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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.

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Identity

northVIEW
Pride may be the most misunderstood emotion. It is a sentiment associated with selfishness, synonymous with arrogance, insolence, and vanity. After all, when we are prideful, we take pride. We may take pride in our children, take pride in our work, or take pride in our home. All of these things, regardless of their own inherent worth, say something about us, don’t they? In this way pride acts as a kind of mirror, a reflection of our value. As a parent, employee, or homemaker, we are in some way responsible for the merit of our children, our job performance, and our homes. What one takes pride in echoes what one is.

For example:

I am proud of the Mattachine Society and the Daughters of Bilitis.
I am proud of the people who fought back at the Stonewall Inn.
I am proud of the Boys in the Band.
I am proud of Evelyn Hooker for her professional integrity, and finishing what Alfred Kinsey started.
I am proud of Harvey Milk for running for office.
I am proud of David Kopay for coming out of the closet, or in his case, the locker room.
I am proud of C. Everett Coop for doing his job, and being the voice of reason within the Reagan administration.
I am proud of the AIDS quilt.
I am proud of Elizabeth Taylor and Princess Diana for their hard work.
I am proud of Oregon for voting down the bigots of the Oregon Citizen’s Alliance, not once, but twice.
I am proud of Martina Navratilova and Greg Louganis.
I am proud of Ellen Degeneres for coming out on national television.
I am proud of Vermont.
I am proud of Matthew Sheppard for following his heart, and of his parents for not making a martyr out of him.

I am proud of my family for acknowledging my homosexuality without judgment or drama.
I am proud of my parents for talking honestly about sex.
I am proud of my parents for having gay friends.
I am proud of my mother for not making a fuss over my affinity for Donna Summer, ABBA, and the Village People (even when others did).
I am proud of Jean Bakewell for being a lesbian when I needed one.
I am proud of myself for not thinking twice about two men kissing on the streets of San Francisco (I was ten).
I am proud of my friend Steve for not shying away from me because I had a crush on him.
I am proud of my volunteer work on the No On Nine Campaign (Oregon).
I am proud of Rex, Michael, Paul, Brad, and Jack for living with HIV.
I am proud of the quilt Paul and I made for our friend Michael.
I am proud of my friend Frank for raising his daughter as a single, gay father.
I am proud to serve the GLBTA community as editor of the NorthView.
I am proud of myself for practicing safer sex and remaining HIV-negative.
I am proud that I am out of the closet.

The two lists are different but they are also, essentially, the same. What I value in the world is what I value in myself. To take pride may be an act of conceit, but it doesn’t have to end as one.

And this is exactly why we have Gay Pride Month. In order for pride to transcend its innate self-absorption it has to be shared. Pride may be taken in, but it must be given away. It is not enough to be proud of your children, you must also tell them how proud you are, and why. For members of the gay, lesbian, bisexual, and transgendered community this means celebrating our culture, our history, and yes, our selves. In this way we go from selfish to selfless, from value to values.

I encourage all of us to find some way to share our pride this month. We have much to be proud of, and Gay Pride Month is for remembering and recognizing our achievements, our struggles, and our brilliance. June is our month, and with good reason.

Brian A. Ridder, Editor

June
A Star is Born

Early in the morning of Saturday, June 28, 1969, the modern gay and lesbian civil rights movement was born when, on the weekend of Judy Garland’s death, a group of drag queens and other patrons of the Stonewall Inn fought back against police harassment and made history by saying "no" to intolerance and "yes" to empowerment. The raid set off six days and nights of rioting, street demonstrations, and protests as thousands of gay people took to the streets in Greenwich Village to demand an end to police harassment. The rebellion at Stonewall is regarded as the single most enduring event in the history of the gay and lesbian civil rights movement. This insurrection gave birth to the gay liberation phase of the lesbian and gay rights movement, transforming the struggle for homosexual equality from a small group of activists into a mass movement.

Homo Nest Raided, Queen Bees Are Stinging Mad

by Jerry Lisker

She sat there with her legs crossed, the lashes of her mascara-coated eyes beating like the wings of a hummingbird. She was angry. She was so upset she hadn’t bothered to shave. A day old stubble was beginning to push through the pancake makeup. She was a he. A queen of Christopher Street.

Last weekend the queens had turned commandoes and stood bra strap to bra strap against an invasion of the helmeted Tactical Patrol Force. The elite police squad had shut down one of their private gay clubs, the Stonewall Inn at 57 Christopher St., in the heart of a three-block homosexual community in Greenwich Village. Queen Power reared its bleached blonde head in revolt. New York City experienced its first homosexual riot. "We may have lost the battle, sweets, but the war is far from over," lisped an unofficial lady-in-waiting from the court of the Queens.

"We've had all we can take from the Gestapo," the spokesman, or spokeswoman, continued. "We're putting our foot down once and for all." The foot wore a spiked heel. According to reports, the Stonewall Inn, a two-story structure with a sand painted brick and opaque glass facade, was a mecca for the homosexual element in the village who wanted nothing but a private little place where they could congregate, drink, dance and do whatever little girls do when they get together.

The thick glass shut out the outside world of the street. Inside, the Stonewall bathed in wild, bright psychedelic lights,
while the patrons writhed to the sounds of a juke box on a square dance floor surrounded by booths and tables. The bar did a good business and the waiters, or waitresses, were always kept busy, as they snaked their way around the dancing customers to the booths and tables. For nearly two years, peace and tranquility reigned supreme for the Alice in Wonderland clientele.

The Raid Last Friday

Last Friday the privacy of the Stonewall was invaded by police from the First Division. It was a raid. They had a warrant. After two years, police said they had been informed that liquor was being served on the premises. Since the Stonewall was without a license, the place was being closed. It was the law.

All hell broke loose when the police entered the Stonewall. The girls instinctively reached for each other. Others stood frozen, locked in an embrace of fear.

Only a handful of police were on hand for the initial landing in the homosexual beachhead. They ushered the patrons out onto Christopher Street, just off Sheridan Square. A crowd had formed in front of the Stonewall and the customers were greeted with cheers of encouragement from the gallery.

The whole proceeding took on the aura of a homosexual Academy Awards Night. The Queens pranced out to the street blowing kisses and waving to the crowd. A beauty of a specimen named Stella wailed uncontrollably while being led to the sidewalk in front of the Stonewall by a cop. She later confessed that she didn't protest the manhandling by the officer, it was just that her hair was in curlers and she was afraid her new beau might be in the crowd and spot her. She didn't want him to see her this way, she wept.

Queen Power

The crowd began to get out of hand, eye witnesses said. Then, without warning, Queen Power exploded with all the fury of a gay atomic bomb. Queens, princesses and ladie-in-waiting began hurling anything they could get their polished, manicured fingernails on. Hobby pins, compacts, curlers, lipstick tubes and other femal effete missiles were flying in the direction of the cops. The war was on. The lilies of the valley had become carnivorous jungle plants.

Urged on by cries of "C'mon girls, let's go get 'em," the defenders of Stonewall launched an attack. The cops called for assistance. To the rescue came the Tactical Patrol Force.

