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Publication Information

The North View is a monthly publication of Identity, Inc., a non-profit 501 c (3) Alaska corporation concerned with issues of sexual identity. The North View 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.

We welcome articles and letters from individuals and organizations. Whenever possible submit electronic files (via e-mail) in PC (recent versions of Word, please) or text format. All contributions must be signed, but names will be withheld or pseudonyms used upon request. The North View reserves the right to edit as necessary and to decline any article submitted. The North View does not accept editorial copy or advertising that is sexist, racist, discriminatory or sexually explicit.

All articles must be received by the 10th of the month for inclusion in the North View dated the following month (i.e. by March 10, we'll need April information).

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Dear Mom,

You know better than anyone that I am not especially fond of holidays. Still, Mother's Day is a significant day for me because, well, because it is an honor to be your son.

This feeling is difficult to explain. Few gifts would do it justice, and greeting cards idealize the subject. I have come to know you as an adult and as a woman, and I hold few romantic notions about humanity, you and I included.

It might help to express the sadness I feel when thinking of the emotional abuse and moldy spaghetti of your childhood, or the anger I have for the cowardly woman who won't allow you to know your grandchild.

Would it matter if I told you how sorry I am for getting drunk in Cuernavaca and forgetting our arrangement, or for being so embarrassed at the surprise birthday party you threw for me?

Can I tell you that I'm a little uncomfortable knowing I was more than eleven pounds at birth?

Maybe it is enough that I am proud of you for being an Oregon City beauty queen turned professor, and now in your sixties, an entrepreneur. Maybe it is enough that you are the woman responsible for my feminist sensibilities.

I could give thanks for your unending encouragement, or for our honest conversations. I am also thankful that you have always held me responsible for my behavior, and how you influenced but did not interfere with my relationship with dad.

Saying I love you can even have a hidden agenda. Did you notice you heard it more often near my birthday, for example, or at Christmas?

Perhaps it is ignorance that makes all this seem obvious to me, but I am certain there is no greeting card that could possibly explain what you mean to me.

As you know, our relationship has been misunderstood by some who really should know better. I doubt Freud thought his mother as good a friend as I do mine.

Far be it from me to take on the father of psychoanalysis, but when I do want someone to understand the kind of mother I have I tell them about the hard-boiled eggs you put in my lunch when I was a child. Do you remember the silly faces you drew on them? Some had funny mustaches, while others were shy with long eyelashes. My favorites were the ones with curly hair like mine.

I was a tender, nervous little boy who sometimes found his lunch smiling at him. I have yet to find a more powerful love.

If you only knew what a difference those eggs made.

Your loving son, Brian
On April 26, Identity had its annual membership meeting and elections for new officers. There were seven seats open and seven candidates. Some of you may remember that originally there were nine candidates. Two of the candidates were unable to run for a Board position because of some changes in their lives. These two candidates are still active volunteers and are currently coordinating our Gay and Lesbian Community Center of Anchorage volunteer staff schedules. They are doing an amazing job and without them we could not manage the Center.

Congratulations to the new Board members who are Susannah Morgan, Teresa McPhearson, Kristara, and Pete Keese. A big welcome back to current Board members who were reelected, Pete Gregson, Wendy Parsons, and Victor Carlson. The Board also includes the following people who did not have to run this year, which includes Jim Mohr, Scott Turner, Diana Wolle, and Chuck Hart. This new Board is excited about the upcoming year and is looking forward to seeing Identity continue to become a stronger organization making it better able to serve our community’s needs.

On the down side, the Identity Board is losing two amazing individuals, Steve Kendall and Victoria Shaver. Victoria served as Co-Chair of Identity, Helpline Coordinator, and Chair and Co-Chair of Living Out Loud, and so much more having been involved in some form with every project that Identity does. Though her vision and energy will be missed from the Board, she is still going to be volunteering. She will remain the Helpline Coordinator and she continues to work on the Living Out Loud Youth Retreat.

Steve Kendall has been with the Board for what seems forever and has an incredible amount of knowledge about the history of Identity and the community in general. He served as the Secretary of the Board and took on many projects sending out letters and emails to our members. Steve had a great way of remaining calm in all situations no matter how bad it seemed. His voice and energy will be greatly missed.

Yes, Identity continues to grow and change and develop. All that Identity has done would not be possible without all of our volunteers. For them we are grateful. They get the NorthView out every month, PrideFest organized, keep the Center open, and so much more. Be a part of Identity. This new year promises to be as exciting and inspiring as the last year.

Peace and Love,

Jim

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4th Friday Cafe Dessert Social

There is a time for entertainment, event info, and announcements, good conversation, and great desserts!

This is a potluck event so please bring a dessert to share.

Every Friday! 6:30 p.m.

At the Gay and Lesbian Community Center
2110 E. Northern Lights, Suite A.

Call the GLBT Helpline at 258-4777 for more info on this event.
Anchorage PrideFest!
Unity in the Great Land

Mark your calendars now and don’t miss Anchorage PrideFest 2002: Unity in the Great Land. After last year’s record breaking PrideFest celebration and our first large-scale parade, this year promises to be bigger and better than last year!

Anchorage PrideFest 2002 will take place June 16-23. The “Celebrating Diversity” Parade will take place on Saturday, June 22 at 11 AM downtown. The Festival will take place on the same day from noon until 5 PM on the Parkstrip. There will be ten other events that take place during Anchorage Pride Week 2002 sponsored by many of Anchorage’s GLBT organizations and businesses.

Presently, we are accepting applications for parade applicants, marketplace vendors, and entertainers. We are also encouraging groups to host an event during Pride Week. Please visit www.anchoragepride.com for applications or for more information.

We also need many volunteers, especially on Saturday, June 22. We need volunteers for the parade, set-up, selling raffle tickets and staffing tables, clean-up, security, and much more. To be a volunteer email us at info@anchoragepride.com.

Anchorage PrideFest 2002 is sponsored with pride by Identity, Inc. and the Imperial Court of All Alaska. Joining them are the Anchorage Press, K-Fat 92.9, and Pure Retro 92.3.

Gay and Lesbian Community Center
of Anchorage

The Home of Lesbian, Gay, Bisexual, Transgendered Individuals and our Allies

2110 East Northern Lights Blvd., Suite A
929-GLBT (4528)
GLCCAnch@yahoo.com
Calling Home
by Victoria Shaver

I look into her eyes and I feel her soul speak softly. I simultaneously think of a million things; including the past, present and future doctors, surgeries, and phone calls. I wonder what her thoughts, feelings and needs are at this moment. Emotion hovers like a cloud hanging low and through the fog we notice tears are in both of our eyes.

We have such deep communication in the silences. In the in between times. It is quite simply the bond between mother and child. She is weak and does not wish to talk so we just lay side by side pretending the narrow bed is comfortable enough to sleep. When one of us thinks the other is not looking, we open our eyes to gaze at the other. The phone rings. It is my dad, wanting to know if we need anything. I squeeze her hand softly and get up with mumbles of the gift shop and buying the book she has been wanting. She smiles that sweet smile that means she loves me and her blue eyes sparkle with the sound of my father’s voice echoing in her ear. I kiss her forehead gently to say I will be right back.

In the hallway I sit back and try to shut out the memories. The smell of surgery scrub, disinfectant, and sickness make it impossible. We are here for what must be the hundred thousandth time. I was fourteen when we made our first trip to this hospital. That was a long time ago. It was before cell phones, HMO’s or Tinky-Winky were common household names. It was before bell bottoms made a come back and before I was out.

A young woman breaks into my trance by asking directions to room 584. I focus on her face and short purple hair. I politely give her directions I am quickly drawn back into thoughts of my parents’ reaction to my first “butch” haircut. I realize mom is waiting for her book and my feet guide me to the elevator.

The doors open and before I step into the elevator, I am deep in memories once again. In 1998 I organized a vigil when Matthew Shepherd was brutally murdered. The news industry was in a slump with no wars or bombings to report so they called seeking interviews. I was overwhelmed. I had come out to my parents less than a year before. To my amazement, they kicked me out of the house and I was sad that they had barely spoken to me since that time. I was homeless and alone. My parents had made a few requests; don’t do this or that kind of requests. For example, they asked that I not tell relatives in Virginia about “the phase.” But doing a multi media production or what they would think of as coming out on our hometown news did not occur to them – and it was not on their request list. I was torn between my desire for their love and acceptance and my need to live my truth. They needed time to get through what I lovingly call “their phase.” In the meantime, I lived my truth and put all of my anger and hurt into building The FAMILY at UAA.

