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Community Pride Reporter, 09/1993

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Astarte Shell Press...
the cutting edge of feminist publishing

By: Sapphire

“At last we are building, in large numbers, our own literary tradition, finding our own audience, and from these shaping a world view.”
— Celest West, in the Forward to Words In Our Pockets.

Astarte Shell Press is a Portland-based book publishing company formed in 1989 by five women to produce literature about feminist spirituality and politics. “We wanted to promote women in all of our many aspects,” says Sylvia Sims, one of the company’s founders, “to show the complexity of women’s lives and to encourage writing that is frequently overlooked by larger, mainstream publishers.”

Early Vision

The partners in 1989 were Elly Haney, a Doctor of Theology and university instructor; Debbie Leighton, transition counselor and State employee; Sylvia Sims, graphic artist; Sapphire, a registered nurse with a background in journalism; and Diane Eiker, an early childhood educator. Eiker left the partnership in December of 1992, when she found her business responsibilities in conflict with other commitments. In 1988 all five were members on the same committee at the Feminist Spiritual Community, a women’s spiritual group in Portland. They began talking about their common interest in words, literature, spirituality, and in sharing what was important to them. They decided to start a business to publish books.

Astarte (pronounced a-start-ay) Shell Press began with the partners’ own investments of money and a great deal of time, and with the financial support of friends and family. All work full time at other jobs and still do not draw salaries from the company.

Leighton states, “Elly is the only one of us with an entrepreneurial background. Her parents were in business and she’s always thinking of new projects, but the rest of us were novices at running a business, and especially at publishing books.”

Their very early vision for a publishing project was an anthology of multicultural spiritual classics by women writers. More than four years and seven books later, they still haven’t gotten to the anthology, but they have created a viable, active, rewarding business that is growing like new leaves on a spring tree.

Sims says, “This partnership has been an outlet for our many talents. We work well together, and I’m enjoying it more than I thought I would.”

Astarte’s first book, Vision and Struggle: Meditations on Feminist Spirituality and Politics, was written by Elly Haney. “I’d already written it,” Haney said, “and it seemed like a logical place to start, since we had no other manuscript.”

Statewide meeting called to determine EPM structure, goals

by: Rich Austin

The first meeting of the still forming Equal Protection Maine will be Sunday, September 12th from noon to 4 p.m. at the Rage dance club, 123 Franklin Street, Bangor, Maine. The purpose of this meeting is to explore organizational structures, goals, and direction for the upcoming battle to secure our freedom and rights as lesbians, gay men, bisexuals, and transgendered people in the State of Maine. Representatves from all lesbian/gay political action organizations are invited to carpool and congregate at The Rage for this landmark gathering. The Rage is being offered cost free and chem free for these hours to allow participation of all ages from all parts of our community.

This will be a diverse meeting in a safe space for a non-threatening, non-confrontational time of brainstorming, information sharing, and decision making. Every interested person is welcome and encouraged to attend. Come, be part of the process of securing our rights and freedom as a unified people in the State of Maine. For directions call The Rage at 947-1213.

Second "EPM" meeting informative, concerned

By: Rich Austin

Nearly forty people gathered in the fifth floor conference room of the offices of Bernstein, Shur, Sawyer & Nelson on Wednesday evening, August 25th. Their purpose being to further define and discuss the need to form a state-wide equal protection organization in the face of the most recent actions of the local branch of the fanatical religious right.

Among organizations represented were Equal Protection Portland, Equal Protection Lewiston, the Maine Lesbian Gay Political Alliance, Act Up, the Boston chapter of Gays and Lesbians Against Discrimination, and many community members.

Battle Tactics

With the past two weeks, Carolyn Cosby and Concerned Maine Families received certification for the latest retitled, but not reworded, version of their referendum question. The “referendum question”, now known by few other names, if enacted, will amend the Maine Human Rights Act to exclude from protection under the law every minority or special group not currently listed. This includes the lesbian/gay/bisexual/transgender community, among potentially numerous groups.

One question raised is, how can the Community interfere in the Right’s signature gathering process so that the required amount of signatures would not be collected by the January 31st, 1994 deadline? A popular suggestion around the Community is to sign false names to the petitions whenever possible, thereby flooding it with invalid signatures.

The practical problem with this idea is that it is entirely possible to sign the name of an existing person, and ultimately have that signature validated. The legal problem with this idea is that when a petition to amend Maine law is being circulated, it is a class E crime to falsely sign that petition.

The moral problem with this idea is that falsifying signatures in an attempt to scuttle the referendum question is a dishonest act that could full well jeopardize our cause. Says Mary Bonanto, “We need to have integrity, take the high road, and do the right thing the whole way. Our actions must be educational and unified, not ignorant, like theirs.”

Some of the tactics Cosby and CMF will employ are simple and shallow, but potentially very effective. Signature gatherers will take their posts in the foyers and stairwells of local and rural Christian fundamentalist churches across the state and urge God’s obedient flock to support their Lord in battle against an evil people.
In My Opinion...

Dear Editor:

I am pleased that you are publishing. We in rural Maine need your services! Thanks. --Greenville, Maine

Dear Editor:

I have just finished reading the July issue of CPR and am delighted with the quality, tone, and variety of this newspaper. I felt a lot of grief at the demise of OUR PAPER/GAY LESBIAN TIMES. Our community very much needs a vehicle such as yours to communicate, support and inspire.

I am very pleased that you exist, and am enclosing $20 for a subscription for myself and my partner. Best wishes for the future... --Windham, Maine

Dear CPR:

What's this about "They (Carolyn Cosby and the Fundamentalist Right) also have the conservative media, especially Portland's Channel 6, in their corner" (CPR, August 1993, Ken Constant)?

Puh-leeze!

Channel 6 may not be WGAY, but it's no Pat Robertson's 700 Club either!

Among Portland television stations, it was Channel 6 that:

*humanized the topic of AIDS in the gay male community while many of us were still whispering (reporter Diane Atwood in an interview with Cameron Duncan, 1985).

*created, broadcast and PAID FOR queer youth PSA's in association with Dial KIDS and OUTRIGHT that ran hundreds of times over two seasons (1990-91).

*blew the whistle on discrimination in the Boy Scouts with a powerful lead story featuring Terry and her son Nick on its 6 pm news (reporter Susan Kimball, 1992).

*adopted a sexual orientation nondiscrimination policy for all Maine Broadcasting System employees WCWH-TV Portland, WLBZ-TV Bangor, and KMEG-TV Sioux City, Iowa).

*editorialized in favor of our civil rights in 1992 (after sadly missing the point in 1991).

Television stations, like people, are seldom perfect. Call them, write them, let them know when they've done us right or wrong. But please, CPR, know your facts before you smear the good name of one of our friends.

--Bob Gordon, San Francisco, CA

(Founder of the "brown paper wrapper" approach to marketing.)

Don't you at least find it ironic that something with the name "Pride" on it has to be mailed in secret? As long as gay/lesbian people treat themselves as something shameful or pornographic, we will continue to be treated that way by others!

The closet is oppressive and inappropriate. Stereotypes are destructive and menacing. When will the gay community stop using these things to oppress itself? Why do we need a special newspaper to facilitate our own oppression? Bill Barter, Portland, ME.

(Founder of the "brown paper wrapper" approach to marketing.)

Dear Editor:

I just received my sample copy of Community Pride Reporter, and am extremely excited. It is a welcome and important addition to the Maine lesbian/gay/bisexual scene. Thank you! Darcy Wakefield, Livermore Falls, ME.

Dear Editor:

For a number of reasons, I do not want to subscribe to the CPR! First of all, the writing style resembles a poorly edited high school newspaper. The B. Luca Balboni interview is reminiscent of "ZOOM," the WGBH pre-teen magazine of a few years back.

I was steamed by the time I read the cartoon ad for the METRO, complete with its nelly, Boys-In-The-Band, stereotypical dialogue.

What is most annoying, however, is the "brown paper wrapper" approach to marketing.

Dear Editor:

As I read your article, PANTY CHECK (CPR, July 1993), I was enraged. It is my guess that many of the genetic women may have been (enraged) as well, since their vote of more than 3 to 1 seems to indicate that they had no problem with a transsexual woman being there.

As a transgenderist myself, I have researched the process of crossing over the gender line from one sex to another. No matter what any so called NORMAL person may think or say, WE PAY OUR DUES to become the sex we choose. What others are born to, we must earn! And EARN is just what we do!

