Choose your own horn — we have plenty!

(Oh, well — 'tis the season. Happy Turkey!)
NorthView

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.


Distribution: the NorthView is free upon request and is mailed at special non-profit, bulk mailing rates. Identity’s mailing list is confidential and is not sold, given or loaned to anyone. Copies of NorthView are also distributed at select businesses in the Anchorage area. Financial contributions are gladly accepted to defray mailing costs.

Copying: please feel free to copy this news-letter 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 5.25 diskette (IBM or Mac OK). 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.

Deadlines: All articles and advertising must be received by December 9th for inclusion in the December NorthView.

Advertising: Rates are available upon request. Contact NorthView by mail or through the Helpline at 258-4777. All advertising must be camera ready. NorthView will not accept advertising that is sexist, discriminatory or sexually explicit.

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.

Obituaries

James Alvin Williams

We will all miss Jim Williams. He died at Alaska Regional on the evening of November 12th, 1993. He is survived by his partner-for-life, Guy Basset. Guy said that Jim insisted there be no memorial services, but they agreed that if Guy wanted to have a party for Guy’s sake, that would be OK.

Guy is planning an open house for Sunday, December 12th, from 1 on; Jim’s sister and family will be coming to Anchorage to join us in early December. All of Jim’s friends are welcome to be there.

Typical of Jim’s charity and generosity towards others, he wanted everyone who cared to buy something for themselves or some person they love and enjoy it in his memory. He did express a final concern for others by leaving a substantial bequest to the 4As.

Stephen Caryl Christiansen

Anchorage resident Stephen Caryl Christiansen, 30, died at home on October 20 after a lengthy illness. Mr. Christiansen was born February 14, 1963 in Anchorage. He was a Dimond High graduate and worked as a medics and flight attendant. Most recently, he worked for American Trans Airlines., an overseas charter service. He enjoyed traveling to other countries, gourmet cooking and entertaining friends for dinner, fishing and camping.

Jeffrey Schmalz

New York - Jeffrey Schmalz, a reporter for The New York Times, who wrote with passion and insight about AIDS and the people suffering from it, died of complications from the disease in his Manhattan home. He was 39.

Schmalz, who spent his entire two-decade career as a journalist at the newspaper, discovered in December 1990 that he had AIDS. After a year away from work battling AIDS-related illnesses, he returned to the Times and covered AIDS and homosexual issues.

If you have made mistakes ... there is always another chance for you ... you may have a fresh start any moment you choose, for this thing we call "failure" is not the falling down but the staying down.

Mary Pickford (1893-1979), American actress
Good-bye James Boudreaux

I lost my best friend on September 18, 1993 to a disease which has touched my life in more ways than I care to admit.

You were my every Sunday morning phone call over which we shared cups of strong coffee and talk of the little blond boys who never quite made it into our lives; where we discussed gay politics, politics in general and of course all the people we knew who were just simply never going to get their lives in order but we loved them anyway. Well, usually......

You taught me the grace of avoiding the petty things life presents and focusing on what is important; the End Product and not always the method by which it is met.

Many of your friends spoke of your privateness and you quiet good deeds. It is true that you were a private person -- however, if you allowed one to enter your realm, it was discovered that you cried during sad movies, grieved for the lack of a "lover" and garnered great satisfaction from helping those less fortunate and/or organized than yourself.

You were proud of who you were and what you had accomplished in your life. Hell, I never knew you to ever be wrong and therefore I learned to listen to you. Actually, one of your biggest frustrations was with people who did not listen to or take your advice. I am much richer and wiser for having listened to you.

You were simply one of those people who inherently "just knew" what needed to be done. You could survey situations and develop a workable plan. One only needed to look at the history of many organizations to find your quiet and confident signature throughout.

I was with you during your last days. I witnessed your frustrations with a body that was no longer under your command and saw how this embarrassed you deeply. I listened to your optimism with regard to getting past this and back home to take care of some important business. I also was with you as you neared the end of your financial rope and talked of selling your car, your art, your land......

You were so private, so "bigger than life", so proud, so accomplished that many of us did not know the true degree of your deteriorating condition. You chose not to dwell on it and subsequently many did not know or simply did not want to believe that you would lose this battle.

On the 18th of September, I am told that you were visited in the evening by several of your friends. They sat around, held hands and you talked about how much you loved the pottery vase one of your friends had made and filled with flowers. You were animated, happy and generally feeling quite good after spending a few torturous days in intensive care.

All present felt confident that you would pull through yet another one and therefore felt comfortable to say "see you in the morning" and take the night off to enjoy a few beers with some friends. An hour later, you were gone.

Many of your Seattle friends met a week later for a wake in your honor. Everyone in attendance had been significantly helped and/or touched by you. You had helped some buy homes and had provided shelter for others. Emotional support, financial support and on and on. All had stories to tell, tears to shed, thanks to be given and glasses to be raised to you.

Few can say that they ever knew someone such as you. I personally feel honored, blessed, and saddened, especially on Sunday mornings.

I miss you, my good friend!

Tim ▼

World AIDS Day
Vigil and Service of Affirmation
at Anchorage Museum

A candlelight vigil and service of affirmation will be held on Wednesday, Dec. 1, 7 - 9 pm, Anchorage Museum of History and Art. This service honors the memory of those who have died from AIDS complications, and it affirms the commitment of our community to fight AIDS and offer hope for a future without AIDS. Join us for this special presentation of Alaskan Native Drummers, Vocalists, Musicians, and Candlelight Ceremony. Reception following event. A presentation of the Interfaith Council of Churches and 4 As. For more information call 276-1400. ▼
Editorial

As we sit at table for Thanksgiving\(^1\) or enjoy the holidays\(^2\) there is a heightened sense of progress. We have emerged from the shadows of the demi monde to general visibility, whether in public office, in business, in religion, the arts, sciences, education -- the list is endless (a tribute to us and our allies!). Along with this visibility, however, is the increased public scrutiny. Every aspect of our lives has been put under the microscope -- in the halls of Congress, in State Capitals, municipal assemblies(!), churches, and the rialto. Our visibility has brought an awareness of our civil rights struggle (if grudging), and of our personhood (if grudging) in some quarters (Clinton may have lost the battle on the Gays-in-the-Military issue, but for the first time in memory (history, perhaps), the "G" word and the "L" and the "B" and the "T" words have been spoken in the Oval Office).

AIDS, too, has propelled us into the limelight (remember, the disease used to be called GRID (Gay Related Immune Deficiency)) and changed the face or our Community radically\(^3\). Now, there is "general understanding" that AIDS is not just a Gay disease (this is arguable since the average educational level in America is 8th grade).

Which leads us to the point: who are we and what are we about? We know we're a culture -- there's no question about Goddess Religion as the forerunner of every other religion the world has ever known; there's no question there is a Lesbian Culture that spans centuries of history; and there's no question that there's a Gay Culture that spans those same centuries -- and both Cultures are rich with Our People, Our Achievements, Our Dreams, Our Contributions to Society.

We could do 15 minutes with costume changes regarding Bi-, Trans-Gender and Trans-Sexual Cultures and their contributions. And we're "about" many different things, but healing is chief among them, in the opinion of this writer. As social outcasts (the shamans), we occupy an "other" place in society. Once acknowledged in that role we must set about our mission; and the only way that can happen is for us to be out; and the only effective way of being out is to spend time and energy with our friends and foes alike, usually in one-on-one situations where deep, emotional and clear thought can be shared; and the only effective way to make that connection is to be connected to ourselves and our spirituality; and the only way to accomplish that is to heal ourselves.

Remember the story of the man at the Nuremberg Trials? He testified against one of the Concentration Camp torturers and upon completing his testimony he collapsed in a flood of tears and wailing. When his friends calmed him down, they tried to console him because they thought he was reliving his torture so completely, he couldn't take the emotional enormity of his own memories. "Not so," he allegedly said, "I wail because I could have been that Guard!"

And I could have been Jerry Prevo, or Hitler, or Charles Manson.

How?

But for a miniscule twist of genetics, environment or words spoken to me as a youth, I could have veered onto the path of darkness. I could have filled my life with hating others and trying to blame them for all my ills; I could have spent my energy trying to eradicate or control some other group of people because my inner workings (read pain and confusion) needed to be assuaged by hanging someone out to dry -- someone different from myself, someone who I thought threatened my belief system.

So, I'm thankful that I'm not they.

And I accept my role as bridge-builder. My life is not my own -- I wasn't sent here to be Gay (or Lesbian) in order to "fit in." I was sent to build bridges. And the only way I know to do that is to accept my "enemy's" point of view, try to get inside it and try to work it from a perspective I know little about. I do this using my special gifts as a Gay Person. And I expect to be beaten up, and stabbed and called names. I don't think for a minute that my Gayness is a shield against bashing. Rather it makes me vulnerable and that is the only stance that can be taken in answer to an onslaught. In my opinion.

And I'm thankful that this lesson is mine to deal with, to process.

Do I enjoy the political and social ostracism? No.

Do I have a choice?

Yes. I could deny my "mission" and "just live my life, mind my own business and not worry about all that social, political and civil stuff."

But I won't.

I would rather have this life of zest (replete with all the difficulties), than any Utopia you could describe.

And I'm thankful that I didn't end up as Jerry Prevo, because that appears to me to be a harder path than the one I'm on. Notwithstanding that religion is

---

\(^1\) assuming one is mindful of this or similar events
\(^2\) assuming the commercialism doesn't sour your attitude or deter your sense of sharing
\(^3\) were you aware that there have been an estimated 130 AIDS-related deaths in Alaska and about 1,500 cases of HIV?
something one can choose and control and sexual orientation doesn't appear to be a matter of choice, the life of fear and hate and control must be a hard one, indeed.

Our thanks must be parlayed into a commitment to heal wounds, find a way to awaken the benighted and alert them to the danger of spending so much time and energy trying to eradicate a peoples they believe to be responsible for their very own ills.

Healing, after all, consists of discovering the hurts in ourselves and acknowledging the anger, the rage, the feelings of injustice, and then digging under that pain and honoring it and moving to another place in our souls -- a place where we can reach out without judgement to our brothers and sisters, no matter the pain and anger they have, and help them heal.

For this gift, I give thanks.

F. Kenneth Freedman, Co-Editor

Anchorage Gay & Lesbian HELPLINE

258-4777

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LORDY LORDY DONDI IS FORTY !!!

Please join us in celebrating Ron Tebb's 40th birthday.

Carpenter's Hall
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Friday
Dec. 10, 1993
8pm - 2am

Food, Drink, Fun, and Friends

In lieu of gifts please bring a donation for the 4 A's food bank.
Nov. 18, Thurs:
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.
* EQUAL meeting at the Unitarian Fellowship, 7pm, call 566-0930 (new number!)

Nov. 19, Fri:
* PLWA lunch, 12-1pm, FourA's, 730 'T' St. 276-1400.
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637 'A' St (Anch. Ch. of Relig. Sci.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
* ICOAA(EB): Dream Date Auction at the Elks Club, 8:30. Sponsored by the Imperial Court of All Alaska.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaska land.

Nov. 20, Sat:
* Helpline Training at FourA's (1 of 2), 10am-4pm, call 276-1400.
* Lesbian, Gay, Bi-Sexual Student Association (LGB) Social Action Group, 4pm in Bldg. "K" room 226 at UAA, call 276-2359.
* Feminist Sing-A-Long and Potluck at Lucy's, call 337-3543.
* Sky is Blu at the Java Joint 9:00.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaska land.

Nov. 21, Sun:
* Helpline Training at FourA's, 10am-4pm call 276-1400.
* Metropolitan Community Fellowship, 10:45am, 7pm, 258-5266.
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
* Northern Exposure Bowling Team at Park Lanes, 4pm.
* Lesbian, Gay, Bi-Sexual Association (LGB) Support Group, 4-6pm in Bldg "K" room 226 at UAA, call 276-2359.

Nov. 22, Mon:
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 231 W. 27th Ave.
* Women's music show on KRUA 88.1 FM, 7-9pm, call 786-4846, make on-air requests.

Nov. 23, Tues:
* Fairbanks gay men's support group, call 457-6511.

Nov. 24, Wed:
* Free HIV TEST at FourA's. 2-4pm.
* Self Defence Class, 7pm, Darl (at MCC), 258-5266 at the Fellowship of Religious Science call 272-9115.
* Blue Moon Boy-See-Alice Review, 9:00pm.

Nov. 25, Thu:
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.

Nov. 26, Fri:
* PLWA lunch, 12-1pm, FourA's, 730 'T' St. 276-1400.
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637 'A' St (old Synergy bldg, now Anch. Ch. of Relig. Sci.)

*Identity Potluck Social! (See ad.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231 W. 27th Ave.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaska land.

Nov. 27, Sat:
* Anchorage Lesbian Families Alliance (ALFA) 2-4, call 338-5235.
* Women's Coffee House, 8pm, call 277-0713.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaska land.

Nov. 28, Sun:
* Metropolitan Community Fellowship, 10:45am, 7pm, call: 258-5266.
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
* Northern Exposure Bowling Team @ Park Lanes, 4pm.
* Wendy Withrow at the Java Joint, 8pm.
* Lesbian & Gay 12-Step, 8:30pm, variety format, 1231 W. 27th Ave.

Nov. 29, Mon:
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.
* Women's music show on KRUA 88.1 FM, 7-9pm, call 786-4846, make on-air requests.
* Imperial Court Meeting, all welcomed, 8pm, upstairs at the Blue Moon.
Dec. 1, Wed.
* World AIDS Day Candlelight Vigil & Service of Affirmation.
  7-9pm @ Anchorage Museum of History and Art.
  * Free HIV TEST at FourA's. 2-4pm.
  * Self Defense Class with Darl (at MCC), 258-5266
  * Blue Moon Boy-Re-Alice Review, 9pm

Dec. 2, Thu:
* Lesbian & Gay 12-Step, 7pm,
  open/non-smoking, 1231 W. 27th Ave.
* EQUAL meeting at the Unitarian Fellowship,
  7pm, call 566-0930 (new number!)

Dec. 3, Fri:
* PLWA lunch, 12-1pm, FourA's, 730 'I' St. 276-1400.
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637
  'A' St (Anch. Ch. of Relig. Sci.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm,
  1231 W. 27th Ave.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon
  in Alaskaland.

Dec. 4, Sat:
* Buddy Training at FourA's (1 of 2), 10am-4pm, call 276-1400
* Lesbian, Gay, Bi-Sexual Student Association
  (LGB) Social Action Group,
  4pm in Bldg. "K" room 226 on UAA Campus,
  call 276-2359.
* Women's Two-Step Dance at the
  Pioneer School House, 7:30 - 8:30.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon
  in Alaskaland.

Dec. 5, Sun:
* Buddy Training at FourA's, 10am-4pm, call 276-1400
* Metropolitan Community Fellowship, 10:45am,
  7pm, 258-5266.
* Midnight Sons Gay Men's AA Group, 1-2:30pm,
  1231 W. 27th Ave. (Call regular AA phn for info.)
* Lesbian, Gay, Bi-Sexual Association (LGB)
  Support Group, 4-6pm in Bldg "K" room 226
  at UAA, call 276-2359.
* Lesbian & Gay 12-Step, 8:30pm,
  variety format, 1231 W. 27th Ave.

Dec. 6, Mon:
* Lesbian & Gay 12-Step, 7pm,
  open/non-smoking, 1231 W. 27th Ave.
* Alaska Women's Political Caucus.
  First United Methodist Fellowship at 7pm
* Women's music show on KRUA 88.1FM,
  7-9pm, 786-4846, make on-air requests.

