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Identity NorthView

Identity NorthView is a monthly publication of Identity, Inc., a non-profit [501(c)(3)], Alaskan corporation concerned with issues of sexual identity. The 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 persons or organizations unless so specified.

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Distribution
The NorthView is mailed (bulk mail) to members of Identity. Identity’s mailing list is confidential and is not sold, given or loaned to anyone; however, special mailings under the auspices of Identity are occasionally sanctioned. Copies of NorthView are also distributed at select businesses in the Anchorage area. Financial contributions are gladly accepted to defray mailing costs.

Upon request, you may receive the NorthView in a First Class large envelope. Cost is $60 per year (includes membership in Identity and private mailing).

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Submissions
We welcome articles and letters from community individuals and organizations. Ideal length is 750 words or less. Please submit on 3.5 (IBM compatible or MAC HD). All contributions must be signed, but upon request names will be withheld or pseudonyms used. NorthView reserves the right to edit as necessary and to refuse printing any article submitted.

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Deadlines
All articles must be received by the 5th of the month for inclusion in that month’s NorthView.

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Rates are displayed on the bottom of the table of contents. Contact NorthView by mail or through the HelpLine at 258-4777. Advertising can be submitted camera-ready or can be composed for you for a negotiated fee. NorthView does not accept personals, nor does it accept advertising that is sexist, racist, discriminatory or sexually explicit.

Mail
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Phone
Anchorage Gay & Lesbian HelpLine 907-258-4777. Hours: daily, 6pm-11pm. Messages left during off hours will be returned as soon as possible.

If you are planning to mail an insert with the NorthView, you MUST notify Shirley Randal at 338-3708 by the 5th of the month. Otherwise, including your insert with the current issue CANNOT be guaranteed.
Editorial

Staple removal and other first steps  
by Jen Kohout

Congratulations. Since you are reading this, you have successfully pried open the staples on this month’s NorthView. No small feat. (Especially for us non-lipstick lesbians — the ones with the brawn but no fingernails.)

Even if the staples proved to be a minor nuisance rather than a Herculean feat, congratulations anyway. Many would consider your choice of reading material to be a bit risqué if not downright radical.

Okay, okay. You laugh. So maybe you’re so comfortable with your sexuality at this point that you haven’t even noticed that the NorthView arrives at your home covered in nondescript white paper. On Our Backs radical? Yes. The NorthView? No way.

Granted, the NorthView doesn’t appear to be the most radical publication around. At least at first glance. Maybe that isn’t all that surprising. The NorthView is published by Identity, Inc., an Anchorage based nonprofit dedicated towards building community. According to its lofty mission, Identity is “founded to improve self and community awareness, understanding, and acceptance of the expression of individual sexual identities, in order to promote positive attitudes and healthful ways of living for all people within the State of Alaska.” While they are admirable, these are not the most subversive goals.

Secondly, the NorthView may have a tame look about it because it is a product of its environment. If you flip back a page, you’ll see that the NorthView actively encourages and includes articles and letters from the Alaskan community. Gay, lesbian, bisexual, and transgendered community, that is. Near as I can tell, we’re not the most radical folks around.

Despite these observations, however, I stand by my initial compliment on your courageously. Whether you’ve been “out” 20 years or 20 minutes. Or whether you’re not “out” at all. By reading this, you are considering some radical concepts. For one, that this world is big enough for a wide range of expression with regards to sexual identities and gender identification. Or at least that it should be. For another, that different sexual identities and genders are natural. And that gays, lesbians, bisexuals, and transgendered persons lead happy, productive lives.

And maybe, just maybe, reading through the next 40 or so pages, you’ll find something that will encourage you to take another step. Towards “awareness, understanding, and acceptance”—either your own or the broader community’s. Then you can genuinely congratulate yourself regardless of how long it took to pry open your NorthView.

News from GLSEN Alaska

GLSEN Alaska becomes official

The local chapter of the Gay, Lesbian and Straight Education Network (GLSEN) is now eligible to be recognized as a fully affiliated chapter. Last fall, the chapter applied to move from provisional, probationary status to full membership. At press time, we had not yet received official notification, but a news item in the monthly newsletter reads: “...We are all excited and inspired by the amazing work that our chapters are doing from Anchorage, Alaska, to Miami, Florida, and in between.”

GLSEN Alaska has a birthday and changes its name

The local chapter of GLSEN was formed a year ago, as an affiliate of the national organization GLSTN—the Gay, Lesbian, and Straight Teachers network. In celebration of its anniversary, the chapter held a gala potluck at its January meeting.

Because many non-teachers are also interested in the mission of the organization—to make America’s schools safe for gay and lesbian students and teachers—and because the word “Teachers” is exclusionary, national GLSTN a few months ago decided to change the “Teachers” to “Education” and became GLSEN. The local chapter has not yet done this officially but soon will.

GLSEN meets on the first Sunday of the month at the Unitarian Universalist Fellowship at 1 p.m. For information, call Fred at 562-7161.

HelpLine Training

Sunday, March 28
5:00 p.m. to 7:00 p.m.
Identity Office
Unitarian Universalist Fellowship
3201 Turnagain Street, Anchorage
Telephone Candy at 337-2011.
Duluth planner rejects job offer because of anti-gay activist

by Noam Levey, Duluth News Tribune

Duluth’s city planner is making front-page news in Topeka, Kansas for opposing harassment of gays and lesbians. Darrell Lewis turned down a job as director of the city-county planning agency in Topeka and took on one of America's best-known anti-homosexual activists.

Topeka is home to Fred Phelps, a Baptist minister who has gained national attention for picketing funerals of AIDS victims with signs such as “AIDS cures fags” and “God hates fags.” Lewis, who is gay, said he could not live and work in a community where that kind of activity is tolerated. “Phelps has created in your community an environment of oppression,” Lewis wrote to Topeka Mayor Joan Wagonon, declining the job offer. “Perhaps even more frightening was the prospect that my children might be subjected to the harassment that Fred Phelps and his followers perpetrate upon gays and their families,” he said.

Lewis and Phelps had no contact with each other when Lewis visited Topeka, but Lewis said he had talked with Topeka residents who said they “live in fear” of Phelps. Phelps’ followers at Westboro Baptist Church regularly picket the churches, schools and homes of people around the country they say are sympathetic to gays and lesbians.

“Watch out for those people who tell you it’s OK to be gay — they’ll take you to hell with them,” the church notes on its World Wide Web site.

Lewis’ decision comes as a major blow to the community, said Shawnee County Commission Chairman Ted Ensley. Lewis would have been a planner for both Topeka and Shawnee County. “What kind of message does that send to the nation?” Ensley asked in frustration. “It isn’t that this community doesn’t care,” Ensley said. “We’ve tried almost every legal thing (to stop Phelps), but nothing seems to work.”

In his letter to the Topeka mayor, Lewis urged the city to adopt an anti-discrimination law based on sexual orientation, saying such a move would be “an important repudiation of Phelps.” Minnesota and Wisconsin both have laws banning job discrimination on the basis of sexual orientation.

Phelps said Lewis made a mistake in turning down the job. “He ought to be thanking the Lord for an opportunity to come to a place like Topeka... if preaching old-time gospel in an energetic fashion creates an environment of oppression,” Phelps continued, “that’s in the eye of the beholder.”

Contrary to reports in Topeka’s newspaper, the city of Duluth did not offer Lewis more money to stay, city Administrative Assistant Karl Nollenberger said. The Topeka Capital-Journal has closely followed the appointment process for a new planner, and the newspaper featured the Lewis story on its front page.

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1207 West 36th Avenue
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Out of my mind

by F. Kenneth Freedman

I remember dressing up in practically full drag when I was 10-ish (thanks to my Aunt Anitra and her lovely wardrobe). This was Berkeley in the 1950s, and for my own arcane reasons I paraded myself out the front door of her apartment building and planted myself atop the brick retaining wall, standing completely still in order to appear a statue to the passers-by. What must I have been thinking?

The fascinating thing about that time was that I really liked, and really hated, being, well, different: I felt isolated and thought I was the only one in the world with this “problem” — I knew I was queer when I was 7 years old (as much as I could know what that meant at that age), and it was clear to me that I stood apart from other boys by dint of this awareness and “otherness.”

Later in life I heard the theories about distant fathers and overprotective mothers: the assumption was that parental distance or overprotection made the kids queer. Lately there’s more talk about parents being distant (or overprotective) because they somehow detect a difference in the child, and not that the child becomes queer because one parent is distant or the other overprotective.

As I said, I saw my differentness as a gift and an affliction. I didn’t feel “normal,” which I assumed my playmates did, and didn’t fit in the way they seemed to, and didn’t want to date girls, and didn’t like to do the macho stuff they did, or be masculine in the same way they were. I liked the gentler approach, and even though I grew up with and acted out a lot of the patriarchal attitudes I learned as a boy, I was never comfortable with that mind-set. The gift that came along with the affliction was knowing I had a different point of view that seemed to have some value; I saw and commented on the world through a different set of glasses — but better, but different. I felt somehow more attuned to other people, more able to empathize, to listen, and to nurture, and where words didn’t seem useful I wasn’t afraid to offer comfort even if it was just with a hug.

As an adult, I’ve come to realize that this gift of differentness is no easy path. It’s stressful to be running around in a homophobic (and xenophobic) world, even if I’m not conscious of being touched by it directly every day. And handling that stress with some grace and creativity is part of the path; learning to carry the differentness and make it be a joy and a comfort rather than a dark secret. I don’t think I realized until my 40s that homophobia was hurting me a lot more than I was aware. I don’t think I realized, either, that I’d internalized some of that homophobia and carried it around in all sorts of subtle ways (and some not so subtle), acting out my sense of helplessness and rage in strange and unpredictable ways. Thus is the power of homophobia, whether internal, cultural, or institutional, to affect our happiness and psychological development.

Little Kenny, standing still as a statue, might still be around in some ways: it’s the desire to take the differentness and make it truly beautiful and then transform it into a new and more active way to contribute more openly to the society of which I’m a part. The problem is helping society, including myself, heal. What started centuries ago as a religious doctrine of “mortifying the flesh” has transmogrified into a modern day “mortify everything that doesn’t fit a narrow mold.” Thus, differentness of any stripe is bad; anything sexual is worse.

I feel we’ve made a tremendous amount of progress in the past 28½ years since Stonewall, and I celebrate our triumphs. I only wish our differentness wasn’t attached so narrowly to our sexual expression. I disagree with those who say we (gays and lesbians) are just like straight people except for what we do in bed. I agree, rather, with Harry Hay (considered by many to be the dean of the gay rights movement in America) who said that the only thing we have in common with straight people is what we do in bed; it’s everything else that’s different.

Ken Freedman is a counselor with a private practice in Anchorage, is a former co-Editor of the NorthView, and a Gay activist. Copyright 1997 F. Kenneth Freedman.

Accompanying his article, F ken included the following comments asking the Editorial Board to reconsider its policy to not capitalize the words gay and lesbian.

Dear Editors,

I’d very much appreciate it if you’d leave Gay and Lesbian capitalized. Here are my reasons for wanting those words capitalized:

1) I see us as a culture: one would capitalize Asian, African-American, Alaska Native, etc. To me Gay and Lesbian refers to a culture.

2) We are not an adjective: homosexual is an adjective, I think, that denotes sexual acts. Gay and Lesbian as words are not adjectives denoting behavior; rather they are nouns naming a group of people who are homo-oriented as differentiated from hetero-oriented.

3) The more we put ourselves in the category of a sexual minority by using Gay and Lesbian as adjectives, the more we fail to own our heritage and birthright.

F. Kenneth Freedman Counseling

566-1708

Individuals and Couples

...with special insight into issues for Gays, Lesbians, Bisexuals, Transgender People, HIV/AIDS

4050 Lake Otis Parkway, Ste. 205
Anchorage, AK 99508-6224
fsen@servcom.com/fax: 248-2421
URL: www.servcom.com/counseling
One of the most enduring perceptions about lesbians is that they come in two types, “butch” and “femme.” According to the description given by JoAnn Loulan in her 1990 book The Lesbian Erotic Dance, butch lesbians are assertive, athletic, and aggressive, they tend to adopt traditionally masculine styles of dress and appearance, and they are often leaders. Femme lesbians are affectionate, sensitive, yielding, child-like, and child-loving, and they adopt more typically feminine dress and mannerisms.

Do butch and femme lesbians form couples, thus mimicking the coupling of men and women in stereotypical heterosexual relationships? And if so, why is that? Are butches and femmes biologically different, perhaps as a result of a different genetic endowment, or is it more a matter of culture and role-playing?

The butch/femme distinction has been fairly durable in the history of lesbian culture, although attitudes towards it have changed greatly over time. According to Elizabeth Lapovsky Kennedy and Madeline Davis, whose book Boots of Leather, Slippers of Gold recounts the lives of working-class lesbians in Buffalo, New York in the 1950s, lesbians of that era were required to declare themselves as butch or femme and to act accordingly, and lesbian relationships could only be between a butch and a femme. With the rise of lesbian-feminism, the butch/femme distinction became politically suspect: butches were too much like men and femmes were too much like men’s sex-objects. As described by Lillian Faderman (in her book Odd Girls and Twilight Lovers) the ideal lesbian relationship in the 1970s was one in which the partners “took turns being soft and strong.” Nowadays, the butch/femme distinction is very much back in evidence, but it often seems to have a more ironic or playful quality than it did in the 1950s.

In 1996, a group of psychologists at Georgia State University, led by Sharon Pearcey, reported on their study of 28 lesbian couples in the Atlanta area. They first asked all the participants to rate themselves on an 8-point “butch/femme” scale. They found a significant negative correlation between the scores of the two members of the pairs: in other words, the more butch one member rated herself, the more femme the other rated herself.

This finding supports the traditional notion that lesbian relationships tend to be formed across the butch/femme divide. It runs counter to a wide body of literature, based mainly on heterosexual couples, which says that couples are very similar to each other in many characteristics — that “opposites don’t attract,” in other words. Heterosexual couples, however, are already “opposite” in the sense of being a male and a female together. Perhaps a portion of that “oppositeness” serves as a glue in many lesbian relationships.

Intrigued to know whether there might be some biological basis for the butch/femme difference, Pearcey and her colleagues went on to measure testosterone levels in the women in the study. Although the differences were not great, they found a significant tendency for the more butch partner in a relationship to have higher testosterone levels (as measured in saliva) than the more femme partner. The authors interpret their findings to mean that preexisting (possibly innate) endocrinological differences between individual lesbians influence the selection of mates or of gender roles.

While I certainly accept this as an interesting possibility, one should also be aware of another possible interpretation, which is that the differences in testosterone levels result from roles taken in the relationship, rather than causing them. Researchers who have studied monkeys kept in same-sex pairs have found that altering the dominance relationship between the two animals influences their hormonal status, including their testosterone levels. And there is some evidence in humans that changes in circumstances, such as promotions, stress, and so forth, influence hormonal status. To make a strong argument that a woman’s hormone levels predispose her to take the butch or femme role in a lesbian relationship, it would be necessary to make a long-term, perhaps life-long study of a large cohort of women.

As to the question of whether there is a genetic predisposition to being a butch or femme, the data aren’t yet available. Still, the traits that characterize the butch/femme difference have a substantial genetic basis: according to the long-running University of Minnesota study of twins reared apart, for example, genes account for at least half of the reason why people differ in aggressiveness and dominance. Thus it is possible that, whatever path leads a woman to a lesbian identity, inborn predisposition may influence her to become a particular kind of kind of lesbian.

Simon LeVay, Ph.D., is well-known for his research on the “gay brain.” He is the author of The Sexual Brain, City of Friends (with Elisabeth Nonas), and Queer Science (MIT Press, 1996), and the biomedical thriller Albrick’s Gold (Richard Kasak books, 1997). He can be reached at <SLeVay@aol.com>. For more Queer Science, visit <http://www.queer.net>.
Where in the World

Skylink for Women

Gay Ski Week in Austria
Gay Winterfest '98 will take place Mar 13-21 in Innsbruck, Austria. $1289 pp includes air from New York, 7 nights hotels and buffet breakfast and dinner each day as well as all of the great events.

Windjammer's Gay Cruise '98
Sail on the tall ship Adventure from Grenada to Margarita Sep 5-12; Cabins from $850 pp includes all meals, wine with meals and fabulous entertainment. Air available from US gateways.

Alyson Adventures
Active adventures for gay men, lesbians, and friends. This year Alyson received the "Editor's Choice" award from Out and About. Jan 31-Feb 7, Diving in the Caribbean; Feb 19-Mar 6, Boomerang Discover Australia; Apr 8-15, The Natchez Trace--hiking the South; Apr 26-May 3, Red Rock, AZ, HIV+ men; May 26-Jun 3, Golden Hillsides Burgundy; Jun 4-11, The provincial Bike in France; Jun 12-19, The Mistral Bike South France; Jun 20-27, Edelweiss Hike the Swiss Alps; Jul 18-25, Butch Cassidy Days--Jackson Hole; Jul 26-Aug 2, Grand climbing Jackson Hole.

Dates of Interest '98
Jan 24-31, Gay Ski week in Aspen; Feb 20-24, Mardi Gras in New Orleans; Feb 21-24, Carnaval in Rio Brazil; Mar 26-30, Dinah Shore Palm Springs; Mar 5-12, Women's Iditarod in Alaska; Apr 26-28, Jazz Festival in New Orleans; Apr 28-May 3, Queens Day Amsterdam; May 21-25, Mr. Leather Chicago; May 14-18, IGLTA convention Montreal; Jun 25-28, National Women's Music Festival; Jun 4-7, Gay Day at Disney Orlando; Jul 30-Aug 9, Gay Games Amsterdam.