Living out of my car had gotten old and I applied for a job as a Resident Advisor (RA), which gave me room, board, and a stipend at UAA. I was out and proud, waving a flag and putting up flyers every step of the way. Many people who were not told me they did not want to be seen with me for fear they would be thought Gay. My par-
ents did not read the UAA newspaper or take note of life on campus - unless it was on the major network news. And this vigil would be. I knew they would want me to call them - because to them, anything less would be disrespectful. I waited for people to clear out of the Student Government office so I could make the phone call privately. I was calling to let my parents know I would be on TV representing The FAMILY at UAA. I knew they would not be excited much less tape it for me. Worse, I was calling to warn them, struggling with my own internalized homophobia. I can not remember what my dad or mom said that day, I just remember the stunned look on the faces of three fellow student leaders walking into the room as I sobbed, apologizing over and over, “I am sorry.”

That night my GLBTA FAMILY supported me, held me safely in the palm of their hand. I felt connected, loved, and a strength that only comes from voices united in search of justice. I was home. And I still am. The FAMILY of friends I have in our community is just that, family. They have been with me in the ups and downs: held me when I cried, celebrated my successes, forgave my mistakes and cheered me through challenges.

Once again I am taken from my daydreams, this time by the volunteer cashier at the gift shop. She wants $7.99 for the book. I give her the money and walk back to the elevator. I smile as I remember a phone call I made to my mom a few months ago. It was the day of the grand opening for The Gay & Lesbian Community Center of Anchorage (GLCCA).

I explained to my mom that the Grand Opening was at 2 pm and it would be on TV. Without hesitation, she happily asked what channel it was on - she wanted to watch it. My heart smiled with a mixture of relief and pride. Breath for gentle breath, as only a mother can, her soul spoke softly and clear, the “I love you” in the silences of the phone.

I said, “Try channel eleven Mom. And could you ask Dad to tape it.”

They say they will never join PFLAG but they do ask how my girlfriend is and invite her to family gatherings. My parents and I tolerated each other when I first came out. Their religiosity and my homosexuality. Now we are past toleration and into the accepting phase. Phase. They do not use that word anymore. We are too busy looking for the ways in which we are similar, not different. My dad still complains that he can not look a rainbow “without thinking of Gays” but he does not use that tone or say “You should be with the family more than The FAMILY.” They understand my families co-exist and are both important to me. I am blessed.

Victoria Shaver is an activist and community leader who wears many hats. She can be reached at victorialNalaska@hotmail.com

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If you cannot get rid of the family skeleton, you may as well make it dance.
George Bernard Shaw

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The Committee
by Teresa McPherson

I distinctly remember the first time I heard a gay person use the word "family" to refer to other gays.

It was 1997 and I was visiting a lesbian friend in California. We drove to a small seaside hotel for the weekend. As we unpacked the car, we ran into a couple dykes in the parking area. My gregarious friend struck up a conversation with the women. Then one of them asked, "You family?" My spunky friend answered, "Of course!"

I wasn't really out yet, but for just a moment I felt I was and it was heady. I was "family" now. It didn't occur to me that the entire conversation wouldn't have happened if my friend hadn't looked so wonderfully and obviously lesbian, because I couldn't possibly have looked less lesbian. Nevertheless, I was family now and it was intoxicating.

Prior to coming out in 1997, my definition of family was limited to people who were related by blood or marriage. One of the best things about coming out is all the new jargon you're issued, new definitions for words learned years ago.

When a friend's son was married a couple years ago, she invited several gay and lesbian friends to the ceremony. She told us, "My friends are my family." I was honored to be asked to the wedding, but mostly I was honored that she considered us family.

Community is another word we queer folk have assigned a higher meaning to. Community refers to our extended GLBT family. It doesn't sound quite as small and familiar as the word family. It sounds like a place where families gather or live together, by choice rather than necessity. Both are nice words that have much larger meanings for me since coming out.

My friend Paula told me about visiting some lesbian friends back east. The mother of one of the women was delighted when she learned Paula was lesbian, and exclaimed to her daughter, "You didn't tell me she was on the committee!" Of course, she meant to say community, but what's important is that she recognized queers have a language that binds us together, that makes us proud to be on the same committee or community or family.

Maybe what we call each other isn't as important as the fact that we have each other to call. We share our joys and our sorrows. We dance at our weddings and we hold each other after painful breakups. We console one another when biopsies don't turn out as hoped for, and we celebrate together when lab reports come back clean. We quarrel and make up. We forgive each other because we know we may be the one asking for forgiveness the next time.

We are family. We are community. We're members of the same committee. Not by blood, not of necessity, but by choice.
'Family' Group Resorts to Deception
by Christian Grantham

The results of a recent poll on a website for the right-wing Christian organization Family Research Council (FRC) appear to have been doctored. The poll, posted Wednesday March 14 at www.frc.org, asked visitors about their thoughts on gay adoption.

At the time of Rosie O'Donnell's much antici-

pated primetime March 14 interview with ABC Dateline's Diane Sawyer, the FRC poll had closed with results reporting 55% of the nearly 2,000 people who took the poll choosing "Support: Two moms are just as good as a mom and dad." Those opposing gay adoption made up 32% with 8% unde-
decided.

Immediately following O'Donnell's interview the results mysteriously pur-
ported 10,000 responses with 73% choosing "Oppose: It intentionally deprives a child of both mom & dad." The dramatic shift in numbers after the poll had been closed raises questions about the length to which FRC and others will go in distorting support for gay parenting and adoption.

Recently, a spokesperson for FRC was asked on

CNN by anchor Leon Harris if FRC would support gay parenting and adoption if given the hypothetical of overwhelming scientific support. The spokesperson answered, "No." FRC continues to offer their own sele-

ction of research, however, FRC has admitted that their position does not consider the facts of the matter, much less scientific proof, as a basis for their opposition to gay parenting and adoption. Instead, what appears to take precedence over the best interest of children in foster care for organiza-
tions like FRC is a misguided agenda aimed at deny-
ing children in need of a home and destroying loving families.

In a barrage of press opportunities taken by FRC and other religious right organizations, most have characterized scientific support for gay parenting and adoption as either bogus or fabricated by gay activists. It is unclear which fields of science are purported to have been taken over by a vast left-wing conspiracy to adopt children. FRC would not return calls regarding the poll results.

Recent attention on the subject of gay adoption got a significant boost with O'Donnell's appearance on ABC.

O'Donnell, who has a home in Miami, is helping ac-
tivist efforts to overturn the state's 25 year old ban on gay adoptions. Florida is one of three states, in-
cluding Mississippi and Utah, that specifically ban gay adoptions.

Civil liberties groups are filing an appeal with the 11th U.S. Circuit Court of Appeals in Atlanta of the ruling by a federal judge who upheld the gay adoption ban in Florida. CNN reports analysts believe the courts will play a bigger role than legis-

latures on gay adoption.

Christian Grantham co-hosts a live two hour LGBT call-in talk show weekdays with his partner Vince at www.christianandvince.com.
Zombie
by Deborah A. Thompson

Once upon a time, there was a king who ruled a family of four. This king ruled with Pentecostal severity, as he was a minister and ex-Navy man. His two daughters and loving gentle wife dreaded his raging tempers and resulting punishments. He imposed strict guidelines for the family image and living processes while he himself led a secret life of the philandering husband. Any woman parishioner with a sob story and vaginal itch who requested spiritual counseling could be had—one of the perks of the job—while his insecure wife suffered through transferred pubic crabs, odd phone calls, blackmails about illegitimate babies and a broken heart. Needless to say, the King gave up his ministerial throne a number of times. Gathering up his scowling family, he would travel on to new kingdoms.

The King himself was a charismatic, highly intelligent, well-read man. And when he preached, he'd rock the church with fervor, reigning down hellfire and damnation with the best of them. Women wet their silkies with hidden desires while zealous men roared in exaltation, their testosterone surging with Biblical patriarchal conquests and the promises of things to come.

Eventually, the King moved on to more gentle climes in both his preaching (he became a Religious Science minister) and his habitat (the California desert). He and his wife...finally...divorced. His two ever-rebellious daughters breathed a massive sigh of relief. One of them married and had a son to perpetuate the King's lineage. The other daughter came out of the closet, traveled, wore body art and forsook the traditional female role. No husband and kids for her! Neither ever again tolerated tyrants nor had religion or regimentation structuring their lives. Obviously, the King had taught them well to think for themselves and vehemently question authority—even though it did take a while to feel safe in the getting there.

(Paybacks are a bitch, it is said, but whether the King ever thought about it is now moot. However I am here to tell you that in later years, what goes around...indeed...does come around. And it seems, that it occurs without any help from past camp followers.)