Dec. 8, Wed:
* Free HIV TEST at FourA's, 2-4pm.
* Self Defense Class, 7pm, Darl (at MCC),
  258-5266
* Blue Moon Boy-Re-Alice Review, 9:00pm.

Dec. 9, Thurs:
* Fairbanks gay men's support group,
  call 457-6511
* Lesbian & Gay 12-Step, 7pm,
  open/non-smoking, 1231 W. 27th Ave.

Dec. 10, Fri:
* PLWA lunch, 12-1pm, FourA's, 730 'I' St. 276-1400.
* Northern Exposure Bowling Team at Park Lanes, 4pm.
* ICOAA(EB): Progressive Tour de Luminaries,
  call 243-6905. Sponsored by the Imperial Court of All Alaska.
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637
  'A' St (Anch. Ch. of Relig. Sci.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm,
  1231 W. 27th Ave. (Call regular AA phn for info.)
* Dancing in Fairbanks! 11pm-3am, Palace Saloon
  in Alaskaland.

Dec. 11, Sat:
* Lesbian, Gay, Bi-Sexual Student Association
  (LGB) Social Action Group,
  4pm in Bldg. "K" room 226 on UAA Campus,
  call 276-2359.
* ICOAA(EB): Christmas Snow Ball, call 243-6905
  Sponsored by the Imperial Court of All Alaska.
* Dancing in Fairbanks! 11pm-3am, Palace Saloon
  in Alaskaland

Dec. 12, Sun:
* Metropolitan Community Fellowship, 10:45am,
  7pm, 258-5266.
* Midnight Sons Gay Men's AA Group, 1-2:30pm,
  1231 W. 27th Ave. (Call regular AA phn for info.)
* Lesbian, Gay, Bi-Sexual Association (LGB)
  Support Group, 4-6pm in Bldg "K" room 226
  at UAA, call 276-2359.
* ICOAA(EB): Can Food Drive & Toys For Tots,
  all evening at the Blue Moon and the Raven;
  sponsored by the Imperial Court of All Alaska.
* Lesbian & Gay 12-Step, 8:30pm, variety format,
  1231 W. 27th Ave.
Dec. 13, Mon:
* Gay Bar legal Q and A, 7-8:30, call 279-5001.
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.
* Women's music show on KRUA 88.1FM, 7-9pm, 786-4846, make on-air requests.

Dec. 15, Wed:
* Free HIV TEST at FourA's, 2-4pm.
* Self Defense Class, 7pm, Darl (at MCC), 258-5266
* Blue Moon Boy-Ree-Alice Review, 9:00pm

Dec. 16, Thu:
* Lesbian & Gay 12-Step, 7pm, open/non-smoking, 1231 W. 27th Ave.

Dec. 17, Fri:
* PLWA lunch, 12-1pm, FourA's, 730 'I' St. 276-1400.
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637 'A' St (old Synergy bldg, now Anch. Ch. of Relig. Sci.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231 W. 27th Ave. (Call regular AA phn for info.)
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland.

Identity, Inc.
Board Of Directors Meeting
October 26, 1993

Six members were present, 3 absent, one guest.

Board Vacancy: The Board appointed M. to fill the remaining portion of J's term on the Board.

December Potluck: Part of the horse has been donated (the horse drawn wagon that will follow our usual potluck dinner); Identity will pay the balance.

T. will provide printed copies of Christmas Carols, and volunteers will provide desert and coffee afterwards. We will coordinate efforts with AUUF who will be having special Christmas Eve services.

Membership Categories: A list of membership categories was proposed. It was agreed to pursue a pin consisting of our logo (twin pink triangles with script writing) for sale at $10 each.

Business Cards: We have received the 2,000 cards we ordered. They are available for use by the Board of Directors and the general membership.

National Coming Out Day: D. submitted a financial report on the final cost of the Anchorage Daily News and Municipal Bus advertisements. The report indicates an approximate shortage of $521 on these projects although the last revenues have not been collected.

Holiday Cards: It was proposed that we purchase high quality Christmas cards for fund-raising purposes. The idea: place an ad in NorthView saying we will mail a beautiful Christmas card to someone they designate stating "a donation has been made to us in your name by" the purchaser. It was suggested a minimum donation of $5 per card would be appropriate. The deadline for receiving the list and donations is no later than December 10th.

Jim Boudreaux Celebration: Board Members were requested to bring fingerfood deserts for use after the November 7th memorial service for Jim. Coffee was furnished from the potluck supplies.

Helpline: Distribution of the revised Resource Manual has been completed. We need to change our ADN Classified Personal Ad to reflect providing service on Thursday thru Monday evenings. We have enough volunteers to include Tuesday and Wednesday but are waiting for automatic call-forwarding by the computer. We also need someone to compile the information gathered on the Data Form written for each call received.

Credit Card Transactions: T. reported making contact with a local bank regarding Visa/Mastercard merchant status but has not yet received the information requested. He will pursue this matter for the Board.

Annual Meeting: It was suggested we hold our Annual Meeting in conjunction with the Fourth Friday Potluck. By doing so we should increase participation and encourage non-members to join our organization. We could publish this in NorthView for wide distribution.

Next Board Meeting: Scheduled for 7:00P on November 23 at AUUF office. ▼
The Eye
Not to be confused with the Psoas

Places that must be visited: EYEspies promised it was true that there was a category on the Alaska Community Share form which read "Glory Hole." Someplace in Juneau. Can't tell you how many have flocked there, to turn a phrase, in search of you-know-what, but EYE has it on good authority that it's a how-shall-we-say religiously oriented establishment. Shucks! ▼ Overheard: ...at Kaladi Brothers on Halloween, upon noticing a personage clad in a skeleton costume: "...looks like Jerry Prevo without a costume" or words to that effect. ▼ EYE couldn't pass up this morsel, snatched from the air at the same establishment noted above: "...I prefer to think of consequences as a choice." So does EYE, honey, so does EYE, but EYE is not high enough on endorphins to know what it MEANS! ▼ People in Far Off Places: heard the one about H. who went to Hawaii to work in these next nine months (no he's not pregnant - at least, EYE doesn't think that's the significance of the particular timeline); seems he was testifying before the Hawaii Supreme Court, or Assembly or another political institution, and ended up quoting Dr. F, who some time ago wrote about Boswell in this venerable rag. Hope the lads and ladies in those long black dresses, um, robes, listen up. ▼ Same topic, back in Anchorage, seems H's complaint against our once-Gay-but-not-anymore Michael Johnston was dismissed. You remember, of course, don't you: Johnston was up on a Conflict of Interest charge for being involved in a specifically anti-Gay group whilst sitting on the Ethics Commission or whatever misnomer it's been given these days, but the charge was dismissed. Reason? Conflicts of Interest only are real when they're financial. Now EYE understands how government works. ▼ Department of Anchorage Remaining Daily: catch the letter to Editor from L. in which she deplors the "Homosexuals seek acceptance" headline? Hard to believe that the Headline writer (no, the reporter writing the story doesn't actually make them up, there's a whole other department that decides these things -- you know, after knowing nothing about why the article was written, they fling some pithy headline onto the page), could stoop to such low consciousness, but then, that's how come it's called low consciousness, EYE guesses. ▼ More yet, other perspective: saw the letter from Dave Hultquist (no, that's his real name), wherein he complains that Municipal money went to fund the Muriel Miguel lesbian erotica show. He complained that the voters voted to "not have the homosexual agenda shoved down their throats." Could it be that Mr. Hultquist forgot that only a third of the voters voted? Could it be that he also misinterpreted the intent of the "agenda"? EYE doesn't want to presume, but really, Mr. Hultquist. Get a life! ▼ Mommy! Daddy! Is that a, um, thespian?: all hail L!! And a curtsey to the Alaska Ear. One of our own got an honorable mention in the AkPig Follies review. Are we all honorable thespians, now? EYE believes this is the first review ever seen by EYE's eyes that wasn't snide and supercilious. Ear, d'ear, please, from now on, you do all the reviews. You have an attitude and conceit that the critic wannabes could never approach, even though they all have degrees in everything in the world except honoring community theatre spirit.Oops, did EYE get vitriolic? Tsk, tsk. EYE's sorry, sort of. ▼
Everyone Is

EQUAL

Minutes recorded by Linda S. Kellen

BOARD OF DIRECTORS:  PHONE: 566-0930
Terri Biles  
Kathryn Caravano  
Dan Carter  ADDRESS:  P.O. Box 244452
Doug Frank  Anchorage, AK 99524
Richard Martin  Maureen Suttman  Amy Young

General Membership Meetings are held the 1st and 3rd Thursday’s of the month. The next meeting is November 18th, 7pm, Room A at the Unitarian Fellowship.

Next Board Mtg: TBA due to Thanksgiving. Generally, the 4th Thursday of the month.

Notes from November 4th:

Announcements:

- There was discussion about the November 1st Alaska Women’s Political Caucus meeting, in which Joyce Murphy, Heather Flynn and Mark Begich (all members of the Caucus), voted for AWPC support.
- Members of the Caucus will vote to endorse a candidate December 1st at the First United Methodist Church on 9th Ave Downtown.
- Cathy Baker of the Lesbian Gay and Bisexual Student Association (LGBSA) said the group now has regular meetings at 4:00 Saturdays, and that there’s a support group on Sunday at 4:00 - both in building K, rm 226. The LGBSA is working on a speaker’s board, multiple fundraisers, and the possibility of sponsoring a display of “Queer Art.” The support group is facilitated by Maureen Suttman, MA, and is for all gay/lesbian/bisexual folks to share their experiences and strength.

A REMINDER:

December 7th, 1993, is the first anniversary of the Sexual Orientation Ordinance’s introduction to the Anchorage Assembly. Dan Carter has an scheduled appearance request for that evening and would like as many people as possible to come out and show the Assembly that we still want our rights!

Discussion:

- Identity and Equal split the cost of $1,600.00 ($800.00 each) for the National Coming Out Day bus signs and the Anchorage Daily News Ad. We are pleased to announce that, thanks to the help of the community, the signs are fully paid for!!!! Thank you for your support!
- The Equal Speaker’s Bureau is in formation. Linda Kellen in working with Cathy Baker of the LGBSA so that speaker’s can serve the UAA Campus and the city -- perhaps even the state.
- Dan Carter reports that 18 members of the Gay/Lesbian/Bisexual Community attended the last Equal Rights Commission Meeting with him! (YESSSS!) The next meeting is November 18th at 6:00 pm. This is in conflict with the Equal Meeting, so we are meeting for an hour then leaving to attend the rest of the Equal Rights Commission Meeting. Please join us!
- The last half of the meeting was spent in a brainstorming session for projects now and for the future. Here is a partial list: 1-Gay Olympics - before or during New York; 2-Holiday food/toy drive; 3-Mayors forum for candidates; 4-Fly by Night Club fund raiser; 5-Support Campaign for Gay/Les/Bi businesses; 6-Bi- sexual education for gay/lesbian community; 7-Transgender Education; 8-Adopt a street/highway (cleanup); 9-Gay University support; 10-Night out - dinner, movie; 11-Hate Crime Task Force with APD; 12-Video - create one - gay/lesbian relationships etc... At the next meeting, full lists will be distributed for discussion and selection.

Help Wanted:

- PARENTS to attend School Board meetings. Gay teachers need your help to support diversity in Anchorage Schools!!!!
- LETTER WRITERS - They have theirs, we need ours!!!! Anchorage Daily News, Anchorage Bypass, Equal Rights Commission, Anchorage Assembly, etc...
- SPEAKERS- Anyone interested in being a member of the Equal Speaker’s Bureau, please call Equal at 566-0930 and leave your name and number.
- SPEAKING ENGAGEMENTS - Have a group that you need enlightenment? Call Equal and let us know where, when, and what topic!
- MARK YOUR CALENDAR- November 18th, Equal 1st then Equal Rights Commission Mtg; December 7th - Assembly Meeting.

Hope to see you there!▼

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An Outsider is Running for Mayor
Dr. Joyce Murphy Candidate for Mayor of Anchorage

Dr. Joyce Murphy, an Anchorage veterinarian, is campaigning to become the next Mayor of Anchorage. Dr. Murphy co-owns the Alpine Veterinary Clinic in South Anchorage.

Dr. Murphy has worked with public, private and nonprofit sectors and community groups, including serving as President of Chugach Electric Association, serving on the board of the Alaska Energy Authority, and the board of the Salvation Army's Booth Memorial Home for children. She is a member of the Anchorage Chamber of Commerce and Common-wealth North, where she shares her perspective as a small-businesswoman.

Earlier this year, Dr. Murphy was awarded the Soroptimist Woman of Achievement Award for helping women become equal partners in the world of business, politics and community leadership.

In 1988, Dr. Murphy received the U.S. Small Business Administration's Alaska Business Woman of the Year Award for her success in building a small business.

Meeting the needs of all people in the Anchorage community will be Dr. Murphy's focus as Mayor. She intends to be a strong advocate for ensuring equal access to municipal government for everyone, and will actively work to protect the civil rights of all Anchorage citizens. Dr. Murphy believes that no one should be discriminated against because of their race, color, sex, religion or sexual orientation, and intends to appoint an Equal Rights Commission that will aggressively pursue the defense of those rights.

Dr. Murphy believes that people-programs are vital to a healthy community, including offering quality assistance for those in need, making sure our children receive the best education possible; providing good, affordable child care; providing shelter for the homeless; providing and promoting safe and affordable housing; and supporting victims of abuse, sexual assault and domestic violence.

For Dr. Murphy, quality of life for all of Anchorage depends on providing essential public services. In addition to people-programs, Dr. Murphy will work to assure well-maintained roads, parks, bike trails, and utility services; community planning that meets our long-term development and transportation needs, and safer neighborhoods with adequate police and fire protection.

Joyce Murphy has a clear vision and a definite plan to bring positive change to our community. Our Mayor and our Municipal government should work for all of us. There will be no discrimination against anyone in her administration.

Joyce looks forward to meeting you at the Identity Potluck on November 26th!

Publication of articles in the Identity NorthView about candidates for public office does not constitute an endorsement from this organization.

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Identity Fourth Friday Potluck & Social

Joyce Murphy, candidate for Mayor of Anchorage. Need we say more? Oh, alright! Look for the article by Joyce in this magazine.

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 open armedly appreciated.

Date: Friday, November 26th...

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

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

Program: Joyce talks hard and straight (you should pardon the expression) about civil rights, running the city, your interests and mine. And more. Questions & Answers, of course.

... and in December -- a horse (of course!). Our monthly potluck falls on Dec. 24th. Come partake of the usual goodies and join us in a horse-drawn hay-ride and carol-sing! (There will also be songs....)
On December 1, 1992, an ordinance preventing discrimination based on sexual orientation was introduced in the Municipal Assembly by Assemblypersons Jim Barnett, Mark Begich and John Wood. The ordinance prevailed by a 7-3 margin but, as expected, was vetoed by Mayor Fink. The Assembly voted 8-3 to override the mayor's veto in order to retain the ordinance. After the elections in April, the new Assembly voted 7-4 to repeal the ordinance.

For many of us, the past year has been an emotional roller coaster. The introduction of the ordinance was a major step because the Anchorage Equal Rights Commission, appointed by Mayor Fink, refused to recommend an ordinance to prevent discrimination based on sexual orientation. The Public Hearings process was both exhilarating and depressing. The hearings, which went on for weeks, allowed many of us to "come out" for the first time but it also provided ample evidence from the testimony provided by "so-called Christians" as to why many lesbians and gays continue to fear coming out. The hatred and misinformation was incredible.