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

New web site for those who are coming out

A Web site for both young people and parents, gay or straight, who are looking for information and answers about the coming out process, has been launched. The address is <http://www.AllTogether.com>.

Assisted by PlanetOut, Jeffrey Seiff designed the site while at Stanford University's Graduate School of Business. The technology used helps make users feel welcome through an "intelligent agent," which allows people to pick their own guides through the site, and ask questions in their own words. Also included is a virtual bookshelf, a resource compendium, pros & cons on various issues and bulletin boards.

"I have talked to parents who have had no place to go where their anonymity would be respected and their feelings would be responded to," said actress Judith Light, who is a supporter of the site.

For more information, contact Jeffrey Seiff (AllTogether.com) at (650) 327-8395, or Jason Lorber (Lorber Consulting) at (415) 421-4529.

![Apollo Travel Service](Image)
Volunteer Spotlight

Donna K. Moody

by Al Kaneta

Everyone readily acknowledges that Donna, recipient of Identity’s Special Recognition Certificate for December, is a woman of many talents. Her attacks of whimsy and ambition are ever at war, but there is always a need in her life to connect the dots!

Donna’s 1989 arrival in Alaska as a Speech Pathologist with the Nome public school system lasted for one year. Then she made the move to Anchorage, doing similar work as a private tutor for children. Her expertise for this vocation came from four years with the Department of Defense at military dependent schools in Germany.

In 1992, she trained as a massage therapist and received her National Certificate from the American Massage Therapy Association. A distaste for bureaucracy, coupled with a sense of adventure, made this occupation change a necessity.

Give her a pair of skis and Donna is off and running... or gliding, as she loves to glide cross-country on a pair of boards! This, combined with day-hikes in a meadow with a basket lunch, is her idea of nirvana. Reading and meditating fill her evenings and spare moments; she claims that vegetating is good for one’s soul!

Cultural events at the Capri, Cyrano’s and the Alaska Center for the Performing Arts, where she is a volunteer usher, give her the seamless grace of a ballerina. She adores meaningful conversations with both friends and strangers, and feels that communication has almost become a lost art.

Being a world traveler, Donna has seen the sights of most of Europe and plans to conquer the Far East, when time and money permit. Her current venture is learning to line-dance (she admits to having few motor skills) and she can be found at the Alaska Corral most weekends.

She feels “coming out” is a personal decision and realizes that to be more open would make her feel “true to herself.” Her hope is that the straight world will join hands with gays and lesbians for a truly utopian world.

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The forgotten victims of the Holocaust

The United States Holocaust Memorial Museum, located in Washington DC, has one purpose: to educate the public about what happens when the power of the majority is used to oppress and persecute minorities. Since it opened in 1993, nearly eight million people have walked its halls and witnessed for themselves what happened in Europe during World War II.

Despite some controversy and a few vocal objections, the museum has never shied away from examining the experiences of gays and lesbians during the Holocaust. A great many people today still think that, despite its horrors, the Holocaust was “something that happened to the Jews.” In truth, when Adolf Hitler came to power in 1933, he and the Nazi party began a systematic campaign aimed at “purifying” German society and ridding the “Father Land” of anyone considered “abnormal, aberrant or weak.”

The gay community, which had flourished in the 1920’s, became an early target. Hitler began by abolishing all homosexual organizations and ordered his Storm Troopers to raid bars, cafes and meeting places. The gay community, which had contributed so much to European art and culture, was driven underground.

In 1934, the Nazis created an anti-homosexual task force of the Gestapo (Hitler’s dreaded secret police, also known as the S.S.) And in the following year, a provision of the German criminal code — Paragraph 175 — was interpreted to allow for the arrest of anyone suspected of being homosexual. Paragraph 175 became a useful tool for Nazis to use against their political enemies, like Catholic priests and the German aristocracy, who could not be credibly labeled as Jews. Those arrested under this law became known as the “175-ers.”

Once arrested, gays faced a lonely and hostile existence in the concentration camps. They wore pink triangles on their pockets, and in the cruel hierarchy of the concentration camps, they were the lowest of the low. They were singled out for brutality not only by the guards, but by other inmates as well. And when the long-awaited “liberation” finally came, these victims of Nazi oppression were not released, but were forced instead to serve out the rest of their terms in prison. No consideration was given for the time they had already served in the hellish camps. No financial reparations were made by the German government. In fact, Paragraph 175 remained a part of West German law until 1969.

The Holocaust museum has published scholarly research, convened academic seminars, hosted public programs, and hired a scholar to enhance knowledge about these forgotten victims. It is a pioneer among institutions that want to show a more complete view of the horrors seen in Europe from 1933 to 1945, to be a constant reminder to everyone that prejudice and bigotry have no place in society.

Information for this article was drawn from a membership correspondence letter by Roberta Bennett of the Gay and Lesbian Campaign of the United States Holocaust Memorial Museum. For more information on the United States Holocaust Memorial Museum and its Gay and Lesbian Campaign, write to them at P. O. Box 90988, Washington, DC 20090-0988.

Anti-gay Aussie MP caught buying gay porn

Anti-gay Member of Parliament Mike Reed, the deputy chief minister and police and fire service minister of Australia’s Northern Territory, is doing some fancy talking after being caught buying gay porn on a trip to Sydney.

A Darwin man familiar with Reed’s homophobic rants followed him into a sex shop and observed the purchases. Reed claims he bought the two videos and the magazine as background material for parliamentary debate on lowering the age-of-consent for gay sex.

But opposition MPs are not having it. “Nobody believes the deputy chief minister in terms of his research story,” said Opposition Leader Maggie Hickey. “It was hypocrisy of the highest order [and] we call ... on the chief minister to sack his deputy.”
1998: Another Year for “Junkies!”

Dan Carter
is a local gay activist

Political "junkies," that is!

After a very boring political year which saw Anchorage have a "minor league" election in the Fall to determine if voters wanted to keep teenagers "under control" by retaining a curfew and a Spring election for School Board members, this new year will be filled with elections and chances for our community to provide volunteer support, funds and votes to help Anchorage and Alaska become a better place for all of us to live.

Last month, I asked for input concerning this column. I appreciate the responses I received by phone and/or email. One suggestion made by several people is that this column take a more active advocacy role. When I began writing this column several years ago, I was asked to try to be non-partisan in my approach and I have tried to do that, although I am very committed to progressive politics, parties and candidates. To make this column more challenging, provide information to NorthView readers and also make it an advocate for the changes necessary to mobilize our community to engage in the political process, I hope to divide this page with someone with a "Republican Orientation."

I am a progressive Democrat. No, that isn't the definition I would choose for myself. I am proud to say I am a "liberal." I am a Democrat because I believe ALL of us, regardless of any issues that are used to divide us from each other, deserve the same rights and should be held responsible for our actions. Although I am a Democrat, that is a relatively recent happening. From 1968 until 1988 I was a Republican. And a fairly conservative one at that. I bought into the Republican "line" that each individual is responsible for their own life and is also responsible for their own place in life, regardless of what forces in our society — and some are very powerful — conspire to keep them "in their place."

Does this mean I would never vote for a Republican, even one who supported gay rights? Not necessarily, but it does mean that I will support a candidate who's party is also progressive rather than voting for a single individual who could then help a very anti-gay party retain control of a State Legislature or even the US Congress. There are a few progressive Republicans, even in Alaska, but when organizing the House or the Senate, they can be counted on to vote with their fellow Republicans, regardless of the extreme right-wing position held by the others.

What about "punishing" candidates who have expressed their support of our community and then have not been able to follow through as we had hoped? Clinton (Don't Ask, Don't Tell & DOMA) and Knowles (Same gender marriage) immediately come to mind. Should we punish them as some have suggested by either not voting at all in an election or even voting for their opponent to show them we are pissed at them?

This tactic makes no sense at all! Who are we really "punishing" when we help defeat a candidate who has publicly committed his/her support to our community and, in the process, elect one who has nothing but negative feelings toward us? It's simple...we are "punishing" us!
Stargazer Commentary

Thanks to the Women’s Coffeehouse and Nancy Lee Evans, some of us involved in alternative forms of spirituality got to share those spiritual forms that speak to our souls. On December 20, Char Lamb and Kippy Lanz presented the drumming program at the Women’s Coffeehouse. Kippy, Char and other people brought extra drums so everyone had a drum to play if they wanted. Kippy started it off by demonstrating Latin and African rhythms and got people going on the drums.

There is a theory that one of the reasons our brain is so big is that we retain ancestral memory. Ordinarily, human beings use less than fifteen percent of the brain’s capacity. Drumming at the rate of 122 beats per minute puts most people into an altered state of consciousness in less than two minutes. Meditation is part of my daily life. After many years of practice, I can move, act and talk in an altered state of consciousness; not everyone can.

The drums always touch something basic and very essential in me as well as transport me to another realm of being — the spirit level. To experience a drumming circle is like being at a gathering of the clan. There is a feeling of connectedness with the human family, the animals, the earth and the spirits. I guess everyone drumming that night at the Women’s Coffeehouse was hungry for that feeling of connection because once Kippy got us going on the drums, it was as if the drums did not want to stop. We did stop for Char’s part of the presentation. Char had brought some large crystal bowls that “sing.” The bowls wouldn’t sing until we started to drum and sing harmony with the bowls. It was an evening of drumming, singing and “magic happening.”

I’ve been involved in drumming circles and used a drum for meditation purposes in circles and ritual since 1987. I have two drums. My tree trunk drum is from Taos, New Mexico. I call it Wendy’s Drum. It was flat and very uninteresting until it went through a ritual where I prayed that the drum would speak from the spirit realm. I wanted to decorate the drum, but it would only permit being decorated with Wendy’s beads which she’d given me before she died. Wendy was a child I co-parented for five years. She died when she was 13. Wendy was the ultimate social diva. She loved people. So, her drum does best in a group with someone other than me playing it.

My second drum is a “singing” drum. It was made in Montana by a retired Alaskan native man. The drum head is split moose hide. Once the drum head warms up it sounds as if multiple drums are playing together. I’d like it to sing just for me, but, to my chagrin, it will actually sing for anyone playing it. It’s actually a good thing. It takes two hands to drum — one to hold the drum and the other to use the beater. I’ve found that I can’t drum and do something else at the same time.

The following evening on Solstice at Nancy Lee Evans’ home there was a potluck dinner and Solstice Circle. Nancy Lee Evans is a graduate of the Barbara Brenaman School of Spiritual Healing — an intensive four-year course. Nancy has a healing practice and organizes and presents spiritual workshops mainly for women. The evening was a pleasant, spiritually based circle with drumming, chanting and an appropriate meditation. I took both of my drums that night. There were a lot of people there that I’d never seen before. It was a rather relaxed mix of gay and straight women and a few men. The stories of spiritual journeys I heard from a few of the people, and the spirituality the group brought to the evening was a lovely experience.

If you are hungry for group spiritual gatherings or drumming, Nancy Lee Evans wants to sponsor more spiritual circles. If you are interested in participating, call her at 345-6760 and ask to be put on her contact list. Men are welcome. Char Lamb wants to have more drumming circles in the future. Char has been studying alternative spirituality with a Native American shaman for the past few years. She is taking phone numbers. If you are interested in participating in a drumming circle give her a call at 563-7230. Gay men are welcome, too.

Barbara J. Soule is a Reiki Master, a clairvoyant psychic, a lesbian artist, performer and writer.
NEW YORK (AP) — Ludovic Fabre (Georges du Fresne) is a wide-eyed 7-year-old with beautiful brown hair and an adoring family made up of considerate parents and three supportive older siblings.

The young boy has only one problem: He wants to be a girl.

This is the starting point of Belgian director Alain Berliner's truly lovely film. First seen in the Director's Fortnight at the Cannes Film Festival in May, *Ma Vie En Rose* is gentle and touching and maybe even wise.

Without ever resorting to preachiness or polemics, it's a telling look about gender confusion that could not be more clear-eyed. In its own subtle way, this is a genuine feel-good. That, *Ma Vie En Rose* does not.

The title translates in English as "My Life in Pink," not to be confused with the celebrated Edith Piaf song, "La Vie En Rose," and its campy, teary histrionics.

Though always moving, the film soberly addresses the problems and pressures of raising a boy who plays with dolls and who would prefer not to carouse with young neighbor Jerome (a pokerfaced Julien Riviere) when he could marry him instead.

As he views it with all the earnestness of youth, his desires have less to do with being than with a simple scientific error - his X (or girl) chromosome "fell in the trash" when his genes were being allotted. In other words, he's really a girl whom God made a boy by mistake.

In outline, *Ma Vie En Rose* sounds as if it could be too whimsical, and some of Ludo's more ornate fantasy sequences are a shade fey. However, the movie is remarkable for the compassion shown toward a complex subject that has implications from which director Berliner doesn't shy away.

The fragility of neighborly relations has rarely been as well-shown as in a chilling scene late in the film when the community turns icy against the Fabres.

And Ludo's classmates turn out to be far less tolerant than his own family, threatening one day after sports "to pull it off" — no prizes for guessing what "it" is — "and make you a real girl."

It's the members of the Fabre clan themselves who stick by Ludo, even as his obsession costs father Pierre (Jean-Philippe Ecoffey) his job and eventually his house. Grandmother Elisabeth (Helene Vincent) urges Ludo's parents to indulge his cross-dressing desires in order to "banalize" his fantasy by enacting it.

But Ludo's determination goes too far — or so his mother thinks — in a climactic moment that cunningly pits Ludo against his distaff equivalent, the tomboyish Christine (Raphaëlle Santini).

It's typical of the sensibility of the film that it ends not with a "cure" or with anything so neat, preferring to conclude on the implication that the family will see the matter through.

"Whatever happens, you'll always be our child," Ludo is told at the end.

This year's Belgian entry for the Academy Award for best foreign film, *Ma Vie En Rose* deserves to go the distance. *Ma Vie En Rose* has been rated R. That restriction seems a shame, since everyone should see it.
A meeting of historic significance to the gay, lesbian, bisexual and transgendered communities took place on December 12 as two internationally recognized human rights activists met in Johannesburg, South Africa.

The Rev. Troy D. Perry, moderator of the Universal Fellowship of Metropolitan Community Churches (UFMCC), met with Nobel Peace Prize winner Archbishop Desmond Tutu for a wide-ranging discussion of human rights issues. Others in attendance for this historic meeting included the archbishop’s wife, Leah; Rev. Perry’s spouse, Phillip DeBlieck; and the Rev. Andre Muller, UFMCC area coordinator for South Africa.

The meeting began with cordial greetings, following by Archbishop Tutu’s request that the group open in prayer. The archbishop led the group in a prayer of welcome and affirmation.

During the meeting, Rev. Perry expressed thanks to Archbishop Tutu for his work to include protections on the basis of sexual orientation in the new South African constitution. Perry shared how this accomplishment has helped to mobilize the American gay rights movement in seeking protections from the United States Congress, including laws that would ensure basic rights to lesbian, gay, transgendered and bisexual citizens to live a life without the fear of discrimination.

Both Archbishop Tutu and Reverend Perry discussed the roles that religion plays in the ongoing debates around sexual orientation. Archbishop Tutu noted that religious fundamentalists have questioned the right of the government to add sexual orientation to the South African Constitution and want simple answers to life’s hard questions. “Some people always try to take the Bible literally and legalistically,” he said, adding “quoting the Bible is not enough.”

The Archbishop further stated, “parents must love their children. It is a shame that fathers still teach their sons not to cry, as though that would make them seem like a woman. Fathers teach their sons not to have real feelings. Every human being should rejoice and celebrate both our masculine and feminine sides.”

Reverend Perry and Archbishop Tutu also reviewed a range of other human rights issues, including their common opposition to the death penalty.

Archbishop Tutu discussed his work as chair of South Africa’s Truth and Reconciliation Commission, which will conclude its work in June of 1998. At that time, Tutu will become a visiting professor at Emory University in Atlanta, Georgia.

Reverend Perry extended an invitation for Archbishop Tutu to address the 1999 General Conference and World Jubilee of the Universal Fellowship of Metropolitan Community Churches in Los Angeles, California, at which the denomination will dedicate its new $5 million UFMCC World Center complex. The archbishop indicated his residence in the US at that time would make it more likely that he could accept the invitation.

UFMCC is the world’s largest organization meeting the faith needs of the gay, lesbian, bisexual and transgendered communities. Founded in 1968, UFMCC is composed of 300 local congregations in 15 countries. Official membership exceeds 46,000, and more than 225,000 persons attend the services and programs of the UFMCC annually.

“In contrast to the gay body, the straight man’s body has an extremely short period of perfection, coming to fruition for a few brief years in his teens and early twenties and then quickly sliding into an irreversible decline in which he gains weight, loses muscle tone, and then, within months, spreads and sags into premature old age. The speed with which the heterosexual’s body goes to seed testifies to his lack of vanity and self-preoccupation, the girlish narcissism that leads the homosexual to mummify himself in the quack cures of consumerism. In contrast to the careless blue-collar slob, gay men are timeless vampires. Dorian Greys who flaunt their perennial good looks even as their once youthful portraits, locked away in their attics, shrivel and turn to dust. Having become the slave of consumerism, which fed his fears of getting old, the gay man launches a relentless, life-long effort to rid himself of his guilty sense of fakeness, of artificiality, and to recover his ‘naturalness,’ which he restores through a series of elaborately costumed impersonations.”

