

DEAR ROSEY

Eldon, Iowa - (Blade) In a new regular feature of five Iowa weekly newspapers, Roseanne Arnold is dishing out advice, including some reassuring words to a 15-year-old girl who is afraid she may be a Lesbian.

"Confusion and crushes on other girls are perfectly normal at your age," Arnold wrote in her advice column, called "Dear Rosey." "...Others may tell you different, but being a Lesbian is OK! In general, they are great people!"

The advice column is a new feature in the five weeklies that cover the small towns of Eldon, Batavia, Fremont, Eddyville, Hedrick, and New Sharon, according to a United Press International item. The towns are in southeast Iowa, near husband Tom Arnold's hometown of Ottumwa, and far from what could be called Gay-friendly territory.

In August, the Arnolds purchased the five weeklies, opening the door for Roseanne to write whatever she likes. Tom's brother and the newspapers' publisher, Chris Arnold, forwards letters to Roseanne and she returns those she wants published with advice handwritten on the bottoms.

Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever does. - Margaret Mead

To be born poor and queer in this society, you are political by nature. If you grow up and become a Republican, you have betrayed your birth and the challenge of your life. - Dorothy Allison

THE LESBIAN AVENGERS! UP, UP AND AWAY IN LEWISTON

by Channele Mathews, Sara Pursley, and Mary Lou Rasmussen

The Lesbian Avengers/New York is a cape-wearing, incendiary, fire-eating direct action group focused on issues vital to lesbian visibility and survival. Since our formation, we have been fighting the good fight against those nasty right-wing bigots, both in New York and nationally. Last summer we decided that we were interested in working in Lewiston

as a continuation of these actions and part of a "Fall Offensive" against right-wing bigots everywhere. After discussions with and invitations from Equal Protection Lewiston (EPL) members, the three of us headed north for five weeks to work on the anti-queer referendum in



photo by Annette Dragon

Avengers Unmasked

solidarity with our queer sisters and brothers. About 40 other Lesbian Avengers also worked in Lewiston for varying amounts of time.

From the beginning, we did not want to come into Lewiston as urbanite outsiders imposing our own agenda on the local campaign. Our biggest mistakes in Lewiston occurred when we failed to listen to local queers and find out where they were coming from. We also felt, however, that we were "insiders" to the national lesbian and gay community. As one cute local dyke put it, "you might be outsiders to Lewiston, but we're all from Queer."

For the first two weeks after our arrival in Lewiston, we worked full-time in the EPL office assisting with boring but necessary office grunge work. While this didn't quite live up to our superheroine fantasies of coming to the rescue of besieged locals, we left our capes, psychedelic tights and steely breasts at the door and got to work. On October 17, we spread our wings and decided to work independently of EPL as a whole, while continuing to work on specific EPL projects and the projects of other fabulous queer people in Lewiston. This decision was made because we felt we were being closeted by some individuals

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STATEMENT OF PURPOSE

Phoenix Press is a collectively run organization whose purpose is to build and empower our community by providing positive lesbian/gay images. We will be a forum for the exchange of ideas through debate and discussion. The collective will work to reflect the political and social diversity of our community.

SUBMISSIONS

All submissions should be typed and double-spaced if at all possible. Please include your name and phone number in case we have any questions. Your name will be withheld at your request, but any material received without a contact name or number will not be published. If your submission has appeared or will appear in any other publication, we must be notified. Submissions *must* be received by the 20th of each month. Thank you for your contributions.

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LETTERS...

Dear APEX,

We wanted to write to thank you for APEX. When the most recent issue arrived, we both commented on how timely you are at getting out each issue.

Not only are you timely, but the publication is professional looking.

Thanks for your continued support of the lesbian, gay, bisexual community and all the work you put in to help us communicate with each other.

Sincerely,
Bobbi Miller and Beth Nitschke

Dear APEX:

I am writing to share my concerns about the recent Take Back the Night march in Keene, New Hampshire (listed in last month's APEX). Due to the lack of a march in Portland this year, I decided to make the drive to New Hampshire in order to roam the streets with somewhere between dozens and hundreds of other chanting, singing, sign carrying strong wimmin.

What I found instead, was one sign carrying womyn, several dozen singing and chanting wimmin, and close to twenty men. Excuse me, but I don't think men have any business at a Take Back the Night march. The very point of the march is to demonstrate that for one night wimmin can be safe on and in the streets without the protection of either an Uzi or a penis. The presence of men in

the march says that we, the wimmin marching, are doing it with male sanction and male protection, therefore we are safe and it's business as usual. I was uncomfortable with men in the crowd. I was aware of my body positioning and where they were standing in relation to me and my dog. I was aware of their comments when wimmin were speaking, their voices as we sang about our oppression. Men do not know our oppression or our fear, it is not theirs. Their voices are not our voices, they are louder and stronger and once again drown us out, cover us up, and essentially silence us. Wimmin in the crowd who might have spoken in front of a group of other wimmin chose not to share with men and wimmin. I know I was among those silenced by the presence of the penis.

There were sounds of frustration heard in the crowd when one womyn, speaking of what it meant to have been raped as a child, stopped to acknowledge that men can be victims too. She was being careful not to offend any one in the crowd.

Every womyn in that crowd knew how high the cost of offending a man could be.

If men feel they must participate in some way - let them hold a silent candlelight vigil on the sidewalks. Other cities have insisted that men show silent support only. Undoubtedly some men would argue this is no way to show support, yet men silently support misogyny every day. Let them silently support wimmin one night a year.

Sherry Nicolds



photo by Sherry Nicolds

apex /'æ-peks/ *n.* 1 *a:* the uppermost point: VERTEX (the ~ of a mountain) *b:* the narrowed or pointed end: TIP (the ~ of the tongue) 2: the highest or culminating point (the ~ of her career) *syn* see SUMMIT.

The opinions expressed in this publication are those of the author(s) and do not necessarily represent the views of the collective.

WE'RE NOT DAVID KORESH (and we don't play him on TV)

by Erica Rand

Following are reprinted two letters to the editors printed in other publications. The first, sent to the *Casco Bay Weekly*, rebuts Al Diamon's assessment of the failure to sustain the Lewiston anti-discrimination ordinance in referendum on November 2nd. The second, sent to the Bates College newspaper *The Bates Student*, responds to Chief Laurent Gilbert's assessment of the protest that took place the day after. Both letters, however, have a common subject: the demonization of people in ACT UP/Portland, of people in other direct action groups, such as the Lesbian Avengers, who worked on the campaign, and of other people labeled "extremist" throughout EPP, EPL, and the early efforts in the ongoing project of fighting a state referendum should Carolyn Cosby get enough signatures to put one on the 1994 ballot.

Although the letters address many injustices performed by these demonizations, it is perhaps appropriate to "pre-iterate" some of the primary points of fact obscured by them. People in ACT UP worked extremely

hard on both the EPP and EPL campaigns. Many of us, it's true, disagreed with the media strategies, with the closeting of queers and queer issues, with the hierarchization of decision-making that divided people, as the EPL campaign-manager approv-

... the real problem was that straights weren't thinking "queer."