Flushed with the excitement of battle, a fellow called Gloria pranced around like Wonder Woman, while several Florence Nightingales administered first aid to the fallen warriors. There were some assorted scratches and bruises, but nothing serious was suffered by the honeys turned Madwoman of Chaliot.

Official reports listed four injured policemen with 13 arrests. The War of the Roses lasted about 2 hours from about

Continued on next page ...
Homo Nest Raided, cont'd.
midnight to 2 a.m. There was a return bout Wednesday night.

Two veterans recently recalled the battle and issued a warning to the cops. "If they close up all the gay joints in this area, there is going to be all out war."

Bruce and Nan

Both said they were refugees from Indiana and had come to New York where they could live together happily ever after. They were in their early 20's. They preferred to be called by their married names, Bruce and Nan.

"I don't like your paper," Nan lisped matter-of-factly. "It's anti-fag and pro-cop."

"I'll bet you didn't see what they did to the Stonewall. Did the pigs tell you that they smashed everything in sight? Did you ask them why they stole money out of the cash register and then smashed it with a sledge hammer? Did you ask them why it took them two years to discover that the Stonewall didn't have a liquor license."

Bruce nodded in agreement and reached over for Nan's trembling hands.

"Calm down, doll," he said. "Your face is getting all flushed."

Nan wiped her face with a tissue.

"This would have to happen right before the wedding. The reception was going to be held at the Stonewall, too," Nan said, tossing her ash-tinted hair over her shoulder.

"What wedding?" the bystander asked.

Nan frowned with a how-could-anybody-be-so-stupid look. "Eric and Jack's wedding, of course. They're finally tying the knot. I thought they'd never get together."

Meet Shirley

"We'll have to find another place, that's all there is to it," Bruce sighed. "But every time we start a place, the cops break it up sooner or later."

"They let us operate just as long as the payoff is regular," Nan said bitterly. "I believe they closed up the Stonewall because there was some trouble with the payoff to the cops. I think that's the real reason. It's a shame. It was such a lovely place. We never bothered anybody. Why couldn't they leave us alone?"

Shirley Evans, a neighbor with two children, agrees that the Stonewall was not a rowdy place and the persons who frequented the club were never troublesome. She lives at 45 Christopher St.

"Up until the night of the police raid there was never any trouble there," she said. "The homosexuals minded their own business and never bothered a soul. There were never any fights or brawling, or anything like that. They just wanted to be left alone. I don't know what they did inside, but that's their business. I was never in there myself. It was just awful when the police came. It was like a swarm of hornets attacking a bunch of butterflies."

A reporter visited the now closed Stonewall and it indeed looked like a cyclone had struck the premises.
Police said there were over 200 people in the Stonewall when they entered with a warrant. The crowd outside was estimated at 500 to 1,000. According to police, the Stonewall had been under observation for some time. Being a private club, plain clothesmen were refused entrance to the inside when they periodically tried to check the place. "They had the tightest security in the Village," a First Division officer said, "we could never get near the place without a warrant."

Police Talk

The men of the First Division were unable to find any humor in the situation, despite the comical overtones of the raid. "They were throwing more than lace handkerchiefs," one inspector said. "I was almost decapitated by a slab of thick glass. It was thrown like a discus and just missed my throat by inches. The beer can didn't miss, though, "it hit me right above the temple."

Police also believe the club was operated by Mafia connected owners. The police did confiscate the Stonewall's cash register as proceeds from an illegal operation. The receipts were counted and are on file at the division headquarters. The warrant was served and the establishment closed on the grounds it was an illegal membership club with no license, and no license to serve liquor.

The police are sure of one thing. They haven't heard the last from the Girls of Christopher Street.

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We are Stonewall girls
we wear our hair in curls!
We wear no underwear
we show our pubic hair!
We wear our dungarees
above our nelly knees!
The Pride Fairy-Go-Round
by Dave Chambers

Last summer there was a positive feeling in my heart, where once there was a lost void for a hopeful change within our community. It's been a very long time since I've even wanted to be a part of, or take part in, most GLBT activities. But by last June the community showed me something.

I wanted to be part of again. A renaissance that I could see and not ignore. A feeling that I haven't felt since the early to late 70's. One that I thought might never come again. I've been waiting and watching, and occasionally making attempts to join a gathering, but it has never been enough of how I feel inside, how I wanted to share with others, or myself. The majority of the population rarely attends any activities here. The reasons vary, but amongst my friends basically they culminate in the same as mine. Mine started at an early age. Often I've been asked, what was it like for me when I came out of the closet, and how did people react when I told them I was Gay? That has always been a hard question for me to answer. People talk about their Gay pride, about their coming out stories, and it makes me feel like maybe I should apologize. I've never come out, because I've never been in. I've never been made to feel any different for being just whom I've always been.

All of my life I've been mostly naive to think to be anything other than me just being me. Growing up I was fortunate, that in all realms of my life, I could be. From the age of 4, until now, I've never really learned how NOT to show my affections. Whether that was at home or school there was never any special remarks about the subject. My current boyfriend would be snuggled up with me in bliss when my mother would come in to announce, time to get up boys, breakfast is ready. We'd hold hands, embrace, kiss, in front of my family, in the playground, or school hallway. All I knew was that I was a Human Being who was very emotionally attracted to my own gender. I had girl friends, but I had all walks of life as friends. I grew up in a very diverse population just south of Seattle. For friends I didn't know there was a difference between culture, race, or age even. Our family had a subscription to Life Magazine, where I found the rest of the world had other opinions. Ones that I never could really understand, or want to believe. I remember Martin Luther King, Gandhi, and others, then wondered why people just couldn't understand, we are all the same on the inside. Then there was the one with the Homosexual Movement in San Francisco.

Truthfully I couldn't understand what all the fuss was all about. I had assumed up until reading these articles that we all had the same Human rights. It made me glad to be living where I was, but wanted the rest of the world to get over itself, and stop using labels for people. I went to the big Seattle library where I could look up the subject matter, Homosexuality. It was the only topic they didn't have in my schools. I read the Kinsey Report about sexual human behavior. Interesting, but it wasn't anything I didn't already know. Seemed to me they were using labels again. I had already started to hate it when people tried to segregate individuals by a what, instead of whom, and guess I haven't stopped. I was parentally shanghaied to Alaska in the summer of 65, leaving behind...
my boyfriend of four years. My oldest brother in Alaska was getting married, mother had a two week vacation, and asked if I'd like to spend the rest getting reacquainted when she went back. Next thing I know she wrote that damn letter, got a job at A.M.U. (now re-named A.P.U.), and had to be up the dusty highway in two weeks! I spent too much time in futile thoughts of how a 15 year old might hitch to the states and hating Alaska. I got put into Clark Jr. High, 9th grade, where I met an openly male couple. It was at least a little saving grace. Then eventually I met Brent.