— From Daniel Harris’ new book ‘The Rise and Fall of Gay Culture.’
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Metropolitan Community Church news

by Interim Pastor Al Horn

A popular movie a decade or so ago was Karate Kid. One of the pieces of advice given to young Daniel was that, in life just as in karate, one must achieve balance. I think most of us would agree that is sound advice and in a variety of ways we try to achieve that in our lives. We know, for instance, that good physical health includes a balance of good nutrition, exercise and rest. We try, some with more success than others, to eat a balanced meal. Some are committed to a balanced regimen of exercise. And we all attempt to get sufficient rest.

If we can look at life in broad brush strokes, we are individuals composed of mind, body and if you will permit me, spirit. We know that if the mind is not exercised and our horizons are not expanded, we slip into a dull routine of circular thinking. We are also told, by the scientific community, that we do not even come close to exercising the full potential of our minds. Those who have suffered a broken arm or leg can also attest to the fact that lack of use of those muscles causes atrophy and it takes consistent therapy to restore them. A great majority try to incorporate into their lives those opportunities that will strengthen the mind and body. But when it comes to the spirit, it often gets totally overlooked.

Now we can choose to dismiss it as just some religious propaganda or more pious rhetoric. Yet, a quick survey of human history will attest that there is a restlessness to the human spirit that cannot and does not get satisfied with striving for recognition, accumulation of goods or positions of power. Christians identify that human spirit with what theologians call the Imago Dei, the Image of God. It is the invisible imprint God breathed into the human psyche which seeks to be at home with the source of its creation. It is that inner nudging that says, as St. Augustine wrote, “Our hearts are restless, O God, until they find rest in Thee.”

You may be ahead of me already, thinking, “Okay Helen, here comes the pitch.” But I hope you will hear me out. Whatever your experience has been with organized religion or the church, it does not change the basic call of the universal Christian Church to assist people in bringing balance to their life with particular emphasis on the spiritual.” The church seeks to do that by providing a place and environment for worship and prayer. The church organizes study classes to broaden our insight into the nature of God. The church is dedicated to providing a safe harbor for intellectual, emotional and spiritual growth.

Bring balance to you life.
Shalom, Al Horn
Lamb of God Metropolitan Community Church.

APA okays same-gender marriage

NEW YORK — (Business Wire) — The Executive Council of the American Psychoanalytic Association adopted the following resolution initiated by the Lambda Legal Defense and Education Fund: “Because marriage is a basic human right and an individual personal choice, RESOLVED, the state should not interfere with same-gender couples who choose to marry and share fully and equally in the rights, responsibilities, and commitment of civil marriage.”

Marvin Margolis, M.D., Ph.D., president of the Association, expressed his enthusiastic support for this resolution and congratulated those many who have used political and judicial avenues against attempts to infringe upon the civil rights of all individuals.

Donald Rosenblitt, M.D. chair of the Board on Professional Standards, stressed the important role that psychoanalytic education has in understanding and teaching about the roots of bias against gay and lesbian individuals.

Ralph Roughton, M.D., chair of the Committee of Issues on Homosexuality, added, that as psychoanalysts, we are proud to join the many prominent national organizations and individuals which support the efforts for gay and lesbian civil rights in the area of marriage and family, spearheaded by the Lambda Legal Defense and Educational Fund.

For more information, contact Leon Hoffman, M.D., the American Psychoanalytic Association, New York, New York, 212-249-1163.
Lesbian Notions

by Paula Martinac

About five years ago, at the height of the lesbian baby boom, a lesbian friend of mine stated that she believed lesbians and gay men who wanted to be adoptive parents had a duty to adopt only hard-to-place and special-needs children or young queers who had been rejected by their families of origin. “There are too many unwanted kids in this country,” she said, “and as outcasts ourselves, we should be making that contribution.”

Although I’m a sucker for a cute baby, I think my friend has a valid point. We live in a country with too many children who need homes. Unfortunately, there are also too many restrictions placed on lesbians and gay men who are interested in pursuing adoption. While only Florida and New Hampshire have laws expressly prohibiting adoptions by lesbians and gay men (both individuals and couples), the laws of the other states are nebulous and often tricky to negotiate. But, with a few southern states gearing up to tighten their adoption restrictions, many activists believe that adoption will be a big battle ground for lesbians and gay men this year.

That’s why it was good news recently in New Jersey when the American Civil Liberties Union (ACLU) filed and won a lawsuit challenging that state’s policy of prohibiting adoption by unmarried couples. A gay male couple was awarded the right to jointly adopt the two-year-old boy they had raised from infancy. This decision formalizes what has already been happening in a small number of lower-level courts around the country. Besides being a step toward lesbian and gay civil rights, the decision opens the door to the adoption of thousands of children in that state who are without homes, many of them with special needs. The little boy that the New Jersey couple adopted, for example, was born HIV-positive and cocaine-addicted and was nursed back to health by his gay parents.

My hope for 1998 is that the loosening of adoption restrictions in some states will diminish the growing trend of lesbians and gay men toward international adoptions. Increasingly, many middle- and upper-middle-class, mostly white, lesbians and gay men have been spending thousands of dollars to adopt infants from other countries. These adoptions take only a few months, compared to the two-year average that a lesbian and gay prospective parents may face to adopt a child in the U.S., and the supply of available infants overseas seems to be never-ending. Such lesbians and gay men may easily convince themselves that they’re “saving” infants from “underdeveloped” countries, who otherwise would be forced to live in orphanages; in fact, they’re engaging in a subtle form of imperialism.

Consider the supply-and-demand issues involved. In 1997, China approved the adoptions of 3,300 infants (95 percent of whom were girls) by “single women” from the United States. For each of those adoptions, Chinese or-

phanages received $3,000. Add to that $15,000 per child in legal and administrative costs, and the total comes to a whopping $60 million for Chinese adoptions alone. According to lesbian activist Mi Ok Song Bruining, international adoption is now a highly profitable industry in which children have become commodities. When the “supply” dries up in one country, like Korea, new “markets,” like China, open up. Bruining—who was herself adopted from Korea in the mid-1960s by a white American family—has been speaking out against international adoptions since 1984 and is particularly disturbed that so many in the lesbian and gay community have rushed to adopt internationally, thus increasing the demand.

There are, of course, both bad and good examples of white lesbian and gay parents who have adopted internationally and transracially. Some of these children of color are raised essentially as white kids, with no knowledge of their birth culture, but some have parents who take the time to learn and then teach their kids their native language. Even the best-intentioned white parents, however, may be unequipped to deal with racism when their child encounters it, and love and caring simply may not be enough when racism becomes part of the equation. The lesbian and gay community needs to face this problem head-on, setting up support groups and counseling services for families formed through international and transracial adoptions.

Instead of participating in the international adoption trade, I wish more lesbians and gay men would concentrate on contesting the restrictive adoption laws of this country and on welcoming into their homes children and teenagers who could benefit from the love that queer families have to offer.

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Brotherly resolutions

by Ken Lovering

Every year I make a private New Year’s resolution to keep in better touch with my brother. Of course, the catalyst to this bold resolve is the Christmas holiday during which — by my mother’s planning, not mine — I speak with him long distance. “Let me call Florida,” she says, and I hear the dreaded tones of her kitchen phone from the living room, where my husband Paul eyes me with concern that I’ll get through the obligatory conversation, temper and ego intact.

We’ve never done well with phone conversations, my brother and I. Soon after he met his current wife, he had called me to discuss my ushering at his wedding and I told him with some pride that I’d met someone special, too. After a pause, he carefully asked, as if about to snip a wire that may either defuse or discharge an explosive, whether my someone was a man or a woman. He’d apparently hoped that my “man phase” had ended. The resulting detonation was low and rumbling and it reverberates still.

He has five boys of whom he is — and ought to be — enormously proud. His wife, who is keenly aware of the glories and grievances of motherhood, plays the same role as my mother, her New England counterpart in selflessness she attempts to piece together an impromptu bridge between her husband and me. It often occurs to me that we must frustrate them to no end. This is likely the only thing we have in common.

Three years ago my brother and his family came north for Christmas. The four boys at that time ranged in age from thirteen years to six months. The fifth had yet to be born or even considered. On the day after Christmas, Paul and I invited everyone — my parents, my brother and his family — to our apartment for dessert and coffee. I wanted my brother to see that we live the life of any other couple, that we do not keep chains at the bedside and lubricant tucked away in every corner.

Their oldest boy wandered our apartment freely, and we let him. We had absolutely nothing to hide. During the afternoon we all chatted, and Paul and I presented my parents with a framed portrait of us which we’d had a friend photograph. All the adults oohed and aahed, except my brother. I don’t think he knew how to react.

The most unsettling thing about their visit was how much a stranger my brother had become to me, and I to him. He suddenly had all these accessories attached to him — a generous, engaging wife, her three beautiful boys from a previous marriage, and his own toddler son — and I hadn’t witnessed any of that unfolding before him. Since he’d left our New England home for Florida as a bachelor so many years before, he’d met his wife on a blind date (which is precisely how Paul and I met), he’d readily become a stepfather to her children, he’d converted to Catholicism (at his own will, of course, but his conversion did put him on the same spiritual plane as his wife), and he’d fathered his own child. How all of this must have changed him! I didn’t know this new man and, considering all the bad press that Catholicism gets from both the gay and mainstream media, I wasn’t sure I wanted to know him.

Later on that day after Christmas, at my prompting, we met for a drink at a local bar, free from the distractions of family. I resented in myself the residual little-brother feeling that I was seeking approval from him, but I knew it was important that we talk privately before he returned to Florida. We talked about his being a dad and a husband, we talked about Paul (“seems like a nice guy,” he said), and about how much Mom and Dad have grown to care for him. In fact, I told my brother, Mom has told Paul that he is the best thing to ever come my way. And she’s right.

He carefully took in all of this, perhaps measuring my expectations from our conversation. His response was disappointing yet predictable. Mom and Dad, he said, have had a long time to adjust to my being gay. Our close proximity allows us to speak frequently, so it only makes sense that they have become supportive of me.

Two things were clear from his faulty logic. He wasn’t taking any responsibility for the emotional distance between us — he was instead blaming it on geography — and he wasn’t planning to take any steps to try to rescue our tenuous relationship. Nor, I realized as I watched him pull out of the restaurant lot in his mini-van, was I.

That had been the last time we’d spoken. And I thought, as I took the phone from my smiling, optimistic mother on this more recent Christmas Day, that he must know, too, that we were about to have some semblance of a conversation for her and her only.

She returned to the living room and I paced the kitchen as we talked, my throat tight, my voice constricted.
His voice — so much like my own — sounded startlingly close. Not spatially as much as temporally. It was as if he'd never left. I suddenly remembered that, over the past several years, I'd heard from my mother about his gradual warming to the idea of my spiritual marriage to another man. He even told her — though he never told me — that Paul and I were welcome to stay at their house if we ever came to Florida.

Yes, his voice sounded close, so very close. And I thought, almost despite myself, if there is something to forgive to bring an end to this silly sibling standoff, who needs to forgive whom? It was a question I couldn't answer. And can't still.

Our conversation was brief and strained. We spoke about Christmas Day with his boys. We spoke about how we both worked hard to help support our families. We spoke about living paycheck to paycheck, about trying to rise above our debts, about glimmering lights at the ends of tunnels.

"It is time for all Americans to recognize that the issues that face gays and lesbians in this country are not narrow, special interests, they are matters of basic human and civil rights."
— U.S. Vice President Al Gore at the National Gay and Lesbian Task Force's annual awards ceremony, September 15.

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Houston elects first openly gay official

WASHINGTON, DC — Gay and Lesbian Victory Fund candidate Annise Parker won a hotly contested run-off for the at-large Position 1 seat on the Houston City Council. Despite last minute gay baiting by her opponent, lobbyist Don Fitch, Parker garnered an incredible 57.9% (144,307) of the vote to Fitch's 42.1% (104,931).

"Houston's fair-minded voters were looking for the best qualified candidate for the job and Annise Parker clearly fits the bill," says Victory Fund Executive Director Brian Bond. "Her overwhelming victory in our nation's fourth largest city is a win-win situation for all Houstonians and for gay men and lesbians everywhere."

A former member of the Victory Fund Board of Directors and a graduate of the Victory Foundation candidate training institute, Parker came in second to Fitch in a highly competitive seven-way election on November 4, propelling both into the December 6 run-off. Although Fitch had made a campaign promise not to make Parker's sexual orientation an issue, after a Houston Chronicle poll showed the race was too close to call, he took the low road, sending out flyers overemphasizing Parker's connections to Houston's GLBT community and running radio ads in which he stated, "I'm married with two sons and five grandchildren; my opponent is a gay activist."

Oil and gas analyst Parker is a longtime community leader with a broad base of support. She is a past president of one of Houston's oldest and most active civic associations, and currently heads one of the city's most innovative community redevelopment corporations. Her extensive work on citywide issues, including neighborhood revitalization, senior services, and governmental ethics, earned her the endorsement of hundreds of state and local leaders. Parker is a member of Houston's Police Advisory Committee and a mayoral appointee on the Police Citizen's Review Committee, which has the responsibility to review citizens' use-of-force complaints.

"Elected exemplary gay people like Annise Parker to public office helps eradicate the false and negative stereotypes that keep us from achieving true equality," says Victory Fund Political Director Kathleen DeBold. "Fair-minded voters know that good government doesn't come in a certain color, or gender, or sexual orientation. Good government comes from good leadership which is exactly what Annise brings to her city."

The Victory Fund is the only national organization whose sole mission is to increase the number of qualified openly gay and lesbian public officials. For more information, please contact Kathleen DeBold at 202-842-8879 or e-mail to VictoryF@aol.com

"Fabulous!" — Director Clint Eastwood on his relationship with gay drag queen The Lady Chablis who plays herself in his new film 'Midnight in the Garden of Good and Evil,' to Reuters November 20.
Deep Inside Hollywood

by Romeo San Vicente

In one door, out the other

With NBC still reeling from Jerry Seinfeld's recent decision to end his sitcom's nine year run, the suits at the Peacock network are turning to Nathan Lane in hopes of maintaining their ratings supremacy.

The producers of Frasier are developing the show, which will feature Lane as an opera singer who inherits his family's Napa Valley wine vineyard. Details are limited, such as what Lane's character's sexual orientation will be, but it appears a cinch to premiere in the fall.

NBC could ensure big ratings in the big cities by pairing Lane's new vehicle with Ellen, who is now telling friends she is convinced ABC is going to cancel her show. It seems Southern affiliates are having a hard time selling local ad spots for Ellen and there's talk many of them won't carry the program next season. ABC execs say they intend to renew the show, which makes sense since the network has fallen to third place this season and Ellen is one of its highest-rated programs. And the ensuing PR would be nightmarish for ABC. I know a lot of people are getting sick of this story, but as far as I'm concerned the saga just gets more and more interesting. With renewal time approaching, we'll soon know whether Ms. DeGeneres is just being paranoid or realistic about the difficulty one faces coming out on network TV.

Best friends

The rumored screen reteaming of Julia Roberts and Rupert Everett is now a reality. The two will star in Martha and Arthur, which features the openly queer Everett as a gay movie star who marries Roberts to keep his homosexuality a secret from his fans. Everett is currently working on the screenplay, and the film will be produced by Roberts' Disney-based Shoelace Productions.

Scare tactics

You can't get much hotter than Scream and Scream 2's openly gay writer Kevin Williamson, who looks to continue last year's success with two high-profile projects this year, including his directing debut, Killing Mrs. Tingle.

Williamson has said that film, which is scheduled to begin filming in March, best represents who he is as a writer. It is NOT a horror film, but instead a dark-comedy in the vein of Heathers. Williamson says it's about a young girl who will stop at nothing to be valedictorian of her class.

Williamson is being given the chance to direct the film as part of a trade-off with Miramax honcho Bob Weinstein, who asked in return that the writer complete a treatment for Halloween 7. Expect a vast improvement from the previous sequels; Jamie Lee Curtis is planning on re-creating her role as Laurie Strode. The film takes place 20 years after the original, and Laurie is now a high-school teacher in Haddonfield. Look for the trailer this summer, featuring nothing but a black screen and the classic theme song.

Gay Sundance

This month's Sundance Film Festival in Park City, Utah will feature several queer themed films. They include:

Conceiving Ada. the latest from Tilda Swinton (Female Perversions, Orlando). B movie queen Karen Black is one of the stars;

Gods and Monsters, starring Ian McKellen and Brendan Fraser. The film chronicles the career of openly gay 30s film director James Whale (The Bride of Frankenstein).

Gay horror writer Clive Barker is executive producing;

The Hanging Garden, a queer coming-of-age film that received 15 nominations from the Canadian Genie Awards (equivalent to the American Independent Spirit Awards);

High Art, starring Ally Sheedy (The Breakfast Club, St. Elmo's Fire) as a junkie dyke. Gay film festival audiences might remember director Lisa Cholodenko's 1994 short film Souvenir;

The Misadventures of Margaret, an adaptation of the Cathleen Schine novel Rameau's Niece. Brian Skeet, whose previous shorts The Making of the Lost Language of Cranes and The Boy Who Fell in Love played extensively on the gay festival circuit, is directing this feature starring Elizabeth McGovern (She's Having a Baby) and Parker Posey (The House of Yes);

Relax, It's Just Sex, P.J. Castellaneta's follow-up to his 1991 sleeper Together Alone. This time, lesbians are the centerpiece; Jennifer Tilly (Bound) and Lori Petty (Tank Girl) star;

Billy's Hollywood Screen Kiss, a romantic comedy from Tommy O'Haver about a gay photographer who becomes infatuated with a straight waiter/model and;

Out of the Past, a documentary about the formation of a gay-straight alliance in a Salt Lake City high school.

Romeo San Vicente, who has already broken all of his New Year's resolutions, can be reached at <RSVicente@aol.com>.