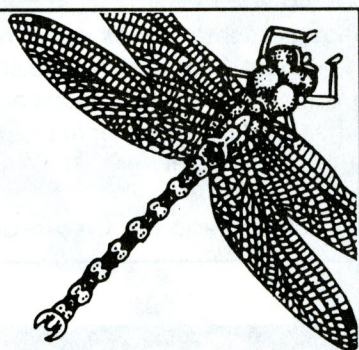
ingly put it, into spokespeople vs. laborers. But in many of our disagreements we stood in agreement with many other people working on the campaign, which people who now describe us as expressing wildly unpopular and extremist views tend to forget. And despite our disagreements, we put out for these campaigns in a big way. Some of us served on steering committees. In that capacity, we worked to implement steering-committee policies, which people who now only remember us holding back progress tend to forget, and we kept steering committee secrets, which people who fear we will leak all to the press tend to forget. ACT UP people worked on mailings, leafletted, raised money, and phone-banked, which people who now claim that we have a fundamental disrespect for what ordinance activists do and stand for, as a letter recently sent to MLGPA board members put it (sorry, you're busted), tend to forget. This is a particularly egregious forgetting since

at any given EPL event aside from fundraisers - that is, at every event that required drudgework like stuffing envelopes or leafletting - there were far more people from ACT UP and the Avengers than from MLGPA.

We do, of course, take issue with many policies of EPP, EPL, and the new EPM. We fought to open up the process of designing a state organization. We fought the idea that a few

people should design a structure and then recruit people to form a "broad based coalition"; what you wind up with instead, by the way, is called a broad based labor force. We fought the idea that the EPM steering committee should primarily consist of "important straight people." Since queer people wind up doing most of the work, we should be in charge, and we certainly have the right to determine the course of the struggles for our own rights. (Who would argue that white people should be running organizations advocating for the rights of people of color?) We counterproposed an EPM structure in which people often marginalized and/or closeted got to have a major say in things: young people, older people, rural people, poor people, and queers who are not, as the personals say, "straight acting." And we honored our commitment to coalition work by supporting the formation of a committee that would work to craft

More NOT KORESH ➤ page 9



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WHERE WE'VE BEEN - an exploration of lesbian and gay history

by Stan Clough

The Goddess: Part IV

Last time, we saw two ways that the cultures of the Goddess were conquered: the interloping sky-gods of the nomadic invaders from central Asia and Arabia raped and killed the indigenous goddesses of the Mediterranean world. It would be a mistake, though, to assume the conquest was uni-directional: in many ways, the Goddess tempered the conquering sky-god. The peasant populations of Greece, for example, did not give up the Goddess easily. Recall the sacred rites of the Dionysiad: the Maenads would annually celebrate the rites of the forest, and Dionysos (Bacchus), the holy consort, would preside over the fêtes. Recall also that the Dionysiad was virtually the only time in 4th Century B.C. Athens that women had unrestricted access to the public sphere. The Mesopotamian and Canaanite cities of the 2nd Millennium, however, were even less restrictive of women in the sacred/public spheres, which suggests that though the sky-god had conquered the Goddess, She was still an important facet of the communities' agrarian religions.

As we saw in Part One, Abraham, the patriarch of Genesis, journeyed with his family from Ur, an ancient city that was then on the Persian Gulf, to Canaan, the Land of Milk and Honey. In this world of the 2nd Millennium, giant pyramid-like temples, called ziggurats, crowded the ancient city-scapes. In Genesis, we are told King Nimrud attempted to reach heaven via his presumptuous Tower of Babel. But Joseph Campbell tells us we have it backwards: Nimrud instead was attempting to bring heaven down to earth. A small shrine topped each ziggurat: these penthouses represented the earthly home of the city's patron god or goddess. Further, the ziggurat was enclosed in an oval-configured wall, suggesting the sacred life-giving womb of the Goddess. For example, the Sumerian worshippers of Inanna, and the later Babylonian worshippers of her counterpart Ishtar, would bring grain up to the shrine atop the ziggurat as an offering. Frequently the spirit of Ishtar would enter a female priestess, and sexual intercourse with this devotee was as good as

holy communion with the Goddess. Sometimes, the Goddess would possess a male priest, and he would thus adopt the role of temple prostitute. We see sacred male prostitutes in Mesopotamia and Turkey as late as the Roman 2nd Century A.D., where they castrated themselves so as to become followers of Cybele.

Temple prostitution was a part of the Goddess worship of ancient Canaan, and was roundly condemned by prophets like Isaiah. In Hebrew, the female priestesses were derogatorily referred to as *kadeshah*, and male devotees, *kadesh*. Both words are associated with cult prostitution and idolatry. The word *kadesh* is also associated with "abomination." Recall in Leviticus 20:13 that men who lie with men as with women are committing an abomination. A similar reading is gleaned from descriptions of the sins of Sodom. This suggests that, contrary to the homophobic misinformed interpretation of the Christian Right, the Torah was condemning ancient Goddess-worship, an "abomination," and not modern homoeroticism in general. Further, *kadesh* is associated with the word dog: the dog was a sacred animal associated with the Philistine Astarte (Ashtoreth, Asherah), the Canaanite goddess of the enemies of the Jewish people.

Though the Goddess was in high regard among the peoples of Canaan and Mesopotamia between 3000 B.C. and 200 A.D., she was still subordinate to the sky-god. In Part Two, we saw the sacred consort, the mortal king, married the Goddess, and was sacrificed during the winter, to symbolize the death of nature. He was resurrected in the springtime, in celebration of the return of the plants and animals. But in the *Epic of Gilgamesh*, Herculean Gilgamesh, king of Uruk, turns down Ishtar's invitation to marriage, stating he does not wish to die. Angered, Ishtar sends down her sacred bull to destroy Uruk, whom Gilgamesh vanquishes. This story suggests the roles of Goddess and Consort are inverted: the Consort is now the Goddess's master in the patriarchal culture of the sky-god worshipper.

Next time, Elohim, Yahweh and the Crypto-Goddess. ▽

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NO MORE SECRETS

by Jeffrey Penn

For the first time, a bishop in a mainline American denomination has disclosed publicly that he's gay. Prior to the 1993 annual meeting of the Episcopal Church's House of Bishops in Panama Sept. 25-30, one bishop of the church quietly sent an epistle to his colleagues. His letter began with a simple sentence that might forever change his relationship to that body - and the continuing dialogue in the church over issues of human sexuality.

"For the past several months, I have openly communicated with my family and with growing numbers of my colleagues and friends that I am a gay man," wrote Bishop Otis Charles, former bishop of Utah and the recently retired dean of the episcopal divinity school.

