October 3, 1994

Dear Family, Friend, or Colleague of Randy Shilts:

On Randy's behalf, the people who were important in his life have been invited to join in the Day of the Dead celebration organized by Instituto Familiar de la Raza, an Hispanic AIDS project. The Day of the Dead festival is a way of strengthening family and community ties. Each year around the first week in November, the air in San Francisco's Mission district reverberates with the sounds of wailing stemming from processions organized to honor the dead. Many people light candles and set off fire crackers to guide the souls of their loved ones home. In recent years, San Francisco's Day of the Dead celebration has been undergoing a transformation, in part fueled by interest from the non-Hispanic community looking for alternative ways of dealing with the death of a loved one. For some this tradition is a cathartic experience; others use it as a political forum to call attention to social issues like terrorism in Palestine, AIDS, or female infanticide in China. These issues, both personal and social, are addressed through the building of community altars or ofrendas with entire neighborhoods participating in the construction process.

While I know that so many of you who were important people in Randy's life cannot be here personally to help us build his ofrenda, perhaps you'd like to participate by contributing to the materials we will use to construct it. To show the spirits they are welcome in this world, altars are decorated with flowers, candles, photos of the deceased, proclamations honoring them, religious/cultural icons, and food and drink. For those who have died recently, their favorite dish is usually placed in a prominent position on the altar. (For Randy, famed for his life-long love affair with the potato, this, of course, means french fries.) As part of Instituto Familiar's celebration, people are encouraged to read their deceased loved one's favorite poems or literary passages, sing their favorite songs, and share fond memories of the deceased. I thought that the most meaningful contribution any of us could make to Randy's memory—aside from suggesting appropriate poems, passages, and songs, and providing photographs of Randy and you, the important people in his life—would be sharing our most memorable Randy Shilts moment with each other. We'd like to read these memories aloud while we build his altar.

Please send memorabilia (including photos of both Randy and you), proclamations, and—most important—memories of Randy to me at the address below, or fax your memories to me at 415.731.4032. After the celebration, I'd like to collect these memories together in a short pamphlet for Randy's family and friends. Any photos or other memorabilia you might send will be returned to you if you so request, else they will become part of Randy's archive at the Gay and Lesbian Center of the San Francisco Public Library.

If you have any questions or might like to help us build Randy's ofrenda on November 4th, please let me know. I will have more logistical details sometime in the next few weeks.

Warmly,

Linda Alband
Randy's friend

P.S. The mailing list I am using, of course, is not perfect. I do not have current addresses for many of Randy's old friends, and some people I just don't know about. Any omissions are not intentional. If you know someone important in Randy's life who might not have received this letter, please let me know about them. Thanks.
To: Concha
From: Linda Alband, Researcher (fax)
Date: October 21, 1994
Subject: Randy-related copy for booklet

Number of Pages Transmitted: 2

Dear Concha,

Here’s my selection of text for consideration for inclusion in the booklet. I’ve included, I hope, plenty to pick and choose from. Please let me know if you need anything else done vis a vis the booklet. I can help with page layout of text as I have a number of desktop publishing related programs like PageMaker for my PC.

Hope all is going well with you. See you on Wednesday.
Randy Shilts-related Quotations & Remarks from Friends/Colleagues for consideration for inclusion in the Instituto's pamphlet

"My wife, Yvonne, and I first met Randy in the Honolulu airport in 1988 ... when Randy was trying to watch the reactions on Yvonne's face as she read his book. ... I was saddened by the announcement of Randy's illness and even more so by his premature death. ... Thank you Randy for being part of our lives. You made a difference."

"During the week that Randy died, the CDC [Centers for Disease Control] reported 371,878 cases of AIDS and 224,306 deaths due to HIV disease since June 1991. The butcher's bill decreases, the death toll increases, *And The Band Plays On.*"
— William Darrow, formerly with the CDC, now Professor of Public Health, Florida International University, September 1994

"The bitter irony is, my role as an AIDS celebrity just gives me a more elevated promontory from which to watch the world make the same mistakes in the handling of the AIDS epidemic that I had hoped my work would help to change. When I return from network tapings and celebrity glad-handing, I come back to my home in San Francisco's gay community and see friends dying. ... They die in my arms and in my dreams, and nothing at all has changed. Never before have I succeeded so well; never before have I failed so miserably."
— Randy Shilts, "Talking AIDS to Death", 1989

"Randy once told me ... that 'journalism in this country is dominated by the East Coast papers and networks. They never pay any attention to what we do.' He was wrong—the entire country paid attention to what Randy did."

"Randy Shilts was a great journalist."
— Carl Bernstein, former *Washington Post* reporter and co-author of *All The President's Men*, February 18, 1994

"The Reverend Phelps doesn't think that Randy should be held up as a role model for American youth. The truth is—you couldn't possibly find a better one."
— Frank M. Robinson, novelist, from his eulogy for Randy, February 22, 1994

"Today I finished Randy's book *And The Band Played On*. I miss Randy, which I suppose is silly because I didn't really know him. ... What can I do? I am ambitious and angry (although probably not as angry as Larry Kramer) and I wanted to help fight AIDS. Randy's words moved me, but I am only 14."
— LeAnne Laux-Bachand, student, April 1994
Annual
El Día
de los
Muertos
Celebration
1993
San Francisco
California
Dia de los Muertos/Day of the Dead

The historical roots of the Dia de los Muertos celebration date back to the pre-Hispanic civilizations of Meso-America. Although little information exists about the origins of this concept, it is believed to have begun during the age of the Olmecs, more than 3000 years ago, and passed on to other cultures such as the Toltec, Mixtec-Zapotec, Maya and Pipil of Central America. One of the well-known sources which reflects this notion is found in the Codex known as Mexican Songs (Cantares Mexicanos), which is one of the most expressive forms of Nahua poetry.

According to beliefs recorded in the Codex, life is a momentary situation, and fundamentally one of suffering. When one dies, a journey is begun through the valley of death (Mictlan) to reach the thirteen heavens. Each of the thirteen levels corresponds to the amount of suffering which a person experienced while on earth. The higher levels are achieved by the most suffering; the highest level is reserved for women who died during childbirth and warriors who died in battle.

Life was seen as unreal and as a dream; death as its elemental complement was considered to be the only certain truth or reality. Death was compared to the act of waking up. In this context, death was one of the most religious moments of ancient America, and so celebrations and rituals related with death were charged with a grand sense of mysticism and reverence.

In Mexico, Dia de los Muertos is celebrated on November 1 and 2, in many regions of the country. It begins on October 31 with ceremonies dedicated to the souls of infants (Dia de los Angelitos). On the night of November 1, people dedicate ofrendas (altars) for family and friends who have died, creating a grand variety of styles and themes. The altars change from region to region; they can be small and simple or very elaborate and embellished. Generally, altars would include various religious images, photographs of the "dead ones", candles of all kinds and sizes, pan de muerto (bread of the dead), pumpkin, sweets, sugar skulls, favorite foods, beer, tequila, pulque (a drink from the maguey plant), atole (a corn drink), water, personal objects, incense and flowers, and especially the cempazuchitl (marigold), which symbolizes the regeneration of life and whose use in Dia de los Muertos dates back thousands of years.