For the most part, our community and its supporters provided disciplined and factual testimony to the Assembly, which voted for the ordinance and went on to override the mayor's veto. We found ourselves coming out of the "nightmare" of the Public Hearings into the "dream" of having this ordinance on the books. Of course, we all know how this dream ended.

We have completed our ride on the roller coaster and realize that what we went through was neither a "nightmare" or a "dream" - it was strictly politics. From this realization we have learned we were neither a political force in this community nor did we have the respect of the Administration or the majority of the Assembly. However, we are also more determined than ever to gain respect, in the political sense of the word. Politicians understand two things, money and votes. They would like to have more of the first but they MUST have the second. They understand numbers! We're growing as an organization and they can no longer ignore us. Please help by filling in this form for every registered voter in your household.

Ann Milton (345-5922) & Dan Carter (274-9226) are co-chairs of Dandelion.

**IMPORTANT NOTICE**

**WHAT:** Municipal Assembly  
**WHERE:** Loussac Library  
**WHEN:** Tuesday, December 7  
**WHY:** Anniversary of the Sexual Orientation Ordinance

Please show your continued support for equal rights by being at this short meeting.

Name(s):__________________________

Mail Address:__________________________

Home Address:*__________________________

City:__________________________ AK Zip:__________________________

HOME PHONE:__________________________

PLEASE PROVIDE THE FOLLOWING INFO, IF YOU KNOW IT:  
YOUR VOTER PRECINCT NUMBER:_________  
YOUR VOTER DISTRICT NUMBER:_________

* If you receive your mail at a post office or any location other than your actual residence, please put your home address or the nearest intersection to your home so we can determine which information will be sent to you. Thanks!

In order to receive information from the Dandelion Movement, cut out and mail to:

Dan Carter  
PO Box 210072  
Anchorage, AK 99521-0072
Non-Gays Judgmental; 
Gays Avoid Heterosexuals
-- the questionnaire
by Sylvia Short and Fred Hillman

As part of the Welcoming Congregation program at the Anchorage Unitarian Universalist Fellowship (AUUF), a questionnaire about attitudes regarding sexual orientation was submitted to the largely non-gay congregation. The questionnaire, consisting of twenty-nine items, was derived from the Welcoming Congregation syllabus published by the Unitarian Universalist Association. Representative questions were: "Would you be upset if you found yourself attracted to a person of your same gender?", and "Would you avoid social events at which gay, lesbian, or bisexual people were present?" A respondent could choose among five graded responses from "(very) yes" to "(very) no".

A similar questionnaire, but with the thrust of the questions reversed, was submitted to readers of NorthView. Examples of these were: "Would you be upset if you found yourself attracted to a person of the opposite gender?", and "Do you avoid social events at which non-gay people are present?". The congregation returned 48 questionnaires. Readers of NorthView returned 45. The answers on each were then scored on a scale of points from 48 to 240.

Comparison of these two groups of responses to essentially the same questions shows differences that are worth commenting upon. Non-gay people, in general, appeared to be more rigid and more judgmental in their attitudes and more uptight about sex. For example, to the question "Would you be uncomfortable if a person of the opposite gender [or of your gender] attempted to seduce you?", non-gay people compared with gays were more uncomfortable by a difference of 46 points in the scores on the above scale. While non-gays were as equally uncomfortable as gays with the question of 'appropriate' seduction (i.e., seduction by the opposite gender in their case), gays were more tolerant of seduction by heterosexuals, especially when it involved their own sex.

Non-gays were more upset over the suspected infidelity of a mate than were gays. They also were more disappointed to learn that a child was gay, lesbian, or bisexual than were gays to learn that their child was non-gay. Non-gays were uncomfortable in seeing public displays of affection by gay people, especially in gay males. Here the differences were 19 points regarding that by male couples and 3 points for lesbian couples. Do lesbians tend to be invisible to straight passers-by?

Gay people are much more likely to avoid hetero-sexual social situations than are non-gays likely to avoid gay-oriented ones, such as parties and restaurants. Gay bars are an exception, as non-gays tend to avoid them. Even in the workplace, non-gays seem to be somewhat more comfortable working with gay people or working for a gay boss, than the other way around.

The questionnaire is open to the criticism that, among other things, the questions were general and hypothetical. Nevertheless, the responses support this observer that there is considerable suspicion and distrust between the gay/lesbian and non-gay communities, and unwarranted discomfort. It emphasizes once again the need for bridging organizations, such as Identity, Inc. and Parents, Families and Friends of Lesbians and Gays (P-FLAG). Together with programs of reconciliation and education, such as the Welcoming Congregation, they help gay and lesbian people to come out of their closets safely and confidently.

Fred Hillman is a retired physician and occasional Gay activist.
Sylvia L. Short, Attorney at Law, lives in Anchorage.

Sex, Parents, Kids, No Lies: Support

P-FLAG (Parents, Families and Friends of Lesbians and Gays) is being re-born in Anchorage. The first meeting was held on October 29 and was attended by a number of parents, friends, and gays. A steering committee was set up, which will be meeting to plan the organizational structure on Monday, November 15.

The first meeting was informal and relaxed. Everyone introduced themselves and told why they were there. The interaction was notable; parents suffering the first pangs of shock talked with parents who had learned to live with and understand their children’s orientation; gays told their own coming-out stories and the trauma suffered while they were living a life of pretense. We talked about problems in our community and ways we could become involved to help.

In the short time we were together, bonds formed, and we are all looking forward to our first big meeting, to which everyone is invited. So, mark your calendars for Monday, January 17, 1994, at 7:00 pm at the UU Fellowship social hall. Invite your friends, parents, and people you know who need this kind of kinship. It will be an experience and a joy you would not want to miss.
My Friends, the Enemy
By Mel White

For more than a decade, I was a ghostwriter or film producer for key players on the religious right: Jerry Falwell, Pat Robertson, Jim Baker, Jim Kennedy, W.A. Criswell and Oliver North. I don't blame my brothers and sisters who get angry when they hear it. I get angry at myself. My son sees the money they paid me during those 10 long years as a kind of divine justice. "At least some of the funds they raised on television did good," he reminds me with a grin. "They got me through college."

Nevertheless, I am embarrassed and ashamed that I didn't have the courage to leave them sooner. There is one consolation: Because I spent so much time in the religious right's employ, I know exactly how they think and act. That's why I am growing more and more concerned. Somehow, for our sake and for theirs, their strident, ever-surgeing homophobia has to be confronted.

When Michael Piazza, the senior pastor of the Cathedral of Hope Metropolitan Community Church in Dallas, heard my concerns, he invited me to join his staff at the largest gay and lesbian congregation in the world. "You're going to need a safe, loving, supporting community," he offered, "and we'll provide it."
On Gay Pride Sunday, June 27, 1993, I was installed there as dean of the cathedral.

After 25 years trying to become an "ex-gay" through "Christian therapy," exorcism and electric shock, you can imagine the relief I felt when I could say at last: "I am gay. I am proud. And God loves me without reservation." And when the overflow crowd jumped to their feet cheering, I knew for certain that the old war I had waged against myself had ended and that a new war could begin.

From the cathedral's 1,200 members and at least 5,000 congregants, we have already organized a small army of volunteers who are determined to stand against the religious right (if you have stories to tell, samples of homophobia in print or on video to share, time or equipment to volunteer, call us!). We are also working to facilitate the founding of Circles of Hope, small groups in towns and villages where there is currently no positive, spiritual gay presence.

At the same time, we are determined to help cut off that suffering at its source. For the past year I have been writing Jerry Falwell and my other old clients, offering to meet them any time and any place to help them understand the terrible mistake they are making. I am convinced that their homophobic misinformation leads directly to the suicide of lesbian and gay youth and to the suffering and death of innocent lesbian and gay Americans. But they have not responded. I did not want a public battle; I wanted a private hearing. Now, I must take the truth to the public in every way I can.

I've spent more than a decade with leaders on the religious right, in restaurants and hotel suites, in limousines and private jets, in their homes and in their offices. What they really believe -- and the implications of those beliefs for all Americans -- is staggering. When they say, "We are a Christian country with moral absolutes," they are saying their version of Christian fundamentalism must prevail.

They don't believe in democracy, separation of church and state, and the Bill of Rights; in pluralism; in women or minorities; in the church and clergy (watch how they criticize local denominations and clerics); in theological education (let alone serious biblical exegesis; that's why quoting scholars is often a waste of time); in the arts; in abortion; and, especially, they don't believe in us. They want the shelves of the nation's libraries stripped of our periodicals, our authors and our biographies. They want our parades canceled, our rallies shouted down, even our churches closed.

My friends, the enemy, are more interested in raising money, in adding names to their mailing lists and rallying their constituencies to build powerful political organization that will take over school boards, local city councils, and state political parties precinct-by-precinct. Their ultimate goal is to reshape this nation in their own image. To win power, they need a common enemy and since they don't have the communists to bash anymore, they need a new easy target: us.

Well, we aren't as helpless as they think. We can't compete with the religious right on radio or television. We can't send out millions of letters or mobilize millions of phone calls and faxes every day. But we can come out to those who know us best -- our friends, parents and children, pastors and priests, bosses and fellow employees -- and one by one, they will compare the lies they hear from the right with the truth they know about us, and that will make all the difference.

To Jerry Falwell, to Pat Robertson, and to my other old employers, I say this: I will not hate, for Jesus said, "Love your enemies." I will not plot revenge, for Jesus said, "do good to those who despitefully use you and persecute you for my name's sake." And I will not stop to using your methods, for Jesus said, "Know the truth and the truth will set you free."

But this, too, I promise. I will not remain silent any longer.

Thanks to Frontiers, Vol. 12, Issue 10, Sep 10 - Sep 24, 1993 ▼
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Have you Heard the Latest?
by Joann Contini

As always, the holiday season brings new releases in the music world. Lots of great new sounds out there this year and they're here and on the shelves at the Alaska Women's Bookstore. Here's a review of just some of them. Of course, by now you've been to Libby's concert and have heard "If the World Were My Lover." Libby Roderick's newest release is definitely on the must have list. Strong vocals, great acoustic guitar and those special Libby-lyrics full of love, strength, vigor and awareness.

Great titles on the new releases by two women artists who have both recently come out as lesbians: Melissa Etheridge "Yes, I Am" and Janis Ian, "Breaking Silence." Janis Ian is one of the folk greats from the 60s and she is back in style with definite folk sounds and songs. Also in the folk and traditional category are Cheryl Wheeler's new "Driving Home" full of sweet melodies and beautiful vocals, and Christine Lavin with her new "What Was I Thinking."

Rock and Roll is here to stay with Melissa Etheridge. Sample the first cut, "I'm The Only One -- go on and hold her till the screaming is gone / go on and believe her when she tells you nothing's wrong / but I'm the only one / who'll walk across the fire for you / I'm the only one / who'll drown in my desire for you" -- fire and passion, that's Melissa! And while we're into hot music, there's "Fem 2 Fem" from the 5 woman ensemble Woman To Woman -- great dancing to openly lesbian lyrics with tunes such as Obsession, Switch and the title cut Woman To Woman.

Country fans have lots to choose from: Nanci Griffith "Other Voices, Other Rooms" singing 17 classic songs by some of the best country writers with accompaniment by some of the best country artists; Wynonna Judd's new release "Tell Me Why" with swing, gospel, ballads and dance tunes; and a new Ranch Romance "Flip City" with some of the best fiddling and vocal harmonies around -- very danceable.

For you Celtic fans, there's a combination of six Irish women including Mary Black and Maura O'Connell in "A Woman's Heart" as well as some new sounds by Connemara, a breathtaking three-woman trio of vocals, fiddle and harp.

While waiting for our own Hot Air to produce an album you can listen to some great a cappella harmonies on "A Season of Song" from Iris, a 7-member woman's group from Boulder, Colorado. There's more a cappella with Peaceful Woman, a four woman group, and heavy harmonies from the oldest feminist choir, Anna Crusis' new release Fresh Cut, and there's "Muse" by the 49-voice Cincinnati Women's Choir.

"Salmonberries" will be out soon, and in the meantime you can catch up with k.d. lang on her latest "Even Cowgirls Get The Blues Soundtrack." If you love k.d. lang, you'll love this release. Swoon along wit Hush Sweet Lover; Lifted By Love -- classic K.D. -- aiiiooooh!

Those of you who saw Julie Wolf and Lisa Koch at the Fairbanks Festival can relive some of their sounds and laughs with their release titled, what else, Lisa Koch and Julie Wolf" ...and if Lisa Koch isn't funny or odd enough for you, try something really out there, try "Opera For The Masses" by Derivative Duo -- social satire from a lesbian perspective sung to opera classics -- how fun! How weird!

To mention a few more, Sweet Honey In The Rock - Still On The Road; Margie Adam -- "Another Place"; Judy Fjell -- "Best Of Times" (great lyrics about the new national visibility of gay women and Oregon's ballot measure 9); Ferron, "Not A Still Life" and "Resting With The Question" finally available to retail outlets.

We have demos of most of these tapes, so come on in and have a listen and hear what you've been missing.

Joann Contini is co-owner of the Alaska Women's Bookstore.
Thanks for Everything
by Shelly Roberts

It occurs to me as we move to the next step, that we have come to be about competition. Now that we are a discovered society, instead of a hidden one, we run the enormous hurdle of losing our camaraderie and our reality, in the newest rivalry for dominance. Now we are the cover of Newsweek. Now we are best-sellers, and box-office and the six O'clock news. We are this week's Sunday supplements.

We are the stuff of open Senate investigations, not into the immorality of our lives, but of its ordinariness. And even as the ogres roar and bellow, their smoke and stench are about old stories dying in the telling. Mythologies crashing into pieces on the ground. And out of the fuzzy definitions will soon emerge our banner carriers.

We find ourselves engaged in a headlong tumble for loudest and freshest and first with the lemonade details of our lives, perhaps as precursor to the granting of the freedom in which to live them, or perhaps only for the prestige and pleasure to be the prominent authors of the tales.

Fist fights happen on the way, in the headlong ego rush for property rights. Harsh words and judgments clatter, and in the din to assume the diwaz, we forget the properties.

So I should like to hold up a hand and call a temporary truce. To say the thanks we too often forget, for services rendered. To sprinkle laurels where too often, merely, we sow thorns.

If you made a decision on our behalf, whether it proved you a perfect hindsight fool or victor, thank you. Decisions are the very thing we are most currently in need of, and the very thing for which we are suffering a drought.

If you said, "No" or "Stop!" or "Not anymore!" along the way, for yourself or someone else, to what should not have been, we're in your debt.

If you kept on when no one else arrived, or offered you any relief, you've earned our thanks. No one said it would be easy. And she was right.

If you've pasted, or stapled, or colored, or carried; if you've copied or carted, or collated, or simply showed up, I hope that "Thank you" is enough to say.

If you edited, or wrote, or just kept printing when there wasn't any more money or backing or energy or gratitude, but still you sent out one more thought that there might somehow be, together, another side to get to, we should have said we're grateful sooner.

Thank you if you called a thousand people. Or eleven. For any reason that put us face-to-face. Seeing who we are is what is letting us see who we can become. And if you called a million, thanks again. You sure know how to throw a swell party. We'll be talking of it years. And it's so easy to forget to give you our appreciation.

