We're here...

We're Queer...

(with our straight but not-narrow allies)

And we're not going away!
Identity NorthView is a monthly publication of Identity, Inc., a non-profit, Alaskan corporation concerned with issues of sexual identity. NorthView is published as a community service and the views expressed herein do not necessarily represent the views of the directors, officers or members of Identity, Inc. The publication of an individual’s or organization’s name or photo in NorthView is not to be construed as any indication of the sexual orientation of such person’s or organization’s membership.


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Copying: please feel free to copy this newsletter and give it to anyone whom you feel will enjoy it or benefit from it.

Contributions: We welcome articles and letters from community individuals and organizations. Ideal length is 1,000 words or less. Please submit, if at all possible, on 3.5 or 5.24 diskette (IBM compatible). All media will be returned. All contributions must be signed, but names will not be used upon request. NorthView reserves the right to edit as necessary and to refuse to print any article submitted.

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Mail: Editor, Identity NorthView, P.O. Box 200070, Anchorage, AK 99520-0070.

Phone: Anchorage Gay & Lesbian Helpline 907-258-4777. Messages will be returned as soon as possible.

Editorial:
The Impossible Dream

The legislation we have been asking/demanding/pleading and respectfully requesting the Anchorage Assembly to pass is a watershed. And now we face the real challenge. Can we, as a gay, lesbian and ally-supported community get down to the real process of coalition building?

Look to the Black Civil Rights Movement of the '60s. Legislation didn't change the consciousness of the Nation. It took, and still takes, leaders, workers and behind-the-scenes supporters to bring slowly, tortuously to the dark corners of peoples' prejudices, the truth, the word. How do you develop respect for someone different from you? How did the Black Civil Rights Movement begin the process? By one-on-one relationships, by example and by never forgetting that just being Black was (and is) in itself a political statement. It is so for the lesbian and gay movement as well.

The legislation, passed or not, local or state-wide, national or worldwide, will serve only to send a message that discrimination against lesbians and gays is not legal. That won't stop the prejudice and misinformation. What will stop/change it is constant vigilance for ways to defuse the bigotry, whether subtle or dramatic. There is room for the National Lesbian and Gay Task Force, Queer Nation, Lambda Legal, ACT/UP, Parents and Friends of Lesbians and Gays, the Klondyke Contact, Identity, the Imperial Court, and your own personal brand of prejudice reduction. Each aspect of your own personality and by extension our sensibility and our culture must be offered in ways others may hear. We must be vigilant each waking moment for the opportunity to bring some clear thinking to a benighted person's thought process.

Now that we've seen the Assembly swing farther toward passage of this Ordinance than we thought possible, we are reminded that our allies are to be found in the most confounding places. We cannot flag in our efforts to raise consciousness everywhere, to assure those with whom we come in contact that they do indeed know and care for someone who is lesbian or gay, that they just don't know that they know.

With the good word put in here and there, over the years, we will build into the local and national consciousness the lore and wisdom of our culture. And our culture is, after all, a most astonishing history of oppression and surviving, of artistic expression and science, of financial acumen and fashion design, of politics and inventiveness. If you haven't already done so, bring your light out from under that bushel (in whole or in part) and take the step or steps to help others with less connection to find their true selves and the light of their souls. Prejudice and discrimination can be healed and this is our opportunity to be the emissaries of that change and growth, not only for lesbian and gay rights but also for shedding the shackles of oppression for all peoples.

F. Kenneth Freedman, Editor
Itinerary of Love
by Elinor Freedman

It was back in the 60's when a rather "fat" letter arrived at our home from Ken who was at college on the east coast. Any letter from Ken was exciting but this one looked to be particularly good -- so much so that I never looked to see to whom it was addressed.

I didn't even pay any attention to the fact that it began, "Dear Dad" until 1 or 2 pages into the letter when Ken wrote that he wanted his father to know that he was homosexual. I read on a bit and did a "double take." "Homosexual!!" -- our Ken? How could he be? He had been "all boy", not a macho type but he had always had girl friends who adored him -- from the time he was 4 years old. With waves of disbelief and fright washing over me, I ran to his Dad with the letter. He noticed that it was addressed to him, took the letter and read it through to the end. "Incredible. How can this be?" But there it was and it didn't go away.

The first feelings and thoughts we shared were identical: "What did we do to give him this problem?" Waves of guilt washed over both of us, but no answer to the question. Dad, an ardent sports fan, loved to play ball with the children, was a jogger, a manly man. I knew I loved and wanted my children; they were not "mistakes". I admired "manliness", however that might be defined. Etc., etc. For both of us, the mind search continued, trying desperately to find the key to Ken's "problem".

As the panic settled a bit, the next thought was, "he seems to think we'll reject him or kick him out of the family". "I'll call him and talk to him first," Dad said, "since the letter was addressed to me. But I wonder why he wrote only to me." (I have no recollection whatever that I wrote only to my Dad, nor could I conjecture on why I did so. FKF)

I don't remember what his dad said to him when he finally got on the phone, but I remember saying, when it was my turn, "You're my kid! I love you, -- no matter what," and added my thoughts about his seeing a psychiatrist to "cure" him of his "illness". He readily agreed to go although I am sure his goals were not the same as mine.

Well, he didn't get "cured". And it took me a long time to adjust to the fact that he really was gay. I had 2 main concerns: 1. that he would be ostracized from the mainstream of society, including ways of making a living, and 2. that homosexual relationships are evanescent or short-term with very little chance of working out a long-term rewarding partnership. It seemed to me that 2 men couldn't do that; it had to be a heterosexual relationship. Even tho' 50% of heterosexual marriages ended in divorce, that seemed to me a better ratio than could be found among homosexual liaisons.

Only much later did I realize that I had fallen prey to some of the myths about homosexuality. And it was Ken who exploded those myths. Bit by bit, visit by visit, he picked up each belief, held it up to the light of fact and experience, and exploded the erroneous ones.

Since then it's been first-class. Over the years he has pried into every corner of my being that might still harbor erroneous beliefs or a shred of prejudice. He has sensed and felt these as shadows over our relationship, something that neither of us could abide.

Another piece of history: Ken's brother had known about and accepted Ken's homosexuality for many years before Ken came out to us. As a matter of fact, Ken has stated that he thought we knew he was gay even when he was an adolescent or younger and were hiding our knowledge from him and thus putting a barrier between us. And if we didn't know, how could we be so stupid? I'm not sure he's convinced even now that neither of his parents had the slightest notion that he was anything but a "straight" kid. Many girls confirmed our belief by finding him very attractive and "chasing after" him, including ones he brought home from college to spend various holidays with us.

It becomes quite evident that we have traveled a tortuous road since that fateful "coming out" letter. There have been many twists and turns in our relationship but each turn has worked to further our understanding and love for each other.

Being close to my son who is gay has given me the feeling of being adopted into another ethnic group--a broadening of my horizons, knowledge of another way of living and a feeling of being loved and wanted, not necessarily as a mother, but because of having worked long and hard at chasing away old destructive ghosts of prejudice.

Elinor Freedman is the Mother of the Editor of the NorthView, wife, and doctor.▼

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TLC House Sitting
by Carol VanDyke

Call 271-4620
Plan Ahead - Book Early
Is Scouting Becoming a Stronghold of Intolerance?
by Jeffrey R. Richardson

I loved the Boy Scouts, the whole notion and practice of it, from start to finish. I loved camping and exploring, the look and feel of my uniform, trading patches, our animated campfire and muscle-stretching hikes. I was moved, and more deeply moved as I grew older, by the rites of passage that helped me feel accomplished and worthwhile.

I remember nights on the trail, the Milky Way flowing down mountain skies and spilling its glow on my sleeping bag, and the strength of me mingling with the strength of the earth that held me dear. There were weekend expeditions into desert mysteries and seashore solitudes. Hell, I even liked our cooking.

I loved -- I still love -- the freckled, fresh-faced Norman Rockwell scout striding across the cover of my 1965 Boy Scout handbook. I often leafed through that volume with its images of alert, thoughtful, intelligent young men and a rich world of natural and man-made wonders to explore. I touch the innocence and nobility of our brotherhood, the hope of new mountains and forests to test our mettle and feed our soul.