Paralleling the ceremonial aspect is a humorous side which is born of the lack of fear of death and its symbols. This humor is expressed through many forms of artistry and political satire. Dia de los Muertos is a theme which inspires artists in the creation of theater, literature, dance, film, painting, sculpture, printmaking, installations, music, etc. It offers a grand variety of ideas and infinite possibilities for creation in all art forms, from the most traditional to the most experimental directions.

El Día de los Muertos: A Community Celebration

Exhibitions of Ofrendas in Tribute to:

CÉSAR CHAVEZ, Chicano labor leader, by Mia Gonzalez for Galería de la Raza in collaboration with the United Farmworkers Union and California Rural Legal Assistance

CANTÍNFLAS, beloved Mexican humanitarian and comedian, by José Ramón Lerma

LOLA ALVAREZ BRAVO, renowned Mexican photographer, by Amalia Masa-Bains

THE MEXICAN OFRENDA TRADITION by Herminia Albarrán Romero

HAND TINTED PHOTOGRAPHS by Curtis Fukuda and Lisa Jones

DÍA DE LOS MUERTOS READING ROOM in the gallery. Learn more about the holiday and the life and work of Cantinflas, César Chavez and the United Farm Workers.

See a video tape of La Ofrenda by Lourdes Portillo.

DOCENT GROUP TOURS of the exhibition for children and adults: October 19 to November 5, from 9:30-3:30. Call for a reservation.

BILLBOARD MURAL by Felipe Erenberg

Artists Reception Featuring Music and Pan de Muerto

Saturday, October 30, 1993, from 3–6 p.m.

Studio 24, the Gallery's gift store, offers an extensive array of Día de los Muertos educational materials, folk art and sugar skulls for your ofrenda and collections.

Store and Gallery hours: Noon–6 p.m., Tuesday–Saturday

GALERÍA DE LA RAZA • 2857 24th Street • San Francisco 94110 • (415) 826-8009

Actividades para los Vivos:

Traditional Mexican Paper Flower Making Demonstration—Wednesday, October 20, 2:30–5:30 p.m. in the Gallery.

Join Mexican folk artist Herminia Albarrán Romero for a demonstration of the traditional Mexican art of flower making.

Papel Picado Demonstration—Wednesday, October 27, 2:30–5:30 p.m. in the Gallery. Join Mexican folk artist Herminia Albarrán Romero and learn the art of papel picado (traditional Mexican paper cutting).

Slide Talk: From Tradition to Innovation—Wednesday, October 27, 7 p.m. El Día de los Muertos is a celebration of remembrance and reclamation. It is rooted in Mexico's indigenous world view that life and death are one. The holiday has increasingly become an essential element in Chicano aesthetics throughout the United States. Please join Maria V. Pinedo and Galería staff in the presentation El Día de los Muertos, from Tradition to Innovation.

24th Street Community Ofrenda Window Walk—Thursday, October 28 through Tuesday, November 2. Something new! This year the Galería is co-sponsoring the 24th Street merchants and agencies in presenting ofrendas and window displays for Day of the Dead. A self-guided walking tour map will be available in Studio 24.

Dia de los Muertos is a theme which inspires artists in the creation of theater, literature, dance, film, painting, sculpture, printmaking, installations, music, etc. It offers a grand variety of ideas and infinite possibilities for creation in all art forms, from the most traditional to the most experimental directions.
24th Street Community Ofrenda Window Walk

Thursday, October 28 through Tuesday, November 2, 1993

A self-guided tour of 24th Street merchants presenting ofrendas and window displays for Día de los Muertos.

Galería de la Raza
2851 24th Street

Studio 24
2857 24th Street

MECA (Mission Economic Cultural Association)
2899 24th Street

St. Peter's Housing Committee
2915 24th Street

China Books and Periodicals
2929 24th Street

Dominguez Mexican Bakery
2951 24th Street

Fong Lam Restaurant
2878 24th Street

House of Color
2862 24th Street

Bank of America
2850 24th Street

Casa Sanchez
2778 24th Street

Café Fanari
2773 24th Street

Margarita's Restaurant
2833 24th Street
El Instituto Familiar de la Raza, Inc.

DÍA DE LOS MUERTOS

Viernes 4 de Noviembre, 6 p.m

2919 Mission St., San Francisco

Para mas información llame al:

(415)647-4141
AN ALTAR FOR RANDY SHILTS
PARA EL DÍA DE LOS MUERTOS

Date: Friday, November 4th

Place: Instituto Familiar de la Raza's new building
2919 Mission Street (between 25th & 26th)

Time: 6:00 p.m.

What to bring: Yourself, friends, candles (votive are best for the processional), flowers, and a food offering—especially Randy's favorite foods (enough to share with 4 or 5 others). Please bring pictures and other Randy-related artifacts like clothing items or Beatles memorabilia with which to complete the building of his altar or ofrenda. And to read at the celebration—poems Randy liked or that remind you of him, jokes, passages from his work, or song lyrics from his favorite songs.

About the celebration: On this day honoring The Dead Ones (a Los Muertos), a celebration that has existed on this continent for at least 5,000 years, we recognize our direct connection to those who have died and the debt we owe to them for their sacrifices. The ceremony opens with a small candlelight processional followed by an offering of special bread for our honored dead at the main or community altar. As the celebration progresses and new offerings are added, the altar will grow. Special sections to honor our individual Dead Ones are incorporated into the main altar. In addition to the physical offerings of food, flowers, and representational artifacts like clothing, there will be music, dance, jokes, readings, and songs. The celebration will be fairly free-form as people make their own sections of the altar and spontaneously offer gifts of all kinds. This aspect of the celebration will last until 9 or 10 p.m., after which we will share food. Denise Richards and her crew will be videotaping the ceremony for her film on how El Día de Los Muertos is celebrated in the Bay Area. She will concentrate much of the shooting on the building of Randy's ofrenda.

Logistics: In addition to the foods we bring, the Instituto will provide the traditional foods like tamales and special breads, as well as some beverages. As they would like to create an atmosphere that is more homelike, they encourage us to bring blankets, serapes, or pillows to sit on. There will be some folding chairs for seniors and others.

Please contact me at 415.731.6935 or 415.731.4032 (fax) if you have any questions. Also, please let me know if you can help with pre-celebration preparation. We will need help building the main altar and arranging flowers. The Instituto will also need large vases for the flowers. Please let me know if you have any we can borrow.

See you on the 4th.
To: Concha
From: Linda Alband, Researcher (fax)
Date: September 30, 1994
Subject: Alter for Randy Shilts

Number of Pages Transmitted: 1

Dear Concha,

When last we talked, you gave me your tentative approval for our participation in Instituto Familiar De La Raza's celebration for Day of the Dead on November 4th. As per your suggestion, I have been trying to reach you since September 11 to reconfirm and to set up a time for Denise Richards—who has spoken to you regarding permission to videotape your cebration—and me to meet with you to firm up details. This meeting can be scheduled for any time in the next few weeks. We appreciate how busy you are. We've also considered that you might have had second thoughts about one (or both) of our requests. In either case, we would appreciate notification of our current status. In particular, I need to know one way or the other because several of Randy's old friends and one of his brothers have made arrangements to fly in for this celebration. Because it appears that I can't make alternate arrangements at this late date, I need to notify them if they need to cancel their reservations.

