

features magazine for the gay/lesbian community of tarrant county

INTREPID

(in-trep' id) adj. Resolutely courageous; fearless; bold; dauntless. [Lat. intrepidus.]



I remember
Larry
Reflections on a
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short by AIDS

Volume one, Issue three March 17, 1993

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INTREPID

A FEATURES MAGAZINE FOR THE
GAY/LESBIAN COMMUNITY OF
TARRANT COUNTY

P.O. BOX 162164
FORT WORTH, TX 76161
(817) 460-4732
(817) 834-7152

Editor

Advertising Director
Steve Ramos

Associate Editor
Production Director
Beverly Fletcher

Graphics

Affinity Publishing
Specialists

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BY CONTINUING TO DISCRIMINATE AGAINST GAYS, LESBIANS AND BISEXUALS, THE UNITED STATES IS LOSING THE RESPECT OF MANY IN THE WORLD COMMUNITY. THE DUTCH AND OTHER PROGRESSIVE GOVERNMENTS HAVE ALREADY MADE FORMAL DIPLOMATIC PROTESTS AGAINST DISCRIMINATORY U.S. POLICIES. SODOMY LAWS REMAIN ON THE BOOKS, AND SEXUAL MINORITIES ARE DENIED EQUAL PROTECTION UNDER THE LAW. ALL THIS IN A NATION DEVOTED TO "LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS."

THIS ISSUE OF INTREPID PEEKS INTO THE LIVES OF SISTERS AND BROTHERS DEVOTED TO THE PURSUIT OF LIFE, LIBERTY AND HAPPINESS. HEREIN ARE PRIVATE MOMENTS OF COMMON PEOPLE IN COMMON SETTINGS, STRUGGLING COURAGEOUSLY AGAINST THE HURDLES THAT WE ALL MUST FACE. WE HAVE UNEARTHED EVERYDAY HEROICS THAT WOULD HAVE PASSED UNNOTICED, AND WE OFFER THESE TO INSPIRE YOU AS WE HAVE BEEN INSPIRED.

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They Said What?

"No one can make you feel inferior without your permission."

-Eleanor Roosevelt

"If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death, their blood is upon them."

-Leviticus 20:13

"Like flies to wanton boys are we to the gods. They kill us for their sport."

-Shakespeare

On the cover

Artist Larry Paul Jones, in a series of illustrations for faculty art exhibits at the University of North Texas, captured the humor of small-town influences juxtaposed against worldly sophistication. His *Societal Shopping Cows*, shown on the cover, mimics characters he encountered growing up in Mexia, Texas. Larry planned to launch an exhibit sure to entertain and amuse by its reflection of the merriment he enjoyed in his life. Larry fell short of completing that project. He died of AIDS last August, leaving a hole in the art world and in the hearts of everyone he touched. See story on page 8.

NADLES, BERDACHES AND AMAZONS: THE HIERARCHY OF GAYS AND LESBIANS IN NATIVE AMERICA



In a recent publication of the Coalition for Traditional Values, the Reverend Lou Sheldon commits himself to "open warfare with the gay and lesbian community. . . . [This is] a battle with one of the most pernicious evils in our society: homosexuality." What does the Christian Right think is so bad about homosexuality? We are all familiar with the litany: homosexuals are seen as evil because they are said to be a threat to children, the family, religion, and society in general. >

In sharp contrast to the heterosexual views of some people in Western society, the majority of other cultures that have been studied by anthropologists condone at least some forms of same-sex eroticism as socially acceptable behavior. Beyond that, quite a number of societies provide honored and respected places for people who are roughly comparable to what we in Western culture would call gay men and lesbians.

One example is the Navajo people of Arizona and New Mexico, the largest American Indian group in North America. *Nadle*, a Navajo word meaning "one who is trans-

formed," is applied to androgynous male or female individuals who combine elements of both masculinity and femininity in their personalities. The

rare case of a person who is born hermaphroditic, with ambiguous genitalia or with the sexual organs of both the male and the female, is also considered to be a *nadle*, but most *nadle* are individuals whom Western society would characterize as effeminate men or masculine women.

While each society of course constructs its own categories of sexuality in different ways, Navajo people traditionally accepted the fact that such androgynous people almost

have inclinations to be sexually active with people of the same biological sex.

Today's Navajos, like other Native Americans, have been significantly affected by Christian attitudes condemning homosexuality, but among those who value their traditions, there still continues a strong respect for *nadle*. We can see traditional Navajo attitudes more clearly by reading the testimony of an anthropologist who lived among the Navajos in the 1930s, before they had been so affected by Western values. This anthropologist documented the extremely reverential attitudes toward *nadle*. He wrote that traditional Navajo families who had a child who behaved androgynously were "considered by themselves and everyone else as very fortunate. The success and wealth of such a family was believed to be assured. Special care was taken in the raising of such children and they were afforded favoritism not shown to other children of the family. As they grew older and assumed the character of *nadle*, this solicitude and respect increased. . . . This respect verges almost on reverence in many cases."