I consorted with heroes in those days. At Circle B Scout Ranch, nestled in the pine and cedar slopes of the High Sierra, I spent a week or more each summer for several years in a fabulous fraternity of mentors. Bob Lindboe was a tall white-haired young man with a ready, booming laugh and lusty voice for song. He exemplified Scouting virtues in every way. Borrowing liberally from Native American cultures was not then frowned upon and Bob could do a chanting Rifle Dance in full homemade regalia that was as breathtaking as it was dignified.

There was Gene Dewey, the intense be-speckled woodcarving genius. Jim and John Mokri, shy and good-natured, also exuded a relaxed competence outdoors that eased anxieties. Will Foster, open, self-deprecating and bookish. There was Joe Price, an enigmatic, middle-aged construction worker who smoked and seemed indifferent to his family and his seedy suburban yard. But as Kahuna, with his fringed leather jacket, oak staff and campaign hat, he was a commanding orator and storyteller without equal.

Closer to home, there was Charlie Russell, the wise southern gentleman cruising camp one morning with a cup of stout coffee, dressed in his official Boy Scout red flannel pajamas covered with gold fleur-de-lis offering encouragement.

And my Dad, the scoutmaster. A consummate logistics planner and leader, his inspiration, research, innovation and personal example turned our troop from an average gang of scouts into a topnotch hiking outfit with awards to prove our accomplishments.

Reflecting on his own Renaissance scope of interests, our trips and activities were sometimes unique.

Not content to mimic the Native American stereotyping so common with youth groups, he plunged headlong into an in-depth study of the aboriginal cultures in our own area of Southern California. We pounded yucca leaves for fiber to make fishing line, used abalone and other shells to fashion fish hooks and jewelry. We made gambling dice by filling seed pods with tar and inserting shell fragments.

I was unaware of it at the time, but several parents sitting on the troop’s planning committee moved to quiz each boy about his religious background and beliefs in order to gauge compliance with the command of the Scout law to be reverent. Dad said no, that was a matter of private conscience, and left no room for further discussion. There was grumbling but no inquisition.

Not everything was rosy in those days. I took a fair amount of heat as the scoutmaster’s son. But I fared better than a couple of guys who seemed forever the subject of teasing and criticism. A couple of the guys “went bad,” getting into drugs early. Ribaldry and dirty jokes were rampant out of parents’ earshot. But for most boys, scouting was more a character-building experience than a training ground for delinquency.

There have been many signs and portents through the years that the Boy Scouts of America are struggling to meet the undeniable complex needs of today’s youth in a dazed and upside down world. Most recently, most painfully, comes a reminder that homosexuals are not allowed membership in scouting. The shadow of the inquisitors looms again.

While scout administrators insist the scouting door has been closed to gays from the beginning, it certainly wasn’t a priority in my day. I remember a couple of guys who might have been seen to fit some of the stereotypical affects and appearance of homosexuals; maybe they were teased about this. But no one ever suggested checking them out or banishing them. They were just persecuted within the group, for whatever reason.

Now, however, as gays press their fight for equality, some funding sources that oppose the prohibition have withdrawn their financial support of scouting. In response, one local scout official told me, “We don’t need their money, anyway.”
Whether the ban on gays in scouting is a day or a
century old is irrelevant. It is still a grim
and dangerous microcosm of our larger community where
the changes wrought by economic hardship and social
disempowerment breed intolerance of the most vicious
kind. When enforced, the ban effectively makes
scouting a bastion of social exclusion rather than a
stronghold of brotherhood and service.

A powerful story is told about the American marine
who came upon a wounded Japanese soldier in the
South Pacific. As the marine prepared to finish off his
adversary, the Japanese soldier weakly raised his hand
in the three-fingered salute exchanged by scouts the
world over. The marine lowered his gun and
promptly administered life-saving first aid.

That's the scouting I loved. To think that the BSA
might actually stand for extending mercy to mortal
enemies but banish neighborhood boys for what is at
worst a poorly understood phenomena is ... intolerable.

The challenge for those of us who deplore this
policy is to avoid falling into the same trap as the
inquisitors. We need to reach for them with
compassion, understand their fears and the scars of
homophobia they've carried since childhood. After
all, a scout is, among other things, helpful, friendly,
courteous and kind.

But as well, we must not remain silent in our
objection. For a scout is also brave: "... he has the
courage to face danger in spite of fear and to stand up
for right against the coaxings of friends or the jeers or
threats of enemies, and defeat does not down him."

Jeff Richardson is a free-lance writer with a special interest in
environmental issues, and lives in Anchorage.
The Eye
Not To Be Confused With The Wrist

Turns out it wasn't exactly true that bit about the Rev. Prevo waltzing into Sister Donna's office at Providence Hospital, at least according to the PR office. Seems there was a great deal of amusement at the prospect of such a meeting (refer, if you will, to last month's NorthView to refresh your memory). Outright laughter isn't exactly a good description of the reaction from the people at Providence who were queried about the rumor, but for lack of other words, they'll do. Glad to provide glee!  Incidentally, the folks at Prov stated unequivocally that they have a non-discrimination clause specifically citing sexual orientation in their policy papers, and that they, Prov, were publicly opposed to Prop. 9 in Oregon, which is highly unusual for the institution, considering they don't usually take public stands on political issues!  And, of course there's the tasty morsel from the Alaska Ear (The Divine Appendage) in the Anchorage Daily News, vis, "...Someone who attended the Christmas pageant at the Fair Right Rev. Prevo's church swears they sang: 'Don we now our fine apparel,' instead of the real words, 'Don we now our gay apparel.' Get a grip, dEars."

Letters to the Editor

To Whom it May Concern: my name is Jack Coley and I'm writing in reference to the Gay Population in Alaska.

I would like to correspond with someone in your area as I'm hoping to vacation there this year. As I've stated above, my name is Jack and I'm a 39 year old Gay Male. If you could help with this it would be greatly appreciated.

Editors Note: Pen Pal Opportunity! Write Jack at P.O. Box 217, Franklinville, NC 27248 (Editors Note #2: Jack enclosed a photo (no, it's tasteful). Contact Ken at 248-7722.

Dear Identity,

Thanks for the fun at the Potluck and the good food. I enjoyed the MCC Christmas Eve service and the whole stay in Anchorage. Got to see Aleyeska, visit the museum and just generally had a great time of it.

If you or friends get up this way, please drop in and if I'm not packed up with people visiting you've of course a place to stay. Wishing you and everyone at Identity a Happy, Peaceful, and Prosperous New Year.

Sincerely,

Richard

Editors Note: Pen Pal Opportunity! Write Richard McGillivray at P.O. Box 941, Nome Alaska 99762

And while we're at it, another Pen Pal: Danny Trujillo in Soldotna would like to correspond with someone here in Anchorage. Seems it gets a little lonesome down on the Peninsula. Write him at 330 Columbine Ave., #A-6, Park View Apts., Soldotna, AK 99669-7531
The Directory

This directory is a fledgling "yellow pages" and reference guide. It isn't complete, either. Want to be listed? Know someone who you think wants to be listed? It's free! Write Identity or call Ken at 248-7722.

The designations of (L)lesbian, (G)ay and (A)ly indicate that the business or service is owned by (L)lesbians, (G)ays or (A)lys. All peoples (regardless of sexual orientation) are encouraged and welcome to call for further information. NOTE: in some instances you might encounter employees who are unaware of this Directory and its significance. Don't be offended: it's an opportunity to enlighten them.

All listings are in Anchorage unless otherwise indicated.