Thank you for your help with this. Hope that your grant proposal writing went well and that you get the $$$.

Sincerely,

Linda Alband
This year's procession-ritual will be conducted by interdenominational Multicultural Spiritual Leaders of San Francisco & the Bay Area.

Procession Participant Guide
- Arrive early and form line behind Aztec dancers
- Be respectful
- Stay off sidewalks
- This is a procession, not halloween Walk slowly
- Help keep order and protect children youth and elders
- When procession ends, move to Garfield Park and begin forming concentric circles in preparation for collective ritual

Produced and coordinated by: Colectivo del Rescate Cultural
With the support of the 24th St. Merchants Association, The San Francisco Arts Commission, & Reclaiming Collective

For further info, about Dia De Los Muertos Exhibitions and Special Programs call:
Colectivo del Rescate Cultural: 647-8500, Galeria de la Raza: 826-8009, Mission Cultural Center: 821-1155, "Center For the Arts" 978-2700, "Mexican Museum" 441-0445
Bilingual Education Dept. - SFUSD presents:

CELEBRATING

DÍA DE LOS MUERTOS

by Juan Carlos Cuéllar
Bilingual Resource Teacher

DAY of the DEAD

Workshop for Teachers

October 27, 1994  4pm-6pm

Mission Cultural Center
Teatro Misión
2868 Mission St.
(25th and Mission, park at Horace Mann lot, Bartlett btw. 23 & 24)
San Francisco, California

To register for the teacher workshop and/or class tours of the Día de los Muertos Altars Exhibit:
call Sean Seymour at 821-1155
DAY OF THE DEAD

The celebration of a special festivity to honor the Dead Ones has existed for at least 5,000 years on this continent. Today it is celebrated on November 2.

Our ancestors buried their dead with offerings of pottery, food, toys, and household objects. These ceremonies are recorded in temples, altars, sculptures, pottery, toys and murals.

On this day honoring the Dead Ones, recognition is given to the debt owed to the sacrifices of our ancestors. This festivity honoring the dead, helps us understand how our present life is directly connected to the lives of those who walked the Earth before us. It is in this way that our traditions and culture live within the past ever present within us.

Today, here at the Instituto, we offer this altar in recognition of the sacrifices made by all our ancestors on this continent, and also in recognition of the great sacrifices made by Our Parents, Our Families and Our Community in order for us to exist.

We believe that the Spirits of Our Dead ancestors and relatives return each year to our homes, and for this reason altars are cleaned and prepared with offerings, flowers, toys, food, and candles.

This altar, here at the Instituto has been prepared as a community altar. The offerings are humbly offered on behalf of all the People, particularly those of the Mission and San Francisco.

INSTITUTO FAMILIAR DE LA RAZA
2515 24th STREET #2
SAN FRANCISCO, CA 94110
EL DÍA DE LOS MUERTOS

La celebración de una festividad para honrar a Los Muertos tiene al menos 5,000 años de existencia en este continente. Hoy día se celebra el dos de noviembre.

Nuestros antepasados sepultaban a los muertos con ofrendas de alfarería, comida, juguetes y objetos hogareños. Estas ceremonias se han quedado grabados en templos, altares, esculturas, objetos de barro, juguetes, murales, etc.

En este día, honrando a Los Muertos, se reconoce nuestra gran deuda al sacrificio de nuestros antepasados. Esta festividad para honrar a los muertos nos ayuda a entender como nuestra vida presente está directamente conectada, a la de ellos que caminaron la Tierra antes de nosotros. Así es que nuestras tradiciones y cultura viven dentro de nuestro pasado siempre presente en nosotros.

Hoy día aquí en El Instituto ofrecemos este altar como reconocimiento del sacrificio de todos nuestros antepasados por todo este continente, y también en reconocimiento de los grandes sacrificios que han hecho nuestras Tatas, Nuestras Familiares, y La Comunidad para nuestra existencia.

Nosotros creemos que los Espíritus de Nuestros Muertos, antepasados y familiares, regresan cada año a nuestras casas y por esta razón se limpian y se preparan altares y ofrendas especiales, y se adoran con flores, juguetes, candelas y comidas.

Este altar en El Instituto se preparó como altar comunitario. Las ofrendas se ofrecen humildemente en nombre de todo La Gente, específicamente la de la Misión y de San Francisco.
El Comité Pro-Desarrollo de la PEÑA DEL SUR

Les invita a una gran Fiesta Baile

con el Super Grupo

LOS COMPAS

y La Guapachosisima

Banda de La Peña

en el 362 Capp Street Center
entre 18 y 19 Sts. San Francisco, California

El Sábado 5 de Noviembre 1994 · 9 P.M.

Donativo $8  Platillos y Bebidas típicas

Para más información (415) 550-1101 - (510) 652-6361

POR LA DIFUSION DE LA CULTURA LATINO AMERICANA Y LA PROMOCION DE LOS VALORES ARTISTICOS DE NUESTRA COMUNIDAD
El Instituto Familiar de la Raza, Inc.

DÍA DE LOS MUERTOS

Celebración, Altares, Ofrendas

MIERCOLES 6 DE NOVIEMBRE, 6 p.m.
2515 24th STREET, SAN FRANCISCO

Para más información llame: 647-4141
El Instituto Familiar de la Raza, Inc.

DIA DE LOS MUERTOS

Viernes 4 de Noviembre, 6 p.m
2919 Mission St., San Francisco

(entre 25 y 26)

Para más información llame al:
(415) 647-4141
Hoy día aquí en El Instituto ofrecemos este altar como reconocimiento del sacrificio de todos nuestros antepasados por todo este continente, y también en reconocimiento de los grandes sacrificios que han hecho nuestras Tatas, Nuestros Familiares, y La Comunidad para nuestra existencia.

Nosotros creemos que los Espíritus de Nuestros Muertos, antepasados y familiares, regresan cada año a nuestras casas y por esta razón se limpian y se preparan altares y ofrendas especiales, y se adornan con flores, juguetes, candelas y comidas.

Este altar en El Instituto se preparó como un altar comunitario. Las ofrendas se ofrecen humildemente en nombre de toda La Gente, específicamente la de la Misión y de San Francisco.

Today, here at the Instituto, we offer this altar in recognition of the sacrifices made by all our ancestros on this continent, and also in recognition of the great sacrifices made by Our Parents, Our Families and Our Community in order for us to exist.

We believe that the Spirits of Our Dead ancestors and relatives return each year to our homes, and for this reason altars are cleaned and prepared with offerings, flowers, toys, food and candles.

This altar here the Instituto has been prepared as a community altar. The offerings are humbly offered on behalf of all People, particularly those of the Mission and San Francisco.

INSTITUTO FAMILIAR DE LA RAZA, INC.
2515 24TH STREET, No. 2
SAN FRANCISCO, CA 94110
EL DÍA DE LOS MUERTOS

LA CELEBRACIÓN DE UNA FESTIVIDAD ESPECIAL PARA HONRAR A LOS MUERTOS TIENE AL MENOS 5000 AÑOS DE EXISTENCIA. NUESTROS ANTEPASADOS SEPULTABAN LOS MUERTOS CON OFRENDAS FUNERARIAS DE ALFARERÍA, COMIDA, JUGUETES, JOYERÍA Y OBJETOS HOGAREÑOS. ESTAS CEREMONIAS HAN QUEDADO GRABADAS EN TEMPLOS, ALTARES, ESCULTURAS EN CRISTAL, JADE, MADERA, ARTEFACTOS DE BARRO, MOSAICOS, MURALES, JOYERÍA, ETC.