To illustrate these attitudes, this anthropologist quoted what the Navajo people told him about *nadle*. "They know everything. They can do both the work of a

man and a woman. I think when all the *nadle* are gone, that will be the end of the Navajo.

"If there were no *nadle*, the country would change. They are responsible for all the wealth in the country. If there were no more left, the horses, the sheep and Navajo would all go. They are leaders, just like President Roosevelt. A *nadle* around the hogan will bring good luck and riches. They have charge of all the riches. It does a great deal for the country if you have a *nadle* around.

"You must respect a *nadle*. They are, somehow, sacred and holy."

On reading such quotations, the insight that immediately springs to mind is how attitudes toward similar phenomenon may differ widely from one culture to another. Presented above are opposing views of homosexually oriented people, condemned by Christian fundamentalists as "one of the most pernicious evils in society," but seen by the Navajo as something "sacred and holy." Why the difference?

Research of societies that do not discriminate against homosexuals suggests that the main reason for nonprejudicial attitudes is that those societies have figured out specific ways that homosexuality can contribute positively to the good of society as a whole. In other words, acceptance of sexual diversity is due not so much to "toleration" on the part of the heterosexual majority as it is to distinct advantages perceived by the general populace in having a certain proportion of the population homosexually inclined.

In Western culture, where only heterosexuality is valued, it occurs to few people that homosexuality might enrich society. In Western writings about homosexuality the emphasis has usually been on its "cause," with the implication that homosexuality is an abnormality that must be prevented. In contrast, among American Indians the reaction is usually acceptance, based on the notion that all things are "caused" by the spirits and therefore have some spiritual purpose. It is left to them only to discover each individual's spiritual purpose.

Traditional American Indians seem more interested in finding a useful social role for those who are different than in trying to force people to change character. One's basic character is a reflection of one's spirit, and to interfere with that is a dangerous disruption to the instruc-

tions from the spirit world. Many native North American religions are of a type called "animistic"; they emphasize not one creator god but a multiplicity of spirits in the universe. Everything that exists has a spirit. All things that exist are due equal respect because they are part of the spiritual order of the universe. The world cannot be complete without them.

In this religious view, there is no hierarchy among the beings—the humans, animals, and plants—that populate the earth. Humans are not considered to be any more spiritual or any more important than the other

beings. Neither is the spirit of man more important than the spirit of woman. Each spirit may be different, but all are of equal value. However, the American Indian religious sees an androgynous individual as evidence that that person has been blessed by being bestowed with *two* spirits. Because both women and men are respected for their equal but distinct qualities, a person who combines attributes of both is considered as higher, as above the regular person who only has one spirit.

In contrast to Western sexist views, where a male who acts like a woman is considered to be lowering himself to the subordinate female status, in the egalitarian American Indian religions feminine roles are accorded equal respect with men's roles.

Therefore, a male who acts like a woman is not lowering himself; rather, he is indicating that he has been favored with an extra gift of spirituality. He is respected as a double person. Such an individual is considered to be not entirely man and not entirely woman but a mixture of both masculine and feminine elements with additional unique characteristics. Such a distinctive personality is respected as a different gender, distinct from either man or woman.

This concept of respect for gender nonconformity is quite foreign to mainstream American society

today. Despite the gains made in recent decades by the women's movement, our culture still does not respect the social contributions of anyone other than masculine men. Perhaps the best way to see this is to look at attitudes toward androgynous males. On American schoolyards today, the worst insult that can be thrown at a boy is to call him a sissy. What does it say about a society's gender values when the worst insult that can be directed toward a man is to say that he is like a woman?

While androgyny among males is seldom defended in mainstream American culture, it can be argued that many men need social permission to express those aspects of their



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personalities that in our society are more commonly associated with women. American men in particular are under constant pressure to conform, to maximize their masculine side – to be tough, to hide emotion. Seldom verbalized are the dangers to society of excessive masculinity, even though the evidence appears daily in newspaper headlines. Violence is preponderantly a characteristic of masculine personalities: physical and sexual violence by men against women, children, and other men is a major social problem. Not only are men's tempers not conducive to cooperation in the workplace, but they also lead to stress-related health problems for hot-headed men themselves.

In contrast, American Indian cultures that are not prejudiced against

androgynous persons allow more flexibility among personality types. A major reason for this flexibility is the basic respect that their religions accord human diversity. According to these religions, since everything that exists comes from the spirit world, people who are different have been made that way by the spirits and, therefore, maintain an especially close connection to the spirit world. Accordingly, androgynous people are often seen as sacred, as spiritually gifted individuals who can minister to the spiritual needs of others. In many tribes, such androgynous men – called *berdache* by the early explorers and by modern anthropologists – were often shamans or sacred people who work closely with shamans. Females who were inclined to take the traditional mas-

culine role of hunter and warrior were called *amazons* by the early explorers, after the ancient Greek legend of warrior women.