I never did give anybody hell. I just told the truth and they thought it was hell.

— Harry S Truman

Sylvia L. Short
Attorney and Counsellor at Law

705 West 47th Avenue
Anchorage, Alaska 99503
Telephone (907) 562-4992
PFLAG Southcentral Alaska

by Fred Hillman

PFLAG receives award from MCC

The Universal Fellowship of Metropolitan Community Churches (UFMCC) recently gave an award to the national Federation of Parents, Families, and Friends of Lesbians and Gays (PFLAG) to recognize its many contributions to the well-being of the gay community and the nation over the past two decades.

Longtime members of the local MCC congregation, Lamb of God MCC, Dan Carter and Al Incontro attended the IFMCC international convention in Australia this past summer. On their return, they arranged for Lamb of God to present the award to the Southcentral Alaska chapter of PFLAG. The Rev. Al Horn, pastor of the Lamb of God congregation, presented the attractive plaque to Norman Schlittler and Erin Barker, co-chairs of PFLAG, in a ceremony at the MCC Services on Sunday, Dec. 28.

PFLAG was founded in the early 70's by parents of gay and lesbian children. Since then it has grown to include affiliated chapters in over 400 communities in a dozen countries. Its mission is to promote the health and well-being of gay, lesbian and bisexual persons, their families, and friends through: support, to cope with an adverse society; education, to enlighten an ill-informed public; and advocacy, to end discrimination and to secure civil rights. PFLAG provides an opportunity for dialogue about sexual orientation, and acts to create a society that is healthy and respectful of human diversity.

PFLAG Southcentral Alaska changes its meeting-time

PFLAG in Anchorage has been meeting on the second Wednesday of the month. This time has proved inconvenient to many members and likely will be changed. At press time, the issue had not been decided. Before the February meeting, please call Norman at 333-0116, or Erin or Mary at 333-9280.

It is a good thing to follow the first law of holes; if you are in one, stop digging.
— Denis Healey
The Amazon Trail

I like getting old

by Lee Lynch

I'm enjoying aging. As exciting and intense as the "Mellow Yellow" teens and twenties of my generation were, I wouldn't trade them for these truly mellowing years. I don't even want to know as much as I thought I knew at age eighteen. Finally accepting that I'm only human, I'm a lot more comfortable.

As a kid I took great pride in occasionally winning King of the Hill, a game which consisted of flinging other kids down the hill until only one remained on top. The old ladies sitting on lawn chairs shook their heads in astonishment and a bit of disapproval at the energy rivalry of childhood.

Probably, I thought, they were jealous. Boy, was I wrong.

I'm beginning to get that growing older brings with it a letting go. Maybe my personality's still type A, or at least A minus, and my shoulders are at risk of attaching themselves to my ears from stress. Maybe I worry too much about yuppie concerns like IRAs and 401Ks.

Despite those little details of survival, I'm reaching a point of balance in my life where I really pay attention when my screen saver comes on and tells me to BREATHE. I think those old women, though they looked crabby to us kids, were just being grateful they didn't have to carry on like we were any more. They'd already climbed up and down enough hills. And they didn't need a screen saver to slow to a sane pace.

I like that I no longer have a burning need to publish a book a year any more to feel okay about myself. What a freedom.

I love that I'm not even tempted to look at other women, much less get in trouble for more than a wandering eye. I can admire without coveting!

Okay, maybe it's a blip on my hormonal radar screen, but this particular blip's a whole lot easier. Remember when non-monogamy was "in?" How did we juggle all those relationships? What did messing around in triplicate or quadruplicate do for the Revolution? "Smash the nuclear family?" Right.

I don't even miss those intense platonic friendships that once were so titillating (intellectually, of course). It was all-important to say Everything — to Communicate — to hit that kind of runner's high that Deep Conversation brought.

Now I like to sit around the kitchen table playing Pictionary. I'd rather laugh than solve the world's problems, unless I can do both at once.

I like that self-improvement is a choice not a challenge. Read the classics? Once while on jury duty, I read the complete works of Charles Dickens at one fell swoop. He's a particular hero of mine and I'm glad I devoured his words, but today?

Recreational reading is my joy. English mysteries preferably, author by author as I lie on the couch under an afghan I made before I (mostly) gave up the compulsion that required me to perform at least two activities at all times.

I used to be a sprinter. What's the rush? Speed limit's just fine in my car too. When I remember the velocities at which I'd drive my VW to spend time with one female passion or another — I'm glad I lived through the killing pace of early youth to tell about it.

Looking old never scared me because I grew up among old people. They weren't decrepit ghouls as some of the kids liked to pretend. As a matter of fact, the elders were nicer to me than the kids.

I loved getting grey early and being white-haired at 52. I wouldn't think of dying a strand.

Leaving the blush of youth behind also means leaving the harassment of youths behind. I never get hassled on the street any more. People look at me like I'm just one of them. I feel guilty sometimes, wearing this disguise. Is there a button yet that says, "Queers get middle-aged too!"

I really like knowing a little something about who I am and what I want. I'm not talking big philosophical questions here. It's the little things. Traveling by air on holidays. I mean, why? Driving in snow and ice. I don't. Drinking liquor. Oh, barf. I really used to think I had to do stuff like that.

I like a lot of this aging business. Those old women were right to look a little crabby. King of the Hill really is a pretty dumb game.

Copyright Lee Lynch 1998

Loving a woman is touching the rim of heaven.
— Rita Mae Brown
My Queer Life

God revisited

by Michael Thomas Ford

According to a recently-conducted poll, God’s approval rating is on the rise. Fully 71% of the people questioned claimed to believe in the existence of the Lord Almighty. This is a huge jump from 1987, when only 60% of those asked professed their faith in Himself. Apparently the old boy is making a comeback. But before you jump on the bandwagon, I think there are some things you should know about him.

God and I go back a long way. My mother introduced us when I was a kid. I was a little dismayed when she explained that I couldn’t see or hear him, making lunch or drinks out of the question, but when she informed me that he’d actually created the whole world, I was very impressed indeed. None of my other friends had accomplished much beyond being able to tie their shoes or make it through the night dry.

At first things were great, despite our considerable age difference. But then one day my Sunday School teacher told me that God wasn’t always the pleasant, fun-loving guy I’d been led to believe he was. She even had proof that he could get so mad that he would destroy everything he’d created, including people who got in his way. Of course, he’d promised never to do it again, but things just weren’t the same after that. I mean, if he’d kept the destruction of the world a secret, who knew what else he might be hiding from me.

Suddenly, I had doubts about our relationship. I wasn’t sure I could accept all of his claims of greatness. Growing disillusioned, I started to talk to him less and less. I continued to show up for his birthday party every year, but more and more it was just for the cake and the favors than for him. Some years I didn’t even bring a present.

My mother tried to patch things up between us. Don’t be so hard on him, she said. He’s just doing his job. And all of those bad things, well, they’re just tests for us to see how much we really believe in him. Wars, famine, death — they’re all our fault, not God’s. He’s really a nice guy. Besides, he misses you. Give him another chance.

Reluctantly, I decided to mend fences. At first it was tentative — a brief hello here and there, a short talk before a big math test. Like schoolgirls making up after a fight, we eased back into it, until finally one afternoon I asked him if he’d like to come over.

Soon we were spending all of our time together again. I had to admit, I’d missed him. Besides, I was learning a great deal about the world by dating an older man, especially one who’d created it in the first place. Things just seemed so much easier when all I had to do to answer a question was open up the book God had written and see what he had to say about it.

We stayed together all throughout high school. We made a good couple, even if he couldn’t take me to any of the dances. Then, in my senior year, our relationship hit another bump. Maybe he’d kept me waiting too many times. Maybe we’d just outgrown one another. Whatever the reason, one day I found myself wondering why everything always had to be about him. I confronted him on the subject. Angry, he refused to talk about it. We broke up and agreed to see other people. I threw out all the things that reminded me of him.

Still, it’s hard to get over your first love, and I continued to have a weak spot for him. When I went to college, I found myself surrounded by other people who had known God too. Truthfully, I was a little bit jealous. I’d always assumed that he had other friends, but I had no idea just how busy he was when he wasn’t with me. I wondered if all of these people meant as much to him as he’d said I had.
Anxious for answers to what went wrong between us, I asked these other people about their relationships with God. Some had dumped him just as I had, tired of his arrogance. Others claimed to still be happily with him, although I frequently saw them sneaking around behind his back. I confess that, for a time, I also got back together with God. I know — I should have known better. But you see, I ran into him one Sunday at an Episcopal church, and he said he'd changed. And really, it seemed he had. No longer the fire and brimstone Baptist God I'd known for most of my life, he was a more refined, almost contemplative God. He liked music and poetry. It was a side of him I'd never seen before. Sometimes he even kicked back and enjoyed a little wine. Maybe, I thought, we could work out the problems we'd had.

I agreed to give it another try. But after a few months of harmony, I realized that despite his claims and my hopes, he was the same old God. He might have exchanged his tacky polyester suit for some elegant vestments, and his new place with its soaring cathedral ceilings was definitely an improvement over the shabby gold-carpeted bachelor pad of his past, but underneath it all he still insisted that I put him first in my life. Whenever I tried to do anything without him, he complained. And if I questioned his ways, then he turned into the cold and distant God I remembered. Finally, after one too many arguments about how I wasn't good enough for him, I gave him up for good.

That was years ago, and I've moved on with my life. There have been other men, other relationships, other breakups. Today I am a totally different person than I was when I was with God. Yet from time to time, especially around the holidays, something will remind me of him. Sometimes I even miss him, and I wonder how he's doing or who he's with now. But then I remember his temper and his refusal to compromise, and I know I made the right decision to leave him. Maybe someday we can be friends again, but for now I think we both need our space.

Besides, I know I can do better.

AIDS-resistant gene found

PARIS (AP) — French researchers have discovered a second hereditary genetic mutation that appears to help provide resistance to the AIDS virus, a medical journal reported. The findings were announced in the January 3rd edition of the respected British medical journal Lancet and made available to reporters.

For more than a year, U.S. and European researchers have been pursuing indications that genetic mutations can naturally provide protection against HIV. A team headed by Dr. Alberto Beretta of St. Joseph's hospital in Paris and Dr. Luc Montagnier of the prestigious Pasteur Institute, co-discoverer of the AIDS virus, took blood samples from 18 men at high risk who, over time, did not contract the virus, the Lancet article said. They made two discoveries: a new genetic mutation and the possibility that this mutation, combined with a previously discovered mutation, provides resistance to HIV.

The AIDS virus enters human cells with the help of proteins called receptors. Researchers have previously noted that some individuals with unusual resistance to AIDS have two copies of a gene mutation — called Delta 32 — in the two copies of the gene that makes the protein receptors called CCR5. According to the Lancet article, people can also be resistant if they have the new mutation, named m303, in one CCR5 gene copy and Delta 32 in the second CCR5 gene copy.

In the study, one man who had both mutations and had been repeatedly exposed to the AIDS virus displayed a natural resistance. His father and sister also had the same m303 mutation. The researchers then wanted to find out whether this mutation existed in only one family or in the general population.

They tested 209 healthy blood donors and found that three had the m303 mutation, indicating it was not unique to one family. The article said scientists believe the presence of the m303 mutation in western European countries is "appreciable."


Understanding Drug Resistance

How does HIV become resistant to drugs? Researchers have recently worked out that HIV creates billions of new HIV viruses in the body every day. It does this by mainly infecting important immune system cells called T4 cells in order to reproduce. After HIV has infected a T4 cell, the T4 cell can't do its job. Instead of protecting the body from germs and bacteria, the T4 cells become virus producing machines. More HIV means fewer T4 cells and more damage to the immune system.

The goal of new combination treatments is to get the amount of virus in the body as low as possible. Treatments belong to different classes of drugs, but they all work by stopping parts of the virus so the virus can't make more of itself. Research has shown that using combinations of drugs in different classes in order to stop different parts of the virus from working is a better treatment strategy than using only one or two drugs.

One class of drugs called nucleoside analogs stop a part of the virus called the reverse transcriptase enzyme. Drugs in this class are AZT, ddc, ddl, 3TC and d4T. A second class of drugs called non-nucleoside reverse transcriptase inhibitors also work at stopping reverse transcriptase. Drugs in this class are nevirapine and delavirdine. A third class of drugs are protease inhibitors which stop the protease enzyme part of the virus. Drugs in this class are crizivan, indinavir, saquinavir, ritonavir and nelfinavir. Researchers are working on new, possibly more effective drugs in these classes and other classes as well.

HIV does not always make perfect copies of itself. With billions of viruses being made every day, lots of small, random differences almost like mistakes can happen in any new virus that gets made. The differences are called mutations. Mutations can change the parts of the virus the anti-HIV drugs are meant to stop.

For example: A person may have a few viruses in their body that, by chance, have a mutation that stops HIV from working. AZT will still work against the HIV that hasn't mutated, but the mutated virus just keeps going, infecting more T4 cells and making more copies of itself. The new copies will also be resistant to HIV. Eventually, this AZT resistant HIV will be the only HIV in the body, and there will be just as much virus as there was before the person started taking AZT. AZT will no longer work for that person - and any other person who gets infected with that particular strain of HIV. The same thing can happen to other anti-HIV drugs.

What can help stop drug resistance? What's important to know is that drug resistance doesn't happen because HIV is clever and works out how to get around the drug. Resistance mutations happen randomly - with billions of viruses being made in the body every day, there's a good chance that at least one new HIV virus will be drug resistant.

The good news is that new combinations of anti-HIV drugs can shut down HIV very effectively. A strong combination of anti-HIV drugs stops HIV from making billions of new viruses every day, and can reduce the amount of virus in the body to very little. The less HIV being made, the less chance of random mutations happening. The less mutations there are happening, the less chance that a drug resistant mutation will happen.

This is why researchers think that strong anti-HIV drugs like protease inhibitors need to be taken on schedule, and at the right dose. Researchers also recommend combinations of anti-HIV drugs for the same reason. Keeping HIV production in the body at a minimum lessens the chance of a drug resistant HIV virus being made. And if a drug resistant HIV virus doesn't get made, the anti-HIV drugs can keep working much longer.

Upcoming Events:
- AIDS 101 Training: Thursday, Jan. 8 5:30pm - 6:30pm @ 4 A's
- AIDS 101 Training: Thursday, Feb. 12 5:30pm - 6:30pm @ 4 A's
- Free HIV Testing Wednesdays 2:00 - 4:00pm @ 4A's
- Every Thursday "HIV Support Group" 7pm - 8pm @ 4 A's
New Jersey allows joint adoption by gay and lesbian couples

NEWARK, NJ — In a landmark judgment for gay families, attorneys for the American Civil Liberties Union reached an agreement with New Jersey to allow lesbian and gay couples to adopt children on equal footing with married couples.

The consent judgment, approved by Judge Sybil R. Moses of the Bergen County Superior Court in Hackensack, takes effect immediately and can be enforced by any lesbian and gay couple in the state who wishes to adopt children jointly. The judgment also applies to unmarried heterosexual couples living in New Jersey.

With this agreement, New Jersey became the first state in the nation to specify that gay and unmarried couples will be measured by the same adoption standards as married couples, and that no couple will be barred from adopting because of their sexual orientation or marital status.

“This is a complete and total victory for gay families, equal rights, and the thousands of children in the state waiting to be adopted,” said Lenora M. Lapidus, legal director of the ACLU of New Jersey. “The settlement guarantees that all couples seeking adoptions will be judged only by their ability to love and support a child.”

The agreement came in response to a class action suit brought by the ACLU on June 19, 1997 challenging a policy devised by the state’s Department of Youth and Family Services to prohibit joint adoptions by unmarried partners. The suit charged that the policy violates equal protection guarantees and is inconsistent with state adoption law, which requires that a child’s best interest take precedence.

The class action was brought on behalf of a gay male couple from Maywood who wanted to adopt their 2-year-old foster son and Lambda Families, a lesbian and gay family organization. The couple, Jon Holden and Michael Galluccio, recently won the right to adopt Adam in a parallel court petition before Judge Moses.

In that ruling, which was narrowly tailored to the facts of the individual petition, Judge Moses said that Adam’s interests were best served by the joint adoption. Holden and Galluccio had cared for Adam since he was 3 months old, when he was drug-addicted and HIV-exposed, and had nursed him to a remarkable recovery.

Under the settlement agreement, the state may no longer enforce its discriminatory policy. Instead, the state can “deny consent to an adoption by an unmarried couple based on those considerations and only those considerations that DYFS may use to deny consent to a married couple.”

“Lesbian and gay couples in New Jersey will now have the equal option to create a home for a needy child, and build a family,” Adams said.

Founded in 1920, the American Civil Liberties Union is a national, non-partisan organization dedicated to preserving and defending the principles set forth in the Bill of Rights. The ACLU works on more lesbian and gay related litigation and legislation than any other organization in the country.

Gay couple Michael Galluccio (L) and John Holden (R) hold their newly adopted two-year-old former foster son Adam in their home in Maywood, December 18.

Photo by Mike Segar, Reuters.
Love makes a family

“Love Makes a Family” comes to Alaska—money and people are needed

‘Love Makes a Family: Living in Lesbian and Gay Families’ is a photo-text exhibit that consists of twenty photographs of various lesbian and gay families, with accompanying text in two formats, suitable for public display. Its creators, photographer Gigi Kaeser and writer Peggy Gillespie, are part of Family Diversity Projects of Amherst, Mass., which has created another renowned photo-text exhibit, ‘Of Many Colors: Portraits of Multiracial Families.’ Both exhibits have been traveling nationwide for many years to schools, churches, museums, libraries, etc. They have been met generally with much praise, and in some communities by controversy.