If you sang your song when only dozens paid for the performance, and still you sang again, we owe you much.

If you wrote a check because you had it; anyone who says that money is not a contribution is a liar. Or a fool. Or poor. So, thank you, if we haven't mentioned it yet.

If you prayed for us and not upon us, we are truly blessed.

If you signed up a voter or voted yourself in a race you either won or did not, we are much obliged.

If you threw a parade and everyone came and complained, we didn't mean it. We meant to tell you how much it meant to us.

If you opened a business in our name and took the slings and arrows of our misdirected outrage just for believing that you could do well and good at the very same time, we appreciate your efforts on our behalf.

If you convinced a Kiwanis member or your neighborhood or a talk show audience or the PTA that we have something of value to say, we say, "Thank you."

If you told your mother so she could come out and fight for you and for us, your bravery is commendable. And so is hers.

If your best was merely waiting in the wings till you could join us with honor, we honor you.

And if your outrage or your circumstance gave you no choice but to staff the barricades till we could join you, we are very much obliged.

Sometimes we get caught up in the immediacies of our own lives, the petty details of our communal tasks, and we never stop to find the step-back place from which to see how far we've come, just how much we've done, and how very much we owe each other.

So, as long as I was in the neighborhood, I thought I'd stop for a moment and say what for too long has gone without saying.

Thank you for all you've done.
I'm just sorry it took us so long to get around to it.

There are no more thorough prudes than those who have some little secret to hide.
George Sand (1804-1876), French writer
The Amazon Trail: Flaunting It!
by Lee Lynch

"We have to re-introduce ourselves to ourselves," Toni Morrison said of Afro-American literature. In the queer culture it's a matter of introducing ourselves to ourselves.

We are the vast invisible people. In a crowd, unless we're attuned to complex subtle symbols, we can't recognize our kin. We are the silent legion. Other than telltale manners of speaking which can only be relied on when exaggerated, other than code words, we don't know when we are listening to another gay person.

That affords us certain privileges because so many of us can choose to pass. We can keep our jobs, our families and our homes. We are not relegated to poverty and social exclusion -- as long as we keep our traps shut (pun intended) and don't flaunt our sexuality. But we've been stuck behind the invisible curtain since the beginning of time. We've seen how silence and hiding kill with chemical abuse, closets full of shame and self-destruction. We're refusing to participate in our own genocide any more.

So how do we stop hiding? How do we introduce ourselves to one another? How, most important, do we let the young ones know what we've done before them?

This is one answer. The weekly newspaper, the monthly newsletter, whatever you are reading at this moment is tangible evidence of gay people. It's grown from silence, from timid grapevines, from a primal urge to survive. This is a voice, our voice, and in these hard times -- have gay people ever known anything but? -- it is keeping us alive.

It has always been of great comfort to me that so many of us are committing gay words to paper, gay songs to tape, gay images to canvas and film. I believe that if we can publish enough, if we can hoard within this heterosexist society mountains of material, that society can't burn it all, can't ever again silence us as effectively as they have in the past.

Today there is at least one newspaper or newsletter in every state. Illinois has something like fourteen, California at least thirty. Just Out in Oregon is celebrating its tenth anniversary this year. We're talking about a strong press. We're talking about editors and writers not afraid to raise their voices.

Being heard, establishing a presence, communicating with one another is important. Equally important, though, is the content of these radical rags -- made radical by more than the simple fact of their existence. Josh Thomas, editor of Gaybeat in Columbus, Ohio and Ariel Waterwoman, editor of Just Out, are both doing confrontive work with police departments to get the word out about gay murders. They are uncovering hate crimes that would never otherwise be properly labeled or counted.

Papers like The Washington Blade offer news analysis so we know what it means when the Supreme Court makes a ruling that affects us. Obituaries and birth announcements appear in our press now, honoring the lives of gay people. Reviews of our books and theater, music and art, fill whole sections of the larger publications. Even the advertising, so often a bridge to the straight community that wants our dollars, is a guide to where we can feel safe.

I recently spent a weekend with a friend. We took her young sons to their soccer games in small New England towns. The leaves were beginning to turn. The steepled churches were painted clean white. The Canadian geese flew in formation over well-kept playing fields. The team's parents were friendly, disinterested, absorbed in discussions of families, school bonds, cars. There was no obvious reason why I squirmed inside. There was no act or word that was devastating. Yet not even home in Oregon where it's open season on gays have I been more aware of living in the dominant culture. I felt a slow anger burn into unspoken rage at the universal arrogance of heterossexuals. And at my cowed polite silence.

It all belonged to them. The churches, the schools, the playing fields. Heterosexuals come into full possession of the world as their birth right. Gays, if not excluded outright, are tolerated, allowed. Most often, like that fall weekend, the non-gays don't even know we're around.

Our press is a clarion blaring our existence to one another and to the world. Claiming our space today and reserving it for the future. Documenting what we do, who we are, how the world treats us. Our press is our town crier, swinging the lantern of visibility and shouting our victories and defeats through the streets.

Urvashi Vaid, Frank Barney, Tori Osborn, Barbara Gittings, Frank Kameny, Michael Petrelis, would we know our heroes without our press? The Gay Games, The March on Washington, Desert of the Heart, would we have stayed connected without news reports, reviews? Would we be powerful enough to fight the far right, build a lobby, sustain our businesses without our own printed words?

Would we know who we are? That's what it always comes back to. In columns of print and action shots we are hard news, every-day reality. I am not an iso-
lated west coast writer, but part of an international community, news of which I seek in the paper. The discharged soldier, the gay-bashing victim, both are empowered with news of a multitude of others.

Here my unspoken rage finds listeners. Here, as I read about my own, my cowed silence and societal exclusion end. In the gay press we don't merely introduce, we flaunt our out-rageous diverse selves to one another.

Lee Lynch is a columnist/author based in southern Oregon. She writes "The Amazon Trail" regularly for The Dallas Voice, Just Out, The Washington Blade, the Identity Northview (some 16 papers, in all) and is the author of ten books. Copyright Lee Lynch, 1993. ☐

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Catching Up 2 Theology --
Faith, Hope & Spirituality
Stage 3 Alert
By Mary E. Hunt

What's a fortysomething lesbian theologian with a mortgage to do when it is not enough to be out in church circles, but now one must be queer to be on the cutting edge? Listen up, for one thing, and learn from the new ideas being expressed by usually younger colleagues. To such attentive listening I bring both a feminist bias, and a concern that old mistakes not get repeated.

Queer theology, like queer everything else, is a wonderful idea that begs close examination. It reflects the third phase of homosexual, lesbian/gay/bisexual, and now queer history, each of which has had its own unique writings, liturgies and theo-politics.

The homosexual stage (1972-1982) featured writings by well-known activists such as John McNeill (eventually dismissed from the Jesuits) and Sally Gearhart (who later turned her talent in science fiction), whose pioneering efforts to make sense of same-sex love and religion all in one breath set the intellectual stage for denominational groups like Dignity and Integrity. This work resulted in the ordination of open lesbian and gay people in several denominations, notably the United Church of Christ, and it set the stage for the success of the fast-growing Universal Fellowship of Metropolitan Community Churches.

During the lesbian/gay/bisexual state (1982-1992), work by Carter Heyward, Chris Glaser, Kevin Gordon and Virginia Ramey Mollenkott, among many others, shaped the debate, and the differences became obvious. Many women, both gay and straight, favored cosmetic changes safer for gay men, but most were reluctant to tackle the root problems of sexism and the assumption that churches must be hierarchical to be churches. In short, opponents don't always attract, and lesbian women and gay men are opposite in many ways even though we share the wrath of homo-hatred in the churches. (Bisexual people also began to make their unique experiences heard, though there is still no full-scale theological treatment of same.)

The theological split along gender lines was slowed by AIDS. Frankly, most women, myself included, have been loath to challenge the foundations of a patriarchal faith which, for some gay men, especially those who are HIV-positive, is literally a lifeline. At the same time, we must be honest with each other and say that there is a reason why virtually every main-line denominational group is still mostly male, and that reason is probably because women are engaged in substantive structural and ideological change, i.e., not just God as Goddess but questioning why any divinity at all, not just women priests but why any priests?

Those were productive years in which the terms of the debate changed from how to be couples to how to be friends, and from the theories of monogamy to the practices of safer sex.

In the churches, the lesbian/gay/bisexual debate proceeds on the terms set in the homosexual stage. The votes - as in the case of the Rev. Jane Spahr who was barred from serving the Presbyterian church which called her - continue to go against us. Ironically, the policy on gay people in the military, "don't ask, don't tell, don't pursue" is almost identical to the one used in most churches for clergy. It breeds not only discrimination, but lying, not only self-hatred but contempt for the notion of doing the right thing.

Enter queer theology (1992), a mirror of queer culture. In one manifestation, as in Robert Goss' Jesus Acted Up: A Gay and Lesbian Theological Manifesto, queer theology does what many liberation theologies before it have done -- claim that Jesus was and/or did what they are/do. "Jesus was queer" was preceded by "Jesus was black" and "Jesus was a feminist" (the later, curiously, was popularized by a male theologian, Leonard Swindler). Of course, nobody has the video so we know little about Jesus. Yet such claims function to call attention to marginalized people, to identify them with an indisputably powerful religious figure, and hence to broaden the reach of religious ideologies. It is a strategy which can as easily result in co-optation (i.e., Jesus was queer but he was celibate and you should be, too) as in conclusion.

My sense is that queer theology has a much broader, and frankly, more interesting potential than this. It has the potential to unite people over a range of barriers and give religion a new, better reputation. My fear about early queer theology is that far from encompassing the many ways in which we transgress rigid sexual stereotypes, it will become another incarnation of the homosexual and gay stages in which male experiences subsumed under them, and bisexual and transgendered peoples' lives will fall by the wayside.

Likewise, I fear that efforts to focus on how we can make Jesus queer enough (read: gay male enough) will obscure the queerer point that Jesus is not the beginning and end of religion, and -- perhaps the queerest point of all -- that religion is simply a way of coping with what nobody has privileged knowledge about anyway, so why not encourage as much religious diversity as there are colors in our rainbow flag? That approach, which would stress people beginning to
think for themselves religiously, rather than relying on even the best queer ministers, would be a substantive step forward for all of us.

If church membership statistics are accurate indicators, interest in mainline Christianity in the U.S. is on the decline, and interest in various New Age approaches is on the rise. Even the women-church movement, a feminist effort in the face of patriarchal oppression which began as Catholic women's base communities, is now increasingly eclectic in its spirituality. These are the places from which a queer theology will emerge, and it will reflect a diversity of starting points, most of which will not be Christo-centric or even perhaps Christian as we now understand the term. But it will be religious, seeking after ultimate meaning and value, and finding ways to live and love well despite the odds.

Queer ethics await. It is pitiful to think that church resources are still focused on questions from two stages ago, but it is exciting to think that queer ethics will emerge from our efforts to live well and do justice, not from a preconceived set of assumptions which our experiences did not inform. But we run the risk of making the same mistakes as our spiritual ancestors if we fail to realize that there are many ways to be queer, ways which are shaped by race, class, gender, national origin, physical condition and age. Some of us are queerer than others in a world which hates us unequally. This we forget at our collective peril, and with deadly consequences for some of us.

Yes, it is finally violence which unites us queer and queer unalike, and it is violence against us that makes the hair splitting of whose envelope we are pushing and how far seem like the academic masturbation that it is. The challenge now is to see how we can form friendships, couples, groups, communities, indeed nations of queer people who will leave the planet better than we found it. This is a religious quest which requires no specific set of beliefs, though many traditions can be helpful. It is a common project which begins with the eradication of violence and hatred, whether toward humans, animals or the environment. How queer to imagine it is possible, and how even more queer to make it happen.

Mary E. Hunt is the co-director of the Women's Alliance for Theology, Ethics and Ritual in Silver Springs, Md. She is the author of Fierce Tenderness: A Feminist Theology of Friendship. ▼

In passing, also, I would like to say that the first time Adam had a chance he laid the blame on woman.
Nancy Astor (1879-1964), British politician

Essential Touch
Therapeutic Massage by Leslie Mannerucci Pemberton, CMT returns to Anchorage, just in time for the holidays.

Tanned, rested, and ready to rub bodies, Leslie is returning to Alaska from sunny northern California, where she has been studying advanced healing & bodywork and Italian.

Give the gift of massage... for a friend or for yourself. Holiday Special: purchase one massage gift certificate and get a massage for yourself at half price.

Coming soon: On-Site Massage

To schedule a massage or to purchase gift certificates, call Leslie at 278-2198

Ci vediamo di dicembre! - Leslie

World AIDS Day
Vigil and Service of Affirmation at Anchorage Museum

A candlelight vigil and service of affirmation will be held on Wednesday, Dec. 1, 7 - 9 pm, Anchorage Museum of History and Art. This service honors the memory of those who have died from AIDS complications, and affirms the commitment of our community to fight AIDS and offer hope for a future without AIDS. Join us for this special presentation of Alaskan Native Drummers, Vocalists, Musicians, and Candlelight Ceremony. Reception following event. A presentation of the Interfaith Council of Churches and 4 As. For more information call 276-1400. ▼
Winter Reading List
by Lee Lynch

Most titles available at
the Alaska Women's Bookstore

This year is heavy on history, a welcome addition to our literature. Somehow, though I've never been non-fiction buff, when it's about our people I love it. I have to apologize for the number of hardcover and therefore expensive books on this list. What can I say? We're getting so trendy — and all the authors are worth supporting. *Boots of Leather, Slippers of Gold, The History of a Lesbian Community* by Elizabeth Lapovsky Kennedy and Madeline D. Davis. Routledge, 1993, $29.95. A monumental ethnography which takes a working class lesbian community and examines it from the mid-thirties through the sixties. Examines the roots of lesbian sexuality, relationships, culture. Savor it slowly.

*Hothead Paisan* by Diane DiMassa. Cleis, 1993, $12.95. This is a cartoon about a crazy man-hating dyke who expresses herself with violence and manages to be both politically insightful and hysterically funny. Hot-head and her cat Chicken are irresistible.

*Tahuri* by Ngahua Te Awikotuktu. Women's Press, 1993, $11.95. Stories about a young Maori lesbian in a woman-centered culture. Reads like myth, but it's one New Zealand lesbian reality.

*Stone Butch Blues* by Leslie Feinberg. Firebrand, 1993, $10.95. The important and painful story of a transgendered woman who survives growing up in a tough town, coming out in tough bars as well as trying to find herself in the years of didactic lesbian-feminism.


*The Black Woman's Gumbo Ya-Ya, Quotations by Black Women* by Terri L. Jewell. Crossing, 1993, $10.95. The volume is a treasure and pretty too. "The child who raises its arms will be embraced."

Yoruba proverb.


*Other World* by Sarah Dreher. New Victoria, 1993, $10.95. Another Stoner McTavish mystery is always reason to rejoice. In this one we go even further into Aunt Hermoine's spirit world without missing any of Marylou's humor. More! More!


*Lesbians in the Military Speak Out* by Winni S. Webber, Madwoman Press, 1993, $9.95. A collection of interviews. "I didn't feel being a lesbian hindered me. There were so many of us — it was normal. It may not have been legal, but it was certainly normal."


*Dooryard Full of Flowers* by Isabelle Miller. Naiad, 1993, $9.95. The reassuring brief sequel to *Patience and Sarah* and some wonderful stories from lesbian life since mid-century.


