THE ALASKA CAT AND LESBIAN COMMUNITY CENTER NEWSLETTER

Mother Yule
And her 8 reindeer Bulah, Betty, Ida, Alice, Eva, Sherry, Mona and Duckling.
Alcohol abuse causes misery and despair for thousands of families. Here are twenty questions that can help to determine whether or not a drinking problem exists within a given family:

1. Do you lose sleep because of a problem drinker?
2. Do most of your thoughts revolve around the problem drinker or problems that arise because of him or her?
3. Do you extract promises about the drinking which are not kept?
4. Do you make threats or decisions and not follow through on them?
5. Has your attitude changed toward this problem drinker (alternating between love and hate)?
6. Do you mark, hide, dilute, and/or empty bottles of liquor or medication?
7. Do you think that everything would be O.K. if only the problem drinker would stop or control the drinking?
8. Do you feel alone — fearful — anxious — angry and frustrated most of the time? Are you beginning to feel dislike for yourself and to wonder about your sanity?
9. Do you find your moods fluctuating wildly as a direct result of the problem drinker’s moods and actions?
10. Do you feel responsible and guilty about the drinking problem?
11. Do you try to conceal, deny, or protect the problem drinker?
12. Have you withdrawn from outside activities and friends because of embarrassment and shame over the drinking problem?
13. Have you taken over many chores and duties that you would normally expect the problem drinker to assume — or that were formerly his or hers?
14. Do you feel forced to try to exert tight control over the family expenditures with less and less success — and are financial problems increasing?
15. Do you feel the need to justify your actions and attitudes and, at the same time, feel somewhat smug and self-righteous compared to the drinker?
16. If there are children in the house, do they often take sides with either the problem drinker or the spouse?
17. Are the children showing signs of emotional stress, such as — withdrawing — having trouble with authority figures — rebelling — acting-out sexually?
18. Have you noticed physical symptoms in yourself, such as — nausea — a "knot" in the stomach — ulcers — shakiness — sweating palms — bitten fingernails?

19. Do you feel utterly defeated — that nothing you can say or do will move the problem drinker? Do you believe that he or she can't get better?

20. Where this applies, is your sexual relationship with a problem drinker affected by feelings of revulsion? Do you "use" sex to manipulate — or refuse sex to punish him or her?

If family members answer "yes" to fewer than three of these questions they probably do not suffer from the destructive effects of a drinking problem. Three or more "yes" answers indicate strongly that someone in the family is indeed a problem drinker and that his behavior is producing dangerous, negative changes in the entire group.

Families may be painfully aware that there is a problem without knowing how to deal constructively with it. They continue in the disheartening and erroneous belief that they are powerless until the drinker asks for help.
If I'd Only Known

A coming out story (her own) by d. kocur..............

I was 13 years old, I didn't know what a "homosexual" was. I was in a reform school for girls. Some of the young women had girlfriends in there with them. I never thought anything about it much. Then one day I was "caught" kissing one of the young women, the guard was just having fits about it. I still didn't see anything wrong with anything I had done - the officer did, as she wanted me to write 5000 sentences saying "I will not participate in the activities that will embarass others in public." I informed the officer that I was not embarrassed and would not write the sentences! (I had more than one reason at that time for not writing them, I didn't know how to write at the time and that would have embarassed me!) I got older and I still had these same feelings for women, but still no word for it. (Everyone that knew me then says they thought I knew I was gay, i didn't)

When I was 19 I was at my parents' house and they both came home from work one night complaining about these "homosexual women" that worked at Yellow Cab. I asked what they were talking about and what was a "homosexual"? My Mother went into this long story of what it was. I just sat there and couldn't believe I wasn't alone.

The next day I went and applied for a job with Yellow Cab and worked there for the next 4 years. My mother has never picked up on any of the reasons I went to work there, but after, she was aware of the changes in me. I'm really grateful to my Mother, and glad she likes to complain. Who knows how long it would have taken me to figure it out on my own! SMILE...........

Editor's Note:

We wanted to devote an entire issue of our newsletter to coming out stories but donna is the only person responding to our call for stories. So we've started a new column, "Coming Out". Share your coming out story with us.
LESBIAN POLITICAL DISCUSSION GROUP THRIVING

The Lesbian Political Discussion Group has been meeting regularly with an enthusiastic group of womyn, which continues to grow. The objectives of the group are:

1. To form a community of women to discuss issues undiluted with the necessity to please non-lesbians.
2. To raise our own awareness by reading and discussing pertinent literature.
3. To become a support group to rally around lesbians when discrimination exists.
4. To organize for political action and for raising the consciousness of the media.
5. To encourage outreach, strengthening our scared sisters.
6. To have fun.
7. To create a womyn's place.