MICCALHUITL, NOMBRE DE ESTA FESTIVIDAD EN EL IDIOMA NÁHUATL, ES ACTUALMENTE UN RECONOCIMIENTO DE NUESTRA GRAN DEUDA AL SACRIFICIO DE NUESTROS ANTEPASADOS. ESTA FESTIVIDAD PARA HONRAR A LOS MUERTOS NOS AYUDA A ENTENDER CÓMO NUESTRA VIDA PRESENTE ESTÁ DIRECTAMENTE CONECTADA, COMO EXTENSIÓN, A LAS VIDAS DE AQUELLOS QUE CAMINARON POR LA TIERRA ANTES QUE NOSOTROS.

QUETZALCÓATL ES UN SER SAGRADO Y UN PRINCIPIO DE LA VIDA DIARIA. EL REPRESENTA PARA NOSOTROS LA EXPERIENCIA COLECTIVA DE TODOS NUESTROS ANTEPASADOS, LA CUAL HA SIDO TRANSFORMADA EN SABIDURÍA QUE GUIA NUESTROS PASOS DIARIOS Y NOS DICE CÓMO RESOLVER LOS PROBLEMAS Y VENCER TODOS LOS OBSTÁCULOS. POR TANTO, EN UN SENTIDO MUY REAL, CADA PASO DE NUESTRA VIDA ES UNA REFLEXIÓN Y ACTO DE VENERACIÓN A NUESTRO SEÑOR QUETZALCÓATL.

CUANDO LOS INVASORES ESPAÑOLES PERCIBIERON EL PODER DE ESTA FESTIVIDAD A LOS MUERTOS, ENVIARON SUS SACERDOTES A DESTRUIR, CAMBIAR O AL MENOS INTEGRAR ESTA Y OTRAS CEREMONIAS DENTRO DE LA RELIGIÓN CATÓLICA, Y DE ESA MANERA REINCORPORARON LA FIESTA DE MICCALHUITL AL DÍA DE TODOs LOS SANTOS Y FIELES DEFUNTOS, DANDO-NOS UN FESTIVAL RICO Y ÚNICO COMO EL QUE EXISTE HOY.

CALENDULAS

LOS MUERTOS SON NUESTROS TATAS;
DESDE ANTES QUE EL MAÍZ SE DIERA,
EXISTÍAN AQUELLOS QUE LUCHARON,
LOS CREADORES DE NUESTRA FORMA DE VIDA
COMO GENTE REAL DE LA TIERRA.

DESPUÉS CONSTRUYERON HERMOSAS CIUDADES
RODEADAS POR LOS PRIMEROS CAMPESINOS,
AMIGOS DE LOS MISTERIOS DEL UNIVERSO;
SU DIVINIDAD Delineada EN PIRAMIDES
EN DANZAS DE QUETZAL Y CONTIENDAS DE JAGUAR.
Entre Tierra y Sol, bañaron su flor; y aunque las fiebres y el mal llegaron, cinco siglos de sangrientas campañas no pudieron pararnos o cegarnos gracias a los Tatas Magos.

Me detengo a pensar, que destino es este, que nos llevó a confrontar la hasta hoy más poderosa gente de la tierra como si pa’ demostrar que las guerras no si ganan con armas o con balas,

como fué que fuimos escogidos para guiar, seleccionados de antemano, para poner un alto a la gente más cegada a la naturaleza, para enseñar y dar una buena lección en como vivir, pelear y morir,

bajo la sombra de torres electrónicas, al sonido de máquinas nucleares, aquí marchan El Pacho y Su Ruca dedicando esta dulce canción de amor, como una bendición a su morada terrestre.

"Mi cuerpo está cubierto de doradas flores enraizadas en la sangre de mis muchos tatas, yo les presento esta fragancia de colores esperando marchitarse y luego transformarse en tatas de millones de nietos"

Creemos que los Espíritus de Nuestros Muertos, antepasados y familiares, regresan cada año a nuestras casas. Por esta razón, se limpian los altares familiares y se adornan con flores, cuadros sagrados, y luces de muchas candelas. Ofrecemos incienso y comidas tales como tamales, bebidas de chocolate, dulces, fruta y bebidas ligeras o aguardiente.

La dulzura y generosidad de Nuestros Muertos es mejor vista en juguetes especiales, comidas y decoraciones. Viene en muchos tamaños y formas. Esqueletos saltarines, esqueletos títeres.
PEQUEÑOS SACERDOTES DE CARTÓN CARGANDO ATAÚDES EN PROCESIÓN, ETC. ALGUNAS FIGURAS ESTÁN HECHAS DE ARCILLA Y TIENEN CUELLOS DE ALAMBRE ENROLLADO, QUE LES AYUDA A MANTENER SUS CABEZAS ELÁSTICAS. CAJAVERAS DE AZÚCAR BRILLANTEMENTÉ DECORADAS, LLEVANDO EN ELLAS NOMBRES DE GENTE. OTRAS FIGURAS DE AZÚCAR INCLUYEN CORAZONES, ANIMALES, ETC. EL PAN DE LOS MUERTOS SE HACE ÚNICAMENTE EN ESTE TIEMPO DEL AÑO, CUBIERTO CON DULCES COLORIDOS Y AZÚCAR. O EN FORMA DE ESQUELETOS Y HUESOS EN FORMA DE CRUZ.

LA GENTE MESTIZA EN LOS ESTADOS UNIDOS HOY EN DÍA CONTINUAN PRÁCTICANDO TRADICIONES NATIVAS: LA FORMA DE VIVIR Y LA FORMA DE AMAR, LA FORMA DE CANTAR FLOREADAS MELODÍAS, COMO NEZAHUALCÓYOTL (LOBO HAMBRIENTO) CANTÓ:

"BEBO FLORES QUE INTOXICAN,
HAN LLEGADO LAS FLORES QUE PROLONGAN,
VENID Y SÉREIS SANTIFICADOS.
HAN LLEGADO LAS FLORES TODAS JUNTAS
SON FLORES DE PLACER QUE SON, IRREGULARES,
ELLAS CAEN A MANERA DE LLUVIA
Y SON FLORES ADECUADAMENTE ENTRELAZADAS.

AHORA EL TOQUE DEL TAMBUER RESUENA:
DEJAD QUE SE HAGA LA DANZA:
CON HERMOSAS FLORES QUE INTOXICAN
MI CORAZÓN ESTA "TENIDO"

NOSOTROS SOMOS ESAS FLORES;
TAMBIÉN LAS BROWN IMAGES DE SANTA BRUTA
Y LOS DE LOS BARRIOS DE LOS,
DE ZAPATA PARK A SOUTHSIDE PARK,
IGUAL QUE EL SOUTH FRANKLIN,
SE VAN JUNTANDO, VAMOS LLEGANDO A SACRAMENTO
A CELEBRAR NUESTRAS FIESTAS/CEREMONIAS
EN HONOR A NUESTRAS MADRES, NIÑOS Y TATAS,
QUE NOS HAN HECHO LO QUE SOMOS/LO QUE SEREMOS.

