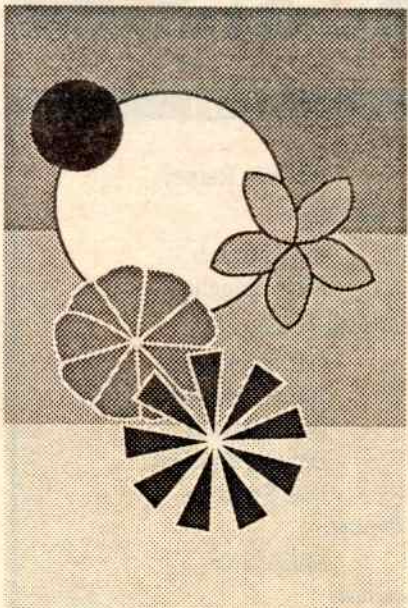


Pat Parker, Black Poet, Keynote for Multicultural Passages V on March 18



Pat Parker, well-known poet of the black lesbian experience, will be the keynote speaker for the fifth annual Passages conference on March 18 at Hine Junior High School in D.C. Ms. Parker will address the theme for this year: Aging and Ageism in a Multicultural, Multiracial Society.

As the author of several books of poetry including *Child of Myself* and *Movement in Black*, and a joint recording with white poet Judy Grahn, "Where Would I Be Without You?" (Olivia Records), Ms. Parker is an ideal figure to represent the concerns of this conference which seeks to educate all lesbians about their culture and racial diversity.

Other lesbians best personifying and most capable of conveying these themes are also being approached to participate as workshop leaders and future announcements will be made as these people are confirmed.

Workshops will include the following areas: Ageism; Lesbian History; Interracial Coalition Building; Intergenerational Dialogues; Our Changing Sexuality

As We Age; Homophobia From Within and Outside; Taking Control of Our Bodies; Decades Rap (discussions with other women of one's own generation); Young and Old Women Together; Legal Issues; Financial Planning; Changing Careers After 40; Women With Disabilities; Lesbians Who Have Been Married; Residential Intergenerational Communities; Living With and Learning From a Terminally Ill Partner, and many more.

In addition, other features of the day will include the renowned panel of lesbian elders from several cultures who will relate their own experiences of aging—within themselves, their culture, and in the lesbian community. The day will culminate with a dance starting at 9 pm and lasting till 1 am.

The increasingly popular event, organized by a core group of women from many ages and backgrounds, has grown to such an extent (now expecting to attract 600 lesbians) that the date and location had to be moved. Traditionally scheduled in January at the Silver Sprint Armory, the conference now has a response indicating an attendance larger than the Armory can accommodate. Not wishing to deny anyone entrance for any reason, the planning group help out until another facility could be rented. This led to a spring date and the school on Capitol Hill.

With a strong desire to consider cultural diversity and also to share personally the many experiences of other lesbians the organizers have kept several principles in mind:

see *Passages V* on page 10

Mollenkott Interviewed

by Michael Nickens, Mary Dean Carter & Bev Rainey

Richmond Pride: I heard you call yourself an "evangelical". I was wondering if you could define what you mean by that term, and how, if at all, that definition differs from the traditional definition.

Dr. Mollenkott: Well, the traditional meaning of evangelical is really two-fold. One is a very hard view of Scripture and the other is a belief that everyone must have a personal relationship with God. I'm an evangelical. I believe those things. I believe everyone must have a personal relationship with God. I do not believe it in quite the way it was taught to me—that you repeat certain words after somebody, and whether you feel anything or not you're totally changed. There's a lot of work involved in forming the image of Christ within oneself, and allowing that to form is a long process. So I realize that I'm not evangelical in the same sense that a Falwell is evangelical, for instance. But my style is evangelical. I was brought up that way and I never departed from the faith. I deepened in the faith. I don't

have a belief system that stands or falls by having to be the way I think it is. That's what I think many people mean when they say evangelical, that they have a kind of an airtight belief system and God help you if you say anything is different, then the whole thing is liable to go on the domino theory. But that's a belief system, that's not faith. I think there's a big difference. Faith is not afraid. Faith can welcome listening to other people's perspectives and learn from

RP: There are many in the gay and lesbian community who have been deeply wounded by the Christian church. What can you tell them about that and how do you reconcile yourself with remaining within the Christian church.

Dr. M.: If I hadn't been able to distinguish between Christ and Christians I would have been out a long time ago. That is, I understand the Christ to be the new Creation, the new selves that we are intended to manifest, in which we no longer discriminate against

see *Mollenkott* on page 6

D/I DIGNITY/INTEGRITY BANQUET

a benefit for Richmond AIDS Ministry



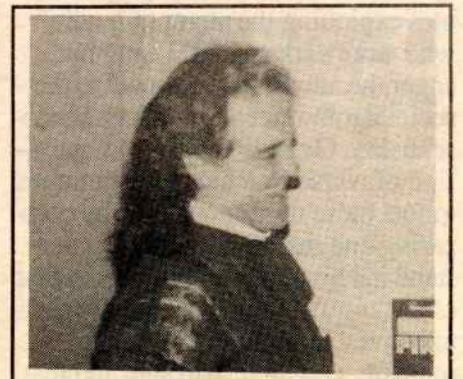
Over 300 people attended the Thirteenth Anniversary Banquet of Dignity/Integrity Richmond, held at the Richmond Centre on Saturday, February 11. The banquet was a benefit for the Richmond AIDS Ministry and was the focal event of an entire weekend of celebration that began with an inclusive language festival



Steve Williams, recipient of a Special Appreciation Award

liturgy celebrated by Rev. Andy Kunz at St. Paul's Episcopal Church with Rev. Marian Windel as the homilist.

Noted author and lesbian-feminist theologian Virginia Ramey Mollenkott was the keynote speaker and challenged her audience to fight oppression everywhere: oppression of women, of gays and lesbians, and of PWA's. Dr. Mollenkott donated



Dr. Stephen Lenton, recipient of this year's Service Award

her speaking fee to RAM.

Dr. Stephen Lenton was the recipient of this year's Service Award. Stephen has been involved with the chapter since its inception and has given workshops at National Dignity Conventions.

A Special Appreciation Award was presented to Steve Williams, a D/I member, who was instrumental in the creation of the Richmond AIDS Ministry.

D/I president, Carl Archacki, was recognized for his contributions to the chapter and the gay community as well as his part in Channel 8's two-hour presentation on AIDS: A Town Meeting.

The floral centerpieces were donated in memory of Christopher Bage Wells by his father, Howard, and were taken to Children's Hospital after the banquet.

The banquet, which is open to the community, is Dignity/Integrity's annual gift to the lesbian and gay community.



Dr. Mollenkott, guest speaker of Dignity/Integrity Banquet & Carl Archacki, President of D/I

Thompson sees Kowalski for first time since 1985

On February 2, 1989, Karen Thompson was finally allowed to see her lover, Sharon Kowalski, for the first time since August, 1985. The couple have been separated since 1985 by a court order that barred Thompson from seeing Kowalski.

It was an emotional reunion and a victory for Thompson. Thompson told *The Washington Blade*, "I walked up to her, I don't think she-I have curly hair now and it wasn't before, I had on glasses and I always wear contacts—but as soon as she heard my voice, her eyes, they really

did light up."

Kowalski's eyes filled with tears and she started moving her mouth.

"I don't know if she was trying to make words or just getting ready to cry," Thompson told *The Washington Blade*. "Nothing came out. She just kept watching me, then I cried."

Thompson has not told Sharon why she hasn't visited. Sharon believes it is because it's "too far" for Karen to drive. "She's been trying to understand," Karen said, "but I didn't see Thompson on page 10



If you sent your favorite valentine to President Bush, you may want to send the ABC Network a card entitled, "Thanks but No Thanks" for the Geraldo show aired on February 10th. At first glance, it appears as if Geraldo is going to help promote the public's awareness of homosexuality. However, what prevailed was his mockery of the homosexual's need to "just be who I am". The focus of this telecast was wives of gay men. Geraldo spent the first twenty minutes exploiting the anger of a wife who wore dark shades. Using her anger, he attempted to appeal to the societal misconceptions about homosexuality. Geraldo, with the compassion of Nurse Ratchet then continues to fuel these misconceptions by comparing one man's struggle to understand his homosexual feelings to that of an "orgy". As one couple attempts to convey that they were able to mutually end their marriage and that her husband's homosexuality was not "evil", Geraldo tries to challenge their resolution and acceptance. By this time you're not quite sure where he's going when he states, "in no way do we pass judgement on these gay men, but is it worth the BIG LIE, is it worth this fraudulent experience?" You get a sense that he has just figured out that over a third of his audience may be homosexual. Was he just trying to make up for his fraudulent inquiries when he made this statement or was he trying to defend himself from another swing on national television? Perhaps the essence of this show may have been fairly represented if he had spent more than one minute interviewing Aurele Samuels, a researcher for wives of gay men. He asked, "we only have a minute, but can you put all this in a nutshell?" In a nutshell Aurele stated, "when men come out of the closet, wives go into the closet and the most helpful resource is a Gay Switchboard". As the credits roll you wonder how a man like that can be put in a position of promoting public awareness. So, "thanks but no thanks, we'll find someone else to promote homosexual awareness".

Tammy T.

Richmond Counselors Receive National Award

by W. M. Minor

Stephen Lenton, Ph.D. and Donnie Connor, Ed.D. of Commonwealth Professional Services have been chosen co-recipients of the Gilbert Wrenn Humanitarian Award by the American Association for Counseling and Development.

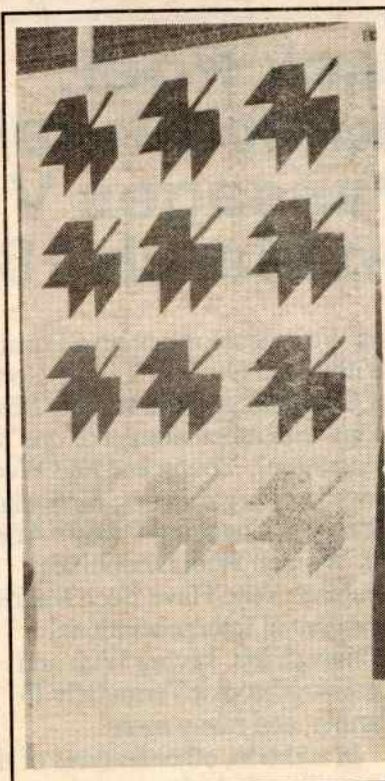
The Association, which is the national professional organization for counselors and therapists, chose Dr. Lenton and Dr. Connor among intense competition from a membership of 50,000. The award, named for a founder of the mental health movement in America and given annually, carries a stipend of \$1,000.00 which the two will split.

The co-recipients will be honored officially at the Association's Annual National Conference in Boston on

Quilt/Richmond

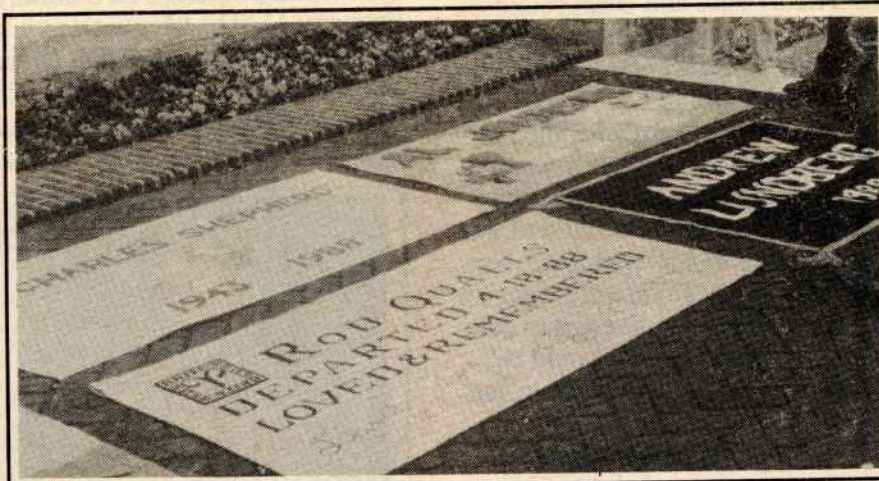
The Richmond Panel, which commemorates all who have died with AIDS in the Richmond area, was quilted by a group of women, all of whom are in their late 80's or early 90's, from The Hermitage Methodist Home. This was a project done through the creative workshop. Janis Murray, artist and activities director, designed the panel.

