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GAY PRIDE
SAN FRANCISCO - JUNE 25, 1972
Christopher Street
SUN, JUNE 25, SAN FRANCISCO West
Freda Smith

The fifty-two year old founder of the GAY COMMUNITY SERVICES CENTER is undoubtedly the most totally altruistic, whole heartedly "love of fellow man" oriented person I have ever met. We all know people who radiate love when they speak. Morris literally generates it. Every corner of the bare little office on the second floor of the GAY COMMUNITY SERVICES CENTER at 1614 Wilshire Boulevard seemed to be permeated with his enthusiasm and magnanimity. Over and over he expounded the idea that "gays should be more than just proud - they should be ecstatic, for theirs is a natural, evolutionary heritage that at long last in gaining recognition in its natural, beautiful light.

During the lengthy, yet, oh so faucet morning evening, Morris, who combines a keen intellect with an erudite eloquent-sounding, poured forth ecstatically (a word he uses often) or angrily on a myriad of diverse subjects. While he freely answered questions about himself, he would not ex-poundate in the first person for long. Some time ago he decided that he would never again care for himself more than enough just to survive. "Routine matters that disturb other people, I've chucked. Only human kind matters," he says.

One look at his shaggy silver-blond hair, his unexercised body that has slipped to fat his unpressed clothes that are more suitable than adornment to his body. One is aware that his time schedule allot-ed to serving others has indeed infected this self-sacrificing philosophy on him to its fullest measure. Yet one is keenly aware that in his case, outward appearance just cannot disguise a deep seated inner beauty.

"I think I've always been gay," Morris says, "I think I've known it since I was about eight or nine. And I began to ques-tion existing sociological values about that time, too."

Morr is was reared on a 48 acre farm in Central Texas in a county that absolutely forbade the presence of black people. In fact, signs were posted along the highway, "Nigger, don't let the sun set on you in this county." The first time Morris saw a negro, he cried in terror, and then later suffered guilt qualms because he knew that a "prejudice which could evoke this kind of terror in a child was the abomin-able instrument of other people."

At 17, at Texas Christian University (and he sneers at the middle name of the school) Morris began his first crusade on behalf of racial equality and integration. Looking back, he laments that he was not a very courageous crusader. "I didn't campaign to get blacks into engineering, or science, or architecture. Just into the school of education so that they might teach their own kind."

Scoff at himself in retrospect as Morris does, that was the beginning. From that time on, he was constantly "attack-ing moral crimes," fighting battles for ethnic minority "Since I was gay, it was only natural and fitting that I should re-serve some of my energies for fighting gay causes."

To Morris Kight, a man's most honnrous crime against man is war. He stated, "I felt emancipated when I marched in the first anti-war rally in San Francisco on March 15, 1967. Later I started the Dow Action Committee for the abolition of chemical and biological warfare. That committee met with huge success, and we were actually able to get laws changed. On November 15, 1969 when I looked behind me and saw 350,000 people marching in the anti war parade in Washington, D.C., I knew the majority of my work in this direction was completed."

It was then that Morris threw all of his energies into the GAY LIBERATION FRONT. And more recently into the GAY COMMUNITY SERVICES CENTER.

Morris admits that he is proud of the growing achievements of the Center.

Morris happily accounts that the GAY COMMUNITY SERVICES CENTER now operates three houses, plus an overnight crash pad in Los Angeles. Exclu-sive of the crash pad, it houses as many as 110 people at a time. The Cen-ter now has a budget of $60,000 a year, it is supported by the minimal board and room fees of the three houses, and by the profits from the Gay Will Funky Shop, with the defi-cit made up by the generous donations of "our gay brothers and sisters."

When I first met Morris a number of years ago I was told by the party who introduced us, "He's a brilliant intellectual, and a complete aristocrat."

"I couldn't be more right," I don't believe it...

"You're right. I don't struggle with the question of God. I just add another-- for Good. I believe in the sanctity of man and the universe."

So this, in a greatly condensed capsule form, neglecting many of his virtues and accomplishments, is a sketch of Morris Kight.
HOW IT ALL BEGAN!

