave wimmin the incentive to be seen for who they are and show the (im)Moral Majority and others of the "radical right" that we are not going to sit idle.

What do we want? LESBIAN RIGHTS! When do we want them? RIGHT NOW! ... FIGHT BACK !!

# MAMA QUILLA II

(a fabulous women's band from Toronto)

"As feminists we have a vision of a new world; we feel that rock music is a vehicle for social change, and we try to infuse our music with the values and energy of the new era we hope to see." Toronto Star

Mama Quilla II, a powerful lesbian Toronto-based Rock Group is named after the 1976 band founder Sara Ellen Dunlop (Mama Quilla) who died of lung cancer.

Mama Quilla II is a collective consisting of:

Lorraine Segato, rhythm guitar & lead vocals;  
Linda Robitaille, saxophone & vocals;  
Susan Sterman, lead guitarist (she's only been playing for two years);  
Jacqui Snedker, bass guitar;  
Maxine Walsh, percussion & congos;  
B.J. Danylchuk, keyboards & vocals -- replaced this tour by Boo Watson;  
Linda Jain, drums; and,  
Nancy Poole, sound engineer & band manager.

They have played together since Jan. 1978. They are all feminists and in addition to their work with the band, are active in the wimmin's movement. Some even have full-time day jobs.

The band, arriving in Vancouver at the end of a tour of Canada, played at the Lesbian Conference Wimmin's Dance immediately following the Lesbian Pride March.

## ROBIN TYLER

Robin Tyler, renowned lesbian stand-up comic, opened the entertainment of the Lesbian Conference 1981 with two scheduled shows at the Quadra Club on May 15th.

The first show, for a mixed audience, was different from the second show which was for wimmin only. From the second show we see that her material is humor for wimmin tired of traditional comedy. She tells jokes in which wimmin are "the subject, not the object, of the joke" and manages to shed a humorous light on many issues common to lesbians.

After she captures the attention of the audience and puts them at ease, she

## par excellence

Although the sounds of Mama Quilla II may have been usual for the "East Coasters" who attended the Dance, the wimmin from the West Coast were visibly in awe. Their music is "rock" with tones of blues and reggae and their lyrics are feminist and/or lesbian. Their performance was high quality, dynamic and powerful.

As well as playing to the 500 wimmin at the Conference Dance and a surprise performance at the Conference Coffeehouse, their West Coast appearances included the Quadra Club on May 20th, a Wimmin's Dance in Victoria May 23rd and a Press Gang Benefit Dance in Vancouver May 30th.

The good news is we may well be hearing more from these wimmin. Reliable sources have said they are in the process of signing a recording contract in Toronto. It may be more than a year before we have a record of Mama Quilla II in our own hot hands but... they're certainly worth waiting for.

Marlene Rumenovich.

caps her feminist performance with a few minutes of no-nonsense feminist politics.

Robin Tyler is from Winnipeg. She studied at the Manitoba Theatre Centre and in New York at the American Musical and Dramatic Academy before working in Canada as a singer, dancer and then in the U.S. as a comic.

She is a feminist and lesbian activist and in addition to her comedy and political speaking, she organizes concerts and music festivals for wimmin.

Marlene Rumenovich.



# FIGHT THE RIGHT!

A Report on the "Lesbians Organizing Against the Right" Workshops & Plenary notes.

by Virginia

The scheduled Saturday workshop on "Lesbians Organizing Against the Right" was packed. Three wimmin spoke about their experiences with the right in Toronto and in the States. The hatred focused directly on lesbians in Toronto has been getting stronger and stronger since the Bath Raids. It has taken many forms. In the States, as I'm sure everyone knows, the support for right wing action has been growing. The election of Ronald Reagan as a right wing platform, the resurgence of the Klu Klux Klan and of "fundamentalist" churches preaching paranoia all give us real reason for concern.

One woman drew analogies between what she sees happening in Toronto and what happened in pre-Nazi Germany where both her parents were murdered in concentration camps. It was frightening.

At the workshop, the central group broke into discussion groups where lesbians talked about their feelings, fears about coming out in public, how the right affected us each personally and what can we do about it, anyway.

One woman who was a principal of an elementary school in a Western city spoke of the impossibility of her coming out at work. A woman originally from Calgary told my group that the reason she moved to Vancouver was that she had had a cross burnt on her lawn.

At this stage, we had used up the allotted time for the workshop, made plans to extend it to Sunday and broke up for the Lesbian Pride March -- a scary experience considering the space that wimmin were in. The March gave us all a surge of power and strength. On Sunday we were ready to talk action.

The discussion groups from Saturday reported back to the group as a whole. Then we broke up into five groups again and began to plan action.

The conclusions we all reached were that we need a communicating network across the country, that we need a specifically lesbian cross National Organization to fight the right and that we want a National Day of Action that would pull in support from all groups affected by the Right.

These conclusions were enthusiastically ratified by the Plenary. The Cross-National Organization is called L.A.R.E. -- Lesbians Against the Right Everywhere. This group has been operating in Toronto for awhile. At the Plenary, wimmin from all over the country agreed to be contacts for L.A.R.E. in their city. The contacts for Victoria are Cheryl, Judy and I.

A communication network was established. The National Day of Action was tentatively set for sometime in April 1982. You will hear further details in future Newsletters.

We feel that we can afford to be complacent here in B.C.-especially here in Victoria. I mean -- "It can't happen here" -- or can it?

LIFE Magazine reports in their June 81 issue that "Today the Klan is stockpiling machine guns and ammunition, and membership, which has roughly doubled in the last five years, is now estimated at 11,000."

The VANCOUVER SUN, Monday, June 1st, 1981 covered the first public cross burning by the Klu Klux Klan in B.C. in years. It

happened Sunday, May 31st here in Mission, B.C.