Betsy Brinson of Richmond AIDS Ministry, who initiated bringing the Quilt to Richmond after seeing it at the Baltimore Museum of Art, works part-time at The Hermitage and felt this would be something the women would enjoy doing.

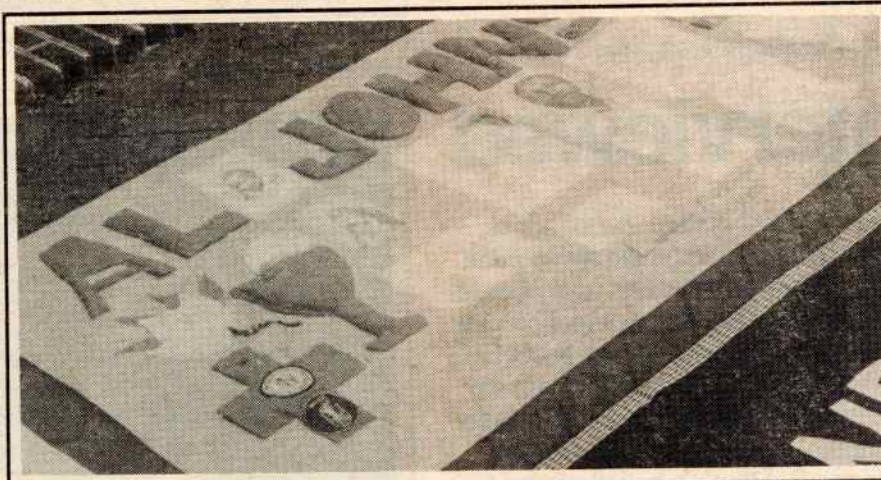


While the NAMES PROJECT QUILT was displayed at the Virginia Museum from Jan. 24- Feb. 5, six panels were dedicated to be included in the 9,000 panel quilt.

Four sections of the quilt were brought here through the cooperation of THE NAMES PROJECT in California and Paul Perot of the Virginia Museum



Above are the four other panels that will be included in the national AIDS quilt. They are: Charles Shepherd, Al Johnson, Rod Qualls and Andrew Lundberg. Each panel was lovingly made by friends or family.



Al Johnson was the partner of Rev. Arthur Runyan of M.C.C. Richmond.



The Tidewater Panel commemorates those who have died in the Tidewater area. It is sponsored by Tidewater AIDS Crisis Task Force. The panel was quilted by the wife of a PWA at TACT.

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Editor :

Beverly Rainey

Assistant Editors:

M. D. Carter
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Contributing Writers:

Carl Archacki
Julie Lapham
W. M. Minor
Beverly Rainey
Bob Swisher

Art Director:

Mike Lipiec

Production:

Mike Lipiec
Beverly Rainey

Distribution:

Sam Hastings
Beverly Rainey

Photographer:

Nancy Steele

Typesetter:

Katherine Meader

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All inquiries to this paper should be directed in writing to:

The Richmond Pride
P.O. Box 14689
Richmond, Va. 23221

What is the Lesbian Struggle?

The following is an excerpt from the column "Pure Goldstein" by Janet from Another Planet that appears monthly in the *Baltimore Gaypaper*:

"Those of you who have been keeping up with my column since I began writing it this past spring can easily identify my politics as radical lesbian-feminist. This viewpoint almost by definition involves separatism and therefore, to some degree, what is simplistically called "man-hating." Now, I am not so narcissistic as to think my politics are all that important. Me, I'm just another dyke. But I do think my politics are important, enough so to be worth articulating publicly at the risk of all kinds of backlashes (the worst of which have yet to occur): for though I may be the only lesbian-feminist voice to be heard regularly in these pages, I am certainly not the only lesbian-feminist in this city—or anywhere, for that matter—and someone has got to tell it as we see it.

"What is the lesbian's struggle? Who exactly are her enemies? Some may protest my casting the problem in such absolute terms, but let's see whether or not some terms are appropriate. There can be no mistake that first prize for oppressing lesbians (and everyone else) goes to men. Millions of straight womyn are vying

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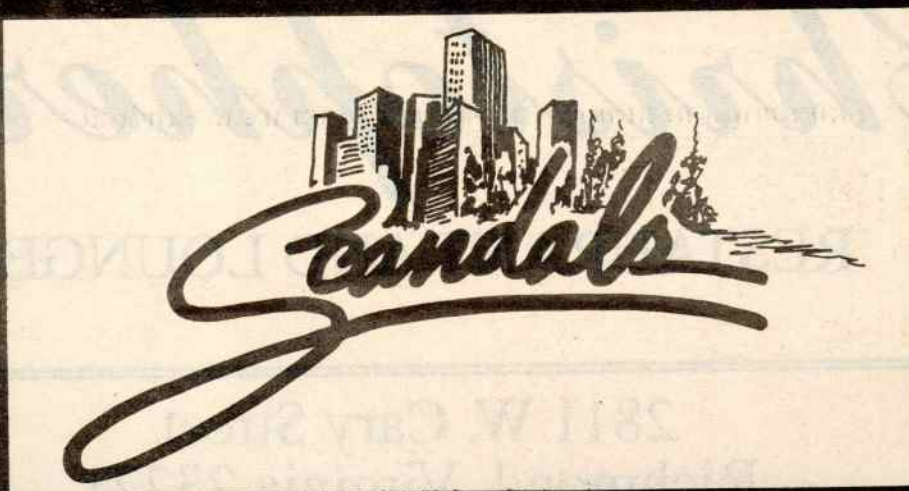
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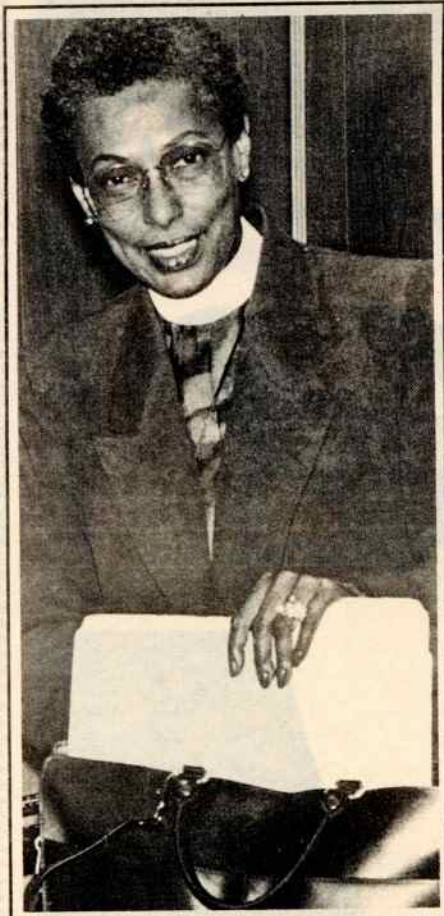
Debuting her new European smash hit:
"Arabian Nights"



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Barbara Harris becomes first woman Bishop

by Beverly Rainey



On Saturday February 11, 1989, the Rev. Barbara Harris became the first woman to be consecrated a bishop, in any of the three major branches of Christianity- Roman Catholicism, Eastern Orthodoxy and Anglicanism which includes the Episcopal Church- that consider bishops successors to Jesus' apostles, amid the cheers of 8,000 people.

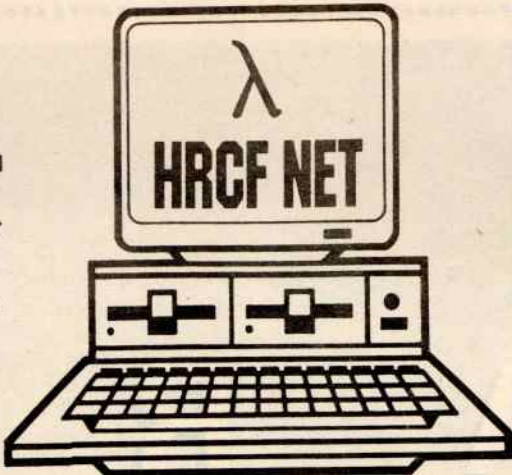
Bishop Harris' consecration has

drawn world attention because of her sex, background (she has no formal seminary training or college degree), and liberal views. She was also met with opposition from traditionalists who felt that because the apostles were men, the position of bishop should be reserved for men. Others objected because of her liberal writings on the rights of homosexuals, U.S. policy in Central America and internal church matters.

Bishop Harris will assume the position of suffragan, or assistant, bishop in the Boston Episcopal diocese. She will assist Bishop Johnson, who oversees the diocese's 96,000 members, and she will be considered a full bishop.

Barbara Harris did not always think of the church as a career. She pictured herself as a music teacher. In 1965, she marched with Rev. Martin Luther King, Jr. from Selma to Montgomery, Ala. In 1968, after joining the Church of the Advocate in Philadelphia, Bishop Harris began counseling inmates in a Philadelphia jail..

From 1973-1977, Harris ran the Public Relations Department of Sun Oil, Co. In 1980, she was ordained a priest by Bishop Lyman C. Ogilby. From 1984-1988, she was executive director of the Episcopal Church Publishing Co., which produces *The Witness*, a journal advocating peace and justice ministries. She will continue to write her column, *A Luta Continua*- an Angolan guerrilla slogan meaning "the struggle continues," as her schedule permits.



Gay and Lesbian computer users can now get up-to-the-minute information from the nation's Capital by signing onto the new Human Rights Campaign Fund (HRCF) computerized bulletin board.

The bulletin board, called HRCF NET, features a variety of information on federal legislation, voting records, constituent mobilization and other news of interest to the national gay and lesbian and AIDS communities. HRCF is the nation's largest gay and lesbian civil rights and AIDS political action committee and lobbying group.

Access HRCF NET for:

- legislative update
- voting records
- press releases
- HRCF editorial
- field division
- HRCF fact sheet

The HRCF NET access number is (202) 639-8735. Modems must be a minimum of 300 baud rate. Contact the system operator, Sheryl Harris, HRCF operations manager, at (202) 628-4160 (voice number), HRCF, 1012 14th Street NW, Suite 607, Washington, DC 20005. Use of the bulletin board is free, except for phone line charges.