Okay, so maybe Alaska wasn't all that bad after all. And Anchorage had such a wonderful diversity of people living side by side crossing all the borders of any label. It turned out to be a very friendly little town. Mt. View used to be my favorite neighborhood, a great mix of culture, ethnic, and financial spectrum. It seemed to be a role model for what the world should have been. When I was 19 I heard a rumor of a place called The Bonfire. It was this little bar that peaked my curiosity, because it was a place where you could meet homosexuals. I had never heard of such a subculture type of place before. It took me a couple of drive-by's to work up the nerve to walk in. When I finally did, it was like old home week. People I went to A.M.U. with, students, professors, and it was very crowded with all kinds of people, all ages. So I didn't have to come out, but I did have to come in. Into what became my new family, and I learned a new word, Gay. It was a revelation to know so many other people that felt like I did. The family kept growing and we became a community. I was proud to be a part of it, and let myself take on the label the community had chosen.

In '72 my first "husband", two friends, and I started a prayer group in our basement apartment. That grew too large to hold there and we found a church that would let us hold our group after their services. Then we found out about the Rev. Troy Perry's movement to start a Gay church, and later we became a part of MCC. In '74 we got together to hold our first big Gay social occasion, which later founded the Imperial Court and we had a Coronation event each year. The Eklutna Picnic was born as an annual event. We built the first Fur Rondy float that we entered under

Continued on next page...
Fairy-Go-Round, cont’d.

an MCC application. It won every major award, much to the embarrassment of our conservative Governor and Mayor at the time. Especially when they realized what MCC stood for, when they found out who we were. I was in love with the Gay movement here for many wonderful years. Gay also meant to me a Human Being who just happened to be naturally emotionally attracted to the same gender. That, was a cause I could be a part of.

But it fell apart, as a latent reflection of the national movement did here also for me. What had been one community was now segregating into discriminatory factions. It turned into separate clicks and with political power overtones. I too separated myself from all the labels, Gay included. I have been waiting patiently for a sense of family. Not to fight over which acronym comes first in the GLBTIA Human union. I wish we could come up with just ONE word that would define our unity in our different sexual orientations, as loving Human Beings to fight for ALL of our rights. At this point, put me down in the A’s for Ally, because I’m NOT gay. Last summer gave me hope, MCC gave me hope, the Community Center has given me hope, towards being inclusive in our diversity. A seed is growing with more people walking into the light. They are finding more water in the mainstream of our society for their thirst to open their peddles and blossom.

I am volunteering for the Gay & Lesbian Community Center where I have been able to witness some of my dreams come true. Not just a fleeting or special occasion, but for every day of the year. Someplace where labels get lost and we can celebrate in our diversity. I have seen and talked with all kinds of people, both on staff, as well as patrons. Sometimes it’s been a heartfelt one on one, while other times it started with one, and ended up being a large discussion group with meaningful life topics. Each person who has come through that door has been a unique wonderful inspiration in my life. I can hope that I have made some new friends and put a smile in their heart, like they have in mine. Don’t stop the pride in this Fairy-Go-Round, because I don’t want to get off this time.

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Pride on Life, Pride on My Relationship

by Chad E. Mewmaw

Here it is 7:20AM on the morning of Tuesday, April 30, 2002. I am at Willy and my apartment in downtown Anchorage, this damp morning at 42 degrees. We are listening to the Celtic Moods CD and having a nice love making start of the day. I share with Willy how good and wonderful I feel when I am with him. We share like any couple should share, how our hopes and dreams becomes visions of reality in the future and in the present. Defining moments like these, allow me to know what it is like to be a couple. Not any couple, but a gay couple that is happy with one another.
Being gay means being happy and being happy means being with the man that I truly love. I love Willy a lot because he completes the other part of my circle. When two half circles come together, a complete circle is formed and goes on forever. My love for Willy will go on forever as well. I love him for the man that he is and the person that I hold very close and dear to my heart.

Willy and I began dating exactly one month ago today. Is it too fast to call it love, is it just an infatuation, is it just the sex? These are some common questions people have brought up for thought, but I know what the answer to the questions already. It is love, it has lovers appeal of infatuation and yes even to the sex has to be replied with an absolute yes. But to be honest, it is also something deeper inside our lives that we have with one another. It cannot be explained through words because it is a feeling that comes from deep within the heart. It is a feeling that is being defined by Willy and my actions of being together more and more each day.

June comes to us in the middle of the year and is also Gay Pride Month. The focus of this article is to mention the pride for the month, but also for the pride I have for the relationship I share with Willy. The pride that I have in my relationship with him comes deep inside from my heart. Examples of our pride are when we show one another off to other people in saying that him and I are now a we (plural) and not an I (singular), giving him small signs of affection while shopping in public domains like Fred Meyer and when we display our "gay rainbows" so freely. Pride comes to us from a couple's stand point and is shown in actions that Willy and I get ourselves involved in.

Gay pride has come to a new level of understanding to me once I came out and accepted the gay lifestyle on a deeper level this past New Years. Pride to be an openly gay man, pride to share with my brothers and sisters in the gay community, pride to talk to a cute and handsome guy without guilt, and finally pride to be who I am without any false covers like I lived with for almost twenty-four years (my entire life to date). Pride has a deep level of understanding and knowledge that I have learned from being out and socializing with the gay community. That deep level of understanding comes from my experiences that I have had growing up being gay, understanding and relating with others that have gone through similar things that I have gone through in life and understanding that there is differences in how I live as a gay man. Through building that understanding, the knowledge begins to plant itself inside my heart and mind. Knowledge of what it is like to love another man deeply, knowledge of knowing what Willy and I can do without the law coming to chase after us and knowledge of just being proud as a gay man.

Pride on life, pride with my relationship with Willy, pride to be gay and pride to be myself in a whole completed circle. This is what it means for me to have pride in almost every aspect of my life.

June
SEX in Anchorage

BY Pete Gregson

Are We Proud Yet?

This month is GLBT Pride. Parades, festivals, events, visitors, and lots of sex. Huh? Where is all of the sex happening? Well, I guess it will happen where it happens every day: in the bedrooms, at the adult bookstores, through casual encounters at the bars and gay.com. It will happen among couples who have been together for many years, couples who have been together for only a few weeks, and couples who have just met and will never meet again. Some of it will be tender, some romantic, some rough, and some downright painful. Some of it will involve talking and communicating and some of it will not. But, regardless of why, when, where, and how, there will be a lot of sex that occurs during GLBT Pride because there is always a lot of sex occurring in our community (and in almost every community).

Yet as we stand up and march through our city streets with pride in identifying as a GLBT person, many of us—if not most of us—will still feel very ashamed of the types and kinds of sex we are having. We will go to parties and dances and events and laugh and sing and be very happy for it is our week to feel pride in our sexual identity and in our orientation as homosexual, yet we will feel guilt about our sexual histories. We will insist as a community that we collectively stand in the face of oppression and assert our equality, yet we will allow some in our community to make us feel shameful and dirty because of the sexual choices that we make.

Aren’t we missing something here? Is our GLBT community really able to celebrate Pride as long as we as a community buy into societal sexual norms set by a Judeo-Christian heterosexist society? Can we ever feel real pride if the norms of society mandate that any sex outside of a marriage is wrong and that even sex inside a marriage has to be missionary-style sex between persons of the same race and approximately the same age? How do we feel pride if we allow the world to make us feel so bad about our sex?