The SUN describes the scene as:

"... 40 white supremacists, a dozen of them wearing white robes, were brandishing flaming torches, making Nazi-style slautes and chanting "white power" as an eight metre-high rough hewn wooden cross sent flames into the darkening sky.

The scene was a remote beach at Stave Lake, near Mission. The road into the beach was guarded by two men carrying rifles. One of the men was wearing a camouflage suit. "

The Canadian Klan leader Alexander McQuerter is in B. C. to re-organize the Klan. This was their first action. The Klan is no longer hiding their faces in pictures. They are not illegal in B.C. Sure, there were only 40 of them at their first cross burning but think about the Right to Life's and the hospital board elections.

IT IS TIME TO START ORGANIZING NOW!!

It can be done



Elizabeth Kulan

## Transport Driver

*She passed me where the hill  
slides into town,  
snaking through the traffic  
on a thousand smoking horses  
like a pro.*

*I could almost feel the vacuum  
of the slip-stream she created  
passing by,  
and see her hair like wheat  
against the pane.*

*Roll on through, my sister,  
make every game your own,  
you are the cutting edge  
that must go through stone*

Gert Beadle, Images Mar 81

**CAN  
YOU  
AFFORD  
NOT  
TO ?**

Off Our Backs

# Everybody needs a friend to help sort things out.

"WHERE THE HELL ARE MY SISTERS  
WHEN I NEED THEM"

## SUPPORT SYSTEMS WORKSHOP

Several months ago, the Lesbian/Feminist Workshop was given in Victoria. The leaders were impressed with Victoria lesbians' ability to support each other and encouraged us to give a workshop at the National Lesbian Conference 1981.

There were four facilitators, all of us members of the Victoria Re-Evaluation Co-Counselling community (which has a strong and leading participation by lesbians). We limited the number of participants to 25 to keep it as personal as possible.

We had three major goals:

1. To outline ways of giving and getting support without getting trapped into roles (mother, weakling, lover, etc.)
2. To focus on attitudes towards both giving and getting support and to keep the workshop as experiential as possible.
3. To set up a functioning support system for the length of the Conference.

We covered:

1. Why give support
2. What is supportive
3. What isn't supportive

but the major focus was to identify what fears about giving and getting support we carry and how we can prevent those fears from becoming reality or from encouraging us to stop offering or asking for support at all.

We ran into problems with general lack of time: lack of time for group participation and discussion and expecting to be able to cover too many different aspects of support in a single time slot.

However, most of the wimmin found the workshop useful and agreed, particularly later on, that a Support Systems workshop was an excellent way to start a Conference. Several wimmin suggested, in fact, that a Support Systems workshop should lead off every conference. Definitely, several

wimmin were more prepared to be open, aware and gregarious during the rest of the Conference, having shared and answered many of their fears and knowing that there was support available.

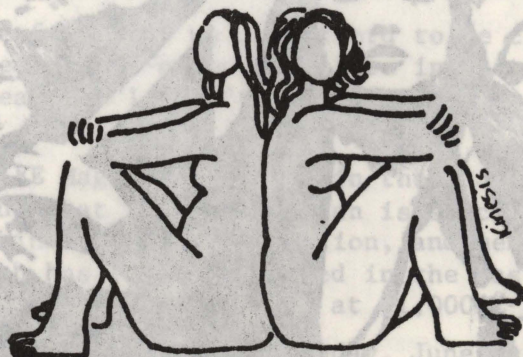
At the end of the workshop, each woman was asked to keep a supportive eye on three other wimmin for the rest of the Conference.



On leaving the workshop, they pinned on "I HUG LESBIANS" tags on themselves. This tag was hoped to extend the workshop's support system throughout the whole Conference and it worked!! Wimmin we had had no previous contact with approached us to check out if the tag's inscription was true, get a hug, ask for or offer support, get a tag for themselves and sometimes, settle down for a lengthy conversation.

There is much that the four of us would change in a repeat workshop but we loved doing it and would be happy to do it again. We are also interested in getting "real" I HUG LESBIANS buttons made -- anyone else interested?

Pashta MaryMoon



## HEALING REALITY

\*\*\*\*\*

This is maybe the first workshop in the herstory of conferences that started on time. About fifteen wimmin were sitting on the floor in a circle with their legs crossed and one of the facilitators was telling us what we could expect if we stayed. This was not going to be a discussion session but probably a chance to experience the magic from within us. We were told that we would be asked to think in ways that might be new and scary to us and that at the end we would build a rainbow of color/power that we could take with us. Space was made for us to safely leave if the workshop wasn't what we wanted and then we began.

The progression of exercises led us from a centered feeling through our past experiences with times we had experienced possible magic to a look at paradoxical thinking. We had a chance to create/re-create stories about ourselves as magically powerful beings. Then we moved into an exercise to clear away the feelings of grief, fear and anger that might have arisen from the mis-use, under-use or abuse of ourselves and our power; and replaced them with giggles, joy and delight.

We had a brief discussion on tools as the vehicles of magic with ourselves as our best tool and then built a circle of power using elements, colors, the moon and our energy. By the end of the workshop I'm sure we had all touched our own magic and the tears and cheers were an acknowledgement of this fact.

One of the comments on the workshop was, "I'd like to be more involved in this but who do I contact?" In many places it's harder to come out as a spiritual/magic being -- witch -- than it is to be a lesbian. This is unfortunate because we all have the power to affect ourselves and our environment in any way that we choose and the work would heal at incredible rates if those of us who are in touch with the magic from within ourselves would/could get together.

At the workshop, the energy that the group developed was noticeably felt and



Connexions

bond that grew from working together cannot be denied. Since the Conference, many "coincidences" have occurred between the wimmin who were there -- like walking into a dance and knowing which one of the participants was there; or calling a busy woman (who had been at the workshop) during the only hour she would be home that week. Little things, maybe "coincidences", but strong felt bonds.