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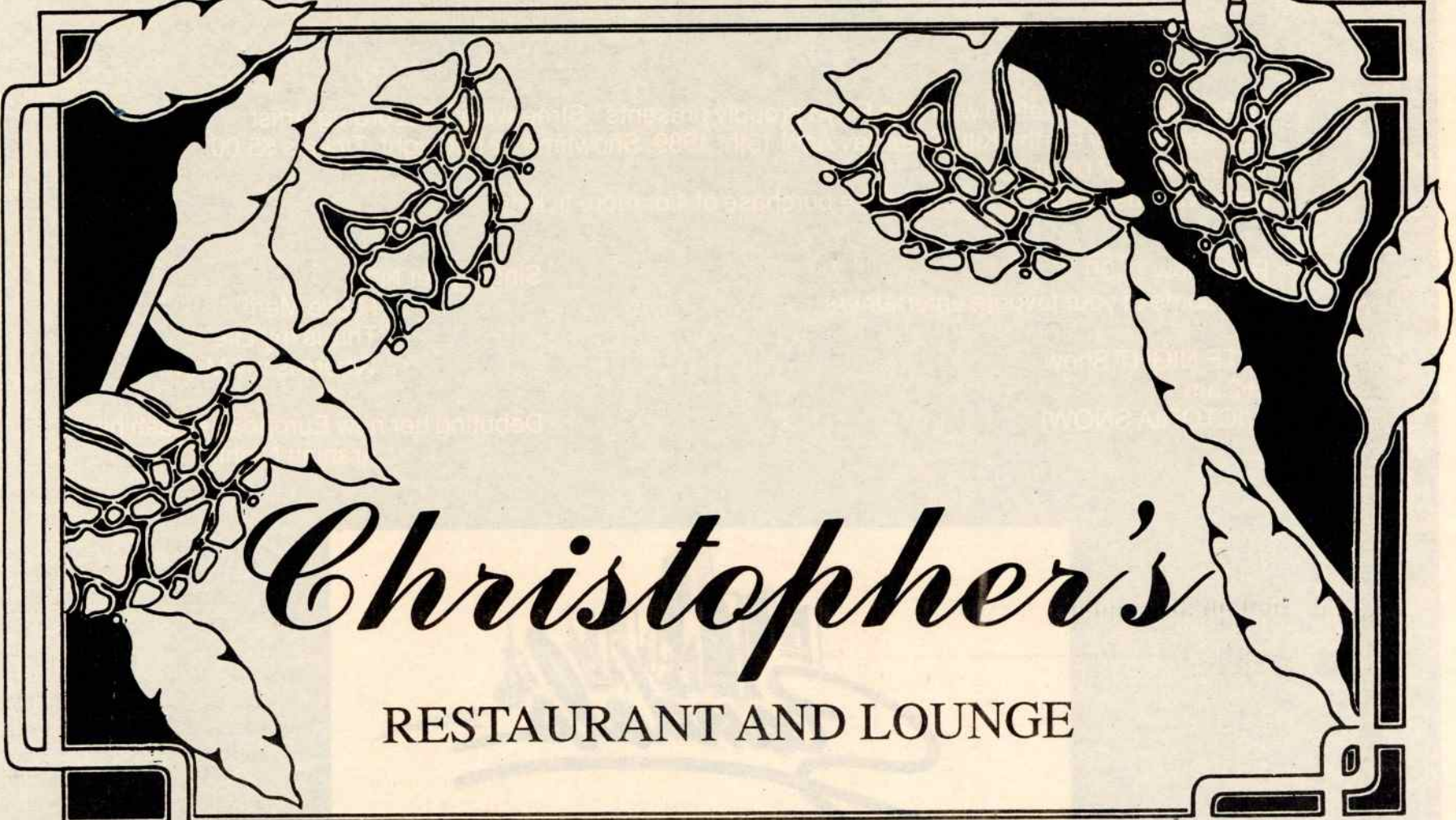


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William & Mary GALA President affirms non-discrimination for lesbians & gay men

In a clarification of non-discrimination policy, Paul Verkuil, President of The College of William and Mary in Williamsburg, Virginia, has issued a statement indicating "The College does not discriminate on the basis of an individual's sexual orientation...Non-discrimination and privacy regulations and policies protect students, faculty and staff against any arbitrary decisions in this regard."

Verkuil made his announcement in reaction to criticism from William and Mary GALA (Gay and Lesbian Alumni/ae, Inc.) for refusing their request to include "sexual orientation" in the College's non-discrimination policies.

President Verkuil's statement as it appeared in The William and Mary News, Volume XVIII, #17, Wednesday, January 25, 1989:

On behalf of the Board of Directors of the GALA group, Stephen H. Snell, Chair, indicated their support for the President's statement. "President Verkuil's remarks are a step towards a full human rights for gays and lesbians at the College. This statement gives us hope for continuing progress in the area of gay and lesbian rights in the future," Snell said.

William and Mary GALA is almost three years old and maintains a membership of over 300 William and Mary graduates. For further information on the organization contact P.O. Box 15141, Washington, DC 20003.

To the College Community:

The recent statements by GALA offer an opportunity to clarify the record as it relates to the College and its non-discrimination policies. I would like to underscore the following:

1. The College does not discriminate on the basis of an individual's sexual orientation and, to my knowledge, never has. Nondiscrimination and privacy regulations and policies protect students, faculty and staff against any arbitrary decisions in this regard. In addition, in the case of students, the judicial code expressly covers appeals from decisions discriminating on the basis of "sexual orientation."
2. No examples of discrimination based on an individual's sexual orientation have been brought to the attention of anyone in the administration. William and Mary is a tolerant and sensitive institution that respects a person's right to privacy; provided, of course, that the policies of the institution and governing law are equally respected.
3. Any complaints or inquiries concerning College policy in this regard should be directed to Dale B. Robinson in the case of the faculty and staff, or to W. Samuel Sadler in the case of students.

Sincerely,
Paul R. Verkuil, President

Southeast Organizing Meeting held as part of National Lesbian Conference

by Raif W. Stryker

In all their diversity they converged on Atlanta, all with varied concerns: young lesbian student leaders from Chapel Hill, NC; two older lesbians from rural Kentucky, one of whom had just come out two years before; tradeswomen from Richmond, Va.

For some, it was the first time they had been in the same room with this many lesbians. At the other end of the spectrum were hard core activists at various stages of burnout, ready to give it one last shot.

Some 125 lesbians from 9 states arrived at the Winship Ballroom of the Student Activities Building of Emory University in Atlanta, Ga this past January 28-29 for the first Southeast Region Organizing Meeting as part of the National Lesbian Conference. The site yet undetermined, representatives from each of six regions will gather in Durham, NC at Duke University March 3-6 for a National Planning Meeting to finalize a location and date as well as the agenda.

Begun with momentum left over from the October, 1987 National March on Washington for Gay and Lesbian Rights, some forty women met in Washington, D.C. in

The desire to develop a national lesbian agenda has been discussed for some time at lesbian gatherings. . .

September, 1988 to discuss the possibility of staging a national event., Provided that a diversified representation of lesbians from various geographical, racial and cultural perspectives could be assured, overwhelming support was expressed for the conference and plans were immediately set in motion. The country was divided into six regions with eight meetings scheduled from January-February, 1989. Each region was given their own organizational responsibilities. As of this date, only two western regions have yet to meet.

The desire to develop a national lesbian agenda has been discussed for some time at lesbian gatherings such as conferences and festivals; finally concrete plans have been established to implement this need. Although still in the planning stages, it has been agreed that some guidelines for the national conference will be as follows:

- the conference will be by, for, and about lesbians
- the planning and conference groups should be multicultural and should represent and welcome all of the diverse lesbian community
- the event will be conducted according to feminist process which reflects respect for each other and an agreement to disagree

It is felt that although many lesbians are doing important work to create social change, lesbian issues are rarely addressed by mainstream society. In the hope that we can validate and acknowledge our diversity and form a lasting foundation, lesbians must come together because we need to know who are are nationally, how are energies are being used, and what our priorities are.

For two days, the women met as both a single large group and as small discussion groups, tackling issues which will be brought to Durham. The concerns stemmed not only from the larger external oppression, but from oppression within the community, a force which can be just as debilitating.

Perhaps the most formidable barrier facing lesbians is not the larger mainstream homophobia, but the internalized homophobia and the isolation between various special interest groups. For example, how can a group of "softball jocks" and political lesbian feminists work together to achieve the same end? Most agreed that until internal differences were reconciled within the community, it would be difficult to take political action as a cohesive unit.

nity, a force which can be just as debilitating.

The predictable issues also surfaced: the multiple problems of minority and disabled lesbians came up over and over. One adamant woman of color rose and voiced the stance that she was tired of having to reeducate white lesbians about minority issues. She called for greater responsibility of these women to educate themselves, stating "...every time I go to one of these conferences, I have to reinvent the wheel...."

Southern women were tired of the typical deep south stereotype and cried for the community to look beyond geographics. Most every group brought up the issues of adoption rights for lesbians, rights in the workplace, violence against women, control over our own bodies, S&M as a political issue, a more open dialogue about sex, and the problems facing lesbian youth. Other special interest groups called for the establishment of an "old dyke's home" as part of a solution to the problem of caring for older lesbians, and even a lesbian university!

As well as the theoretical issues, the more practical matters of holding and funding the conference were discussed on the second day. The need for scholarships for those financially unable to attend was brought up as well as the need for media attention. Most agreed the event should have a theme in order to stay focused. As there were several states without representatives in Atlanta, it is imperative that we reach those lesbians who might not otherwise hear of the conference by getting the word out in our own communities.

"If someone asked me what a lesbian is, I wouldn't know what to tell her. I've seen so many different examples this weekend. . ."

There was the expected bickering and back biting, yet after an exhausting two days there was a feeling that in all our diversity, somehow we could come together to actually pull this event off. One young lesbian from Charlotte, NC said in closing remarks, "...If someone asked me what a lesbian is, I wouldn't know what to tell her. I've seen so many different examples this weekend...."

A surprising number committed to be in Durham in March, where several hundred were expected to gather from across the nation. From 3000-4000 lesbians are expected to attend the national conference slated tentatively for late 1989 or early 1990.

Those interested in attending the National Planning Meeting in Durham should contact Ginny Real at (919) 788-6522 or by mail at 2707 Clement St. Winston-Salem, NC 27127; or Mandy Carter at 604 W. Chapel Hill St., Durham, NC 27701 or (919) 682-6374.



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Richmond Lesbian-Feminist Herstory: The Early Years

Jan. 18, 1975

Va. Women's Political Caucus Winter Conference: Free Our Sisters, Free Ourselves. Workshop participants in "Laws for Lesbian Legal Rights" realize the need for an organization to specifically address lesbian-feminist issues and concerns.

Feb. 22, 1975

Statewide organizational Lesbian-Feminist Conference held at Pace Memorial church.

May 17, 1975

Lesbian-Feminist Conference held at Friends Meeting House. Richmond Lesbian-Feminists (R-LF) is formed. An early flyer stated the goals:

1. We want to strengthen the lesbian community by strengthening the bonds of trust and friendship. We see the development of the lesbian community as a necessary first step because without it, political action can be hollow and lacking in the necessary energy and commitment.

2. We are striving for the elimination of all social oppression, that is, racism, sexism, and classism, not only within the community at large but within our group.

3. We want to evolve an organizational structure that is feminist in nature.

1975-1976

Volleyball, potlucks, picnics, yard sales, planning for Richmond Women's Festival, women's dances, discussion groups—were all activities that helped mold the Richmond Lesbian-Feminist

community.

1977

R-LF helped plan and participate in a gay/lesbian rally held in Richmond October 8, 1977 at Monroe Park. The rally was planned to correspond to the arrival of Anita Bryant here.

R-LF held planning meetings to assure lesbian rights and concerns were addressed at the Virginia International Women's Year convention held at the University of Richmond.

They also helped in the formation of the Southeast Lesbian Network. Two Richmond Lesbian-Feminists opened Labrys Books, Virginia's first feminist bookstore.

1978

Some ideas for creative fundraising for R-LF were proposed. A "Pennies for L-F" campaign was initiated to raise money to cover the cost of publishing the "Flyer" and group-sponsored activities. Members pushed for City Council to approve the Human Rights Ordinance that would have made sexual orientation an illegal basis for discrimination in Richmond.