"My choice to make myself known in this way and at this time is a personal one, whatever motive or meaning others may infer," Charles wrote. "I have promised myself that I will not remain silent, invisible, unknown. After all is said and done, the choice for me is not whether or not I am a gay man, but whether or not I am honest about who I am with myself and others. It is a choice to take down the walls of silence I have built around an important and vital part of my life, to end the separation and isolation I have imposed on myself all these years. It is a choice to live my life as consistently as I can with my own integrity,

a choice to be fully who I am and to be responsible for all that I am."

Although Charles had some awareness of his sexual identity at an early age, it was many years before he fully admitted this to himself. In 1976, Charles revealed that he was struggling with his sexual identity to his wife, Elvira, and two friends, Colorado Bishop William Frey and his wife, Barbara. Yet, despite that disclosure, Charles remained in the closet.

In his letter to his colleagues, Charles said, "For 45 years I struggled with my sexual identity. In this isolation and darkness I felt that there must be something wrong with me. I turned to others for help. I prayed with all heart to be healed. Nothing changed. I was still me, pulled apart inside by feelings I schooled myself to believe were unnatural."

Throughout the years, Charles shared his internal struggles with spiritual directors, counselors, and a tight-knit circle of friends and family. However, in his public life he "remained silent and by my silence have given power to the forces that work to maintain the culture of silence within the church and community," he said in his letter.

More SECRETS ➤ page 7



photo by Annette Dragon

A Boston T-Bear

The Harbor Masters, a leather group from Portland, ME, held their 11th Anniversary Run the first weekend of November. Groups from all over the Northeast and Canada were represented at the three-day celebration. Participants included representatives from the Stars MC of New York, Tightrope of Nova Scotia, Titan MC of New Hampshire, T-Bears of Boston, the Iron Eagles of Montreal, and the Boston Ducks. ▼

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ANY SATURDAY IN DECEMBER

OUT AT THE EXECUTIVE DINER - a Lewiston forum

by Bee Bell

On October 30th, a rainy Saturday afternoon, a first in Maine history quietly took place at the Executive Diner in Lewiston. Six lesbian and gay people who live in Lewiston simply talked about their lives, openly and on camera. The audience consisted of very young people of various sexual orientations and queer people of all generations. The event was organized by local people and by Lesbian Avengers from New York City, all of whom had worked hard as members of Equal Protection Lewiston. But the forum was not an EPL event; the participants created the forum in order to offer the public a different, very out image of queer people through TV and newspapers. Here is some of what they said:

Ray Gagnon - I am a 31-year-old gay Franco-American Catholic.... Throughout my life I have chosen to be honest about my sexuality, more often than not, and I believe this is a direct result of my being raised to respect myself. When we are raised to love and respect ourselves, others have no choice but to respect us. We must regain our personal power. If we allow others to make us hide or lie about our true identities, they have taken our personal power.

This ordinance passing will not solve all our problems. We must band together and lift the pride...of our gay brothers and lesbian sisters. Only when we all can be proud and stand up and be counted have we truly won!

Anne Perron (Under 30 Committee) -Working with EPL has done a lot, bringing my face into the public...[in high school] I stopped two lesbians coming out of class one day and held them while three other girls beat the crap out of them. A year later, I became aware of my own sexuality. I have to live with that, and it really sucks.

Roland Blais - I was born in Rumford, Maine and went to school with nuns and priests...I lied about being a homosexual to get into the service, and I was there for seven years. I had a top-secret clearance, worked with nuclear warheads. Twenty years ago I opened the Sportsman's Club with a friend. I've raised two kids, both married.

Roland spoke about getting jumped by four guys as he came out of his bar: "I had to go to a wedding, so a female impersonator did my make-up to cover my two shiners!"

Erica Rand - I've been living in Lewiston for three years and I'm a dyke.... As a Jewish dyke, I'm pretty terrified by a lot of the literature going out [in this campaign], saying that this is a Christian nation and a particular type of Christian nation. I do a lot with people who are just coming out.... There's a huge, huge suicide rate among gay teenagers. And one very important thing this ordinance tells young people is that it's better to be gay and alive than dead. Having the ordinance upheld will convey a message about the dignity of queer people. It's a terrible thing to say you don't deserve civil rights. If this passes, more struggles can go forward.



PHOTOPOSITIVES

Living with HIV

A Photographic Journal



Photos by Tom Antonik
December 1, 1993
through
January 7, 1994



The AIDS Project
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Kevin Gagnon - I'm a 23-year-old proud gay man. Not too long ago I wasn't so proud. I went to Catholic parochial schools.... I was 18 when I got married, because I was told by a Catholic priest that I would change if I got married. Then I went into the military. I had a huge circle of gay friends there, so right out of the military is when I came out.

It was long and hard - the divorce, the fight over my child.... Today I don't have a child because I'm gay. But I'm happy because I'm gay.... If I had respected myself and been honest with myself, I wouldn't have had to go through all that. I could have just been happy from the beginning. To other teens - you don't have to hide, we will support you. We're here, we're queer, and we're gonna stay.

Bob Lebel - I came out proudly last year when the Maine Gay Men's Chorus was started. Part of our mission statement is to promote understanding of diversity. And now I'm running against a formerly unopposed candidate for city council because the current councilor says he wouldn't support our rights.

The audience talked about violence, loss of jobs, and other discrimination in their own lives. All the forum participants agreed that, win or lose, Lewiston's lesbian, gay and bisexual people should form a strong organization to support each other so no one would have to come out alone.

Anne Perron, answering a question about the quality of life outside the closet, got the last word: "It feels great. It's like this: I'm myself. And if you don't like it, get out of my face."▼

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"In reaching this decision, I have been moved and humbled by the support and love of Elvira and our children and their families, by their openness to me, their willingness to hear me, and most of all by their affirmation and love for me," he continued. "Still it would be unreal not to acknowledge...that we are all experiencing the death of our family relationship as we have known it. There is anger, grief and loss, and at the same time we are stronger than ever before in our communication and our understanding of reconciling love."

Charles expressed no eagerness to step into the full glare of the spotlight and serve as a "gadfly" or "celebrity" around the issue of homosexuality. "People have wondered whether I will become a 'professional gay.' I don't really know what that is supposed to mean." He seemed perplexed that 40 years of ministry might be reduced by the media or his critics to the tagline: "the first openly gay bishop."

More SECRETS page 15

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More AVENGERS from page 1

within EPL not just as outsiders but as lesbians. At this point we considered packing our capes, tights, and breasts and going home, but local queers (most of whom were in EPL), asked us to stay and work on projects they wanted to happen. In a meeting between Avengers and Lewiston lesbians and gay men, it was made clear to us by tired-of-being-condescended-to local activists that our avenging work would be collaborative rather than an independent effort on the part of the visiting superheroines.