The bonding and power that lesbians have can be intensified by opening ourselves to the magic we own and practising our spiritualness together.

Donna

## Appreciations

To Workshop Organizers:

I know you thought there was a lot of confusion but it didn't show to me. I saw a co-ordinated and well-run effort to keep the Conference moving smoothly.

Thank you sisters for working as hard as you must have to organize this event and for looking as relaxed and calm as you did all the way through.

Donna



## Personal from...

Christine

On May 16, 17 and 18, Vancouver felt the presence and the impact of the 1981 Lesbian Conference, three days of workshops and culture attended by over 500 wimmin from across Canada and various parts of the United States. The theme of the Conference was "Lesbian Power: Organizing for the 80's", and whether in the Plenary sessions, the workshops, the dance or the coffee house, that power was evident in every woman who attended.

We were gathered together to organize together, to realize the dream of a lesbian movement. This movement would take us from often individual and too often isolated action to a network that would speak for and represent all of us. We were lesbians from every location and age and background, yet we left the Conference feeling a bond that perhaps surprised us by its clarity.

The weekend was, in its broadest sense, an exchange and a discovery. In workshops ranging from politics to health to spirituality to employment to art to sexuality to so many more, we were able to exchange not only information, but a sense of self which brought us out of ourselves, out of our closets, and into the lesbian community which is our home. We discovered that we need no longer be invisible, that indeed being invisible denies our identity, our very existence. We have no choice but to come out -- politically, socially, and spiritually -- to whatever degree we can. Together we can make our presence felt. Society wishes to confine us by its definition of who we are; together we can redefine lesbianism so that it becomes us as proud, noble and strong women. The 1981 Lesbian Conference has indicated that not only will we be together in the 80's, but that we will be triumphant.

Remember the dignity of your womanhood. Do not appeal, do not beg, do not grovel. Take courage, join hands, stand beside us. Fight with us.

— British Suffragist



## The Right Touch

Report on the workshop for young people led by MAMA QUILLA II.

by Donna

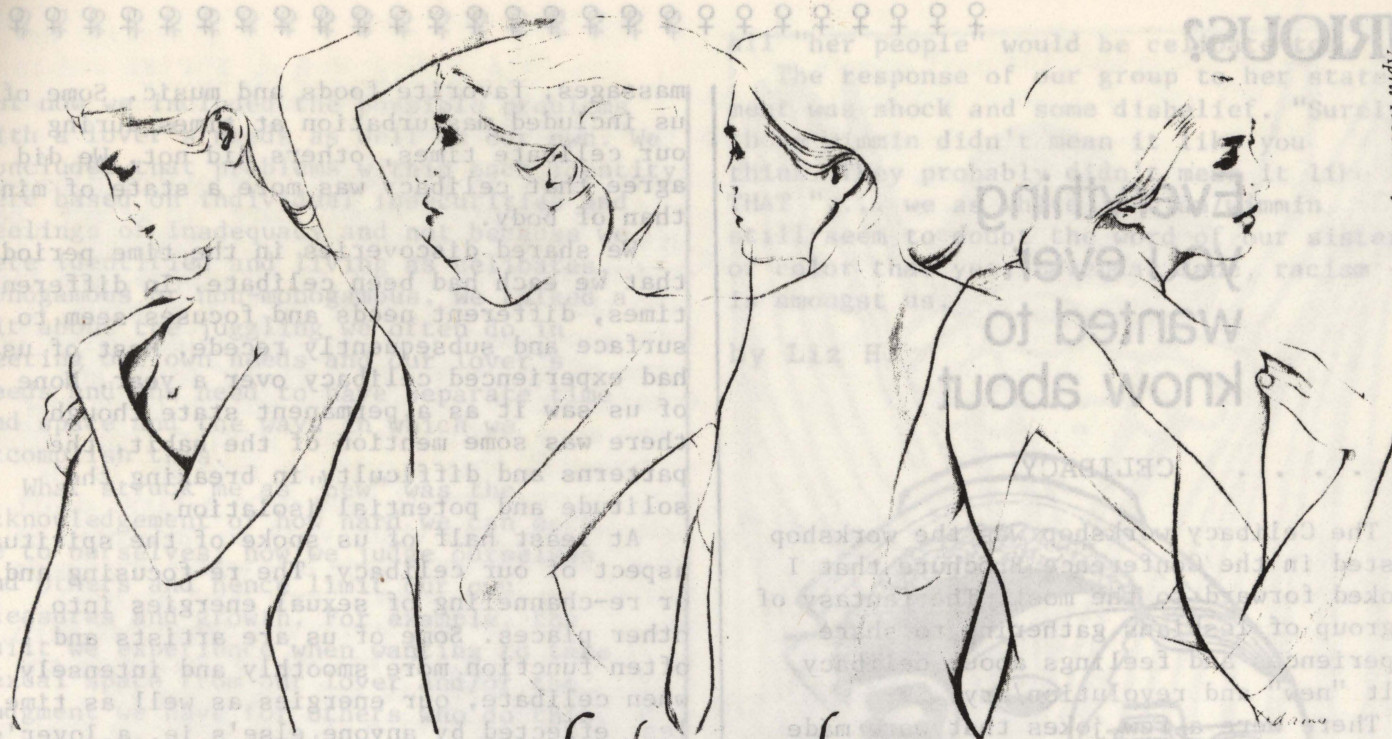
By Sunday afternoon all the kids were going a little ranggy. When I walked into the childcare room to drop off three more of them I wondered how anyone could stay there for more than five minutes without losing touch with their minds. Each child had some kind of noisemaker and was using it to the loudest of their ability while gleefully shouting out the excitement they felt. I fled -- feeling a little sorry for those who had committed themselves to be there.