The group meets the 2nd and 4th Mondays of the month and will meet as usual in December. The 14th of December meeting will be a discussion of nonmonogamy. As this is a topic near and dear to most hearts, there will be no specific reading assignments, although reading of interest may be shared with the group.

One of the objectives of the group is "to become a support group to rally around Lesbians when discrimination occurs." On the 28th of December we will meet to discuss how this objective can become a reality. In the event of direct oppression, firing, eviction, child custody disputes, how can we support our sisters?

All Lesbians interested are heartily welcomed to join us. Contact the Lesbian and Gay Community Center for location.

The Group meets promptly at 7 p.m.
Sun-Standing-Still

"Why did I do it? Why did I say yes?" I asked myself the instant I hung up the phone. "Why did I agree to write this article when I'm not feeling well and really just want to curl up with a good book and a supply of tissue, especially knowing it's due tomorrow?"

Perhaps, I muse through my sniffles, because of that memory. So many years ago of four very excited wymoon who gathered, after much preparation, to celebrate a most important aspect of their spirituality. Perhaps because of the self-discovery made that evening which put into words what I had been living and experiencing inside for so long. Perhaps because of the freedom found, the warmth experienced, the magic of that night, the love exchanged, the bond uniting the present with the past, the strength gained, the spiritual growth made possible. Perhaps, perhaps, perhaps . . .

And, now, I find myself again nearing the time of another Winter Solstice, aware that I carry with me those past celebrations and with them the duty of their memory. I am a link, but one, in an unbroken line of ancient wymoon who did not apologize, who knew the day of rebirth, who flowed with cosmic rhythms, marking the passage of seasons by the position of the sun and celebrating its effect on their lives. December 21st, Winter Solstice, is the rebirth of the Sun Goddess Lucina. It is the day with the shortest period of daylight and marks the beginning of new growth.

For me, it is an experience that is felt physically, emotionally and spiritually. I'm well aware of the darkness that surrounds me when I arise and is there long before I retire. I'm sensitive to the sun's appearances and disappearances and know the emotional effects well, having been in Alaska many, many years. I anticipate her rebirth as I celebrate my own and give thanks for the discovery of my ancient ties, my hera-tige.

Christmas and its patriarchal ways has long disappeared from my life, leaving behind a sense of relief and a great deal of freedom to own a celebration that's mine and bonds me so dearly to wymoon. I encourage you to seek for yourself from within and to nurture and give birth to your own wymoon's spirituality, for only then can you claim fully your being, yourself!

"Help me coax the sun's return. Light your candles all to burn. As the days are growing longer, wymoon's lives are growing stronger."

May the Goddess be with you. Blessed Be -
Womyn's Watch

SINGERS, SORT OF SINGERS, & WANT TO SINGERS
MUSICIANS ACCOMPLISHED ON THE TRIANGLE AND CLAPPING OF HANDS TO PIANISTS AND GUITARISTS AND FLUTISTS, ETC.

Join the new and only Womyn's Chorus Collective. Practices are 3-5 p.m. on Sundays at 1741 Westview which is in the Muldoon area. For directions call AGLCC at 276 - 3909. The Chorus Collective hopes to perform at the Alaska State Womyn's Conference this March.

WOMYN'S COFFEEHOUSE AT THE CAULDRON
SUNDAYS 6 to 9 p.m. DECEMBER 6 & 13 and snowy JAN.

POETRY OPEN MIKE MUSIC
STORYTELLING BRING YOUR INSTRUMENTS

A Feminist Newspaper Task Force has formed as an off-shoot of the Lesbian Political Discussion Group. We are hoping to provide this state with a feminist newspaper dedicated to challenging patriarchal oppression. We need our own voice. A place where Alaska womyn can share their Truths, where we can build ideas, and form our common language. If you are interested in this adventure, we welcome your ideas, your time, your talents.
Contact AGLCC for more information.

DANCERS, ACTRESSES, PERFORMERS and SPOTLIGHT SEEKERS

You are needed for an all-wymon original production scheduled for March of 1982. For information telephone 272-7044.