AA:
(G) Midnight Sons, see Calendar

AIDS:
(A) Alaskan AIDS Assistance Assoc., 276-1400
(A) Interior AIDS Assoc., 800-478-2437
(A) S.T.O.P. AIDS Project, Gwen, 278-5019

Automotive
(A) Courtney's, Michael, 562-1227

Bakery:
(G) Illusions, Brian, 243-8457

Bars:
(A) The Blue Moon, 277-0441
(G) The Raven, 276-9672
(G) O'Brady's, 344-8033, 338-1080, 563-1080

Bed & Breakfast:
(G) Alta's (Fairbanks), Pete, 457-0246
(G) Aurora Winds, James/Bill, 346-2533
(L) The Butterfly Inn, Kay (Hawaii), 808-966-7936
(A) Island Watch, Eileen (Homer), 235-2225
(L) Mermaid Inn, Nancy/Bonnie (Ft. Lauderdale, FL), 305-565-8437

Books:
(L) Alaska Women's Bookstore, Joann/Marilah, 562-4716
(A) Alaskana, Gene, 561-1340

Catering:
(G) Alaska Best Catering, Maurice, 338-1080, 337-1969
(G) Illusions, Brian, 243-8457
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828

Computer Bulletin Board:
(G) Ak Computerized Shopping Mall, 248-7997
(A) Myth's Reality (Berdache), 333-3425; 338-2864
(G) The Wilde Side, 333-4039

Computer Consulting:
(G) Tom, 338-1312
(A) Helleck & Assoc., Terry, 276-3869
(A) LJR Technologies, Logan, 272-7377
(G) Mark, 344-1508
(G) Randy, 276-0102

Electrical:
(G) The Electric Doctor, Bob, 561-2225

Entertainment:
(G) Capri Cinema, 561-8064, Movieline: 275-3799

Gardening:
(L) Green Earth Gardening, Susan, 337-3543

Gender:
(B) Berdache Society, P.O. Box 203134, Anch., AK 99520-3134

Gifts:
(L) Alaska Women's Bookstore, Joann/Marilah, 562-4716
(A) Love of Alaska, Talke, 243-0876

Hair Styling:
(G) Gabriel, 272-9045
(G) Jim, 338-6749

Health:
(L) Health Advocacy/Medical/Legal Research, Linda, 337-0243

Help Line:
(G/L) Identity Helpline, 258-4777
(G/L) Fairbanks Lesbian/Gay Line, 452-3745, Code 82

Homeless:
(A) Brother Francis Shelter, Lynne, 277-1731

Home Products:
(G) Watkins Products, Jim, 243-5054

House Cleaning:
(A) Green Valley Cleaning, Tana, 345-6657
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828

House Sitting:
(L) Carol, 271-4131

Legal:
(L) Mendel & Huntington, Allison, 279-5001
(A) Short, Sylvia, 562-4992

Massage (therapeutic, Swedish, Shiatsu, and much more):
(G) Gabriel, 272-9045
(G) Howie (Girdwood), 783-1338
(A) Leslie, 277-0713
(G) Lucian, 272-0328
(L) Vicki, 277-5222

Mental Health:
(G) Ability Design Associates, Doran, 258-2561

Mortgage Brokers:
(A) City Mortgage, Lyn LaPerriere, 277-0700

Native Arts/Culture:
(A) Moon Dancer Arts (Wasilla), 373-5353

Pet Care:
(A) Doggie Hut, Arild, 279-5861

Photography:
(G) Fotos by Frank, Frank, 337-3399

Political:
(G/L) EQUAL, the Alaskan Gay & Lesbian Task F
Force, 561-1755, x1021
(G/L) March on Washington, Scott/Herman: 258-5131, Lori: 274-5674, Jaime: 338-0762, Doug: 277-3862

Printing, Electronic Graphics:
(A) Timeframe, 562-3892

Recreation:
(L) Alaska Women of the Wilderness, Rachel, 658-2226

Real Estate:
(G) Apollo Real Estate, Bob, 561-7481
(A) Bronwyn Hillman, 248-2804; 563-5156
(L) Dynamic Realty, Lucille, 279-7611

Restaurant:
(G) O’Brady’s, 338-8033, 338-1080, 563-1080

Rooming Houses:
(A) Regina’s, 276-4904

Social:
(G) Anchorage Garden Buddies, David, 272-9220

Spiritual:
(A) Alaska Women of the Wilderness, Rachel, 658-2226
(A) Anchorage Unitarian Universalist Fellowship, Art, 248-3737
(G) Metropolitan Community Church, Jim, 338-6749

Sports:
(L) Alaska Women of the Wilderness, Rachel, 658-2226
(A) Files by Ilene (Eagle River), 694-6946

Support Groups:
(G) Ability Design Associates, Doran, 258-2561

Travel:
(G) Apollo Travel Agency, Bob, Chersesse, 561-0661

Woodwork:
(L) North Star Signs, Rusty, 333-7900

Writing & Editing Assistance:
(L) Mei Mei, 276-7269

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**Home for Rent**

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The Barrier of "Unchangeable Religion"
by Art Curtis

The Reverend Jerry Prevo's sermons against a sexual orientation ordinance have been most shocking for their baseless "facts" and scare tactics. But his statements have found approval among many outside his congregation because he seemed to be defending traditional Christian values; in regard to sexuality and the family.

It is sad that people and institutions identified with religion have so often supported outmoded and indefensible ideas. For so very long "religion" has been synonymous with "unchangeable, God-given tradition", and so pastors and preachers and popes wind up being the last to admit new truth. It's almost as if they have been told not to think.

In the scientific world, researchers rush to read each other's latest discoveries from whatever country or laboratory. In the scholarly world of Bible research, church history and comparative religion the same holds true to a surprising extent, and the best Bible translations, for example, result from the cooperative efforts of Protestants, Catholics and Jews. In many cities seminaries of different denominations have formed consortiums, so that students may have access to a wide variety of courses. Though I was enrolled in a Unitarian Universalist seminary I took Hinduism and "Rabbinic Judaism" in a Catholic seminary and feminist theology in a Presbyterian one.

Alas, there was (and still is) a big gap between a novel but "safe" subject like feminist theology and a subject like homosexuality, so long viewed as "immoral". In my denomination we are helped by having no dogma and by having "the free and responsible search for truth and meaning" as a cardinal principal so that discussion of homosexuality and acceptance of gay and lesbian ministers have taken place with few traumas.

Since the mainstay of conservative Christian argument is the handful of Bible passages on homosexuality, one would wish that the scholarly reinterpretations of the last fifteen years would by now be reaching the average Christian. Unfortunately it takes a long time for research on the Bible to be incorporated in new Bible translations, and then be published, bought and read. So we well be hearing people quote the old inaccurate translations for a long time to come.

Let's hope that many closed-minded people will be changed by knowing and liking a gay or lesbian friend or relative, and will not have to wait for the truth about homosexuality to be voiced in their churches or noted in their Bible translations. In the recent past many Christians in the U.S. and Latin America have been inspired by liberation theology which was created to bolster movements for social reform and civil rights, but does not necessarily conflict with older Christian theologies. I hope Christians can invent new versions of liberation theology to encompass gay and lesbian issues.

Art Curtis is the Minister of the Unitarian Universalist Fellowship.

A-MUST: African-American Ministers United To Save Tomorrow

In an effort to address the AIDS crisis in African-American communities across the country, a group of African-American ministers has joined together to form an organization called A-MUST (African-American Ministers United To Save Tomorrow) under the aegis of the Physicians Association for AIDS Care (PAAC) based in Chicago, IL. According to the organization's president, Reverend Alfonso Stewart, pastor of Christ Deliverance Church, "Our mission is to save the lives of our brothers and sisters who are being struck down with so many diseases endemic to the African-American community by developing a new paradigm of health care services to the African-American community." Though the primary focus of their efforts will be AIDS, the organization will also be addressing some of the long-standing health problems of the African-American communities such as diabetes, high blood pressure and sickle cell anemia.

Among the plans of A-MUST are a homeless shelter with which medical attention can be provided to people with AIDS and HIV, and a multi-church network of volunteers who will go into the homes of people who are ill and provide supportive services such as baby-sitting and transportation to clinics.

Gordon Nary, Executive Director of PAAC, will serve as interim Executive Director of A-MUST until funding can be secured to hire the needed staff.

Requests for more information can be directed to A-MUST, c/o PAAC, 101 West Grand Ave., Chicago, IL 60610 or call 312-222-9795.