Two hours later I returned hoping to find someone with functioning eardrums and expecting anything. The room was calm. There were pockets of children playing games, listening to stories and looking relaxed. When asked how the workshop was, their eyes lit up and they told me about the neat ones that sounded like dinosaurs and ducks, and the one that went brack-chicka-chick and the one that sounded like an instrument from "Star Wars" and the one who's sound couldn't be made. Everybody was moving slowly.

My impression was that the workshop was a grand success and something similar should be offered at all future conferences.

Thanks to Mama Quilla II from a mother who's son had a great time.





## Life-styles

NON-MONOGAMY facilitated by Gillian Chase

by MAC

I went to the workshop, wondering why the topics of non-monogamy, monogamy and celibacy were being discussed in separate workshops.

It seemed to me that the essential issue - relationships/aloneness - was being clouded over, even evaded, by such categorizing.

Comments by many of the participants revealed a wide spectrum of feelings (peace, bliss, happiness, ecstasy, hurt, anger, anxiety, bewilderment, confusion, ambivalence) generated by experiences in relating. However, much of the general discussion, in my opinion, remained at a rather superficial level.

I appreciated one woman who did point out that all too often our relationships are symbiotic unions in which we seek to become whole, to be fulfilled, to have all our needs met through our intimate involvement with one other person. This same woman emphasized the importance of a number of personal qualities and attitudes, if relationships are to not only survive but develop, and contribute to the growth of those involved: a strong healthy sense of self, freedom to choose, autonomy and independence, maturity, inner security and peace.

A couple of the participants spoke up,

sharing my view that the apparently opposite aspects of relationships and aloneness are actually the flip sides of the same coin. Relationships involve an individual's ability and willingness to move alongside other persons for purposes of giving/receiving physical and emotional care, support and encouragement, and for purposes of providing continuity and stability to one another. While experiencing myself as being very much a part of humanity and as sharing in the sisterhood of all womin, I must also face my essential aloneness which means confronting, accepting, coping with my separateness, my "set-apartness", my uniqueness, and affirming my own individual being.

The discussion then drifted back to rather aimless talk about specific individual situations. I left the workshop when the participants began to organize into small groups for the purpose of discussing these specific situations. I thought we were hopelessly bogged down in the traditional "ideal" of romantic love and heterosexist patterns of relating.

Perhaps something useful did come out of this workshop - I did leave in the middle of it, so I can't be sure.

# CELIBACY

We spoke of the pains and pleasure of solitude; the loneliness and needs. Some of us recommended the variety of ways we nurture ourselves through the more lonely periods -- from the candlelight baths and dances in the moonlight to scented oil

massages, favorite foods and music. Some of us included masturbation at times during our celibate times, others did not. We did agree that celibacy was more a state of mind than of body.

We shared discoveries in the time periods that we each had been celibate. In different times, different needs and focuses seem to surface and subsequently recede. Most of us had experienced celibacy over a year. None of us saw it as a permanent state though there was some mention of the habit, the patterns and difficulty in breaking the solitude and potential isolation.

At least half of us spoke of the spiritual aspect of our celibacy. The re-focusing and/or re-channeling of sexual energies into other places. Some of us are artists and often function more smoothly and intensely when celibate, our energies as well as time less effected by anyone else's ie. a lover's intimate needs. Some of us discovered an intensified spiritual activity with their celibacy, utilizing yoga positions and mental visualizations to facilitate the dispersing of sexual energy into other energy and even moving the sexual energy from the sexual organs to another focus, like the heart.

We too had our jokes to share. We confessed to pillow-hugging and the pleasures and play of renewed sexuality. Some people's offense to our celibacy often provided stories. Friends who supported us through the loneliness and the feelings of alienation and also shared in our joys and independence and strengths were perhaps the most spoken of as nurturers to each of us who have experienced celibacy. This is not unlike any of us, be we celibate or monogamous and/or non-monogamous. Friends can make the difference be they our lovers or not. We each need nurturing and love in however many ways we choose to give and/or receive it. Some of us choose the independence of celibacy.

The day after our workshop some of us met with other lesbians from the Monogamy and Non-Monogamy workshops. As we did divide up into two groups, I will speak only of the one in which I participated.

There were approximately 25 of us and of a more narrow age diversity than in the Celibacy workshop. A lot of similar ideas were discussed as in the original workshop

Her fear of speaking up was based on the racism of some white lesbians in the previous workshop, of the categorizing and generalizing of the ethnic groups into "them" and "you people". Because of this racial separatism and the added visibility of lesbians of color, this woman had fears of identifying herself as celibate for fear of the conclusion by white lesbians that

by Liz H.



THE MOUNTAIN MOVING DAY IS COMING.  
I SAY SO, YET OTHERS DOUBT  
ONLY A WHILE THE MOUNTAIN SLEEPS.  
IN THE PAST  
ALL MOUNTAINS MOVED IN FIRE.  
YET YOU MAY NOT BELIEVE IT.  
OH MAN, THIS ALONE BELIEVE,  
ALL SLEEPING WOMEN NOW AWAKE  
AND MOVE.

-YOSANO AKIKO

1878-1942



## B I S E X U A L I T Y

by Pashta MaryMoon

Bisexuality is a "touchy" and seldom discussed subject. Bisexual wimmin have, in effect, been in the closet and the National Lesbian Conference 1981 is, to my knowledge, the first time that we have "come out" in a group. I have many fears that an undetailed report would force me to censor much of our pride and commitment to our sisters and/or leave the issue more confusing and "touchy" than before -- however, this report is intended to be only an overview. I have done a first draft indepth analysis which will be presented at a later date. I encourage any woman who needs support to understand/"come out" as bisexual, and/or any woman who disagrees with, is is threatened by or wished to challenge the following statements and the issue in general, to talk with me and read the analysis.

"What workshop are you going to this afternoon?" "Er ... um ... bi-sexuality?" Actually, there was no way I was going to miss this workshop but I was scared -- afraid no one else would turn up, afraid to be "out" to all those wimmin, afraid of getting hurt and alienated again.