PEACE ON EARTH
GOOD WIL TO WYMON!
Unity Statement of the WOMEN'S PENTAGON ACTION

We are gathering at the Pentagon on November 17 because we fear for our lives. We fear for the life of this planet, our Earth, and the life of the children who are our human race.

We are women who come from all the regions of the United States. We are city women who know the stress and fear of city living. We are country women who know the loss of the small town and have lived in the poisoned Earth. We are young and old, single or married, black and white, liberal and conservative. We live in families, as students in dormitories, and some are single parents. We work at a variety of jobs. We are students, teachers, factory workers, office workers, lawyers, farmers, doctors, nurses, builders, waitresses, weavers, poets, engineers, home workers, electricians, artists, homesteaders. We are all daughters and sisters.

We have come here to stand and sing and to defy the Pentagon because it is the place in the imperial power which threatens us all. Every day while we work, study, love, the colonies and nations who are planning our annihilation watch calmly and out the doors of its five sides. To carry out their plans they have been making 1.5 nuclear bombs every day. They have accumulated over 30,000. They have invented the neutron bomb which kills people but leaves property and buildings like the one intact. They will produce the MX Missile and its billion dollar subway system which will scar thousands of miles of our western lands and consume our most valuable resource—water. They are creating a technology called Stealth—the invisible untrackable aeroplane. They have just appropriated 20 million dollars to recover the rest of our fathers' graves. They have just turned Directive 59 which seeks for "small" four stars, prolonged but limited." They are talking about a first strike. The Supo Union works hard to keep up with United States industry. We can destroy each other's cities, towns, schools, children, many times over. Five other countries now own our nuclear bomb. France will produce the neutron bomb. We are in the hands of men whose power and wealth have separated them from the reality of daily life and from the imagination. We are right to be afraid.

At the same time our cities are burning, hunger, they suffer the devastation of war. Hospitals are closed, our schools are deprived of books and teachers. Our young Black and Latino youth are without decent work. They will be tried, drafted into the army. We are fighting for the army, for the war that represents them. Whatever help the poor have received in our aid is tuned to feed the Pentagon which needs about $900,000,000 a day for its murderous health. It will extract $167 billion dollars this year from our own tax money, $3000 from a family of four.

With this wealth our scientists have been consulted for 40% of the work in government and corporate laboratories that refine the methods for destroying or defending life.

The lands of the Native American people are threatened. It is being turned to productive rubble in order to enlarge the nuclear warehouse. The uranium of South Africa, necessary to the nuclear enterprise enriches the white minority and encourages the racist system of racial oppression and war.

As we write this warhead with the power of 250 Hiroshimas is being built in small towns in Arkansas. There is fear among the people, and that fear, created by the military-industry is used as an excuse to extend the war race. "We will protect you." They say, but war has never been so engrained, so close to the end of human time.

We women and children, we face on the precipice is intolerable.

We want to know what anger is in these men, what fear which can only be satisfied by destruction, what foolishness of heart and ambition drives their lives.

We want to know because we do not want that dominance which is exploitative and murderous in international relations, and so dangerous to women and children at home—we do not want that sickness transferred by the violent society through the fathers to the sons.

What is it that we women need for our ordinary lives, that we want for ourselves and also for our sisters in reservations and colonies who suffer the white man's exploitation and too often the oppression of their own countries?

We want enough good food, useful work, decent housing, community, freed from law enforcement, good care for our children while we work. We expect equal pay for equal work, equal care.

We want health care which respects and understand our bodies. We want an education for children which tells the true history of our women's lives, which describe the earth as our home to be cherished, to be lived as well as harrested.

We want to be free from violence in our streets and in our homes. The pervasive social power of the mass media and the greed of the pornographer have come together to steal our freedom, so that whole neighborhoods and the life of the evening and night have been taken from us. For too many women the clock continues and the city moves and they have concealed the pain. We want the right returned, the light of the moon, special in the cycle of our female lives, the stars and the glory of city streets.

We want the right to have or not to have children, we do not want gangs of strangers and medical men to say we must be sterilized for the country's good. We know that this technique is the racist method of controlling populations. Nor do we want to be prevented from having our own children when we want. We think this freedom should be available to poor women, if it almost has been to the rich. We want to be free to live whatever we choose. We will live with women or with men, we will live alone. We will not allow the oppression of men—any men—men or women.

Our sex is not sexual preference, it is not the male-female axis. We do not want to be forced into the role of the men.

We want to see the pathology of racism ended in our race. There can be no peace while one race dominates and one nation dominates the others.