Let me give you a quick run-down of what is involved. The realization of

Continued on page 6 - OPINION...
At the end of my editorial I said that I would be intentional about making "I" statements. This comes out of a basic recognition that I do not speak for everyone in the gay, lesbian, bisexual, and transgendered community, nor any other community of people I identify with.

I agree with Mr. Baxter when he asks if "I find it ironic that something with the name 'Pride' on it has to be mailed in secret?" Yes, I do. But that's as far as it goes. As long as there is one lesbian, gay man, bisexual, or transgendered person who does not feel safe receiving CPR without the safety of a plain envelope, that's how it will be mailed. I am on a continuous coming out journey. It's not fair; but who said life was fair. It's reality and that is what I honor and respect in others' fears.

Mr. Baxter asks why we need "a special newspaper to facilitate our own oppression?" My answer is, it depends on how you look at the proverbial glass. Is it half empty or half full? I don't see this paper as facilitating our oppression. I see CPR as a vehicle (a two-wheeler with training wheels, perhaps) to bring about a future of community, in a safe, non-threatening way.

I see is as offering encouragement to the person who has never written an article, but always wanted to. I see it as a forum for the free exchange of ideas. I see it as a way of helping that fear-filled member of our chosen family to know that those of us who are OUT there are willing to keep them in the fray with us, even if only in spirit, until they can safely find their voice.

In another vain, I would like to say a word about our need to support each other. Many of those who advertise in these pages need to know that their ad is being seen at the very least. It would be great if we could also manage to drop some of our hard earned money at their places of business. If you're going to buy a book or magazine or card, T-shirts, jewelry, candles, or whatever, try one of the gay owned business first.

Need something to eat in a hurry? Try Peter's Sub Station and Pizza Shop. A leisurely meal at the Katahdin with a word to the wait staff that you saw their ad would be encouraging. Some of us are struggling to provide items for the community. While that doesn't necessarily entitle us to special privilege, a little support wouldn't hurt and would help bunches!

When you are near Bookland or Mr. Paperback, thank them for carrying CPR. The same for Videoport, Drop Me A Line, Anaanai, OUT Post, Books Etc., & Peter's Sub Station in Portland. Pro Libris, & The Rage- Bangor; Harvest Time- Augusta; Fremont & Julian Cafe & Books, and Kennebec Rowe-Hallowell; The Metro, & Max Travel-Lewiston. I am always open to other locations willing to sell CPR. Let me know if you are interested. I also need advertisers. Are you in a business that could benefit from advertising in CPR? Don't be shy.

Moving on, I want to say a special word of thanks to Terry Dority for taking the photos of the men and women who write columns for us. Thanks also to Rich Austin who has some wonderful newspaper skills (and computer knowledge!) he is willing to share with me. A belated thank you to Lyn Higgs for her hours of work laying out and pasting up the August CPR. Thank you to Rose Mary Denman who has proofed much of the last two editions.

Lastly, thank you to the people who volunteer to share their writing talents, insight and wisdom, and their valuable time preparing their monthly columns. You are wonderful!
Late registrants will be charged an additional fee, and may not find room in their sport (although venues will be found for everyone who registers during 1993). All rates have not been set. Keep in mind that one may be required to be a member of the national sponsoring organization of one's sport in order to register for that sport in Gay Games IV.

For example, a person who wanted to swim at the Gay Games in Vancouver in September, and end in December, 1993. Registration will take place in late September. This booklet will have exact information for each sport.

Team Maine contact persons for the following sports have been set:

---Swimming: Royal, 775-3630
---Bowling: Vince, 874-0047
---Cycling: Michael, 871-9940
---Marathon, Triathlon, Track and Field: Bob, 799-7981

Call these contact people if interested in going.

This means that there may be a minimal fee to a separate organization, in addition to the registration fee for the Gay Games. Get in touch with Team Maine, or the Gay Games organization (212/633-9488), to receive a registration booklet in late September. This booklet will have information for each sport.

Team Maine swimmers are forming a group to practice late mornings on Sundays, and make an occasional trip to Boston for the Sunday practice of Different Strokes East, a Boston-based lesbian/gay swim club. Call Royal if interested in coming to Team Maine meetings.

Team Maine swimmers are forming a group to practice late mornings on Sundays, and make an occasional trip to Boston for the Sunday practice of Different Strokes East, a Boston-based lesbian/gay swim club. Call Royal if interested in going.

New Hampshire Coalition proposes amendment to NH civil rights law

By Eric Murphy

On May 2, 1993 over forty gay and lesbian New Hampshire citizens got together to discuss the proposal of an amendment to the state's current civil rights legislation.

The result of that gathering was the formation of the New Hampshire Coalition to End Discrimination.

The goal of NHCED is to add sexual orientation to the existing legislation which currently protects people from discrimination based on race, religion, gender, marital and familial status.

Since its formation, NHCED has been laying the groundwork for the introduction of the amendment at the end of this year. By adding sexual orientation to the current legislation, the proposed amendment would protect gays and lesbians from discrimination in employment, housing, credit, and public accommodations.

The amendment would ensure that gays and lesbians with the same protection that is guaranteed to every other citizen of New Hampshire.

CPR is focusing on creating a cohesive network of communication between the gay and lesbian organizations within the state. The coalition is also soliciting endorsements from political and social organizations, businesses, churches, and universities.

A speakers bureau is being formed which will contact prospective supporters and educate them about discrimination and homophobia, and the need for the amendment.

NHCED recognizes the need for actual accounts of discrimination in the areas of employment, housing, credit, and accommodations in order to pass the amendment. Discrimination accounts are essential to prove to the legislature the merit of the proposed amendment.

NHCED is collecting accounts of discrimination, and is looking for people willing to testify before the New Hampshire legislature.

Funding is a perpetual priority. Lobbying a legislature of over four hundred is an expensive endeavor. NHCED plans to meet these costs through grants and contributions, as well as the sale of buttons and t-shirts.

Anyone willing to offer support, whether it be donations, service, or a discrimination account, is urged to contact NHCED at P. O. Box 74, Concord, NH 03302.
Cosby's anti-gay crusade begins with empty war chest

By: Greg Kesich

PORTLAND-The anti-gay rights organization Concerned Maine Families, headed by Carolyn Cosby, claimed victory last week when Superior Court Justice Kermit Lipez upheld the wording of their voter initiative question. However, their late start in gathering signatures, and their so far unproven ability to raise money, casts doubt on the group's ability to achieve its goal.

"They're going to be hard pressed" to gather 53,000 signatures before the January 31 deadline, said Mike Heath, Associate Director of the Maine Christian Civic League. "Anything can happen, but they certainly don't have too much time."

As a political action committee, CMF is required to file quarterly reports with the Commission on Governmental Ethics. According to a report filed on July 15, the group had, at that point, only raised $290 in contributions, while spending $921.75.

The difference was made up by a $725 loan from Col. Everett R. C. Ward of Falmouth. Ward, 91, is a retired U.S. Army officer who is listed as one of the PAC's directors. Ward says he opposes gay rights because, "I want to protect my rights-my right to choose. I can choose what brand of gasoline I use, I don't know why I can't choose other things as well."

In addition to Ward's loan, CMF also owes $7,989 in outstanding bills. The report lists $836 owed to Bangor attorney Samuel Lanham, $2,250 to Bruce Fein of Great Falls, Virginia for professional services, and $3,903 to two Colorado Springs, Colorado organizations known as Dove Tail Ministries and Word Wright. Those bills were for professional services and research materials.

Heath said that the Maine Christian Civic League, Maine's oldest and best known socially conservative special interest group, researched what it would take to mount a state-wide anti-gay rights referendum a year ago. "We figured it would take a year and $50,000 to gather the signatures, and anywhere from a quarter to a half million dollars for the state-wide campaign."

Cosby says that the lack of funds is no reflection on her organization's strength. "We didn't have a question until now," she said.

Heath said even when using volunteer labor, a statewide petition drive will cost money. Coordinators and office support cost money, and the people circulating the petitions need training from experienced people. "When they turn those petitions in, there's going to be an army of lawyers from the other side," who will try to disqualify signatures. "This issue is guaranteed to have a challenge."

CMF finds itself with only five and a half months to collect the signatures. Further complicating the effort is the fact that the bulk of the names will have to be gathered at the polls on election day, and since this is an off-year election, turn-out is expected to be low.