The room was crowded, at least 30 wimmin, sitting in a tense circle, waiting for someone to speak out first. The workshop leader arrived and the round of initial statements began. That afternoon's workshop included a few "loving only wimmin" who came to try and understand the issue better.

We shared our feelings of hurt, rejection and alienation from attitudes held in lesbian/gay and straight communities:

- that we are not "true lesbians";
- that we prefer men and siphon energy from wimmin to men;
- that we are sitting on the fence, in the process of changing from one sexual orientation to another and/or confused about what we are -- straight or lesbian.

We shared our anger about:

- being invisible as bi-sexual;
- not belonging anywhere - we don't have a subculture or support group;
- feeling that we ought to shut up about and be ashamed about our ability and

choice to love both wimmin and men.

There was general agreement that the lesbian community was not to blame for our situation. Our North American culture has given "loving only wimmin" sisters ample and justifiable reasons to mistrust us even if we, as individuals, have not earned that mistrust. We also acknowledged and were thankful for the many "loving only wimmin" sisters who had put aside this mistrust and had endangered their own reputation by listening to and supporting us.

The next morning we met again - this time with the request (which was respected) that only "loving wimmin/loving men" sisters be present. This was done to ensure the safety for "loving wimmin/loving men" sisters to speak openly, honestly and with censor about their concerns, hurts and confusion and partially because "loving only wimmin" sisters do not need to hear all our pain but do need to hear our clear thinking and we weren't ready to ensure that yet.

We came out of the workshops with a stronger awareness:

- of our pride and joy about loving and committing ourselves to wimmin/lesbians;
- of our willingness to share the risks and responsibilities of fighting for lesbian rights and pride;
- that we are continually working and checking ourselves on all levels of possible untrustworthiness, "copping out"

and betrayal;

- of how and why we love people of both sexes and our pride in our ability to do it;
- of the need for us to form our own support groups to deal with our fears, problems and pride and to analyze clearly bi-sexuality as a valid, healthy sexual orientation on both a personal and political level;
- of our ability to accept and respond to loving/challenging of bi-sexuality as a valid and/or real sexual orientation and/or political stand.

The wimmin from this workshop agreed to form an on-going support group. The first meeting is:

June 21st -- all "loving wimmin/loving men" wimmin welcome.

For more information, please call:

Pashta: 382-4460

or write: #1 - 507 Simcoe Street,  
Victoria, B. C.  
V8V 1L7

♀ ♀ ♀ ♀ ♀ ♀ ♀

# Rest easy, you're among friends.

## GENERAL SUPPORT : LESBIAN CONFERENCE

Over the past year or so the term "internalized oppression" has been coming up a lot among lesbians. It means: to act as if the myths about us are true either by becoming the negative role society declares we are or by distrusting our sisters who seem to fit the stereotypes suggested.

I have heard us put down as "bar dykes" for not being feminists; as "feminists" for being too political; as "mothers" for having children; as "non-mothers" for shirking responsibility; as "rural lesbians" for copping out; as "city lesbians" for being weak, etc. etc. etc. The list goes on and includes everything from the clothing we choose to the friends we have to our bedroom tactics.

Internalized oppression, especially when turned on our sisters, is one of the most dangerous and effective weapons the patriarchy has against us. With it we destroy ourselves as a unified group and lose the power that our common bond of lesbian sisterhood gives us.

I was pleased to see the diversity of backgrounds and focuses of the wimmin who came to the Lesbian Conference 1981. The lack of noticeable cliques and wimmin's clear acceptance of each other's differences told me that either we had been doing a lot of work on "internalized oppression" or that the stories of how vicious we can be with one another are just another myth.

We've learned much about how to speak with each other and hear about our differences while still feeling safe in our own lifestyles. If the interactions of lesbians at this National Conference are an indication of what we are really like with each other all across Canada, no one can stop us now. The sisterhood is too strong to die because we have a truly unified front, back and center.

by Donna

# AIM TO SURVIVE



## POLITICS OF MADNESS

by MAC

facilitated by Kristen Penn & Portland Frank

This workshop dealt with the dynamics of psychiatric oppression. The experience of lesbians in psychiatric institutions was the focus of the presentation and discussion. A common pattern of experience was the following: I grew up "straight" (more or less); then I went crazy; then I became a lesbian. Both facilitators and participants spoke, detailing the damage that psychiatry had done to us as wimmin and as lesbians, and offering insights into how psychiatry manipulates in order to enforce social norms and perpetuate cultural stereotypes of the "feminine role". The term "mental illness" was rejected in favor of "madness", a word which adequately portrays the immense anger generated in some of us by our suppression and oppression in a male-dominated, heterosexist society. Treatments such as committal, electroconvulsive therapy, aversion therapy and other behaviour modification techniques, and psychotropic drug therapy came under heavy fire. The question of suicide, and the role of psychiatry in suicide prevention, was raised but, in my opinion, was circumvented rather than answered. Feminist and/or radical therapy and the establishment of self-help groups and support networks were offered as alternatives to psychiatric "help".

## RECOMMENDED READINGS:

- Women and Madness by Phyllis Chesler
- The Anti-Psychiatry Bibliography & Resource Guide by K. Portland Frank.

- Woman at the Edge of Time by Marge Piercy
- The Radical Therapist by Radical Therapist/Rough Times Collective.