1979

Richmond's first Lesbian and Gay Pride Day was held on June 23, in Byrd Park. R-LF sponsored a fundraising dance for lesbians and gay men at the Sheraton Motor Inn after the rally. A lesbian "telephone tree" was initiated to supplement important activities

between "Flyers". Meg Christian performed here that year; Nikki Giovanni gave a talk and poetry reading at VCU. The Goddess emerged in the pages of the "Flyer", with notices of women's spirituality celebrations. Ads for subscriptions read: "Thank the Goddess for the Lesbian-Feminist Flyer Coming Every Month!" (and they still do!) A married lesbian's support group was formed. R-LF members supported the American Farm Workers' boycott of "Red Coach" lettuce. It was decided that L-F would not allow at dances it sponsored music: "that contains lyrics that are sexist, racist, promote violence against women or promote the stereotypes that we already have to put up with in our daily lives." A New Year's Eve Dance was held at the Americana, Belvidere and Franklin Streets. R-LF drafted a letter to Richmond Newspapers in reference to anti-gay/lesbian editorials.

This brief "Crone-ology" was compiled by Mary Dean Carter and Stephanie from their combined early editions of "The Richmond Lesbian-Feminist Flyer". Both women were founding members of Richmond Lesbian-Feminists.

Editor's Note: R-LF is still an active and thriving organization. See Community Resource/Community Calendar for further information.

Mollenkott

continued from page 1

each other but rather value diversity and honor each other, honor the fact that each of us shows another aspect of God by our diversity. A lot of people who are claiming to be Christian have never experienced that, it's only too obvious because of the tremendous dualism of the "us versus them" understanding of things. So just because somebody says they're Christian, that's not going to affect what I understand to be what it's all about, that is, seeking the Kingdom of God, seeking the Queendom of God, seeking the Commonwealth of God.

RP: Most feminists would consider the Bible, and the Judeo-Christian culture in general to be sexist, and the Bible to be a sexist piece of literature. Do you believe that to be the case?

Dr. M.: I think that the Bible reflects the cultures and the socialization of the people who wrote it down. Therefore, you're going to get some reflections and descriptions that you wish to God the author would say "This is terrible." And yet you don't see this. You see some stories that make your hair stand on end, and they're presented as if this is just how it is and the way it ought to be. To me that's not the important thing. The important thing is the overall thrust of the work. Of course you're going to get reflections of the culture. I mean, think about your own history.

There were times, years ago, when people would say to me "You have

see Mollenkott on page 10

Gertrude Stein in Richmond

by Frank Tell



Gertrude Stein, Paris, 1946

While still young and naive, I once heard someone describe a residence as "one of those Fan apartments with David in the bathroom and a bust of Gertrude Stein on the piano."

At the time, I did not understand the frame of reference. Now I do.

Gertrude Stein in Richmond among the FFV's may strike some as an anomaly, but it is true. Indeed, she was here twice, in 1934 and 1935.

Her trips here were arranged by a Mark Lutz, who pronounced his name in the German fashion though the rest of the family did not. A local source, who prefers to remain anonymous, described him as an "eccentric, secretive, artsy sort of young man who never married."

Mark Lutz was a trusted friend of Stein's and of Alice B. Toklas, Gertrude's "wife" (as Stein referred to her). He corresponded with them and visited them in France before he stage-managed their appearance in Richmond.

Ellen Glasgow, the famous Richmond writer, gave a celebrity reception for Stein and Toklas in her elegant home at One West Main

ary scene accepted the invitation except Douglas Southall Freeman, who was busy completing his Pulitzer prize-winning biography of Robert E. Lee.

In her memoirs of her trip to Richmond, Stein observed that Lee was a "weak and cowardly" man who led his troops into death and defeat. "I can't imagine" she said "why anyone would find him interesting." At least more interesting than Stein herself, one infers, although she never mentioned Freeman or the party.

It was this observation that began her famous "war" with the United Daughters of the Confederacy, a war of letters to the *Times Dispatch* editor and published barbs. Stein thought the whole affair terribly funny. The UDC missed the humor. They dismissed Stein with the observation that "she does not like grammar and repeats herself."

The same anonymous source cited above remembered Stein's visit as less than a success. She said "Gertrude arrived hours late, wearing a plaid flannel shirt and workmen's boots. She talked for hours about how to match a frame to a picture. I fell asleep halfway through the lecture." The lecture, which was given at the Richmond Women's Club, was entitled simply "ART".

Before her arrival both the Junior League and the University of Richmond had vied to sponsor her lecture. After the UDC flap, things might have been different.

In a letter to Lutz, Toklas commented that on their American tour, they "liked Virginia best".

The author of "a rose is a rose is a

Grove plantation by the McCrea family with a high tea. History does not record Stein's wardrobe for the occasion.

Lutz' letters to Stein provided much interesting trivia about Richmond in general and Lutz in particular. For example, during his non-

working hours he spent much of his time at a canteen entertaining foreign sailors and soldiers. Although born elsewhere, Lutz moved to Richmond at an early age. He lived in Philadelphia the last years of his life, but remained an important figure in Stein's visits to Richmond.

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Heartbeat Lesbians survive blitz by Fundamentalists

by Rex Wockner
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Despite a report to the contrary in the Atlanta gay/lesbian newspaper *Southern Voice*, the lesbian relationship in ABC-TV's series "Heartbeat" will continue "as strong as ever," according to Joe Viola, supervising producer of the program.

Viola said remarks made by actress Gina Hecht and printed in the *Southern Voice* in late January were taken out of context, and that the *Voice's* belief that Marilyn and Patti's relationship will be axed because of pressure from Christians is "completely erroneous."

"You can watch the show throughout the rest of the season," he said. "The relationship is played very importantly, very strong story lines. Patti is unequivocally not being written out nor is Marilyn's character changing in any way. Four episodes will deal with the relationship directly."

Viola acknowledged that ABC and Aaron Spelling Productions have received negative mail from people identifying themselves as "Christians," but said the response from the gay and lesbian community and other pro-gay individuals has been greater.

"We have gotten a lot of mail over the last two weeks in favor of the character," Viola said. "It's wonder-

ful to receive. I expect there is more supportive mail at this point than negative. The negative mail seems to have dwindled."

Viola also says the program has received many letters from lesbians which were not in response to the fundamentalist blitz. "They've written to say they applaud the honesty in the program and hope it will continue," he said. "It's very gratifying."

According to Viola, ABC-TV never had problems with "Heartbeat's" lesbian relationship and wouldn't have bought the show if they had. "You bring an idea to a network and attempt to sell it to them," he said. "If they have problems, they tell you right up front."

Viola's statements about "Heartbeat" confirm remarks made in the *Philadelphia Gay News* by co-producer Allison Hock the same week the *Southern Voice* article appeared. Hock told PGN, "We have very solid support for the show and I'm not about to write out someone as important as Gail Strickland (Marilyn McGrath) or her lover."

Hock added that she finds it difficult to take the fundamentalist mail seriously when it is mimeographed and starts out, "I've never seen your show but I don't approve of lesbianism."

Trail Blazers: Focus on Frances Stewart

by W. M. Minor



Wendy Wadsworth (l), Frances' partner, Max and Frances Stewart

Among the fifteen honorees of the Richmond Lesbian and Gay Pride Coalition at last year's festival was Frances Stewart, who has been an active and vital figure in the Women's and Gay Movements in Richmond since 1972. In addition, Frances has been in private practice as a clinical psychologist dedicated to serving the mental health needs of the Richmond gay community since 1982.

Shown a vision of her future twenty years ago, Frances may have been disbelieving. She expected to pursue a career as a high school Phys. Ed. teacher after graduating from Longwood College. After an unhappy year teaching biology in Fairfax County, however, unsure of her future, Frances took a one-year assignment with the Red Cross and served as a recreation specialist in Vietnam. The year she spent there, 1967-68, was the height of American troop buildup in Southeast Asia. Being in and around combat zones, and working with G.I.s, Frances was profoundly moved by what she experienced that year. She returned to mainland with no job, amid turbulent

years. The two formed a professional partnership, Commonwealth Professional Services, in 1981. The group, which is now composed of four full-time partners who work out of their own building in Carytown, makes its decisions by consensus. Feeling that many gay people have been "mishandled in the mental health field," Frances describes the partnership as dedicated to offering quality mental health services to the gay community.

As a result, Frances has had clients travel to see her from Williamsburg, Emporia, and Fredericksburg. One client, Fred Wayne, describes her as "a very competent, savvy woman, gifted at creating that environment where the helping process can begin. . . . Within that loving, caring exchange we become newly aware of—and begin to value—our own strengths. And then we begin to grow."

Another client, a woman in her thirties, describes Frances as "extremely well-read in her field," and "very good about recommending reading which helps her clients better understand their problems."

"Being a parent," Frances says, "was one of the things I put aside because of being gay."

times. Bobby Kennedy and Martin Luther King had been assassinated; Washington, DC was being set on fire with race riots.

Frances' political sensibility was awakened as she reacted to and questioned the events of those dynamic years. The seeds of a career in psychology were started for her at the same time. Working in an army hospital in Washington, Frances was impressed that soldiers, treated for schizophrenic breakdowns, could become well again, fairly quickly, with intensive psychotherapy. She entered Virginia Commonwealth University in 1972, beginning work toward an advanced degree in the Department of Psychology.

Richmond quickly became home for her. During the seventies, while a graduate student, and while working part-time, as well, she found time to become active in the Virginia Women's Political Caucus (the only feminist political organization in Richmond at that time) and served as a board member of GAP (Gay Awareness in Perspective).

Frances and Stephen Lenton met and became friends early in her VCU

Frances' personal life took off in the 1970's as well. In 1977, while working with the Awareness Series at VCU, she met her life-partner, Wendy Wadsworth. The two women have formed a solid relationship which Frances says "has never been better than it is right now."

"Being a parent," Frances says "was one of the things I put aside because of being gay." Having talked about babies all through their relationship, Frances and Wendy began to discuss seriously the possibility of having a child of their own by the mid 1980's. The opportunity to adopt an as yet unborn child came to them in 1986. The adoption of their son, Max (named for Frances' father), was arranged with the legal assistance of Bessida White.

Addressing what is most important to her in life, Frances seems to exude contentment. She stresses the importance to her of having the relationship of long-standing, the joy of being a parent to Max and the fulfillment in having the opportunity to do the work she loves with partners with whom she shares so much in terms of similar values.

"Let me help you."

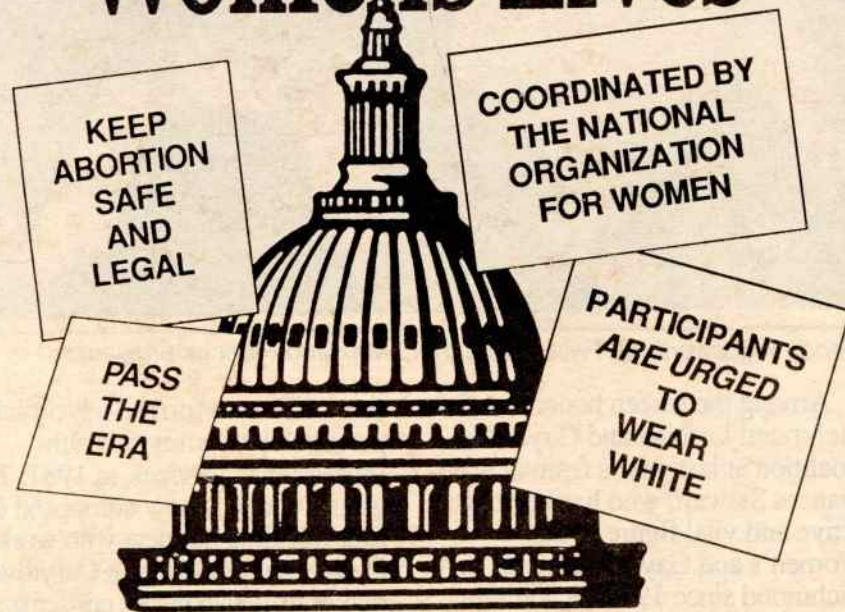
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Richmond, Va. 23260 804/780-9092

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Seats must be reserved by March 31.