Cosby says that other groups have signed on to her campaign, but she would not reveal their names. "They will make it public themselves." Heath said his board was approached by Cosby last spring when the Legislature was debating a gay rights law. At the time, the League felt they had their hands full with the legislation fight and voted not to assist Cosby. The board has not met this summer and Heath says they have not been approached by Cosby again. The gay rights law passed both houses of the Legislature and was vetoed by Governor McKernan.

Meanwhile, both Cosby and the groups that challenged her in court over the wording of the referendum question claimed victory last week after Lipez' decision. The court approved the wording of the question in the ballot initiative, but called the title of the bill misleading.

Maine Civil Liberties Union attorney, Patricia Peard of Falmouth, said in a press conference last Thursday, that the question was confusing and hid its anti-gay intent. Research done on behalf of the referendum's opponents showed that only 20 percent of people reading the question understood what it meant. Lipez's decision permits Cosby's group to gather signatures for a referendum, which if passed, would freeze the number of protected classes under the Maine Human Rights Act to those presently named, and to repeal any laws that expand these classifications. Lipez also said the title of the question, which read, "An act to limit protected class status under the Maine Human Rights Act," was misleading because, if successful, the law would affect other state and local laws.

Cosby said that her group was happy with a new title, limiting groups protected under Maine Law.

"This is an absolute win for us," Cosby said Monday. "The gays are touting this as a victory because we had to change three words in the title, but we consider this extremely insignificant."

But, as a consequence of that change, CMF has been called to begin circulating petitions and gathering signatures all over again. If the question is to appear on the 1994 ballot, the signatures must be collected by January 31, 1994.

The wisdom of Cosby's strategy has also been criticized by those who might be expected to support her. Paul Volle, Executive Director of the Christian Coalition and chairman of Linda Bean's 1992 congressional campaign called it a "failed strategy" doomed to failure, in an interview last June. Heath said he was sympathetic to Cosby's goals, but could "see some holes" in the idea of stopping gay rights legislation by freezing the number of protected classes under the Human Rights Act.

Cosby said the League's Executive Director, Jasper Wyman, may be planning to run for governor, and that explained why the group might want to distance itself from what is expected to be a divisive political debate.

She (Cosby) says the issue of gay rights is not one of preventing or encouraging discrimination, but one of stopping what she sees as an affluent minority seeking special rights. "This isn't anti-gay, it's anti-gay rights," she said, "We're not looking to make homosexual activity illegal."

Cosby said she doesn't think people should be fired from their jobs on the basis of their sexual orientation, but she also doesn't think they are. "Let's face it, it's just not happening."

(Reprinted with the kind permission of Marian L. McCue, Publisher & Editor, The Forecaster, August 18, 1993 edition.)
OUT of my mind

INVASION - that's what the poster said. (See below) Portland could become another Boston ... frequent shootings, robberies, rapes ... as more blacks move into the Portland area." The poster's claim the National Independents Movement (NIM), of Westbrook as their originator. Of course, these proud, brave protectors of the white society only give a post office box number, no real address or phone. They don't have balls enough! They go on in their liturgy to say that what happened in the Los Angeles riots could happen in Maine as more blacks move into Portland.

I've got news for you, NIM. It happened because of small-dicked idiots like you. We don't need to keep blacks and other minorities out. We need to run you out. Now, why am I so fired up about this? I should hope it's obvious. If these people want to discriminate against racial minorities, you can bet your old pink three dollar bill that we aren't on their "Guess Who's Coming to Dinner" guest list either. Racial integration or racial segregation should be decided by the individual on a voluntary daily basis. If racial integration/equality cannot be achieved on a daily, voluntary basis, without government force, then it was never meant to exist! I hope this vile garbage infuriates you as much as it does me. If you see any of their materials around town, either collect it and call the Police Department, or at least throw it in a trash can where it belongs!

Let's take a stand now. Do not tolerate discrimination of any kind! **

--- Martin Luther King, Jr. August 28, 1963 Washington, D.C.
Transsexual womyn expelled from MWMF

By: Davina Anne Gabriel & Janis Walworth

Byline: WALHALLA, MI - Four postopera­tive male-to-female transsexual lesbians were expelled from the 18th annual Michigan Womyn's Music Festival (MWMF) by festival security staff on the third day of the event.

The four womyn, who had undergone sex change surgery from 2 to 14 years earlier, and a nontranssexual supporter attended the festival to raise consciousness among participants about the festival's policy of excluding transsexual womyn, and issues of gender in general.

Womyn opposed to transsexuals at MWMF attempted to silence them by destroying their educational materials.

One of the transsexual womyn was Nancy Burkholder of New Hampshire (see CPR, July edition), who had been expelled from the festival in 1991. She, and Davina Gabriel of Missouri, Wendi Kaiser of Maine, and Rica Fredrickson of Pennsylvania purchased tickets at the front gate without incident.

The next day, the five womyn set up a distribution table for literature and buttons and asked womyn who opposed the exclusionary policy to sign a petition seeking its repeal. The four transsexual womyn freely discussed their experiences as transsexuals with festival participants who approached the table.

On Tuesday and Wednesday, the five womyn did work shifts in the kitchen, at the medical and emotional support areas, and at the Sober Support tent. They attended concerts, ate meals, took showers, and shopped in the crafts bazaar with other festival participants, all without incident. At approximately 4:30 p.m. on Thursday, August 12th, Janis Walworth of Massachusetts, the nontranssexual member of the party, and Kaiser, who were staffing the literature table, were approached by two womyn, one of whom identified herself as MWMF's security coordinator.

She told Walworth that the transsexual womyn were in violation of the festival's "womyn-born womyn" only policy, and that they must therefore leave the festival. Walworth replied that it was not clear that the transsexual womyn were in violation of the policy as stated since they all identify as womyn-born womyn.

The security coordinator indicated that some festival participants had complained about the presence of transsexual womyn at the festival, and asked security to remove the womyn from the land.

She went on to say that these womyn vowed to take matters into their own hands if security did not do so. Security felt it could no longer guarantee the safety of the transsexual womyn. They were even reluctant to assure Walworth's safety at the festival since she had been staffing the literature table and associating with the transsexual womyn.

The festival catalogue calls upon womyn who attend the festival to dialogue and listen to one another and explicitly states that "violence against womyn in any form is not acceptable in this community, on this land." However, no apparent action was taken against the womyn who threatened Walworth and the transsexual womyn.

The security coordinator pointed out that members of the party had been openly discussing their transsexuality at the literature table, thus alerting many womyn to the fact that there were transsexuals on the land. She implied that if they had not revealed their transsexuality to anyone, they would not have been asked to leave. In effect - "don't ask, don't tell."

The four transsexual womyn returned to their campsite and packed their belongings. They were delayed leaving the land by many womyn who stopped them to express their support. A contingent of leatherwomyn offered to guarantee the safety of the transsexual womyn at their campsite for the duration of the festival and strongly attempted to dissuade them from leaving.

The womyn set up camp across the road on National Forest land, and set up another literature table, along with neon pink banners proclaiming "Too Out To Be In!" and "Transsexual Womyn Expelled From Festival." Womyn came out from the festival to spend time with the transsexual womyn, express their support, and to bring food, flowers, and encouragement.

Festival participants who visited the transsexual womyn reported that sentiment inside the festival was overwhelmingly supportive of their participation in MWMF, and there was outrage at their expulsion.

Inside the festival, nontranssexual womyn helped staff the inside literature table, and Walworth conducted two sessions of a workshop entitled "Confronting Transphobia," as well as a workshop on gender and shamanism which had been scheduled to be presented by Gabriel.

On Friday evening Riki Anne Wilchins, a transsexual from New York City, flew in to present her workshop, "21 Things You Don't Say to a Transsexual." She chose to remain outside the festival with the four expelled transsexual womyn and conduct her workshop. Womyn who wanted to attend Wilchins' workshop agreed to move the location to the area outside the front gate. Approximately 75 womyn walked the mile to attend the two sessions.

On Saturday morning, the literature table inside the festival was left unattended for a time. All literature, buttons, display racks, signed petitions, and completed survey forms were stolen. Also stolen were a donation can and personal property.

Also on Saturday, Walworth and Laura Ervin of Massachusetts, met with feminist author Kay Leigh Hagan who was acting as an official representative of the festival producers, Barbara Price and Lisa Vogel, and the security coordinator.

At that meeting, Hagan disclosed that the festival producers are the sole determiners of festival policy, and that she did not anticipate that they would change the anti-transsexual policy in the near future.