There is a term for people like me. That term is sex positive. I hear it often. “Oh, you are so sex-positive.” What is the opposite? Sex-negative? How can any GLBT person be sex-negative? Isn’t our fight for equality about choosing our own sexual expression? There are those who want us to believe that it is about being free to choose whomever we want to love, but that is not true. After all, we already are free to love whomever we want. The problem for society comes whenever we introduce sex into the equation. We can love whomever we want. Love is good. We just cannot have sex with anyone or in any fashion outside the social norm. Sex is bad.

I know many GLBT persons who seem to be sex-negative, who cannot conceive of homosexual sex outside of narrowly prescribed norms: vanilla sex between two people of the same age in a long-term monogamous relationship. Yawn. Who are these homosex-
uals, and why do the rest of us allow them to make us all feel so bad? Because believe me, if you show me a homosexual, I will show you someone who has had, and who most likely still has, some hang-ups about their sexual expression.

This I do not understand. For if I am practicing legal, consensual, and safe sex with another adult, shouldn’t all GLBT persons be defending my right to practice it? Shouldn’t I be benefiting from GLBT Pride, the sexual revolution, the feminist movement, and the GLBT equality movement? I thought the premise of all of these is that consenting adults should be free to make their own sexual choices as long as they were consensual and legal (and heck, even the legal part still doesn’t apply in some states). I thought our pride was a manifestation of our ability to throw off the shackles of sexual shame and guilt.

Yet I see shame and guilt in almost every sexual situation I encounter. Many GLBT people feel immense shame and guilt when their relationships do not last long, or when they have several relationships in one year. Many GLBT men and women feel immense shame and guilt when they have sex outside of a committed relationship, when they cruise the bars or bookstores for a casual one-night stand. Many GLBT persons feel immense shame and guilt when they negotiate with their partner for an open relationship or to try something unusual in their sexual relationship such as S-and-M or water sports.

Sadly, when people feel guilty or ashamed of their sexual choices, they tend engage in hurtful and destructive behavior. They drink or use drugs in order to engage in sex. They make unsafe choices and put themselves and their partners at risk for HIV and other STDs. They do not communicate with their partner. They become depressed. They commit suicide. None of these are symptoms of certain sexual acts, and we destroy our GLBT community when we insist that they are. All of these are symptoms of individuals feeling shame and guilt over their sexual choices.

So, this year, as we celebrate GLBT Pride, I ask that all of you join me in being proud of yourself as a whole GLBT person and of being proud of your sexual choices. Take pride in your ability to choose your own form of sexual expression and your own definition of a healthy relationship. Take pride in GLBT persons who are practicing legal and consensual sex of all types in all sorts of places and all sorts of ways. Be proud that our movement is about removing the shame and stigma of consensual sexual activity between two persons of legal age. Be proud that you are part of a movement that will not accept sexual repression. Be proud that you are showing yourself and others that shame and guilt are not acceptable in a healthy GLBT community.

June is GLBT Pride Month. Are we really proud yet? Maybe not all the way, but it won’t be long now. Happy Pride.
Then . . .

In June 2000, President William J. Clinton delivered the following proclamation for Gay Pride Month:

Gay and lesbian Americans have made important and lasting contributions to our Nation in every field of endeavor. Too often, however, gays and lesbians face prejudice and discrimination; too many have had to hide or deny their sexual orientation in order to keep their jobs or to live safely in their communities.

In recent years, we have made some progress righting these wrongs. Since the Stonewall uprising in New York City more than 30 years ago, the gay and lesbian rights movement has united gays and lesbians, their families and friends, and all those committed to justice and equality in a crusade to outlaw discriminatory laws and practices and to protect gays and lesbians from prejudice and persecution.

I am proud of the part that my Administration has played to achieve these goals. Today, more openly gay and lesbian individuals serve in senior posts throughout the Federal Government than during any other Administration. To build on our progress, in 1998 I issued an Executive Order to prohibit discrimination in the Federal civilian workforce based on sexual orientation, and my Administration continues to fight for the Employment Non-Discrimination Act, which would outlaw discrimination in the workplace based on sexual orientation.

Yet many challenges still lie before us. As we have learned from recent tragedies, prejudice against gays and lesbians can still erupt into acts of hatred and violence. I continue to call upon the Congress to pass meaningful hate crimes legislation to strengthen the Department of Justice’s ability to prosecute hate crimes committed due to the victim’s sexual orientation.

With each passing year the American people become more receptive to diversity and more open to those who are different from themselves. Our Nation is at last realizing that gays and lesbians must no longer be “strangers among friends,” as the civil rights pioneer David Mixner once noted. Rather, we must finally recognize these Americans for what they are: our colleagues and neighbors, daughters and sons, sisters and brothers, friends and partners.

This June, recognizing the joys and sorrows that the gay and lesbian movement has witnessed and the work that remains to be done, we observe Gay and Lesbian Pride Month and celebrate the progress we have made in
creating a society more inclusive and accepting of gays and lesbians. I hope that in this new millennium we will continue to break down the walls of fear and prejudice and work to build a bridge to understanding and tolerance, until gays and lesbians are afforded the same rights and responsibilities as all Americans.

NOW, THEREFORE, I, WILLIAM J. CLINTON, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim June 2000 as Gay and Lesbian Pride Month. I encourage all Americans to observe this month with appropriate programs, ceremonies, and activities that celebrate our diversity and recognize the gay and lesbian Americans whose many and varied contributions have enriched our national life.

IN WITNESS WHEREOF, I have hereunto set my hand this second day of June, in the year of our Lord two thousand, and of the Independence of the United States of America the two hundred and twenty-fourth.

...and Now

Gay Pride Month Shunned by President Bush

There will be no presidential proclamation touting the virtues of Gay Pride Month this June. According to the Daily Forty-Niner, Cal-State Long Beach’s student newspaper, President George W. Bush announced last week that he would not issue the annual proclamation designating June as Gay Pride Month.

Presidential proclamations typically highlight the contributions of a specific population and are released via the White House for public consumption. Asian/Pacific Islander Heritage Month was recognized by the president in May. Black History Month was proclaimed in February. Yet, Gay Pride Month has been left off of this administration’s agenda.

Former President Bill Clinton recognized Gay Pride Month during his time in office, according to the newspaper. And students and staff at Cal State-Lon Beach are disappointed. “I don’t feel we’ll get much support from the current administration,” said Stephanie Farrington-Dominque, executive director of the Gay and Lesbian Community Center of Greater Long Beach. And Lynne Coenen, assistant director of the school’s Women’s Resource Center, says, “It’s unfortunate that the president doesn’t observe what the public wants.”

First Gay and Lesbian Site to be Listed on National Register of Historic Places

- STONEWALL GAINS FEDERAL RECOGNITION ON ITS 30TH ANNIVERSARY -

On Monday, June 21st, 1999, in New York City's Greenwich Village, Assistant Secretary of the Interior John Berry announced the addition of the site of the Stonewall Uprising to the National Register of Historic Places. This is the first site listed on the National Register for its association with gay and lesbian history. The announcement was made in a special ceremony to kick off this year's Gay Pride celebrations, held each year to commemorate the anniversary of the Stonewall Uprising.

