

McCormack  
EXHIBIT NO. 19  
6-3-02  
S. DAY

PAUL J. McGEADY  
ATTORNEY AT LAW  
SUITE 239  
475 RIVERSIDE DRIVE  
NEW YORK, N. Y. 10027  
PHONE. 870-3232

CARDINAL'S RESIDENCE  
RECEIVED

APR 6 1979

OFFICE OF THE SECRETARY

April 2, 1979

Humberto Cardinal Medeiros  
Archdiocese of Boston  
2101 Commonwealth Avenue  
Brighton, Massachusetts 02135

Re: Father Paul Shanley

Dear Cardinal Medeiros:

I thought you should be aware of an interview that Father Shanley apparently gave to "Gay Community News" last month since it involves personal conversations between you and Father Shanley. I also include an item from "Gaysweek" in which Father Shanley is designated as your representative.

Sincerely yours,

*Paul J. McGeady*  
Paul J. McGeady

PJM:pm  
Enclosures

RCAB 00813

REC'D  
APR 9  
OFFICE OF THE  
CITY CLERK

150 people turned up for the day-long series of panels discussing the issue of man-boy love; organizer Tom Reeves expected several dozen.

# MEN & BOYS

## THE BOSTON CONFERENCE

FEBRUARY 12 1978 GAYNEWS

**A**rvia Bryant would not have been amused. Nick Kelley, 16, was explaining why he wanted to be with an older man, an adult. "He had so much to offer, and what really bothered me was the fact that someone was actually concerned about the fact that I had been in his car, and that someone somewhere would not like it." The event was the first ever semi-public gathering in North America of men who are involved in relationships with male youngsters, of the boys themselves, as well as of assorted other "professionals" in some way connected with the issue of man-boy love. 150 people turned up for the invitation-only conference, held at Boston's Community Church December 2, 1978, for a day-long series of panels discussing psychological, ethical, political, and legal problems involved in such relationships.

The overwhelming turnout exceeded the expectation of conference organizer Tom Reeves, who had only expected several dozen people. Reeves, a political science professor at Roxbury College, is spokesperson of the Boston/Boise Committee, formed last year after the indictments of two dozen men in the so-called Revre cases. The men were charged with separate violations of the law for illegal sexual acts with (mostly teenage) minors.

**T**he range of views expressed by the panelists and conferees were, by and large, generally supportive of man-boy relationships. Different people from different backgrounds and careers appeared to agree that the legal problems faced by the men arrested in such cases were appalling, and that the punishment was worse than the crime. (In Massachusetts, one could be committed for life as a sexually dangerous person.)

The audience heard one of the Revere defendants, Ed Mede, describe himself as a "homosexual Buddhist" stoically facing a possible life sentence for sexual acts with a teenager. The teenager had embraced Mede at an earlier Boston/Boise meeting, but later turned state's witness, as a result, Mede's supporters have argued, of pressure from the police. If Mede was philosophical about his fate, so was Kelley, who tried to

explain the opposition to his relationship with an adult. "I guess the problem is that parents want very much to protect their children, and I really don't think that protection is necessary." That brought laughter from the audience. Kelley continued, "It's not—kids basically know what they're doing, they know what they want and they are not that easily manipulated as people would like us to think they are."