THE GAY AGENDA

video comes to

The Underground

By: Ken Constant

The controversial video, The Gay Agenda, will be shown at THE UNDERGROUND in Portland. The video, produced by the Christian right-wing, is being shown to church groups, city and state legislators, and anyone else they can get to watch it.

It's distorted depiction of 'the gay lifestyle' is used to persuade these groups of viewers to support efforts to repeal and deny all gay civil rights and municipal protections.

Find out what lies and misinformation the Christian right is spreading about us. The video (approximately 30 minutes long), will be shown during the Equal Protection Lewiston fund-raiser at THE UNDERGROUND on Sunday, September 19th. It will also be shown at THE UNDERGROUND at 6:00 p.m. on Monday, September 20th.

THE UNDERGROUND is located at 5 Spring Street in Portland. For more information, call me at 773-3042.

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State-wide organizational meeting scheduled for September 12th, at THE RAGE, 123 Franklin St., Bangor. 947-1213. Noon to 4:00 p.m. This is in response to Concerned Maine Families' petition drive. (See front page) Car pool, spread the word. This is important!

---

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Mandy Ball

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COME, SEE HOW WE'VE GROWN!
We also mean that it is something that we all have learned - that in some ways it is "normal" to be homophobic or sexist. And finally, we mean that it is related to other parts of our system. Homophobia is part of the fabric of our society. That fabric is being changed by the epidemic.

When we talk of the system, we really mean our culture. In this case, we are talking about the larger culture known as the patriarchy. Many different cultures are part of the patriarchy. While varying, these cultures share a common cultural norm that overvalues maleness and undervalues femaleness. In this way homophobia is closely related to sexism and the discrimination against women that we see in our society. How did the patriarchy develop? How does it cause homophobia?

Many anthropologists and feminist theorists believe that the patriarchy began about 6-10 thousand years ago as human kind began giving up a nomadic way of life and began agrarian civilizations. It was at this time that a number of major changes were seen.

One of the most important was the development of monotheism, or a belief in one god. This is often taught in history classes as beginning with the Egyptian and Hebrew cultures of the Middle East. While it is presented as a major event in the development of humankind, one of its most interesting and important components is rarely explained, that the one god is male.

This historical event is more accurately referred to as the rise of male gods. The omission of this fact in schools hides the sexism of our culture from our view, and explains why sexism is also systemic. Women are only important in that they have children for men. They become sex objects. If a woman's purpose is to have sex with men, then men cannot have sex with men. Hence, the beginning of systemic homophobia. Men, in the patriarchy are socialized to oppress women and control them so that they can be sure who their (the man's) children are.

Much of the explanation offered here is based on theorizing and piecing together thousands of years of unwritten history. Anthropologists have found that same sex sexuality was valued (as seen by art work and religious rituals) in many pre-patriarchal societies around the world.

In our community, Judy Grahn and Harry Hay have written about the fact that gay people have always existed and were valued differently in different cultures.
Next MLGPA President?

A conversation with Karen Geraghty

I first met Karen during the Equal Protection Portland campaign. She caught my attention because she quietly volunteered for everything and accomplished every task she ever offered to do. Not once did she ask for recognition, yet by victory night she was widely recognized as one of the unsung heroes of the campaign.

Karen moved from EPP to the Board of the Maine Lesbian/Gay Political Alliance. Now she has been nominated for the Presidency of MLGPA. In her free time she is an accountant at a law firm in Portland.

While relatively new to MLGPA, she has made herself known as an honest, no-nonsense worker who bridges conflicting styles and provides a stable backbone amidst the flurry of a campaign.

Nominations have not closed for MLGPA officers, and people are encouraged to nominate themselves or others to run for the presidency or any other seat. I interviewed Karen at her home in Portland to let the community know about this woman who wants to be the next President of MLGPA.

Why are you involved in politics and activism?

"I'm involved because I believe in the concept that one person working in a group can make a difference, and the threat of not being involved is just too great."

"I know I can make a difference with my energy more than with a check sent to someone else. I don't want to say it, but I'm also involved because I'm afraid. I'm afraid that Jasper Wyman or the group can make a difference, and the woman who wants to be the next President of MLGPA.

How did you get involved in Maine politics?

"I grew up in Gloversville, NY, then lived in Columbus, Ohio for ten years until I moved to Portland in 1991. During that first year in Maine, I volunteered at The AIDS Project. I was really inspired by PWA's. PWA's are some of the most 'out' people I have ever met. They have no reason not to be. Then I read an article in Our Paper about the City Council hearing on the Human Rights Ordinance. I went that night and have been hooked ever since.

Where will you lead MLGPA in the next year?

The most important goal is to make sure that Carolyn Cosby's anti-gay initiative fails. But, we can't get lost in that task or that campaign. We also have to build long term bridges to other groups.

We have lots of friends, but no solid working relationships with groups like the NAACP, the Jewish Federation, and the Maine People's Alliance."

"I also plan to expand MLGPA's membership and make it more representative. I bet ninety percent of our membership is middle class. There are a lot of poor or rural Mainers who just aren't aware of or served by MLGPA right now."

"For instance, my girlfriend's nephew in a small town near Augusta doesn't know any gay kids or many gay adults. He thinks he's the only one who exists. We need to reach out to people like him. If we make MLGPA interesting to him, if we offer him something, then maybe we can show him how important it is for him to help us with a campaign. And I'm sure we can learn a lot from his perspective, too."

Tell me about Laurie Holt.

She's the love of my life. We met over a year ago through EPP, and have been living together for almost a year. She went to an EPP Speakers Bureau training because I had signed up. She's crafty that way!"

"I couldn't do all of my political activities without her. She's so far removed from the meetings and personalities. I come home exhausted, and she's so full of energy. She's a support, but also an escape."

Will you win the election?

Right now I'm unopposed. Someone may read this interview and say, 'What a bimbo!' and run against me. I wouldn't discourage that. **

Karen Geraghty, Presidential hopeful

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FIRST VISIT FREE

CINDY LUPIEN, MED.

PORTLAND
continued from page one

The manuscript was revised and edited, and production was begun. Leighton said, "Sylvia had the most experience, with her knowledge of graphic arts and in knowing her around the production business. She kept us alert with her frequent reality checks, laughing uproariously when we said we thought we could have Vision and Struggle out in three months. It took us over a year."

Varied Skills

Astarte's directors bring a variety of skills and interests to the publishing business. Debbie Leighton, marketing and business manager for the company, is a crone, with her own business as a transition counselor. Sailing is her passion, but swimming, biking and skiing are rivals for second place, depending on the time of the year. Sylvia Sims has been a graphic artist for more than twelve years, but went into nursing two years ago when she got laid off as an artist. She has been the designer of all of Astarte's books and the illustrator for five of them.

Sapphire, Astarte's manuscript reviewer and editor, has a background in journalism, and, like Sims, has been in nursing for the past 16 years. "I majored in journalism in college," she said, "but didn't learn enough about interviewing and writing to not feel that I was invading peoples' privacy. I'm very pleased to be working again at seeing how words go together to affect peoples' lives."

Elly Haney, also a manuscript editor, is currently the head of the Liberal Arts department and an instructor at the Maine College of Art (formerly the Portland School of Art). She is one of the founders of the Feminist Spiritual Community and of the Center for Vision and Policy, and, like Leighton, enjoys most activities that get her outdoors. Haney's previously published work is A Feminist Legacy: The Ethics of Wilma Scott Heide and Company.

Growing, Growing

After Vision and Struggle, Astarte's second project was to be a collection of rituals done at the Feminist Spiritual Community. It became the fifth book they published. Sapphire, who is one of the book's co-author/editors, talked about the creation of Keep Simple Ceremonies. "We thought the book would write itself. Diane (Eiker) and I would collect the rituals that had been done at FSC, find some women to write them out by hand and get Sylvia to do the art work. Six months, no sweat. What we didn't take into account was something called the creative process — the process that demands perfection, worries about judgement and is very subject to energy, mood and time constraints."

The book took three years to pull together, but has been Astarte's fastest-seller to date, with 1,700 copies sold in three months. It's steadiest seller to date is Celebrating Ourselves: A Crone Ritual Book, which also comes out of the ceremonies of the Feminist Spiritual Community. The book, published in October of 1992, is due for a third printing this Fall. It celebrates the reclaiming of the word "crone" as an older woman whose wisdom is valued in society rather than dismissed. The book includes a crowning ceremony to honor a woman's emergence into her time of wisdom, a discussion of the ageism that exists in American society, and offers comments by those who have been "croned" at FSC over the years. The Moon In Hand, by Eclipse, published in 1991, is also scheduled for a Fall reprint.