The Greenwich Village Society for Historic Preservation and the Organization of Lesbian and Gay Architects and Designers sponsored the national register application. Architectural historian Andrew Dolkart was the primary author of the report. David Carter, a historian currently writing an in-depth history of the Uprising for St. Martin's Press was the primary researcher. The Jeffrey B. Soref Fund of Stonewall Community Foundation provided financial support for the initiative.

On Saturday, June 28, 1969, a handful of gay men and women resisted a routine police raid on the Stonewall Inn, located at 53 Christopher Street in Greenwich Village. The raid set off six days and nights of rioting, street demonstrations, and protests as thousands of gay people took to the streets in Greenwich Village to demand an end to police harassment. The rebellion at Stonewall is regarded as the single most enduring event in the history of the gay and lesbian civil rights movement. This insurrection gave birth to the gay liberation phase of the lesbian and gay rights movement, transforming the struggle for homosexual equality from a small group of activists into a mass movement, making possible a rapid series of political successes.

The Stonewall nomination (which included the Stonewall Inn, Christopher Park and the surrounding neighborhood Streets) was unanimously approved by the New York State Board of Historic Preservation on March 24th, adding the site to the New York State Register of Historic Places. On May 27th the Keeper of the Register listed Stonewall on the National Register of Historic Places. The designation received numerous letters of support from organizations and individuals including U.S. Senator Charles Schumer, U.S. Congressman Jerrold Nadler, State Senator Eric Schneiderman, State Assemblymember Deborah Glick, State Senator Thomas Duane, NYC Landmarks Preservation Commission Chair Jennifer Raab, New York City Councilmember Christine Quinn and historians Martin Duberman, Fred Wasserman and George Chauncey.
According to Kimberly Stahlman Kearns, Executive Director of the Greenwich Village Society for Historic Preservation, "The listing of Stonewall on the National Register is a major milestone for the American Historic Preservation movement. It signals a commitment to a more inclusive approach to historic preservation that goes beyond recognizing architectural monuments to also honor the rich and diverse cultural heritage of the American population. For the first time, this includes the heritage of gay and lesbian Americans." Established by the National Historic Preservation Act of 1966, the National Register of Historic Places is the federal government's official list of the nation's most important historic properties. There are currently over 70,000 sites on the National Register.

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The 25 Best Things About Being a Gay Man

25. You can tell a woman you love her bathing suit, and mean her bathing suit.
24. You can explain the nuances between steady date, boyfriend, and lover.
23. You worry about people you don't even know—like Liza Minnelli.
22. You can have naked pictures of men you don't know in your home.
21. You can have naked men you don't know in your home.
20. You know that bears are not necessarily rural wildlife.
19. You've called someone "girlfriend" who is neither a girl nor a friend.
18. You've got at least one framed picture of a pet.
17. Nobody tells you what to do in bed ... unless you tell them what to tell you.
16. You made Donna Summer a star.
15. You can call anyone "honey", including pets.
14. You made Donna Summer a has-been.
13. All your friends do not have to "get along".
12. You have no doubts about the accuracy of the Kinsey Report.
11. Even if you're in Kansas, you're not in Kansas anymore.
10. There's a married guy somewhere who is terrified of you.
9. If your mattress could talk, it would be Joan Rivers.
8. You have a favorite Disney character—and it's usually a nasty one.
7. Your love handles are actually used as such.
6. If your cat is a female, you swear it's a lesbian.
5. If your cat is a male, you swear it's a lesbian.
4. You know that sex complicates things. So?
3. Yes, you do have a condom.
2. You've left someone totally speechless.
1. You have a sexual persuasion with its own flag.
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Courtesy of Herman Walker, Jr., Esq.
In Our Community
eye on ... Shirley Randal

by Ron Swartz

Our friend Shirley Randal was born in London, England on June 21, 1932. She has lived in the United States since the age of 13, and tells a fascinating story of her first sixty-nine years. Shirley turns seventy on the first day of summer, this month!

Her parents came from Polish and Russian ancestry, but were both born in England. Though they considered themselves a Jewish family, they ran a non-Kosher home and attended religious services only because her mother’s parents insisted. They lived in tenement housing in the “Jewish ghetto” of London’s East End, usually 3-bedroom houses with bathrooms shared with other families.

She remembers her mother as a “cuddly” and responsive parent, who cried often because of painful arthritis and sang songs “during the good periods.” Her mother complained about being poor, but didn’t work outside the house. She was a “terrible cook” who always made fried foods, becoming quite overweight. Shirley’s father is remembered as a quiet man, distant toward her, who “had bad lungs” as a result of being tear-gassed during World War I. Consequently he rarely had full-time work. He was last employed as a [World War II enemy aircraft] “roof spotter” at night and slept during the day. In May 1941 he and his wife were killed as their house was bombed by Nazi airmen.

Following the destruction of their home and family, Shirley spent “quite a while” in a hospital room with her sister— who was physically injured. She earned her keep bringing meals to other patients, and making beds. Afterward she lived with various members of her mother’s family, feeling unwelcome and unwanted. Finally her brother Derek, who was a conscientious-objector working in theater as “alternative service”, found a Friends Society boarding school for Shirley. She says that change “saved [her] sanity”, and that the school was the number one influence in her childhood. Later she was moved back to London, with her brother Derek and his ballet dancer wife. She recalls her brother as her “favorite relative in the world”, and has a special connection with him.

At thirteen she was sent to live with an aunt and uncle in upstate New York. Until just before her arrival, they were a childless couple and were “not very nice people” according to Shirley. The aunt thought Shirley was a trashy “bobby soxer” who smoked, wore nylons, and high heels. The uncle will always be remembered as the man who molested young Shirley in their home.

As a young adult, she says she “married the first man who asked me”, a month after high school graduation. They met at a Jewish community center, were she was wooed by the war stories of the man 9 years her senior. He “rescued me”, she recalls. They lost their first baby, and later had two girls. She didn’t work outside the home until she and her husband separated while living in Japan. Upon her return to California, she went to work for

Continued on the next page...
the Pacific Telephone Company when the girls were 4 1/2 and 6 1/2, and also was employed as a claims adjuster with a culinary union insurance company.

In 1962 she was married again, to a man who was still in college. She worked around California, as his insurance job moved him. Hearing that his parents were opening a store in Dillingham, Alaska, they moved north to help. Eventually they relocated to Anchorage, where Shirley worked at UAA for a few years, stayed home to take care of a girlfriend’s baby for 3 years, and worked for the I.R.S. for half a year. They lived in Soldotna for a couple years with no full-time work (requiring that they give up their Sand Lake house), and eventually came back to Anchorage to work as a clerk and administrative assistant for the State.