Sen. Gordon Humphrey



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WOMEN AND AIDS IN VIRGINIA

by Suzanne Keller

Since 1983 in Virginia 74 women and three girls have been diagnosed with AIDS; of these 53 have died. Black women constitute a disproportionate 50% of these reported cases. The most common ways women get the virus (HIV) which causes AIDS are shooting drugs and having unprotected sex with men. Transfusion-related cases are also significant. (See chart.)

The Women and AIDS Resource Network in New York calls the spread of HIV and AIDS among women the "silent epidemic". Recent conversations with people directly involved in providing services for those with HIV infection and AIDS reveal factors which contribute to that silence.

In general, women are less likely to be involved with support groups and support systems provided by AIDS service organizations.

According to Charlotte Syran, Social Worker at MCV, "Women have no safe places . . . women tend to worry more about what others think and to fear being seen someplace." Suzanne Neemy, Program Associate at Project NOVA, echoed that observation saying "It is easier for women to remain anonymous and to stay isolated."

Fear of stigmatization and rejection affects women more than gay men who usually know they have a place to go for assistance and support. As Syran put it, "There is nothing generic about this illness." As a group, women with AIDS do not necessarily share a common identity or the sense of community that gay men do. Given these barriers, providing services for women requires special commitment and outreach.

In January, the Roanoke AIDS Project began a support group for women and the Tidewater AIDS

Crisis Task Force will begin one soon. Project NOVA of Whitman Walker, the Richmond AIDS Information Network, and the Charlottesville AIDS Support Group do not have separate support groups for women. Their women clients either do not want to participate in a group or they participate in already existing support groups.

It is not always the case, but another common issue raised by service providers is that some of the women they see are either drug users, co-dependents, or in abusive relationships. For these women lack of resources, low self-esteem, and disempowerment complicate delivery of services to them.

Women have "responsibilities that extend beyond the illness" according to Carol Wise at Richmond AIDS Information Network. Women with AIDS must not only confront their own mortality but they also confront the uncertain future for the children they may leave behind. Wise discussed the guilt women experience when their children take over the responsibilities of nurturing, caretaking, and household management.

Other issues also arise for women even when services are available. For example, many of the women with AIDS and HIV infection have children or may even have a child who is infected as well. Logistics of child care and transportation are complicated for them. (In Roanoke child care is provided during group.)

For information or assistance, contact the AIDS service organization in your area. (See chart.)

[Editor's Note: This article is the first in a series on women and AIDS, and presents a basic overview on the subject.]

AIDS SERVICE GROUPS AND CONTACT PERSONS

Roanoke AIDS Project
John Conley (804) 982-2437

Project NOVA - Whitman Walker
Paul Rose (202) 797-3948

AIDS Support Group, Inc., Charlottesville
Catherine Drabkin (703) 979-7714

Richmond AIDS Information Network
Carol Wise (804) 358-6343

Tidewater AIDS Crisis Task Force
Pat Barner (804) 440-5400

Or call VDH AIDS Hot Line 1-800-533-4148

WOMEN WITH AIDS

Number of women tested at alternative test sites across Virginia and health departments

9/86 to 11/88: 13,404

Number positive: 124

CUMULATIVE AIDS CASES IN WOMEN, VA AND US, 1981-1989*

Transmission Category	VA		US	
	Total	%	Total	%
Intravenous Drug User	28	38	3743	52
Transfusion/Blood Products	18	25	762	11
Heterosexual	22	28	2130	30
Undetermined	6	8	539	7
	74		7197	

*Statistics from the Va. Dept. of Health and Centers for Disease Control

Quotable Quote

"Cowardice asks the question, Is it safe? Expediency asks the question, Is it politic? Vanity asks the question, Is it popular? But conscience asks the question, Is it right? And there comes a time when one must take a position that is neither safe, nor politic, nor popular, but he must take it because his conscience tells him that it is right..."

—Martin Luther King

BOOK REVIEWS

THE DIVINE FEMININE, THE BIBLICAL IMAGERY OF GOD AS FEMALE

by S. McElwain

A man educated in Catholicism, I found Virginia Ramey Mollenkott's *The Divine Feminine, Biblical Imagery of God as Female* both surprising and familiar. I was surprised that there were so many biblical images of God as female—such imagery as God as a giving birth and as a nursing mother, as a mother bear, as a female warrior, and many others. I was particularly surprised that so many of these images were from the Old Testament because the Jews lived in a male-centered and patriarchal culture and I associate the New Testament with a freeing from a cult of male spirituality. Mollenkott acknowledges that there are few references to God as female in the Bible, but in the biblical authors' social and historical context it is a miracle that they used these references at all. "Ordinarily the God in power does not depict God as female. The group they are addressing...The fact that the Bible at all *should* surprise...and

delight us."

I am delighted, but there are some people who aren't. The fact that Mollenkott's book shows a Scriptural and theological basis for the use of inclusive language (i.e. usually non-gender-specific language) in worship has angered some. In addressing the need for the use of inclusive language in the churches, Mollenkott quotes from a letter written to the National Council of Churches by an unhappy doctor: "God is a sexist...Thus man and woman, in the flesh, do not have equal standing before God."

Few men have the brass to make the same statement so boldly; however, all of us were raised in this society with the same message unspoken—an unfortunate message.

As I read *The Divine Feminine*, I could not help but feel I was reading something very familiar. No essential doctrine that I can remember from my Catholic school years contradicted anything I read. Many of the images presented in the book were not new to me, yet they are unmistak-

ably feminine and refer to the Deity. It was like getting re-acquainted with an estranged friend with a new maturity, a new perspective.

I thoroughly recommend this book. Although it has extensive footnotes for a critical reading, it is liberally sprinkled with Mollenkott's insights and conclusions, thus making it accessible to the average reader. In response to a critic of the use of the feminist grammar, Mollenkott notes: "the political effects of naming God as exclusively masculine: because God is husband-like, husbands are godlike. Because God is father-like, fathers are godlike. The stage is set for exploitation of girls and women."

An end to such exploitation is what this book is all about, and more. Mollenkott wants to restore to sanity a Judeo-Christian tradition which for centuries has spawned people who "have done hideous things to each other in the name of God or some 'higher truth.'"

May "She" be with Dr. Virginia Ramey Mollenkott.

THE CRYSTAL CURTAIN

by Tammy & Jo

Sandy Bayer gives her readers a suspenseful and thought provoking novel that dramatizes homosexual tolerance and women's rights. Close your eyes and imagine George Winston's, "Winter Into Springtime", playing in the background as Stephanie uses her psychic abilities to assist the police in solving a murder. This aura is delightfully woven throughout *The Crystal Curtain*.

This intrigue is the element that draws Detective Achison to Stephanie and Marian. Together they try to solve the heinous crimes of a psychotic killer. Achison also solves some of the problems in his own heterosexual marriage through their lesbian relationship. The relationships that develop, as a result of Bayer's writing style, enable you to be a part of the story. She leads you through the struggles that result from the psychotic killer's intrusion in Stephanie's and Marian's lives. Sandy Bayer's insight into her character's persona and the suspenseful rhythm make this Alyson Publication worth reading.

Former Richmonder is First Black Woman Bishop

by E. Tate



Bishop Leontine T. C. Kelly is a remarkable and fascinating woman. The first black woman to be elected bishop in the United Methodist Church, she has often been outspoken in her concern for the progressive renewal of the church. One of eight children, she was born in the parsonage of Mt. Zion Methodist Church in Washington, D.C. in March of 1920. Her background and growing up experience deeply in Methodism and found her life surrounded by its influence. Not only was she the daughter of a Methodist minister, she was also a sister and widow to Methodist United Methodist pastors as well. She spent most of her life as a wife and mother to her four children, and a school teacher. When her husband, the Reverend J. David Kelly, died, she was a certified lay speaker and was appointed the bishop of Virginia to succeed her late husband at Galilee United Methodist Church in Edwardstown, Virginia. While there, she decided to pursue a career in the ordained ministry. She attended Union Theological Seminary in Richmond. She was ordained deacon and accepted into provisional membership of the Virginia Conference in 1972. She graduated from Union in 1976, the next year was fully ordained an elder and was accepted into full membership as a United Methodist minister. Her ministry has always been filled

with energy, enthusiasm, and inspiration. She spent 18 months as an associate director of the Virginia Conference Program Council in the area of Social Ministry, was the first black woman to be elected as a clergy delegate to United Methodist General Conference, and was one of only eight women in a delegation of thirty-two in 1982.

In December of 1976 she was sent to Nashville and became Assistant General Secretary of the Board of Discipleship for the United Methodist Church, heading up the section on Evangelism. Widely known for her dynamic and inspirational preaching style, she became a popular and well-recognized figure

Her four year term as bishop was full of energy and abounding in controversy, yet she rode out the storm. She never shied away from telling the truth as she saw it and was relentless in her work for justice issues. In 1987, San Francisco hosted the National Consultation on AIDS Ministries, the first ever joint consultation by three General Boards of the United Methodist Church. One of the boards involved was the Board of Church and Society, the board for which Bishop Kelly was responsible. The consultation was vital to the ongoing connection and networking of AIDS related ministries, and it provided invaluable assistance to many clergy and lay persons who

ending such blatant discrimination.

Since her retirement in September of 1988, Bishop Kelly has remained very busy. She teaches at the Pacific School of Religion in Berkeley, CA, and is the director of the AIDS Project for the National Council of Churches. She continues to be known for her stands on important justice issues.

During her entire ministry, Bishop Kelly has continued to develop and encourage the talents of young women throughout the country, acknowledging their gifts and potential for Christian ministry. In Virginia alone, she has been a strong influence in the lives of more than a dozen United Methodist clergywomen. Her energy and vitality, her deep faith and commitment to the work of the church, and her vision of the possibilities therein continue to stimulate others in ministry to stretch themselves.

While working for the General Board of Discipleship, Rev. Kelly was given two major awards, both in 1982. The Virginia Unit of the Southern Christian Leadership Conference presented her with the Grassroots Leadership Award. Later that year, the National Conference of Christians and Jews honored her with their Brotherhood Award. She was the Martin Luther King Speaker for the City of Cincinnati, also in 1982.

Her ties to Virginia remain strong and she returns frequently for teaching and preaching engagements. This June, she will be the preacher when the Virginia Annual Conference meets in the Norfolk Scope. Her achievements have been a source of great pride to many people and a great challenge to others. Throughout her life, she has offered people inside and outside the church the invitation to do the right thing in every circumstance, and has done so by both her words and her actions. She continues to be an important name and personality among women everywhere.

Bishop Kelly has continued to develop and encourage the talents of young women throughout the country.

across the church.

Her rapid rise in the church reached a new high when, at the 1984 Western Jurisdictional Conference, Leontine Kelly was elected a bishop in the United Methodist Church. Her nomination for bishop had been received by each of the five Jurisdictions, but she was most concerned with the Southeast, of which Virginia is a part, and the Western Jurisdiction, where she gained the strongest and broadest support.

After her election, she was assigned to serve as the bishop of the San Francisco Area, which serves Northern California and most of Nevada. Immediately upon her arrival, she was visited by gay and lesbian activists from the United Methodist Church in San Francisco who were concerned about her support for gay and lesbian rights, and for issues surrounding the growing AIDS crisis there. She was clear in her support for both. Her own history of struggle in civil rights provided her with an important background of understanding.

had worked and served people with AIDS on their own without knowledge of other resources within the church.