An implicit agreement at this meeting was that any projects we worked on had to be empowering to lesbians and gay men and had to incorporate the larger goals of a movement that had our rights and lives at stake. We all felt that when the movement-building is not integral to a campaign, whether you win or lose the referendum (and especially if you lose), you have achieved nothing for the queer community in the long-term. It was for these reasons that local queers suggested a public forum of local lesbians and gay men, where they would have the opportunity to come out and to talk about living and growing up queer in Lewiston. Part of the success of the forum was the diversity of the crowd it attracted, including teenage skateboard punks, Catholic high-school students and (out and closeted) local homos.

One of the criticisms (yes, believe it or not, there were criticisms) directed at the Lesbian Avengers and at many local queers was that we were straying from the one message of "Discrimination is *a/ways* wrong," and that we would therefore confuse the issue for voters with short memories. The "one-message" idea may work in a candidate campaign, but it is both impossible and undesirable to portray a single message when you're in the middle of a diverse social movement. When people's lives are at stake they are going to stand up for themselves in many different ways. Some people want to counter the "Special Rights" argument by talking about discrimination and

human rights. Some people want to talk about American democracy and self-determination. Some people want to be out as lesbian and gay people and assert our right to live as complete human beings. All of these are valid strategies within the framework of these referenda and should not be seen as mutually exclusive.

For us and for many local activists, educating straight people about lesbian and gay lives was essential. Queer activists living in low-income wards of Lewiston asked the Lesbian Avengers to go door-to-door in these wards and talk to people *as out lesbians* about the anti-discrimination ordinance. We had many great experiences, including registering a 93-year old woman to vote. She later chased us

down the hall and bellowed that she wasn't going to be around much longer, but that those who still have it in them should fuck whoever they want. In the ward where we knocked on everyone's door and either talked to someone

or left literature (ward 3-1), the margin of defeat in the referendum was the smallest. We did run into occasional cross-cultural catastrophes, as when Mary Lou asked someone in her fabbo Australian accent if he was registered to vote and he politely responded that he didn't speak French, but this was the exception rather than the rule.

Our greatest experience in Lewiston came the day after the defeat by the nasties, when we joined dozens of pissed-off local queers in a fabulous march down Lisbon Street. The courage, dignity and anger of both well-worn and newly-born local queers who took to the streets risking arrest gave us inspiration to involve ourselves in the struggles of lesbian and gay people everywhere.

We'd do it all again tomorrow if we had the chance, because even stripped of our superpowers and urban attitudes, we felt that we achieved and learned more things than you can poke a stick at. Though we were greatly humbled in our superherione status, we secretly enjoyed the disrobing process local dykes subjected us to. ▼

In the ward where we knocked on everyone's door and either talked to someone or left literature (ward 3-1), the margin of defeat in the referendum was the smallest.

THE AGE OF INNOCENCE

Nov. 26 - Dec. 9

M. BUTTERFLY

Dec. 10 - 16

KING OF THE HILL

Dec. 10 - 16

FEARLESS

Dec. 17 - 23

VOLERE VOLARE

Dec. 20

MANHATTAN MURDER MYSTERY

Dec. 21 - 23

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More NOT KORESH from page 3

a compromise plan from the three proposals for an EPM structure, a proposal we supported despite the fact, which many people who now label our plan "extremist" seem to have forgotten, that our plan had more support than the other two, and would probably have won right then if a vote among them had been taken. So what happened? We are now described as trying to foist our unpopular views on others by people who are trying to put decision-making power in the hands of the very few.

The list of misrepresentations of us could go on and on, but I will merely make a final preliminary point. You may not like our tactics, you may not like our demonstrations, you may not like our principle of approaching referendum activism with a commitment to the dignity and empowerment of people who are queer, lesbian, bi, gay, and transgender and with attention to long-term struggle for the rights of oppressed people, which cannot merely be won by making it illegal to discriminate on the basis of sexual orientation in the areas of housing, credit, employment and public accommodations. You even might not like our insistence that teens need access to latex, or our opposition to the "Dracula Bill." And you might be bummed by how well we can work the media. But don't demonize us before you clear some of those cobwebs out of your brain.

To the Editor,

As the ACT UP/PORTLAND person on the steering committee of Equal Protection Lewiston, I must correct Al Diamon's wildly incorrect assessment that "extremists" sabotaged the campaign while Al Caron heroically struggled to clean up the mess. I do disagree with many features of Caron's plan. There is much evidence from referenda-campaign veterans, evidence largely suppressed in Maine, that trying to divert attention from "gay issues" works against us more than for us. And campaigns that work to keep gays and lesbians in the closet trash our dignity, and to what end? An ordinance won with literature that goes out of its way not to "approve homosexuality" works against any possibility of putting the ordinance to use: just as anti-rape laws don't work if juries still think women who say "no" really mean "yes," anti-discrimination laws don't work if juries think we are child molesters. I did, then, argue

against many of Caron's strategies.

But, being in the minority, I agreed to go along with his plan months ago, and worked to implement it, as did many ACT UP people. You'd think from Diamon's column that we ran around spraypainting buildings. In fact, we showed up every weekend in October (while "moderate" pro-Caron luminaries were noticeably absent) to stuff EPL's envelopes and pass out EPL literature. We did depart from campaign strategy when we decided, with other so-called extremists, to canvass the poor precincts EPL had written off under the gross misperception that "those people" never vote in local elections, and to use a flyer that addressed "gay rights" more explicitly than EPL's literature did. Guess what? The precinct in which "vote no" did best, aside from the precinct with Bates College which was won before we began, was one of the precincts we canvassed. Get your facts.

Finally, while Diamon thinks that pre-planning was insufficient because gay leaders weren't thinking "straight," the real problem was that straights weren't thinking "queer." At the first open meeting in December about the proposed ordinance, I argued (along with Diamon's hero Dale McCormick and others) that Mayor Howaniec and Chief Gilbert needed to consult more gays and lesbians before proceeding. We argued this not just on the principle that lesbians and gays should be setting the timetable for our own civil rights struggle, but because we knew about things that well-meaning straight people simply cannot: the risks involved, the resources available given other projects already underway, the likelihood of winning in referendum (which they needed to hear about from lots of people who actually live queer lives in Lewiston). They didn't listen. How little they knew about gay-rights struggles is indicated by how shocked they were to get hate mail when the ordinance passed; how little their confidence was well-informed is indicated, alas, by the vote.


Erica Rand
Lewiston, ME

To the Editor,

As one of the organizers of the demonstration that occurred on November third, I write in response to several comments about this demonstration made by Chief Laurent Gilbert. It

More NOT KORESH — page 11

Season's Greetings



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CALENDAR . . .

WED. 12/1 - SAT. 12/4

The NAMES Project AIDS Memorial Quilt will be on display to commemorate World AIDS Day. Free, YWCA, 87 Spring St., Portland, ME. FMI ☎ (207) 774-2198 (The NAMES Project/Maine).

WEDNESDAY 12/1

Photopositives - Living with HIV - a photographic journal. Photos by Tom Antonik. Reception, 2:30-4:30pm at The AIDS Project, 22 Monument Sq., 5th Fl., Portland, ME. FMI ☎ (207) 871-1559 (Tom Antonik). Runs through 1/7/94.