Reprinted from PWA Coalition Newsline, Issue #82, November, 1992

1992▼
WORD CAYME # 110: DRESSING UP

ACROSS
1. Drag queens have big ones
5. Scrap
8. Drag underwear
11. Prepare and edition
12. Poor dogs
13. Purrs
14. Small wild pigeon
15. "Dykes to Watch Out For," e.g.
16. Mature
17. Drag tailcoat
20. Regret
21. Saw-buck
22. Atmosphere
25. Queen LaShay's music
27. Modeling stuff
31. Drag footwear
35. Kara Jay work. The Amazon and the

ACROSS (Cont'd)
36. Yvonne Zipper work. Diamond ______ a Dyke's Best Friend
37. Bend in a pipe
38. Hard wood
41. A Gent's win
43. Drag supporters
48. Lambda Legal Defense Fund's field
49. Against
50. Ohio magazine. Gay
52. Sick
53. T or cube
54. Relaxation
55. Dance step
56. French article
57. Otherwise

DOWN
1. Married
2. Object of worship
3. Donate
4. Guide
5. Native American tribe
6. Perch
7. Taut
8. Muffin type
9. Carpet
10. Devoured
11. Pleasant surprise
12. Celtic work. The ______ and the Impreg
13. "______ upon a time," ...
22. Poisonous snake
23. "Call ______ day,"
24. Big truck
26. School grp
28. Lesbian columnist Lynch
29. Every
30. Shakespearean king
33. African antelope
34. In this spot
39. Serious
40. From now on
42. Gay playwright, Edward
43. "A gay celebration" -- Webster's Dictionary
44. Leather tools
45. Hwys
46. Duck color
47. Backtalk
48. Before "stuck" or "gloss"--
51. Lesbian poet Corinne

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Ending the war on Gay youth
by Lee Lynch

I've been trying to remember what it felt like to be a gay kid. The effort is like forcing myself to walk, undetected, back into a war zone. Though I almost immediately loved being Gay and enjoyed every moment of joy I could steal, there could have been no more emotionally -- and often physically -- vulnerable feeling than the abrupt reality of a world legislating, preaching, teaching, and safeguarding against me.

I was only a kid! How could it have happened? Overnight my very tender, new, deliciously overwhelming emotions had become criminal. My tomboy clothes, illegal. My best friend judged a sinister influence. I was in enemy territory with no rights but silence, no sustenance but untried inner strengths, no peers but that 14-year-old friend turned lover. And I knew no choice but to deny myself or hide.

What kind of barbarity was this? I might as well have been taken prisoner and tortured. My severe depressions, my escape into liquor and drugs, my lousy school grades -- what the Hell did the world expect from a teenaged prisoner of war? There are no Geneva conventions binding anyone when it comes to a kid who falls in love with someone of the same sex.

Over 30 years later the change has begun. Candace Steele is Northwest Regional Director of Parents and Friends of Lesbians and Gays. She's also mother of three daughters, one of whom is non-Lesbian. A licensed professional counselor, Steele is investigating ways to serve children who have recognized their Gay sexuality.

The problem Steele has encountered is the extreme liability of professionals attempting to help this particular client population. One clergyman she knows has had to purchase an enormous amount of additional insurance just to provide such support. How many brave people can afford the risk of entering the war zone?

According to a 1989 U. S. Health and Human Services report on youth suicide, Gays account for 30 percent of the 5,000 suicides committed in America every year by people from the ages of 15 to 24. That's a lot of dead kids, Americans who are obliterated in a war far deadlier and more insidious than any trumped-up invasion of foreign soil. The same report found that conflicts over sexual identity force 26 percent of Gay youth to leave home. Where do they go from there? How many of the runaways, the homeless, the institutionalized, the arrest statistics, the dying -- how many represent Gays who didn't make it out there on the streets?

This year Massachusetts has created the first state commission committed to reducing the Gay teen suicide rate. The consequences of such a move, initiated by Gov. William Weld, may be enormous. If New York had had such an entity when I was a baby dyke, would it have made a difference? I think so. I grasped at every lifeline I could find. Just knowing a governmental body was concerned, knew I was out there, wounded, would have strengthened me. Certainly the commission will eventually have an impact on the hurdles faced by counselors like Ms. Steele. It's a big step in ending the war on Gay youth.

Lee Lynch is columnist/author based in southern Oregon. She writes regularly for the Amazon Trail and the Dallas Voice and is the author of ten books.
Our Family
by F. Kenneth Freedman

How many lesbian or gay families do you know that have been together for 20 years?

Bob DeLoache and Gene, "Big Tom", Cherresse. Ring a bell? This family has a history that is both touching and exemplary. In varying forms this foursome (some romantically attached, some not), has been together for more than a score of years.

BG Systems was the first company (computers, '82), with an electrical arm to the business. Then came the Electric Doctor (Gene pretty much runs it now and it's doing well in industrial and commercial electrical contracting today). Cherresse (aka Dan Cook) is the dispatcher.

Then there was that Dinner Theatre in Florida (but Alaska was home).

BG Tax & Accounting came into existence (assets sold in late '85). Then Apollo Real Estate (a member of MLS). Bob sells a lot in the lesbian and gay community -- any type of real estate.

Apollo Travel started in November '92 and it's run by Bob, who has traveled the world over in search of out-of-the-way places, adventures and delights for the lesbian and gay clientele he serves. (Cherresse is the receptionist, takes travel bookings, and is studying to be a travel agent).

"It's a family business," says Bob. "We do family things, but also retain and assert our individuality." Gene likes hunting, snow machines and "things butch." Big Tom is a yard and garden person. Bob buys the groceries, designs additions to the house and is a theatre buff. Cherresse -- well, how shall I say? Cherresse does exquisite drag and in her civvies does most of the cooking, but also answers the business phones -- and with such a deep voice!!

Role models? Yep! And it's nice to see stability and creativeness and cooperation and real life process making for such a strong group. Family.

This story is part of an on-going series devoted to profiling businesses and families in the lesbian and gay community.

Lesbian Parents Billboard

Complete with 3-column picture, the San Francisco (California) Chronicle devoted a top quarter page in its "A" section to a 30-foot billboard in the San Francisco Civic Center Plaza depicting a lesbian couple just 5 days before the birth of the son one of them was carrying, next to the slogan "Another traditional family." The billboard was the work of the Gay and Lesbian Alliance Against Defamation and was erected to combat the GOP family values campaign. The space was donated by Patrick Media, a national outdoor display company that contributes about 5 percent of its space to public service projects, and the ad will run at least two months.

The Chronicle reported: "At an unveiling rally in front of San Francisco City Hall, Karen and Pat Norman, the models for the poster, addressed the rally with their 3-month-old son, Zachary, who appeared with a blue floppy hat and a pacifier.

Speakers at the rally used the opportunity to criticize conventional ideas of family and good parenting -- described by San Francisco mayoral aide Jean Harris as the "Ozzie and Harriet" model.

"We will not be scapegoated and allow the Patrick Buchanans of the world to ridicule us," said San Francisco supervisor Carole Migden, referring to the conservative former presidential hopeful.

The unveiling was a triumph for many women who said they have endured prejudice from a society that does not accept the idea of lesbianism or lesbian parents.

"I've struggled through child custody cases, and my partner was sued once by her husband for custody of her children," said Diana Harden, a mother of four who attended the rally with her partner of 21 years. "But when I see this, it's like it hasn't been all in vain."
Women's Health
by Karen Carlisle


Hepburn and Gutierrez, life-partners who collaborated on this book were outraged to learn that no new research or writing had been done since 1979 when the Santa Cruz Women's Health Collective published Lesbian Health Matters! This lack of visibility in health concerns about lesbians is no surprise after noting how absent our existence was from the testimony at the Municipal Equal Rights hearings. What the religious extremists referred to over and over was male sexuality. Lesbians have the lowest incidence of sexually-transmitted diseases of any population, yet lesbians and gay men were discussed as if we were one entity.

This book is written for women who relate sexually exclusively to women. Lesbians are generally healthier than heterosexual women, particularly our gynecological health. Sex with men, in fact, creates most of the risks for women gynecologically. The authors encourage bisexual women to consult health manuals aimed at the heterosexual population since their health concerns will be similar.