## Maddening Dis ease

*The armies of women  
confused, tormented, numbed  
meander aimlessly  
trapped in endless corridors  
"No Through Street"  
routinized, victimized, scrutinized  
compromised, criticized  
in valids shrieking "help"*

*The rapists narcotize, localize  
lobotomize, mesmerise  
together they voyage nowhere*

*now here  
dis covering Sisters en couraging support  
re leasing  
in spiring  
reclaiming long forgotten rites  
the women emerge  
life givers                      sustaining life a gain*

- Gert Beadle, Images Mar 81

## WOMAN TO WOMAN ART SHOW

WOMAN TO WOMAN, the first ever Canadian lesbian art show, opened in Vancouver on May 18th. This show was dedicated to the celebration of lesbian lives. It was sponsored by the Woman to Woman Art Collective and was exhibited in conjunction with the 1981 Lesbian Conference held in Vancouver at Langara College on May 16, 17 and 18th.

The official opening of the art exhibit was on Monday, May 18th from 4 p.m. to 10 p.m. It ran until May 30th and on Friday, May 29th at 8 p.m. there was a special evening of performances featuring dance, video, poetry and a stand-up comic. Of particular interest was a new film on lesbian lives.

The show represented the work of over thirty women artists. The mediums ranged from textiles, prints, oil paintings, Xerox, wood and clay sculpture, and photography.

# POT, ALCOHOL and PILL-POPPING

by A.

Approximately 100 wimmin shared their experience, strength and hope at the Women and Addiction Workshop.

The first part of the 2½ hour session was devoted to a visual presentation from the Addiction Research Foundation. It graphically illustrated the invisibility of the woman alcoholic or drug addict in society. The image of the bag lady on the street does not accurately portray who we are. We are all ages, sizes, colours. We started when we were 12, 42 and 72. The statistics outlined such interesting but predictable facts like: 9 out of 10 men leave their alcoholic wives but only 1 out of 10 wimmin leave their alcoholic husbands; that while the addicted wimmin numbers are as great or greater than men's, facilities for her rehabilitation in the form of treatment centres and half-way houses for her unique problems are virtually non-existent or so limited they are token, at best.

The workshop was attended by, specifically, three wimmin representing Alcoholics Anonymous, Women for Sobriety, and Aurora House (a treatment centre for wimmin in Vancouver) who presented each Organization's program. The balance of the wimmin who attended were either alcoholic, drug addicted or both. Some wimmin, however, came to find out how they could support their addicted sisters without becoming enablers in the problem.

One woman spoke of her experience in a relationship with a blackout drinker. She wanted to know how she could prevent the violence that was inevitable when her lover drank. We suggested to her that she was also as powerless over the alcohol as her lover was and that Al-Anon was a program designed especially for the recovery of mates of alcoholics.

A high school teacher spoke about the frustration she experienced watching the effects of drugs and alcohol on her students. Though she left plenty of literature around they did not read it

because they felt they were "too young" to have a problem.

One woman spoke of becoming addicted to the medication for her back pain.

Some wimmin spoke of the vicious circle of the dreadful loneliness, drinking to alleviate it and then ever greater loneliness.

Various non-addicted wimmin wanted to know how they could support their addicted sisters.

Some wimmin expressed their concerns and criticisms about the A.A. and they were strongly encouraged to get strong and sober FIRST.

I could go on with more details but will close this report with my personal feelings about the workshop. While we spoke at length about the horrors of our individual experiences, that same devastation led us to seek help. With the intensity of our desire to get clean and sober we shortly discovered our lives were turning around 180° and that gave us hope to go on and share our experience of the way it was, our strength and hope with others still suffering. We turned in our dreadful loneliness for sharing and caring.

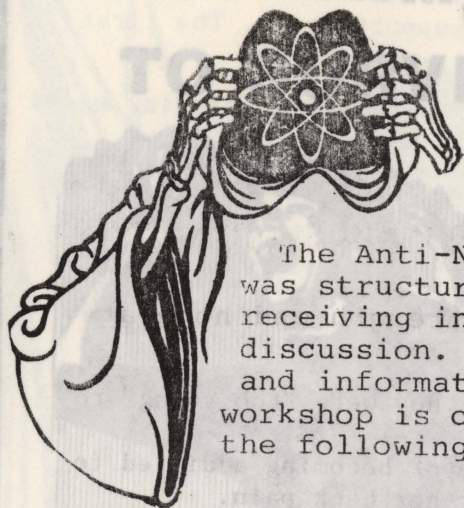
In this workshop we examined one of the many aspects of our oppression as wimmin -- alcohol and drugs keeps us immobilized and ineffective.

If you have the desire to stop drinking or want to stop using drugs -- or just want to talk, here are a few of the places to go:

Alcoholics Anonymous      383-0415  
2020 Douglas Street, Victoria, B. C.

DARS      388-3      383-4312  
733 Johnson Street, Victoria, B. C.

## HELP YOURSELF



# Nuclear Madness Will Get You...

by Marlene Rumenovich

The Anti-Nuke Workshop was structured for receiving information and discussion. Some questions and information from the workshop is contained in the following.

The governments and multi-national corporations claim we need the nuclear industry -- all the mining, milling, waste ores and nuclear plants -- as a source of energy (electricity).

FACT: electricity supplies 1/7th of Canada's energy needs and 4/5th's of the nuclear industry in this world is devoted not to energy production but to weapons production.

Why the mass production of weapons? It's called "defense capability".

FACT: the U.S. alone has enough atomic war-heads to kill every person on earth 12 times over. This is called "overkill" and that's exactly how their weapons are set to do it.

What would a nuclear war mean to B.C.?

FACT: as Trident, the nuclear submarine base, is located just south of the Canada/U.S. border and U.S. nuclear weapons are housed at Comox Airforce Base, B.C.'s lower mainland is a target area should there be a nuclear war.

The close proximity means 80% of B.C.'s population will be killed immediately or within a few weeks. If we don't die immediately, we may wish we had.

FACT: Acute radiation poisoning means: your hair falls out, your skin comes off, you go blind slowly and painfully because your eyes won't stop bleeding and then you start to die slowly as your insides fall apart.

And if there isn't a nuclear war?