As an adult, Shirley has been active with various community groups. While in Japan for 4 years as her husband worked for General Electric there, she was part of a professional women’s association, where she heard a presentation by Helen Keller. She was also active in the synagogue in Tokyo, Japan. Back in the U.S., she has been visible volunteering for the Unitarian fellowship, and with her condominium association. She’s dedicated much time to Identity, this magazine’s sponsor. Not many years ago Shirley began to identify herself as a lesbian, and to her surprise her daughters told her that they knew about her sexual orientation long ago! Even before thinking of herself as anything but heterosexual, she found herself attracted to the open, honest, and caring nature of the gay community.

She recalls that she found some girls “very attractive” in boarding school. At one time Shirley fell in love with a straight woman, but says she has never been in love with anyone single and available. We hope that will change someday soon!

During her first marriage, Shirley had 2 daughters- Rosie and Davida. Though at 41/2 Devil was quite angry over her parent’s divorce (leaving him in Japan), Shirley refers to her girls as “fun”, adored, and a “delight”. Both are grown now and live on the U.S. east coast. Rosie’s 1999 battle with breast cancer had caused stress and concern from her mother, who was able to fly down to Maine to be with her during the surgery and subsequent recuperation.

Somewhat ironically, in December 2000 Shirley herself was diagnosed with a small malignant breast tumor. Rosie flew up to
Anchorage to help. Following a lumpectomy and 33 sessions of radiation, she has been declared cancer-free for a year and a half now! She knows that she was lucky, in that the tumor was discovered early.

When asked what she has always wanted to do, "Shirls" surprised me by saying she had wanted to be a long-haul truck driver! She was attracted to the "romantic" allure of the job, and would have liked the travel and meeting people such a career could have offered. But she found that those big "trucks are not built for small women."

I asked her what she was most proud of. Her answer: her oldest daughter. Shirley is pleased that she's been able to create a good influence that has yielded a woman who turned out "good". She's also proud of the "kind of person I've turned out to be", despite adversity and personal challenges. Shirley credits therapy in Japan that taught her not to be a victim or martyr. She feels that to date she's had a good life, with good friends and the ability to be a (gay) community activist.

She is impressed with people who are honest, open, and straight-forward. It is important to her that she can know "where do I stand?" with friends. When asked what she knows for sure, she said simply that she is "alive this minute, and healthy".

Finally I asked if she had any regrets. In response, she referred to the fact that she was "married, twice", but assures me at the time she "didn't know what else to do with [her] life" and that that was how she was raised. Shirley also regrets never having gone to college, and that she would have liked to have become a writer. She currently works part-time in her own business, "Silver Reward Services", as a courier in Anchorage. Be sure to wish her a happy birthday!

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WINNING the Debate

BY Talmadge W. Bailey

Needed: Homo-Standards!

It seems to me that Republicans are establishing inconsistency and double standard as the cornerstone of national policy. Perhaps we could call that different or hetero-standards. Current policy seems to be one standard for the rich and another standard for the poor. There is one standard for well-heeled corporate raiders and another standard for independent thinkers, civil libertarians, and environmentalists. Similarly, poor women are under a completely different standard than evangelical Christians. These hetero-standards manifest themselves everywhere from Dick Cheney's secret Enron-directed "energy policy" meetings to judicial appointments. What we need is the same or homo-standards under which everyone is subject to a single set of fair and just rules.

In my opinion the only consistent aspect of the current administration is inconsistency itself. The administration may in fact be nothing more than a huge collection of inconsistencies and double standards, but that would take several volumes to cover. Consequently, I will limit this discussion to some inconsistencies that should be near and dear to us giblets (GLBT people).

Shrub and company have recently moved to extend "healthcare rights" to babies that are still in the womb. Yup, this is the same crowd that seems so intent on cutting funding for prenatal care and healthcare for poor women and children in general. However, they somehow

Continued on the next page...
WINNING, cont’d.

found money to extend Medicaid coverage to “unborn children”. Let us be clear: the new Medicaid benefits would be for the resident of the uterus – not the person of which the uterus is a part.

Inconsistency squared and cubed: As if funding “healthcare rights” for unborn babies while cutting healthcare for poor women and children were not inconsistent enough, “conservatives” sometimes multiply their inconsistencies. These people tell us that it is okay to jail drug addicted women to protect the “fetal rights” of her unborn child. In this case “fetal rights” trump the rights of the parent-to-be. The mother is not entitled to healthcare in the form of drug treatment or rehabilitation programs – despite the fact that this might be the best way to deliver effective healthcare to the resident of her uterus. The mother-to-be is only entitled to jail. But what happens after the child is born, and grows to the age of sexual awakening? That young person now needs real information and tools. The needed information may be about preventing unwanted pregnancies or referral to a gay/straight alliance. After becoming informed regarding one of these subjects, the young person may decide that he or she needs tools like contraceptives or condoms. Now we get to watch the “conservatives” do an irrational flip-flop. “Conservatives” will attempt to restrict the young person to protecting her or his health through abstinence only. One of the vehicles for this restriction is “parental rights”. These “parental rights” are now presumed to trump the “healthcare rights” of the young person and trying to provide the needed information or tools is likely to land you in hot water with “conservative” advocates of “parental rights”.

There are even more fundamental inconsistencies in “conservative” hetero-standards. “Conservatives” were angry when they found that the Commander in Chief had received sexual favors in the Whitehouse. They were even angrier when they found he had lied about whether or not he had actually received those sexual favors. From this you might presume that “conservatives” value honesty. Well, apparently they do – if it happens to suit the aims of the moment. At other times it is more convenient to value lying and deceit. For example “conservatives” are responsible for a policy that requires some people to lie continuously as a condition of public service and employment. President Clinton would have unconditionally lifted the ban on homosexuals serving in the U.S. military. However, “conservatives” demanded conditions and the result was something called “Don’t ask, don’t tell.” It is not unlike the previous policy of outright exclusion. Under either policy a failure to maintain a falsified heterosexual persona results in unemployment. A better name for the new policy might be something along the lines of “We’ll pretend not to ask, and you’d best lie like hell!”
The nicotine-industrial complex can generally rely on "conservatives" to drag their heels when it comes to protecting the public health from profit-driven cigarette pushers. Yet these very same conservatives are quite determined to protect the public health from a 100% natural and effective medication and delivery system for bringing relief to patients who are otherwise unable to keep any food down. It is obvious that inhaled marijuana is highly effective against nausea and enhances appetite of people recovering from chemotherapy and people on various anti-AIDS drug regimens. It is also my observation that the substitute marijuana pill pushed by "conservatives" doesn't work very well - most probably because the unnatural pill doesn't stay down long enough to work. Let's review: "conservatives" won't protect us from highly addictive cigarettes laced with poisonous chemicals, yet they are determined to "protect" us from a 100% natural and effective treatment for nausea and loss of appetite. How twisted is that?