The mission of Family Diversity Projects is to help eliminate prejudice, stereotyping, and harassment of members of “alternative family structures” and of individuals who are discriminated against because of sexual orientation, gender identity, race, national origin, mental disability, and religion. They are currently developing a third exhibit, ‘The Family Face of Mental Illness,’ and are seeking families who would consent to being photographed and interviewed for possible inclusion.

‘Love Makes a Family’ will be coming to Juneau, Anchorage, and Fairbanks in late February and early March, thanks to the initiative of those tireless activists in SEAGLA in Juneau. The exact times and venues have not been finally decided, so check the February issue of Northview. Donations to support this project are welcome! Volunteers are needed to handle publicity, fund-raising, and the myriad details that a project like this entails. If you live in one of the smaller communities, there is still time to arrange for a showing in your community. Contact Fred (562-7161 or <fhillman@alaska.net>) in Anchorage; Studie in Juneau at <studie@ptialaska.net>; or in Fairbanks, Alana at <iaa@polarnet.com>

“When I came out [in the music scene], the gay community were the ones who supported me the most, and they’re now my main group. I think they appreciated that I wasn’t trying to shout like other dance divas, I was just being myself. ... I know a lot of gay people identified with Gypsy Woman. A lot of gay people still come up to me and tell me about how their family deserted them and are angry with them because they’re gay.”

— Dance diva Crystal Waters to Atlanta’s Etcetera magazine, November 21.

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Date: Friday, January 23

Time: 6:30 p.m. doors open/socialize; 7:00 p.m. dinner; 7:30 p.m. announcements & program

Place: Anchorage Unitarian Universalist Fellowship, 3201 Turnagain Street

Program: Rand Thornley speaks about Gay Film
Jocks: True stories of gay athletes

by Dan Woog

Hi there! I've just written a book you might be interested in. Jocks: True Stories of America's Gay Male Athletes will be published in mid-January by Alyson Publications. The 304 pages are filled with candid stories of a variety of high school and college athletes and coaches. Though some of the stories are negative, even frightening — several athletes discuss substance abuse and suicide attempts — many more are positive, powerful and inspirational.

There is openly gay track coach Eric Anderson of Orange County, California, whose coming out initially destroyed his team, but ultimately strengthened it. There is a straight football coach who became a gay-rights activist when his son — who had played for him — came out. There are athletes who came out because sports made them strong, and others who became athletes because coming out made them confident.

Jocks is filled with stories of team and individual sport athletes — hockey, baseball, soccer, tennis, swimming and gymnastics. I tell my story, too, as an openly gay high school soccer coach. I've even included a referee and an athlete's lover, because their stories are also important to understanding exactly how sports and the gay community intersect in America today. An appendix sets forth guidelines for coaches and instructors to address homophobia in their schools.

Publisher's Weekly called Jocks a "courageous, enlightening report." It has been praised by Bob Costas, Frank Deford and Phil Mushnick.

Dan Woog, author of School's Out: The Impact of Gay and Lesbian Issues on America's Schools (1995), was in Anchorage last October for a workshop and lecture on gay and lesbian issues in public schools. You may contact him as follows: Dan Woog 301 Post Road East Westport, CT 06880; phone: 203-227-1755, fax: 203-227-3035, e-mail <dwoog@optonline.net>.

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Further North in the Heart of Alaska

January’s here with cold weather but with the sun coming back, so is the hope of a promising new year. Make this one the best yet.

PFLAG Fairbanks

“Searching for Common Ground — Gay and Lesbian Issues in Religious Communities,” a forum for the community, clergy, educators and parish leaders. Moderated panel discussions and presentations will give guidance for personal growth and look to bring about a better understanding of issues by helping participants get in touch with their deepest needs and values. We will be meeting on a regular basis to plan for this event which will take place Saturday, February 28 from 8:30 a.m. to 4:30 p.m.

The workshop will be held at the Curling Club (540 capacity) and is sponsored by PFLAG Fairbanks, the Tanana Valley Conference of Churches and SeaCom Inc. We are looking for a panel of 5 people to tell their gay stories and a panel of 5 to give their perspectives from their religious community. We also need attendees at $20/person, $35/family or $10/college student. This fee includes lunch and materials – quite a bargain! The usual publicity will be needed too. Call Nancy Kallest (45P-FLAG) for meeting times or to help out with the event.

Our next general meeting will be held at 4 p.m. Sunday, January 18 at Into The Woods Bookshop and Coffeehouse, 3560 College Road. All are invited to attend.

Farthest North Gay & Lesbian Chorus

The Farthest North Gay & Lesbian Chorus is meeting Tuesdays at 6 p.m. at Into The Woods Bookshop & Coffeehouse. We are also going to try to have rehearsals at this date and time each week, if the group as a whole agrees. Contact Liz Fairchild at <sixfive@mosquitonet.com> referencing “The Farthest North Gay and Lesbian Chorus”, or call 458-8176 for more information.

Interior Aids Association

Plans are in the making for the IAA’s annual St. Valentine’s Day Dance slated for February 13th at 8:00 p.m. Plans at this point are to have the dance at the Fairbanks train depot to make the dance more accessible; there will be a $10 cover charge with cated desserts and a cash bar. Call the IAA for details of the location and time.

Free anonymous HIV testing is held the 2nd and 4th Fridays of the month from 3:30 p.m. to 5:30 p.m. at the IAA offices, 710 Third Avenue, Fairbanks.

The mailing list for IAA is being updated. If you are not currently on the mailing list, or would like to receive the monthly calendar of events and news updates, please contact IAA at 452-4222 or e-mail <iaa@polarnet.com> so the new data base is current and correct.

Into The Woods Bookshop & Coffeehouse

Into The Woods, located at 3560 College Road, is still the place for conversation and congregating. This month’s activities will include bluegrass, old time banjo and fiddle music, poetry, puppet shows, the Alaska Boreal Forest Brown Bag Luncheons on Wednesdays at noon, and much more. Call Connie (479-7701) for details on these and more, or just drop in to see what’s new as construction continues.

Q Net AK

The address for Fairbanks and Anchorage event calendars, statewide resources, family friendly businesses, and Alaskan homepages is <www.mosquitonet.com/qnetak>. If you have a home page or business that you wish to list, please e-mail <qnetak@mosquitonet.com>.

“One thousand forty-nine. That is the number of federal statues that provide benefits, rights, and privileges to individuals who have the legal right to marry. I am at the end of my patience with gays who say they’re not interested in obtaining the right to legally marry. Those 1,049 benefits, rights and privileges, which amount to respect, don’t interest them. Dumb, stupid, blind gays opposed to gay marriage obviously have not had to watch helplessly as a lover who has no citizenship or a green card is deported from America like a common criminal. Demanding legalized gay marriage is a pragmatic decision! It is not about ‘copying’ them. It is about money and rights.”

— Author Larry Kramer in the May 27 Advocate.

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Pete Pinney, Proprietor
WASHINGTON, DC — The recent announcement of the formation of a national gay and lesbian Democrat organization was welcomed by the national organization of gay and lesbian Republicans.

A national meeting of gay and lesbian Democrats in Philadelphia was held on November 23, and they announced the formation of the National Federation of Lesbian and Gay Democrats. The group will adopt the same model as Log Cabin Republicans, with a system of local clubs, a full-time Washington office and an annual convention.

“We welcome the formation of a national gay Democrat group,” said Richard Tafel, executive director of Log Cabin Republicans. “We’re pleased that they are following our lead. This is another sign that our movement is maturing politically, and a strong national gay Republican organization, joined by a strong national gay Democrat organization, will result in a very successful gay movement over the long term. I look forward to working with them.”

“The formation of a specifically Democrat gay organization has integrity, as many other organizations which claim to be non-partisan have actually been staunchly Democrat,” Tafel said. “By being honest about their label, this new group is likely to earn respect on Capitol Hill. We hope the organization will thrive and nurture fresh leadership among gay and lesbian Democrats.”

“We hope they will challenge President Clinton and the Democrats in ways that other organizations have been unwilling to do,” Tafel said. “Log Cabin’s role has been to fight the far right on the inside and move the Republican Party to the political center, and we have seen real progress in the last four years. We hope the gay Democrat group will send a strong message to the Democratic Party that rhetoric and empty promises are not enough, and it must stop taking our community for granted.”

Log Cabin Republicans is the nation’s largest gay and lesbian partisan organization, with 50 more than chapters nationwide, a full-time Washington office and a federal political action committee. LCR opened its Washington office in 1993, and was formed by a coalition of gay Republican clubs, the first of which was founded in 1977. LCR has held eight annual national conventions since 1990, with the ninth scheduled for August 14-16, 1998, in Dallas, Texas.

Log Cabin Republicans, Voice: 202/347-5306; e-mail <logcabin@cais.com>; FAX: 202/347-5224; Webpage <http://www.lcr.org>.

Editorial Note: contact Dan Carter at 907-274-9226 or e-mail <alaskanDan@aol.com> for information on how to contact the national gay Democrat group.

GLAAD and GLOV challenge sports figures to make a stand against anti-gay violence

WASHINGTON, DC — The Gay & Lesbian Alliance Against Defamation (GLAAD) and Gay Men & Lesbians Opposing Violence (GLOV) called for Washington DC Wizards players Tracy Murray and Rod Strickland to use the fines imposed on them by General Manager Wes Unseld to help combat anti-gay violence and bigotry by donating them to their respective organizations.

The two players for Washington’s basketball team were involved in a fight, allegedly prompted by an accusation made by Murray that his teammate, Strickland, was gay. Unseld fined each player involved $25,000 and required them to donate the fines to one another’s favorite charity, and ordered them to make public apologies. Coach Bernie Bickerstaff also required an apology to their teammates for the incident and ensuing disruption. Neither player has commented on the cause of the altercation.

Sharen Shaw Johnson, executive director of GLOV, observed, “this incident sends an extremely dangerous message to the millions of Americans who look to these highly-paid athletes as role models. The message then becomes that homophobia is so acceptable, even the suggestion of being gay is justification enough to start battering someone.” She continued, “Anti-gay violence is far from acceptable. In the District of Columbia, the Wizards’ home, it is in fact against the law. It is a hate crime.”

Cathy Renna, GLAAD DC Media Resource Center Manager, said, “GLOV and GLAAD salute Wizards General Manager Wes Unseld for fining the two players $25,000 each and requiring they donate the money to each other’s favorite charity. We feel these two D.C.-based organizations are ideal choices for receiving that money: GLOV works to counter violence against gays, lesbians, bisexuals and the transgendered; GLAAD works to protect this targeted community against the kind of media defamation that was an inescapable by-product of these athletes’ brawl.”
Past Out

What was The Body Politic raid?

On Friday, December 30, 1977, the staff of The Body Politic, then Canada's largest gay newspaper, got an unwelcome surprise. Waving a search warrant, five police officers arrived at the newspaper's Toronto office to hunt for evidence supporting a charge that The Body Politic (which was collectively operated) had violated Section 168 of the Canadian criminal code — "use of the mails for the purpose of transmitting or delivering anything that is obscene, indecent, immoral or scurrilous." The raid — with ensuing brouhaha — marked a turning point in the maturation of Canada's lesbian and gay community.

The incident actually started a month earlier, when The Body Politic published its December-January issue. In it was an article by collective member Gerald Hannon, which was titled "Men Loving Boys Loving Men" and explored the controversial topic of man-boy love. Hannon argued that men who had sex with boys were not child molesters, as a homophobic society tended to view them, but responsible citizens performing an educational service for gay youth — liberating their sexuality. The real victims of molestation, rather, were all gays and lesbians.

"Every homosexual's sexuality has been interfered with," Hannon wrote, "impeded, strangled, diverted, denounced, 'cured,' pitied, punished. That is molestation.

The Body Politic's staff was well aware that Hannon's take on the subject might cause an explosion of public outrage, both from outside and inside the lesbian and gay community. Consequently, the paper opted to run a preamble to the article, explaining that Hannon's piece had been typeset and laid out for nearly six months before the staff could agree to publish it. They had finally made the decision to run it because "the 'climate' will never be right... but the discussion must be opened up."

The political climate was, in fact, extremely volatile. The Ontario legislature was considering passage of a gay rights bill, and the issue was being hotly debated in the mainstream press. Opponents of the bill painted lesbians and gay men as child molesters, much as Anita Bryant and her followers had successfully done in their "Save Our Children" campaign in Dade County, Florida, earlier that year. In addition, a public furor had followed the August 1977 killing of a 12-year-old Toronto boy by four men, a crime that the tabloids sensationalized as a "homosexual orgy slaying." It was in this atmosphere that The Body Politic printed Hannon's article — which from their perspective was an attempt to set the record "straight" on child molestation.

Predictably, the attempt backfired. The mainstream Toronto press had a field day with Hannon's article. In five separate editorials the week before Christmas, one of which was titled "Bawdy Politic," the Toronto Sun blasted the gay newspaper. One conservative columnist, who had often attacked the lesbian and gay community in print, personally lobbied the attorney general to take action against The Body Politic. On December 30, the day the Sun announced in a headline, "Crown to Study Sex Mag," police officers raided The Body Politic's office. More than three hours later, they carted off twelve boxes of manuscripts, correspondence, financial and advertising records, and subscription lists.

The week after the raid, the Canadian government brought criminal charges against the paper's nonprofit publisher, Pink Triangle Press, and three of its officers, one of whom was Hannon. Canada's lesbian and gay community was split in opinion about the case. There were those who believed that The Body Politic had provoked the raid by publishing the controversial article, while others were alarmed about the dangerous precedent set when police were able to seize a gay publication's records, particularly subscription lists. Many thought the charges had been trumped up in order to damage the chances of the gay rights ordinance.

It took a full year for the case to come to trial. By that time, much of the hostility against the paper had died down, largely because Toronto's new mayor, John Sewell, publicly supported The Body Politic and denounced all attempts at censorship of the press. In February 1979, the newspaper was acquitted of the charges. The publication promptly reprinted Hannon's article in its next edition, along with analysis by lesbian novelist Jane Rule and an assessment of the controversy by three staff members.

But the case wasn't over. The Canadian government appealed the decision, and the officers of the paper were retired in May 1982. Once again they received an acquittal, and the charges were finally laid to rest. At that time, the materials confiscated by the police in the 1977 raid were finally returned to the paper.

The ordeal cost The Body Politic 100,000 Canadian dollars in legal fees and six years of aggravation. Though the collective attempted to regroup and start over, the paper never fully recovered from its financial problems. In February 1987, after celebrating its fifteenth anniversary, The Body Politic closed shop, citing its outstanding debts as the reason. Ironically, just two months earlier, the Ontario legislature finally passed a provincial gay rights ordinance, banning discrimination on the basis of sexual orientation.
Judge rules against lesbian who wants to adopt

by Henry Fitzgerald, Jr.

Saying it's up to the Florida Legislature, Broward Circuit Judge John Fruscianete denied a request from a lesbian mother in Weston to declare unconstitutional a state law banning homosexuals from adopting children. "If the state Legislature chooses to allow children to languish in foster care...instead of opening the doors to homosexual households, it has that authority," Fruscianete wrote in a 19-page order. "For those that argue for such support, this court can only hope that they will step forward to campaign and promote the adoption of such children by those eligible to do so."

Lesbian June Amer's attorneys from the American Civil Liberties Union said the 1977 state law is unconstitutional because it unfairly singles out homosexuals. Only New Hampshire and Florida have such a law. "The children of the state of Florida are losers with this decision," said Karen Coolman Amlong, one of Amer's attorneys. "There are going to be a lot of little kids who won't be in happy homes although they could be."

Amlong said Amer declined interviews, choosing instead to spend a quiet day with her biological son, 6. "We haven't yet decided if we're going to appeal," Amlong said.

Amer sued the state Department of Children & Families and the Children's Home Society of Florida in 1992 for not allowing her to adopt a child because she is a lesbian. Those agencies rejected her application because she truthfully filled out an adoption form that asked whether she was homosexual. Her application was immediately rejected.

Amer, 45, has worked for 17 years as a Dade County corrections officer. Amer, who was adopted herself, gave birth to a son in 1990 after being artificially inseminated; she and her partner, Gail Deshong, have raised the boy together. He calls them Mommy June and Mommy Gail.

The state argues that the law is constitutional and that the state must protect the best interests of children. "I think the judge followed the law and I anticipated that if he followed the law, he would not find the statute unconstitutional," said Sam Chavers, assistant general counsel for the Department of Children & Families. "He followed the argument I made in trial... it's up to the Legislature to make the change. If she has a problem with the law, [Amer] should contact her local legislator."

Amer tried to adopt a child through the Children's Home Society of Florida, a nonprofit agency that helps the state place children who have special needs. Those are typically children who are older than 8, from minority groups, or with physical or mental problems.

Frusciante wrote in his order that there haven't been enough long-term studies to determine the impact a lesbian home will have on adopted children. Such children, the state argued, may be emotionally affected growing up with homosexual parents. "The ticket into foster care is abuse or abandonment, and these children already have emotional problems," said Michelle Lagos, a spokeswoman for Children & Families. "The (judge) agreed with our argument, and he found he couldn't overturn the law in the absence of research on how these children would be affected." Amer's attorneys said the concerns are unnecessary.

"All of the studies come to the same conclusion, and that is that the children in homosexual families develop just as normally as the children in heterosexual families," said Michael Adams, an attorney with the American Civil Liberties Union Foundation in New York City. Adams argued along with Amlong on Amer's behalf in May. "I think the point here is that the State has an obligation to explain why lesbian and gay men were singled out and the state didn't do that."