*Safe Place to Sleep and Existing Solutions* by Jennifer L. Jordan. Our Power Press, 1992, 1993, $9.95. First and second Kristin Ashe mysteries which manage to be light reading while incorporating family history and incest issues.


*Cherry Grove, Fire Island, Sixty Years in America's First Gay and Lesbian Town* by Esther Newton. Beacon, 1993, $24.00. Newton is an anthropologist who concentrates here on the notorious
gay resort community from the 1930’s to the present. Precisely researched from primary sources.

*Stonewall* by Martin Duberman. Dutton, 1993, $23.00. Told through the stories of six lesbians and gay men, including Karla Jay. Highly readable. By one of our most esteemed gay historians.

*Spiral 7, a Collection of Lesbian Art and Writing from Aotearoa/New Zealand.* Edited by McPherson, King, Evans, Nunn. Spiral, 1992. Ask your bookstore to stock this and enhance your community’s sense of belonging to a worldwide movement.

*Happy Endings, Lesbian Writers Talk About Their Lives and Work* by Kate Brandt. Naiad, 1993, $10.95. The first of its kind, answers, through interviews, the kinds of questions writers get about how-do-you-do-it and gives biographical information.


*The Color of Trees* by Canaan Parker. Alyson, 1992, $8.95. A fine first novel about a young man from Harlem in a white prep school.


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A Few Thoughts On the People Who Feed Our Cats and Those Who Touch Our Souls
by Jen Kohout
(for Michele)

When I was 8, my favorite activity was racing around the neighborhood with my buddies in an endless game of freeze tag. Now, over twenty years later, my favorite pastime involves running around a soggy or frozen field with a dozen crazy gals playing ultimate frisbee. A mature woman who has come to appreciate the finer things in life... friends, fresh air, and plastic toys. This article is about the first ingredient.

I've spent a fair amount of my life contemplating the concept of friendship—a sensitive subject for a military brat like myself who spent much of her youth as an unwilling nomad. Friendships were acquaintances that lasted approximately 2.5 years until the next assignment. Each new base meant a new set of faces, new social rules, and new hierarchies where I had no role. I pretended I really liked hitting tennis balls against a concrete wall every afternoon, and quickly developed some sure-fire coping mechanisms. Like adopting large families, and playing team sports. Regardless of my attempts, I couldn't seem to get around the fact that an intimate friendship is a matter of serendipity and a function of time. When you get down to it, there's nothing like a week-long camping trip in the pouring rain to bond people. Things started to change when I struck out on my own and realized that most sane people don't have a frequent flier account with American Van Lines; however, coming out had the biggest impact on the nature of my friendships.

An article I read recently on the subject of friendship suggested that gay and lesbian friendships are different from those of the hetero variety. The author theorized that because we are often rejected by our families of origin, we create families of choice to fill the void. In reality, we are no more or less estranged from our relatives than the straight population (at least that's what the statistics say). I'd guess that if our friendships are more enduring, our bonds more intense, it's a function of several things, not the least of which is the shared trauma of coming out -- and of being out in a world less than enthusiastic about our orientation. It's a sure-fire connection between gays, lesbians, and bisexuals. It gives us the capacity to empathize with the gay check-out guy at Carr's even though all we may do is hand over our coupons and smile. But maybe more significantly, our coming out stories reveal some of our most intimate details — information about our values; our courage and self-worth; how we relate to our relatives, to society. Our stories aren't superficial conversation about the weather or the last Seahawks game.

Beyond the community aspect of friendship and the immediacy of a shared experience, there is the deeper connection between two people. Our sexuality is only background information in that context, like what we do to pay the rent — important to know but irrelevant to the nature of the connection. My definition of friend is inclusive, it includes the people who catch the frisbees I throw. It also includes the people who touch my soul. The friends who get me by and the friends who lift me up. Thank you, the world is filled with the former. As for the latter, they are a much rarer breed.

Sitting in my favorite pub staring disinterestedly at a cheeseburger that could have starred in a prime-time TV advertisement, I lamented my fate—broken hearted by the woman of my dreams—and vowed never to love again. I remember vividly the friend who sat on the other side of the table making sympathetic noises as she eyed the french fries I had absent-mindedly stacked like Lincoln Logs on my plate. I don't remember what she said, but I do remember that her words brought a smile to my sulking face. Her mere presence seemed to make the unbearable just another step in the journey. Some friends have the unique capacity to reach us where we live—a comfortable guest in a sacred place. Of all the relationships I've had the privilege to enjoy, that friendship probably left the biggest void. Over time, I've come to know that a friendship is a fragile plant; a resilient thing that requires some water and some light and a few thoughtful words. Unfortunately, I'm not the perfect horticulturist, nor the perfect friend—but I'm learning.

Jen Kohout looks forward to a winter of ultimate frisbee and healthy houseplants.

Reality is something you rise above.
Liza Minnelli, b. 1946, American actress

...love from one being to another can only be that two solitudes come nearer, recognize and protect and comfort each other.
Han Suyin (Mrs. Elizabeth Comber), b. 1917, Chinese writer and physician
When Is A Dictionary As Useful As A Cantaloupe? (or A Straight Person's Guide to "Coming Out" Stories)
by Jen Kohout

Alternating between laughter and tears, I listened intently as people -- some I knew, many I didn't -- stood up and told their courageous tales. The event was Identity's Speak Out, held every year to commemorate National Coming Out Day -- that unique holiday that reminds us that society's comfort with "other sexuality" begins on a personal level and all of us can help nudge it along.

Attending Speak Out that overcast Sunday afternoon was probably one of the most powerful things I did this Fall. Imagine my dismay the following day when I picked up the Metro section and read the title of the article describing the event: "Homosexuals Seek Acceptance." I was astounded -- that wasn't what the speakers were expressing at all. Since when is telling the world that you are gay, lesbian, or bisexual, going to ensure your acceptance? If I wanted acceptance, I'd wear eye shadow and find some man who wanted me around to wash his socks.

I decided that maybe people who have never done it just don't understand the magnitude of "coming out" to a gay, lesbian, or bisexual. So, I thought maybe a few helpful points might be in order.

What is "coming out?"

1. Skip the Dictionary: According to Webster's, "come out" means "to become known." Succinct but not terribly enlightening. The definition is followed by some really positive example like "scandal will out" or "didn't want the whole story to come out."

Since most people are "coming out of the closet," maybe it would help to know that a "closet" is "a small room, cabinet, or recess for storage." Hmm . . . doesn't shed much light on the subject.

2. Don't Bother Asking Your Friends from Texas: In Texas, there is a ceremony to signify when a young woman makes her "formal entry into society." It's referred to as her "coming out." She has a ball and invites all her friends along with a bunch of potential husbands. Although I like the party idea, I can't say much of it translates to what a gay person experiences when they come out.

3. No Research Required (You Probably Have All the Information You Need to Understand the Significance of Coming Out): Basically, the significance of coming out is intuitive. Think back to the earliest time you every heard about homo- or bi-sexuality. It was probably something like "isn't it wonderful that Aunt Charlene is a lesbian." No? Of course not. You played "smear the queer" and called other kids "sissies" when they annoyed you. The messages were reinforced as you got older. You were probably so terrified of being labelled a fag in junior high or high school that you carefully monitored every same sex touch and did lots of macho things like eating worms just to make sure it was clear.

For added reinforcement, you could catch a movie or TV show where (a) there would be absolutely no mention of homo-orbi-sexuality and definitely no gay, lesbian, or bi characters; or (b) on the rare occasion there were homo characters, the gay male was evil and weak -- and the lesbian evil and butch. They lived lonely, miserable existences and died by the end of the show.

Instead of movies or TV, you could read newspapers or other publications where (a) there would be absolutely no mention of gays or lesbians; or (b) there might be a bunch of friendly letters to the editor explaining how gays, lesbians, and bisexuals are responsible for the breakup of the American family; the moral decline of this country; and the trade imbalance.

4. The Big Step: So what's the point? The point is that only when you have at least a glimpse of how we are all socialized in this country, can you begin to understand the significance of what it means to come out. It's not a welcoming world out there for gays, lesbians or bisexuals -- or anyone else who is different, for that matter. The fact that a homo or bisexual can, first, come to know that they are not heterosexual; then, second, share that glorious fact with others, takes a tremendous amount of courage. Coming out as gay or bi is the quite the flip side of "seeking acceptance" from society; it is the ultimate celebration of individuality.

After spending the past four months of her work life trying to define two words, Jen Kohout was happy to have the opportunity to focus on two different words for awhile.
What Kinsey Really Said  
by William H. DuBay

Forty years after sex researcher Alfred Kinsey told us that the world is not made up of two different kinds of people, gay and straight, we still read in the papers, "According to Kinsey, one out of ten (or one out of seven or five, depending on who is writing the piece) is homosexual." Such statements must have Kinsey spinning in his grave. Not only did he never make any such statements, he went out of his way to disclaim them.

The study that Kinsey and his colleagues published (Sexual Behavior in the Human Male in 1948 and Sexual Behavior in the Human Female in 1953) remains to date the largest and most significant study of human sexuality. Kinsey filled a chapter in both of his studies with a detailed analysis of homosexual behaviors. Because of the subsequent scarcity of funds available for sexual research, the Kinsey studies still constitute most of what we know about human sexuality in general and homosexuality in particular. Based on 12,000 in-depth personal interviews from the widest sampling of the general population, the Kinsey findings give us a solid background against which we can understand and evaluate more recent studies.

Kinsey was not the first or the last to observe that "homosexual" is a label society has invented to stigmatize and control the behavior. He once commented: "The persons who are identified as 'homosexuals' in much of the legal and social practice have rated anything between 1 and 6 on the above scale." On more than one occasion, he emphasized that the terms "homosexual," "heterosexual," and "bisexual" refer to the sex of one's partner and prove nothing about the constitution of the parties involved.

He repeatedly condemned the application of these terms to persons: The classification of sexual behavior as masturbatory, heterosexual, or homosexual, is, therefore, unfortunate if it suggests that only different types of persons seek out or accept each kind of sexual activity. There is nothing known in the anatomy or physiology of sexual response and orgasm which distinguishes masturbatory, heterosexual, or homosexual reactions...It would clarify our thinking if the terms could be dropped completely out of our vocabulary.

Males do not represent two discrete populations, heterosexual and homosexual...Only the human mind invents categories and tries to force facts into pigeonholes. The living world is a continuum in each and every one of its aspects...

It is amazing to observe how many psychologists and psychiatrists have accepted this sort of propaganda, and have come to believe that homosexual males and females are discretely different from persons who respond to natural stimuli. Instead of using these terms as substantives which stand for persons, or even as adjectives to describe persons, they may better be used to describe the nature of the overt sexual relations, or of the stimuli to which an individual erotically responds.

In regard to sexual behavior, it has been possible to maintain this dichotomy only by placing all persons who are exclusively heterosexual in a heterosexual category and all persons who have any amount of experience with their own sex, even including those with the slightest experience, in a homosexual category...The attempt to maintain a simple dichotomy on these matters exposes the traditional biases which are likely to enter whenever the heterosexual or homosexual classification of an individual is involved.

While emphasizing the continuity of gradations between exclusively homosexual and exclusively heterosexual histories, Kinsey proposed his heterosexual-homosexual rating scale, based on both overt and psychological experiences:

0. Exclusively heterosexual with no homosexual
1. Predominantly heterosexual, only incidentally homosexual
2. Predominantly heterosexual, but more than incidentally homosexual
3. Equally heterosexual and homosexual
4. Predominantly homosexual but more than incidentally heterosexual
5. Predominantly homosexual, but incidentally heterosexual
6. Exclusively homosexual

Kinsey summarized his findings on the incidence of homosexual behavior among males in the U.S. population in these words:

37 percent of the total male population has at least some overt homosexual experience to the point of orgasm between adolescence and old age. This accounts for nearly 2 males out of every 5 that one may meet.

50 percent of the males who remain single until age 35 have had overt homosexual experience to the point of orgasm, since the onset of adolescence.

58 percent of the males who belong to the group that goes into high school but not beyond, 50 percent of the grade school level, and 47 percent of the college level have had homosexual experience to the point of orgasm if they remain single to the age of 35.
percent of all males never have overt homosexual experience to the point of orgasm after the onset of adolescence.

50 percent of all males (approximately) have neither overt nor psychic experience in the homosexual after the onset of adolescence.

13 percent of the males (approximately) react erotically to other males without having overt homosexual contacts after the onset of adolescence.

30 percent of all males have at least incidental homosexual experience or reactions (i.e., rate 1-6) over at least a three-year period between the ages of 16 and 55. This accounts for one male out of every three in the population who is past the early years of adolescence.

25 percent of the male population has more than incidental homosexual experience or reaction (i.e., rates 2-6) for at least three years between the ages of 16 and 55. In terms of averages, one male out of approximately every four has had or will have such distinct and continued homosexual experience.

18 percent of the males have at least as much of the homosexual as the heterosexual in their histories (i.e., rate 3-6) for at least three years between the ages of 16 and 55. This is more than one in six of the white male population.

13 percent of the population has more of the homosexual than the heterosexual (i.e., rates 4-6) for at least three years between the ages of 16 and 55. This is one in eight of the white male population.

10 percent of the males are more or less exclusively homosexual (i.e., rate 5 or 6) for at least three years between the ages of 16 and 55. This is one male in ten in the white population.

8 percent of the males are exclusively homosexual (i.e., rate 6) for at least three years between the ages of 16 and 55. This is one male in every 13.

4 percent of the white males are exclusively homosexual throughout their lives, after the onset of adolescence.

Kinsey’s findings on homosexual behaviors in females are somewhat lower but equally impressive. Kinsey felt that the high incidence of homosexual activity among males of high school education was of particular importance:

These are the males who most often condemn the homosexual, most often ridicule and express disgust for such activity, and most often punish other males for their homosexuality. And yet, this is the group which has the largest amount of homosexual activity...As a group these males may strenuously deny that their sexual contacts have anything to do with homosexuality; but the full and complete record indicates that many of them have stronger psychic reactions to other males than they care to admit. When they no longer find themselves being paid for such contacts, many of them begin paying other males for the privilege of sexual relations.

Kinsey himself was surprised at the high incidence of homosexual behaviors in our society and continually challenged his own data. He finally concluded:

Over a period of several years we were repeatedly assailed with doubts as to whether we were getting a fair cross section of the total population or whether a selection of cases was biasing the results. It has been our experience, however, that each new group into which we have gone has provided substantially the same data. Whether the histories were taken in one large city or another, whether they were taken in large cities or small towns, or in rural areas, whether they came from one college or from another, a church school or a state university or some private institution, whether they came from one part of the country or from another, the incidence data on the homosexual have been more or less the same.

While the validity of the data on all of the sexual outlets has been tested and retested throughout the study, special attention has been given to testing the material on the homosexual.

As to the origins of homosexual behaviors, Kinsey, like Freud, felt that all persons are born bisexual and one’s sexual activities and pleasures depend on a wide variety of causes. Countless studies convinced him that any strong emotion can trigger sexual arousal. He wrote,

The picture is that of the psychosexual emerging from a much more generalized and basic physiologic capacity which becomes sexual as the adult knows it, through experience and conditioning...

Considering the physiology of sexual response and the mammalian backgrounds of human behavior, it is not so difficult to explain why a human animal does a particular thing sexually. It is more difficult to explain why each and every individual is not in every type of sexual activity...

I think that much of human sexual behavior is no more complicated than a person’s likes or dislikes for particular foods, books, amusements, or anything else. Through it all, association is a very important factor. This means that what a person happens to do one time is
avoided or repeated another time, depending upon the pleasure derived from the first experience.