A few words on "State's Rights" and "will of the people": "conservatives" seem to value "State's Rights" like they do honesty - sometimes more, sometimes less. For example, here in Alaska we hear about how "State's Rights" should allow local interpretation of Alaska's constitution to trump Federal laws that guarantee a rural or subsistence priority for fish and game. However, in recent weeks we have seen Attorney General Ashcroft move against Oregon's "death with dignity" law. Apparently he thinks people should not be allowed to choose a graceful "exit stage right" when his script calls for a torturously long and drawn out death scene. The rights of the state of Oregon must not be very important to the "conservative" Ashcroft.

"Conservatives" apparently value the "will of the people" much like they value "State's Rights" and honesty - sometimes more, and sometimes far less. Back in 1998 Alaska's "conservatives" touted the "will of the people" as a reason to allow everyone a say about equal treatment for lesbians and gays that were living in marriage-like arrangements. At the same time certain legislators stymied the "will of people" by preventing a subsistence measure from appearing on the ballot. Polls show that a subsistence measure is the "will of the people", yet those same legislators are still keeping people from voting on the issue. It gets worse. Alaskans voted to allow relatively unfettered access to that 100% natural medical treatment for nausea that was discussed above. Our "conservatives" in the legislature wasted no time in adding so many burdensome regulations and restrictions as to essentially re-outlaw medical marijuana. (Wait! Aren't these the same guys that want to cut state bureaucracy and regulations?)

Perhaps the most fundamental inconsistency of "conservatives" is their interpretation of freedom. Among other things, we are supposed to be free from unreasonable search and seizure. Yet the private consensual pleasures of some adults are constantly the subject of public debate. Bowers vs. Hardwick demonstrated that "conservatives" valued control over other people more than they valued the concept of freedom. Many states still desperately cling to laws that restrict the private activities of adults that are simply engaged in the pursuit of happiness. Would these same "conservatives" like to have bedroom monitors in their homes to ensure the occupants do not engage in inappropriate touching? Well, okay some of them might be closet exhibitionists - but that gives them no right to demand watchers for everyone else.

There is another word for this kind of double standard and inconsistency: hypocrisy. There is also a name for people that set one standard for themselves and a less onerous standard for themselves: hypocrites. There is no merit in being a hypocrite. I think it should be obvious that the only fair standard is a consistent one that is applied equally in all cases - a homo-standard.

Yes, it is clear: homo-standards are what we need!

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Alaska GLBT News

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

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

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June
Hopkington, MA.

I look at my watch for the fiftieth time, then survey the rows of porta-potties behind me. In front of each blue plastic hut is an uneven line of twenty or so runners bouncing uncomfortably from foot to foot. I’ve already gone through the line twice.

I take a few deep breaths to calm my churning stomach and turn my attention to the stage, where a dozen girls and boys do a synchronized jump rope routine to the John Phillips Sousa tune playing on a tinny public address system. On a soggy rise about 100 yards away from the nervous performers, I sit and watch as they trip repeatedly over their ropes. At one point in the middle of the song, a small girl suddenly drops off the back of the stage. I’m concerned that she’s injured but the other jumpers and their coach continue their routine as if falling backwards off platforms is simply one of the perils of being a jump-roper. I feel sympathetic towards the jumpers. I certainly wouldn’t want to be entertaining 16,000 nervous marathoners, who are milling around in a 55 degree drizzle trying to relax. John Phillips Sousa, however, is getting on my nerves.

Providing a welcome distraction, Kim returns from the food tent armed with a bagel, half a cup of coffee, and a large cardboard box. She hands me the bagel and coffee to hold, flattens the box, then sits on it.

“There’s plenty of room...” she offers as I hand over the coffee.

“Thanks, I’m fine,” I respond as I alight on last month’s Outside Magazine.

I’d brought the magazine to help pass the time between when the bus dropped us off near the marathon start and when the race actually began. Bus assignments were made based on qualifying times; the slower you ran, the earlier you had to catch your bus the morning of the race. For an indication of my relative speed in this crowd: my bus loading time was 7 am; the race starts at noon. Five hours for my pre-race anticipatory anxiety to amass to a fever pitch. No wonder I was spending so much time in the porta-potty line. Luckily, I’d met Kim the evening before the pre-race carbo dinner. As soon as she mentioned that she was trying to figure out how to get back in line for more pasta, I decided that this was someone I could hang with. Over the course of the evening, I had learned that Kim coaches women’s soccer at Chico State. And that she loved running but in homage to her knee cartilage, at least what remained of it, this year’s Boston Marathon would be her last 26 miler.

The drizzle has stopped but it’s still foggy and cool. I’d get up and walk around to warm myself but my fear of wasting precious energy wandering around outweighs the discomfort of sitting still with my arms wrapped around my knees.

“How’s the coffee?” I ask. I don’t drink the stuff but occasionally find it convenient to pretend that I do for conversational purposes.
"Lousy. I'm glad I only asked for half a cup." She responds with a forlorn look into its murky depths.

I join her in staring down at the dark brown liquid but my thoughts race off.

"I read in Runner's World that a healthy dose of caffeine is supposed to knock 10 minutes off your marathon time," I muse. "I'd be tempted to try it except I've also read that you're not supposed to do anything new on race day."

"I've heard that about last minute changes in the routine. Makes sense to me," she offers between sips.

"Maybe, maybe not," I think to myself. The truth is I haven't trained for this race nearly as much as I should have. As I scan the field of lean runners, the desperation begins to build. I'm almost ready to risk a serious bout of coffee-induced diarrhea when a small but compelling voice in my head tells me to get a grip. In this crowd, whether I finish in three hours and forty or fifty minutes means nothing. I'll be lucky to break into the top 10,000 either way. I remind myself that my goals are "A" to finish and "B" to have fun. A respectable time would be icing on the cake.

My composure restored, I conclude that there is no need to resort to a performance enhancing drug, albeit a legal one. Sousa finally ends, the jump ropers climb off the stage and a Marine in full dress takes the microphone to sing. It feels downright un-American but I wish they'd just pipe U2 over the PA. I need a tune with a decent beat to carry in my head from here to Boston but it's Patriot's Day in New England so there's little chance of that. I decide that I should just be thankful that they've stocked the porta-potties with enough toilet paper to satisfy the needs of thousands of well-hydrated runners like myself and I wander off to get in line again.

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**Happening at the Four-A's**

by Nathan Rivas

Howdy everybody! Welcome to the first monthly Four-A's column, a monthly update of current events within the Alaskan AIDS Assistance Association. Here is a brief background for those who are not familiar with our agency. In 1985, we began as a volunteer help-line service in Anchorage. Then, the Four-A's was the only HIV/AIDS support organization in Alaska. As the AIDS epidemic slowly formed a new face, the Four-A's has changed with it, growing to meet the constantly changing needs of our clients and greatly expanding our prevention and education activities. It is our mission to provide supportive services to persons living with HIV/AIDS, and their families, and to assist in the elimination of the transmission of HIV and its stigma. Currently, we serve over 300 clients with a variety of client services and housing, and we have a very

June
active Prevention and Education Department.