FRIDAY 12/3

Amelia's singles meet. FMI ☎ (603) 763-4112. An Amelia's event.

SATURDAY 12/4

Creating Community, Creating Change. Shaping Vermont's lesbian/gay/bisexual future. Day long celebration with workshops and music. VT Tech. College, Randolph, VT. \$12-20/sliding scale. FMI write to VT Coalition of Lesbians & Gay Men, POB 1125, Montpelier, VT 05602.

Femme M'amie, a NH women's a capela group, appears at the Folkway in Peterborough, NH. 8:30pm. FMI ☎ (603) 924-7484.

Women Meeting Women Holiday Dance, Knights of Columbus Hall, Chestnut St., Nashua, NH. FMI ☎ Sheila (603) 465-2651 or Barbara (603) 881-4268.

SUNDAY 12/5

Fun Raiser for ACT UP/Portland at the Underground, 3 Spring St., Portland, ME. Wet jockey & t-shirt contest starts at

11:30pm. Grand prize. \$3 requested donation.

Day long workshop for womyn on conflict resolution and communication skills. Offered by Bear Hollyday and Odysea. FMI ☎ (802) 765-4749 or (802) 436-2964.

MONDAY 12/6

Seacoast Gay Men talks about volunteering for the holidays. Several organizations will seek help for various area events. Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ Al (603) 898-1115.

THURSDAY 12/9

Twice Blessed: Growing Up Jewish and Gay. Members of Am Chofshi, Maine's lesbian/gay/Jewish social group celebrate Hanukkah and discuss what it's like being Jewish and gay in a predominantly christian culture. Matlovich Soc., Rines Aud., Portland Public Lib., Portland, ME, 7:30-9pm, accessible. FMI ☎ (207) 773-1209.

FRIDAY 12/10

Gay Parents Yankee Swap at Mert's. FMI ☎ (603) 763-4112.

SATURDAY 12/11

Women's Holiday Dance at Temple Beth El, 400 Deering Ave., Portland, ME, 8pm to 12am. Chem free, DJ, refreshments, \$5/Adv and \$6/at the door. FMI ☎ (207) 929-3866 or (207) 247-3461.

The Gay Men's Chorus presents *A Winter Serenade*, 1st Parish Church, 425 Congress St., Portland, ME, 8pm, \$10/gen; \$8/seniors/students. FMI ☎ (207) 883-8099.

Couples Workshop for Lesbians 9am-4pm, Expressive Therapy Center, 150 St. John St.,

Portland, ME. Pam Witham & Ingrid Avery, POB 10066, Portland, ME 04104. FMI & Reg. ☎ (207) 883-0931 or (207) 883-3863.

SUNDAY 12/12

The Gay Men's Chorus presents *A Winter Serenade*, Unitarian Church, Portsmouth, NH, 3pm, \$10/gen; \$8/seniors/students; supervised children under 12 are free. FMI ☎ (207) 883-8099. Sponsored by Seacoast Gay Men. (207) 439-1623 for reservations.

SUNDAY 12/19

The Gay Men's Chorus presents *A Winter Serenade*, Trinity Episcopal Church, corner of Forest & Coyle, Portland, ME, 2pm, \$10/gen; \$8/seniors/students. FMI ☎ (207) 883-8099.

MONDAY 12/20

Seacoast Gay Men Annual Christmas Party & Potluck. Eggnog at 6:30pm. Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ Al (603) 898-1115.

THURSDAY 12/23

Matlovich Open House. Get away from the seasonal madness as the Matlovich Soc. throws a house party for our friends. Bring something tasty to share. 7-10pm, 28 Colonial Rd., Portland, ME. FMI ☎ (207) 773-1209.

MONDAY 12/27

Dr. James Claiborn will discuss surviving the depression of winter blues at Seacoast Gay Men. Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ Al (603) 898-1115.

NOTICES

Womensphere Winter Retreat for Women, 2/18-21, Walnut Hill, Rte. 102, Raymond, NH.

Party and concert. FMI ☎ (603) 659-2139.

Seacoast Gay Men annual Cape Neddick Inn brunch at 1pm, Sunday, 1/2. Easily reached on Rte. 1 midway between Portsmouth and Ogunquit. Reservations now: Al (603) 898-1115.

MEDIA

WMPG'S Women's Music Fest on 90.9 FM 3-5pm Sundays.

CALL FOR SUBMISSIONS

Spirit Maps: A Learning Project. To all whose lives have been affected by HIV: *What have you learned about life lately?* Answer as often as you like in any of the suggested ways. All responses will be exhibited (anonymous, if you wish, and completely uncensored) as part of a major installation by artists Philip Blackburn and Donald Engstrom, Intermedia Arts Gallery, Minneapolis, MN, 4/94. Use paper, card, cloth, wood..., trace around your hand, cut out the shape, and inscribe your response. Spirit Maps, POB 80788, Minneapolis, MN 55408 or call (612) 825-5532 and leave your response as a voice-message.

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More NOT KORESH from page 9

is not true that "those leaders of the demonstration were as representative of the gay community as David Koresh was of the Christian community." Chief Gilbert, in fact, does not have a roster of the demonstration's organizers. If he did, he would know that while some of us stand politically to the left of mainstream gay politics, the organizers represented a much broader cross-section of the "gay community" than he seems to think. An even broader cross-section was represented by the people who supported our action by attending it: attenders, for instance, included people who served on the mainstream organization MLGPA (the Maine Lesbian and Gay Political Alliance). This pithy analogy also carries the implication that the organizers were somehow like David Koresh, which is ludicrous for many reasons, of which I will name only one: we staged a nonviolent protest planned and carried out with utmost respect for the safety and self-determination of all participants and observers. We trained prospective participants in civil-disobedience safety, we vigilantly monitored the behavior of police to ensure

as much as we could that they would not use undue force, and we made sure people who came to support us knew exactly how to avoid getting arrested if they chose to do so. It would be more accurate to say that we were as representative of the gay community as Thoreau was of 19th-century New Englanders or as Rosa Parks was of African-Americans; like theirs, our

I had assured Chief Gilbert on the phone an hour earlier that if we did a civil disobedience action, it would be nonviolent. He also "explained his reaction as a member of EPL, explaining that 'It was counterproductive for a few to speak for all in the Committee and to do so in a fashion that I believe hurt the cause.'" Guess what? The police chief does not get to arrest

work with nonqueer supporters, these tactics need ultimately to be determined by the people affected - lesbians, gays, bisexuals, queers - and they need to be determined with regard for the dignity of queer people and for the long term struggle for our rights of which ordinance battles are only a part. Too many times during the campaign, EPL made decisions that worked against our dignity and our struggle, including repeated decisions to hide people who looked nonmainstream while offering up straight or "straight-acting" spokespeople for the press. The gains we make by these strategies are, at best, only surface ones, since these strategies disempower and render invisible queer people in the process. Queer people need to be able to stand up with dignity and pride as the queer people we are, and to demand the rights that we deserve whether we look like straight people or not. The organizers of this demonstration provided an opportunity for people to do that, which many different kinds of people chose to attend (including at least 6 people who served on the EPL steering committee and many people who worked tirelessly on the campaign), and in so doing, we contributed productively to the struggle.