In 1978, psychologist John DeCecco of San Francisco State University and the editor of The Journal of Homosexuality wrote that 228 major studies on the concept of sexual orientation were unable to define the term, much less come up with any scientific evidence for its existence. "In itself," DeCecco wrote, "having intercourse with one sex or the other requires no more explanation than eating North Sea fish or Nebraska beef, pursuing Swedish blondes or Italian brunettes, and furnishing an apartment with Scandinavian or Victorian furniture."

Researchers of the Institute for Sex Research (founded by Kinsey) in a study of 1000 gay-identified persons in the San Francisco area found that their sexual behaviors ranged from two to six on the Kinsey scale, a range so broad as to include a full third of the population of this country. Whatever gay-identified persons have in common is that they are not their sexual behavior but their adoption of the homosexual label.

In short, Kinsey gave us a picture of human sexuality quite different than the rigid categories of gay and straight propagated in the media. Instead, he gave us a picture of an astounding variety in human sexual experience, a variety, he insisted, that is quite unlike anything else in nature, a variety that physiological differences alone can never explain.

Kinsey concluded his chapter on homosexuality in the "Male" volume with this paragraph:

If all persons with any trace of homosexual history, or those who were predominantly homosexual, were eliminated from the population today, there is no reason for believing that the incidence of the homosexual in the next generation would be materially reduced. The homosexual has been a significant part of human sexual activity since the dawn of history, primarily because it is an expression of capacities that are basic in the human animal.

Christopher Street, Issue 204, August 1993. ▼

The Imperial Court of All Alaska (except Bird)
-- in Portland and Anchorage

To My Imperial Subjects and Fellow Monarchs:
Your Emperor and I have just returned from Portland, Oregon and a simply glittering Coronation.

We were very well received (we were so busy we hardly had time to change tiaras) and had a wonderful time! Portland's new Royalty are Emperor Ba Ba Lou and Empress Maria.

We hosted an annual Alaska Party at Ray's Ordinary Bar and Grille (no, really, it's quite nice!) and several hundred people showed up to greet our person. (While at the Anchorage Airport we had purchased a fancy T-shirt and we raffled it off at the party -- which raised $212 which we donated to Portland's HIV Day Center.

Portland's Monarchs as well as dozens of other Monarchs from across the nation were quite impressed with Alaska and its people for being so giving and loving. Many of the Monarchs are planning to come to our Coronation '94.

Back in Anchorage, our Investitures were quite successful. We had a live D. J. (Jim Meyer) and photos by the trellis (Joseph Wegener). We crowned a Homecoming King (Ruth Van Soy) and a Homecoming Queen (Jasmine). Award plaques were given for Best Prom Attire — Male (Darl), Female (Kitty Litter). The theme was Homecoming Prom, and there was a lot of kissy-face, dancy-close encounters. If you weren't there (O'Malley's on the Green) you missed one great time! We also passed out court titles for our new reign.

We have 21 functions planned for our reign. If you would like to be on our mailing list, please contact Ross or myself.

With Love, Peace, and Unity, Tiger Lilly, Empress

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Your Community Travel Agent

Robert DeLoach, President
Dan Cook, aka "Cherresse", Agent
1207 West 47th Avenue
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The Imperial Court of All Alaska (except Bird)
-- in Portland and Anchorage

The Imperial Court of All Alaska (except Bird)
-- in Portland and Anchorage
That's how is was, and how it is....... (Remembering)

Part 7 (1 of 2):
The 4th of July Party;  
Steve's Family;  
A Ghost Town Called Purdy  
by Dan Cook

1928 -- it was the end of Spring. Mike and Steve were grateful, in a way, that mother had come and gone (see NorthView October); they weren't looking forward to a summer of high teas and formal dinners.

They had learned more about life, thanks to the little town of John Day: values learned only from those you admire and love. College taught them their professions, John Day gave them the lessons of survival, neighbors helping neighbors, barter and trade and how to stretch a dollar. There isn't much satisfaction if life is handed to you on a silver platter, and while they were set financially and could sit back and let the world go by, they knew that wouldn't accomplish a lot. Besides, they hadn't earned that silver platter. In any rural community respect was gained by the sweat of your brow, not because you had more material possessions or money.

The inheritance, house and the staff were wonderful. Now they wanted to fit all this into their original plans, without making the wrong statement and lose the respect they had worked so hard to gain.

Mother was paying the salaries and the utilities. All Mike and Steve had to do was buy the food for five extra adults, and they wanted to swing it on what they made, not their inheritance. They needed to set up accounts with the local merchants so they asked Mrs. Holt to give them an estimate; that way they could put it in the ranch's monthly expenses.

Mrs. Holt and the staff must have put their heads together because the following night there were two lists/philosophies. The first: "Sirs: There will be no costs for at least two months. Except for eggs and fresh vegetables. The house is stocked. If it were not it would cost this amount..." and the price. On the next sheet, the second "estimate": "Sirs: If you will allow the staff to put in a kitchen garden, a chicken coop and, once in a while, the slaughter of a steer, and if you will allow us to can the fruit and vegetables, you will save 80% off the first list. We are eagerly awaiting your answer."

And they were eager. They wanted to start the next day. Mike and Steve said there was plenty of wood for a chicken coop; they knew where to get the chickens. Steve said he would ask Carl and Lucy if they could borrow their new tractor and get some ideas of how much and what to plant—they had a huge family, they would know.

As it turned out, Lucy and Carl were more than happy to help. She was glad to know the fruit from Mike and Steve's orchard was finally going to used instead of rotting on the ground as it did last year. She also wanted to know if they were going to have a house-warming, now that his mother had left. Steve told her he had invited his parents and two sisters, and there would be a party the forth of July night and the whole town would be invited — that was six weeks away. Food, dancing and fireworks!

Lucy told the guys she was going to call Peggy, the telephone operator in town. She would let everyone know, and for the ones that didn't have a phone, she would make sure they would know as well. Now that most people had a phone, the quickest way to get information was to call Peggy, she had the dirt on everyone. She was a talking, walking newspaper.

The following day, Carl brought his pride-and-joy over, no, not Lucy -- his tractor. Lucy had said, "if that tractor could cook!" Mr. Holt had the chicken coop almost ready and Lucy was checking the coop for laying-hens and a rooster. Steve and Mike had cleaned up the orchard, it was starting to feel more like a ranch -- all this was done in a week.

A photo of the kitchen garden, dirt only, and another of the garden fully grown -- about three months later. One of the chicken coop attached to the barn, and one of Carl sitting on his tractor near the small orchard -- the ground plowed beneath the trees.

The next question was, Would Mary and Etta help Steve's family host this big fourth of July party? Of course they would. They invited the guys for dinner, they had just gotten back from Portland and had a lot to talk about, but not on the phone (Peggy). They had
to wait until the following weekend. Mike said he’d never heard Mary so excited.

When they arrived Saturday afternoon, Mary explained what had happened in Portland. Their friends, two older gay women, Jean (Nicknamed Fingers because she used to play piano for the movies, before talkies), and Ginger (Nicknamed Snap, Goddess only knows why) had taken them to a speakeasy below the Columbia Palace Hotel where Fingers was now playing. It was an exclusive club for those in the theater or the arts. But most important, men could dance together and so could women, they called it the Calico Club.

They had also met two guys who were lovers, from Astoria. Both were teachers but also raised horses and the girls wanted to invite them to the party on the fourth to meet Steve and Mike. The girls had told Fingers and Snap about Mike and Steve and when they were in town they were to call (Snap designed costumes for theater). But most important, they could get them into the Calico Club -- both Steve and Mike were excellent dancers. They planned to be in Seattle at Christmas then go to Portland for New Year’s to "check this club out." Then they’d take a well deserved vacation (their first) to California by train.

Their plans didn’t stop there. By the time he was 30 (a year and a half away), Steve wanted to work the ranch full-time. Mike on the other hand, wanted to expand his clinic so he could cover four counties. He wanted to hire another veterinarian, but he also wanted to go back to school and become an M.D., also by the time he was 30. But, for the present, they would have to wait, after all, Steve’s parents and his two sisters were on their way.

The phrase, "Oh my!" started flying out of Steve’s mama’s mouth from the time she stepped from the car. Mama looked at the house and said "Oh my!" Every room, painting, vase, etc., was "Oh my!" The staff in their uniforms, "Oh my!" But when she saw Mrs. Potter’s bedroom and realized Papa and she were going to use it, there were two "Oh my!'s" in a row.

Steve’s Mama and Papa were very proud, not only of Steve, but Mike as well. Mike had become a second son and another child to hug, and she and Papa gave a lot of hugs.

Mike had told the staff they wanted a formal dinner the first night. Steve’s sister loved it, but Mama looked and felt uncomfortable, not knowing which fork to use -- should she use her fingers with the fried chicken, and the finger bowls with those petals -- they were pretty, but silly. She said "Oh my!" when she found out what they were used for. There were no more formal dinners, for Mama’s sake. The following weekend Etta and Mary brought over two gentle riding horses for Steve’s sisters and invited Carl and Lucy as well. An informal lunch, to meet Steve’s wonderful family, was held. After lunch the men took a nice stroll and left the six women behind. When they returned they found them in the kitchen with Mrs. Holt, having a great time (Mrs. Holt wouldn’t have tea with them in the sunroom, so they went into the kitchen).

Turning the page...to be continued.

Cherressa AKA Dan Cook was Empress I of Eugene, Oregon, Empress 18 of All Alaska and very active in gay politics over a long period of time.

[Notes: if you’ve been following the saga of Steve and Mike and are missing sections of the storyline, please write or call Cherressa, who will send the missing sections at no charge.]
Gay Entrepreneur Named as "Power to Be"
Crain's Chicago Business

Jeffrey J. Vitale, President of Overlooked Opinions, Inc., was recently named one of Chicago's 40 Under Forty by Crain's Chicago Business, one of the nation's leading business publications.

The forty honorees were featured in Crain's September 27th issue as "The young, the restless, the powers to be." Vitale, 31, was one of the youngest to be included in Crain's roster of "doers". His inclusion also marks the growing importance of the gay and lesbian community nationwide.

Over the past 4 years Overlooked Opinions has become the most widely recognized source of factual information of the lesbian and gay community, worldwide. Information produced by Overlooked Opinions has been cited in thousands of news stories in the United States as well as abroad.

Overlooked Opinions is also the parent company of CommunitySpirit, a nationwide long distance telephone service launched last December which uses lesbian and gay dollar power to channel funds to lesbian, gay, bi and HIV/AIDS organizations all across the country. Under the banner "Unleash The Power" and the toll-free number 1-800-It's-Ours, CommunitySpirit promises to generate hundreds of thousands of dollars to support the many groups that help keep our community strong.

Jeff Vitale has always said he'd rather serve the gay and lesbian community than make a lot of money. Overlooked Opinions, Inc., a marketing and research firm he co-founded in 1989, allows him to do both.

Overlooked Opinions has carved out a growing niche supplying information about the affluent gay market to a variety of companies, including Cincinnati-based Procter and Gamble, Co., New Brunswick, N.J.-based Subaru of America, Inc.

Revenues have increased from $15,000 in the first year of operation to about $1 million in 1993. The staff has grown from three to 12 in the same period.

"There was a great opportunity for us," says Mr. Vitale, who launched the company with Rick Dean with just $1,500 in seed money. "The social climate was changing. A lot of the homophobia in the corporate sector was starting to fade away."

Key to the success of Overlooked Opinions is Mr. Vitale's expertise at building research programs to properly gauge the needs and wants of the gay population.

A native of Detroit, Mr. Vitale is a Ph.D. candidate in evolutionary biology at the University of Chicago. Friends and clients often describe him as an uncanny intellect.

Mr. Vitale sees Overlooked Opinions moving into other areas -- perhaps a publishing venture -- but he insists the company will always remain firmly focused on the gay and lesbian community. "This," he says, "is my life's work."
Hate With A Happy Face
by Dan Carter

The past several years have produced a unique blend of smiling faces espousing words of hate. While it's not an entirely new phenomenon, the Far Right seems to be attempting to elevate it to a new level of prominence. Those of us attending last year's Assembly Public Hearings on the sexual orientation ordinance have seen the technique "up close and personal."

While testifying before the Assembly, these so-called Christians continued to maintain their "contented smile" while using venomous language to describe their hatred for homosexuality. Michael Johnston, a member of the city's Equal Rights Commission, passed out anti-gay literature at last month's National Coming Out Day dance, all the while displaying a "sh*t eating grin" (sorry, I grew up in the South, and that's what we called that "look"). Jerry Prevo jokes with his congregation about the evils of homosexuality and, yes, always keeps his "happy face." Jerry Falwell does likewise. And how could we forget the master of them all - Pat Robertson. No matter the issue, whether he's condemning a woman to hell for being pro-choice, discussing the evils of higher federal taxes, or ranting about gays/lesbians - his grin seems to be a permanent fixture of his face.

A few months ago I obtained a copy of a publication distributed to churches and others opposed to the passage of the sexual orientation ordinance. The ninety-one page booklet, How To Debate The "Gay Rights" Position from a Natural Law Perspective, includes information on organizing to defeat gay rights and also included all those ridiculous facts and figures we continuously heard during the public hearings. By the way, this booklet was reproduced and distributed by Kerusso Ministries -- in actuality that's a national group of which Michael Johnston is a card-carrying member (he's also the Equal Rights (Wrong) Commission member who describes himself as an ex-gay). The booklet encourages a specific approach to presenting their opposition. It reads as follows: "If a Christian takes the "defensive" position initially and allows the Humanist to present his own evidence to "show" that homosexuality (abortion, porn, etc.) is beneficial to society and freedom -- and if the Christian then calmly points out the fallacies in his evidence -- the Humanist will be left with only one course of action: to admit that his beliefs are based upon faulty data. If he refuses to do so, the Christian can imply that the Humanist (pro-gay, pro-abortion, etc.) is certainly not the open-minded "free-thinker" that he proclaims himself to be, which will cut to the heart of a true Humanist."

Although I'm not usually conspiratorial by nature, it finally dawned on me that all these people were not necessarily producing those "shit eating grins" by coincidence. I should have realized this the first time I saw Bob Larson speak on "How to Defeat that Pro-Gay, Pro-Pot, Pro-Abortion Clinton Crowd," but I was still reluctant to think these ministers might be using tactics employed by those sinful Hollywood actors.

On November 4, 1993, ABC's "Nightline with Ted Koppel" provided all the information I needed. Ralph Reed, the 32 year old leader of Pat Robertson's so-called "Christian Coalition" made the following statement:

"Our people are beginning to understand that when you move into the public square, you're not preaching to the choir...you have to speak in language they understand and can accept. The difference between Barry Goldwater and Ronald Reagan was Barry said things with a scowl and Reagan said them with a smile. If you can say things and smile at the American public, they don't see you as being judgmental but see you as being uplifting."

Ted Koppel's response was also revealing:

"Leaders of the Right have learned to make adjustments -- not in what they believe, but in how they're saying it."

Another quote from Mr. Reed, leader of the Christian Coalition, could also be used to describe our struggle against discrimination based on sexual orientation and our commitment to universal equality:

"This is about staying and staying and staying. When you get knocked down, you just get back up again. We're determined to succeed!"

To that, Mr. Reed, I'll add just one word from Anchorage's gay/lesbian/bi community: "Amen!"