Stonewall, a favorite Gay bar outside classified as a private club and was not required to have a liquor license. Pine away as usual, the customers stayed outside in the heat to await the outcome ugly, started yelling, and threatened to "police brutality and "pigs" and that further reinforcements were necessary to stop the angry mob.

Since no policemen were outside to stop the mob, a man used a firehose and sprayed the window was smashed. The cops drew charged with assault. The owners were arrested, and stopped up the signs."

The next morning the owner established to hassle Gay people who met there. About a month before, a group of young people were in the area, eating, drinking, dancing, and having a good time. The police, who had been watching, decided to leave as soon as possible. But the mob continued to grow.

On Sunday night the crowd returned from roofs of buildings. That night a fight broke out, and the police were forced to come down in person, introduce yourself, and join the larger, more organized group.

We find ourselves scorned by the very democratic process. Eliminating the personal freedom of the individual, selfishness is encouraged. Rejection of inwardness, which was the basis of America's founding, is the cause of our present problems. We find ourselves forced to accept a guilt unwarranted by our action. We do not wish to be considered criminals, and we do not wish to be isolated from the rest of society. We wish to be accepted as we are, and we wish to be respected for what we have done. We wish to be treated with dignity and respect, and we wish to be given the same rights as everyone else.

About SIR

SIR is an organization formed from within the Community working for the Community. By trying to give the Community a sense of itself, and by trying to give the Community a voice, SIR is trying to help the Community to change. In those areas where we need to change, let us change ourselves.

Gay Pride = Freedom

Bands, musicians, and entertainers have kept this room rocking for many years — all for dollars and guys like you, that appreciate good entertainment.
ABOUT M.C.C.

You wanted to know what is M.C.C.? M.C.C. offers the opportunity for all men and women to worship God, to receive personal and job counseling, and to participate in meaningful and community activities.

WHAT IS M.C.C.?

We feel that homosexuality represents another variation in the many ways that human beings can love, and that it is not condemned by God. The Bible expresses beliefs regarding a number of other practices and beliefs which are now generally accepted and not condemned by God. For example, the story of Sodom and Gomorrah appears to preach the sin of lust and not homosexuality. We do not believe that any sin is justified or encouraged, but we are concerned with the rights and the freedom for homosexuals to express a loving, hopeful, and rewarding personal and religious relationship. All people, but with a special ministry to the homosexual community. Our church participates in meaningful and community activities.

DOES M.C.C. VIEW HOMOSEXUALITY WHAT THE BIBLE SAYS?

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HOW DID M.C.C. BEGIN?

M.C.C. was founded in the Fall of 1968 by a group of 14 young men and women who were tired of the oppression that was being experienced by the homosexual population. The idea that two gay people could express a loving, hopeful, and rewarding personal and religious relationship was the underlying principle of M.C.C.

CAN YOU RETAIN MEMBERSHIP INTO AND STILL BE A MEMBER IN THE CHURCH YOU WERE BORN?

The one basic requirement is that you accept Jesus Christ as your personal Savior and that you resolve to live a life in His service.

WHO ARE THE QUALIFICATIONS FOR MEMBERSHIP?

Membership in the church is open to all who accept Jesus Christ as their personal Savior and that you resolve to live a life in His service.

BUT SUPPOSE THAT FOR PERSONAL REASONS I CANNOT ACCEPT THIS BELIEF IN CHRIST?

Then you may become a "friend of M.C.C." A friend is someone who can participate in the regular activities of the church, serve on committees and speak at church meetings. However, he does not vote at congregational meetings, or pray reserved for members.

JOHN M.C.C. PERSON MARRIAGES IN WHICH MEMBERS ARE UNITED

Certainly. We call these commitments a Holy Union. Many of these relationships have endured for years. The one basic requirement is that you accept Jesus Christ as your personal Savior and that you resolve to live a life in His service.

CAN STRAIGHT PEOPLE JOIN M.C.C.?

Anyone is welcome regardless of who they are, to a number of straight members and friends in our church. They often have unique expression of Christian commitment that adds meaning to our lives. Many are friends and family of gay members.

WHAT IS THE GAY ACTIVISTS ALLIANCE?