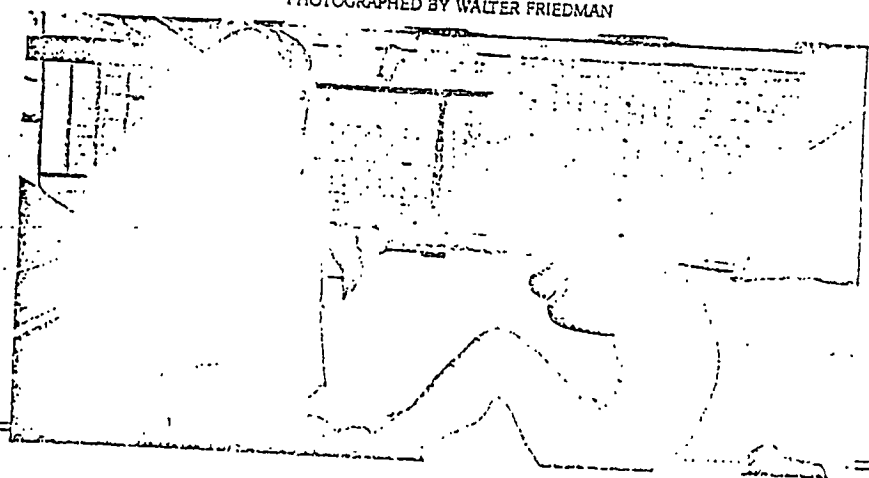
Another Boston gay youth, Richi McDougall, of Fag Rag, defended teenage hustling: "For most youth, it's the only way to get exposed, the only way to get sex with men. I knew I was a homosexual at nine years old, I knew what I wanted, but the only way I knew how to get it was to go to the theater and ask for money. Maybe that's hustling, but it was very fulfilling—it served its purpose."

McDougall said he "was never seduced by any man." Instead, "it was kind of fun to go to the Combat Zone and make a few dollars by sitting in a movie theater and getting your cock sucked. It's really a good way to make a few bucks."

McDougall was one of many speakers to lash out at the Judeo-Christian tradition of treating sex outside procreation as bad. Fellow Fag Rag writer Charlie Shively, who had burned a bible at a recent gay pride rally, argued that gay people are "engaged in sex for pleasure, not procreation." Sex is fun, he said, and "doesn't lead to disease, not even skin cancer."

**E**ven speakers representing various religious beliefs voiced their endorsement of love between man and boy. Canon Clinton Jones, pastor of Christ Church Cathedral, Hartford, Connecticut, described a Roman Catholic priest who was a friend of his, and who was "a beautiful person because he was loved by a man as a boy." He expressed concern for men who are arrested for child-molesting. "They become marked men so often for the rest of their lives, and that I think is a terrible imposition of society." He described one such person who was sent back to prison just because he was in the same room with a boy. "No genital sex took place—this man went back for four more years. That is awesome to me; it's very tragic."

BY DANIEL TSANG  
PHOTOGRAPHED BY WALTER FRIEDMAN



Father Paul Shanley, representative of Boston's Cardinal Maderias for outreach to sexual minorities, told the story of a boy who was rejected by family and society, but helped by a boy-lover. When his parents found out about the relationship, however, the man was arrested, convicted, and sent to prison. And there began the psychic demise of that kid," Shanley commented. He had loved that man. It was only a brief and passing thing as far as the sex was concerned, but the love was deep and the gratitude to the man was deep, and when he realized that the indiscretion in the eyes of society and the law had cost this man perhaps 20 years... the boy began to fall apart. Shanley concluded "We have our convictions upside down if we are truly concerned with boys... the 'cure' does far more damage."

Dr. Robert Whealey, from the national office of the Unitarian Universalist Church, described being propositioned by a 15-year-old boy recently. "If you don't think that was rather a shot in the arm for one who is 50, well, you're mistaken," Whealey observed.

The conference was also an occasion for many to come out as boy-lovers. David Thorstad, spokesperson for New York City's Coalition for Lesbian and Gay Rights, said he was retracting his earlier statement (in Gay Community News) that he was not a pederast. "I am very happy to say that over the summer that has changed, and it wasn't due to my own initiative either, but just as it is with many men, I was seduced and picked up by a boy and I'm very glad he did it."

Joe Owens, who had been a labor organizer in Jamaica and a social worker in the black community in Boston before that, said he was speaking for the first time in public as an acknowledged boy-lover. "As a white man relating to a black community it was an extremely liberating effect, and the reason why I think I was able to do it where many another white person may not be able to do it successfully was precisely because of this psychological orientation that I had." That permitted, Owens argued, "an immediacy (in the relationship between myself and boys, and there was a level of communication which threw aside completely all the cultural and racial differences which separated whites from blacks in the society."