Dan Carter is a gay activist in the Anchorage community.
FINALLY, THE FILM YOU’VE BEEN WAITING FOR!

“A CLASSIC COMEDY OF ERRORS THAT IS HILARIOUS!”

—Marc Leal, THE ADVOCATE

“THE WEDDING BANQUET’ MAY PROVE AS POPULAR AS ‘LA CAGE AUX FOLLES’!
Only a confirmed grump can resist it.”

—David Jesso, NEWWORLD MAGAZINE

“THOROUGHLY ENTERTAINING!
The most believable and un stereotyped pair of gay lovers I’ve ever seen in a movie. Very funny, the direction is excellent, the performances couldn’t be better.”

—Bob Scholich, NEW YORK TIMES

“DELIGHTFUL! MARVELOUS PERFORMANCES!
A sexy, gay male couple, a story told with nimble wit, and big juicy slices of modern gay life.”

—Jim Metz, WINDY CITY TIMES (Chicago)

Everybody wants to kiss the bride, except the groom.

ENCORE PRESENTATION! SEE IT AT THE CAPRI
Due to the political situation involved in securing exhibition rights, ACT III Theatres has received the first run opening of this film. It will move to the Capri immediately following the commercial theatre engagement.
—Thank you for your loyal support!
An Androgynous Sexual Fantasy

Per lowered perself over me till per was almost touching my skin, but not quite...and there per stayed...I could feel the heat of per skin, see the sweat glistening on per thighs...I could see the moisture from per breath form on the force field shield that separated me from per, that kept me from touching per...that had kept me from touching per for almost two years.

I reach my finger toward per mouth, tracing per lips’ shape as if I can really touch them...I conjure the memory of how soft, how warm lips are, and the memory’s warmness meanders deliciously from my fingertip to that convergence of thigh and genitalia where all of body’s blood gathers.

I trace per body’s line...my fingers trailing slowly down per neck, seeing the muscles flex, change shape as per strains to receive my touch...wanting to kiss the shallow well where clavicle bones meet, I lift my head, my mouth toward per only to be met again, and again by the shield’s resistance...

My fingers continue their journey and as I "touch" each perceived, envisioned swell...per shoulder, per distended hard nipple, per rib cage which rises like mountains from the sea as per whole being arches toward mine...the electrical energy in my body swirls intensely just underneath the skin’s surface of my hands, traveling itself into light that spirals upward, from my crown spinning into the universe...

Per eyes never leave mine...the soft, dream-darkness glittering, pupils dilating...now out of focus, now in focus as waves of sensual emotion ebb and flow in per body...undulating, per body’s dance coalescing the focusing and unfocusing of per eyes.

With all my fingers waving, rippling softly, I "stroke" per sensitive flesh where thigh and pelvis meet...I see per writhe suddenly and feel per muscle contraction in my gut...

My whole skin longs to contact per whole skin, strains to do this hungry thing to no avail...undulation transforms into rhythmic rocking and I begin to move in concert with per choreography...the balance point found, we rock together...the pendulum swing of our motion carrying us higher, higher...

I see the surprise in per eyes as per body’s energy releases the long-gathering tension, interrupting our dance as per surrenders perself to the release...uninterrupted, my rocking continues and rises intensely as I begin to stroke myself, imaging per flesh beneath my loving hands...and soon per begins to rock again with me...and over and over we rise and fall, rise and fall until we arrive at sweet stillness...

Our hands reach to touch...separated forever by the shield, we feel the vibrations of our loving flowing the completed circuit of our joined energy...per tears fall, and my vision of per becomes water-distorted as if a pebble had been dropped into a still pool and my mirror image wavered into another reality...

The Cook and the Carpenter and Woman on the Edge of Time are two novels that use androgynous pronouns. My experience in reading them was that I was always trying to pigeon-hole the people into male and female. Did you try that?

It was a real challenge to write this fantasy. I found that I had to use my Thesaurus more than I ever have in ten writings because I discovered (again) that our language is primarily the language of war, of competition, of corporations. I wanted to use words not stereotyped into male or female sexual imagery.


The Alaska Women's Bookstore

Are you ready for a gay holiday? Stock up now on holiday music

Snowbound by the Seattle Men's Chorus
(the nation's largest gay chorus with 170 voices):

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(150 voices from Dallas/Ft Worth area):

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Gift certificates are a perfect way to make it a perfect present!!

I don't need a man to rectify my existence. The most profound relationship we'll ever have is the one with ourselves.

Shirley MacLaine, b. 1934, American actress and dancer
Free Tickets to the Capri Cinema!
...and Look What's Playing Soon at Our Theatre Near You!!

"The Wedding Banquet" won the best film and best director awards at the Seattle film festival. It deals with the plight of a rather stuffy young Asian-American, New York-based real estate whiz who, when he gets news that his Taiwan-Chinese parents are coming to New York, enters into a bogus "green-card" marriage with one of his tenants, who seems attracted to him even though she knows he is gay.

"Last Call at Mauds" goes back to an earlier era, with archival photos and home movies of the San Francisco lesbian scene in the 1940's when one way for a stranger to connect was to find out where women were playing softball.

The film ultimately becomes more feminist indictment than lesbian history, as the discussion moves to the disadvantages of being part of a couple in which both partners are treated as second-class citizens.

"The Long Day Closes" is very much a testament to the enduring influence of movies on a diehard fan's emotional life and memory. "Long Day" becomes part musical, part haunting memoir and part spirited story about the underpinnings of a sensitive childhood.

This enigmatic and reclusive Davies' film is a beautiful, singular experience, and sure to feel oddly familiar to anyone who opens their own book of life to its glories.

"Thank God I'm a Lesbian" is an uplifting and entertaining documentary about the diversity of lesbian identities.

"Sex Is..." is a radical, graphically illustrated dialogue on gay male sexuality. It is a brave film, and one that inevitably will rattle a lot of cages and closets. Its premise, after all, is re-legitimating gay sexuality -- and not equating it with AIDS and death.

"For A Lost Soldier" is a World War II story where the liberation of Europe is seen as a minor footnote compared with a young boy finding liberation in the arms of a hunky soldier.

Original and intensely provocative, "Chain of Desire" is a witty, erotically charged chronicle of interconnected lives in the sexual hell of contemporary society. With a cumulative emotional power, "Chain of Desire" raises complex and deeply compelling questions about interpersonal relationships in our paradoxical age of sexual caution.

"Boy's Shorts" is made up of six films that are a compelling sampler of queer cinema's next wave. The films shown include Relax, R.S.V.P., Anthem, The Dead Boy's Club, Resonance, and Billy Turner's Secret.

Anyone who renews their membership or becomes a new member of Identity will receive 2 passes to the Capri Cinema. This offer good only through December 31, 1993.

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Blue Cross + Same-Sex Couples!

Boston - In an unusual move for a health insurance company, Blue Cross and Blue Shield of Massachusetts announced Monday it would expand its employee medical benefits to also include unmarried couples.

The policy, to begin January 1, will extend benefits to couples whether they are of the same sex or opposite sex.

Arthur Banks, Blue Cross' senior vice president for human resources, said the decision demonstrates the company is "committed to supporting the needs of a diverse work force."

At least one other Blue Cross plan, in Vermont, also plans to offer similar benefits to its employees starting next year, a spokesman said.

To be eligible for the benefits, the unmarried couple must live together for at least six months and intend to reside together indefinitely. Dependent children also will be covered.

Anchorage Daily News, November 9, 1993
Who Me Abused!? You Gotta Be Kidding! I'm Just Angry!
by Linda K. Imle

I was at my Anger Management Group last week -- we've been dealing with a lot of issues around ANGER. I've never felt like an angry person -- just at times when something happens that pushes a certain button. In the past I've thought this reaction OK, one that just pops up from time to time then goes back to that place inside where anger goes. What I've learned, however, during the time that I've spent in individual counseling and the Anger Management Group has been a real eye opener!

As I said before, I have never seen myself as an angry person. It wasn't until I saw an ad in the Anchorage Daily News a few months ago that I ever fully realized that I was also an abused woman, abused emotionally, physically and sexually. I never saw the abuse because I was a good learner; I learned well the lessons my abusers taught me. These lessons were a) that I deserved the treatment I was getting, b) that it was my fault that I was abused, and c) that it isn't called abuse if your husband says he "loves" you but still forces you to have sex when you don't want to. And my Mother: she did what she felt was "right" (and what had been done to her as a child), so it must not be abuse. It was this realization that took me to counseling, the beginning of the journey that has taken me so far in such a short time. The Anger Group has just helped that journey.

In this group we have weekly homework to do, all optional. If we want to participate by doing the work then we do, it's our choice. No ridicule, no harassment if we choose not to do it. But in the long run I am the one who loses. It has been through the thought-provoking discussions and homework that I have caught a glimpse of the depth of the abuse and the source of my anger. It's a wonder that I'm not a time bomb just waiting to explode. The following are just a few of the insights that I have gained.

It was not OK to ridicule me when I was a child and not able to read or write; it might just be that there was a reason the problem existed, such as dyslexia. It was not OK to punish me for not practicing the piano the way my mother wanted. I couldn't help it if I couldn't read the notes and had to spend time trying to figure them out, and then memorize them. It wasn't OK for a high school counselor to tell me that the only reason I was going to get into college was because the school was a Land Grant school and they HAD to take me. It wasn't OK for my husband to force me to have sex with him when I didn't want to have sex. It wasn't OK for him to rape me every time we had a fight and he felt the need to let me know who was in charge. It was not OK for him to make me beg for permission to go to school so that I could have a tiny portion of self esteem and feel worthwhile. Looking back on the price I paid for the schooling, maybe it wasn't worth it. It was not OK for the father of my children to abuse them, to physically and emotionally abuse our son, or to emotionally abuse and sexually molest our daughters.

The list goes on and on, and the more I look into myself the more understanding I gain in the reality of the abuse. I was married for seventeen years and was raped for most of those years. I knew that I did not want to be married to Bob, that it was a mistake. I also knew that I was expected to get married and to have children and to be a wife, and mother. I had been taught by my own parents that it was expected -- and I was trying to be a good daughter -- so I did what I was expected.

I realize that much of my anger stems from the abuse. I have had little self-esteem: who could with the kind of abuse that was heaped upon me? I've been an overly compulsive worker, allowing myself to get lost in my work as a nurse. It was so easy to help other people and to treat them like I wanted to be treated. I worked like my life depended on it: maybe it did. I knew a long time ago that if I worked extra hard people would like me and that meant that I was OK. I also felt that I needed to buy friendships because I was not a good enough person to be accepted as my own person. I have spent a lot of money in the past on gifts for people in the hopes that, for the gift, they would love me just a little bit.

To add insult to injury I have known from my earliest memories that I was different from other girls. I had such great emotions for my few "best" girlfriends. I never wanted to be around the boys, they just weren't as much fun as the girls. I had lots of crushes but never dared to share them with others for the fear of rejection. Even I knew that you just don't go around telling your friends that you have a crush on your female biology teacher or the woman gym teacher. And my mother sure didn't help. Her messages to me were so confusing. She would tell me to go be with the boys, to let them hold my hand, to let them kiss me. Then I would come home from a date and she would tell me that I could get pregnant if I let the boys hold my hand or if I let them kiss me. Her response to the possibility of me having been kissed by a boy was almost repulsive.

Then there was the problem of being with the GIRLS. She would tell me that I would become
like "THEM" if I didn’t date, if all I did was hang around the girls. She never told me who "THEY" were, or what was so terrible about being one of "THEM." My mother also would not talk to me about sex, and if I asked, her responses were always so vague, repulsive and ridiculous. I remember one time I asked her where my dog’s puppies came from. The answer I got was about hand holding that leads to getting pregnant. I still don’t see what one had to do with the other. Oh well, maybe as I get older I’ll find out what she meant.

I was married for seventeen years. I was twenty, he was twenty-one, on his way into the Air Force. We dated, got pinned, engaged and then married, all within about nine months. The day he asked me to wear his fraternity pin he also told me that he had never dated anyone longer than three months since Caroline A. had jilted him when he was in high school. He also told me that he really liked girls that were under 5 feet 5 inches tall, with blonde hair, blue eyes and very large breasts. I asked him why he decided to ask me to wear his pin, I was 5 feet 7 inches, brown hair, brown eyes and very small breasts. His answer was that he wanted to get married to someone who would like Air Force life (I was a military brat), that he could overlook the physical differences between his "dream girl" and myself, and that he loved me. That was the order. I have said that I had/have very little self esteem so it was OK to wear his pin and plan on getting married because he said he loved me, it didn’t matter that it was at the end of his list of reasons. My mother was glad I was getting married, but she didn’t like Bob, at least not until I divorced him, then she felt sorry for him.

Where do I go from here? Here is today, now. Do I continue to let the anger from my past eat away at me, destroy me? I say NO! All that has happened to me has made me who I am today. It has brought me to this place in time and space. What I plan to do is continue to look into myself, into my soul, into those dark places that I think I really don’t want to know about. I want to see what is hidden in those dark places and turn on the light. Only in this way can any of the secrets, all of the pain, all of the ANGER loose its grip on my heart so that I can feel the love that is around me and see clearly for the first time in my life. The journey is just beginning, but I have never been one to stop after the first step is taken, even if there are tears to be shed, pain to be felt. If I feel the pain, then I can heal the pain. If I can see where the anger is coming from then I feel it, then let it go and heal from within. I will listen to the spirit of my Grandmother as she tells me over and over that there are times that we must hurt a great deal to truly feel the love and happiness that is surrounding us. I hope Grandma Daisy is right, because it does hurt to see my life through my very own eyes, rather than through others, and to look into my very sore soul.

Linda Imle is a budding photographer, consultant, part-time student and co-editor of the KK. She is very active in the Women’s Community. ▼

Alaska Union for Lesbian and Gay Studies

presents

Growing Older, Loving Ourselves,
Loving Each Other: A Dialogue

Facilitated by Karen Carlisle and Ken Freedman
Date: Sunday, Dec. 19
Time: 2pm - 6pm
Place: TBA, probably the Unitarian Fellowship
Food: Free, following the session

Karen and Ken talk, emote, argue, share, describe and analyze the Lesbian and Gay scene from the viewpoint of ageing. How to grow old gracefully; our attitudes about ourselves and our bodies as we age; what does physical attraction have to do with it?; keeping in shape — mentally, physically.

Share your thoughts and feelings and listen to the wisdom (most of the time) that has come down to us through the ages, particularly as relates to Our Cultures.

Course fee: suggested donation of $25 per person. Please come and join whether or not you can offer the donation. If you have less, pay less; if you have more, please help by contributing to this growing Union of Cultural Awareness.

Register now. Send this coupon back with your donation, if possible. Address: Identity, Inc. / AULGS, P.O. Box 200070, Anchorage, AK 99520-0070. Phone 248-7722 for more information.

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Gay Games Update.

June 17 to June 27, 1994 promises to be THE dates for '94! Fantastic efforts are being made to make it come true for Gay Games & Stonewall 25. You too can earn your "medal" ("mettle"?) during the events.

Triangle World Tour presents BRONZE with 5 nts at the Gay Games official host hotel, The Ramada and 5 nts at Cherry Grove Beach resort on Fire Island. Also included are transfers from the airport, transfers to Fire Island and also to Manhattan for Gay Pride day. $799-$899. DBL.