The Gay Activists Alliance is an organization of men and women exclusively dedicated to the eradication of all forms of discrimination against the homosexual. The Gay Activists Alliance is not a church, but a means by which homosexuals have been heard publicly. It is not a religious organization, but a political action group. The Gay Activists Alliance was formed in 1969 to take direct action to change the public's attitudes and thus to change the law. The Gay Activists Alliance is not a church, but a political action group. The Gay Activists Alliance was formed in 1969 to take direct action to change the public's attitudes and thus to change the law.
Lesbianism is Revolution!!

We are women whose lifestyles are characterized by a primary commitment to other women. We are not just sexual partners, but also sisters, friends, and sisters. We are committed to destroying the male-dominated, male-supremacist, racist, capitalist, imperialist, heterosexual, heterosexual, heterosexist society in which women, as a whole, are oppressed. We define our lives by our personal, emotional, political, and economic commitment to each other as women. We love each other with our minds, our spirits and our bodies.

We are committed to creating a revolutionary consciousness among women. We identify with women for emotional, political, and economic support, while our commitment to men is to make men free of the personal, political, and social oppression that keeps them from being men.

We reject the male-dominated and heterosexual political system, in which women have only token power, which pretends to be democratic, but which is a dictatorship.

We are working to build a movement that is organized on a personal, collective, and communal basis. We are striving to create a new society based on our own values.

We are the people who reject the values of this sick society where the male culture defines the continuum of human relationships between women and men. We are the people who are breaking down the barriers that separate us from each other. We are the people who are creating a new society based on our own values.

We are the people who are fighting against our own liberation. We are the people who are fighting to make the world free of male domination. We are the people who are fighting to make the world free of male domination.

We are the people who are fighting for the liberation of all women. We are the people who are fighting for the liberation of all women.

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IN THE STREET OF THE TENDERLOIN, AT TURK AND PITTSBURGH ON A HOT AUGUST NIGHT IN 1969, GAY PEOPLE rose up in anger against the police. The bar was called the Stonewall Inn, and the protest would become known as the Stonewall Rebellion. This event marks the beginning of the modern gay rights movement.

The police had entered the Stonewall Inn, a popular gay bar, and began to harass the patrons. The patrons, including transvestites, strippers, and drag queens, responded by fighting back. The police then broke in and started to throw bottles and other objects at the patrons. The patrons, who were fighting for their right to exist, fought back with determination.

The police were met with a barrage of rocks and bottles, and in the ensuing chaos, windows were broken and the police were injured. The police, who had come to arrest the patrons for their gender expressions, were now being confronted by a crowd of people who were fighting for their freedom.

The police were forced to retreat, and the crowd began to celebrate their victory. This was the first time that the gay community had stood up against the police, and it marked a turning point in the history of the gay rights movement.

The crowd, who were gathered in response to the unfair treatment of the gay community, started to chant and sing. The drag queens, who had been working in the bars and clubs, were now leading the crowd in song and dance. The night was filled with music and energy, and the police were nowhere to be seen.

The next day, the crowd marched down Christopher Street, known as the Gay Pride, to demand their rights. The march was peaceful, and the crowd was determined to fight for their freedom.

The Gay Pride became an annual event, and the Stonewall Rebellion is remembered as the beginning of the modern gay rights movement. Today, the Gay Pride is a celebration of the freedom that the Stonewall Rebellion helped to bring about.
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JUGS LIQUIORS

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GOOD LUCK TO THE GAY PARADE ’72
JUGS LIQUIORS

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"Hello friends, Ralph Williams, here; owner of the largest Pride Dealership this side of the San Andreas Fault. Folks, I want you to meet my Gay dog Fang. Down Fang! Well folks, Fang and I are here to sell you some Gay Pride. Not ordinary pride, not Black, Brown, or Jewish Pride, but, 100% bonafide Gay pride. Folks, this is the real thing. The kind of pride that comes from twenty years in a homosexual bar. It’s what’s happening right NOW. Folks, anyone can use my Gay Pride and I’m selling it cheap! Just look at the heavenly assortment of models: butches, froufrou, bachelors, and queers. We owe you a special shipment of gay radicals! Friends, with my dirt cheap prices we can all afford to be proud faggots!"