In our Client Services Department, one of our most popular events is the weekly Friday Lunch. Four-A’s offers a free, hot lunch for our clients, their families, volunteers, and friends. Community individuals and church groups provide these lunches. This is a great opportunity for everyone to interact and get to know one another. We also use this opportunity to provide prevention education to clients and their families. The Four-A’s also operates a ‘food bank’, providing food, hygiene products, and nutritional supplements for our homeless and low-income clients. If you are interested in volunteering for Friday Lunches or submitting in-kind or monetary donations to the food bank, please call 263-2046, or email at development@alaskanaids.org.

Something fun that is happening this Summer is the “Moose-Skat-Scoot” fun run which is a fundraiser for the Four A’s. The run will take place at Denali National Park, June 29th. This is a great opportunity for all the outdoor enthusiasts of Alaska to enjoy the summer, and raise cash for us!!! If you would like to know more, please contact Diane Johnson Van-Paris at 263-2046, or email at development@alaskanaids.org.

Are you a gay, bi, or curious guy between 18-29 years old? There is a new group just for you! ‘Adam & Steve’ is a way for young men in the GLBT community of Anchorage to get involved with and build a better community for themselves and their friends in our city. It is also our goal to promote the good health of the young gay men’s community of Anchorage and to support and promote safer sex as a major issue within that context.

Every week we have at least two events. All summer, we’re meeting each Wednesday night, 7pm, at the west end of the Park Strip for a night of barbequing and outdoor sports. Fear not, it’s all casual, just fun games like ultimate Frisbee or soccer. Aside from that weekly outage, there is always something else going on! The great thing about Adam & Steve is that you decide our calendar of events; our Core Group meets twice a month, every other Tuesday night, 7pm at the Gay and Lesbian Community Center of Anchorage (GLCCA). The GLCCA is located at 2110 East Northern Lights Blvd, between Don Jose’s Mexican Restaurant and Burger Cache. For the rundown on the rest of the month’s events (which are always free), drop by the GLCCA for a calendar you can take with you, or contact us at the Adam & Steve event hotline, 263-2081.

Every third Thursday is ‘HIV 101’ at the offices of the Four A’s. HIV 101 gives a basic overview about HIV/AIDS, risky behaviors, how to make safer sex easier to practice, and how to keep yourself and those around you safe. It’s a chance for everyone in the community to have questions answered and to learn more about HIV/AIDS. It starts at 6pm, and lasts until 7:30pm. Call 263-2050 for more information.

HIV infections are on the rise in Anchorage, especially among gay men under 30. Since the beginning of this year, we’ve had several young men test positive. Don’t be one of these statistics, practice safer sex, get tested, and stress the importance of getting tested to those you care about. Until next month, be safe!
PRIDE IN SCHOLARSHIP

U.S. philosopher Eric Hoffer (author of The True Believer) said: "Adolescence should be a time of useful action, while book learning and scholarship should be a preoccupation of adults." That makes sense to me. I recently attended the UAA commencement ceremony. Guess what the median age of degree candidates was. Not exactly early twenties.

This baccalaureate season brings to mind the PRIDE in our community; PRIDE in the various programs that benefit our community; and PRIDE in all of us who out of the kindness of our hearts and our pocket books benevolently support this community and the people in it through donations of dollars and/or time. The Imperial Court of All Alaska consistently takes PRIDE in education, learning, scholarship, vocation and knowledge.

The Imperial Court of All Alaska and the College of Emperors and Empresses recently opened the application process for the year 2002 Scholarship Award. The award is based on scholastic achievement, leadership ability, contributions to the Lesbian and Gay community, and economic need. Application is open to any member of the Lesbian, Gay, and/or greater community. Coronation XXX in September will mark the 20th anniversary for the College of Emperors and Empresses Scholarship Award Program.

Awards issued through this fund and the success of the program is possible because of the generous donations and giving of the Anchorage community. Yearly, the College will hold special fundraising events for the fund. In addition, the Imperial Court's gaming fund proceeds go directly to the scholarship fund. There's the reason to cheer on all those competitive folks who "pull those ripples" competing for that "Big Winner." The ICOAA ripples are vended from The Raven bar and sometimes travel to events... Pride on the Parkstrip, Eklutna Picnic.

Last year, almost $40,000 in scholarships were awarded to 14 individuals. Hopefully, we'll reach that number this year. Our needs for scholarship PRIDE are the community's continued support of our program and applicants for the ICOAA College of Emperors and Empresses Scholarship Award. Contact madeline@alaskalife.net for an application or call (907) 338-3327 with any questions. Applications are available at The Raven, Myrna's, the community center and Stonewall'd. Deadline for application submission is July 15th, 2002.

Proud About Scholarships!
H.I.M. Aurora Empress IX.
Madeline

June
Help us keep this section current!
Please send new and updated listings to:
thenorthview@hotmail.com

Adam and Steve
Social group for young 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 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 7 pm 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 8 pm and Sunday 11 am, 8500 LaViento Drive, Anchorage. 907-349-9955

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
clubs, groups, organizations

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: anchorafrontrunners@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 Joe’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 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 fuillman@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 AUUF, 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 Levi/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 email@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 AUA, 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 262-2589.

Women's Dances
All ages & genders welcome. Smoke and alcohol free two-step 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 frisbeeheads 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-RAGYS.

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.
LEGEND
(A) = ANCHORAGE
(F) = FAIRBANKS
(J) = JUNEAU

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 anchoragefrontrunners@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 anchoragefrontrunners@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: wgparsonsak@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) 727-9808
(A) Northern Exposure bowling league, Park Lanes, 4:00 pm 561-8744 for more information

northVIEW
June 1, Saturday
The 2nd Annual Garage Sale to benefit the Gay and Lesbian Community Center of Anchorage.
9:00 AM, behind Mad Myrna's
For more information or to make a donation, please call: 907-929-4528

June 2, 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)

June 3, 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)

June 4, Tuesday
The Last Frontier Women's Club
1st Tuesday of each month
The Raven 7:00 PM

June 5, Wednesday
IMRU2 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)

June 6, Thursday
Karaoke
8:30 PM
Mad Myrna's (every Wednesday and Thursday)

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

June 7, Friday
Friday Night Divas
9:00 PM
Mad Myrna's (weekly)

June 9, Sunday
TLFM Club meeting and potluck
2nd Sunday of each month
Mad Myrna's 6:00 PM

June 16, Sunday to June 23, Sunday
Anchorage PrideFest
Join Identity, Inc. and many others as our community celebrates this year's PrideFest theme of "Unity in the Great Land". For details about the event visit the PrideFest 2002 website at http://www.anchoragepride.com

June 18, Tuesday
Join us for our monthly PFLAG meeting which will be held at the Anchorage Unitarian Universalist Fellowship, 3201 Turnagain Street, 7:00 PM

June 25, Tuesday
Identity, Inc. Board Meeting
Gay and Lesbian Community Center
2110 East Northern Lights, Suite A
(907) 929-GLBT

June 28, Friday
Identity's 4th Friday Dessert Social
Gay and Lesbian Community Center
2110 E. Northern Lights, Suite A
6:30 PM, (907) 929-GLBT
"Quality of Life is our Goal"

725 Northway Drive
Anchorage, AK 99508

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

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Danita Fischbach
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QUESTIONS WELCOME.