Currently, the King unhappily lives in a very structured environment beyond even his wildest dreams. At a time in his life when he'd like to physically roam, he can't. He still resides in his beloved desert, but in a fenced in 24/7 care facility that controls his every move and with staff who tell him when, where, how and why to do things. In a way, he still exists in a world of his own making with memories of World War II, his dead siblings and his childhood Texas. Occasionally, he still writes down his spiritual thoughts but cannot concentrate reading-wise for more than minutes at a time. Now his heavy reading consists of thin Western paperbacks read again and again to make his days go by.
His Highness can't remember how to operate a TV or open a car door. So even the importance of recalling faces, names and relationships is moving beyond him. His grandson is heartbroken at being a non-entity in His Majesty’s cast of memory mates. On one day, the daughter becomes his 87-year-old sister or a son. On another day, a policeman helping him becomes his long dead brother.

Speech-wise, he's losing his ability to express himself. The fervent orator has a hard time even connecting and expressing his thoughts. Some times his words are a mush of sounds with little semblance of order or recognition.

The King’s temper still remains. However whereas in the past he'd stare daggers at someone, now he doesn’t hesitate to say that he would like to kill his roommate or whoever else is irritating him at the moment. So far, he is harmless although the barriers of semi-civility are falling. Interesting but possibly soon to be scary especially if the dark beast inside is ever unleashed.

His physical needs have changed also. Sexually, he is into cuddling. No more eager beavers for him! And God help anybody who stands in the way of him getting to the chow line! He loves his meal times and will cut off a phone call in a flash if the dinner tables are being set.

As for his past camp followers, the wife disappeared many years back. The youngest daughter died of diabetes four years ago. I, the black sheep daughter, have complete control of the King's life and am parenting a 75 year old with dementia. Being his last connection to reality, I make all the decisions now. This should be a particularly gleeful moment in time, especially after all the nightmare years, but I don’t feel too retaliatory. Even though the King once had a hard time forgiving me for going against his wishes, I find I can't go there.

And when I talk to His Highness (his own words) on the phone and he’s lost within himself or is crying in my ear upset about something or is missing someone, I don’t feel the least bit triumphant. Instead, I feel very angry—angry that life could be so cruel to a vibrant man who valued his mind and communication skills so much; angry that my challenge of being or doing something special in my father’s eyes no longer remains. Now I can be anything or—most days—nothing.

Even more so, I am sad. The King’s mindful life is rapidly fading away. Soon he will be only a zombie.........and you know where that leaves me.
Sister
by Bessie Miller

How did I feel when I found out my sister was a lesbian?

Well, first of all, let me say that I love my sister, my other self. We share the same birthday, just two years apart, so I've always felt closer to Ruth than anyone else. I was so happy to see her away from the trouble with her ex-husband that almost anything would be better. And, of course, I didn't have to see the change or interact with them day by day because they were in Alaska and I was safe here in Ohio.

Could I share her with another woman?

I shared her with a man, as we are all programmed to do, even though he didn't like me and tried to keep us apart. I shared her with children, because ours were all born reasonably close together. Well, I shared her with our brothers (all four) because there were none, I felt, as close as her and I. And she was so far away, I could do this. Oh how we can rationalize anything, if we convince ourselves it is for the better.

Then finally, face to face, there was DEB. Guess what...she was a real live person. Looked somewhat mannish, talked somewhat mannish and loved my sister. I mean really LOVED my sister. She deferred to my sister in all things to do with family, as long as no one was hurting Ruth. Deb reminded her to take her medicine as well as to speak up for herself—some things that she (Ruth) needed to relearn coming out of an oppressive marriage.

She is still my little sister; never have I seen her happier, even when things are not smooth. And, they aren't always smooth. I still get angry over silly things. I still get my feelings hurt when I see someone hurt her. But now, there is an ally—someone who truly loves her, wants her to be close to all of her family and who will do anything for her to make this happen.

What has happened to me? I have found that I have another sister, not in all the old traditional ways—who wants old and traditional when you have someone as loving, giving and sharing as Deb to add to your family. I am grateful for all the time I am able to spend with BOTH of my SISTERS.

Deb is the rock my little sister leans on. She is the constant contact for all of us when something is wrong and she is the one who tells all of us how important we are to Ruth. She and this relationship is the most constant wonderful thing that has happened to our family.

Yes, my SISTERS are LESBIANS and I am so proud of them and so grateful to them for all they have taught me, by showing us a loving couple that has a lot to say to the world.

A loving sister,
Bessie

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Michael Pacillo
Manager
Another Form of Family
by Mim Chapman

So there was Noah, according to the story, building an ark to save life on earth. Who was admitted and sheltered in his ark? Good old Noah and Mrs. Noah, of course, and a pair of each creature: male and female - two by two. Male and female - two by two. Male and female - two by two. And our society, rain or no rain, still maintains those requirements for being accepted into the ark of familial safety, legality, and acceptability: male and female - two by two.

GLBT’s & their allies are fighting to give male and male/ female and female couples the right to enter the ark of social acceptance. Polyamorists are now taking on the second half of the Noah syndrome, the two by two bit.

What is polyamory? It is a lifestyle based on the belief that it is not only possible but perfectly normal to love more than one person at the same time. It holds that love is like the light of a candle. If I light your candle, then light a second candle, the second candle does not diminish the light of your candle, nor of mine. In fact, the group of candles can preserve the flame more securely than can any one or two candles by themselves.

Of course life is never as simple as a simile. Polyamorists admit that creating and nurturing multiple relationships is not easy. It requires massive amounts of communication, trust, honesty, commitment, dedication, and a fairly high level of maturity and self-confidence. But who said any relationship was easy?

How is polyamory different from swinging? Both value sexual nonexclusivity, but that’s where the similarity ends. Polyamory is based on freedom to develop emotional intimacy with more than one person, with sex as only one possible outcome. Swinging, on the other hand, emphasizes sex itself, often having the ground rule that it is ok to have sex with another per-

son so long as you don’t get involved emotionally.

So what does a poly relationship look like? Well, there may be as many kinds of polyamorous relationships as there are polyamorists! Some look like the good old-fashioned “open marriage,” whether the primary partners are gay or straight. Then there are polyfidelity families - groups of three, four, five or more people who have a long-term commitment to each other and are sexually exclusive within the group. Polyfamilies may include gay, straight, and bi members. Many formed specifically to provide extended family for their children. Another common relationship form is the intimacy chain sometimes called a Z, N, or W, i.e. A+B and B+C and C+D etc. with no particular intimacy between A and C, B and D, or A and D, although they all know each other and are friends. Sound confusing? Try adding children and jobs and dating schedules! But the benefits of trading “ownership” for

Continued on next page...

Gratitude

n: 1 the state of being grateful: 2 a feeling of thankfulness and appreciation

To all my clients & friends, with gratitude, I thank all of you for entrusting me with the buying and selling of your home. I appreciate the opportunity to serve you.

Rona Mason - Homes Unlimited - 279-8877 - rona@ak.net
Specializing in your happiness...
freedom and diversity in love relationships more than outweigh the challenges, according to members of the poly community. Critics claim that poly relationships won’t last. Well, divorce rates certainly don’t speak well for the longevity of monogamous relationships! According to Dr. Deborah Anapol, author of Polyamory: The New Love Without Limits, polyamory facilitates longevity because a relationship does not need to end just because a partner develops affection for another person. She says monogamy, though the only officially sanctioned relationship model in our culture, is in actuality seldom practiced. True, there are couples that fall in love and maintain a happy, loving, exciting monogamous relationship for their entire lives. But many others have relationships that are actually polyamorous but which charade as socially acceptable monogamy. The first she calls serial monogamy – loving many people but across time, as in I love only you; we break up and it’s over. Now I love only YOU; then we break up. And now I love only YOU, etc. Another is monogamy in name only - monogamy with a wee bit of cheating: I love only YOU, but I sneak around to love him, and if YOU ever find out, there’ll be hell to pay! The former causes the pain of serial break-ups, the latter the pain, guilt, and lack of intimacy that comes from dishonesty, not to mention fear of getting caught. The upfront work involved in creating and maintaining a polyamorous relationship is intense, but it is at least positive, honest, and constructive!

Of course, more than two is not new! Polygamy (one man, several women) as practiced in the Old Testament, in Mormonism, and in parts of the Arab world, is a patriarchal system where a man rules his harem – the extreme ownership situation! In contrast, polyamory focuses on creating egalitarian relationships where all members have equal authority and responsibility.

So why am I writing an article about polyamory for this family focus issue of NorthView? Perhaps because I decided it is time to come out of the closet, and hope this is the safest, most accepting audience to come out to. I’ve always been a poly, but just didn’t know there was a word to describe my affectional orientation. When I was married, my husband and I decided the nuclear family was a nuclear disaster and we didn’t want to bring children into the world unless we could find or form an extended family to help us raise them – and neither of our blood families were options! We had several intimate relationships with other couples, none of which ended up lasting, and he died at 34 before we found the couple(s) we were looking for, so we had no children.