ESTA PROCESIÓN A LOS MUIERTOS,
FESTIVIDAD, DE TODOS LOS SANTOS,
CONMEMORACIÓN DE LOS FIELES DIFUNTOS,
DEDICADA A LOS DESCARNADOS,
OH HUESOS DESCARNADOS DE LOS SAGRADOS TATAS
HOY DANZAMOS CON USTEDES!"
DAY OF THE DEAD

The celebration of a special Fiesta to honor the Dead Ones is at least 5,000 years old. Our ancestors buried their dead with funerary offerings of pottery, foods, toys, jewelry, and household objects. These ceremonies are recorded in temples, altars, carvings in crystal, jade, woods, pottery, mosaics, murals, jewelry, etc.

MICCAIHUITL, as this Fiesta is named in Nahuatl, is actually a recognition of our great debt to the sacrifice of our ancestors. This Fiesta to the Dead Ones helps us understand how our present life is directly connected, is an extension, to the lives of those who walked upon this Earth before us.

Quetzalcoatl is a sacred being and a principle of daily living. He represents to us the collective experience of all of our ancestors which has been transformed into the wisdom which guides our daily steps and tells us how to solve problems and overcome all obstacles. Thus, in a very real sense, each step of our live is a reflection of and an act of worship to our Lord Quetzalcoatl.

When the Spanish invaders sensed the power of this Fiesta to the Dead Ones, they sent their priests to destroy, change, or at least incorporate this and other ceremonies into their Catholic religion, and thus they re-scheduled Miccaihuitl to All Souls and All Saints Day giving us a rich and unique festival as it is today.

MARIGOLDS

The Dead are our Tatas (Old Fathers). Since before the Maiz was given, there existed those who struggled, the creators of our way of life as True People of the Earth.

Later they built beautiful cities surrounded by the first farmworkers, friends of the mysteries of the Universe, their divinity etched on pyramid temples, in quetzal dances and jaguar struggles.
Between Earth and Sun, basked their Flower;
though the fevers and evil arrived,
five centuries of bloody campaigns
have failed to stop us or blind us
thanks to the Wizard Tatas.

I pause to think, what destiny is this,
that brought us to confront the most
powerful people of the world to date
as if to demonstrate to them the fact
that wars are not won by steel or lead.

How was it that we were chosen to lead,
preselected to bring to a stop,
the people most blinded to nature,
to teach and to give a good lesson
on how to live, to fight, and to die.

Below the shadow of electronic towers,
the sound of nuclear machines,
here march El Pocho Y Su Ruca,
dedicating this sweet song of love,
a blessing to their Earth Home.

"My body is dressed with Golden Flowers
rooted in the blood of my many Tatas,
I present them this fragrance of colors
waiting to wither and then transform
into the Tatas of millions of grandchildren".

We believe that the Spirits of our Dead, ancestors and relatives,
return every year to our homes. Because of this, family altars
are cleaned and refreshed with flowers, holy pictures, and the
firelight of many candles. We offer incense and other soul food
such as tamales, chocolate drinks, candy, fruit, and soft-drinks
or "aguardiente".

The sweetness and generosity of our Dead Ones is best seen in
the special toys, foods, and decorations. They come in many sizes
and forms. Skeleton "jumping-jacks", skeleton puppets, little
cardboard priests carrying coffins in procession, etc. Some of
the figures are made of clay and have coiled wire necks to keep
their heads "springy". Sugar skulls brightly decorated and wear
names of people. Other sugar figures of hearts, animals, etc.
are made. The bread of the Dead is only made at this time of the
year, covered with colored candies and sugar, or in shape of skulls
and crossbones.
Mestizo Peoples in the USA today continue to practice native traditions, the way to live and the way to love, the ways to sing the flowered songs, as Nezahualcoyotl (Hungry Wolf) sang:

"I drink flowers that intoxicate, they have arrived the flowers that make one spin, come and you will be sanctified. They have arrived the flowers in a bunch (together) they are flowers of pleasure that are scattered, they rain down and are intertwined assorted flowers.

Now the drumbeat echoes:
Let the Dance be:
With beautiful intoxicating flowers my heart is dyed".

We are those flowers!

Also Los Brown Images de Santa Bruta, y los de los barrios de LOS, de Zapata Park a Southside Park, igual que el South Franklin, se van juntando, vamos llegando a Sacramento a celebrar nuestras Fiestas/Ceremonias in honor to our mothers, children and Tatas, who have made us all we are/ will be.

This procession to the Dead Ones, Festividad de todos los santos, conmemoración de los fieles difuntos, dedicated to the Fleshless Ones Oh fleshless bones of Sacred Tatas we dance with you today!
Dia de los Muertos in El Salvador

People tell us that in El Salvador - Dia de Los Muertos is celebrated in the following way:

People go from house to house asking for candles. All the people go in a group, holding a lighted candle. The collected candles are put into a basket to be taken to the cemetery and lit at midnight.

People also ask for a sweetened ayote which is also put into another basket - along with any other food contributions - to be eaten by the participants.

At each house the following is said:

Animos somos
Del cielo venimos
Ayotes pedimos
Para nuestros caminos

Those who give are greeted with:

"This house is in glory."

Those who refuse:

"This house is in hell."

Nos dicen que en El Salvador el Dia de los Muertos se celebra de la siguiente manera:

La gente va de casa en casa pidiendo velas. Todos van en grupo, cada uno con su vela. Se recogen las velas y se llevan en una canasta hasta el cementerio donde se vuelven a prender a la medianoche.

La gente pide ayote para llevar en la canasta que va al cementerio. Junto con el ayote van otros comestibles que los consumiran los participantes mas tarde.

Mientras se recogen las cosas en cada casa se recita:

Animos somos
Del cielo venimos
Ayotes pedimos
Para nuestros caminos
Para aquellos que participan se les dice:
"Esta casa está en la gloria."

Para los que no participan se les dice:
"Esta casa está en el infierno."
Buenos días, Paloma Blanca

Hoy te vengo a saludar:
Saludando a tu belleza
En tu reino celestial.

Eres madre de Creador
Que mi corazón encanta,
Gracias te doy con amor.
Buenos días, Paloma Blanca.

Mía linda, Mia Santa,
Tu dulce nombre alabado:
Porque sois tan sacrosanta
Yo te vengo a saludar.

Reluciente como el alba,
Pura sencilla, sin mancha;
Que gusto recibe mi alma!
Buenos días, Paloma Blanca.

Feliz guía del marinero,
Eres la estrella del mar;
En la tierra y en el cielo
Yo te vengo a saludar.

Sapientísima Señora,
En Ti pongo mi esperanza:
Bella, reluciente aurora,
Buenos días, Paloma Blanca.

Pues que fuiste concebida
Sin la culpa original:
Desde su primer instante
En tu reino celestial.

Virgen, celestial princesa,
Virgen, sagrada María;
Yo te alabo en este día,
Saludando a tu belleza.

Oh graciosa Nina pura,
Hermosa perla oriental!
Que a todo el orbe iluminas
En tu reino celestial.

Hecha con grande primor
De Dios la suma grandeza,
Porque exaltas en tu amor
Saludando a tu belleza.