I would suggest that although the threat of a nuclear war, planned or accidental, is a real one, it's also true that an equal threat to our lives exists within the fact that the basis of the nuclear industry is the patriarchal economic equation: energy is money and money is power. In other

words, the more energy/money any nation has/is producing, the more power and world control it has.

With that understanding, it's logical to expect nuclear technology and the production of military weapons, nuclear powered ships and commercial nuclear reactors will continue and even more, be encouraged by the patriarchy.

What does the continuation of nuclear technology mean to this planet?

FACT: every step of the nuclear fuel cycle -- mining to the disposal of radioactive wastes -- creates some form of radiation and radiation causes fetal deformities and/or kills.

It's been estimated that if we continue to be exposed to radiation at the current rate, the human race, as we know it, will be extinct in four generations (80-100 yrs).

Human beings will become extinct because of the effects of low level radiation on wimmin.

FACT: wimmin, because of their reproductive organs, and children, because of their fast dividing cells, are 11 times more sensitive to radiation poisoning than men.

Wimmin exposed to radiation give birth to diseased or deformed children. It is highly probable that at some point in the future there will be no one who isn't diseased or deformed as a direct result of radiation.

If these are facts, the government and multi-national corporations must know this. Why do they continue?

Again, I suggest the patriarchal economic equation is the basis of the nuclear industry.

What can you do to stop our deaths?

Protest loudly. Talk to anyone and everyone about nuclear technology and its horrors. Find out more about it. Participate and/or initiate actions against nuclear mentality. Join W.A.N.T.

START NOW! OUR SURVIVAL IS STILL POSSIBLE BUT THERE ISN'T MUCH TIME.

# Books

Our Right to Love: A Lesbian Resource Book (1978) was produced in co-operation with wimmin of an American group, the National Gay Task Force.

The following paragraphs come from the Introduction to this book by Ginny Vida, editor.

"This book reflects a growing awareness of the special concerns of lesbians. All gay women and men have, of course felt isolated from the mainstream culture, but for lesbians the isolation has been much more acute. With far fewer social outlets as a resource, we have had greater difficulty in establishing a sense of community and in organizing political structures. Moreover, the bulk of movement literature has addressed the needs and experience of gay men, whose life-style, in some important respects, differs from our own.

For the most part, society has ignored our existence; people have only the vaguest notion of who we are, of what it means for a woman to love another woman. The non-gay media has tended to spotlight gay males in most articles and programs dealing with homosexuality - to such an extent, in fact, that the general population tends to equate "gay" with "gay men". In a culture where women's activities have been regarded as a footnote to male history, it is no wonder that so little attention has been paid to the lives of gay women.

But, as the slogan says, "we are everywhere", though the public may be unaware of our presence. And we are here in large and ever-increasing numbers ... The sexual revolution and the gay and feminist movements ... have encouraged women to explore and define their own sexual and personal needs, and to think beyond the prescribed sex roles which have previously limited our human choices, including whom we may love.

It has become clear to many feminists, for example, that there are obvious advantages to relating to other women in a society where men are socialized to dominate

us. Many women have come to believe that lesbian relationships afford greater opportunities for equality and independence (ie. less role-playing than in heterosexual relationships) and the pursuit of one's individual goals. Furthermore, the fact that both partners share a personal knowledge of the female experience allows for a deeper level of understanding and the very gratifying sexual love that is possible between two people who are so "tuned in" to each other's bodies. We have also discovered that we are capable of providing each other with the deep levels of affection and emotional support that we as women both require and have to offer. These benefits of the lesbian life-style constitute one of the biggest secrets ever kept under wraps in the patriarchal culture.

As a result of their new perceptions, a great many women have "come out" -- that is, have adopted a lesbian life-style -- within the last few years, and this trend has brought important changes. A new sense of community has begun to develop among lesbians in many areas of the country; a network of social and political outlets is emerging. Lesbians need to be informed of these developments and how to contribute to them. And it is also very important for the public to begin to understand and appreciate our love."

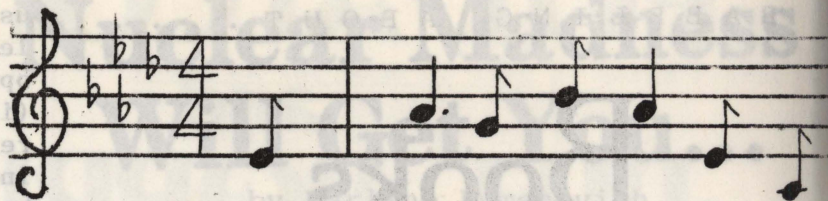
This book covers a wide range of topics and views: lesbian identity; relationships; research and therapy; sexuality; health; lesbian activism; visions; lesbians and the law (American!); lesbians and the media; lesbian culture.

It is our intention to select some of the articles which seem most pertinent to our own situation and needs -- in Victoria, in B.C., in Canada -- and to present condensations of such articles in the next issues of this Newsletter.

by MAC



## Stepping out of line



LESBIAN MANUAL: FROM THEORY TO ACTION

facilitated by authors of Lesbian Workshop Manual, "Stepping Out of Line", Yvette Perreault & Nym Hughes.

There is no woman in this culture who does not react to the word lesbian. Every time we say lesbian out loud we challenge the assumption that heterosexuality is the only option for women; we assert women's right to choice, to self-determination, to autonomy.

The Manual will be useful to women who are interested in finding ways of talking with other people about lesbianism and feminism. It will be most useful to women who identify as lesbian/feminists and are looking for ways of sharing this perspective with other women. We imagine that the Manual will be interesting reading for almost anyone.

The Manual is a summary of material used in over forty workshops presented to women's groups in British Columbia over the past six years. It connects lesbianism and feminism on both an emotional and intellectual level, gives a brief perspective on issues ranging from capitalism to relationships which affect us as women and as lesbians and also includes personal stories from many women, organizing strategies, bibliography, and addresses of relevant groups.