Sidney Smith, a black artist from New York City, spoke about the rage he felt at having to sublimate his needs for relationships with boys. He said he resented "having to live in a culture where things that seem natural and right to me, have to be... fearful."

Many in the audience did not or could not come out. One panelist identified himself as "Don," explaining that he would immediately lose his social service job with a religious organization. He spoke of having to draw back from helping boys out of fear of exposure of his double life.

Tom Reeves, who had come out as a boy-lover a year ago, said over 500 men had spoken with him since then, most of whom were struggling with their attraction to boys. "Sex is everywhere between men and boys," Reeves asserted. The men with whom he spoke "are not open at all... and who are they? Almost to a man they are teachers and boy scout leaders and boys' clubs leaders!" he shouted, pounding the podium with both hands. "The men who work with boys—many of them, and thus obviously can be used against everybody, but I think we have to say it—the motivation behind that work (has) a sexual and erotic element."

Reeves continued. Since possibly a third of the boy scout leaders and teachers and boys' clubs leaders and big brothers and all of these other people that work with youth have either these feelings or they are acting on them, there must be enormous oppression out there which could cause all kinds of things.

"It would cause the creation of the chik-kentawh who roams the streets, it would create boy prostitution, it would create manipulative situations and frightening situations. However, boy love is 'healthy and good,' when the man acts responsibly and ethically," Reeves argued.

Other panelists also spoke of how the issue of boy love had caused them to rethink their own attitudes toward child sexuality. Dr. Richard Pillard, Chairperson of the Department of Psychiatry at Boston University Hospital, reminded conferees: "Freud pointed out 70 years ago that sexuality begins in childhood and even in infancy, and that

by the age of four, five, and six, boys know that good feelings come from playing with their penis, and this is a discovery which they are very eager to share with their friends." Pillard then criticized adult society for restraining sexuality by investing it with fear and guilt and for placing children in institutions and schools where they are regimented and encouraged to enter into mindless competition which I see as a way of preventing them from having the time and the opportunity to explore their sexual and tender feelings toward one another." Pillard concluded: "Men and the boys who love each other are engaging in a social experiment."

Lois Johnson, President of Boston's Daughters of Bilitis, described the change in her attitude from "outrage" at boy-lovers to "outrage at the violation of the civil rights of both the men and of the boys" involved in the Revere cases. She said she started questioning things when Elaine Noble came out in favor of the hotline—I said, "Godd God! Gay activists had feared that the hotline, for complaints to the police about sex crimes, would form the basis of a witchhunt. The hotline did was eventually squelched."

Johnson asserted, "It is difficult for women to come to grips with man-boy love, simply because of the fact that women, as far as their own sexuality is concerned, are conditioned in such a way that they are not as expressive of it as men are, even in a heterosexual sense."

But a big uproar erupted when Jon Schaller, a founder of Youth Liberation of Ann Arbor, raised from the audience a question regarding power differences between the parties in a man-boy love relationship. Schaller, who now runs Carrier Pigeon, a Boston-based distributor of radical and feminist publications, said that issue had not been referred to at the conference. "At this point we still live in a society which is dominated by adults, where adults make laws and regulations and where young people don't have much practice making decisions about the rules, and they don't have experience asserting themselves against adults." Schaller argued: "Any relationship between an adult and a young person, where the adult is not consciously trying to overcome that power difference, is going to be ageist, and that's the important issue for anybody in that kind of a situation to deal with."

Both Charlie Shively and Ron McDougall supported Schaller. Shively reacted: "When people are denied power, they're given love," particularly in regard to children and quoted the Bible, "He so loved the world that he gave his only begotten son." Shively said, "I think we need to examine what that means—I don't want my father to be crucifying me! This love business is, it seems to me, a creeping form of Christianity!"

McDougall responded: "Boys don't have power over men... but they do go out and seduce men."

But Reeves reacted angrily, saying, "It's ageist to say that the man necessarily has the dominance and the upper hand." He argued that the boy "has the dominance" in physical, emotional, and spiritual terms and "has the power over the man." Reeves added, "It's a false view to think all of the power is on the side of the man. A great deal of power is on the side of the boy and it could go either way."