Erica Rand



...determining the tactics of the gay rights struggle is not...the business of a heterosexual police chief or of any heterosexual.

planned civil disobedience - which, in fact, did not occur - was designed to break a law nonviolently to dramatize a carefully thought out moral stance.

I must also take issue with two other points. Chief Gilbert says that he "did his job for the safety of all citizens." As people who attended the demonstration can attest, no citizens were ever in danger. Police started to arrest demonstrators when we were merely marching down Lisbon Street, from which the police had blocked traffic. There was no indication that violence would erupt, and

people for speech he considers "counterproductive." This is the whole reason we have freedom of speech in this country - so that law makers and law enforcers do not get to forbid speech with which they do not agree. (As I also reminded Chief Gilbert during the demonstration, when he was threatening to arrest me for standing on the sidewalk, we also have freedom of assembly.) And I am highly surprised that he could be so sure of what exactly is counterproductive speech and action, given the evidence of history that civil disobedience has been an integral part of successful civil rights struggles, and given the resounding defeat of the anti-discrimination ordinance, which suggests that EPL's tactics need to be rethought. Even if he is sure, determining the tactics of the gay rights struggle is not, in fact, the business of a heterosexual police chief, or of any heterosexual. While we may choose to

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ASK THIGHMASTER - advice with holes

Dear Thighmaster,

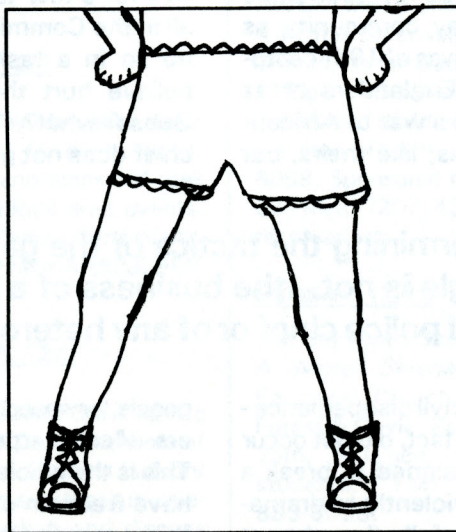
I'm a butch dyke lusting after another butch who doesn't even know that any of us non-fems exist. How do I seduce her, and what do I do once I get her?

Stud Butch Blues

Dear Stud,

Well, well, well. A butch who admits that she can conceive of a situation in which she won't know how to run the sex. Guess what? Self-aware as you are, you're still a few steps from the big truth, which is this: you've never been running the sex, and you're in good company. In fact, you're in the company of every other butch who thinks she's been in charge all along, and who has not been paying attention to a frequently-repeated Thighmaster pearl of wisdom: fems are always really running the sex. Here's a typical pick-up scenario. Fem in hot outfit stands a few inches away from a wall, with legs and (mouth) lips subtly parted. Butch, charmed by the way she seems unconsciously (yeah, right) to arch her back or stretch her arms over her head from time to time, thinks: "For some reason I can't figure out I have a huge desire to possess this woman. How will I conquer her? I know, here's an idea that came out of nowhere. I think that first I'll push her up against the wall. (How convenient, she's standing right in front of one.) Then I'll kiss her. Maybe I'll slip my hand between her legs. (How convenient, I bet she doesn't realize that she's already standing with her lips and legs apart and that her short skirt gives me access to her thighs.) Won't she be surprised when I take her to a dark corner, pin her hands over her head (another idea I fabricated out of thin air), and fuck her legs off. And she'd better be grateful that I did all the work. It's really a good thing for fems that we butches are around; otherwise, they'd just have to stand around forever, being clueless about how to make the first move." Thighmaster needn't belabor the point

here. You may think that you're worried about the butch-on-butch scenario because you imagine that it involves two people who habitually want to initiate and be in charge all the time. But the real problem is that



drawing by Naomi Falcone

it involves two people who have never really initiated or been in charge at all—they've merely been the beneficiaries of the generosity of fems who are willing to stage scenes that will enable the women they seduced, and from whom they've exacted precisely what they wanted, to brag to each other about seducing them.

Recognizing this absolute truth can make possible one solution to your problem, which is to fem out for a night. You might be secure enough to do this if you can hold on to the knowledge that by femming out you will actually be ascending, finally, to the initiator/power position from which butches so desperately want to think they are always operating. Your lust object will then know that you exist, since your fem drag will be just what she is looking for. Of course, this entails a crash course at the Fem School of Invisible Control Moves (ICMs) because if the fems you've been doing are good at what they're doing, you probably have no idea what those ICMs are. So you'll need to go beg a fem to help you (you'll also need

to reconcile yourself to not getting that old punch-in-the-arm approval at the next butch bonding session). This strategy also entails being comfortable enough with your body in fem drag to have a good time in bed, which just may not be possible. If you can't enjoy being (in drag as) a girl, you just can't enjoy being (in drag as) a girl. There's nothing wrong with that, and, as important, there's nothing you can do about it in any crash course. In that case, you need to try something so radical that Thighmaster—who is especially anxious to appear nonextremist now that merely staging a nonviolent demonstration is likely to get you labeled "David Koresh" and/or arrested in Maine—hesitates even to mention it: talk to her. Tell her you're turned on to her and find out if she has any initial interest. If not, try to persuade her with a sexy account of what you envision happening during that studly encounter between the sheets.

Doing this, however, entails being able to envision it yourself, which your question "what do I do once I get her?" implies that you can't. It also implies that you think butches do one set of things in bed and fems do another, and Thighmaster presumes you wouldn't be asking this question if you didn't have a pretty traditional idea of what the difference is, namely that butches top fems. Don't presume anything. How do you know she's a butch top? And, by the way, how do you know that you are? Ask yourself why you're so turned on by this woman in the first place. It's possible, of course, that you're fantasizing about a huge power thrill that you will get by forcing some big thrust master to turn over. If she's dying to do the same thing to you, then you're both out of luck: the best you can do is that dorky butch "roughhousing" ritual where you both roll around, bruise each other, and get totally hot without ever getting done

REVIEW - *The Remains of the Day*

by Ian Jacob

because you both refuse to give it up first. But could it be, perhaps, that you're really fantasizing about giving it up to this paragon of studliness in some very big way? If so, admitting this to yourself and her might be the only cost of your ticket to heaven - unless, of course, her heaven has a dress code that requires you to find high heels for the occasion. ▼

Thighmaster eagerly awaits your submissions. No problem too complicated or twisted! Thighmaster, c/o Phoenix Press, PO Box 4743, Portland, ME 04112.