The Florida Supreme Court, which is likely to decide the issue of the law's constitutionality no matter how Amer's case comes out, rejected a Tampa gay couple's right to adopt two years ago. But the justices decided only that the adoption application question which asks about homosexuality does not violate the right to privacy. The Amer case targets an issue left open in the earlier decision — whether the law violates the right to equal protection.

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GRANVILLE, OH — Members at First Baptist Church thought they were doing what a church ought to do when they opened the doors to homosexual members. Instead, that decision led to censure and removal from the Columbus Baptist Association. But what was meant to be a punishment has turned into a blessing, said the church’s pastor, the Rev. George Williamson Jr.

Since the church was ousted from the association, gays, lesbians and bisexuals from around the state — many cast out by their own churches — have joined First Baptist. “You’ve been thrown out of the church,” one new parishioner told Williamson. “You’re like us.”

Attendance is now up 60 percent, and the congregation has become stronger and more enthusiastic. “I think when we got thrown out of the church, that was what had happened to all of them,” Williamson said, “and that made it possible for them to think of us as someplace safe they could come.”

The CBA, which represents 33 American Baptist churches in central Ohio, voted to condemn the church in January 1995 and passed a constitutional amendment that allowed it to revoke First Baptist’s membership. Four months later, the CBA voted 101-34 to revoke the membership. The decision was acknowledged by the Granville-based American Baptist Churches of Ohio in September. A committee at the American Baptist Churches of the USA is looking into the case.

The Rev. Gary Boggs, president of the CBA and pastor of the Second Baptist Church of Newark, said the condemnation was necessary but wasn’t something the association enjoyed doing. “When there’s something that is blatantly unscriptural in your midst, you need to deal with it and that’s why we did it,” he said. “It’s the kind of thing that nobody’s standing up and cheering about.”

Some of First Baptist’s new members, however, don’t mind cheering.

Amy Dickerson came to the church about eight months ago at the urging of a friend, before she had even heard about the problems with the CBA. “I carried around a lot of animosity toward the church because of the fact that I was rejected,” she said.

Dickerson, 28, was raised as a Nazarene but had been attending another church that also accepted her sexual orientation. “I walked in the door and it was absolutely wonderful,” she said. “It was neat to go into a very large church and find people who were straight and people who were gay and lesbian all kind of together worshiping. “There was no animosity. There was no judging. Everybody was accepting and loving and really reached out to me on a personal level.” She now drives 42 miles each way from her home in rural southeastern Ohio to attend First Baptist.

The church’s journey toward accepting homosexuals was not a simple one, said Williamson, who has been pastor for 15 years. And it hasn’t all been rosy. There has been some picketing, and a fair amount of hate mail. Williamson cited a number of factors — the youth group’s work with a gay advocacy group at Denison University, the CBA’s refusal to ordain a First Baptist member who said he planned to minister to homosexuals and church members with gay relatives — as contributing toward that journey.

The church decided to reach out in 1988, after a member spoke to the congregation about his difficulties dealing with his sexual orientation. Church members contacted about 30 churches across the country that ministered to homosexuals, which soon led to the formation of the Association of Welcoming and Affirming Baptists. Most of those churches were in large cities on the coasts, where homosexuality was more accepted, Williamson said. It took First Baptist a few years to take the step officially.

“For us, it was a little different. We’re in the Midwest, a small town, a very straight town in a conservative part of the country,” he said. “On the other hand, this was a community that needed somebody to stand up for them.”

Matt Hartfield, who came out nine years ago, felt the acceptance of the church long before the vote, but he thought a public stance was crucial. “The people who have been out as long as I have are pretty secure and have learned how to deal with the hatred… that comes along with being gay,” he said. “But the kids, almost all of them talk about… suicide and wondering if it was just easier to die than having to live as a gay person. And if the church isn’t going to speak out about that, who is?”

The 28-year-old computer programmer lives in the Columbus suburb of Dublin and drives 68 miles round trip to church twice a week for services and choir practice. “I’ve found anyplace that’s as much a church family as First Baptist Granville is to me,” he said.

News of the CBA’s decision brought homosexuals to the church “very tentatively,” Williamson said. They soon became “just so enthusiastic and so thrilled and so grateful.” But he said the primary beneficiaries of First Baptist’s decision to support homosexuals are the other members of the congregation.

“For us, this is the natural outcome of a long and very serious and very troublesome process. We were kind of tired and maybe a little cynical,” he said. “But no more, because of all this enthusiasm. That’s catching.”

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“All America loses when any person is denied or forced out of a job because of sexual orientation. Being gay, the last time I thought about it, seemed to have nothing to do with the ability to read a balance book, fix a broken bone or change a spark plug.”

— President Bill Clinton in a November 8 address to the gay Human Rights Campaign’s national dinner.
The Imperial Court of All Alaska
The People's Court of Horns and Thorns

Dear loyal subjects of the gay, lesbian, transgender, and bisexual community and all of our friends,

Greetings from the Emperor and Empress. We hope this letter finds you all well after the hectic holiday season. It was an especially busy time for us as I'm sure it was for everyone.

Since our last letter to the community, much has transpired in the realm. In late November we invested your new Imperial Crown Prince and Princess John Erickson and Silva Stone. Congratulations to them and may they have a wonderful reign.

In December, Mr. and Miss Gay Alaska and the Imperial Court hosted our annual Christmas Ball. It was a beautiful affair with much fun and a wonderful holiday meal. Very warm thanks are due to Scott and Gina. Also thanks to Ruby for a great job with the sets! Only days later, the Emperor and Empress hosted a Boxing Day Dinner (that's the day after Christmas) and sleep-over. Too much fun! Both of these December events were notably successful fund-raisers.

In January, the thrust of our efforts will be to get this year's float in order for Fur Rondy. ICP's John Erickson and Silva Stone are already in full swing for this event! Do please get involved and watch for the float on February 14th.

Much of February for us will be spent traveling to outside coronations. We plan to represent Alaska in Seattle, San Francisco, and Connecticut. Anyone wishing to travel with us please contact us the details.

Thanks to you all for your continued support!
Yours in service and friendship,

The Denali Sterling Silver Ram
Emperor XXV Mikey Dawn LaChoy
and
The Aurora Sterling Silver Rose
Empress XXV Rosie Rotten

"It was probably easier for me to come out as a member of Congress because it's a federal offense to hit me. I had a little extra protection."

HELP US TO HELP YOU

There are many ways in which our readers may assist in the publication of NorthView. It may be that you have a few hours of time to donate in some manner, or you may have skills which you could apply on a volunteer basis. If there are no extra hours in your schedule and you have no skills which could be applied, why not consider sponsoring the mailing of one issue of NorthView.

Each month it costs approximately $100 to mail this publication to our members. Our primary sources of revenue are membership fees and advertising income. As postal rates have escalated over the years, so have our mailing expenses. We're using the lowest rate structure available to non-profit organizations, but the costs continue to increase. If you have the ability to donate the cost of mailing a complete issue of NorthView, we would like to speak with you about it. Or, if this is more than your checking account permits, why not contact one or more friends to see if a sharing of the expense can be worked out. You'll find we are more than willing to work with you in whatever configuration is best.

In return, we would encourage you to allow us to publicly acknowledge your donation by displaying the following statement at the bottom of the front cover (not the bulk mail page which is visible to the entire world): "Mailing of this issue of NorthView was generously donated by ..........." If you prefer to remain anonymous, we understand and would simply insert "an anonymous donor" in the space.

If this is something you (or someone you know) are interested in doing, please contact Ruth at 563-1324, Tom at 333-7504 or Shirley at 338-3708.
The following report was distributed to President Clinton, Vice President Gore, the President's Cabinet, members of the US Congress, the media and the 350 participants in the "White House Conference on Hate Crimes."

The Universal Fellowship of Metropolitan Community Churches (UFMCC) was founded in 1968 to provide welcoming and affirming Christian churches in which members of the gay, lesbian, bisexual and transgendered communities could develop positive faith and spirituality.

In the intervening three decades, the ministers, members and property of the UFMCC congregations have been the targets of hate crimes at a level virtually unparalleled in American society.

The member churches of the UFMCC offer a spiritual message of joy and faith, but this message has been met with a wave of hate crimes which seek to intimidate our members and silence our message. We will not be silenced.

Mr. President, on behalf of the 42,000 members of the UFMCC and the more than 225,000 gay, lesbian, bisexual and transgendered persons whose lives are touched by UFMCC ministries each year, we implore you to exercise your leadership and moral authority to protect the rights of our country's gay and lesbian citizens.

Three points are especially worthy of note:
First, an astounding 7% of UFMCC congregations have been targets of arson or fire-bombing over the last three decades. Based upon our internal research, we believe this to be a higher figure than for any other institution — religious, political or civic — in American society.

Second, the overwhelming majority of these hate crimes directed at the UFMCC have "flown beneath the radar" of public perception, failing to come to the attention of the American public. We believe the fact that this ongoing wave of hate crimes against our churches and people has been virtually ignored by the printed press, the electronic and broadcast media and the civil authorities reflects a systemic, societal view which devalues America's gay and lesbian citizens.

Third, and finally, UFMCC is unique within American society for attacks based on twin hate crimes motivations: hate crimes motivated against our spiritual beliefs and hate crimes motivated against our members' predominant sexual orientation.

The stain of hate crimes motivated against sexual orientation has left a blot upon the fabric of America's commitment to "liberty and justice for all."

In 1977, I attended the first-ever White House meeting with representatives of the gay and lesbian communities. In meetings with members of the White House staff and in conversations with President Jimmy Carter, I pleaded for the use of presidential leadership to protect and affirm the equality of America's gay and lesbian citizens.

I am saddened that today, twenty years later, our members still lose their jobs solely because of their sexual orientation... our worship services are still threatened... our churches are still victimized by the hate crimes of vandalism, intimidation and desecration. Our nation is better than this. Our people deserve better than this.

Discrimination, bigotry and hatred against any of our citizens is discrimination against our nation's highest and most noble ideals.

Mr. President, do not let your legacy in this area be the status quo. It is my studied opinion that the gay and lesbian communities have been patient — remarkably patient — in awaiting the same protections afforded to other citizens. As with every oppressed group, history teaches that if these injustices are not adequately addressed and remedied, we will face reaction and backlash.

It was President Theodore Roosevelt who said, "The American people are slow to wrath. But once their anger is kindled, it burns like a consuming fire." Mr. President, let us join hands to effect adequate remedies to quench the fires of injustice while working to fan the flames of liberty for all citizens.

Mr. President, you are now presented with a remarkable opportunity to improve and protect the lives of gay and lesbian citizens, an opportunity afforded by your own leadership in convening the White House Conference on Hate Crimes.

It is our fervent prayer that this opportunity may be translated into a reality for all American citizens.

John/Joan in Rolling Stone

The December 11 Rolling Stone featured the most extensive article yet in mainstream media regarding intersex issues, and, specifically the story of “John/Joan,” the male infant who doctors surgically turned into a girl 25 years ago.

“The case set a precedent for sex reassignment as the standard treatment for thousands of newborns with similarly injured, or irregular, genitals. It also became a touchstone for the feminist movement in the 1970's, when it was cited as proof that the gender gap is purely a result of social conditioning, not biology. For Dr. John Money, the medical psychologist who was the architect of the experiment, the case was to be most publicly celebrated triumph of the 40-year career that recently earned him the accolade ‘one of the greatest sex researchers of the century.’ But the experiment was a failure,” author John Colapinto writes.

The article goes into the family of “John/Joan,” and also the history of the ego, ambition and ideology of Dr. Money. It recounts the hostility Money had toward Joan when she, as a child, resisted attempts to make her a “normal” girl. Colapinto also reveals how Money glossed over profound contradictions in his published reports on the case, including Joan’s repeated insistence that she did not see herself as a girl, and her total hostility towards Dr. Money as the years wore on.

As soon as she was told what had been done to her, “Joan’s decision to undergo a sex change was immediate,” Colapinto says, and he became John. The author explains that John agreed to work with Dr. Milton Diamond on a recent report which would call into question the value of intersex infant surgeries and how gender and sexual orientations are developed. John was motivated to take up the cause, when he “learned about his fame in the medical literature and how his reportedly successful switch from boy to girl stood as the precedent upon which thousands of sex reassignments had since been performed.”

Finally, the author gives an excellent assessment of the work of the Intersex Society of North America (ISNA) and the push of intersex people for dignity, freedom from enforced sex reassignment, and to “end the idea that it’s monstrous to be different,” according to ISNA Director Cheryl Chase.

Gay & Lesbian Alliance Against Defamation (GLAAD) is a national organization that promotes fair, accurate and inclusive representation as a means of challenging discrimination based on sexual orientation or identity.

British same-sex immigration policy in effect

Same-sex-partner immigration became reality in Britain October 13.

“Some people, such as gays and some common-law couples, are actually prohibited from marrying by law,” said Immigration Minister Mike O’Brien. “I think it’s unfair to destroy their relationships.

“The position we inherited [from the previous government] for common-law and same-sex couples was unsustainable and may have breached human-rights laws,” he said. “We have therefore decided to introduce a concession outside the rules in respect of these couples.

“Under this concession a couple must show that they have been living together for four years or more and intend to continue to live together permanently,” O’Brien said. “Once admitted they will have to show that the relationship has subsisted for a further year before being granted settlement.”

Applicants must also demonstrate they can support themselves, he said.

Stonewall Immigration Group Chair Mark Watson said he is “very pleased that the immigration minister recognizes that the policy of the previous government was unjust and unsustainable.”

But the group is “disappointed that the criteria are so strict and much tighter than for those who can marry. ... Many same-sex couples will still face an uncertain future because the immigration rules will prevent them developing a relationship for four years,” Watson said.

Spice a dish with love and it pleases every palate.
— Latin proverb

“The bad news is your grandmother just walked in. The good news is she’s holding hands with my grandmother.”
Gay and lesbian parents group hires executive director

Concluding a lengthy, national search, Gay and Lesbian Parents Coalition International (GLPCI) is pleased to announce the hiring of its first full-time, paid Executive Director, C. Ray Drew. Drew brings over 10 years of nonprofit management and fundraising experience to the organization having been employed by The Lesbian and Gay Men's Community Center of San Diego, International Relief Teams of San Diego and AIDS Action Committee of Massachusetts.

"Ray brings a professional level of fundraising and strategic planning experience to GLPCI at a time when lesbian, gay, bisexual and transgendered parents are facing new attacks by the radical right," said Linda Heller, President of the GLPCI Board of Directors. "In addition to his professional expertise, he's also a committed parent and local parenting activist. He couldn't be better suited for the job — we're extremely fortunate and excited to have him lead the organization."

"There is no greater fear for any parent than to lose your child," Drew said. "With the radical right increasing their attacks on our communities' families, LGBT parents face that reality every day. The radical right is committed to denying our families custodial rights and to prevent us from having children. GLPCI's mission and commitment to protecting our communities' families has never been more important. We will work with other national and local organizations to develop a national strategy as the radical right attempts to undermine our families."

Drew, 35, is a native of South Carolina and graduate of Clemson University. He currently resides in San Diego. He and his co-parenting partner, Heidi, are the parents of a four-year-old son, River.

The mission of GLPCI is to provide advocacy, education and support for gay, lesbian, bisexual and transgendered people in child-nurturing roles and their families, in all their diversity. GLPCI's administrative office will be located in

The ark (as it would be today)

And the Lord spoke to Noah and said: "In six months I'm going to make it rain until the whole Earth is covered with water and all the evil people are destroyed. But I want to save a few good people, and two of every living thing on the planet. I am ordering you to build me an ark."

And in a flash of lightning He delivered the specifications for the ark.

"Okay," said Noah, trembling in fear and fumbling with the blueprints.

"Six months and it starts to rain. You'd better have the ark completed, or learn how to swim for a very long time" said the Lord.

And six months passed. The skies began to cloud up and rain began to fall. The Lord saw Noah sitting in his yard weeping. And there was no ark.

"Noah!" said the Lord, "where is the ark?"

A lightning bolt crashed to the ground next to Noah.

"Lord, please forgive me!" begged Noah. "I did my best, but there were big problems. First, I had to get a building permit for the ark construction project, and your plans didn't meet code. So I had to hire an engineer to redraw the plans. Then I got into a big fight over whether or not the ark needed a fire sprinkler system. My neighbors objected, claiming I was violating zoning by building the ark in my front yard so I had to get a variance from the city planning commission. Then I had a big problem getting enough wood for the ark because there was a ban on cutting trees to save the spotted owl. I had to convince the U.S. Fish and Wildlife Service that I needed the wood to save the owls. But they wouldn't let me catch any owls, so no owls. Then the carpenters formed a union and went on strike. I had to negotiate a settlement with the National Labor Relations Board before anyone would pick up a saw or hammer. Now we have sixteen carpenters working on the boat, and still no owls. Then I started gathering up the animals, and got sued by an animal rights group. They objected to me only taking two of each kind. Just when I got the suit dismissed, the EPA notified me that I couldn't complete the ark without filing an environmental impact statement on your proposed flood. They didn't take kindly to the idea that they had no jurisdiction over the conduct of a Supreme Being. Then the Army Corps of Engineers wanted a map of the proposed new flood plain.

"I've sent them a globe."

"Right now I'm trying to resolve a complaint from the Equal Employment Opportunity Commission over how many Croatsians I'm supposed to hire. The IRS has seized all my assets claiming I'm trying to avoid paying taxes by leaving the country, and I just got a notice from the state about owing some kind of use tax. I really don't think I can finish the ark for another five years."

Noah waited.

The sky began to clear. The sun began to smile. A rainbow arched across the sky.