"When I become oppressive, it's when I either try to reform a boy from prostitution or whatever else he's into, or when I try to get him into the [gay] movement." That was "much more manipulative than having sex with them," he asserted.

Reeves also criticized the tendency of many boy-lovers (including himself) to show off the boys. "We become possessive, get on to that old family trip, we want to show them off in the bars... it's those kind of things that get us into trouble, and it's those kind of things that are oppressive to the boys and to each other and to ourselves."

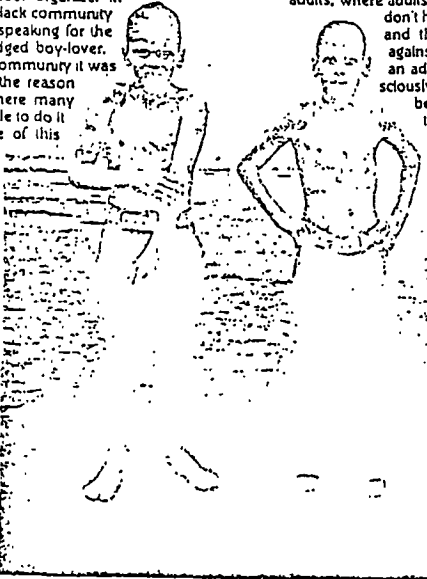
A woman from the audience reacted: "It's adult men saying that the boys have power, and that the men are in a position of being manipulated. Personally it's bullshit for an adult to say a kid has more power, given the way we're structured in this world and the fact that that's not your right to say it."

Ed Mede, arguing that a teenager's word could put away a man in prison, and blaming his 15-year-old former lover for ruining his life, became embroiled in a shouting match with Schaller.

With Mede interrupting him, Schaller responded: "I think that clouds the whole issue. The point is that in this society adults have power, physical, economic... I think you can take any oppressed group in this society and find some way in which they have power." The debate ended when moderator David Thorstad said, "I'd like to cut down on cross discussion," and recognized another conferee.

At the end of the conference, 32 men and two teenagers could be seen at the Man Boy Lovers of North America. A news letter and a March meeting in New York City are planned.

The group can be contacted by writing them care of Fog Rag, Box 231, Keenmore Station, Boston, MA 02115.



# Comment and Analysis: Fr. Paul Shanley vs. Cardinal Medeiros

By John J. Gracsek

BOSTON — Shortly after having assumed leadership of the Roman Catholic Church in Boston, Humberto Cardinal Medeiros called Fr. Paul Shanley into his office. Shanley had been appointed by Cardinal Cushing, Medeiros' predecessor, as a "Minister to Alienated Youth" and spent the winter working first as a street priest, then a drug rehabilitation counselor, and finally, a minister to sexual minorities. He related the history of his work under Cushing to Medeiros and then explained. "As I see it, the problem in the west was first with street people, then with drugs. In the seventies I see a time of sexual confusion." The Cardinal rose and put his arm around Shanley, and put his arm around Shanley, and said "Go with my blessing. They won't like you, but then they won't like me because I'm Portuguese."

I last weekend, Shanley was again called into the Cardinal's office, this time to be sent away with his satchel. The Cardinal informed Shanley that he had received three letters of complaint about the most recent educational tape Shanley had made, the tape, *Homosexuality: It's Debatable*, contained a debate between Shanley and Richard Lovelace, a conservative theologian on the subject of homosexuality. "I've made a series of tapes like this, and this was one of the most odd," Shanley explained. "After each tape the Cardinal would appoint a theologian to commission to see the results, but they could not find anything heretical in them." The Cardinal apparently found something objectionable in this tape, even though he admitted to Shanley that he had never listened to it, since at the end of the discussion he announced, "Well, in any case, whether you said it or didn't the

time has come for you to stop this running around the country and find a parish to work in." "That sounds like a punishment to me," replied Shanley. "No it's not a punishment," insisted the Cardinal. "You're running around the country and I don't even know where you are." After which the Cardinal told Shanley about his own plans to run down to Mexico to see the Pope.