JOIN THE SCOUTS

Help track the progress of the anti-gay petition for a Colorado-style referendum in Maine. If you see someone pushing the petition, if you are approached to sign it, or if you'd like to be a scout, call one of the people below:

Bangor Area: Randy 947-1213;
Kevin 942-2901; Anne 581-6416

Augusta Area: Jane 622-7797

Portland Area: Michael 871-9940
or 828-0566 (24 hr. msg.)

Just as the days get shorter and colder, along comes another Merchant/Ivory film. In hopes of getting out of my pre-winter lull, I went to see it. *The Remains of the Day* stars Emma Thompson as Miss Kenton and Anthony Hopkins as Mr. Stevens. It is directed by James Ivory and based on the book by Kazuo Ishiguro.

The film takes place in England, flashing back from the early 1930s to 1958. The setting is Darlington Hall which is owned by Lord Darlington (James Fox) and is run by Stevens and Kenton. Hopkins is wonderful as the detached and meticulous butler. However, Thompson looks not only too young, but also out of place as the housekeeper.

The film has all the particulars of a Merchant/Ivory production: dentless cars that don't drive fast or squeal their tires, lush interiors, big houses in the middle of nowhere, and so on and so forth. We are made to believe that the past was trouble free and only trivial matters are blown out of proportion into problems.

In 1958 Darlington Hall is bought by Mr. Lewis (Christopher Reeves), who saves it from being torn down. Stevens, still the butler, sets out to find Miss Kenton, who left 20 years ago, in hopes of getting her back as housekeeper and rekindle a failed past. In the 1930s Lord Darlington, a Hitler

sympathizer, holds meetings with European bigwigs to decide their country's future. Stevens is so dedicated that he doesn't even take the time to close the eyes of his father who dies in bed during one of the meetings.

Stevens, who can see a misplaced fork a mile away, can't see that Miss Kenton starts falling in love with him shortly after he hires her. Ivory can't help but reiterate this throughout the 1930s part of the film by having Kenton ask Stevens why is he so lacking in emotion.

We don't need the question asked; we can figure it out on our own. But Ivory chooses to wallow and linger and soon it becomes tedious. Since we know who won the war, the outcome of the meetings is of no real interest either. This is also true of 1958; it runs out of gas like the Daimler that Stevens drives. Stevens looks out of place being waited on in the restaurant with Kenton. It's trying too hard to ride on the Merchant/Ivory formula. But those who are as dedicated as Stevens will love the cinematography and flowery music.

Should you see the movie? If you're expecting another *Howard's End*, stay home. But if you want to see vegetarian mushroom soup being served and *The Times* ironed daily, buy a ticket. ▼

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LIST YOUR GROUP! PLEASE SEND INFORMATION AND/OR UPDATES TO PHOENIX PRESS, POB 4743, PORTLAND, ME 04112

HOT-LINES

THE AIDS LINE: 1-800-851-AIDS or 775-1267. Questions/concerns re: HIV/AIDS? Call Mon.-Sat. 9am-5pm, Mon. & Wed. eve. to 7:30pm. Always anonymous.

DIAL KIDS, 774-TALK - for lesbian/gay/bisexual/questioning youth under 19 yrs of age.

GAY-LESBIAN PHONELINE, Caribou area: (207) 498-2088.

GAY INFO LINE, Concord, NH (603) 224-1686. Social, legal, therapeutic & educational referrals.

INGRAHAM VOLUNTEERS (207) 774-HELP.

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EDUCATIONAL/CULTURAL

THE MATLOVICH SOCIETY - Lesbians/bisexuals/gaymen/friends committed to sharing our history & providing affirming presentations/discussions. 2nd/4th Thurs. each month, 7:30-9pm, Portland Public Library, 5 Monument Square. FMI ☐ (207) 773-1209.

SOCIAL GROUPS

AM CHOFSHI - Maine Lesbian/Gay Jewish group, meets monthly. FMI ☐ (207) 874-2970 (Rheatha).

MOUNTAIN VALLEY MEN - Box 36, Center Conway, NH 03813. Social group for gay men from west. ME/east. NH. Potlucks/activities. FMI ☐ (207) 925-1034 (Paul).

OUT AND ABOUT - Lesbians in the Seacoast NH area. Meets Mon., 7pm, Portsmouth, NH. Sample newsletter & FMI write OAA, POB 332, Portsmouth, NH 03802-0332 or ☐ (603) 659-2139.

SEACOAST GAY MEN - meets Mon. 7pm, Unitarian Church, 292 State St., Portsmouth, NH; POB 1394, Portsmouth, NH 03802. FMI ☐ (603) 898-1115.

TIME OUT - Outdoor recreation and environmental club for lesbians, gay men & friends. Free newsletter lists events for the NH & ME area. FMI ☐ (207) 871-9940 or SASE: POB 11502, Portland, ME 04104.

SUPPORT GROUPS

FOR LOVE AND FOR LIFE - No cost, educational/rap group for gay/bisexual men in this time of HIV/AIDS. 7pm, at AIDS Response of the Seacoast Office, 147 Congress St., Portsmouth, NH. FMI ☐ (603) 433-5377 (Jeff, David, Peter).

THE AIDS PROJECT - 22 Monument Square, 5th Fl., Portland, ME 04101. FMI ☐ (207) 774-6877 re: various support groups in Portland, Auburn/Lewiston & Brunswick, ME areas.

AIDS RESPONSE - 147 Congress St., Portsmouth, NH 03801. (603) 433-5377; fax (603) 431-8520.

ANDROSCOGGIN VALLEY AIDS COALITION (AVAC) - 70 Court St., 2nd Fl., Auburn, ME. Support grp for people with HIV & their loved ones. Thurs. 7pm. FMI ☐ (207) 786-4697.

CRONES - for women over 40. POB 242, Winooski, VT 05404.

GAY/LESBIAN/BISEXUAL PARENTS GROUP OF MAINE - FMI: POB 13, Augusta, ME 04330.

L-ACOA/AL-ANON - Lesbian mtg. Tues. 7-8:30 pm, 7 Middle St., Brunswick, ME (behind U.U. Church on Pleasant St., dntwn Brunswick, opp. public library) FMI ☐ Gail (207) 833-6004.

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OUTRIGHT/PORTLAND - Wkly support mtg, info., fun/special events for gay/lesbian/bisexual/questioning youth under 22 yrs of age, Williston West Church, upstairs chapel, 32 Thomas St., Portland, ME, Fri. 7:30 pm. FMI: Outright, Portland Alliance of Gay & Lesbian Youth, POB 5378, Portland, ME 04101.

SEACOAST OUTRIGHT - group for lesbian/gay/bisexual/questioning youth 21 & under. Mtgs Fri., 7-9pm, Unitarian Church annex adjacent to the fire station, 206 Court St., Portsmouth, NH. FMI ☐ teen-line 1-800-639-6095 or write: Seacoast Outright, POB 842, Portsmouth, NH 03801.