After his death, I continued my search for an intimate family. Back then, when everyone was reading Harrod Experiment and Stranger in a Strange Land, looking for a group to “grok” with was not that unusual. But as the 70’s turned to the 80’s and 90’s,
I began to feel pretty out of place. I had my share of friends and lovers and a handful of viable marriage proposals, each of which I had turned down, not because I didn’t like the person, but because a traditional marriage just wasn’t what I was looking for. But after a while, I started to think that something was wrong with me. Perhaps I needed more therapy, was afraid of commitment, or was fixated on trying to create the family I hadn’t had the good fortune to be born into.

Some of my older gay friends have told me about growing up thinking that they were the only ones in the world who felt like they did, because they didn’t even know there was the word “gay.” That’s about the way I felt. Then one late night after hours stamping envelopes for the “No on 2” Campaign, we ordered pizza, put our feet up, and started talking about our personal dreams. I took the risk of sharing mine.

“But there IS a word for what you are looking for - Polyamory!” said the woman from Gay/Lesbian Task Force who was there helping us with the final days of the campaign. “And there are websites, and national gatherings, and local discussion groups, and political activists. You’re not alone! Just look up www.polyamorysociety.org and you’ll find links to lots of groups of people who share your affectional orientation!” Who says there are no personal benefits in working for political causes!

I came out to several of my close gay and lesbian friends as we were on the road to Seward to lead a Welcoming Congregation seminar for their Unitarian Universalist Fellowship. None of them had heard of polyamory, and they had mixed opinions as to whether the GLBT community would be welcoming. One said, “Right now the community is focusing so hard on winning partnership rights by showing society that we’re just like straight couples except for the fact that we’re the same gender that it just isn’t the right time to mention relationships of more than two people. That’s way more scary than gayness!” But another said, “There’s never a good time to come out, or a guaranteed safe group to come out to. But if not now, when? And if not us, who?”

But I wanted to know more before I said more. This winter I spent several months in NY and went to the meetings of the NY Polyamory Society, held in the big NY GLBT Center in the Village. I found a wonderful, interesting, welcoming group of people there, people of all sexual orientations, races, and a wide variety of ages. It felt like coming home! I became friends with one of the founders of Unitarian Universalists for Polyamory Awareness. (Leave it to us UUs to welcome every stray social radical, right?) But now I’ve really come home, and I’m lonesome. I’ve discovered nearly 200 poly websites, but none in Alaska. If we’re all over the world, from Australia to Sweden, is it possible that NONE of us except me lives in Alaska? Or are there others out there suffering from the Noah syndrome and thinking, like I did, that they’re just weird, sick, or hopelessly out of step with society?

For more information, check out the polyamory society website. And if you want to be informed if a local poly discussion gets scheduled, send your email to me at the following address which I’ve opened just for discussing poly issues: alaskapoly@hotmail.com. Don’t worry, your email will not be shared; if enough people (like 3 or more) respond and a discussion is organized, the message will be sent blind so those receiving it will not get the addresses of others who said they’d like to know about the meeting. Sending in your email is NOT declaring polyamory, but merely showing interest, support and/or curiosity. Can you tell this is just a little scary for me? Well, nothing ventured, nothing gained. And if just one other person out there discovers that they are not alone in their affectional orientation, it’s worth the risk! So here’s to more loving, and maybe to Loving More!

This whole family concept is so completely out-of-date. Sociologically, biologically, every other way. This family nonsense, baby - that just isn’t the way things are going. Things don’t go backwards.

William Burroughs
Spring Zephyr
by Ruth Mitchell

It has snowed again.
Heavy, big drops that cover like a blanket.
I look out at the night and see the crystals
Sparkling on this new pristine snow.
The trees are draped in white cobwebs
The moon a shimmery sliver in the northern sky.
Hazy and so soft it looks
A wind could blow it south to the islands.

I love snow. It fills me with joy
With a lightness of spirit similar
To walking in a spring rain.
That awesome wonder of a child becomes
My companion as I behold this quiet splendor.

Oh, to be a zephyr, fitting through the crisp air
Gliding through the effervescent moonlight.

I cannot wait. I don my coat, boots and gloves
And head out the door to make the human prints
To mar this glorious gift.
By experiencing the snowdrops
As the last few fall to earth.
That wet cool gentle caress
That disappears as you acknowledge it.
To move slowly through this blissful moment
And make a never-ending memory—this also I love.

Quiet Thoughts
by George Mitchell

Quiet day
Dreaming thoughts take flight
On soft breezes of life, and like
A fragile butterfly that gently pauses
To indulge in the delicate beauty of a
Summer flower, the thoughts settle on
Precious memories of intoxicating fragrant
Moments that excites the soul’s emotions
And passions to the height and depth of its
Innermost wants and desires.

Alaska GLBT News

Alaska GLBT News is an e-mail broadcasting system providing information about Gay & Lesbian activities throughout Alaska.

We distribute messages concerning upcoming events, news, your business, rental opportunities, personal items for sale or sought, special announcements, etc.

For more information about receiving notices and/or sending your message, please contact:

AlaskaGLBTNews@yahoo.com
WINNING the debate

ADOPTING HITLER

On Oct. 15th of last year, the "Today" show introduced a guest by announcing that viewers were about to meet the author of a book claiming that "Hitler was actually gay, and that his homosexuality was at the root of his evil." If you think that sounds like a messy can of worms, you are not alone.

The guest was Lothar Machtan and the book was The Hidden Hitler. Machtan is an Associate Professor of Modern and Current History at Bremen University in Germany. His book explores the evidence that Hitler was a closeted homosexual and even suggests that this may have been the basis of his anti-semitism.

There have been essentially only two reactions to the book. One reaction favored by religious zealots is that this proves that homosexuality and evil go hand-in-hand. The other reaction (favored by Gays, Lesbians, and their allies) is alarm at having gays and lesbians lumped together with Hitler by the aforementioned religious zealots. Consequently the gay press has been extremely hostile to Machtan's book with most reviews focusing on the weaknesses of Machtan's evidence. Other GLBT writers have questioned Machtan's motivation and made accusations of sensationalism and irresponsible journalism. Meanwhile Christian hate groups are spewing homophobic hate-speech allegedly based on Machtan's research.

I think attacks on the credibility of Machtan and his book are a waste of time. Yes, the evidence is largely circumstantial. However, one must consider that if Machtan's premise is correct, then Hitler had more than a few people killed in order to hide his homosexuality. Hitler could not be expected to leave any handy and irrefutable evidence lying about. Personally, I suspect Machtan is on to something. I also believe accepting Machtan's conclusions at face-value can give anyone debating against the religious zealots a tremendous opportunity.

If you find yourself debating the merits of Machtan's book, I suggest that instead of attacking Machtan's work and trying to disown Hitler, that you instead adopt Adolf. There are several tough questions that need to be asked and the answers may score big points and even win over a few hearts. In fact, you win regardless of whether Machtan is right or wrong.

Question number one: What kind of guy would young Adolf have grown up to be if he had not been taught to hate himself from the time of his sexual awakening? Question number two: What kind of guy would young Adolf have grown up to be if he had not been taught that some people were less valued than others? Question number three: What kind of guy would young Adolf have grown up to be if he had not been encouraged to lie and deceive as a matter of self preservation? Question number four: Didn't society at large (all Hitler's contemporaries, not just Germans) teach young Adolf that it was okay to oppress others based on the oppressor's likes and dislikes?

I think it should be obvious that young Adolf's homosexuality is at worst an indirect cause of him growing up to be a major-league evil-doer. Homophobia is the real problem. Without homophobia, young Adolf's homosexuality would not have been an issue. Without homophobia young Adolf could have learned to be true to himself. Without homophobia, young Adolf would have had no need to hone the skills of lying and deceit. He could have grown up knowing the value of always being forthright and truthful. I say adopt poor Adolf as yet another example the things that go wrong when young people are taught to hate and hide their true selves.

It is important to realize that The Hidden Hitler is not the first

Continued on next page ...
time Nazis have been linked to homosexuality. For example, you may look online at the Pink Swastika hate-site. The Pink Swastika attempts to show that Hitler's Nazism and the Jewish Holocaust are the work of homosexuals, and that the Nazi work is being continued by homosexuals today. In fact, religious zealots rarely miss an opportunity to link evil and homosexuality. Homosexual activists were among those blamed by televangelists Falwell and Robertson after the World Trade center was bombed. Without the distraction of homophobia, Falwell and Robertson might have been able to identify the actual culprits like poverty and a U.S. foreign policy warped by petroleum dependence. More recently a Southern religious newspaper (The Charlotte World) claimed that homosexuals caused the collapse of Enron. It seems that some executives in Enron took advantage of the company's domestic partner policy to further their personal aims. If it were not for homophobia, this homosexual connection could have been a marriage and The Charlotte World could have chosen to ignore it just like it chose to ignore similar schemes employed by married heterosexual executives at Enron.

Religious zealots are constantly trying to link homosexuality and evil. This means that you and I need to be prepared to present the truth: homosexuality isn't the problem - homophobia is.