Also under her guidance and direction, the California-Nevada Annual Conference became a reconciling conference. The conference made a public statement of free and open acceptance of any and all gay and lesbian persons within the churches of that area. Although the United Methodist Church does have a statement in its social principles supporting the civil rights of gay and lesbian persons, and acknowledges that "homosexuals, no less than heterosexuals, are persons of sacred worth, who need the ministry and guidance of the Church in their struggles for human fulfillment, as well as reconciling relationships with God, with others, and with self....", the United Methodist Church still refuses to ordain a "self-avowed, practicing homosexual." By becoming a reconciling conference, California-Nevada (along with four other annual conferences) is taking a major step toward

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Mollenkott

continued from page 6

the mind of a man, Virginia" and they would be complimenting me. And I would say "Thank you," because my consciousness wasn't raised enough to see that that was a poke in the eye of all my sisters, and a very sexist statement. Some of my early books have exclusive language in them—referring to God as "He" because I didn't know any better, that's part of my history. And I don't let any of that get reprinted without changing it. But as long as the date is on it, that was part of my history.

So I understand that the Bible is also going to reflect historical changes and different understandings of things. But to me, the point of Scripture that makes Scripture valua-

ble, is not that there are those reflections of our history, but rather that the push is toward a different way of relating. You have Moses and Jesus saying it and the Apostles repeating it, "Love your neighbor as you love yourself." This is the normative. This is the rod, as far as I'm concerned, that holds it all together. So as long as we understand love as basically doing justice, that's the bottom line. I don't care whether you like me, just do me justice and I can manage. And I would like you to stress my understanding that Jesus was leading a Jewish reform movement, and lived and died defining himself as a Jew, because that emphasis helps people understand that we're not being anti-Semitic, and that that's the last thing that any Christian ought to be, because we're worshiping a Jew, and

Passages V

continued from page 1

- **The location must be easily accessible.** Hine J.H.S. is at 7th St. and Pennsylvania Ave. SE, across from the Eastern Market Metro stop (Orange/Blue lines) and, incidentally, across from Lammas, the women's bookstore already well-known to most lesbians.

- **The ongoing planning of the conference must include lesbians of diverse cultures and races.** The organizing committee, already diverse, remains interested in expanding participation of all lesbians in planning workshop leadership and other activities. Call the GLOW tape, (301) 587-3966, for information about scheduled meetings and other ways to get involved.

- **The programming for the day must create in all its aspects an atmosphere of cultural diversity.** Achieving this tone is currently the most intensive part of the planning. It reaches from securing workshop leaders to getting the best keynote speaker to considerations of entertainment.

- **Above all, the conference will remain grounded in its commitment to the basic issues of aging and ageism.** With the idea of preserving this special identity the conference will maintain its remarkable mix of ages, ranging in the part from 18-82. Only in such age diversity, it is thought, can the full implications of age difference be apparent to each woman and so provide its own challenge to her attitudes towards someone of another generation. At all Passages conferences, for example, every lesbian who attends is asked to write her age on her name tag.

Conference registration on March 18 will be from 8-9 am. The conference will run from 9 am to 6:15 pm. The dance will be from 9 pm to 1 am. Pre-registration is \$8 (with some work-exchange available). Registration at the door is \$9. The dance is a separate charge of \$5. Registration forms can be found at Lambda Rising, both Lammas stores, Baltimore's 31st Street Bookstore, GWA, Food For Thought, and other places around town. Pre-registration forms should be mailed to GLOW, Dept. P, P.O. Box 75195, Washington, DC 20013.

Thompson

continued from page 1

mention her parents the entire weekend. I don't want anyone to interpret anything I say as being negative or say that I was saying negative things about her parents to Sharon."

Kowalski was injured in an auto accident in 1983. She was confined

we're following what had its conception in a Jewish reform movement. Jesus lived and died a Jew.

RP: There are a lot of people, especially people in the gay community, who have found that they can't embrace Christianity as a result of the oppression that's gone on in the name of Christianity for so long. So for that reason have pursued other routes of spirituality, such as a return to women's spirituality, the matriarchy, things like that. Do you feel that those are just as valid ways to seek the Kingdom of God within as is orthodox Christianity.

Dr. M.: Yes, I do. I think it's a matter of what the Spirit is guiding you to. And if something is killing your spirit, that's the one blasphemy. You can

What is the Lesbian Struggle

continued from page 2

for second place, they tend to be men's agents. Their lives basic revolve around boys. Straight boys are, of course, infuriated by their ability to harness and control us (particularly, but by no means solely sexuality). That much is obvious. What many of my readers—lesbians as well as gay men—would rather acknowledge is that *gay men*, being men, have a hand in our oppression though less than straight men because they have no use for us as sexual toys."

"And I don't want to hear any reactionary whining from certain male malcontents about the oppression *they* suffer from being gay. You've still got your male privilege sweetie, and under patriarchy that's what counts. Several of my male readers have been screaming indignantly that such ideas as these "divide the movement," so tell us something, Grace: *what* movement? Whose movement? As far as I can tell, the Gay Rights movement is really about Gay *Mens* Rights, with a little good old American trickle-down thrown in for the ladies on sidelines. To be fair, the Women Movement has also betrayed lesbians: lesbian leadership and lesbian energy have for the most part been rewarded with straight women's homophobia and a total emphasis *their* agenda, to the exclusion of *lesbian* issues."

"That my publicly championing the lesbian separatist agenda is so threatening to gay men, as revealed by the amount and fervor of hate mail—oops, hate *mail*, sorry—I've received is testimony to its truth. Once lesbians wake up to how little they are getting for the energy they have invested in the gay men's "movement" (particularly around AIDS crisis), they may just devote themselves to projects of their own. I must indeed be what the guys are afraid of; if not, why are they so upset by what I have to say? They could ignore me, after all—as they ignore all the other dykes who are interested in furthering the boys' row agenda."

to a nursing home until January this year when she was moved to Miller-Dwan Medical Center in Duluth, Minn. to receive rehabilitative therapy.

Sharon will be re-evaluated in 10 days to determine if she is able to decide for herself where she will live and who can visit her.

not permit that, you can not permit your spirit to be destroyed. The thing I hate is that so many gay people have allowed themselves to be robbed of their spirituality because of all the judgmentalism. Far better that they should move into a ferment of spirituality, some alternative thing just so they don't lose contact with the God within them. You've been robbed of something if you don't realize that connection to universal power and joy. Some would say "I'm hanging in there, I'm living in there with my fingernails." I've said to them, "maybe you shouldn't hang in. Maybe it's just right, maybe you just need to let go and go into something else that's your spirit."

see Mollenkott on page 11

Choosing A Partner

Donnie G. Conner, Ed.D.

Choosing a partner is both a desired and difficult task of adulthood. This process is complex for gay and non-gay people, lack of sanctioning, the absence of support, the rarity of role models and "internalized homophobia" only further complicate this task. Taking for lesbian and gay people in addition, the methods that most of us are taught to aid in this task are unsound. For example, people who are seeking a partner primarily on the basis of physical attraction. While there is nothing wrong with liking a person's looks, physical attraction is one aspect of successful dating. Closely related is the tendency of people who use sexual attraction as the sole criterion for a date, to "lock in" to a "type". The problem is that the real objective of finding a compatible partner gets lost in laying out of fantasy. Two additional unreliable paths commonly used in partner searching are the "completion method" and the "take of someone syndrome". In the first instance, a partner is selected to satisfy what the selector feels is lacking in her/himself—good looks, social skills, sociability, etc. The danger is that we are expecting the partner to make up for the deficiencies—someone else do our "work" around improving self-esteem, therefore, the arrangement becomes a set-up for failure. In the second instance, there are people who feel most comfortable in taking care of someone else. These persons usually have little difficulty in attracting "needy" others and readily attach themselves to the taker. The problem here is that at the start the relationship is out of balance, which leads eventually to disappointment and resentment. Despite the difficulty and complexity of selecting a partner, mental health professionals have been able

to identify specific criteria which facilitate success in this process. Dr. Betty Berzon, a lesbian psychotherapist who specializes in working with same sex couples, in her recently published book, *Permanent Partners*, has done an excellent job of summarizing selection guidelines. Below are listed questions which Dr. Berzon considers most important in evaluating someone as a potential partner:

Is this person someone who:

1. Is committed to his/her own personal growth and not overly dependent on others?
2. Is able to identify and express feelings?
3. Is capable of facing conflict and is willing to "work through" relationship issues?
4. Is willing to listen and try to understand?
5. Is comfortable both giving and receiving?
6. Is capable of functioning on an intellectual level close to my own?
7. Is able to understand and respect my personal values?
8. Is interested in activities that we can mutually enjoy?
9. Is comfortable with his/her sexuality?

Clearly, the discovery of whether these criteria can be met by a couple requires time and experience together. Betty Berzon suggests that courtship should be pleasurable, allowing both partners the freedom to reconsider and extricate one's self from the process. Therefore, courtship is not just a romantic escapade, but instead a true period of assessment. Dr. Berzon recommends at least a six month courtship before considering a commitment to permanency.

[Donnie Connor is a licensed professional counselor in private practice at Commonwealth Professional Services.]

Mollenkott

Continued from page 10

I tell you something about myself. I was getting ill from being in masses in the Episcopal Church where they were using all-male God language. I had just come from an Episcopal week where I was the lecturer. This chaplain didn't like the feminist stuff I was saying so he picked up the male language. And I came back and I was sick and I said, "Right, body, what are you telling me?" This little "voice" from inside said, "You know better than to engage in idolatry, Virginia. Why don't you stop it? You're going to be sick. You don't worship that male idol anymore." So I wrote to the vestry of my Episcopal church and I said "I will be present when you have inclusive language Eucharists. I can not do it anymore and I will not do it anymore." Well, it was a couple of years before they finally put it in, during which I would have house communion with women. Now we have a Wednesday night service, and occasionally a Sunday or an Ash Wednesday, it's entirely inclusive language. That's when I go.

What advice would you give a lesbian who's been rejected by her parents because they are fundamentalist Christians and can't accept her being gay?

Dr. M: It's a very sad thing. Love and be patient, I guess. Revolutionary patience is what I've done. I've waited my mother out and I've waited my family out. Deborah and I have been so loving—my mother is very old now—we have been so loving to her that she doesn't want to hear any names about it. She knows I love her and she knows I've been supportive of her and it's very hard to reject that. I mean, in other words, if the family is rejecting of you it'll take some suffering on their part to become humanized, that's all. Don't you cause it. Life will cause it. Sooner or later they'll get old enough or tired enough or sick enough or something—they're going to need you—and you're going to be there for them. And after a while that wears people down. Ultimately it's more important to be able to love. Fortunately, we gay people can make our own families for each other, and support each other through while our families of birth are not too supportive of us. We're good at this! And then when the family of birth is in need and you're there for them, then they will discover that gayness is not such a big issue after all. So I just think you have to wait it out.

See next month's issue for the continuation of Dr. Mollenkott's interview.

American Bar Association Report

by Beverly Rainey

BE IT RESOLVED, that the American Bar Association urges the Federal government, the states and local governments to enact legislation, subject to such exceptions as may be appropriate, prohibiting discrimination on the basis of sexual orientation in employment, housing and public accommodations. "Sexual orientation" means heterosexuality, bisexuality and homosexuality.

In a report sent to the Massachusetts Bar Association, Wisconsin State Bar, Los Angeles County Bar, and New York City Bar, the ABA observed the following in regard to the above stated resolution:

There is only one significant group that continues to be the victim of discrimination in our society as to which the ABA has no basic anti-discrimination policy: homosexual men and women. It is time for the nation's lawyers to speak out for laws to prohibit discrimination against homosexuals in employment, housing and public accommodations. By doing so it would not be commenting upon or condoning a lifestyle or approving any particular type of sexual activity. It would be stating only that the nation's attorneys abhor prejudice on the basis of one's natural status.