SILVER- 5 nts. at the distinctive Paramount Hotel and 5 nts at the renowned Belvedere Hotel on Fire Island, private car transfer from airport and coach transfer to Fire Island and to Gay Pride. $1,299-$1,399 DBL. GOLD- 5 nts. at the Plaza hotel on Central Park, 5 nts at the Belvedere Hotel on Fire Island and private car transfers from the airport to Fire Island and Gay Pride, plus private dinner $1,999-$2,199 DBL. Roommate program is available, if required. Many other tie-in events and services are planned for this Event of the Decade.

Sky link Women's Tours

Upscale domestic and international destinations for traveling lesbians are on tap for the rest of the year and well into next. Interest-free payment plans are offered with up to 12 months to pay ($100 deposit on domestic and $200 on international tours). Upcoming are:

Olivia for Women

Unique vacations for women is the rule with Olivia. November 20-27 features an "Islands in the Sun" Caribbean vacation. This is a cruise which celebrates Thanksgiving at sea with ports of call at St. Thomas, San Juan, Puerto Rico, and Puerto Plata from Ft. Lauderdale. Prices start at $995 plus air to Fla., per person.

The Mexican Yucatan Cruise runs from Feb. 11-18 and sails from Miami to Playa Carme, Cozamel, Key West and return starting at $995. dbl occ.
April 30-May 7 Olivia takes over Club Med at Playa Blanca, Mexico for "On the Beach" (all-inclusive fun at $925-$1,025 dbl. occupancy; and October 1-8, 1994 Sonora Bay, Mexico Club Med with "Where the High Desert Meets the Sea" -- $995-$1,095 dbl. occupancy. Includes all meals, soft drinks, beer & wine and most activities, tips, and taxes. A $250 deposit will hold your space at these resorts or $500 deposit for the cruises, so call your IGTA travel agent today.

We'd like to take this opportunity to wish all of our readers the very happiest of Thanksgivings.

Bob DeLoach is president of Apollo Travel, BG Tax and Accounting, The Electric Doctor, Apollo Real Estate, Lock Doc, an insurance broker and still finds time to write novels for adults, take part in community theatre, write this column and be active in the Community.

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Alaska Community Share
MEMBER AGENCY
Groups & Gatherings, 
Circles and Clubs 
News from Gay & Lesbian Organizations around the State 
compiled by Kurt Parish

The Alaskan AIDS Assistance Association (4As): offers HIV testing Wednesday afternoons at their offices. Friday at noon they host a luncheon for people with HIV and AIDS. They are always looking for groups willing to donate and provide these meals. If you are interested in helping with the luncheons, volunteering with the 4As, or need information, please call 276-1400.

Alaska Gay and Lesbian Association of Fairbanks (AGLA): a UAF Student Organization, has regular meeting open to gays, lesbians and allies. For further information about meeting time and place, contact Pete at 457-0246.

Alaska Women's Political Caucus: for lesbians and non-lesbians, meets 7pm at the First United Methodist Church on the first Monday of every month.

Anchorage Garden Buddies (AGB): is a social group for Gay Men looking for an alternative to the “bar scene.” For next meeting time and place, or to get on the mailing list for AGB, call Kurt at 248-0425.

Anchorage Lesbian Families’ Alliance (ALFA): (formerly Lesbian Moms) usually meets every 4th Sunday at various locations (mostly at Susan & Janet’s) to socialize and provide support for one another. Adults, children, lesbians, allies, and newcomers are welcome. Call Lynne/Marion at 338-5253 for more information. Note of Interest: On November 28th, the Women’s Hockey Team is scheduled to play at the Dempsey-Anderson Ice Rink at 1741 W Northern Lights Blvd. Game starts at 1:00 pm. No charge.

The Berdache Society: of Anchorage, a group for transgender persons has been more active in the community -- notably at the Blue Moon on Wednesdays at the 9:30 pm show. Nora Jean facilitates the group. If you want to get in contact, their mailing address is in the NorthView Directory.

EQUAL Inc: has been meeting regularly on the 1st and 3rd Thursday evening at the AUUF Church in Room A. Equal is a politically active group addressing such issues as the Gay/Lesbian Rights Ordinance at the Anchorage Assembly, the Municipal Elections and many other areas of concern. Please see Calendar section of NorthView for time, place and current agenda.

Fairbanks Gay Men’s Support Group: meets on the 2nd and 4th Tuesday of every month at the Interior AIDS Association office at 2210 S. Cushman, #210. If you’d like more information on upcoming activities call 452-4222.

Fairbanks dance club: The Palace Saloon, in Alaskaland, is still the hottest spot in town to meet. You can go dancing on Friday and Saturday nights from 11:00 pm 'till the wee hours of the morning. It is a straight, tourist bar at all other times. The DJ will be spinning Country, Disco, Top 40, and Oldies for your dancing pleasure.

Feminist Sing-A-Long: Women only: Third Saturday of every month. 1741 Westview Cir. (maps available at the Alaska Women’s Bookstore) or call Lucy at 337-3543. Non-singers are more than welcome. 6:30 potluck, 7:30 singing. At November’s Potluck Joyce Murphy will be speaking at 7:00. (from the KK. Thanks!)

Gay Bar: Free legal question-and-answer sessions on issues of interest to lesbians and gays. Second Monday of every month, 7-8:30 pm at 845 K St. 279-3001.

Identity Potluck Social: 4th Friday of every month, Unitarian Universalist Fellowship Church, 3201 Turnagain St., doors open at 6:30 pm, dinner at 7 pm, and program at 7:30. Guest speaker is mayoral candidate Dr. Joyce Murphy. See Calendar and Identity Potluck 'ad' for more information.

Imperial Court of all Alaska (ICOAA): is a social and support group that contributes to our community by being active in many causes, planning and presenting wonderful entertainment, and donating money for needy organizations to carry out their important goals. As events are planned they will be included in these Club Notes. Keep your eye on the Calendar for all the exciting goings-on.

Lamb of God Metropolitan Community Church (MCC): holds Sunday services at 10:45 am and at 7 pm at 615 Hollywood Dr. On Tuesday evenings there is a study group: "The Bible and Gay and Lesbian People." Wednesday evenings, Darl Schaff is teaching a self-defense class at the church. Call 258-5266.

Mt. McKinley (non-ascent) Club (MMcNAC): is a social group open to anyone gay, lesbian, or allied. The Birchwood Lodge has been rented for a New Year’s bash (you should pardon the expression), which will include dinner, sleep-over, breakfast and fireworks. For more information call Dan at 561-8744.

Northern Exposure Bowling League: 4-7pm each Sunday, Park Lanes at 4350 Ames Ave. in Mt. View. Come out to enjoy the fun!]
Parents and Friends of Lesbians and Gays of Fairbanks (PFLAG): meets the 3rd Tuesday of every month at 5:30 pm on the 5th floor Fairbanks Memorial Hospital. Contact Nancy at 479-4944 for more information.

Women's Coffeehouse: every 4th Saturday, 7:30 pm, Grandview Garden Cultural Center, 1325 Primrose (near corner of Debar & Bragaw, same building as Out North's headquarters.) Sliding scale, suggested donation $2. Call Barbara or Candy at 337-2011 for information or if you wish to perform.

Women's Two-Step Dance: first Saturday of every month. Pioneer School House, 3rd & Eagle, $3. Lessons at 7:30 pm, dancing at 8:30. Come learn, meet new women, and enjoy. (from the KK. Thanks!)

Did you know?

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Anchorage Unitarian Universalist Fellowship
3201 Turnagain Street, Anchorage, Alaska
Tel: 248-3737
Recorded Message: 248-0715
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 or Angie/Linda at the KK at 337-0253.

The designations of (L)esbian, (G)ay and (A)lly indicate that the business or service is owned by (L)esbians, (G)ays or (A)llies. 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

Advertising:
(L) KT Creative, Katie, 278-9174

AIDS:
(A) Alaskan AIDS Assistance Assoc., 276-1400
(A) Interior AIDS Assoc., 452-4222
(A) Pierce County AIDS Found. (WA), 206-383-2565
(A) S.T.O.P. AIDS Project, Gwen, 278-5019

Architectural Design:
(G/A) Lipson/Brown Design, 274-0913

Astrology:
(A) Rainbow Counseling, Maureen, 277-0582

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

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 (see ad)

Bed & Breakfast:
(G) Alta's (Fairbanks), Pete, 457-0246 (see ad)
(G) Aurora Winds, James/Bill, 346-2533
(A) Beach House, Mary (Homer), 235-5945
(L) The Butterfly Inn, Kay (Hawaii), 888-966-7936
(L) Garden Cottage (Orlando, FL), Lisa, 407-894-5395
(G) Gingerbread House, Yves (Montreal), 514-597-2804
(A) Island Watch, Eileen (Homer), 235-2265
(L) Mermaid Inn, Nancy/Bonnie (Fl. Lauderdale, FL), 305-565-8437
(L) Northern Comfort, Reeda, 278-2106
(G) The West Cook House, Doug, 277-3862

Books:
(L) Alaska Women's Bookstore, Joann/Mariah, 562-4716 (see ad)
(A) Alaskana, Gene, 561-1346 (see ad)

(A) Cyrano's Books, Sandy/Jerry, 274-2599

Carpet & Linoleum Installation:
(A) Don, 349-1065

Catering:
(G) Alaska Best Catering, Maurice, 338-1080, 337-1969
(G) Illusions, Brian, 243-8457
(G) Silver Spoon Cleaning & Catering, Brent, 258-8828

Churches:
see Spiritual

Computer Bulletin Board:
(A) Myth's Reality (Berdache), 333-3425; 338-2869
(G) The Wilde Side, 333-4393

Computer Consultants, Graphic Design, & Desktop Publishing:
(L) Angle, 337-0253 (see ad)
(A) Computer Magik, Jim, 274-3528
(A) Helleck & Assoc., Terry, 276-3869
(A) LLR Technologies, Logan, 272-7377
(G) Lucian, 272-0328
(G) Mark, 338-3357
(G) PC Possibilities, 248-6277
(G) Tom, 338-1312

Counseling:
(G) Ability Design Associates, Doran, 258-2561 (see ad)
(A) Connie, 562-1826
(A) Jann, 248-9408
(T) Janna, 562-1226
(A) Marion, 562-8012
(A) Mental Health Consumers of Alaska, Brian, 277-3817

Def Support:
(A) Interpreter Referral Line, 277-3323 voice, 277-9735 try
(A) Deaf Rehabilitation Serv., 277-3456 voice, 258-2232, tty

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

Electrolysis:
(G) Gentle Touch, 561-6683 (see ad)

Entertainment:
(G) Capri Cinema, 561-0664, Movieline: 275-3799 (see ad)
(A) Mascarella Music Ducie, 277-9751
(A) Syzygy/Music Magic, Linda, 274-2599

Financial, Insurance, Investments:
(L) Chris, 561-8264/338-3962

Florists:
(G) Fireweed Florist, Steve, 276-6628

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

Gender:
(B) Berdache Society, P.O. Box 92381, Anch., AK 99509-2381

General Contracting:
(L) R & L Construction, Lisa, 279-4696

Gifts:
(L) Alaska Women's Bookstore, Joann/Mariah, 562-4716 (see ad)
(A) Love of Alaska, Talyne, 243-8876

Hairstyling:
(G) Gabriel, 272-9045 (see ad)
(A) 36th Ave. Hair Design, Ledja, 561-8967

Health:
(L) Health Advocacy-Medical/Legal Research, Linda, 337-0253
(A) Home Health Care, 261-3173
(A) Skin care, Shari, 688-2963

Health, naturopathic:
(A) Hope, 561-2330

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

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

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

House Cleaning:
(I) Connie's House Cleaning Svc., Connie, 276-3147
(A) Green Valley Cleaning, Tara, 345-4657
(G) Randy, 345-4670
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828

House Sitting:
(I) Carol, 271-4620

Imperial Court:
(G) Imperial Court of All Alaska, Tiger Lilly, 243-6905

Hypnotherapy:
(A) Rainbow Counseling, Maureen, 277-0582

Jewelry:
(A) Peggy's Jewelry & Repair, Peggy, 562-1095

Kites, Games, Banners, Puzzles:
(A) Northwind Kites, Pat, 279-4386

Landscaping:
(I) Green Earth Gardening, Susan, 337-3543
(I) Wood Nymph Landscaping, Valerie, 338-8338

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

Massage (therapeutic, Swedish, Shiatsu, and much more):
(G) Gabrielle, 272-9045 (see ad)
(I) Leslie, 277-0713
(A) Marion, 562-8012
(I) Vicki, 277-5222

Mortgage Brokers:
(A) City Mortgage, Lynn LaPerriere, 277-0700 (see ad)

Music/Instruments:
(A) Oldtime Music Company, Marge, 561-6862 (see ad)

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

Obstetrics & Gynecology:
(A) Jane, 563-5151

Painting:
(I) L & L Painting, Lisa, 277-7549

Pet Care:
(A) Doggie Hut, Arlid, 279-5861 (see ad)

Photography:
(G) Photos by Frank, Frank, 337-3399 (see ad)

Picture Framing:
(I) Studio Designs, Lita, 279-4606

Political:
(A) Alaskans Concerned About Latin America, Ruth, 333-1190
(G/L) EQUAL, Inc., 566-0930 (see ad)

Printing, Electronic Graphics:
(A) Alaska Micro Associates, Rebecca, 337-0460
(A) SOS Printing, Val, 562-1678
(A) Timeframe, 562-3822 (see ad)

Private Investigators:
(I) K & K Investigating, Karyn, 561-3665

Recreation:
(I) Alaska Women of the Wilderness, Rachel, 688-2226

Real Estate:
(G) Apollo Real Estate, Bob, 561-7481 (see ad)
(A) Bronwyn Hillman, 248-2304; 563-5156 (see ad)
(I) Dynamic Properties, Jill, 279-7611
(I) Dynamic Properties, Lucille, 279-7611 (see ad)
(A) Dynamic Properties, Steven, 279-7611

Restaurants:
(A) Cyrano's Cafe, 274-1173
(G) O'Brady's, 344-8033, 338-1800, 563-1080 (see ad)

Rooming Houses:
(G) Regina's, 276-4904

Snowplowing:
(I) Jade Services, Julie, 688-1126

Social:
(G) Anchorage Garden Buddies, 243-3064

Sociology, research:
(I) Susan Johnson, Ph.D., 272-4113

Spiritual:
(A) Alaska Women of the Wilderness, Rachel, 688-2226
(A) Anchorage Unitarian Universalist Fellowship, Art, 248-3737 (see ad)
(A) Lamb of God Metropolitan Community Church, Jim, 258-5266 (see ad)

Sports:
(I) Alaska Women of the Wilderness, Rachel, 658-2226
(A) Flies By Ileen (Eagle River), 694-6946

Student Organizations:
(G/L) Alaskan Gay and Lesbian Association (AGLA), Pete, 457-0246

Support Groups:
(G) Ability Design Associates, Doran, 258-2561 (see ad)
(G) Fairbanks Men's Support Group, Scott, 457-6511
(A) P-FLAG (Parents and Friends of Lesbians and Gays), Nancy, 479-4944

Theatre:
(A) Out North Theatre, Gene/Jay, 279-8099

Travel:
(G) Apollo Travel Agency, Bob, Cherresse, 561-0061 (see ad)

Tutor, Math & Physics:
(I) Pam, 561-2634

Woodworking:
(I) North Star Signs, Russ, 333-7900

Writing & Editing Assistance:
(I) Kathy, 278-2840
(I) Mel Mei, 276-7269 (see ad)

Yardwork, Hauling, Snowplowing:
(I) Jade Services, Julie, 688-1126
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