We want the vacuum left in the earth and the earth sown back to the people who killed it. We want a system of farming which is renewable, which does not take resources out of the earth without replacing them. We want those systems that bring to the people and their communities to the uninhabited corporations which monopolize land and weaponry.

We want the Socialism for Peace worked for all for all. We want the Socialism for Peace Factory, the Socialism for Peace Farm, the Socialism for Peace Land, the Socialism for Peace Culture, the Socialism for Peace Science, the Socialism for Peace Democracy, the Socialism for Peace Love, the Socialism for Peace Freedom, the Socialism for Peace Security, the Socialism for Peace Peace.
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<td>Merry Christmas</td>
<td>Happy New Year</td>
<td>Lesbian Support Group 6:30 pm</td>
<td>Volleyball 8 pm</td>
<td>Rap 6:30 pm</td>
<td>Volleyball 3:30 pm</td>
<td>Volleyball/Denali 8 pm</td>
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<td>Womyn's Coffeehouse</td>
<td>The Cauldron</td>
<td>Lesbian Support Group 6:30 pm</td>
<td>Court Mtg 8 pm</td>
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<td>WW 7 pm</td>
<td>Lesbian Support Group 6:30 pm</td>
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<td>December</td>
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<td>Lesbian Political Discussion Group 7 pm</td>
<td>No Volleyball</td>
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Call 276-3909 for location of Lesb. Pol. Study Group.
THE VILLAGE LOUNGE AND DISCO

Open 7 days a week
SAT. & SUN. 2 p.m. - 2:30 a.m.  M-F Noon - 2:30 a.m.

HAPPY HOUR 6 p.m. - 7 p.m.
Mondays Schnapps $1.00 w/purchase of regular priced drink
Tuesdays Beer Nite 7 p.m. till closing  Draft $1.50
Pitchers $2.50  Bottle Beer $0.60 off regular price

DISCO FROM 8:30 p.m. NIGHTLY

We are also pleased to serve from our large selection of non-alcoholic beverages.

THE VILLAGE...a Gay/Lesbian owned business that cares about the continued service provided by AGLCC.
225 E. 5th Ave. (Between Barrow & Cordova) 276-2267

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272-4716

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Noon to 5 p.m.  Sundays

HOLIDAY GIFT CERTIFICATES AVAILABLE
FEMINIST BOOKS  ROLE-FREE CHILDREN'S BOOKS  POSTERS
CALENDARS  JEWELRY  VIBRATORS  WICCA PRODUCTS
THE IMPERIAL COURT
OF
ALL
ALASKA
PRESENTS
"AN OLD FASHIONED CHRISTMAS"

DEC. 13 SUNDAY

7 p.m.

Andre Flynn - soloist

AT

Madrigal Singers

THE TIKI COVE
200 W. 5th Ave.

$6 at the door
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The Alaska Gay and Lesbian Community Center was chartered as a non-profit corporation in the fall of 1977. The founding principle behind its creation was and is to provide a non-threatening atmosphere for women and men to appreciate and learn more about the homosexual orientation of themselves, their friends, or relatives.

The center is located at 837 "I" St. and is entirely volunteer staffed and supported. (A ½ time exec. dir. was hired 6/81.) It is open between six and ten p.m. daily, or at any time by special arrangement.

AGLCC maintains a telephone line for information, crisis help, referral and rap. The number is 276-3909. Center staff are trained for crisis intervention. Backup consists of referral to legal, psychiatric, medical, and religious professionals and organizations.
JOIN NOW

MEMBERSHIP APPLICATION

Alaska Gay Community Center
P.O. Box 4-2791
Anchorage, Alaska 99509

I wish to become a member/pledger of the Alaska Gay Community Center.

Name:_________________________ Phone:_________________________

Address:________________________

Membership:

☐ Regular—$15 per year
☐ Sustaining—$35 per year
☐ Sponsoring—$120 per year
☐ Lifetime—$500 payable once
☐ Business—$125 per year—½ page
   (Free Advertising in the AGCC newsletter)
☐ Family Membership—$20 per year
☐ Business—$20 per month full page
   (Includes Advertising)
☐ Sponsor—$25 per month
☐ Regular—$10 per month
☐ Other—$___ per month

I understand that any type of membership entitles me to voting privileges of the general membership as defined by the by-laws and that the membership list is confidential and available only to the officers and co-ordinator(s).

Enclosed is a check or money order for the membership/pledge that I have selected.

Date:________________________ Signatures:_________________________