**SEX in Anchorage**

**A BI NEW DAY**

BY Pete Gregson

What is it with bisexuality? It seems that I cannot turn around in Anchorage anymore without bumping into a bisexual—or even more perplexing—bumping into a former gay or lesbian who has changed teams, becoming switch hitters in the finest sense of the word. It seems that our small urban center, and the nation-at-large, is starting to slowly move towards the idea of a fluid sexuality, of loving despite gender, of falling in love with individuals regardless of the attachment, or lack thereof, of certain appendages.

A few years ago I would not have understood this phenomenon. I thought one could not be a bisexual. One was either a hetero who was slumming or one was a homo who was pretending to be something he or she was not. Bisexuality, to me, was on the road to Queerville, a total commitment to identifying as gay or lesbian. But true bisexuality? Nah, it didn't and couldn't exist.

I think differently now. I've met too many people who have an ability to love someone—truly love someone in a sexual and romantic sense—of both genders. And as I've grown out of the smugness of my twenties, I've learned that love can defy genders and stereotypes. I've seen it to often in my recent life to believe otherwise.

Part of my conversion came when Teresa McPherson and Danny Templeton, through a monthly column in the NorthView, shared their lov-story with the rest of us. It was a wonderful story of boy meets girl, falls in love, and gets married. But it was definitely much more, and for me, it was a huge lesson in true love, despite labels, despite genders, despite what I accepted as a queer norm. I learned that a lesbian woman can love a transgender female-to-male partner, and that a man can love a woman who identifies as a lesbian, despite what I would think would be his own need to distance himself from queer labels. And through it all they remain proudly part of our GLBT community, proudly queer, proudly an example to all of us.
that any label—gay, lesbian, bisexual, or transgender—can be limit-
ing only if we allow it to be.

My current roommate also helped me grow in my thinking. Up until a year ago, she was a proud lesbian, an activist, and someone to whom being GLBT meant something special and empowering. Then, she met a boy and fell in love. “I didn’t mean to,” she told me. “It just happened, and I was powerless to stop it.” She never thought she was capable of loving a man, but she did. And she still feels the same powerful attraction to women. It confuses her sometimes, especially her place in our GLBT society. She wants the world to understand that she is not like them, that she does not endorse the rituals and the prejudices of a sexist society. But, for her, is harder to make that statement while she is living as a heterosexual.

I have friends who have two close friends—one a gay man and one a lesbian woman—who just became a couple. The two were best friends and decided they would not find anyone else as compatible, regardless of gender. They were in love, and they decided to commit to one another. My friends tell me it is hard for the mixed couple. The lesbian, especially, gets very upset when her friends no longer think of her as a lesbian, and she rails against the fact that when she is in public with her new male partner, that there are many things they can do in public, like hold hands and kiss, that they could never have done with their same-sex partners. She too, chafes against being blithely accepted into a heterosexual model that she does not condone, accept, or endorse.

I meet bisexuals almost daily, people who are able to love either gender. One of my male employees currently dates a bisexual man. One of my best friends recently came out as being a bisexual. I see them at Myrnas and meet them through my friends. I see them in the adult bookstores and cruising on gay.com and in the Press personals. It seems they are everywhere. And they want the exact same thing that I do: to be able to legally love or to have sex with whichever adult they want without fear of prejudice or lack of acceptance.

I’m a better person for understanding bisexuals and anyone else who defies sexual and gender boundaries arbitrarily set by a patriarchal, sexist society. And we are a better queer community and stronger queer movement for insisting on civil rights for all sexual and gender oppressed persons. For me, in being gay, in being oppressed, I find strength in mankind’s ability to love, a strength and hope nurtured by the wonderful bisexual and transgender men and women I’ve met on my queer journey and in their reminding me that no man has the right to tell another person who they should or will love.
Victim Compensation Fund Abandons Gays
by Christian Grantham

On Sunday, March 10, CBS aired a documentary of New York fire fighters filmed before and during the Sept. 11 tragedy. It was controversial, but detailed the horrors faced by our nation's bravest in the moments that unfolded around our nation's tragedy. CBS decided against editing out the sounds of bodies crashing onto the debris ridden sidewalks outside the main lobby. Fire fighters stared at each other shocked as they realized the sound that stunned them were people jumping from above. The fire fighters had no way of preparing for what would happen next.

In the middle of the chaos of fire fighters organizing themselves, a sudden silence flashed through the lobby of Tower 1 where they had gathered. A distant rumbling grew louder and louder, until it was an overbearing audible series of half second claps as floors collapsed in Tower 2. The fire fighters and cameraman ran for an escalator leading out of the building. They were quickly forced to take cover there as the debris made visibility virtually impossible.

A moment later, the cameraman's light was used as fire fighters accounted for one another with one exception. Breaking slowly through the dust were the feet of the first victim, official death #00001 being carried into the light of day from within the lobby of Tower 1. The body was brought to St. Mark's and laid on the altar there. It was NY Fire Department Chaplain Father Mychal Judge, an openly gay chaplain who moments before was caught on the film pacing and mumbling what were certain to be prayers.

At the same time, Jack Keohane, 41, was outside on the street with his partner of 17 years, Mike Lyons. Keohane worked in One Liberty Plaza and was trying to phone his mother when the South Tower began to collapse. Lyons, who suffered from multiple sclerosis, told his partner to go ahead of him. Keohane was killed by falling debris. Lyons committed suicide March 1 in the midst of dealing with his loss. He was one of 22 gay and lesbian surviving partners struggling with their loss and the process of applying for survivor's benefits and compensation.

Father Judge and other gay and lesbian victims weren't the only victims that day. The final toll would be in the thousands. We'd soon learn of the heroism expressed by those on United Flight 93 when heroes, including openly gay rugby player Mark Bingham, sacrificed their lives to cut short the orchestrated plan of terrorists to kill more civilians. For a brief moment, we all stood still. We were in shock, together, and then we pulled ourselves together and reached out to one another as Americans.

Then, on March 7, 2002, the federal government issued the "final rules" for the September 11th Victim Compensation Fund of 2001. The rules stated that eligibility of gay and lesbian survivors will depend on how each state views their relationship in the absence of a will. As we all know, not one state in the Union recognizes same sex partners as a "spouse," or default representatives in case of the death of a partner.

Commentary on the final rule described the difference between supportive statements submitting during rule review and arguments against supporting gay and lesbian survivors as overwhelming. "In contrast to supportive statements, scores of comments were submitted by those who feel funds should be limited to spouses and other family members... and should not extend to domestic partners, including surviving partners of gays and lesbians." While the supportive comments were associated with organizations, the opposing language actively seeking discrimination was curiously unattributed.

The rule does make a significant argument, however, for the importance of gay and lesbian partners to draft and execute wills. The rules clearly state that the federal government will defer to state intestacy laws in cases where the deceased left no will or a personal representative is not defined. If you had a will and you identified your partner as a beneficiary, you are as good as married. It's easy protection for those who jump through the hoop, but how many heterosexuals who legally marry have to hire a lawyer and draft legal documents to obtain this default status? In most states, if not all, the answer is "zero." All that is needed to prove "spousal" status is a marriage certificate.

The resulting complaints over the injustice of the rules are met in the report's clever deflection of treating Americans equally by stating, "...those
criticisms are more properly directed toward state officials."

While it's true that relying on state law clears the federal government from involving itself in intestacy disputes, the Bush Administration fails to practice the very flexibility it is preaching to the American people in time of war. How inflexible was Mark Bingham on Flight 93 when his airplane very well could have been aimed at the White House? The ability to be flexible is there. According to Special Master Kenneth R. Feinberg on NBC's March 10 Meet The Press, fetuses are allowed benefits. "Yes, ... babies, fetuses, unborn [are] covered by our program, yes," Feinberg told Tim Russert. The defense of fetus rights is a clear example of the federal government accepting responsibility to define beneficiaries where laws do not currently do so. The extension is convenient when it comes to a political agenda Ashcroft vowed before Senate confirmation hearings he would avoid.

In the wake of September 11, all kinds of families are struggling to put the pieces of their lives together. It belies all rationale for the Bush Administration to hide in cowardice behind excuses not to count gays and lesbians among the American victims of this national tragedy. This recent example of where gays and lesbians fall in the Bush Administration's vision of America is a stark contrast to candidate Bush's message of "unity" in during the 2000 elections. The 2000 Presidential campaign mantra for then-candidate Bush was "the record speaks for itself." As it did then, the record increasingly speaks volumes.