Order Stepping Cut of Line  
\$6.00 plus 75¢ handling per copy.  
(Enquire about discount  
available on bulk orders.)

## FACE THE MUSIC

by MAC

One of my favorite records at this time  
if FERRON's 1980 production "Testimony".

On this high-quality record Ferron's music and lyrics are backed up by the talents of several local musicians and three vocalists. Some songs have a full 16 track recording of backup by guitars, keyboard, drums, violin and cello, while other songs have simpler arrangements.

The ten songs on this album range from "Who Loses?", written by Ferron several years ago, to "Our Purpose Here", a recent song from 1979.

The name "Testimony" was chosen for the record to emphasize the message in the song of the same title, written several years for Victoria Rape Relief:

"...by our lives be we spirit, by our hearts be we women ... you young ones, you're the next ones, and I hope you choose it well ..."



This Newsletter was contributed to by:

Virginia, A., Pashta

Donna, MAC, Liz

Marlene, Nicky, A.S., Christine

The Newsletter was produced by:

Pashta, Donna, Virginia

Rita, Marlene C., Marlene R.

Other wimmin who did "other" work:

Jane

Workshop Collective, c/o Press Gang Publishers,  
603 Powell Street, Vancouver, B.C. V6A 1H2

# Nanie

## Address

Phone

FL.A.G. INVITES YOU TO AN



# UNBIRTHDAY PARTY



WOMEN'S DANCE

FRIDAY JULY 10 1981

AT THE  
UNITARIAN CHURCH

106 SUPERIOR ST.



MUNCHIES  
AND  
UNBIRTHDAY CAKE

ADMISSION \$3 DONATION TO FL.A.G.



ouch!



## WE CAN'T IGNORE IT

### **Ministers Preach 'Gay Is Good' In Bizarre Homosexual Churches**

Perverted militant homosexuals have turned America's most treasured institution — the church — upside down with a sickening display of "Christian" gay services.

The ministers are gay, the members are gay — and at services you'll see gay men hugging and kissing each other. Many congregations have a lesbian co-pastor

to "minister" to the women.

There are 148 Universal Fellowship of Metropolitan Community Church (MCC) congregations across the country, but in fact the church is largely a gay social club.

And this shameful church has been tax-exempt since 1973.

But the most horrifying facet of the church is this: At a time when churches nationwide are losing members, the MCC boasts more than 30,000 active "believers" with new converts all the time.

To churchgoers raised with conventional worship, the MCC's services are bizarre and twisted versions of time-honored sacred rituals.

Gay couples exchange vows in a rite called "Holy Union" — a perverted form of marriage. Sermons proclaim the "gospel" of gay love, and at church-sponsored workshops gay couples openly fondle and pet.

During a worship service in Santa Monica, Calif., worshipers were exhorted by their minister to give each other a "sign of

peace." At that signal, the men jumped to hug and kiss each other, and the lesbians snuggled together, kissing and fondling passionately.

Eventually the gay men and women kissed, but with far less interest.

"It's like belonging to an exclusive club," said Jeff, 27, a gay member of the Los Angeles congregation.

"Sure, I could go to a gay bar and get picked up, but here I can find someone respectable. We'll have a good time and end up in bed together."

Critics insist that MCC is an awful sham.

National Enquirer  
Nov 80

"In all the world's great religions, homosexuality is a cardinal sin," said Dr. Max Rafferty, Ph.D., dean of education at Troy State University in Alabama. "This perverse church glorifies the sin."

"It's dismaying to find people who believe that sort of garbage."

The church has all but rewritten the Bible, claiming God does not forbid homosexuality.

"But their tampering just doesn't hold water," said Rev. David Noebel, author of "Homosexual Revolution."

"Leviticus says homosexuality is an abomination — and they can't get away from that."

— JOE MULLINS

\* \* \* \* \*

# SUBSCRIPTIONS

\* \* \* \* \*

The F.L.A.G. Newsletter, with all its recent improvements, is needing more financial support -- just to make ends meet. Here's why:

Based on 25 page issues:

Printing 56¢ / issue

Postage 15¢ / issue

COST 71¢ / issue

## WHERE TO GO FROM HERE

With the goal of covering costs in mind we find it necessary to, once again, raise the cost of subscriptions.

At 71¢/issue, 12 issues will cost \$8.52

### NEW SUBSCRIPTION PRICE:

\$8.50/yr. individuals

\$12.00/yr. organizations

Single issue sales and organization subscriptions will, hopefully, cover the costs of the "give-aways".

Furthermore, each month the production of the Newsletter costs approximately \$115.00. With no other money coming in, we need 14 NEW subscriptions each month (@ \$8.50 each) in order to have the cash to pay for printing.

1. Subscriptions sold at \$6/year cost the subscriber 50¢/issue. Those subscriptions cost us 21¢/issue.

2. Issues sold at 75¢/issue gives us 19¢ an issue.

3. Issues used as exchanges with other newsletters or given to wimmin who can't afford to buy the Newsletter cost us a minimum of 56¢/issue.

All would be fine if we sold more issues in the second category each month -- but we don't. We sell more subscriptions and consequently, we've run out of money.

So that's how it is. We're struggling to not be subsidized, to not be dependent on any other organization. That may change but in the meantime, we're trying and we'll keep you posted.

S U B S C R I B E \* \* \* \* \* S U B S C R I B E \* \* \* \* \*

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

INDIVIDUAL \$8.50/yr.

OR what you can afford

ORGANIZATION

\$12.00/yr.

Make cheque payable: FLAG Newsletter

and send to: P. O. Box 1604  
Station E,  
Victoria, B. C.

## Donations Help

\* \* \* \* \* S U B S C R I B E \* \* \* \* \* S U B S C R I B E \* \* \* \* \*