Health is defined holistically. It "is the creation of balance in all the facets of your life: your spiritual, sexual, emotional, physical, environmental, and social expressions of your self." Therefore the authors encourage the reader to consider that a physical ailment might well have its genesis in emotional distress. They state that "health is acknowledging and assuming your absolute personal power to create your own well-being."

This book is a nice overview of health focused on the needs of lesbians, but has little practical application for specific distresses or diseases except for a few tables about nutrition, exercise, candida albicans (yeast to us English speakers), and some herbal and alternative treatment suggestions for AIDS. I recommend it to those who have never considered how all aspects of one's life contributes to one's well-being. Also helpful is that Hepburn, the author, interweaves the political realities of health care into the practical and spiritual. The chapter headings reflect this: Introduction: Our Visions and Our Values; Lesbians Take Charge; Being Well; A Healthy Lifetime; Sexuality; Lesbians and AIDS; Community Health Issues (includes Homophobia, Lesbian Battering, Weight); Addictions; The Social Health of Lesbian Communities; Chapter Notes; Some Research Priorities; Index.

Some ironies: though the book recognizes that there is no monolithic "lesbian community," that the geographical location of each community and its economic and ethnic background affects many things about it including attitudes about health, and health hazards, the book is largely written as if the audience is middle-class, white, urban women.

The same is true of class. While it is mentioned as affecting relationships, the whole issue of attitudes about health based on our different class backgrounds is not addressed, nor is the idea that we must take power over our health care related to economic status.

Nevertheless, the book is a desirable addition to the lesbian and/or health library.

Karen Carlisle is a lesbian activist in the Anchorage Community.
Part IV:
Gay Male Incest Survivors, Safer Sex and AIDS

(from an interview by Liz Galst for the Gay Community News (Boston))

There is another way in which gender has an impact upon the ability of gay male incest survivors to come together and articulate their agenda. Quite simply, because most male survivors have been abused by men, they have difficulty with men, even men who could be their allies. John: "I've really had a hard time believing that men could be anything other than abusive. Until I did therapy with men, I didn't believe that men could be there for you when you needed them. That's why most of my friends have always been women." But without this coming together, gay male survivors' issues won't come to light. Male survivors will have no bargaining power within the community.

As if it's not bad enough that being sexually abused as a kid puts you at higher risk for acquiring HIV infection, incest and other child sexual abuse may have quite a negative impact on your health as well. This information comes to us from the field of psychoneuroimmunology, a branch of medicine that studies the impact of emotions, thought-processes and behavior on health. From research that indicates loneliness, depression, feelings of hopelessness, long-term stress and lack of social support result in impaired immune functioning, it is possible to extrapolate that incest survivors, as a group, face the AIDS crisis at a significant physical disadvantage.

Furthermore, stress -- no stranger to incest survivors -- may well increase the rate of HIV replication. Of course, that's not the half of it: incest can really screw up your health behavior, too, making it easier for you to get sicker more quickly.

You see, good "management" (don't you just love this medical terminology?) of HIV disease requires what pioneer psychoneuroimmunologist Dr. George Solomon calls "positive coping." Solomon and his colleague Dr. Lydia Temoshok believe that "positive coping" may well result in "better health outcomes." (It should be noted here that "positive coping" does not ensure longevity. It's quite possible to have all the "right" coping mechanisms and die anyway.) But "positive coping" is not something most incest survivors learn. In fact, we learn the opposite. The kind of "positive coping" that Solomon and Temoshok suggest characterizes long-term AIDS survivors is often out of incest survivors' reach:

1. [AIDS] Survivors are realistic about the seriousness of their condition without being fatalistic: They refuse to believe AIDS is an "automatic death sentence."
2. [AIDS] Survivors are willing to take responsibility for their own healing and to make major life-style adjustments to accommodate disease in an adaptive way.
3. [AIDS] Survivors believe that physical fitness and exercise contribute to healing and believe that their 'personalized means of active coping' can have beneficial health effects.
4. [AIDS] Survivors tend to have extraordinary relationships with their health care providers. [AIDS] Survivors sp(eak/k) of a healing partnership with their healthcare providers, and (a)re neither passively compliant nor defiant.
5. [AIDS] Survivors are passionately committed to living and have a sense of "meaningfulness and purpose in life," of "unmet goals." Often the diagnosis itself enables them to find "new meaning" in life.
6. [AIDS] Survivors tend to have faced and to have overcome past life crises.
7. [AIDS] Survivors are assertive and able to communicate openly, including the ability to say no. [AIDS] Survivors "nurture"

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12 In a small study of long-term survivors of AIDS and ARC, Solomon and Temoshok found that these traits characterized oong-term survivors of AIDS; these traits did not necessarily characterize people with ARC.
themselves and are "sensitive to their body and its needs."  

Unfortunately, a lifetime filled with catastrophe doesn't prepare one well for treating an HIV diagnosis as anything other than a death sentence. We survivors have an extremely hard time taking responsibility for all aspects of our lives, including our health. We often fail to seek medical treatment at all, let alone build positive relationships with our providers.

Most survivors don't have a sense of purpose; we've been too cut off from ourselves to develop anything like "meaningfulness" in our lives. Most of us haven't faced and overcome our life crises, most notably we haven't faced and overcome the sexual abuse we experienced as kids. Many survivors have difficulty accepting the kind of support offered in support groups -- we don't feel we deserve it. Survivors are notorious for an inability to nurture ourselves, and saying "no" was not anything we ever learned or thought would be respected.

But don't despair! The knowledge that emotions and positive coping mechanisms may well impact immune functioning also offers hope for survivors of incest who are HIV infected. It turns out, for instance, that just the disclosure of trauma is linked with higher immune functioning.

Both emotional- and cognitive-restructuring therapy have also been connected to a healthier immune system. 

If ever any survivor needed another reason to begin dealing with his incest history, AIDS is it.

Ken tells his story: "At the beginning of the epidemic I was working with this small group trying to produce safe-sex brochures. I wanted to do a brochure that gave you the option of staying away from sex, too. The larger group didn't like that at all. They said it was sex-negative. I found in that group it was hard to get them sensitive to what incest all means."

And while sensitization may be hard, it's not impossible. AIDS education can adapted to meet the needs of gay male incest survivors that are so far going unmet. Shifting the focus of AIDS education slightly, so that it incorporates discussions of barriers to safer sex behavior, is an essential part of this process. It's important for all gay men -- incest survivors or not -- that AIDS educators create groups and workshops in which men can talk about why they are having difficulty being safe. Advertising that addresses barriers to safe behavior may also be effective. John suggests, "Everybody needs to know that unsafe behavior says a lot about how you feel about yourself. People need a chance to say 'Why am I doing this?' 'Why am I feeling so owning of myself that I don't want to protect myself?"

Likewise, building survivors' self-esteem is key in making AIDS education work. Buck: "I've been in situations where I haven't been safe, and I guess I need to hear that I am important enough to protect. I also need to learn why I'm having sex. Sometimes my self-esteem is really low and that's why I go out to have sex." Survivors have also proposed ASOs use slogans that can help them feel better about themselves, like "Safer Sex - I'm Worth It!" in addition to the popular "Safer Sex - Do It!"

AIDS educators can also encourage men to understand and assert their sexual boundaries. For survivors, learning to say no is the first step towards being able to say yes.

To sensitize their staffs, ASOs can offer in-service trainings about incest and its impact on unsafe sex and other high-risk behavior, both to professionals and to peer-educators.

Above all, AIDS educators should operate under the assumption that there will be survivors -- self-identified or not -- in every group they work with. They need to incorporate what they know about the impact of child sexual abuse into all their work.

Educators can create a safe space in generic workshops for survivors to talk about sexual abuse and its impact on high-risk behavior; they can give survivors permission to talk about sexual abuse.

To reach those survivors who don't attend workshops (quite a large number, actually - Ken: 'I haven't been to any safer sex workshops because I wasn't sure if they would push things for me.'), ASOs can adapt brochures, comic books, videos and other educational material. ASOs can organize on-going groups and hotlines for men already working on their abuse issues. They can also recruit advisory committees of self-identified gay male survivors to help them identify strategies for better serving unserved survivors. ASOs can be an important force in helping the gay male community begin a discussion on how child sexual abuse has affected gay men's lives.