Libramos de todo mal,
Yo te pido, gran Señora;
Tu serás mi protectora
En tu reino celestial.

En la tierra y en el cielo
Cantemos dulce alabanzas,
Repitiendo con anhelo
Buenos días, Paloma Blanca.

Tu has de ser nuestra madrina
Ohenos, graciosa Nina,
En tu reino celestial.
CANCION MIXTECA

Que lejos estoy del suelo donde he nacido
Imensa tristeza invade mi pensamiento
Y al verme tan solo y triste, cual hoja al viento
Quisiera llorar, quisiera morir, de sentimiento.

O tierra del sol, suspiro por verte
Ahora que lejos, yo vivo sin luz, sin amor

Y al verme tan solo y triste, cual hoja al viento
Quisiera llorar, quisiera morir, de sentimiento

LA SEMILLA

Yo plante una semilla
En la tierra madre mia
Ay ya, ay ya, ay ya, ay ya whee

La tierrita la cuido
Y el cielo el agua dio
El sol con su energia
Le dio vida a mi semilla

Ay, ya, ay ya, etc. (repeat)

Con trabajo y con amor
La semila se hiso flor

Ay ya, ay ya, etc. (repeat)

LA TIERRA

La tierra es como mi madre
Por eso la quiero yo
La riego cuando ella tiene sed
Con agua y con mi sudor.

Le canto desde la selva
En donde habita el jaguar
Hasta la tierra del aguila
Hasta la playa que besa el mar.

America es un continente
Y no un solo pais
Porque el indigena la sembro
Y la une toda con su raiz.

SANTA ROSITA

Santa Rosita, Santo Romero
Vamos diciendo el Es

Vamos cantando, vamos danzando
Vamos diciendo El Es Dios (refrain)

El Copalito, Santa Rosita
Vamos diciendo El Es
El Copalito, Santa Rosita
Vamos diciendo El Es

Vamos diciendo El Es

La Florecita, Santa Rosita
Vamos diciendo El Es
La Florecita, Santa Rosita
Vamos diciendo El Es

Vamos diciendo El Es

La Sonajita, Santo Rosita
Vamos diciendo El Es
La Sonajita, Santo Rosita
Vamos diciendo El Es

Vamos diciendo El Es

El Caracol, Santa Rosita
Vamos diciendo El Es
El Caracol, Santa Rosita
Vamos diciendo El Es

Vamos diciendo El Es

El Tamborcito, Santa Rosita
Vamos diciendo El Es
El Tamborcito, Santa Rosita
Vamos diciendo El Es

Vamos diciendo El Es
**DE COLORES**

De colores, de colores se visten los campos en la primavera  
De colores, de colores son los pajarillos que vienen de afuera 
De colores, de colores, es el arcoiris que vemos lucir 
Y por eso los grandes amores de muchos colores me gustan a mi. (repeat)

Canta el gallo, canta el gallo con el kiri, kiri, kiri, kiri, kiri  
La gallina, la gallina con el cara, cara, cara, cara, cara, cara  
Los polluelos, los polluelos con el pio, pio, pio, pio, pio, pio  
Y por eso los grandes amores de muchos colores me gustan a mi. (repeat)

De colores, De colores, brillantes y finos se viste la aurora  
De colores, de colores, son los mil reflejos que el sol atesora  
De colores, de colores, se viste el agua que vemos lucir  
Y por eso los grandes amores de muchos colores me gustan a mi. (repeat)

EXCERPTS FROM NAHUATL POETRY

Comienzo aqui: soy cantor  
De mi corazon brotan flores  
Con este hermoso canto doy placer al que hacer vivir.

Bailo aqui: soy cantor  
de mi corazon brotan flores  
con este hermoso canto doy placer al que hace vivir

Canta, cantor, que tienes escudo de luz del sol  
Ten el sentido del dolor  
Como un arcoiris estimo tus flores  
Con ellas goza mi corazon

Nosotros somos collares y somos quetzales  
Cual si fueran esmeraldas, estoy juntando tus cantos  
Asi es tambien la amistad que nos une aqui en la tierra

---

**Oracion a Tonantzin en Nahuatl**  
**en Espanol**  
**Flor Menudita**

**Xochipitzahuac**  
**Flor Menudita Companeros**

**Tiyayaca companeros**  
**Vamos Companeros**

**Ipaxac Lupe Maria**  
**A visitar a Lupe Maria**

**Timoyahualosiponantzin**  
**Vamos a rodear a la Virgen**

**Santa Maria Guadalupe**  
**Santa Maria Guadalupe**

**Xitexpalehui texmanahui**  
**Ayudanos, defiendenos**

**Nochitle mistlatlania**  
**Todo lo que te pedimos**

**Campata timosehuiya**  
**Donde tu te sientas**

**Santa Maria Guadalupe**  
**Santa Maria Guadalupe**

**Xitex camahui textiochihua**  
**Hablanos, bendicenos**

**Campatuan tineneme**  
**Donde nos andamos**

**Tlaxcamatisi nochitonati**  
**Agracedemos todo el tiempo**

**Santa Maria Guadalupe**  
**Santa Maria Guadalupe**
Over this damp grave I speak the words of my love:
I, with no rights in this matter,
Neither mother nor lover.
— Theodore Roethke

EN HOMENAJE A RANDY SHILTS

"First memories are among some of the most lasting. My first memory of Randy—he was 18 years old. I can almost hear him as he'd blare the Stones' 'Bitch' or 'Brown Sugar' to let us know he was home. Then he'd put on 'Jesus Christ, Superstar.' To it's opening strains he'd sing: 'Randy Shilts, Superstar!' as he burst into my room. Superstar he was and always will be. Randy Shilts died February 17, 1994. He was 42 years old. He is greatly loved and greatly missed."
— Linda Alband, November 1994

"Randy Shilts was a great journalist."
— Carl Bernstein, co-author of All The President's Men, February 1994

"Randy once told me... that 'journalism in this country is dominated by the East Coast papers and networks. They never pay any attention to what we do.' He was wrong—the entire country paid attention to what Randy did."
— Laurie Garrett, reporter and author, The Coming Plague, August 1994

"The Rev. Phelps doesn't think that Randy should be held up as a role model for American youth. The truth is—you couldn't possibly find a better one."
— Frank M. Robinson, novelist, October 1994

"Today I finished Randy's book And The Band Played On. I miss Randy, which I suppose is silly because I didn't really know him.... What can I do? I am ambitious and angry (although probably not as angry as Larry Kramer) and I wanted to help fight AIDS. Randy's words moved me, but I am only 14."
— LeAnne Laux-Bachand, April 1994

"During the week that Randy died, the Centers for Disease Control reported 371,878 cases of AIDS and 224,306 deaths due to HIV disease since June 1981. The butcher's bill decreases, the death toll increases, And The Band Plays On."
— William Darrow, Professor of Public Health, September 1994

"The bitter irony is, my role as an AIDS celebrity just gives me a more elevated promontory from which to watch the world make the same mistakes in the handling of the AIDS epidemic that I had hoped my work would help to change.... I come back to my home in San Francisco's gay community and see friends dying.... They die in my arms and in my dreams, and nothing at all has changed. Never before have I succeeded so well; never before have I failed so miserably."
— Randy Shilts, "Talking AIDS to Death," 1989
Memorial Service for Randy Shilts

A memorial service for Chronicle reporter and best-selling author Randy Shilts will be held at 1 p.m. Tuesday at Glide Memorial United Methodist Church, 330 Ellis Street in San Francisco.