The case is compelling for extending the same basic civil rights protection to homosexual citizens that society, through government, accords to other oppressed minorities. There can be no reasonable question that homosexuals are victims of discrimination, "particularly powerless to

pursue their rights openly in the political arena. moreover homosexuals have historically been the object of pernicious and sustained hostility, and it is fair to say that discrimination against homosexuals is 'likely...to reflect deep-seated prejudice rather than...rationality.'" Moreover, like race, gender or alienage, homosexuality is a natural status that is only rarely—if ever—the subject of adult choice. It is a normal variation which occurs in a significant minority of the human population. Finally, since adults do not choose their sexual orientation, there is no evidence that anti-discrimination legislation fosters or promotes homosexuality. What such legislation fosters and promotes is fundamental fairness.

CONCLUSION

It is time for the ABA to speak forcefully in favor of legislation to prohibit discrimination against homosexual men and women, a persecuted minority which needs legal protection to guarantee a "level playing field" in employment, housing and public accommodations. We have an obligation to do so. As former Chief Justice Burger observed, "Every important improvement of justice in the past half-century has had the sponsorship or major support from the organized bar." The promise of America—the promise of equal opportunity without regard to natural status—will remain unmet until homosexual men and women are protected from invidious discrimination against them merely because of their sexual orientation.

Lights, Camera, (Political) Action

by Julie Lapham

The real battle for AIDS legislation (HB 1974) was fought during the last 48 hours of the budget process and the last 48 hours of the session. Deadlines for the budget process and the session were midnight, February 22 and 25 respectively.

HB 1974 contained the recommendations of the Joint Sub-Committee Studying AIDS chaired by Delegate Sam Glasscock that had been meeting and holding hearings during 1988. Two components of this measure had to be approved by the General Assembly; the bill itself, which contained a description of the programs to be enacted and, the appropriation of \$3.8 million to implement those programs.

With 48 hours left in the budget process the House had recommended \$2.2 million and the Senate \$1.0 million. Inside information suggested that the Conference Committee charged with resolving the budget inequities was leaning towards the recommendations of the Senate. Phone calls were made. An early morning meeting was arranged. Lobbying efforts occurred. And, with a few hours left in the budget process the Senate agreed to increase their appropriation to \$2.2 million.

Meanwhile, the bill, which had been moving smoothly through committee hearings and the House floor readings was running into some trouble. The Senate attached some amendments addressing notification. Back to the House came the bill for approval of the Senate amendments.

Supporters of the original bill did not want to set precedent with approval of the notification amendments, but, if the bill "died" so would the programs. The trade off was made and the bill passed with the Senate amendments making mandatory the notification of the parents of a minor, and the spouse of a person diagnosed with HIV infection. The vote was 61-30.

The testing question (HB 1973) was essentially defeated on the House floor also during the waning moments of the session. The issue of whether or not to test prostitutes continued for about 45 minutes. The notification testing prostitutes had to receive 51 votes from the House for passage. The House vote of 48-46 was insufficient and the bill went to Conference Committee the day before the session was due to conclude. The Conference Committee never did meet and consequently the bill died. However, the closeness of the vote would indicate that testing of prostitutes may become a reality in the future.

The Joint Sub-Committee Studying AIDS will continue and meetings will be scheduled throughout 1989. If you wish to be kept informed of these meetings call Legislative Services at (804) 786-3591 and ask to be added to the mailing list.

Julie Lapham Co Chair, United Way Services AIDS Task Force
314 1/2 N. 29th Street
Richmond, VA 23223
(804) 644-7788

ORGANIZATIONAL NEWS

Dignity/Integrity Chapter News

by Carl Archacki- President

The Richmond Chapter of Dignity/Integrity celebrated our 13th Anniversary banquet on Saturday evening, February 11 at the Richmond Centre. What a proud moment for nearly 350 members, associates and friends of D/I who gathered together this year for a dual purpose: to share our history and to give proceeds of the banquet to Richmond AIDS Ministry.

Special thanks and blessings to our speaker, Dr. Virginia Ramey Mollenkott, who energized us to speak out and fight for our God-given right to affirm ourselves as gay men and lesbians, singled and coupled. As our most successful banquet ever, a heartfelt thanks to all banquet workers, the lesbian and gay community, and the greater community-at-large for all of your generosity, love, and determination.

The weekend of the banquet was all inclusive with a special Festival Liturgy on Friday night and the annual banquet brunch on Sunday afternoon. The total dollar commitment donated to RAM will be announced March 15.

Program highlights in February included a spirited conscious-raising discussion between the gay men's and lesbian's communities, D/I candidate presentations and elections, and a video tape of Barbara Harris discussing the role of women priests.

Dignity/Integrity Richmond is proud to announce the following officers serving a full year term:

Carl Archacki-President
John Harmon-Vice-President
Steve Hennessee-Secretary
Sarah Miller-Treasurer

Fan Free Clinic's Wellness Program

"Living Well", a four week wellness program sponsored by the Fan Free Clinic, will overview the immune system, nutritional information, stress reduction, and the correlations between attitudes and wellness. The program begins March 7 at Hanover Avenue Christian Church, 1723 Hanover Avenue. Registration is free, and you may enter the course at any session. Call 358-6343 for more information.

Oppression under Target! An Out! Richmond Report

by Shirley Lesser

WHO WE ARE:

A lesbian and gay direct action organization working for human freedom of all people. Our primary purpose is to organize, execute and participate in a variety of direct actions, including demonstrations, educational forums, picket lines, boycotts, and civil disobedience. Direct action is a necessary tool in our struggle for freedom. Through agitation we force politicians and the public to confront our oppression and our humanity, while illustrating the strength and solidarity to our community. Equally important, direct action is a means of self empowerment as we comprehend more fully our ability to organize, act, and bring about change.

WHAT WE'VE DONE:

Through several months of semi-formed ideas, OUT! Richmond took on a concrete shape in early September 1988. By October 11, 1988, we had organized well enough to assist our parent organization, OUT! DC, in successfully executing the civil disobedience at the Food and Drug Administration. Coming off that successful event, OUT!

Richmond supplied greeters for the Richmond Lesbian and Gay Pride Coalition at the Lesbian and Gay Pride Festival as well as creating and staffing a spectacular booth that generated much mainstream media attention.

WHAT WE PLAN TO DO:

1989 is going to be an exciting year for OUT! Richmond. Currently, we are planning to demonstrate, through informational distribution, at the Richmond debate of the candidates for governor. Additionally, we are planning to host a joint event with RVGLA, the Second Annual Lesbian and Gay Veterans Memorial Service. This service is to take place on May 29, 1989 and planning work will begin at the next OUT! Richmond meeting. To finish out the year, OUT! Richmond has not forgotten the various festivals soon to arrive. We are planning to march as a group in the DC Pride March. We also plan to have a booth again at the Richmond Pride Festival and to assist RLGPC in any way we can. Additionally, we are also planning a political rally on, or around, Gay Pride Day celebrations here in Richmond.

Richmond AIDS Ministry seeks Volunteers

Please call 804/359-4616

The Richmond AIDS Ministry is seeking volunteers who can give 2-3 hours a week to serve on Practical Support Teams for persons with AIDS. Duties may include companionship, meal preparation, transportation, household maintenance, errands, child care, recreation, personal care and grooming to bedrid-

den individuals in their home. Volunteers choose the tasks they feel they can best offer.

The next Volunteer Training is scheduled for April with start-up date in early May. If you think that you may be interested, please call Steve or Betsy at 804/359-4616 for more information.

Central Virginia Affirmation Update

Michael Holland, chairman of the board of Virginians for Justice, spoke to Central Virginia Affirmation at Pace Memorial United Methodist Church February 27, 1989.

Affirmation is the United Methodist Church outreach to the gay and lesbian community and meets the second and fourth Mondays of each month for worship and topical programs.

"Virginians for Justice is well on the way as a force to be reckoned with in Virginia politics," Holland said. "The board is well established and a mailing list of over 500 strong supporters is continuing to pick up momentum."

Michael Holland fielded questions from those in attendance during the social following his presentation.

Toastmasters & RAM to offer training session

The West End Toastmasters Club in co-sponsorship with Richmond AIDS Ministry, will conduct an eight (8) week training session on how to give public presentations on AIDS to religious congregations and community groups.

Sessions will begin on Tuesday, March 14 from 5:15 to 6:15 p.m. and continue at the same time each week until May 2. The class is limited to ten (10) people.

Richmond AIDS Ministry volunteer Frank E. Wood, who is himself an active Toastmaster, will coordinate the training. Registration is \$10 with scholarship assistance available.

Participants will learn the principles of good public speaking relevant to all topics but with special focus on AIDS education presentations. The use of audiovisual techniques, debate and chairing a meeting are also covered in the curriculum.

Registrations can be made by contacting the Richmond AIDS Ministry office at 359-4616.

Methodist Lesbians & Gays have formed support group

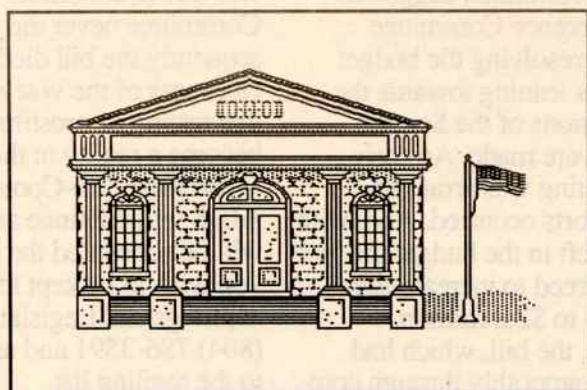
Central Virginia Affirmation, a support group for Lesbian and Gay concerns within the United Methodist Church, has recently organized and meeting in Richmond. This is a local group of Affirmation, a national group of gay, lesbian, bisexual, and heterosexual persons seeking support within the context of the Christian faith. The group meets on the second Monday evening of each month for worship and spiritual growth, and on the fourth Monday evening for outreach and support. A time of sharing is observed at each meeting. Meetings are held at Pace Memorial United Methodist Church at 7:30 p.m. Those interested may call 746-7270 or 746-1204 for more information.

RAIN to offer Advocacy training

Anyone interested in becoming an advocate to a person with AIDS and who has completed level one of the basic training, call Carol Wise at 358-6343. Training begins in March.

BESSIDA CAUTHORNE WHITE

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Sundays, 4:30 p.m. -
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P. O. Box 13587
Richmond, Va. 23225
282-9219

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Richmond, Va. 23219

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St. Paul's Episcopal Church
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A support group for lesbian and gay
concerns within the United Methodist
Church.
Meetings: 2nd & 4th Mondays, 7:30 p.m.
Pace Memorial United Methodist Church
700 W. Franklin St.
Richmond, Va. 23220
746-1204

RICHMOND AIDS MINISTRY
RAM coordinates the efforts and
resources of churches and synagogues in
the Richmond area as they develop
ministries for persons with AIDS, persons
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P. O. Box 4702
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COMMUNITY CALENDAR

Thursday, March 9

7:30p Richmond NOW Meeting- Friends Meeting House, 4500 Kensington Ave.
10pm VCU/GLSA Meeting- Students Common, VCU.

Saturday, March 11

9:15a Incest Workshop- sponsored by R-LF. Friends Meeting House. Call 355-3996 for info.
6:30 Lesbian-Feminist Potluck- Same place as usual. Call 226-0015 for more information.

Sunday, March 12

5:00p MCC Spirits of Joy rehearse-Friends Meeting House
5:30 Dignity/Integrity Prayer Service-St. Paul's Chapel
6:30 Dignity/Integrity-Program on Women in Religious Life in the Catholic Church- Sister Jean Ackerman, Campus Ministry Staff of VCU and Val McAvoy of Marriage Tribunal of Catholic Diocese.
MCC Worship Service-Friends Meeting House

Monday, March 13

7:30p Central Virginia Affirmation- Worship service, reception to follow- Pace Memorial United Methodist Church.
Joint OUT! Richmond/RVGLA Meeting- Public Library to discuss Memorial service in May.