It's unrealistic to say ASOs can reach all gay male survivors this way; not everyone feels safe enough to let her/himself be reached. Neither should ASOs alone be responsible for creating an atmosphere that encourages men to confront their sexual abuse histories. But these changes in strategy are an important start.

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14 Arthur LaPerriere, ibid.
"I must admit I feel a tremendous kinship with the men I’ve interviewed, both in the abuse we’ve suffered and in the joy of shedding it. And what joy it is! John says, "My life is more complete than it ever has been. I’m stronger for facing my demons. I’m not afraid of people. I’m able now to be present and make choices. It’s an incredibly powerful thing." Me? Well, after all this work on incest, I feel like I’ve won the prize. I can see colors I never saw before. I’ve begun to approach the "normally disillusioned life" Jung says is the desired result of therapy. But the basic truth is we are not recovering into the same world. My stories of recovery are not interrupted by an AZT helper, as John’s are. I will always carry my incest history with me, but not in my bloodstream.

* It’s been a year since I first interviewed the men whose experiences prompted this article. I see Ken on the street one day -- he stands taller, more self-possessed. Paul calls me, he is in therapy now. Buck remembers more and more of his abuse every day. The stories are horrific.

I wander through Boston, scribbling notes to myself, trying to put these men’s voices in some kind of order. I pass the restaurant where Steve is waiting tables. Then, in the South End, near where I first spoke with Robert, I wonder, "Will he be around to read this article when it comes out?"
Obituaries
(from the Anchorage Daily News)

Gerald E. Jacobson, 46, actor and arts administrator died Dec. 26 in San Diego. According to his life partner, Mark Somers, "Jake" died of complications arising from AIDS.

Jake was born in McMinnville, Ore. and in 1970 he received his Masters degree in arts administration from Wayne State University in Detroit.

Using the stage name of Jake Everett, he performed on Broadway, off-Broadway, with the Alaska Repertory Theatre (Eccentricities of a Nightingale, "The Hot I Baltimore"), Theatre Guild ("Romeo and Juliet"), Synergy ("Last of the Red Hot Lovers", "The Fantasticks"), Anchorage Opera ("The Pirates of Penzance", "Trial By Jury") and the Anchorage Symphony. As an arts administrator, he was deputy director of the Alaska State Council on the Arts, managing director of the Anchorage Symphony, and general manager of Anchorage's Basically Bach Festival.

Jake is survived by his life partner, Mark Somers and companion Richard Krubsack, both of San Diego.

John Fitzgerald Mayo, 28, died Dec. 25 at the Rose Hedge House in Seattle after a lengthy illness. A memorial service was held at the Anchorage Unitarian Universalist Fellowship, the Rev. Jim Morgan officiated.

John was born in Tucson, Ariz, came to Alaska in 1966, worked in the food service field and also spoke in women's prisons on the dangers of drugs. His hobbies included music and drawing. He is survived by his longtime companion Donald Rowton of Seattle, among others.

Memorial donations may be sent to the Rose Hedge House, P.O. Box 25055, Seattle WA 98125-1955.

Mitchell Steven Straughn died Dec. 30 at his home in Anchorage. The Rev. Curtis Stokes officiated at a memorial service at the Evergreen Memorial Chapel.

Mitch was born in Warner Robins, Ga, came to Alaska in 1971, and was employed by NANA Marriott prior to the onset of his illness. He enjoyed cooking, camping and fishing.

Memorials may be sent in his name to the Alaskan AIDS Assistance Association, 730 1st St., Ste. 100, Anchorage, AK 99501.

Rudolf Nureyev, the titan of dance, died Jan. 6 in a Paris hospital. He was 54.

The Russian-born dancer, widely reported to have been suffering from AIDS, died of "cardiac complications, following a cruel illness," said Michel Canesi, his physician. He added, "In accordance with Mr. Nureyev's wishes, I can't say any more..."

[Editor's note: how tragic that this brilliant and influential person could neither face nor speak publicly about this important facet of his life!]

Frail and pallid, Nureyev had retired from the stage in October after an emotional farewell appearance in Paris that ended with him in tears at a 10-minute standing ovation.

Said Peter Martins, ballet master in chief of the New York City Ballet: "Rudolf thrilled the world with his dazzling technique and the extraordinary power and emotion of his dancing. He was an inspiration to all dancers and his impact on the world of dance will be everlasting. He was also a dear friend, and I will truly miss him."

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From the Board of Directors of
The Imperial Court of the Empire of All Alaska

The Board of Directors of the Imperial Court of the Empire of All Alaska is pleased to announce the Imperial Courts financial results for 1991 and 1992.

The Imperial Court of Alaska is a member of the international court system. As such, it is dedicated to promoting the well being and social acceptance of the Gay, Lesbian and Bisexual community. Our principle means of accomplishing this is through various fund raising events throughout the year. Some of the many well-known events include the Eklutna Gay Picnic, the Christmas Ball, Closet King and Queen Ball and of course our annual Coronation.

The Board of Directors is most proud of our twentieth anniversary this year. The celebration of this milestone was one of the most lavish events ever witnessed in Anchorage. The 1992 Coronation was covered by many of the local news media, including a full page article in the Life Styles section of The Anchorage Daily News.

We are very proud of the Court’s members’ fund raising efforts this year. Over $35,000 was raised at shows and other activities. This provided us with the ability to help promote good will throughout Anchorage in all our names! The following is a list of where we have put the money to work for you.

- Alaska AIDS Assistance Association $3,600
- Identity, Inc. $3,200
- Monarchs' Scholarship Fund $1,132
- Stop AIDS Project $1,050
- Out North Theater $1,000
- Providence Hospital Children’s Burn Center $1,000
- Mt. View Boys and Girls Club $700
- Abused Women’s Crisis Center $664
- Hospice of Anchorage $664
- Alaska Start Charters $567
- March On Washington $525
- EqUAL $500
- Names Project $500
- Fantasy Float (Award Winning Fur Rondy Float Builders) $500
- Metropolitan Community Church $350
- Court Member In Need $300
- UAA Gay and Lesbian Student Association $300
- Town Square Project $300
- Tina Tanner Memorial Fund (Gay Bashing Victim in S.F.) $100
- Total Donations for 1991 and 1992 $16,352

We hope you feel the same pride we, the Board of Directors, feel about our members’ accomplishments. Please take the time to thank all of our performers and members for what they have done for your community this year.

We ask that if you would like to become a member of a group that makes a difference in the community, please fill out the form below. HELP US HELP YOU!!!

In Peace, Love and Unity,

Your Board of Directors

I.C.O.A.A. Membership Registration/Renewal

$15.00

Please complete and return to I.C.O.A.A., P.O. Box 104023, Anchorage, AK 99510-4023
Finding The Lesbians
by Lee Lynch

Lover and I just received a holiday card from two women who used to live nearby. Their social life revolved around a lesbian church. The church folded about the time that both of them lost their jobs. Neda had excellent skills, but it's difficult to get a job in a town where residents think women oughta look like women, men like men -- and Neda looks butch.

In danger of losing their home too, they opted to move to another small city. Neda found a job through family ties and they now have a home of their own again, but after a year, Randi writes, "We haven't found any people like us yet."

In his recent book Heartlands, Darrel Yates Rist interviews Gay men from the Ozarks to the desert, from Alaska to Harlem. In Finding the Lesbians, edited by Julia Penelope and Sarah Valentine, lesbians from around the world write about finding community. Both books dive far below the iceberg tip that is middle class/politically active Gay America. There is a sea of women and men thriving in the shadows of what some of us call gay culture.

Marie and Stella, for example, lived on a ranch halfway between nowhere and far away. In their sixties, they'd been best friends through their marriages and then realized what they really felt. Their Gay social life began when they bubbled over to the dykes who run the natural food store. Suddenly, their nowhere ranch became a social center. Marie and Stella were invited everywhere.

One of our lesbian grandmother friends tried the open house technique. She too came out late and, though a fast learner, hadn't quite developed lavender antennae. For perhaps a year she held monthly lesbian gatherings we all attended. Stroke of genius.