Speakers will include the Rev. Cecil Williams; Michael Denneny, Shilts' editor at St. Martin's Press; Fred Hill, his agent; Dr. Marcus Con- nant, a leading AIDS specialist; Chronicle science editor David Perlman; Leroy Aarons, president of the National Lesbian and Gay Journalists Association; labor organ- nizer Howard Wallace; science fiction writer Frank Robinson; and Dr. Selma Dritz, former assistant director of the San Francisco Health Department.

The Chronicle announced yes- terday that it has set up a scholar- ship fund in Shilts' name for stu- dent journalists at the University of California at Berkeley's Graduate School of Journalism.

Those wanting to make addi- tional contributions can address: The Graduate School of Journal- ism, 121 Northgate Hall, University of California at Berkeley, Berke- ley, Calif. 94720.
3/19/95

Linda:

Here's a copy of Phyllis' slide of Randy Shilts and Dash. She has a copy, you have a copy and Glide has a copy. I sent her a short note of thanks.

Vicky Lee
Glide Business Office
And while we are talking conclusions; hopefully history will record that I was a hell of a nice guy and that the people that have criticized me are a bunch of fools and bimbos.

Randy Shilts
January, 1994
MESSAGES OF CONDOLENCE

Please send to Randy Shilts's Friends and Family
c/o The San Francisco Chronicle
901 Mission Street
San Francisco, CA 94103

DONATIONS IN RANDY'S MEMORY

Randy requested that donations be made to:
18th Street Services
217 Church Street
San Francisco, CA 94114

18th Street Services provides drug and alcohol abuse services
for gay and bisexual men.

PROGRAM

Projected photo of Randy and Dash by Phyllis Christopher.
Snapshots by Ken Maley. Book jacket photos from
The Mayor of Castro Street and And the Band Played On.

Program design and production, Jim Rivaldo.
Photo collage, Art Jagonasi.

Randy Shilts
1951 - 1994
“And while we’re talking conclusions, hopefully, history will record that I was a hell of a nice guy and that the people who have criticized me are a bunch of fools and bimbos.” — RANDY SHILTS, January 1994
Randy's Memorial Service

1:00 pm  Tuesday, February 22, 1994
Glide Memorial United Methodist Church, 330 Ellis Street
MC: Cecil Williams

Program Order

Musical Selections  The Glide Ensemble

Speakers (in order of appearance)

David Perlman, science editor, *San Francisco Chronicle* (opening)

Frank Robinson, novelist

Howard Wallace, founder, Lesbian/Gay Labor Alliance; Field Representative, Local 250, Health Care Workers Union; Member, Executive Board, San Francisco Labor Council AFL/CIO

Michael Denneny, Randy's editor at St. Martin's Press

Dr. Selma Dritz, retired assistant director, San Francisco Health Department, Bureau of Communicable Diseases

Dr. Marcus Conant, clinical professor, University of California

Dr. Donald Francis, clinical scientist, Genentech Inc

Fred Hill, Randy's literary agent

Perry Watkins, Staff Sgt. USA (retired)

Leroy Aarons, president of the National Lesbian and Gay Journalists Association

Rev. Cecil Williams, minister of freedom, Glide Memorial Methodist Church

Talking with Randy an interview by Hank Plante (taped in July 1993. approx. 3.5 minutes)

Musical Selections by The Glide Ensemble

Reception in Glide's Freedom Hall immediately after the Randy's service. Open to all.
Valet parking as space permits

Photo of Randy and Dash by Phyllis Christopher

Cards and letters of condolence should be sent to: Randy Shilts' Friends and Family, c/o The San Francisco Chronicle, 901 Mission, San Francisco CA 94103

Randy requested that donations be made to 18th Street Services, 217 Church Street, San Francisco CA 94114. 18th Street Services provides drug and alcohol abuse services for gay and bisexual men

Randy gets the last word/quote for program:

"And while we're talking conclusions, hopefully, history will record that I was a hell of a nice guy and that the people who have criticized me are a bunch of fools and bimbos."

Randy Shilts, January 1994
Rev. Williams received a fax from Phelps tonight. He felt a response needed to be made. For your information, I am sending you the Phelps letter, Williams' response and an AP related story.

A schedule for your use will follow shortly.

Allen White
CELEBRATION OF THE LIFE OF RANDY SHILTS
GLIDE MEMORIAL UNITED METHODIST CHURCH
SAN FRANCISCO, CALIFORNIA
TUESDAY, FEBRUARY 22, 1994

TIME SCHEDULE
6:45 A.M.  Rev. Williams, KRON-TV in studio appearance
7:00 A.M.  KTVU Mobile unit arrives at Glide.
8:10 A.M.  Rev. Williams, Mornings on 2 live appearance from Glide.
9:00 A.M.  McCune Sound arrives.
          They will install two press pool boxes, one at right of platform, one in balcony.
          Also, two video monitors and a contingency outside speaker system.
9:30 A.M.  Rev. Williams to meet with lesbian/gay community activists.
10:30 A.M. Meet with Lt. Carew, San Francisco Police Department
10:45 A.M. Hearse leaves Cominsky Funeral Home
11:00 A.M. Hearse scheduled to arrive at Glide.
11:45 A.M. Doors open to press.
12:00 NOON Doors open to general public
12:00 NOON Special guests to gather in Rev. Williams office.
1:00 P.M.  Celebration of Life of Randy Shilts begins.

AT CONCLUSION  A reception for all people attending will take place in Freedom Hall.
February 21, 1994

Rev. Fred W. Phelps
Westboro Baptist Church and Library
P. O. Box 1886
Topeka, KS 66604

Dear Brother Phelps:

I greet you in the name of unconditional (Agape) love, the love which embraces gays, lesbians, African Americans, Whites, Asians, Hispanics, Native Americans - all of God's Children. My protest is against racism, classism, sexism, ageism and homophobia. "For if I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal." (1 Cor. 13: 1)

I will greet you on the ground of reconciliation, which is made possible only with the enactment of compassion and diversity and the acceptance of all people. I will not meet you until after the scheduled memorial for Randy Shilts. The celebration of his life is my priority.