OUTRIGHT/CENTRAL MAINE - For lesbian and gay youth 22 & under, meets Fri. 7:30 pm, 1st Unitarian Church, Pleasant St., Auburn, ME. PO Box 802, Auburn, ME 04212 ☐ 1-800-339-4042.

PWA COALITION OF MAINE
377 Cumberland Avenue
Portland, ME 04101
(207) 773-8500

RUMFORD/MEXICO AREA AIDS SUPPORT GROUP - Mon. at Mexico Congregational Church (the "Green Church") 7-8:30pm. Main St., Mexico, ME. FMI☐ (207) 369-0259.

LIFESTYLES ALLIANCE - meets Fri. Noon at UNE campus. U. of New England, 11 Hills Beach Rd., Biddeford, ME 04005 FMI ☐ (207) 283-0171 x372.

MERRYMEETING AIDS SUPPORT SERVICES - P.O. Box 57, Brunswick, ME 04011-0057. Support services for AIDS & HIV. FMI ☐ (207) 725-4955.

OUT FOR GOOD - Lesbian discussion/support grp. Thurs. 7-9pm, 445 Main St., Biddeford, ME. Issues relevant to lesbian lifestyle. Free/\$1 donation requested for room rental. Conf., non-smoking. FMI☐ Bobbi (207) 247-3461.

WOMEN'S INCEST AND SEXUAL ASSAULT SURVIVORS' GROUP
Open support/discussion for women only. Weds. 12:30-2pm. FMI☐ (207) 874-6593 or (207) 774-3613.

POLITICAL

APOLLO SOCIETY - For gay/lesbian atheists, free-thinkers, ethical humanists & Hellenists. Free speech/civil rights advocacy, freedom-from-religion support/fun! FMI ☐ (207) 773-5626 or SASE to POB 5301, Portland, ME 04101.

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Green Mountain Coffee (back hall)

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AIDS COALITION TO UNLEASH POWER (ACT UP/Portland)

142 High St., #222, Portland, ME 04101; (207)828-0566; FAX: (207) 828-0566 3*. Sun. 7pm at YWCA (87 Spring St., Portland, ME).

GREATER PORTLAND NOW c/o YWCA, 87 Spring St., Ptd, ME 04101, (207)879-0877/(207)871-0618, POB 4012, Portland, ME 04101. Action-oriented group. Speakers/events for the public 4th Tues. of every month.

SPIRITUAL

DELTA PHYRE - Worship the Goddess at monthly Full Moon Circles. Open to wimmin (no transsexuals, please). Bring musical instruments. FMI ☐ Lady Alaina (207) 676-7914.

SPIRIT OF THE MOUNTAINS - gay/straight, justice-seeking community meets for worship 2nd & 4th Sun. 5pm, 1st Congregational Church, N. Main St. & Washington St., Concord, NH. Potluck after service. FMI ☐ Jim Bretz (603) 536-4011.

INTEGRITY/DIGNITY - 3rd Sun. St. Luke's Cathedral (Emmanuel Chapel), 5:15pm. All welcome. Fellowship and potluck follows each service. Ministering to the lesbian/gay community. FMI write POB 8113, Portland, ME 04104.

INTEGRITY - St. Matthew's Church, 18 Union St., Hallowell, ME. 1st Fri. each month, 7pm. FMI ☐ (207) 622-6631.

MUSIC

MAINE GAY MEN'S CHORUS - Community chorus. FMI write M.G.M.C., POB 10391, Portland, ME 04104.

FESTIVALS

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More SECRETS from pg. 7

And yet, he does feel a sense of responsibility to continue the dialogue on sexuality issues in the church. "I would hope that I might be remembered for helping to create a world in which the church is seriously addressing the experience of gay people in ways that strengthen the confidence and self-esteem of individuals who are discovering their gayness in a world that is framed by a heterosexual construct," he said.

"I don't have a sense that doors are closed to me," he said of whatever duties he might be invited to perform within the church, adding that one other bishop has expressed interest in directing people to him "who are moving through the same experience."

"The Spirit is drawing us to a new understanding and experience of inclusion," he wrote in his letter to the bishops. "I also believe God has drawn me to speak the truth of my experience. And I believe that as gay men and lesbians speak openly, telling the stories of their lives, the community of faith is strengthened."

"The future is one of discovery," he concluded. ▽

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TO THE EVENING POST*

by William Cullen Bryant

Keene, New Hampshire, July 13, 1843

I passed a few days in the valley of one of those streams of northern Vermont, which find their way into Champlain. If I were permitted to draw aside the veil of private life, I would briefly give you the singular and to me most interesting history of two maiden ladies who dwell in this valley. I would tell you how, in their youthful days, they took each other as companions for life, and how this union, no less sacred to them than the tie of marriage, has subsisted, in uninterrupted harmony, for forty years, during which they have shared each other's occupations and pleasures and works of charity while in health, and watched over each other tenderly in sickness; for sickness has made long and frequent visits to their dwelling. I could tell you how they slept on the same pillow and had a common purse, and adopted each other's relations, and how one of them, more enterprising and spirited in her temper than the other, might be said to represent the male head of the family, and took upon herself their transactions with the world without, until her health failed, and she was tended by her gentle companion, as a fond wife attends her invalid husband. I would tell you of their dwelling, encircled with roses, which now in the days of their broken health, bloom wild without their tendance, and I would speak of the friendly attentions which their neighbors, people of kind hearts and simple manners, seem to take pleasure in bestowing upon them, but I have already said more than I fear they will forgive me for, if this should ever meet their eyes, and I must leave the subject.

*From *The Letters of William Cullen Bryant*, edited by William C. Bryant II and T.G. Voss, vol. 2, 1836-1849 (New York: Fordham University Press, 1977), pp. 338-339 and reprinted in *The Persistent Desire: A Femme-Butch Reader*, Joan Nestle, editor, Alyson Publications, Inc., Boston, MA, 1992.

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DEC. 8-14 WED-FRI 6:30, 9 SAT-SUN 1, 7 MON-TUES 6:30	Why Has Bodhi-Dharma Left for the East? ☆ a zen fable ☆	"RAVISHINGLY BEAUTIFUL" As intense an experience of being in nature as one could hope to glean from a film... "SPELLBINDING" — Stephen Holden, New York Times
DEC. 11-14 SAT-SUN 3:30, 9:30 MON-TUES 9	ROBERTO BENIGNI is Johnny Stecchino Benigni is adorably funny!	★★★ "A Poignant Fable of Sensuality!" Mary Corbin, FILM COMMENT
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DEC. 29-JAN 4 WED-SUN 1, 7 MON-TUES 5, 9:30	LIKE WATER FOR CHOCOLATE	"Sensuous And Visually Alluring" — Ruffalo, N.Y. Times
DEC. 29-JAN 4 WED-SUN 3:15, 9:15 MON-TUES 7:15	"Sensuous And Visually Alluring" — Ruffalo, N.Y. Times	"Sensuous And Visually Alluring" — Ruffalo, N.Y. Times

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See January APEX listings for further information.

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