More seriously, the Cardinal may have been referring to Shanley's trip to Wichita to oppose the anti-gay referendum there. The Cardinal received a complaint about Shanley's presence from his colleague, Bishop Maloney of Wichita, after which Shanley was asked to resign from his position on the Young Adult Ministry Board.

Before Shanley was sent off to look for a new job, he and the Cardinal discussed other related topics. The Cardinal informed Shanley of his desire to have Fr. Charles Curran removed from the faculty of Catholic University because of Curran's "heresy." Curran, you see, has taken the stance that one can morally dissent in certain cases from the official hierarchical teaching of the Roman Church. Curran asked Curran why the Cardinal might have it out for him. "I have heard rumors to that effect," he responded. "I can't say for sure . . . perhaps for my stand on birth control and homosexuality." Asked to explicate his teaching on the morality of homosexuality, he answered, "I hold to what I call the theory of complementarity. It means that sexuality has meaning in terms of masculinity and femininity, but that anyone who without guilt or fault is an irreversible ho-

mosexual can engage in a homosexual relationship that is striving for permanency and be moral. I do not think that homosexual relationships are the ideal for everybody, but I'm only speaking of what I call the irreversible homosexuality."

For this type of radical thinking, Curran is in hot water, and Shanley has been sent packing. Before being sent off to the Personnel Office to look for a parish that would leave him, Shanley asked the Cardinal how the needs of Catholic Gays would be met.

The Cardinal responded that gay people have no need for special ministry because they are welcome in the Church. Shanley objected that they would not be welcome if people knew that they were homosexual. "They have no business flaunting their homosexuality," declared the Cardinal.

On his way from the Cardinal's office to the Personnel Office, Shanley encountered a priest who he had been in seminar with, but had not seen for 18 years. He informed his confidante that the Cardinal had just ended his ministry.

The guidelines also assert that the "determination and protection of civil rights are of utmost importance. Individual Christians and denominations must call the state to account when the rights of citizens are denied or violated."

The guidelines state that "stereotyped notions and caricatures of people and positions must be avoided," and that all Christians "have a responsibility to see that all sides of a controversial issue are heard fairly and fully in

The other priest responded, "What were you doing? You were working with the fags, weren't you - if you'll excuse the expression." "No, I won't excuse the expression," answered Shanley as he turned and walked away.

Hopefully Shanley will find better job security in the future. The archdiocese has denied in the past that he even was appointed to have a ministry to sexual minorities, even though the Cardinal told a person interested in talking to him about the question of homosexuality.

Continued on Page 7

## Church Agency Offers Guides for Homosexuality, Abortion Debates

NEW YORK CITY — Guidelines for ecumenical debate on homosexuality and abortion have been approved by an agency of the National Council of Churches.

The Commission on Faith and Order includes 56 representatives of "mainline" Protestant, evangelical Protestant, Eastern Orthodox and Roman Catholic churches.

According to Dr. Jarge Lura-Braud, executive director of the commission, "We have watched with us may the growing division of Christians on the questions of homosexuality and abortion and have formulated these guidelines out of an ecumenical sensitivity which aspires to a more reasonable handling of opposing views on homosexuality and abortion."

Although the guidelines do not take any position on the two issues, they "are offered in the hope that Christian unity may grow and be maintained" during debate on the issues.

The commission states that it supports the right of churches to

ecumenical debate." That debate, the guidelines stress, must involve clergy, laity, women and men, young and old, church leaders and secondary faculties and students.

The Commission on Faith and Order also states that questions to be raised on debates on abortion and homosexuality should cover a number of issues. The Commission says those questions should include: What considerations should be taken into account in deciding that an "immoral action" should also be illegal? Is our understanding of human nature too much a function of scientific definitions? What sources are appropriate and adequate in determining that a given behavior or attitude is "unnatural"? How can we correct the long tradition that masculinity is normative for human nature?

People interested in obtaining a copy of the document may contact the Commission on Faith and Order, National Council of Churches, 475 Riverside Dr., New York City 10027.

APR 9 1979  
OFFICE OF THE CHURCH LIAISON