I am aware that we have very grave differences in faith and works. I am committed to live my life with the poor, the homeless, the rejected, the lonely, the addicted, those who have been abused, incested, battered, raped and those who are living with AIDS. I stand with all "where justice and love kiss." "He has showed you, O man, what is good, and what does the Lord require of you, but to do justice, and to love kindness and to walk humbly with your God?" (Micah 6:8)

In my ministry at Glide Memorial United Methodist Church, I have attempted to create a community of peacemakers. Glide is a home, a sanctuary where compassion and diversity are enacted each day. It is my hope that we will meet there in the name of Jesus, who bathes us in the spirit and says to us "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Luke 4:18,19)

Walk That Walk,

Rev. Cecil Williams

Glide Memorial United Methodist Church • Board of Trustees of the Glide Foundation
330 Ellis Street • San Francisco, California 94102
Celebration (415) 771-6300 • Meals & Human Services (415) 441-6500 • Volunteers (415) 771-4014
Children's Program (415) 771-3724 • Business (415) 771-6307 • Computers & You (415) 922-7593
PRESS ADVISORY

UPDATING

DATE:        FEBRUARY 22, 1994
PLACE:       GLIDE MEMORIAL UNITED METHODIST CHURCH
             330 ELLIS STREET (@ TAYLOR)
             SAN FRANCISCO, CALIFORNIA

MEDIA COORDINATOR FOR GLIDE:  ALLEN WHITE (415) 921-1432
                              OR (415) 771-6300

THE CELEBRATION OF
THE LIFE OF RANDY SHILTS

The Celebration of the life of Randy Shilts will be at 1:00 p.m., Tuesday, February 22, 1994 at Glide Memorial United Methodist Church, 330 Ellis Street (@ Taylor) in San Francisco. Rev. Cecil Williams is Minister of Liberation at Glide. A printed program with all participants will be available at 12:00 Noon.

PRESS ACCESS

Press will be allowed entry through the Taylor Street entrance after 11:45 a.m.

All press, including television and still photographers will have access to the entire sanctuary.
It is understood they will act with respect and move if requested by Glide staff.
The plan is to give as much unrestricted access as possible.

Television and still photographers will also have access to the front row of the balcony which is reserved only for press. Please do not set up tripods in lower floor aisles.

We have no special seating for any press.

There will be two press pool multi boxes.
One is located at the audience right side of the platform near the band.
The second is located in the front row of the balcony.

North side of Ellis, near the western corner of Taylor Street should be used by trucks planning live transmission to Mt. Sutro.

ADVISORY RELEASED: 2/22/94 - 8:00 A.M.

Glide Memorial United Methodist Church • Board of Trustees of the Glide Foundation
330 Ellis Street • San Francisco, California 94102
Celebration (415) 771-6300 • Meals & Human Services (415) 441-6500 • Volunteers (415) 771-4014
Children's Program (415) 771-3724 • Business (415) 771-6307 • Computers & You (415) 922-7593
SPECIAL SEATING

Guests should be directed when they arrive at Glide to Celebration Office of Rev. Cecil Williams. The office is to the right as you enter at 330 Ellis Street.

80 Seats will be reserved in sanctuary.

A special card will be prepared and admittance into section will be with this card only. No card, no entry unless escorted by member of Glide staff.

The cards will be presented in Rev. Williams’ office.

11 seats should be placed on platform.

PRESS ACCESS

Press will be allowed entry through the Taylor Street entrance after 11:45 a.m.

All press, including television and still photographers will have access to the entire sanctuary. It is understood they will act with respect and move if requested by Glide staff. The plan is to give as much unrestricted access as possible.

Television and still photographers will also have access to the front row of the balcony which is reserved only for press. Please do not set up tripods in lower floor aisles.

We have no special seating for any press.

There will be two press pool multi boxes.
One is located at the audience right side of the platform near the band.
The second is located in the front row of the balcony.
SPECIAL SEATING

Guests should be directed when they arrive at Glide to Celebration Office of Rev. Cecil Williams. The office is to the right as you enter at 330 Ellis Street.

80 Seats will be reserved in sanctuary.

A special card will be prepared and admittance into section with be with this card only. No card, no entry unless escorted by member of Glide staff.

The cards will be presented in Rev. Williams’ office.

11 seats should be placed on platform.

PRESS ACCESS

Press will be allowed entry through the Taylor Street entrance after 11:45 a.m.

All press, including television and still photographers will have access to the entire sanctuary. It is understood they will act with respect and move if requested by Glide staff. The plan is to give as much unrestricted access as possible.

Television and still photographers will also have access to the front row of the balcony which is reserved only for press. Please do not set up tripods in lower floor aisles.

We have no special seating for any press.

There will be two press pool mult boxes.
   One is located at the audience right side of the platform near the band.
   The second is located in the front row of the balcony.
SAN FRANCISCO (AP) -- A memorial service for journalist Randy Shilts, who documented the AIDS epidemic and eventually succumbed to the disease, was expected to be picketed today by a religious fundamentalist group from Kansas.

The Rev. Fred Phelps, minister of the Westboro Baptist Church, said he and his followers won't let the service "glamorize" Shilts' lifestyle. Shilts, who died Wednesday at 42, was openly homosexual.

But Rev. Cecil Williams of Glide Memorial Church vowed that the protest will not get in the way of the service. "He (Phelps) has a right to speak his mind, to protest. We have right also to have a celebration of Randy's life and that's what will do," Williams said. "I wanted them to know they could be. That's why I said unreservedly, 'Come on, come on.'"

"Our people are organized to respond to any crisis that may be up," said Williams, who will lead the services.

John Woods of the Community United Against Violence said his group was meeting with police and city officials "to make sure the mourners have an opportunity to mourn and to grieve without disruption."

Phelps sent word of their plans to picket Shilts' memorial in a letter to San Francisco police and local news organizations delivered the weekend. The fax included a recent photo of Shilts and a sign reading "Filthy Face of Fag Evil."

"Someone needs to say he's not a hero," Phelps said from his pit Sunday.

Phelps said he and some his followers recently picketed the burial of President Clinton's mother to protest her son's position on the military.

He and members of his congregation have staged interdemonstrations during the Gay March in Washington and at memorial services for prominent gays. In a letter sent Monday, Phelps reiterated his protest plans, ed for a meeting with Williams and said he hoped the onstration would be peaceful.

Williams said he saw no useful purpose in meeting with Phelps expressed concern that the demonstration would overshadow the services.

"What we want to do is make sure that the pioneer (Shilts) comes the most espoused person and the most acclaimed person," Williams said.

As a reporter for the San Francisco Chronicle, Shilts covered early days of the epidemic in the early 1980s, even before the case had a name.

Later, he wrote the book, "And the Band Played On," in which he documented the spread of the disease, its impact on society, and
government's slow response to the burgeoning crisis.
Shilts also was out front with warnings about the dangers of
miscuous sex, one of the agents of AIDS transmission, along with
infected blood and contaminated needles. He found out he had the
virus on the day he completed the book in 1985.
Between 3,000 and 5,000 people were expected attend his
funeral. Police said they will have officers on hand but would not
say specifics on their planned security measures.
February 21, 1994

Rev. Cecil Williams
Glide Memorial Church
330 Ellis
San Francisco, California
FAX 415-921-6951

Dear Brother Williams:

We plan to picket the funeral service of Randy Shilts tomorrow, and I wanted to tell you that we are sincere in the belief that our nation is in peril after the pattern of ancient Sodom (Jude 7), and that the only hope is the message of the Everlasting Gospel that we preach after the manner of the prophets and the apostles. (Luke 17:28-30)

While we may differ, it is our hope that we may do so as amicably as possible, and we extend you the hand of friendship. If possible we would like to meet you tomorrow, and pray together. Above all, there should be no violence. This national debate for the soul of America can be and ought to be carried on peacefully and lawfully.

Kindest regards and best wishes.

Sincerely,

Fred Phelps

When thou comest bring with thee the books, especially the parchments, wherein may be discerned the path of the just, the way of peace, and the footsteps of the Rock.
11 Tim. 4:13; Prov. 4:18; Psalm. 3:17; Canticles 1:8