"We have tried, from the very beginning, to be a quality publishing company," Leighton said, "to produce books of outstanding content and design. I think the fact that our books have sold as well as they have is an indication that we're filling a niche."

The Astarte partners have found themselves developing new friends—women of other feminist presses who are working at publishing good writing on both a large and a small scale. They have been pleased, and surprised, that so many publishers have been willing to share their knowledge of the business, and to encourage them. What they were told was that there was too much to do to hold back for rivalry's sake. Leighton also cited the Maine Writers' and Publishers' Alliance (MWPA), which encourages, publishes and sells books of local writers, as being a great resource for information.

While the business's focus is the production of books on feminist spirituality and politics, the vision has recently widened somewhat to include peace and social justice issues.

Astarte's forthcoming book Anoqou (pronounced an-o-qua-sow) is an extended interview with giskedadumagog, a member of the Wampanoag Nation. The book deals with the intertwining of Wabanaki tribal culture and ceremony, stating that "Ceremony is Life itself. It is the way we do things; it is the way we maintain Balance and Harmony with all our Relations . . . ."

Another recent publication, Death by Crystal, by Agnes Bushell, is a Portland-based mystery story, the second in a series about lesbian detectives Johanna Wilder and her partner, Ruth (Will) Wilson.

So Many Manuscripts

Deciding what to publish is the beginning place for the entire business. "The first year we were in business we received nearly 150 manuscripts in the mail. We had placed only two ads in the writers' publications and were surprised at the response."

Many of the writings submitted were poetry, which Astarte does not publish, feeling that the market is too specialized and that they don't have enough knowledge of poetry editing to do it justice.

Sapphire reviews new manuscripts, decides which to pursue and passes them on to her partners or to others who have particular experience in the subject area. "Sending manuscripts back to authors is the hardest part of this job. I can feel that so much of what these women are has gone into the writing of these stories, especially when the subject is recovery from abuse. I try to make it clear that it's the style and quality of writing that's being turned down, not the validity of the story itself."

Final decisions on publication are made by all. Publication timetables, marketing schedules and budgets are then established, with twelve to eighteen months being the realistic average for production of each project. "No more trying to get books out in three months and tearing our hair out when we can't make it happen," Sapphire said.

Hand Of The Goddess

The Astarte logo represents who the women of the press are and what they want to accomplish. Designed by Sims, it shows the astarte shell, a life form local to the coast of northern New England, and the hand of Astarte, the goddess of abundance and transformation. The snake, power animal of Astarte, curls around her wrist. Says Sims of hers and her partners' work with Astarte, "We have learned this business through practical experience, and we have grown to love it. We are all much wiser, not sadder, and definitely happier — at least I am." The others agreed. **
TREASURES FROM ASTARTE

Keep Simple Ceremonies, a book of rich, feminist rituals celebrating life passages, friendships and political commitments, developed in the textured weave of women's lives, embracing pain and tragedy as well as joy and transformation. Edited by Diane Elcker and Sapphire, this 150 page collection sells for $12.95.

Celebrating Ourselves: A Crone Ritual, honoring the passage into old age of twenty-four women, this collection tells of moving celebrations from sober preparation to joy. Edited by Edna M. Ward, and illustrated by Sylvia Sims, this 50 page collection sells for $6.00.

Vision and Struggle: Meditations on Feminist Spirituality and Politics, explores the topics of white privilege, sexuality, alliance building, goddess language and cosmic principles of feminist ethics and moral excellence. Rooted in a commitment to social, economic and ecological justice, the author, Eleanor H. Haney, develops a normative framework for feminist theology and ethics. 150 pages • $10.95.

The Moon in Hand: Journeys into Feminist Mysticism, invites us on a powerful, ecstatic and wrenching journey into the heart of the ancients, the earth and ourselves using meditation, stories, prayers and rituals on each of the four directions. Accompanying each direction is a stunning color plate created by the author and several black and white line drawings. Authored by Eclipse, an Earth-Witch activist, mother, and ecofeminist, this 154 page book sells for $12.95.

Feminism for the Health of It, is a collection of essays by Wilma Scott Heide, a renowned activist for racial justice, nurse, and third president of NOW. She prescribes a feminist ethic for social and personal health, using humor, anger and compassion. 164 pages • $6.95.

A Feminist Legacy: The Ethics of Wilma Scott Heide and Company, is an intimate portrait of this founding mother of the current feminist movement. An important resource to help white feminists understand their own complex and ambiguous roots for addressing the challenge for justice for all living beings. Written by Eleanor H. Haney, this 208 page book sells for $8.95.

Girl to Woman: A Gathering of Images, uses powerful and memorable images in essays and poetry to celebrate and mourn the seasons of a woman's life, creating an eloquent memoir of growing up in northern Minnesota. Author Susan Hauser writes of childhood memories of nature, family, of fantasy and fears. This 126 page book sells for $10.95.

Death by Crystal chronicles the exploits of the Portland, Maine-based lesbian private detective team of Wilder and Wilson. In addition to the all the elements of a mystery novel, the author, Agnes Bushell, addresses underlying serious issues about the power of the government and individual freedoms. This is the second Johanna Wilder mystery novel from Bushell. 160 pages • $8.95.

ANOOCOU: Ceremony Is Life Itself, is the latest book of Astarte Shell Press. This book contains four interviews of Giskaytamoog by Frances Hancock about Wabanaki culture and ceremony. The last interview should be of particular interest for non-native people concerned about the continuing white exploitation of Indigenous rituals and spirituality. 60 pages • $6.50.
OUT! of Town

How to fly for free!

Actually, there are two ways to earn free tickets.

- Enroll as a Frequent Flyer. Each of the major airlines has its own Frequent Flyer Program. This program is designed to build "brand loyalty" and will reward those loyal customers with several benefits. Although each airline's program is slightly different, they all have certain things in common. A) It doesn't cost anything to join. B) You earn miles or points by flying on that airline. C) Once at the gate, go up to the counter and ask the agent if the flight is overbooked. If he/she says it is, tell him/her that you are interested in volunteering your seat. They will put your name on a "bump" list, and you will be called if it becomes necessary to use your seat for another customer. The agent will explain any procedures that you will be asked to follow. TAKE NOTE: Before you give up your seat, make sure you know what the alternate flight arrangements will be. If you can't live with the anticipated delay, it doesn't do you any good to volunteer. **

- Offer to be bumped on an overbooked flight. As most of you know, the airlines over-book their flights to some degree. The reason they do this is that past history tells them that a certain percentage of passengers on any flight will be "no-shows." So, the airlines gamble that they can accurately predict the number of "no-shows" and will try to fill those seats. When they goof, you have an oversold flight - too many people actually at the airport wanting to get on that particular plane.

So, what do they do? Well, to save face, they offer willing passengers some sort of compensation if they will agree to give up their seat on that plane with a guarantee of a seat on the next available flight. Sometimes that compensation is a gift certificate for anywhere up to $455-$500, or more likely, a free ticket for anywhere in the continental US.

Is this a good deal? It sure is, but only if you aren't in a hurry to get where you are going. You could be delayed anywhere from several hours to a full day. How do you get picked for this? Actually, you volunteer! But there are some tricks you need to know.

A) Get to the airport early, and once you are checked in, proceed to your gate.
B) Once at the gate, go up to the counter and ask the agent if the flight is overbooked. If he/she says it is, tell him/her that you are interested in volunteering your seat. They will put your name on a "bump" list, and you will be called if it becomes necessary to use your seat for another customer. The agent will explain any procedures that you will be asked to follow.

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has joined our organization, which is dedicated to the study and practice of systemic therapies with individuals, families and groups.

As part of his practice in family therapy, Chris will be focusing much of his work with gay, lesbian, bisexual and transgender clients, expanding our services to a more broadly defined concept of "family".

He will also be developing a practice with individuals and families living with HIV.

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NH COALITION ANNOUNCES FALL RALLY

By: Eric Murphy

The New Hampshire Coalition to End Discrimination announces a full rally at NH College North Campus. At 6:30 pm Wednesday, October 31st, NHCED will sponsor a rally to show state-wide support of the introduction of an anti-discrimination legislative amendment addressing sexual orientation.