Noah looked up and smiled. "You mean You're not going to destroy the Earth?" Noah asked, hopefully.

"No," said the Lord sadly. "The government already has."
Taxpayer Relief Act of 1997

by Kathleen Madden

Thinking of how to spend the tax dollars you’ll save from passage of the Taxpayer Relief Act of 1997? You might have to think again. Tax rate relief (mainly in capital gains) is part of the legislation. However, maybe the biggest financial opportunity is found in other parts of the law that make IRAs more available to many for the first time... and that significantly expand IRA benefits for just about everyone.

Perhaps more than any legislation in history, this is mainly a tax law of opportunity, not tax cuts. What this means is that taxpayers can gain from the new legislation by proactively saving, investing and managing their resources to maximize new rules, especially those governing IRAs. Taxpayers will have some control over how, and how much, the act affects them.

What it means to you

The tax act encourages long-term investing, and may positively affect the financial — especially the retirement — planning of many Americans. People have to act to take advantage of the legislation. Creating a financial plan, if you don’t already have one, can organize your thinking and financial strategies — your actions — in a way that helps maximize the legislation’s benefits to you.

And, if you already have a financial plan, new changes in the capital gains provisions alone make reviewing your current plan necessary. This is because the basis for many historical assumptions about retirement planning have now changed.

Even more dramatic, though, is the shift in the “IRA picture.” Here, the overhaul has been fairly significant.

“Traditional” IRAs have been enhanced. New rules will, over the next few years, permit more IRA holders to retain full tax deductibility for their IRA. Also, more people are now eligible to contribute to a deductible IRA — namely, spouses of those already covered by an employer pension plan (with some income limitations).

Some IRA penalty provisions have been eased. New rules make withdrawals more flexible and without penalty in selected situations, notably for those purchasing a first home or paying qualified college expenses (special guidelines apply).

The new “Roth IRA” offers tax-free benefits. Contributions to these new accounts aren’t deductible. But all withdrawals — including investment earnings — are tax free if certain conditions are met. Special rules will help ease the penalties and/or tax consequences that otherwise would apply if transferring money from a traditional IRA to a new Roth IRA.

The “Education IRA” offers a new way to save for college. Non-deductible annual contributions of up to $500 per child — considered gifts to the beneficiary — can be made to an Education IRA. Earnings and withdrawals from these accounts are tax free for qualified higher education expenses of the account holder.

Because long-term saving and investing has been generally affected by the new tax law, a professional financial advisor may be a good resource for learning details about how the legislation affects your personal financial planning situation.

Something for everyone

This tax act provides considerable incentive to save for retirement and education, and is clearly designed to reward long-term investing with special provisions. This acknowledges the needs of most Americans, who long have pointed to these particular “life issues” as their most significant financial goals.

In addressing the ways in which such widely held personal financial goals can be achieved, the tax act contains opportunity “across the board.” The legislation is conceivably important to virtually all taxpayers without regard to income, marital status, age, personal or family financial situation. These and other specific, personal factors must be considered to determine how each individual or family can benefit from the new act.

Almost universally, the act creates the need either to establish a personal financial plan or review the one you already have, with individual issues and situations addressed. For almost all taxpayers, this is a crucial first step in understanding how the new legislation can positively influence their financial future.

Kathleen Madden is a Financial Advisor for Waddell & Reed. Waddell & Reed can be accessed on the Internet at <http://www.waddell.com>.

Have you tried

Chiropractic

for:

△ Headache
△ Neck pain
△ Shoulder pain
△ Low back pain
△ Leg pain
△ Stress

Relief without drugs or surgery is possible!

272-1272

Dr. Hill also utilizes
Non-Force Techniques

The Hill Clinic

203 West 15th Ave., Suite 104 (corner of 15th & C)
The Directory

Advertising...

This directory is our "yellow pages" and reference guide. It's free! The designations of (L)esbian, (G)ay and (A)ly indicate the business or service ownership. All people are welcome to call for further info. NOTE: in some instances you might encounter employees who are unaware of this Directory and its significance. Don't be offended: enlighten. All listings are in Anchorage unless indicated. Contact: 258-4777

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

AIDS:
(A) Alaskan AIDS Assistance Assoc., 263-2050 (see 4A's page)
(A) Anchorage Neighborhood Health Center (free HIV testing), Stephanie, 257-4637
(A) Interior AIDS Association (Fairbanks) 452-4222
(A) Pierce County AIDS Foundation (WA), 206-383-2556
(A) Shanti of Juneau, 907-463-5665, 1-800-478-AIDS (2437)
(A) S.T.O.P. AIDS Project, Gail Charles-Abbot, 278-5019

Apparel & Clothing:
(A) The Look, Karl, 278-5665

Automotive Repairs & Fuel:
(B) Courtney's, Linny, 562-1227 (see ad)

Bakery & Catering:
(G) Alaska Best Catering, Maurice, 338-1080, 337-1967
(G) Illusions, Brian, 277-9191
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828

Bed & Breakfasts, Accommodations:
(A) Ah, Rose Marie, 302 Cawles, Fairbanks, John, 456-2040
(G) Alaska's (Fairbanks), Pete, 907-389-2582 (see ad)
(G) Arctic Feather, Doug, 277-3862
(G) Aurora Winds, James/Bill, 346-2533
(G) Crabtree Guest House (Fairbanks), Phil/Bobby, 907-451-6501
(A) Fairbanks Hotel, (Fairbanks) Doris Lundin, 888-329-4685
(A) Gallery Bed & Breakfast (Anchorage) Leslie Evans, 274-2567
(A) Island Watch, Eileen (Homer), 907-235-2265 (see ad)
(A) Regina's, 276-4904
(L) Rose-Beth's B&B (Anchorage) Rose Beth, 337-6779
(G/A) Sauerdough Lodging (Seward), Gordon, 907-224-8946.
(L) Wandering Women (Juneau) Carol/Sudie 907-586-2410.

Books:
(A) Alaskan, Gene, 561-1340 (see ad)
(A) Cyrono's Books & Cafe, Sandy/Jerry, 274-2599
(A) Into the Woods Bookshop (Fairbanks), Connie, 907-479-7701

Churches:
see Spiritual

Computer Services:
Consultants, Graphic Design, & Desktop Publishing:
(G) Ability Design Associates, Doran, 562-9575
(A) Alaskan Support Consortium, Walter Erskine, 522-4275
(L) Angie, 337-0253
(L) Binky's Den, 205 4th Ave., Seward, Sue or Terri, 224-PAWS
(L) Communication Art, Catherine, 563-5492
(L) CDA Services, Waltraud, 276-6682
(G) Ekstratic RAM, Robert Iris, 522-4275
(G) Greg Parsons, 258-1349
(G) gra, lex, Lucien, 561-5856
(G) Helleck & Assoc., Terry, 276-3869
(G) ServCom Alaska, Mark Mathis, 274-9472
(L) TechLink, LeMiel, 276-6682.

Supplies & Equipment:
(A) Frigid North, Tom, 561-4636 (see ad)

Training:
(G) Seven Treasures Computing, Don, 562-9496
(A) Find It! Business Services (Macintosh); Larry, 279-4862

Education Services:
College and Boarding School Selection:
(A) Tom Croke, 277-7004 or (717) 888-8652

Social Research Design, Student Consultation, Evaluation:
(L) Susan B. Johnson, PhD, 272-4113

Tutoring:
(G) Gabriel, Spanish, 272-9045
(A) James, Biology, 248-6412
(L) Carolyn Lancaster, M.Ed., School Survival Skills, 274-5059
(A) Kathleen L. McDonough, School Survival Skills, 274-5059

Entertainment:
(G) Art Services North, Darl Schaff, 561-2115
(G) Capri Cinema, 561-0064 (see ad)
(G) Syzygy/Music Magic, Linda, 274-2599
(L) Women's Coffeehouse, Lisa, 561-2198

Bars & Restaurants:
(G) Illusions, Brian, 277-9191
(G/L) O'Brady's, 344-8033, 338-1080, 563-1080
(G/L) The Raven, 276-9762
(L/G) The Wave, 274-0690 or 561-WAVE (see ad)

Coffee Houses:
(A) Alaskan Urban Coffee & Art, Clarence, 272-9518
(G) Hollywood Canteen, Rand, 562-0737
(A) Quiver Bean Coffee Co., Scott & Becky, call or fax 278-BEAN

Disk Jockeys:
(A) Lake Webb, 373-2689(hm), 279-3300(wk)

Drag Shows:
(G/L) The Wave, Darcy, 274-0690 or 561-WAVE (see ad)

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

Financial, Insurance, Investments:
(L) Chris, 561-8040/338-3962 (see ad)
(G) Jon Howe, Bank of America, 263-3335
(A) Kathleen Madden, Waddell & Reed, 349-3559 (see ad)
(A) Catherine Smith, C.P.A., 562-2438

Income Tax Preparation:
(A) Lynn Thomas, 263-0720 (see City Mortgage ad)

Insurance:
(L) Chris, 561-8040/338-3962

Mortgage Brokers:
(A) Lynn Thomas, 263-0720 (see City Mortgage ad)

Retirement Plans:
(A) Lynn Thomas, 263-0720 (see City Mortgage ad)

Florists/Greenhouses/Nurseries:
(G) Every Bloomin' Thing, Jerry, Malcolm, 274-3158
(A) Mile 5.2 Greenhouse, Dale, 694-3978
(A) Tryck Nursery, Doug, 345-2507 (see ad)

Furniture/Furnishings/Gifts:
(A) Design Craft, David, 279-0638 (see ad)

Hair Styling:
(G) Gabriel, 272-9045
(A) 36th Avenue Hair Design, Ledjha, 561-8967

Faith:
(A) Alpine Indoor Air Purification Systems, Marjory, (907) 746-6381
(L) Health Advocacy-Medical/Legal Research, Linda, 337-0253
(A) Home Health Care, 261-3173
(A) Nature's Own Way, Roberto/Debby, 561-0181

Alternative Medicine/Health:
(A) Hope, 561-2330
(L) Gatekay, Ketki/Jaimini, 561-7327
(L) Movement Options, Shari, 274-FLEX (3539)
(A) Rainbow Counseling, Maureen, 277-0582
(A) Thee Cutting Edge (Seward, AK), Connie, 907-224-8996
(A) The Ole Herb Shoppe, Constance, 522-4372

Body Work:
(L) Donna (NCMT), 243-0789
(L) Beth (MT), Debbie (CMT), 566-0842
(L) Don, 338-8826
Directory

Health...

(G) Gabriel, 272-9045
(L) Leslie, 278-3346
(L) Ariel, 277-5222

Counseling:
(A) Anchorage Center for Families, 276-4994 (handles all kinds of family issues)
(A) Barton Sloan, LCSW, 563-5765
(A) Connie, 562-1826
(G) F. Ken Freedman, 566-1708 (see ad)
(A) Jann, 248-9408
(A) Marion, 562-0012
(A) Psychological Services Center, 786-1795
(A) S.T.A.R. (Standing Together Against Rape), 276-7279
(L) Tess, Alternative Counseling, 562-8281
(A) Tom Gormley, ANP, 565-4014

Electrolysis:
(L) Gentle Touch Electrolysis Clinic, Bronwyn, 258-6608

Dental Care:
(A) Ward Hulbert, DDS, 248-0022

Family Medicine:
(A) Dr. Phyllis T. Dunckel, 257-4600

Naturopathic:
(A) Hope, 561-2330

Obstetrics & Gynecology:
(A) Jane, 563-5151
(L) Mary Ross, Nurse Practitioner, 563-7228

Reiki/Counseling:
(G) Rick, 333-9640
(A) Joyce, CMT, 562-1916
(L) Spiril Services, Barbara, 274-4089

Helpline:
(G/L) Anchorage, Identity Helpline, 258-4777 (see ads)
(G/L) Fairbanks Lesbian/Gay Line, 907-458-8288
(G/L) Open Door Youthline, 456-GLBY
(G/L) Gay & Lesbian National Hotline, 1-888-843-4564
(G/L) Juneau, SEAGLA, 586-GAYS

Home Maintenance & Repair:
Carpet & Linoleum Installation:
(A) Big Bob's, Mark, 561-2121
Floors & Tile:
(A) Quality Floors, Bob & Ruth, 248-3900

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

House Cleaning:
(L) Connie's House Cleaning Service, Connie, 276-3147
(A) Green Valley Cleaning, Tara, 345-4657
(G) Silver Spoon Cleaning, Brent, 258-0828
(A) Sweeping Lady, Janet, 276-7608

Odd Jobs:
(L) Deb, 275-3018
(A) Service with a Smile, Liz, 274-5290

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

Legal:
(L) Mendel & Associates, Allison, 279-5001 (see ad)
(L) Rhodes, Phyllis; Mediator, 346-2217
(A) Short, Sylvia, 562-4992 (see ad)

Media:
(L) NLGJA (National Lesbian and Gay Journalists Association), Kim, Alaska coordinator and board member, 277-2704

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

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

Newsletters/Newspapers:
(A) Alaska Women Speak, Mary Lee, 696-0924

...Research

(A) Anchorage Press, Nick, 561-7737 (see ad)
(L) Klondyke Kontak (Alaska Women's Cultural Center), 277-9763
(GLA) Northview (Identity), 258-4777
(GL) Perspective (SEAGLA in Juneau), 586-4297

Pet Care & Veterinarian:
(A) Dr. Ginnie, 345-1515
(L) Dr. Vicki, 345-1515
(A) Dr. Jean B刑侦g (Fairbanks) 452-6055

Photography:
(L) Alaska Photographic & Supply, Linda, 345-5434
(G) Fotos by Frank, Frank, 562-3084 (see ad)

Political:
(A) Alaskans Concerned About Latin America (ACALA), Ruth, 333-1190
(A) Anchorage Women's Political Caucus, contact Janet Mitson, 688-0116

(G/L) Equal, Inc., 274-9226
(G/L) Log Cabin Republicans, (503) 642-7292

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

Support Groups:
(G) Ability Design Associates, Doran, 562-9575
(A) GLSEN, Fred, 562-7161
(G) L.M.R.U.2 (Youth Group), 566-4678
(A) PFLAG (Parents and Friends of Lesbians and Gays, Anchorage), Sylvia 562-4992, Fred 562-7161 (see ad)
(A) PFLAG (Parents and Friends of Lesbians and Gays, Fairbanks), Mary Jo, 907-459-8985
(A) PFLAG (Parents and Friends of Lesbians and Gays, Juneau), 907-463-4203

AA:
(G/L) Gay, Joyous and Free, see Calendar
(G/L) Midnight Suns, see Calendar

Deaf Support:
(A) Interpreter Referral Line, 277-3323 voice, 277-0735 TTY
(A) Deaf Rehabilitation Serv., 277-3456 voice, 258-2232 TTY

Recreation:
(L) Alaska Women of the Wilderness, Rachel, 688-2226
(L) Equinox Wilderness Expeditions, Karen, voice mail: 274-9087
(A) Flies by Ileen (Eagle River), 907-694-6946
(A) Knik Glacier Tours; Palmer, Alaska; Tom Faussett, 745-1577 (see ad)
(L) McKinley Air Service, Lee Ann & Keli, 800-564-1765
(L) Puffin Family Charters, Leslie, 278-3346 (see ad)
(G) Roy's Bikes, Roy, 333-8221
(A) Stan Stevens Cruises, P. O. Box 1297, Valdez, AK 99686. (907) 835-4731, (800) 992-1297.
(G) Triangle Tours, Greg, 276-2770, 888-899-2770 (see ad)
(A) Wild Iris Fishing and Sightseeing Charters (Valdez) Barb, 907-389-2725

Real Estate:
(G) Apollo Real Estate, Bob, 561-0661 (see ad)
(A) Bela Bodnar, RE/MAX, 244-4415 (see ad)
(L) Bronwyn Real Estate, 907-277-4744
(L) Century 21 (Missouri), Lucille, 417-745-6798; 417-993-4302
(L) Dynamic Properties, Jill, 261-7663
(A) Rona Mason, Realtor, 242-8877 (cell) or 279-8877. (see ad)
(L) Waltraud Barron, 278-1981 (see ad)

Research:
(L) Cracit & Associates, 279-3982
Directory

Social Education...

Social/Educational:
(G) Anchorage Garden Buddies, 272-5608
(G) Imperial Court of All Alaska, Bob, 275-0046
(GL) Southeast Alaska Gay & Lesbian Alliance (SEAGLA),
(Juneau) 907-586-4297

Spiritual:
(A) Aquarian Foundation, Rev. Patricia Brown, 349-9955
(A) Anchorage Church of Religious Science, Center for Positive
Living, Rev. Nancee Sweeney, 258-0010
(A) Anchorage Unitarian Universalist Fellowship, Art, 248-3737
(see ad)
(A) Church of the Covenant (Matanuska Valley), Pastor Howard
Bess, 746-1089
(A) Immanuel Presbyterian Church, 2311 Pembroke, Anchorage,
welcomes all regardless of orientation. 333-5253
(A) Lamb of God Metropolitan Community Church, 258-5266
(A) St. James the Fisherman Episcopal Church (Kodiak), Fr.
Pau1, 486-5276
(A) Unitarian Universalist Fellowship of Fairbanks, 4148 Pikes
Landing Road, Richard Kemnitz, 457-9009
(A) Unity Church of Anchorage, 346-2824

Student Organizations:
(G/L) Alaskan Gay and Lesbian Association (AGLA, Fairbanks)
(Pete, 907-479-7348 (see Club Notes)

Tattoos:
(A) Bitchin' Tats, Kathy, 561-3653

Travel:
(G) Apollo Travel Agency, Bob, 561-0661 (see ad)
(G) Triangle Tours, Greg, 276-2770 or 888-899-2770

Club Notes

AA
Gay Joyous & Free, see on-going calendar.
Midnight Suns, see on-going calendar.