For more information: http://www.usdoj.gov/victimcompensation

Please contact the following and express your concern:

September 11 Victim Compensation Fund:
888-714-3385 - toll free
202-305-1352 - direct
301-519-5956 - fax
victimcomp.complaint@usdoj.gov

Office of the Attorney General:
202-353-1555 - public comment
202-514-2001 - Attorney General

White House Office of Public Liaison:
202-456-2380

Christian Grantham co-hosts a live two hour LGBT call-in talk show weekdays with his partner Vince at:
www.christianandvince.com

Christian may be contacted at:
christian@christianandvince.com

June 24, 2002, 6pm - Bisexual Men & Women
June 25, 2002, 6pm - Transgender/Transsexual Men & Women
June 25, 2002, 6pm - Policy Group
Location:
2110 E. Northern Lights by the corner of Lake Otis

LesBiGayTrans Tobacco Focus Groups
Receive a $25 gift certificate for participating.

The National Association of LGBT Community Centers is conducting focus groups with LGBT tobacco users across the country. The research sessions are simply aimed at gathering information on smoking prevalence and tobacco use patterns in the LGBT community, and are NOT focused on stopping tobacco use or smoking cessation. Please contact, Jim Mohr at Identity Inc for more information. Phone: 907-929-GLBT Email: JMohri@AOL.com. You can also contact Terry Burch of NALGBTCC by e-mail at tburch@thecenteroc.org.
Controversy in The Catholic Church

The increasing number of allegations and cases of sexual abuse of children and minors by Catholic priests has engulfed the Church in controversy and is being discussed daily in newspapers, magazines, and on talk radio programs and cable news outlets. The Gay & Lesbian Alliance Against Defamation (GLAAD) and the Human Rights Campaign (HRC) have received numerous reports from throughout the country about commentators and spokespeople linking homosexuality to pedophilia and sexual abuse of minors. In some cases increasingly inflammatory rhetoric is being used to characterize this crisis as a "homosexual problem."

As this controversy continues to grow, HRC and GLAAD want to make sure that our members and GLBT community leaders have some research and action steps readily available that can be used in responding to anti-gay rhetoric and commentary where necessary and appropriate.

GLAAD's Web site includes "Resources for Covering the Catholic Church Sex-Abuse Crisis," which includes suggestions for fair, accurate and inclusive reporting; a list of contact information for media spokespeople and resources; and an archive of recent news and opinion coverage of the story. HRC has developed a fact sheet of bullet points, research citations, and expert opinions that clearly debunk the myth that gay men and lesbians are more likely to engage in sexual abuse of children and minors. Dignity/USA, the nation's oldest and largest organization of gay, lesbian, bisexual and transgendered Catholics, also has useful information on its Web site.

GLAAD's Resources for Covering the Catholic Church Sex-Abuse Crisis:

HRC's Fact Sheet on Homosexuality and Child Abuse:
http://hrc.grassroots.com/family/soandchildabusefact

Dignity/USA
http://www.dignityusa.org

TAKE ACTION:
If you hear a news outlet, talk program or spokesperson try to make a connection between homosexuality and pedophilia or charge that gay men are inclined toward sexual abuse of minors, please consider doing the following:

1. Please express your opinions to the outlet directly.
2. Inform the reporter, editor or host of the distinction between healthy adult sexual orientations – gay, straight or bisexual – and any tendency to sexually abuse minors. Since it began reaching out to journalists on this issue earlier in the year, GLAAD has found that reporters who may not be conscious of this distinction are receptive to information that debunks this long-perpetuated myth.
3. Include in your response that any and all sexual contact between adults and children of any age is wrong and should be punished.
4. Use the resources from GLAAD and HRC to refute charges that sexual abuse of minors is in any way reflective of gay life, identity or sexual orientation.
5. E-mail or call GLAAD with the name of the news program or person that you spoke to so that we may track the stories. When possible, please copy GLAAD and HRC on your correspondence at glaad@glaad.org and field@hrc.org.

ADDITIONAL INFORMATION:
National Gay and Lesbian Task Force
http://www.ngltf.org/news
release.cfm?releaseID=449
GET INVOLVED IN THE LIVING OUT LOUD YOUTH CONFERENCE!

3rd Annual Living Out Loud Youth Conference [for GLBT4 youth]

Living Out Loud (LOL) will be the weekend of Aug 23-25, 2002 @ Birchwood Camp, Eagle River. That is, Friday evening 6pm to Sunday afternoon 2 pm.

We are gearing up for the STATEWIDE LOL and need your help to make it happen. We need both youth and adults to help facilitate the group process of organizing and planning this conference.

We have many different needs and they come with many different commitment levels. If you can do just one thing to make this conference happen - it will help - and is greatly appreciated by both the youth and Identity, Inc. Please help us create a weekend of inspiration, empowerment and hope for our youth and our community by being a part of the 2002 Living Out Loud Conference.

Can you help us plan and be on the planning committee? If so, can you meet on Saturday May 4, 2002 @ 2 p.m. PLEASE RSVP. If you can not meet on this day PLEASE let us know WHEN you would be able to make a meeting or how you would like to help Living Out Loud continue. To RSVP or for questions, comments please contact Tiffany at spliffers@hotmail.com or 350-5498 for more information.

We need people to help:

- Be on the planning committee w/youth (meets twice a month for the first few months and weekly in August)
- Logistics - who does what when.
- Food!! ($ donations or brining food to us)
- Be cooks and prepare a meal or two or three... the weekend of the conference
- Coordinate who cooks when, if a club takes a day or a meal, etc.
- Be 'advisors' the weekend of the event.
- Donate money & in-kind gifts (food, supplies, sleeping bags, air miles for out of area youth & advisors).
Help us keep this section current!

Please send new and updated listings to:
thenorthview@hotmail.com

Adam and Steve
Social activities for gay, bi, and questioning men. Weekly activities and fun community events, many taking place at the Gay and Lesbian Community Center. Also offers the monthly M-group, a fun workshop on sex and dating. Run by a Core Group (meets every first and third Tuesday at the GLCCA at 7 PM) who plan all activities. Come meet new young queer men in a safe and supportive environment. Call the infoline at 907-263-2081 or visit the website at: www.adamandsteve.org.

Alaska AIDS Assistance Association (Four A’s)
Mission is to be a key collaborator within the state of Alaska in the provision of supportive services to persons living with HIV/AIDS and their families and in the elimination of HIV infection and its stigma. They have many services that cater specifically to women. 1057 W. Fireweed Ln, Ste 102, 907-263-2050. Statewide: 1-800-478-AIDS.

Alaska Gay/Lesbian Association (UAF student organization)

Alaska Women’s Resource Center
AWRC provides a variety of integrated services to meet the needs of women and children in our community. Our programs include: Information & Referral, Assessment, Vocational, Children’s, Family Support (Parent Education & Pregnancy Related Counseling), Substance Abuse Treatment (Outpatient & Residential), and Domestic Violence Counseling. We also have a strong Volunteer Program with a variety of opportunities. If we can help

Alaska Women’s Resource Center, cont’d.
you, give us a call. If you know someone who needs our help, give them our number. In Anchorage or statewide 907-276-0528 or www.awrconline.org. AWRC is located at 813 D Street. Office hours: Monday - Friday, 8:30 AM to 5:00 PM.

Alaskans for Civil Rights (ACR)
A locally organized and operated statewide political organization dedicated to obtaining full civil rights for lesbians, gay, bisexual, transgender, polyamorous, and intersexual people in all aspects of personal and public life. 907-566-ACR1 AlaskansforCivilRights@yahoo.com.

Alcoholics Anonymous: Gay, Joyous, & Free
AA group for gay, lesbian, bisexual, & transgendered individuals and their allies. Open non-smoking meeting Mondays only 7 PM to 8 PM at the Alano Club, 3103 Spenard (the old Wave building).

Anchorage Unitarian Universalist Fellowship
3201 Turnagain St. GLBT-friendly liberal religious church, where people of all beliefs are welcome. Information line: 907-248-0715. See Anchorage Daily News Saturday religion page for Sunday forum and service speakers and topics.

Anchorage Women’s Political Caucus
Open to all women, meets 7pm at Elmer’s Restaurant, New Seward and Fireweed, on the first Wednesday of each month.

Arctic Bears
First Friday of every month. Fairbanks 907-479-8680.

Aquarian Foundation
Services Wednesday 8pm and Sunday 11am, 8500 LaViento Drive, Anchorage. 907-349-995

Breakeven Productions:
Has been bringing up lesbian performers from around the country since 1987. For more information about upcoming events or Breakeven productions, call 277-5630 or akpups@alaska.net.

Breast and Cervical Health Check
A cancer screening service offered by the Alaska Department of Health & Social Services, Breast and Cervical Cancer Early Detection Program. Funding for this program is provided by the Centers for Disease Control and Prevention. Free breast and cervical cancer screening is
Breast and Cervical Health Check, cont’d.
available to women ages 18 - 64, who have no insurance or whose insurance does not cover these services. Anchorage 269-8069, statewide toll-free number is 1-800-410-6266.