A woman I know moved to a city too small for all-gay recovery groups. She met not one dyke in a year and finally changed her work schedule to attend an all-women's twelve-step meeting. Bingo.

We have a lesbian Realtor in the area who, by showing homes in her neighborhood to "family," is creating a rural enclave. Sans a Realtor, The Lesbian Connection's Contact Dyke list is a Welcome Wagon for the new girls in town.

If you are moving to a new locale -- and according to Overlooked Opinions the median years at a present address for lesbians is only 2.4 -- here are some places you're likely to find dykes or liberal straights who may introduce you around. Concerts in the park, the natural food restaurant, shops in the old hippie neighborhood, high school girls' basketball games (watch for the dyke cousins and aunts in the bleachers), nursing and technician and physical therapy staffs, the vet's office, softball games, the library, Unitarian and Quaker groups, R. V. Women, bars with pool tables, AIDS volunteer agencies.

Once, in a new city, I asked the bull-dyke-looking bus driver I ever saw where women got together. She looked at me in stunned horror. Life has taught me that sometimes the most out-looking women are (a) married and hate queers or (b) so deep in the closet their lovers can't find them in the daylight.

Places for Women shows nothing but a gay bar and adult bookstore where Neda and Randi moved. But anything can happen when you're Gay. I like to think that my horrified bus driver has finally come out -- and through the Lesbian Realtor has bought the place next door to Neda and Randi.

Lee Lynch is columnist/author based in southern Oregon. She writes regularly for the Amazon Trail and the Dallas Voice and is the author of ten books. ▼

Trouble is a part of your life, and if you don't share it, you don't give the person who loves you enough chance to love you enough.
Dinah Shore, b. 1917. American entertainer

Highlights of History

There's more to gay and lesbian history than you'll find in the history books. Here are a few highlights from our past.

c. 1900 B.C.: The cities of Sodom and Gomorrah, according to Chapter 19 of the Book of Genesis, are destroyed with fire and brimstone. Centuries later, this was interpreted by Philo of Alexandria, and then by religious writers, as an angry God's punishment for the homosexuality of the inhabitants.

That interpretation, although common, hinges on an unlikely translation of the ambiguous Hebrew word meaning "to know." The term is used 943 times in the Old Testament; only 15 of those times is it a euphemism for sexual activity. Father John McNeill, who has written extensively about the church and gay liberation, notes that "in the New Testament, the only reference to Sodom (Luke 10: 10) identifies the sin as inhospitality." The story of Sodom and Gomorrah probably did not involve homosexuality at all.

From The Alyson Almanac. A Treasury of Information for the Gay and Lesbian Community. ▼
Fifteen Centuries of Gay Marriages
by Fred Hillman

The Christian church had a sacramental marriage ceremony for gay men and women for several centuries before it had a ritual for heterosexual weddings!! This astonishing statement is the gist of a lecture given by historian John Boswell, which is recorded on a video which is available in Anchorage. This historical fact is all the more astonishing in light of the anti-gay agitation that has come out of the Christian church during the past seven centuries from both its Roman Catholic and Protestant divisions. As Boswell has shown elsewhere, Christian doctrine has often been created in response to secular socioeconomic forces, but paradoxically, civil authorities have then used religious dogma to justify secular laws. Within the past month Anchorage has witnessed Protestant opposition to an anti-discrimination ordinance and civil leaders using religious arguments to justify discriminatory legislation. How ironic these anti-gay attitudes are in the light of history is an underlying theme of Professor Boswell’s address.

Some background is in order. John Boswell is Professor of History at Yale University. In 1980 he published an exhaustive and exactly-documented analysis of attitudes within the early Christian church toward homosexuality (Christianity, Social Tolerance, and Homosexuality). He found that “The early Christian church does not appear to have opposed homosexual behavior per se. The most influential Christian literature was most on the issue; no prominent writers seem to have considered homosexual attraction ‘unnatural’, and those who objected to physical expression of homosexual feelings generally did so on the basis of considerations unrelated to the teachings of Jesus or his early followers” (p. 333).

Following publication of his book in 1980, Boswell received a call from an Arabic-speaking priest who volunteered that if Boswell would look into such-and-
ages. It is clear that permanent monogamous marriage is an ancient tradition, that same-gender marriage is an ancient tradition within the Christian church, and that the ceremony for heterosexual weddings has been a by-product of historical accident. Boswell believes that the ancient homosexual ceremony comes closer to modern sensibilities in that it accommodated different types of relationships, it was based on mutual affection and not on the need for progeny, and it anticipated the importance of the roles of love and faithfulness in relationships.

I would note also the irony of the discrepancy between the histories of these two ceremonies, which mirrors the discrepancy between early attitudes and current attitudes within the Christian church toward homosexuality. The irony is best appreciated by first reading the sections on marriage in Boswell’s treatise and then viewing the video tape of Boswell’s lecture. (Viewing of the Boswell video can be arranged through Fred Hillman at 561-7161.)

Fred Hillman is a retired physician and occasional gay activist.
1993 Closet Ball

There certainly were no dust bunnies anywhere near this year’s Closet Ball, which just goes to prove what a truly tidy bunch we gays and lesbians are! SRO (Standing Room Only) was the order of the evening at the Blue Moon on Saturday, Jan. 9th. Three candidates vied for "Closet Queen (Joey, Remington and Baby Doll Butchie), and two for Closet King ("Lot's of Lovin'" and Sherry). The traditional transformation to opposite gender during the festivities was remarkable, and the sponsors of each candidate walked their charges proudly around the room for all to see.

Traditional performances by past Empresses as well as regular Blue Moonelettes were well received by a rowdy but faithful crowd as they cheered and whistled for their favorites. (How does Barbie remember all those words?)

Oh, yes -- the winners were Joey and Sherry. Congrats to both and thanks for the memories! ✿

I'm afraid, Sister, that we are going to ask you to return to the traditional habit.

Carpe Diem!
About Prejudice
by Mei Mei Evans
reprinted from Alaska Women Speak,
December 1992

The hate mail sent to certain Anchorage homes recently is an uneasy reminder to me of the uglier side of our community.

I teach workshops and classes on cross-cultural awareness in Anchorage. I’m no longer surprised by the otherwise well educated students who comment that they’ve learned from our discussions that ____'s (fill in the blank with a cultural group, any cultural group) really don’t fit the stereotypes the student had formerly been led to believe. "On the other hand," my students sometimes continue, "____'s (fill in the blank with another cultural group) really do fit the stereotypes."

I’m no longer shocked by these admissions of prejudice. Rather, I consider that these students are simply being more honest than the rest of us. After all, who among us is untainted by racism, sexism, and the many other forms of oppression that permeate our society -- some subtly and some not so subtly? We inhabit a society (sometimes referred to as Western "Civilization") which has long promulgated any number of damaging myths about particular groups of people.

I am a Chinese-American woman who is approaching middle age more rapidly than she would like. All my life and every day I receive messages -- from television, radio, the print media, and society-at-large -- that I am a marginal member of humanity. I’m not a real person, but rather, "a person of color" or a "minority". I wrestle with deeply ingrained notions that men are innately superior to women, that Caucasians are superior to every other race, that youth is more desirable than "old age", that those with physical disabilities are just taking up space on the planet, that those without income are a disgrace. It’s even come to my attention that white males are actually in the leagues of the oppressed. After all, this up-and-down model of society (either you’re a winner or you’re a loser) is damaging to all of us, "winners" and "losers" alike. It’s simply not a healthy, mutually enhancing way for us to be with one another.

Can any of us really imagine a world composed exclusively of one race, one gender, or a single age group? Of course not. It’s a grotesque distortion. And yet, this is the very vision that anyone who has ever discriminated against another promotes. Perhaps the most honest position that any of us can take with respect to this issue is to describe ourselves as a "recovering" racist or sexist or bigot or the like.

Perhaps, when we feel uncomfortable or offended by behavior that is unfamiliar to us, we might consider that our discomfort stems from our own inability to imagine the world or a way of being together that is big enough to contain our multitude of differences. Discover for yourself the wonder in that very difference and be glad that it exists, for it enriches all of us.