Alaskan AIDS Assistance Association (4As) Anchorage
offers HIV testing Wednesday afternoons (2:00-4:00pm) at
their offices, 1057 W. Fireweed Ln, Ste. 102. Friday at noon
is a luncheon for People With HIV and AIDS. We are always
looking for groups willing to donate and setting up these
meals. If you are interested in helping with the luncheons,
volunteering with the 4As, or need information, please call
the 4As at 263-2050.

Alaska Gay and Lesbian Association of Fairbanks (AGLA)
a UAF Student Organization, has regular meetings open to
gays, lesbians and allies, 1st and 3rd Friday. For further
information about meeting time and place, contact Matthew
at 907-474-6666, ext. 3535.

Anchorage Garden Buddies (AGB)
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, call 272-5608

Anchorage Women's Political Caucus
for lesbians and non-lesbians, meets 7:00pm at Elmer's
Restaurant, New Seward & Fireweed, on the first
Wednesday of every month.

Aquarian Foundation
services Wednesday 8:00pm and Sunday 11:00am, 8500
LaViento Drive, 349-9955.

Bruin Brotherhood of Alaska (Levi/Leather/Bear)
1441 E. 12th, #2, 99501 Contact Dan at 258-2629 or
276-6947. Meets the third Saturday at 7 pm.

EQUAL, Inc. Anchorage
EQUAL provides education and information about political
issues to our community. EQUAL is not a political action
committee and does not endorse candidates. For more
information, call Dan Carter at 274-9226.

EQUAL, Inc. Fairbanks
purpose is to keep the community informed about political
and legal events which have an effect on the gay community,
to educate about community issues, to organize letter
writing campaigns and other forms of political action,
and to promote equal rights for all Alaskan citizens, regard-
less of sexual orientation. For more information about EQUAL,
contact Laura Burleson at 907-
479-7348 or e-mail FSLEB@aurora.alaska.edu

Fairbanks Gay Youth Group
Leave message on voice mail for info: 457-3524.

Fairbanks Radio Station
KSUA 91.5 “Homophonic Radio”, 4-6 p.m. Sundays

Feminist Sing-a-Long (women only), Anchorage
third Saturday of every month, 1741 Westview Circle; call
Carol and Fran at 333-0871. Non-singers are more than wel-
come. 6:30pm potluck, 7:30pm singing (from the KK–
Thanks!)

Gay Bar, Anchorage
free legal question and answer sessions on issues of interest
to lesbians and gays. Second Monday of every month, noon
at 845 K-St. 279-5001.

Gay/Lesbian Book Club
at Barnes and Noble on third Wednesday, 7-9 pm. Kim
McKee, Community Relations Coordinator for B&N Hosts this
discussion group.

GILEN (Gay, Lesbian, Straight Education Network)
a national organization which has a local chapter in
Anchorage. Meets the first Sunday each month, 1pm at
Continued on page 41
Club Notes...continued

A.U.U.F. Membership is confidential. We welcome educators and non-educator allies who are interested in the problems of GLBT youth in our public schools. For more information call Fred, 562-7161.

Identity, Inc. Anchorage

founded to improve self and community awareness, understanding, and acceptance of the expression of individual sexual identities, in order to promote positive attitudes and healthful ways of living for all people within the State of Alaska. Identity builds bridges between different segments of the lesbian and gay communities as well as bridges between the gay/lesbian and non-gay/non-lesbian communities. Potluck Social is held on the 2nd Friday of each month at the Anchorage Unitarian Universalist Fellowship, 3201 Turnagain Street. Doors open at 6:30pm; dinner at 7:00pm; program at 7:30pm. See the Calendar for program title.

Imperial Court of All Alaska (ICOAA), Anchorage

is a social and support group that contributes to our community by being active in many causes: we plan and present wonderful entertainment, and donate money to needy organizations for them to carry out their important goals. See Calendar for this month's planned activities, or contact Emmanuel Puckett at 563-2110. Or write P.O. Box 104023, Anchorage 99510-4023.

IMRU2

Anchorage gay youth group meets Wednesdays 5:30-7:30 p.m. at 4As, 1057 West Fireweed Lane, Suite 102. 566-IMRU

Interior AIDS Association (IAA) Fairbanks

offers medical and dental program assistance, “buddies” (volunteers who help HIV & People Living With AIDS), meal delivery food supplement program, a lending library and counseling support. If you're interested in volunteering or need assistance, please call the IAA in Fairbanks at 452-4222.

Lamb of God Metropolitan Community Church (MCC)

Anchorage holds Sunday services at 1:30pm at Immanuel Presbyterian Church, 2311 Pembroke, 258-5266.

Last Frontier Men's Club, Anchorage

a members-only club for the Leather/Bear communities of Alaska. Meetings 3rd Thursday of each month, 6:00pm at the Raven; campouts & weekend trips, too. Write T.L.F.M.C., P.O. Box 202054, Anchorage, AK 99520-2054.

Mt. McKinley (Non-Ascent) Club, Anchorage

is a social group open to anyone gay, lesbian, or ally. Look for upcoming events in the Calendar, or call Eric at 277-3236.

Northern Exposure Bowling League, Anchorage

each Sunday afternoon at 4:00pm, Park Lanes. 561-8744 (Bob).

OPAL is a lesbian social organization with an open membership. OPAL holds monthly potlucks with different themes on the third Sunday of the month. Please call Roby at 522-3953 for more information.

Over 50's Club

a lesbian book and support group. Meets second and fourth Mondays, 7-9 pm. Videos and books will be a part of this positive energy discussion group. For location, call Rose Beth (337-6779) or Lorraine (276-3337).

Parents, Families and Friends of Lesbians & Gays (PFLAG) of Fairbanks meets the 3rd Sunday of every month from 4:00pm to 5:30pm at Into the Woods Bookstore & Coffeehouse, 3560 College Road, Fairbanks, Call 45P-PFLAG for more information.

Parents, Families and Friends of Lesbians & Gays (PFLAG)
of Juneau meets the 1st Saturday of every month at 10:30am at Mendenhall Mall Library. Phone 907-463-4203.

Parents, Families and Friends of Lesbians & Gays (PFLAG)
of Southcentral Alaska holds meetings on the 2nd Wednesday of every month. For information call Sylvia at 562-4992 or Fred at 562-7161.

Queer Round Table (QRT)

Call to list your club's events and hear about other club events. Barb (H) 274-4984 or (W) 564-5818

Shanti of Juneau

offers support services to persons with HIV/AIDS and their loved ones, as well as offering comprehensive AIDS prevention and educational information. Offices: 222 Seward, Suite 200; mail: P.O. Box 22655, Juneau, AK 99802-2655. 907-463-5665, 1-800-478-AIDS (2437).

SLAA (Sex & Love Addicts Anonymous) Anchorage

12-step meeting; Tues., Thurs., Sat. Check ongoing calendar for times and locations. 566-1133

Southeast Alaska Gay & Lesbian Alliance (SEAGLA)
a non-profit volunteer organization that provides a support network for lesbian and gay people in Southeast Alaska. Publishes monthly newsletter Perspective. P.O. Box 21542, Juneau, AK 99802-1452. Phone 586-GAYS

Support Group, Soldotna

a group for people with HIV or AIDS or families or friends. Call Jan at 907-262-2589.

Women's Coffeehouse

a Anchorage lesbian/feminist institution; music, readings and other events, held monthly at various venues; new performers are encouraged to participate; open mic every other month. Check calendar for more information, or call Lisa at 561-2198, or e-mail to <milo@servcom.com>.

FOUR A’S FOOD BANK

ITEMS OF NEED

Items for newborns and toddlers:

- Everything from food to clothing to diapers

- Food items:
  - fruit juices
  - tuna
  - canned fruits
  - canned meats
  - canned soups
  - rice
  - pasta
  - tomato sauce
  - peanut butter
  - beans
  - canned vegetables

- Personal items:
  - soap
  - toothpaste
  - toothbrushes
  - deodorant
  - mouthwash
  - shampoo
  - toilet paper
Cyberlust

Alaskan AIDS Assistance Association (AAAs): <http://www.alaskaaidas.org>
AGLA: AK Gay & Lesbian Assoc. <samplg@aurora.alaska.edu>
Burleson, Lauren: Gay Rights activist, Chair of Equal of Fairbanks:
<fmbr@aurora.alaska.edu>
Capri Cinema, Rand Thorsney: <ggb91a@prodigy.com>
Carlisle, Karen: Writer, filmmaker, teacher, activist:
<mkr@getonline.net>
Carter, Dan: Gay activist, Dandelion, Equal: <alaskadanc@aol.com>
Cheney B&B: <Cheneybb@alaska.net>
Children of Lesbians and Gays Everywhere (COLAGE): <http://www.colage.com>
Childs, Lucan: graphic artist <lucan@alaska.com>
<http://www.alaska.com/gfx>
Crabtree, Phil, B&B, Fairbanks, <crabtreehome@geocities.com>,
<http://www.geocities.com/WestHollywood/4169>
Craciun, Jean: market researcher, Pride Conference:
<jeraciun@craciun.alaska.net>
Fauth, Terry: <akbear@mosquittenet.com>
Freedman, F. Kenneth: Gay/Lesbian activist,
<fen@servcom.com>
Gay & Lesbian National Hotline:
<http://www.gln.org/>
GLAAD: Gays and the media <http://www.glaad.org>
Haase, Michael: <michaelh@servcom.com>
Hillman, Fred: <fhhillman@alaska.net>
Hillman, Bronwyn: <brony@alaska.net>
IAA - Interior AIDS Assoc, Fairbanks <iaa@polarnet.com>, website:
<http://www.2-polar.com/iaa>
Identity: <http://www.ptialaska.net/~seagla/identity.htm>
Imperial Court of All Alaska (ICOA): see link at:
<http://www.mosquitonet.com/~qnetak>
Into The Woods Bookshop: Connie, Fairbanks, AK,
E-mail <woods@polarnet.com>, Web site:
<http://www.2-polar.com/woods>
Kauzlarich, Rick: alaskanick@goodcity.com
Kohout, Jen: <jenkout@aol.com>
KT Creative: <ktcreate@alaska.net>
Last Frontier Men's Club: see club listing <FMC@Micronet.net>
Lovering, Ken: <kplove@juno.com>
Naff, Don: <donnaff@alaska.net>
Out North: <outnorth@artswire.org>
PFLAG: Fbk, Website <http://www.mosquitonet.com/~pflag>
E-mail <pflag@mosquitonet.com>
Pinney, Pete: UAF instructor and owner of Alta's B & B;
<ffppp@aurora.alaska.edu>
Q Net AK, Alaska's Gay & Lesbian Information Source:
Website <http://www.mosquitonet.com/~qnetak>
e-mail <qnetak@mosquitonet.com>
Rachel, Tom: <TomAndAl@alaska.net>
SEAGLA: <http://www.ptialaska.net/~seagla>
Severson, Kim: Entertainment editor Anchorage Daily News, board of
Nat'l Gay & Lesbian Journalists Assn: <kseverson@pop.adn.com>
Shanti of Juneau: <http://www.ptialaska.net/~shanti>
Soule, Barbara & Bonham, Candy: <solcandy@alaska.net>
Thorsley, Rand: Capri Cinema, <ffilmgally@aol.com>
Triangle Tours, Lesbian/Gay travel <triangle@servcom.com>
Unitarian Universalist Fellowship of Fairbanks:
<rikkmz@polarcom.com>
Vann, Beth: <rcvb@elf.blc.yu>
Walton, Eric: Q*Katch, Q*K Outdoors, PFLAG, EQUAL etc.
<feral@aurora.alaska.edu>
Wave, The: Lesbian/Gay Bar & Coffee House: <wave@alaska.net>
Worden, Rex: San Diego-based journalist: <rworden@netcom.com>
Youth site: <http://ourworld.compuserve.com/homepages/B_Hartman2>

Calendar

January

Saturday, 17:
A Women's Coffeehouse, 8:30pm Qupqugiaq Cafe. Lisa
Parker & Lee Gooding.
Sunday, 18:
F PFLAG, 4pm, Into The Woods.
Friday, 23:
A Identity Potluck, 6:30pm, AUUF: discussion of gay
film with Rand Thorsney.

February

Saturday, 7:
A Women's Two Step, 7:30-11pm, Pioneer
Schoolhouse. Donations accepted. Come in black &
white in honor of Gretchen's return from Antarctica.

Sunday, 8:
J PFLAG, 10:30am, Mendenhall Library.

Wednesday, 11:
A PFLAG, 7-9pm?, AUUF. Call Norman at 333-0116.

Friday, 13:
F Valentine's Dance, Details TBA; 452-4222 for info.

Saturday, 14:
A Valentine's Dance supporting Native G/L. Pioneer
Schoolhouse, 9pm, Sober and smoke free. Call Don
562-6006.

Saturday, 21:
V Homosexuality, Churches and Community Forum,
8:30am-4:30pm, Lake Lucille Inn. $50 registration,
Call 746-1089 for more info.
A Women's Coffeehouse, 8pm, Qupqugiaq Cafe, Open
mic. Call Lisa at 561-2198 for more info.

"Much as I think gays should have the same rights as het-
erosexuals, I want something better for the world than
marriage. I would like to reach for something higher. We need
ritual for sure, we want ways to honor extended family,
family of choice, commitment to love and union, but I don't
really want to see it fashioned after marriage that has tradi-
tionally been about ownership of property and children."
— Lesbian singer Holly Near in an interview with
Atlanta's Etcetera magazine, November 21.
On-Going Calendar Items

SUNDAYS
A Metropolitan Community Church Services, 1:30pm Sunday at Immanuel Presbyterian Church, 2311 Pembroke.
A Gay, Joyous & Free, 7pm, AA Meeting, 1231 W. 27th Ave.
F PFLAG, third Sunday, 4-5:30pm, Into the Woods Bookstore.
F Homophonic Radio, KSUA 91.5

MONDAYS
A Gay Bar, Anchorage, noon, Second Monday, 845 K St., 279-5001.
A Gay, Joyous & Free, 7pm, AA Meeting, 1231 W. 27th Ave.
A Over 50's Lesbian book club 2nd and 4th from 7-9 pm (see club notes).

TUESDAYS
A Righteous Babes Radio Show, 7pm, KRUA-FM 88.1.
A SLAA (Sex & Love Addicts Anonymous), 8pm, 566-1133.
F Farthest North Gay & Lesbian Chorus, 6pm, Into the Woods.

WEDNESDAYS
A Free HIV TEST at 4A's, 2pm - 4pm, 1057 W. Fireweed Ln, Ste. 102, Lori 263-2050.
A IMRU 2 5:30-7:30 pm at 4A's 1057 W Fireweed #102, 566-4678 (566-IMRU).
J Social at Summit Lounge, after work.
J "Women's Prerogative," KTOO-FM, Wednesdays, 9pm-10pm.
A La Cage aux Wave (drag show), 10pm, The Wave, $3 cover.
A PFLAG, 2nd Wednesday, 7-9 pm, AUUF, 32nd and Turnagain St.

THURSDAYS
A SLAA (Sex & Love Addicts Anonymous), 5:30pm, Unitarian Church, 566-1133.
A Friends and Family Support Group, 6:30pm, call 4As, 263-2050.
A Gay, Joyous & Free, 7pm, AA Meeting, 1231 W. 27th Ave.
A Country Dancing at the Wave, 8pm, taught by Patty, 561-9283.
F French Club, Russian Club, alternating weeks at Into the Woods Bookstore.
A Women's Forum, 2nd Thursday, 7pm, 338-9184.

FRIDAYS
A Lunch, 4A's, noon-1pm, 1057 W. Fireweed Ln, Ste. 102, Lori 263-2050. Everyone invited - HIV, volunteers and friends.
A Midnight Suns Gay AA Meeting, 7:30pm-9pm, 1231 W. 27th Ave.
A Identity Potluck fourth Friday at AUUF.
F Free anonymous HIV testing, 3:30-5:30pm, IAA offices, 710 3rd Avenue.

SATURDAYS
A SLAA (Sex & Love Addicts Anonymous), 12 noon, Unitarian Church, 566-1133.
A The Family (UAA), 6pm (excluding school holidays). UAA Arts Bldg. Rm 121, Harry O'Brien at 786-7644.
A Women's Two Step, 1st Saturday, 7:30pm, Pioneer Schoolhouse.
J PFLAG First Saturday of each month, 10:30 to 12:30 in the Mendenhall Library conference room.

Legend
A Anchorage
F Fairbanks
J Juneau
V Mat-Su Valley

ILGA lobbies Amnesty for gay support
The International Lesbian and Gay Association is lobbying Amnesty International to add sexual orientation to its statute as a fundamental category of human rights needing special protection. AL's International Council will consider such a proposal at its year-end meeting in South Africa.

"It would be an important legal, practical and symbolic step towards better international protection of the fundamental human rights of lesbians and gays," said ILGA Co-Secretaries General Jennifer Wilson and Jordi Petit. "This proposed change to AI's statute is also important because it recognizes the fact that sexual orientation is a fundamental, distinct and irreducible attribute of human identity. Sexual orientation is not simply another dimension of gender or culture, but a basic category in its own right."

ILGA is a federation of several hundred gay groups and individuals from more than 80 countries. It stages conferences, publishes a bulletin, issues action alerts, and networks Western nations with the growing gay movements of the Third World and former communist nations. Recent ILGA initiatives have increased gay clout within the European Union, the Council of Europe and the World Health Organization.
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QUESTIONS WELCOME.