Celebration of Change
A performance of women artists for women. If you would like to perform or volunteer, please call 566-3783 or celebrationofchange@email.com for more information.

Committee for Equality
Box 34202, Juneau, AK 99803 or e-mail bsara@gci.net.

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

The Family (UAA Student Club)
The Family hosts discussion groups, potlucks, and various other social, political, and awareness activities. You DO NOT have to be a UAA student to attend and many that do attend UAA are non-traditional students. 907-360-0340 or 907-830-4497.

Frontrunners/Walkers
Meets May thru Oct. at Westchester Lagoon. All levels of runners/walkers/bladers and dogs welcome! Tues. at 6:30 PM and Sat. at 10 AM. Call Peter: 907-337-3682.
Email: anchoragefrontrunners@hotmail.com
Web: www.frontrunners.org/clubs/anchorage.

Gay & Lesbian Community Center of Anchorage (GLCCA)
The Home of Lesbian, Gay, Bisexual, & Transgendered Individuals and Our Allies. The GLCCA is a safe for GLBTAs to meet, hang out, hold and/or attend a meeting or group, or use the resource library or computers. Located at 2110 East Northern Lights Blvd., Suite A (between the Burger Cache & Don Jose’s). The GLCCA is staffed by trained volunteers 7 days a week. Current hours of operation are Mon thru Fri - 3 PM to 9 PM, Sat - 12 PM to 9 PM, Sun - 12 PM to 6 PM. You can reach the GLCCA at 907-929-GLBT.
E-mail: glccanch@yahoo.com.

Gay and Lesbian HelpLine
Sponsored by Identity, Inc., this information and referral line is answered daily from 6:00pm to 11:00pm The HelpLine is staffed by volunteers and provides information and referrals to businesses, professionals and service

Gay and Lesbian Helpline, cont’d.
providers that are supportive of the goals and objectives of Identity, Inc. If you would like to be a part of this service or if you need information, please call 907-258-4777 or toll free (in Alaska, outside Anchorage) 1-888-901-9876.

GLSEN
(Gay, Lesbian, Straight Education Network)
Anchorage: Membership is confidential. We welcome educators and non-educator allies who are interested in the problems of GLBT youth in our public schools. For meeting times or more information call Fred, 907-562-7161 or fhillman@alaska.net.
Fairbanks: for more information contact Lisa Slayton or Jeff Walters c/o GLSEN Fairbanks P.O. Box 85315 Fairbanks, AK 99708 907-457-2787.

Identity, Inc.
Founded to improve self and community awareness, understanding, and acceptance of the expression of individual sexual identities, in order to promote positive attitudes and healthy ways of living for all people within the State of Alaska. Identity sponsors a statewide Helpline, the NorthView, Pride on the Parkstrip, NCOD and other events. Potluck social is held on the 4th Friday of each month at the AUFF, 3201 Turnagain. Doors open at 6:30pm, dinner at 7pm, and program at 7:30pm. Call 258-4777 for more information, or visit the Identity web page at www.alaska.net/identity.

Imperial Court of All Alaska (ICOAA)
The ICOAA is a non-profit organization formed in 1972. They do extensive fund-raising for several diverse groups in and around Alaska. The ICOAA sponsors the Eklutna picnic Memorial Day weekend, the Fur Rondy parade float for the GLBT community, Pride on the Parkstrip, Coronation Labor Day weekend and numerous other events. Contact Information: PO Box 104032 Anchorage, AK 99510-4032. 907-622-2218.
Web: www.icoaa.org
E-mail: Eldon - emperor29@icoaa.org
Joani - empress29@icoaa.org

IMRU2
The social group for GLBT youth meets Wednesdays from 5:30 to 7:00 PM. We meet at Mendel & Associates office on the park strip, 845 K Street. The group is for GLBT youth, ages 13 to 18. We eat, chat, watch videos, plan events
IMRU2, cont’d.
and do lots of laughing. There aren’t many ways for people
this age to meet each other, so join us and tell your friends
about us. Call 566-IMRU if you have questions, and one of
us will call you back.

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 are interested in volunteering
or need assistance, please call the IAA at 907-452-4222.

Lamb of God Metropolitan Community Church
(MCC)
Lamb of God MCC is a predominately gay/lesbian/bi/
transgendered Christian church where ALL people are
welcome to worship a loving and compassionate God. LOG
MCC meets every Sunday at 2:00 PM at Immanuel
Presbyterian Church, 2311 Pembroke (East of 24th Ave. and
Boniface Parkway). Contact LOGMCC@aol.com for more
info or visit: www.geocities.com/logmcc.

The Last Frontier Men’s Club
Social club for the Levis/leather/bear community. Meets the
2nd Sunday of each month for a brief business meeting &
potluck social, 6:00 PM, at Mad Myrna’s, 530 E. 5th Avenue.
In addition, we hold monthly “Dinner Night Out” and
several campouts throughout the summer which are open
to the community at large. Check our website for complete
information and list of community events at:
www.tlfmc.com/calendar.htm. TLFMC, P.O. Box 202054,
Anchorage, AK. 99502-2054. 907-338-3862.
E-mail: info@tlfmc.com.

The Last Frontier Women’s Club
A pansexual social group for people with an interest in
leather and the leather lifestyle. Meets the first Tuesday of
each month, 7:00 PM, for a brief business meeting and social
at The Raven. We hold other social events that are open to
the entire community. For more information please write:
TLFWC, P.O. Box 203204, Anchorage, AK. 99502. Phone:
907-222-1509 or 907-338-3862.

Northern Exposure Bowling League
Bowlers of all genders meet Sunday afternoon at 4:00 PM,
Park Lanes, Anchorage. Please call to confirm time and
venue. 907-561-8744 or milt@alaska.net.

OLOC
(Old Lesbians Organizing for Change)
Travel 50
Two groups for women over 50.
rosebethlevno@hotmail.com or 907-868-2662.

OPAL
A social organization open to all Lesbians. OPAL sponsors
different events throughout the year and occasional potlucks.
Anne at 345-3818 or opal@gci.net.

Out North Contemporary Art House
Cutting edge art, theatre, film, educational programs and
more. 1325 Primrose Anchorage AK 99508, Call voice mail:
279-8099, Box office: 279-8200, fax: 279-8100, or
e-mail@outnorth.org. Online calendar: www.outnorth.org.

PFLAG (Parents, Families and Friends of Lesbians &
Gays) of Anchorage
Holds its monthly meeting at 7:00pm on the 3rd Tuesday of
the month at Anchorage Unitarian Universalist Fellowship
AAU, 3201 Turnagain Street. Call 907-566-1813 for a
recorded message.

PrideFest Planning Committee.
This committee plans the annual Gay Pride festivities.
Meetings start in November. Members are hoping for
representation from as many local groups as possible. We
are planning on attracting more corporate funding, having
a parade, a larger vendor display, bringing up more
entertainment, and planning more Pride Week activities. For
more information call GLCCA at 929-GLBT or email
prideonthepark@yahoo.com.

Queer Rap
Start your week off right. Weekly conversations among
GLBT persons about issues that affect us and our
community. Monday nights from 7:00 to 8:30 PM at the
Gay and Lesbian Community Center, 2110 E. Northern
Lights. 907-929-4528. Sponsored by the Four A's and the
GLCCA.

RAW (Radical Arts for Women)
A non-profit group which supports and promotes women in
the arts. Grant funding available for artistic endeavors. 907-
566-3783. RAW@adnmail.net.

Sex & Love Addicts Anonymous (SLAA)
12-Step program meets Tuesday, Thursday, and Saturday.
Call 907-566-1133 for meeting times and places.
clubs, groups, organizations

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, Alaska 99802-2655. 907-463-5665, 1-800-478-AIDS (2437).

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: 907-586-GAYS.

S.T.O.P. AIDS PROJECT
Center for Drug Problems Provides education and outreach specific to injection drug users and their sexual partners regarding HIV/AIDS prevention. Free anonymous HIV testing is provided on a walk-in basis, Mondays and Wednesdays from 1-4 PM. Anchorage: 907-278-5019.

Support Group (Soldotna)
A group of people with HIV or AIDS or families or friends. Call Jan at 262-2389.

Women's Dances
All ages & genders welcome. Smoke and alcohol free dances, held once a month from 7:30 PM to 11:00 PM at the Pioneer Schoolhouse at 3rd & Eagle. Contact Katie for more info at: 907-278-9174.

Women's Music Fest

Women's Ultimate Frisbee
Gathers Sunday mornings 10:30 AM on the west end of the parkstrip. Interested frisbee heads should contact Jen or Karen at 907-278-5179 for more info.
E-mail: Jenkout@aol.com.

Publications

Alaska Women Speak
A publication by Alaskan women on topics for Alaskan women. They can be reached at 907-696-0924.

The Anchorage Press
This is an alternative weekly paper that is not focused on the GLBT community but is friendly. They have a large personals section and can be contacted at 907-561-7737.