The rally will demonstrate the vast range of political, religious and social support for the amendment throughout the state. Former gubernatorial candidate, Arnie Arneson, house minority leader, Rick Trombly, Franklin Mayor, Brenda Elias, Episcopal Bishop, Douglas Theuner, P-Flag spokesperson, Betsy Janeway, and NH activist, Marcus Hurn are among the scheduled speakers.

There will also be entertainment and an opportunity for socializing after the event. Refreshments will be served. The New Hampshire Coalition to End Discrimination enthusiastically invites all who are interested in supporting the passage of this amendment. A strong show of support by a diverse group of people is essential for our success. Show your support! Get active! **
When someone you know is gay
By Glen A. Hersey

The book of this title is prominently displayed in our library. The authors are Susan and Daniel Cohen. It opens with the question "What would you do if your best friend came up to you and said, 'I've got something to tell you. I'm gay.' Would you stay and talk? Turn away? Walk away? Pretend you didn't hear what you just heard?"

I spotted the book as I sat in the school library during a particularly dull school evaluation meeting and found myself flipping through it. It covers a topic that students know very little about. A generation ago we knew almost nothing about it. This ignorance has caused a tremendous amount of suffering, especially for young people. I think this is an honest and compassionate book that every student should read.

The question posed at the beginning is not unrealistic. Experts argue whether ten percent or two percent of the population is gay. But whether there are fifty or a hundred and fifty gay students at Wachusett (Regional High School, Holden, MA), the fact remains that discovering that one is gay is a burden that happens to one person at a time and immensely complicates the already difficult teen years.

The Cohen's book is full of poignant testimonials from many gay teens from all walks of life.

The second chapter, "Is it Catching?" is worth reading if you read no other chapter. Here are a few of the statements about homosexuality that the authors present: No—it is not catching. No amount or combination of environmental factors has ever made a straight person gay.

People do not "choose" to be straight. (Should we be saying "sexual preference" or "sexual orientation" in referring to gays?) They cannot be "cured" by psychological, medical, or religious methods. Every possible method has been thoroughly tried. (These methods can, however, inflict considerable pain.)

Despite myth and theory, no one knows what causes homosexuality. All we do know is that some people are oriented this way in every part of every country in every religion throughout all of human history.

There is no "protection" against this orientation. It is simply something that is part of some people's deep seated nature. Despite popular stereotypes, there is no standard appearance to a gay person.

The book is quite readable and compelling. The many stories from the lives of gay teens represent the price that society visits upon these young people as they "come out" to themselves and then try to "come out" to friends, family and church.

What strikes the reader is how lonely these people are in the struggle. Loneliness is tough at any age, but especially so during the teen years when teens are trying to find out how to connect to this world.

When I was a teen, we were simply ignorant. We would taunt some kids as being "fairies" or "queers." But I, at least, didn't have a clue what these terms were really supposed to mean. In retrospect, I realize how hurtful these words must have been.

I also realize now that some of the people I knew then were probably gay. Unlike my students who race home to get on their English assignments, I would race home to do something "useful." I'd spend my afternoons hanging around the garage or helping someone build a house. The man at the garage taught me how to fix almost anything on a car. The man building his house taught me plumbing, carpentry, masonry and writing.

There was another man who taught me how to play the violin. And of course, there was the Liberace television show where a talented musician shared his genuine joy of music with me. Each of these men gave me life-long skills that I treasure. I had no inclination these men were any different from other men. I don't think we even had the word "homophobia." I'd like to think that I would have been tolerant of their differences if I had known more about their lives, but I cannot know that....

Yes, at some point in your lives, you are bound to become aware that some of your friends, co-workers, fellow students, perhaps even family, are gay. What will be your response to yourself, and to them? I know only this: The fate of the planet is very much in our hands. We can no longer afford the luxury of hating, abusing or excluding any group of people for any reason.

Gay people have made enormous contributions to business, education, sports, religion, medicine, the environment, music, art, and every other phase of civilization. Now, more than ever, we need every single soul on this planet for the support of our fragile civilization. **

(Glen Hersey teaches English at the Wachusett Regional High School, Holden, Massachusetts. He is a supportive ally of our community, and a personal friend of the CPR Editor. This article was first printed in the WACHUSE T ECHO, the student managed high school newspaper.)

Family of the Year project introduced by Portland-based group

The Family of the Year Project is a cooperative venture of the Family Institute of Maine and its affiliate, Dialogue Center. The Project, established in 1993, says in its Statement of Purpose, "Because of the broad diversity of family structures in contemporary society, we feel obligated as family therapists to honor and bring to the public's attention these new and often creative family structures and to facilitate constructive, creative and healthful ways of being together in a responsible and nurturing way."

In a letter sent to this paper, Cynthia Lambert, Director of Family Institute of Maine, and Larry A. Fader, Director of Dialogue Center wrote, "We believe this project reflects one answer to the growing and important need for all of us to face the rapidly changing nature of family life in our culture. These changes do not always need to be seen as 'family deterioration' or 'crisis in the American family,' but, as we see it, a reflection of the creative perseverance of people and their capacity to evolve new structures and new ways of being together."

The $1000 award will be granted annually to a family which represents people's creative or courageous attempts to establish or maintain 'family' in difficult times. Some of the diverse structures and processes they hope to honor include single parent families, gay and lesbian families, foster families, adoptive families, communities of single people. Families who teach us about living and dying with AIDS or other life threatening illness or disability, as well as families who demonstrate the capacity for recovering from some traumatic event, crisis or separation.

Families may nominate themselves, or be nominated by therapists, agencies, physicians, employers, friends, etc. The selected family will be videotaped in dialogue with selected staff of the Family Institute and Dialogue Center. The tapes will serve as an historical archives of the changing nature of family in our community, state, nation and world. Deadline for submissions is September 31, 1993. For more information, contact the Family Institute of Maine, 38 Deering St., Portland 04101, Tel. 773-6658.

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page 13
This month starts a series on savings. Yes, that sometimes dreaded, sometimes impossible notion of tucking some of your hard earned money away for "a rainy day."

So, start the chuckles. The common reply, "How can I save any money when I can barely meet the demands of day to day living expenses?"

Well, it can be done. It must be done. A good financial plan has a savings account built into it. How much do you put away? Good question. Perhaps a simple 10% is a good place to start. Most people can put that much away without noticing it. That 10% is what slips through the cracks of everyday living, like coffee and the paper! If 10% is truly too much to start with, then start at 7%. Watch how that grows, and then try 10%

This is for you. This is a form of paying yourself first for all your hard work. Not the lights first. Not the telephone first. But YOU first. Only you know your needs. Only you will look out for yourself.

There are ways to make this easier. Perhaps your company has an automatic payroll deduction to make savings much easier, and relatively painless. Remember, this new change in financial requires some discipline, but it's worth it as it's something you are doing for yourself.

When you go to the bank to either cash or deposit your check, you can have your bank savings book ready and take 10% off the top and put it away then. It seems that a trip to the bank is probable, so make your transactions then.

If you have your paycheck automatically deposited, then see about making arrangements to have your 10%-re-routed to your savings account.

The first and most important part of savings is your new frame of mind. Knowing that you are the most important debtor in this picture, and that YOU need to be paid first is key.

Within this new structure you're creating, there are at least three kinds of savings accounts you should think about, and numerous places to put this money. In future issues, we'll discuss some of the options. Until then, in whatever way you need to, start thinking of yourself and your savings account as top priority. A penny saved...

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CPR

$3 Money Talk $3

Tom Summaer

Doug Dunton

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Nachas!
By: Rita M. Kissen

(Nachas: a Yiddish word meaning "pride," pronounced with the accent on the first syllable, which rhymes with "Bach." )

If Carolyn Cosby did not exist, the gay community and its allies would probably have invented her. She makes us remember the father who threw us out of his house when we came out to him, and a co-worker who laughed at a homophobic joke in the staff lounge while we cringe in silence, too intimidated to tell them that they're talking about us or our relatives.

She reminds us of the minister who told us God would not love a homosexual when we came seeking spiritual guidance; the social worker who tried to drag our gay kid off to a shrink to "cure" him; the high school coach who joined in the ridicule as we stood in our dreaded gym class trying to look invisible. Carolyn, in short, is everyone who has ever ignored us, ridiculed us, or made us hurt.