Mei Mei Evans is a published writer, an adjunct professor at Alaska Pacific University and the University of Alaska Anchorage. She does seminars and workshops on Cross-cultural awareness in the Anchorage area.

Identity Fourth Friday Potluck & Social

What can possibly follow the Closet Ball? How can you chase away the Holiday blues? or greens? or lavenders? Don't care about the Holidays, just want a place to meet friends and relax, be convivial and eat? The Holidays: Come and enjoy great companionship, wonderful food and talk of an historic occasion (see below).

Come to Identity’s Fourth Friday Potluck Social. The tradition is to bring a dish, anything from soup to nuts, i.e., main dish, salad, bread, rolls, desert, chips, dip, pizza, etc. Identity provides the drinks (tea, coffee, punch). Admission is free. Donations are burningly appreciated.

Date: Friday, January 22nd. NOTE: this is NOT the last Friday of the month!!

Time: 6:30 pm doors open, 7 pm dinner, 7:30 pm announcements & program

Place: Unitarian Universalist Fellowship Church. 3201 Turnagain STREET, Anchorage.

Program: March on Washington. These hard-working, dedicated souls are prepared to give us the latest info on this year’s March, which promises to be the largest congregation of people for any cause, ever in D.C.!! Videos (no, they’re tasteful) from the '87 March; getcher t-shirts and buttons here!!!!

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JANUARY
15 - 21 "SWOON" (R) Leopold & Loeb...Love gone mad, history gone bad.

"LOVERS" (Unrated/adult) Spanish thriller
"MIGHTY DUCKS" (PG) / "A RIVER RUNS THROUGH IT"
Entertainment Weekly's TOP 2 OF THE YEAR!

22 - 28 "THE PLAYER" (R) double feature with
"GLENGARY GLEN ROSS" (R)
"SWOON" 2nd big week!

Open
29 - Program to be announced
FEBRUARY 4 Look for "THE LOVER" coming soon from M.G.M.

FEBRUARY
5 - 11 Program to be announced

"THE MONEY TREE" Home grown action comedy is a film about choices and their great impact on our lives. Unrated.

"DAMNED IN THE USA" An entertaining, intelligent look at the censorship battles in the US.

"FLIRTING" Winner of 4 Academy Awards starring Nicole Kidman.

26 - MARCH 4 Coming of age comedy sequel to "The Year My Voice Broke."

MARCH "BROTHER'S KEEPER" Documentary on the Delbert Ward murder trial. As spellbinding as a murder mystery...a true story!

"THE ROCKY HORROR PICTURE SHOW" a different set of jaws.

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413 'D' ST. DOWNTOWN - MOVIELINE 275-3068
All programs run Wed. - Sun. Closed Mon. & Tues.

JANUARY
"THE PANAMA DECEPTION"
20 - 24 A powerful new film revealing the alarming, untold story of the December '89 invasion of Panama. Exposing the true motivation for the invasion.

27 - 31 Panned for 24 years!

FEBRUARY
3 - 7 Stark and graphic portrayal of the conditions that existed in the Mass. State Prison for Criminal Insane.

"TITICUT FOLLIES"
10 - 14 A compilation of prize-winning TV commercials from the 39th Intl Advertising Film Festival.

17 - 21 "ROCCO AND HIS BROTHERS"
This new, uncut print contains 50 minutes never seen in the US of Luchino Visconti's 1960 classic.

MARCH
3 - 7 "TOGETHER ALONE"
Two young men go home together for an intimate sexual encounter, and end up embarking on an 87 minute verbal odyssey.

"ROCK HUDSON'S HOME MOVIES"
What was the nature of Rock's relationship with flighty bachelor Tony Randall in the Doris Day comedies? Maybe Rock Hudson was hinting at his homosexuality the whole time.
March on Washington

~Update~

by Scott Turner

There is an exciting travel development available for Alaskans hoping to attend the April 25, 1993 March on Washington. Mark Air has announced it will begin flying to the East Coast beginning January 11, 1993. Alaskans who have received a permanent fund dividend now have the opportunity to help make sure a large contingent of Alaskans and Pacific Northwest folks will be in D.C. Mark Air is offering four round trip coupons to anywhere Mark Air flies, for the amount of a dividend check. Alaskans can conceivably fly round trip Anchorage to Newark, NJ for $229.00. The drive from Newark to D.C. takes about two hours. Cars or busses could be rented, for a total travel expense significantly lower than usual. If you are willing to help coordinate this effort, or participate in buying coupons, please contact Lori at 274-LORI (274-5647)

"Sky Is Blue" will likely be performing at the kickoff rally the morning of the March. To support that eventuality, the UAA Lesbian/Bi/Gay Student Association is sponsoring a concert February 19th at 8pm at the Wendy Williamson auditorium. Proceeds from the concert will help several organizations including "Sky Is Blue" in their efforts to perform at the March.

Volunteers are needed for various local March related activities, including but not limited to:
2. Producing an Alaska Banner to be carried in the March.
3. Securing an Alaska Hospitality Suite at a D.C. hotel, that could be used as a gathering place/social space, message center, and perhaps site of a fundraising dance in D.C.
4. Coordinate the local "Time To Shine" group for Alaska PWA attendance at the March.
5. Coordinate outreach and participation from other Alaskan communities outside of Anchorage.
6. Volunteers for the Blue Moon coat check Fri & Sat nights.

Get involved locally by calling Scott or Herman at 258-5131, Lori at 274-5674, or -Doug at 277-3862.

Meetings are bi-weekly beginning Jan. 20th. Come to 603 W. 20th Ave. (off Arctic) at 7pm.

Scott Turner is on the National Steering Committee of the March on Washington, is involved with EQUAL, Queer Nation and LIBSA. ▼
Jan 23, Sat:
* Women’s Coffee House, 8pm, 837 ‘A’ St., 277-0713. (Frankie Barker shows slides of their “Wild Women” tour)
* "Other Side of the Moon,” 10-11:30pm, Glenn B. plays 12-string. 1/2 of tips to M.O.W

Jan 24, Sun:
* Midnight Sons Gay Men’s AA Group, 1-2:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
* Metropolitan Community Church, 2pm (see ‘ad’)
* Bowling Team “Northern Exposure”, 5pm, Park Lanes
* Prayer and Praise Fellowship, 6pm, ACORS (7th & A St., Marcia/Lynne, 274-9317

Jan 27, Wed.
* Blue Moon Boy-REE-Alice Review, 9:00pm - New Time!!

Jan 28, Thu.
* Blue Moon Boy-REE-Alice Review, 9:00pm - New Time!!

Jan 29, Fri:
* PLWA lunch, 12-1pm, 4As, 730 ‘I’ St. 276-1400.
* Midnight Sons Gay Men’s AA Group, 8-9:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)

Jan 30, Sat:
* Breakeven Productions presents Jami Anderson in concert. 8:00pm, UAA. Tix at door or Women’s Bookstore.
* "Other Side of the Moon,” 10-11:30pm, Glenn B. plays 12-string. 1/2 of tips to M.O.W

Feb 3, Wed:
* Blue Moon Boy-REE-Alice Review, 9:00pm - New Time!!

Feb 4, Thurs:
* EQUAL meeting, 7-9pm, AUUF (call 561-1755 x1021)
More Calendar

Feb 6, Sat:
* Women's 2-Step Dance; 7:30pm lessons, 8:30 dancing; Pioneer Sch. House. Donations.

Feb 7, Sun:
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
* Metropolitan Community Church, 2pm (see 'ad')
* Bowling Team "Northern Exposure," 5pm, Park Lanes
* Prayer and Praise Fellowship, 6pm, ACORS (7th & A St., Marcia/Lynne, 274-9317

Feb 8, Mon:
* Gay Bar (free legal advice), 7-8:30pm, Mendel & Huntington (see 'ad')

Feb 10, Wed:
* Blue Moon Boy-Ree-Alice Review, 9:00pm - New Time!!

Feb 11, Thurs:
* Blue Moon Boy-Ree-Alice Review, 9:00pm - New Time!!

Feb 14, Sun:
* Anchorage Garden Buddies, 7:30pm, 272-9220

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Mary Tyler-Moore, b. 1937, American actress

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