Wednesday, March 15

10:30a Press Conference & Susan B. Anthony Birthday Party, State Capitol, House Room 2.
11:15am-12:15pm
VA ERA Ratification Council's Silent ERA Vigil, Ninth & Capitol Sts.

7:15p RLGPC Panel Discussion, Richmond Public Library auditorium, Franklin St. Theme: "Diversity in the Lesbian and Gay Community." Sponsored by the Richmond Lesbian and Gay Pride Coalition.

Thursday, March 16

10pm VCU/GLSA- Student Commons, VCU

Saturday, March 18

2-4p Womensbooks Planning Meeting- Roundhouse in Byrd Park.
9-6p Passages V- Washington, DC. Call 301/587-3966 for info.
10-5p Every Woman's Festival- Webb Center, ODU, Norfolk. In Celebration of Women's History Month. For more info. call 804/683-4109.

Sunday, March 19

5:00p MCC Spirits of Joy rehearse-Friends Meeting House
5:30 Dignity/Integrity Prayer Service-St. Paul's Chapel
6:30 Dignity/Integrity - Lenore Gay, "Children of Alcoholics and Other Victims of Abuse."
MCC Worship Service-Friends Meeting House

Monday, March 20

7:30p RLF Meeting- 1708 Oakdale Rd. Call 355-3996 for info.

Tuesday, March 21

8pm A Show Of Good Will- Benefit for TACT- The Wells Theatre in Norfolk. Call 423-5859 or 877-1300 for info.

Wednesday, March 22

7:30p RLF Women's Festival Meeting- 6708 Wessex Ln. Call 288-0658 or 262-7040 for info.
8:30p MCC- Country Western Dancing at Babe's. Call 353-9477 for info.

Thursday, March 23

10pm VCU/GLSA- Student Commons, VCU

Friday, March 24

12 n Walk of the Way of the Cross- Church Hill. Sponsored by D/I
7:30p MCC- Good Friday Service, Friends Meeting House.

Saturday, March 25

6am MCC- Sunrise Service at Byrd Park

Sunday, March 26

1pm D/I Chapter Service- call 226-8140 for info.
5:00p MCC Spirits of Joy rehearse-Friends Meeting House
5:30 Dignity/Integrity Prayer Service-St. Paul's Chapel
6:30 Dignity/Integrity Program Meeting- Betsy Brinson of RAM- Richmond AIDS Ministry- Where its been, Where It Is, Where its going and how D/I can continue to involved.

Monday, March 27

7:30p Affirmation- "Special needs within the Gay Community." A program concerning deafness. Pace Memorial Church.

Thursday, March 30

10pm VCU/GLSA- Student Commons, VCU

Sunday, April 2

6:30p MCC- Elaine German, Deacon, will be guest speaker.

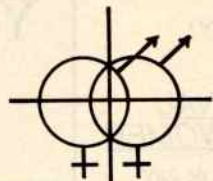
Sunday, April 9

March for Women's Equality/ Women's Lives- Washington, DC. Contact Richmond NOW for info.

Monday, April 10

7:30p Affirmation- Worship service, reception to follow. Pace Memorial Church.

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Dignity/Integrity

RICHMOND

Death reveals Jazzman Tipton was really a woman

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A jazz performer whose high notes entertained nightclub-goers in Western states for decades was a woman, but her fans and adopted sons never knew until her recent death, a funeral director said January 31.

Donald Ball, director of Ball & Dodd funeral establishment, confirmed that Billy Tipton, who lived as a man before dying at age 74, was a woman.

Mr. Ball said he privately informed Jon Clark, one of Tipton's three adopted sons, that his "father" was really female, so Mr. Clark would not have to learn it from the death certificate.

"I was just trying to break it to him gently," Mr. Ball said. "I just didn't want him to find out in a public office. It's been a very difficult thing to handle."

"I'm just lost," Mr. Clark told a local newspaper. He said he learned the truth Jan. 25, four days after Tipton died of a bleeding ulcer.

"He'll always be Dad," Mr. Clark said. "But I think that he should have left something behind for us, something that would have explained the truth."

According to information given funeral directors by Kitty Oakes, the woman Tipton identified as his wife, Tipton was born Dec. 29, 1914, in Oklahoma City and raised in Kansas City, Mo.

Tipton apparently decided to transform his sexual identity in order to have a career as a musician during an era when performing in a swing band was strictly for men, the

Spokane Spokesman-Review reported.

"No one knew," Ms. Oakes, who separated from Tipton 10 years ago, told the newspaper. She refused to talk about her life with Tipton, saying he died with the secret and that should be respected.

"The real story about Billy Tipton doesn't have anything to do with gender. He was a fantastic, almost marvelous, and generous person," she said.

Tipton, a saxophone and piano player, performed with the Jack Teagarden, Russ Carlyl and Scott Cameron bands, then formed the Billy Tipton Trio in the 1950's and played nightclubs throughout the West.

Dick O'Neil, who played drum with the trio for 10 years after Tipton hired him in 1951, recalled that in the trio's early days, some listeners made cracks about Tipton's baby face and high singing voice.

"But I would almost fight anybody who said that," Mr. O'Neil said. "I never suspected a thing."

Mr. Clark and Scott Miller, 27, Tipton's oldest adopted son, said he had a normal father-son relationship with Tipton, who Mr. Miller said died broke and tired.

"Now I know why I couldn't get him to a doctor," Mr. Miller said. "He had so much to protect, and I think he was just tired... of keeping the secret."

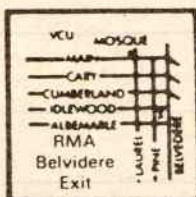
"You can imagine the pressure I lived with," Mr. Clark said. "Who knows? Maybe that's what gave him the ulcer that ended up killing him."

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WA's Disabled?

The Department for Rights of the Disabled has received numerous calls in the past few months regarding persons with AIDS and whether or not they are afforded legal protection against discrimination as persons with disabilities. The Virginians with Disabilities Act and the Federal Rehabilitation Act of 1973 both basically describe a person with a disability as someone who has a physical or mental impairment which substantially limits one or more major life activities or has a record of such an impairment. Persons who are regarded as having an impairment also covered by the federal act. Originally, only persons with physical disabilities who were exhibiting symptoms of one of the related infections were afforded legal protection from discrimination. However, the federal Department for Disease Control has recently revised its criteria for disability to include persons with AIDS Related Complex (ARC), those who have a positive blood test, but have not yet exhibited symptoms. These individuals who were previously afforded protection only under federal law are now also regarded as being disabled, are now also afforded protection under state law because they have a record of a disability. Therefore, Chapter 9 of the Virginians with Disabilities Act and Sections 501, 503 and 504 of the Federal Rehabilitation Act do offer protection to persons with AIDS or

AIDS Related Complex who feel that they have received discriminatory treatment because of their disability in their quest to live and work independently and in a least restrictive environment. The Department for Rights of the Disabled does provide dispute resolution services and representation to persons with AIDS or ARC who believe that they have received discriminatory treatment based upon their disability. DRD and the Virginians with Disabilities Act does not address discrimination alleged to be based upon gender, race, age or high risk life styles. Another source of legal protection afforded to persons with AIDS is the Hill-Burton Community Service Obligation which covers nursing homes and medical facilities assisted under Title XVI of the Public Health Service Act. And, Section 9121 of the Consolidated Omnibus Budget Reconciliation Act of 1985 (COBRA), P.L. 99-272, requires hospitals participating in the Medicare program to provide certain minimum services to anyone presenting with an emergency. For further information on these statutes and where to file complaints for alleged violations, contact the Department for Rights of the Disabled, (804) 225-2042. [Reprinted from the newsletter of the Virginia Department for Rights of the Disabled.]

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Rock Hudson's lover WINS lawsuit

Marc Christian, Rock Hudson's lover, has won a major lawsuit against Hudson's estate. On February 15, 1989, Christian was awarded \$21.75 million dollars in compensatory and punitive damages by a Los Angeles jury.

The jury ruled that Hudson was guilty of "outrageous conduct" in failing to tell Christian that he (Hudson) had AIDS. They also ruled that Hudson and his secretary conspired to keep Christian from learning about Hudson's illness. The jury went on to rule that Christian had suffered emotional distress because he wasn't told.

Hudson died in 1985; Christian remains antibody negative.

According to a *USA TODAY* article, this ruling has gay rights advocates worried. Their concern: fear of being sued could discourage gay men from being tested for the AIDS virus.

Benjamin Schatz of National Gay Rights Advocates in San Francisco, who was interviewed by *USA TODAY*, is worried about the charges that Hudson's secretary, Mark Miller, should have told Christian about Hudson's condition.

"If secretaries or friends or even doctors are now made to feel that they should rat on people who have AIDS, then confidentiality goes out the window," said Schatz.

Still others are worried that this verdict tells the world it's all right to blame someone else for results of high-risk sex.

"People still don't get the idea of responsibility," says Larry Kessler of the AIDS Action Committee of Massachusetts. "It takes two to tango."

Kessler told *USA TODAY* he fears the case could create a new form of litigation that would only compound the woes of AIDS victims.

"We get 6,000 calls a month on our hotlines and at least 5,000 of them suffer mental anguish," says Kessler. "Will jilted lovers or wives or husbands sue for mental anguish? It opens a Pandora's box."

Mid-Atlantic Telecom Changes Policy to protect Gays and People with AIDS after HRCF's Urging

Mid Atlantic Telecom Company, the largest privately held telecommunications provider in the mid-Atlantic region, has agreed to change its hiring and employment practices to ban discrimination against gays, lesbians and people with AIDS. The changes came at the urging of the Human Rights Campaign Fund (HRCF) as a requirement for doing business with the gay and lesbian PAC. HRCF signed a service contract with Mid Atlantic after the changes were incorporated.

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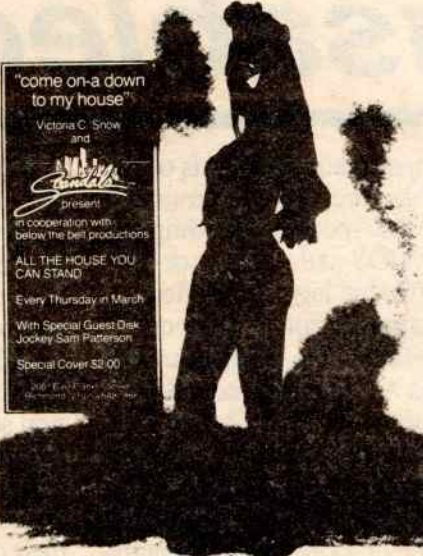
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Upcoming***** Fri. April 14 Miss Spring Fantasy Pageant Details see Whitney or J.C. *****	Upcoming***** Sat. April 15***** The Legendary Miss Eartha Kitt Tickets***** Available Soon *****		1 Lauren Savage	2 Victoria Snow	3 Margo Black 12 mid Paris Channell 2 am	4 Cheri Nicole 12 mid Leigh St. Jaymes 2 am
5 Bianca Monroe	6	7	8 Tracey New	9 Victoria Snow	10 April Snow 12 mid Autumn Snow 2 am	11 Geni Christopher's Las Vegas Show of Shows****12 mid Sha-Sha Shane 2 am
12 Beverly Carrington	13	14	15 Della Kokaine	16 Victoria Snow	17 Margo Monroe 12 mid Bianca Monroe 2 am	18 Farrah McCray 12 mid The Lady P.T. 2 am
19 Tootsie McGhee	20	21	22 Monique Lewis	23 Victoria Snow	24 "Lady B" Burma Poole 12 mid No 2 am show	25 Miss Virginia- At-Large Pageant 10:30 pm winner of above 2 am
26 Margo Monroe	27	28	29 Kelly Branch	30 Victoria Snow	31 Scarlett Dailey 12 mid Beverly Carrington 2 am	