POST SCRIPT: I hope the above offends you as much as it offends the people at EMMAUS HOUSE. Gay Pride is not a commodity. Though homosexuality is finally being discussed, it mustn’t become a popular fad. Public displays of Gay Life is still different. The actual lives led by millions of Gay individuals.

The S.F. EMMAUS HOUSE is a group of Gay people working for the betterment of Gay Life. EMMAUS HOUSE is a Gay Housing Center at Divisadero and Market Streets. The House provides temporary housing for homeless Gays. The S.F. EMMAUS HOUSE is a non-profit organization. EMMAUS HOUSE will be moving into its own building. The House will serve as a Gay Center, switchboard, crashpad, and home.

EMMAUS HOUSE can always use help and friendship. Visit the EMMAUS RAP SESSION an Wednesday evening. Call EMMAUS HOUSE for further information, help, or whatever: 626-2019.
The co-founders, Michael Music and Justice and prison reform.

Father Robert Richards, were joined by THE BELOVED has always provided a number of pastoral and social services include housing, meals, clothing, draft counseling, religious services, pastoral forms of help the COMMUNITY OF ST. JOHN BELOVED provided too many meals to No person was ever turned away.

Our core group of workers continues to be called on to speak before the Gay community. Father Richards now consists of three brothers. Here on about ten people per day. The BELOVED provided too many meals to was ever turned away.

During the final months of 1970, we were a 'center' of new bookstores and stores, housing an average of five more goats and their owners every day. In addition we had our first book sale every month. In March of 1971 we moved from our Pacific Street headquarters (across from the present address of 3016 Grove Street) to our current location at 101 Eddy Street in San Francisco. Our core group of workers now consists of three brothers, Paul and his two sons, David and Kevin. The TWILIGHT saline the parade!!

Come and meet your friends, Don and Gordon In Polk Street's coziest bar. Open Noon 'til 2 A.M. daily.

The Council on Religion and The homosexual community and a segment of the religious community stood as one, formed out of the matrix of unjustified attitudes of the San Francisco Police Department and many, many other churches and church groups. Though not perfect by any means, the relations between this group and the homosexual community have been better since the time of the 'Beatnik' relations with the police. Though not perfect by any means, the relations between this group and the homosexual community have been better since the time of the 'Beatnik' relations with the police.

CRH maintains an office at 330 Ellis Street in San Francisco.
EDITORIAL

The Parade is a reality, and a lot of blood, sweat and tears, as well as laughs, have gone into the production of the Parade and this publication. To those who worked so very hard to make the Parade a reality, we give them a standing ovation. To those who denounced the Parade, we give them the silent treatment and a business boycott.

This Parade has brought about the first semblance of unity that has ever been seen in this or any other city. And it has been most shocking to find that those who have preached the loudest and longest about "unity" are the very ones who have not contributed anything to the Parade or to the Program. We ask that you patronize only the businesses that are advertised in this Program or that have Parade posters posted in their business establishments. Should any Gay San Francisco person or spectator know that the Parade is not going to be held, please send the next issue of the publication, GAYVOICE, which is this editor's own publication and may be obtained by calling 771-3366 or writing to G.A.F.S.F., Post Office Box 1528, San Francisco, California 94102. There can never be true Gay Freedom as long as one Gay person is discriminated against or oppressed because they are Gay.

Our special thanks to the following persons: R.H. PERKES, Reverend Bob Humphries, the Emmanu Religious Group; Phil Kall; Bob Ross; Perry George; Jonni; Ken Reiner; Darla Good; Tommy Rodriguez; A.A. Cohn; Keith Lampe, Supervisor Robert Gonzalez; Ms. Joan Irwin; Sasha Gregory; Bill Roberts; Randy & Bubbles; Lisa of Walter Press; Sal Ballardini; The Fat Pony of the Magbit Club; Bobbi; Margaret Brown, and Iranta George Collins.

There are so many, many more that we don't have room to print them, but to all who have made GAY PRIDE and GAY PARADE '72 a success, a real big kiss from the one of your dreams, from us at the GAY PRIDE.

Reverend Ray Broshears

GAY PRIDE
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