Now of course I know full well, dear readers, that Carolyn Cosby does exist. Like you, I know that she ran for the Portland City Council several years ago, and that most recently she has led the effort to convince Maine voters they need to decide whether lesbian and gay people actually deserve to hold jobs, get credit, rent apartments, and utilize public accommodations.

Carolyn is every bit as real as Gay people getting beaten up in the Old Port or "faggot" jokes that some folks think are funny as long as they're told in the locker room. Like you, I just wish that Carolyn, her petition, and her followers would just go far, far away, or maybe melt right down to nothing as a battalion of soldiers in fur hats cheers "Hooray for Dorothy!"

We need to defeat Carolyn, her referendums, and the idea that lesbians and gay men don't need to be protected from discrimination along with other minorities in Maine. But we also need to remember that demonizing our opponents gives them more power than they deserve.

The civil rights movement drew its strength not from hatred of white people, even racist white people, but from the pride and courage of African Americans and their allies. The feminist movement has changed the lives of millions of women and men not only by opposing male violence and patriarchy, but by offering an alternative vision of how we might live in the world.

Similarly, our struggle to end injustice based on sexual orientation will succeed, not because we defeat Carolyn Cosby (though we must, and will, do that too), but because we celebrate and build on the strengths of our community of lesbian, gay, bisexual, and transgender people, their relatives and friends, and all those who love and support them.

In addition to our courage, our solidarity, and our commitment to justice, we have a secret weapon in our arsenal that our opponents usually lack. Carolyn Cosby may have media coverage and a petition, but she does not have a sense of humor. And while humor alone does not win battles, it helps protect us from despair and self-righteousness, the twin pitfalls of political activism.

In 1968, at the height of the anti-Vietnam, anti-Nixon movement, Abbie Hoffman and the Yippies announced they were going to run a pig for president, and paraded one through the streets of Chicago during the Democratic Convention. I don't know if this event contributed to Nixon's resignation six years later, but it certainly made a great statement.

In the 1970's, during the bleak days of Margaret Thatcher's conservative reign in England, I attended a Labour picnic where you could pay twenty five pence to throw a sponge at "Maggie," a very large gentleman dressed in an elegant blue dress and wearing an unnaturally Thatcher-like mask. If you succeeded in hitting Maggie's nose, you won a balloon.

Closer to home, I wouldn't have wanted a political campaign that didn't include last year's "Half-Baked Bean Supper" poking fun at Linda, or that glorious moment at Woodfords Church when debater Richard Slosberg declared that he was right and we were wrong and stormed out of the hall to prove it.

We laugh at our opponents and sometimes at ourselves because we know that laughter is healing and empowering, and because laughter reminds us that those who oppress us are not only wrong, they are silly. As my spouse and I remind ourselves about the bats that sometimes fly into our basement, they may be more afraid of us than we are of them. ••

4th Annual Maine AIDS Walk

On Sunday, October 3, 1993, the fourth annual Maine AIDS Walk will take place at several locations in the state. The walk is a ten kilometer walk coordinated by MAINE AIDS ALLIANCE to benefit HIV/AIDS education and care in Maine. Profit from the Walk will be used by local organizations for direct care, support, and education.

HIV/AIDS affects all Maine citizens. It's important that we not only work together, but that we WALK together. Form teams in your neighborhood, at work, church/synagogue, or camp. Collect sponsors, and then be prepared for a good time, rain or shine.

The Maine AIDS Walk is being held at 10 different sites. Honorary Chair for this year's Walk is Tim Sample who be on hand. Entertainment will be provided by local artists, and refreshments during and after the Walk will also be provided. Volunteers are needed to help on-site, so if you don't want to walk, call the sponsoring group in your area and volunteer. (See the listing of phone numbers under Rainbow Phone Support on page 20).

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CALENDAR
SEPTEMBER 1993

18 Park Street • Lewiston • Maine 786-6511

Every Sunday
Beer Blast • 50 cent Drafts
Free Pool!
Free Pizza!

Every Thursday
All New Karaoke with Lazer Lou 9pm
$25 Weekly Winner
$20 Metro $55 Giveaway and more prizes
50 cent drafts

Every Friday
Well Drinks $1.50
16 oz. Metro Draft $1.00
6 to 11 pm
Midnight Cash $25

Every Saturday
Choice of Schnapps
Peppermint • Peach
Hot Damn • Buttershots $1.50 all night

THE PARTY MAKERS
Leading the way for Gay Entertainment

THE RAINBOW RESOURCES

The Maine Lesbian/Gay Political Alliance (ML/GPA) works to ensure equal treatment for our community throughout Maine. For more information about meetings or membership, call 780-5656. (This number now works.)

Planned Parenthood, confidential services to women and men at 500 Forest Ave. Services include reproductive health care, screening and treatment for STD, annual exams, HIV info, education, testing at Sanford clinic. Bases on ability to pay. Condoms always free. Teen walk-ins, Fri, afternoon, Sat. mornings. FMI call 874-1100.

Womenc's Chorus: An eclectic choral ensemble open to all women regardless of age, race, religion, or sexual orientation is now forming. If you want to become a member, or can volunteer organizational skills, send SASE to P.O. Box 7944, Portland, ME 04112. Include your telephone number, or call 772-0013.

Spiritual Group: Maine Gay Men's Chorus is a volunteer community chorus which brings men together to enhance social tolerance and diversity in the Greater Portland area as well as affirming the gay/lesbian experience with creative musical entertainment. FMI, Bruce - 839-4506 or write M.G.M.C., P.O. Box 10391, Portland, ME 04104.

Woodford's Toastmasters Club: Non-profit organization devoted to improving public speaking and leadership skills in a friendly, supportive atmosphere. Meets at 7:30pm every Thursday at the West Falmouth Baptist Church, 18 Main Road, West Falmouth. FMI call 797-4915 or 892-7258. All are welcomed.

Send your calendar listings, resource listings, support group listings, and phone support listings to CPR by the 20th of each month. Indicate if it is a new listing, or a revision. There is no charge for this service.
"The County"
Connection
Notes from Northern Lambda Nord's Phoneline

By: Lynn Craig

Everyone knows we don't grow on trees, but here we are tonight, at the guys and gals, sitting around Roger's kitchen table. It's Open House at the Phoneline, as it is every Wednesday night.

Ray is off in the Red Room, (Roger's office) checking out the messages that have come in for the week, and getting ready for the night's calls.

Roger always seems to keep us in snacks. It's BYOB, a little food, a little drink, and a lot of heavy-duty conversation. Take your pick--the floor's open. Just don't get "too" serious. We're here to relate, aren't we? The night is ours.

Dick, another one of our Phoneline volunteers, has brought it to my attention that the number of calls coming in during the past few weeks has increased. A great deal of that has to do, of course, with the military ban. Many of these calls are from nearby Loring Air Force Base. The majority are possibly military personnel making crank calls.

But on the tip of our tongues this night was the "Don't ask, don't tell" policy. Everyone has an idea on the outcome but, of course, we've all come to the strong conclusion that a less discriminating policy is on the horizon. (Our Loring people can probably attest to that, but anonymously, for now.)

Ray interrupts: "Does anyone have a recommendation for a caller on a book that argues that homosexuality is not strictly environmental or choice?" We all scramble to think about what has been published lately.

Conversation turns to the latest genetic study, and the debate surrounding what the world will do with these findings. Will they hurt us? Will they help us? Can we reverse genocide? I don't even want to think about that, to tell the truth, but we talk about it anyway.

Now it is Jody's turn to butt in: "Just a minute please. Someone's on the line about accommodations for the NGLTF Fight the Right workshop. Does everyone feel comfortable with the set-up? OK, well be leaving Friday night after work, OK? OK.

Anyway, our night goes on something like that. This part of Northern Lambda Nord, the Phoneline, owes a great deal of gratitude to our four "flex" men: Ray, Roger, Dick, and Dennis, who volunteer their services on a weekly switch-off basis. Also a thanks to the women who show up at the Phoneline and take calls.

Thanks to our contact people out there who offer their services from the convenience of their own homes. I would never have found the community without help from all these people. As small as the community is up here, there seems to be this sanctuary, a real affirmation, with real help from all these people. As small as the community is up here, there seems to be this sanctuary, a real affirmation, with real help from all these people.