The Klondyke Kontakt (The KK)
This is an every-other-monthly newsletter by and for the lesbian community in Anchorage and dykes in the Bush. For more information e-mail at: kk@gci.net.

The Perspective
A newsletter published for the Southeast Alaskan. News, events, and all can be found in this publication. For more information contact SEAGLA at P.O. Box 21542, Juneau, Alaska, AK, 99802-1452 or phone 907-586-GAYS.

The Pink Ink
A newsletter published in Fairbanks for the Fairbanks GLBT community. For more information contact Interior Newsletter c/o IAA, P.O. Box 71248, Fairbanks, AK, 99707. Phone 907-452-4222 or e-mail pinkink@alaska.com

E-mail lists

FairbanksPride
http://www.egroups.com/subscribe/fairbankspride
A mailing list for information concerning Fairbanks & Interior Alaska's GLBT community, emphasizing in announcements, politics, information, etc..

AnchoragePride
http://www.egroups.com/subscribe/anchoragepride
A mailing list for information concerning Anchorage & Southcentral Alaska's GLBT community, Primarily event announcements.

Alaska Gay Discussion
http://groups.yahoo.com/group/alaskagaydiscussion
This is an opportunity to discuss gay issues relevant to Alaska, and provides a calendar of events. Participation available via website and/or e-mail.
For more info contact Michael Haase at: michaelhaase2001@aol.com.

Alaska GLBT News
A state-wide e-mail notification service distributing news and information about upcoming events of interest to the Alaska GLBT community. To receive these notices or to submit an item for distribution: alaskaglbtnews@yahoo.com.

National and Political GLBT News
Landmark case decisions and other newsworthy announcements from national organizations. To be placed on this list send an e-mail to: bsara@gci.net.
MONDAYS

(A) Gay, Joyous & Free, 7pm, The Alano Club, 3103 Spenard (the old Wave building)

TUESDAYS

(A) SLAA (Sex & Love Addicts Anonymous) 8pm, 566-1133
(A) PFLAG, 3rd Tuesday, 7-9 pm, AUUF
(A) Frontrunners/Walkers: Meets at Westchester Lagoon May through October, 6:30 pm 337-3683 or anchoragefronrunners@hotmail.com
(F) GLSEN, 5 pm, FEA on S. Cushman, every 3rd Tuesday

WEDNESDAYS

(A) Free HIV test at 4 A's, 2-4 pm, 1057 W. Fireweed Ln, Ste. 102 Lori 263-2050
(J) Social at Summit Lounge, after work.
(J) "Women's Prerogative," KTOO-FM, Wednesdays, 9-10 pm.
(F) Dames on the Dial, KSUA-FM 91.5, 10 pm - Midnight.
(A) GLSEN, second Wednesday, 7pm, John Thomas Building 3rd & Cordova
(A) IMRU2: every other Wednesday, 5:30 - 7 PM 845 K Street, for more info leave message: 907-566-IMRU

THURSDAYS

(A) SLAA (Sex & Love Addicts Anonymous), 5:30 pm, Unitarian Church, 566-1133.
(A) Friends and Family Support Group, 6:30 pm, call 4As, 263-2050.

FRIDAYS

(A) Lunch, 4As, noon-1 pm, 1057 W. Fireweed Ln, Ste. 102, Lori 263-2050. Everyone invited-HIV+, volunteers and friends.
(A) Fourth Friday Dessert Social , 6:30 pm, AUUF.
(A) First Friday Fetish at the Raven, 9:00 pm

FRIDAYS, cont'd.

(F) Free anonymous HIV testing, 3:30-5:30 pm, IAA offices, 710 3rd Avenue.
(F) Outlooks, KSUA-FM 91.5, 5:30 pm - 7 pm.
(F) Socializing and Dancing at Club G, mixed crowd, 9 pm-3:30 am, 150 Farmer's Loop.
(F) Arctic Bears meet first Friday, call 479-8680
(J) Juneau Pride Chorus, 5:30-7:30 pm, Resurrection Lutheran Church, Marsha at 789-6167 for info.

SATURDAYS

(A) Identity Workshop Series
2nd Saturday of the month, December through April. More info: 907-258-4777
(A) SLAA (Sex & Love Addicts Anonymous), 12 noon, Unitarian Church, 566-1133.
(A) Frontrunners/Walkers: Meets at Westchester Lagoon May through October, 10:00 am, 337-3683 or anchoragefronrunners@hotmail.com
(J) PFLAG First Saturday of each month, 10:30 am to 12:30 pm in the Mendenhall Library conference room.
(F) Socializing and Dancing at Club G, mixed crowd, 9 pm - 3:30 am, 150 Farmer's Loop.
(A) Women's Sing-A-Long, third Saturday, 6:00 PM, 1351 Early View Drive. Contact: wgparsontesak@worldnet.att.net

SUNDAYS

(A) Metropolitan Community Church Services, 2pm Sunday at Immanuel Presbyterian Church, 2311 Pembroke
(A) White Lotus Center for Shin Buddhism, 11 am Sunday 1047 L Street, 258-1851
(F) PFLAG, third Sunday, 4-5:30 pm, Unitarian Universalist Fellowship Hall, 4448 Pike's Landing Road
(A) Parents Support Group (Metropolitan Community Church), second Sunday, 2 - 4 PM at Immanuel Presbyterian Church, 2311 Pembroke, (907) 727-0808
(F) Northern Exposure bowling league, Park Lanes, 4:00 pm 561-8744 for more information
May 1, Wednesday
IMR U2 Youth Group
Group for GLBT youth, ages 13-18
5:30 - 7:00 PM
845 K Street, (907) 566-IMRU (every Wednesday)

Karaoke
8:30 PM
Mad Myrna's (every Wednesday and Thursday)

HIV Testing
2:30 - 4:30 PM
4A's offices, 1057 Fireweed, Suite 102
(907) 263-2050
(every Wednesday)

May 2, Thursday
Karaoke
8:30 PM
Mad Myrna's (every Wednesday and Thursday)

Country Dancing
Mad Myrna's
7:00 - 8:00 PM (every Thursday)

May 3, Friday
Friday Night Divas
9:00 PM
Mad Myrna's (weekly)

May 4, Saturday
2002 Rainbow Prom
8 PM - Midnight
Millennium Hotel, 4800 Spenard Road
A Second Chance Prom for Alaska's GLBTA Community
For those 21 years and older. This is a formal or semi-formal event, black tie optional. $40 per person, $70 per couple.
For more information: (907) 929-GLBT

May 5, Sunday
MCC Service
2:00 PM, Immanuel Presbyterian Church, 2311 Pembroke
(every Sunday) info: www.geocities.com/logmcc

Northern Exposure: The Gay Bowling League
Park Lanes at 4:00 PM
Steve Sacchetti, ssach@alaska.net (every Sunday)

White Lotus Center for Shin Buddhism
Services at 11:00 AM
1047 L Street
(907) 258-1851 (every Sunday)

May 6, Monday
Queer Rap
A great opportunity to meet new people and to engage in the declining art of conversation and discussion
Gay and Lesbian Community Center (907) 929-GLBT
2110 E. Northern Lights Blvd., Suite A
7 PM (every Monday)

May 7, Tuesday
The Last Frontier Women's Club
1st Tuesday of each month
The Raven 7:00 PM

May 10, Friday
GLCCA Charity Walk
Join Identity, Inc. and the GLCCA in the Annual Visitor Industry Charity Walk. A 5K walk with 5 stops all with different foods from around the world.
Contact Scott Turner at (907) 274-2327

May 11, Saturday
De-hibernation Bus Run
Bus departs Mad Myrna's at 12 PM and returns around 5 PM. Tickets available at Stonewall'd or by calling (907) 727-9599 and are $15.

May 12, Sunday
TLFMC
Club meeting and potluck
2nd Sunday of each month
Mad Myrna's 6:00 PM

May 18, Saturday
Come help TLFMC plant flowers for tomorrow’s Memorial Service. Planting begins at 12 PM, corner of Fairbanks & 6th.

May 19, Sunday
Fourth Annual Gay Memorial Service
12 PM, corner of Fairbanks & 6th.

May 24, Friday
Identity's 4th Friday Dessert Social
Gay and Lesbian Community Center
2110 E. Northern Lights, Suite A
6:30 PM, (907) 929-GLBT

May 28, Tuesday
Identity, Inc. Board Meeting
Gay and Lesbian Community Center
2110 East Northern Lights, Suite A
(907) 929-GLBT
"Quality of Life is our Goal"

725 Northway Drive
Anchorage, AK 99508

(800) 262-8055
279-8055
(Fax) 279-8054

Karen Marcey
Registered Pharmacist

Danita Fischbach
Registered Pharmacist

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QUESTIONS WELCOME.