Your ad could be here.
Call 879-1342

Patty Larkin to entertain us in October in Portland

Patty Larkin
Saturday, October 16, 1993
8:00 pm
First Parish Church
425 Congress Street
Portland, Maine

$12.50 in advance
GENERAL ADMISSION $14.00
day of show

Support our CPR advertisers
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Video's on Review

Edward II

Legend has it that King Edward II of England who reigned from 1307 to 1327 was killed by a red hot poker shoved up his ass. The idea behind this novel form of execution was that since Edward liked taking things up his ass so much, what more fitting, Christian way could there be to put an end to his immoral pleasures than by killing him with a rectal reminder of what a bad boy he had been. It's only a legend... or is it? The scene depicting this alleged event will straighten your pubic hair.

Derek Jarman brings Christopher Marlowe's play Edward II to the screen by a clever blending of modern and traditional costume, current and historical theme and stark set design. He sticks by the Elizabethan era dialogue and is true to Marlowe's writing except for a few modernizations. Jarman alters Marlowe slightly, but far less so than Marlowe altered history. But, that what poetic licence is all about. Marlowe got the feeling right, even if he telescoped the history in order to give us this brilliant, still controversial and anguish-inducing play. As in the best works of stage and screen, we are left with many questions that hopefully will drive us to check the historical record.

Edward II, played by Steven Waddington, was in love with a young man named Piers Gaviston, played by Andrew Tierman. Historically, Gaviston was the son of a French noble who had been given as a playmate to Edward II by his father, Waddington, was in love with a young man named Piers Gaviston, played by Andrew Tierman. Historically, Gaviston was the son of a French noble who had been given as a playmate to Edward II by his father, ...
RAINBOW PHONE SUPPORT

THE AIDS LINE: 800-851-AIDS or 775-1267. HIV/AIDS related questions, call Mon.-Sat. 9:00am-5:00pm. Mon. & Wed. evenings till 7:30pm. Anonymous.

DIAL KIDS, 774-TALK: For lesbian, gay, bi & questioning youth under 19.

INGERHAM VOLUNTEERS: Call 774-HELP (774-4357).


Bangor - 990-3626 - Eastern Maine AIDS Network

Belfast - 338-1427 - Waldo-Knox AIDS Coalition

Brunswick - 725-4995 - Merrymeeting AIDS Support Services

Bridgton - 583-0608 - Community Task Force on AIDS

Portland - 774-8877 - The AIDS Project, AIDS Lodging House, PWA Coalition, Names Project

Rumford - 823-4170 - Community AIDS Awareness Program

Lewiston - 766-4097 - Androscoggin Valley AIDS Coalition

Waterville - 626-3432 - Dayspring

Ellsworth - 667-3506 - Down East AIDS Network

Oxford Hills - 743-7451 - Oxford Hills Community AIDS Network

Parents & Friends of Lesbians & Gays - P-FLAG CONTACTS/ME.

Augusta/Hallowell - 623-2349

Bangor/Brewer - 989-5180

Brunswick/Bath - see Waldoboro

* Lewiston/Auburn - 783-9789

* Portland - 766-6158

Waldoboro - 852-5859

* Monthly meetings held

Lesbian & Gay Information Line - Portland - 861-0432 - 24 hour community events update, free listings, announced live attendant times.

Maine Bisexual People's Network: P.O. Box 10818, Portland, ME 04104. Our purpose is to affirm in ourselves and others the positive nature of bisexuality and to work toward greater acceptance in the bisexual, gay, lesbian, and straight communities. Support and referrals available.

Call Community Pride Reporter Office (879-1342) to add to any of the Rainbow Support Columns free of charge. Or, submit your info via mail. See address, pg. 2.

RAINBOW GROUP SUPPORT

Northern Lambda Nord: 2nd Sunday Call 498-2088. UMPI, Putnam Hall, 3-3pm (ME), 4-pm (N-B). Everyone invited.

Out For Good: Thursdays 7-10pm, 445 Main St., Biddeford. Lesbian support/discussion group. Free/$1 donation to help with rent. FMI call Bobbi-247-3461.

Rumford/Mexico Area AIDS Support Group/Phone-line: Mondays, 7-8:30pm at Mexico Congregational Church, Main St., Call 364-8603.

Androscoggin Valley AIDS Coalition: Thursdays, 7pm, 70 Court St., 2nd floor, Auburn. Support for people with HIV & their families. FMI, call 786-4697.

Integrity/Dignity: First & third Sundays at St. Luke's Cathedral (Emmanuel Chapel), 5-15 pm. All are welcome. Fellowship follow each service with a vegetarian pot luck on 3rd. Sun. We minister to the lesbian/gay community. FMI, write POB 8113, Portland 04104.

The Temple of the Great Goddess: meets on Sabbaths (for members) and at Full Moons (for womin) to celebrate the Goddess, 7:30pm. Bring drums & instruments. Space can be provided for men and transgender people to meet. FMI, call Lady Alaina, 207/676-7914.

Act Up/Portland: Sundays, 7pm YWCA, 87 Spring St. and Mondays 6-8pm at 142 High St., #222. Join us in the fight for universal rights! Call 828-0566.

Outright/Central Maine: Weekly, confidential meetings for gay, lesbian, & questioning youth 22 years old and under. Call "First Call" and ask about OUT-RIGHT services at 795-6677 or 1-800-339-4042.

Central Maine Gay Men's Support Group: Tuesdays, 7-8pm 30 minute call. Call 622-1888 or 622-4224 for more information.

HIV & RELATED SUPPORT MEETINGS:

Portland at THE AIDS PROJECT:

Mondays: HIV negative partners of people living with HIV, 6:30-7:30pm.

Tuesdays: People Living with HIV disease and all friends, families, lovers, and caregivers, 10:30-12:00 noon.

2nd and 4th Tuesdays: Living Well, focusing on quality of life and empowerment.

Thursdays: Women living with HIV, 1:15-2:45pm.

Men living with HIV, 5:30-7:00 pm.

All the above support groups meet at 22 Monument Square, 5th floor. Call Sandy Alkins at 774-6877 or 1-800-851-2437 if you would like further information.

142 High Street, Suite 634
Portland, ME 04101 (207) 879-1342

COMMUNITY PRIDE REPORTER

RAINBOW PERSONALS

LESBIAN - 39, I'm 5'4", 130 lbs, green eyes, and have brown hair. I like music, watching movies, the outdoors, and nature. I'm feminine, and a hopeless romantic. Are you like me, searching for a faithful friend and lover? You could be that special lady! All responses will be answered. Phone number and we'll talk. Write to Advertiser #1725.

RAINBOW CLASSIFIEDS

VOLUNTEER ADULT MALE AND FEMALE NEEDED: A support group for gay and lesbian teens in Auburn needs volunteer adult male and female meeting facilitators who might also be available to chaperone dances, assist various day trips and help in fund-raising. Write to OUT-RIGHT/Central Maine, P.O. Box 802, Auburn, ME 04212.

PHYSICALLY CHALLENGED

MALE, in his 40's, seeks male CNA, non-smoker, for Portland home-based personal care. Please call CPR office, 879-1342, and leave brief message with your name, phone number, best time to call you. References necessary.

HOUSE TO SHARE: Looking for a non-smoking male to share my house in Camden. $200 monthly, plus 1/2 utilities. Private bath. Call 236-8935.


FOR RENT - GORHAM: Spacious unfurnished, bdrm apt., 870 sq ft., large BR, Large LR with fireplace, sep. entrance, kitchen, shared washer & dryer, garage parking, in quiet country setting of fields, woods, & streams. Opportunities for gardening, Non-smoking. $450/mo. util incl. Available immediately. (Sept.) Call 839-4566.

coming in December . . .

The NAMES Project

AIDS Memorial Quilt hosted by

The NAMES Project/Maine

December 1 thru 4

Coastal Counseling Center, Inc., a private group practice committed to serving the Gay and Lesbian community, is pleased to announce the formation of a 12 week therapeutic group for Lesbians who have experienced childhood trauma/abuse. Group begins October 5th. For information, call (207) 563-0038.

Lesbian Group Forming: Lesbian psychotherapy group will begin meeting weekly on September 15th from 3:30-5:00 pm for twelve weeks, in Lewiston. Led by expressive therapist and clinical social worker. Contact Rhea Forster at 784-7127 or Norma Kraus Eule at 784-8747. Insurance reimbursable.

Lesbian Dianic Wiccan Classes (for wimin born wimin only, please), forming to worship and celebrate the Goddess. Classes start September 16th (flexible meeting night). Serious students only need apply. Also looking for trained Temple Maidens. Contact Lady Alaina: 207/676-7914. (North Berwick).