Nonprejudiced Native American societies recognized that the *berdache* and the *amazon* were almost always homosexual, but an androgynous personality, not sexual behavior, was the defining characteristic. Many tribes had special career roles for *berdache* and *amazons*. Many Indian tribes, believing that sickness can be cured by the intervention of the spirits, will turn to the spiritually powerful as healers. While conducting fieldwork on a Lakota reservation in South Dakota, an observer noticed people who were ill calling on *winkte* (the word in the Lakota language meaning "half man/half woman") to perform healing

ceremonies for them. *Winktes* spend much of their time helping others, visiting the ill and infirm, comforting those in distress, and drawing on their spiritual connections to help people get well.

With a spiritual justification provided by the culture, *berdache* and *amazons* are not seen as a threat to religion. Instead, they are often considered sacred. Sexuality – indeed bodily pleasure – is seen not as sinful but as a gift from the spirit world. Both the spirit and the flesh are sacred. The homosexual inclinations of such *berdache* and *amazons* are accepted as a reflection of their spiritual nature. The American Indian example shows that it is not enough for a religion to tolerate sexual diversity; it must also provide a specific religious explanation for such diversity.

Some worldviews see reality as pairs of opposites: everything is viewed as good versus evil, black versus white, the spiritual versus the physical. The latter derides the needs and desires of the physical body as "temptations of the flesh," in contrast to the devotions of the spirit. The American Indian religions take a different view, seeing both the

body and the spirit as good, as reflections of each other. As a consequence, sexual behavior – the epitome of the physical body – may be seen as something positively good, as something spiritual in and of itself, as it is physical.

The conceptualization by Native American societies of the *berdache* and the *amazons* as sacred has its practical applications. Those male *berdache* are uniformly gentle, peaceful people who would simply not fill the traditional Indian man's role of hunter and warrior effectively. By recognizing that they are special and encouraging them to become religious leaders, Indian cultures give such people a means by which to contribute constructively to society. Rather than wasting time and energy trying to suppress their true nature or assuming an unsuitable role, they are encouraged to see their uniqueness as a special spiritual gift and to maximize their capabilities to help others. A Crow elder said, "We don't waste people, the way white society does. Every person has their gift, every person has their contributions to make."



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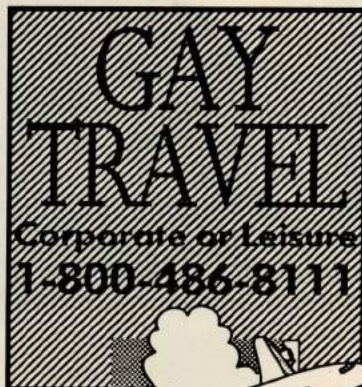
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Polls show most favored Colorado amendment

DENVER—Despite boycotts that could cost Colorado millions of dollars and a rash of bad publicity stemming from the passage in November of Amendment 2, most state voters would not vote to repeal the measure, according to a new survey.

A majority—51 percent to 43 percent—of respondents to the Denver Post/News 4 Poll said they would vote against repealing the constitutional amendment if the issue were

put to a vote today.

Most respondents—54 to 35 percent—said gays and lesbians should be allowed to serve in the armed forces. And 77 percent agree that gays are no different from anyone else except for their choice of sexual partners.

Fifty-four percent of those contacted said Denver District Judge Jeffrey Bayless was right to stop enforcement of Amendment 2 until

there is a trial on its constitutionality.

The apparent contradictions stem from voters' beliefs that Amendment 2 bars "special rights" for gays and lesbians and not equal rights.

Fifty-six percent of respondents agreed with the statement, "When homosexuals talk about gay rights, what they are really saying is they want special treatment."

And 74 percent said they thought the main reason people voted for

Amendment 2 was "because they are against laws that would give homosexuals a type of special or protected status."

47 percent of respondents said the boycott is making them less likely rather than more likely to support repeal of Amendment 2. In December, 43 percent said the boycott was having a backlash effect on them.

And 59 percent say they think a repeal amendment would fail. Forty-

nine percent gave the same answer in December.

State Sen. Regis Groff, D-Denver, is sponsoring legislation to repeal the amendment. He said that a bare majority was against repeal is "reason for optimism."

"I think that can be turned around. I think people by and large realize Amendment 2 was not a good idea, that it was discriminatory and that there was no need for it," Goff said.

Colorado Boycott gains religious support

Three religious groups have added their support to the Colorado boycott.

Responding to Colorado's passage of Amendment 2, the constitutional amendment denying gays and lesbians anti-discrimination protection under the law, United Methodist bishops are seeking to relocate their upcoming conference from Denver. In a recent San Diego meeting, the bishops voted to ask the Council of Bishops to move the United Methodist General Confer-

ence which is currently set for 1996.

In addition, Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, of the Reform Judaism movement, said he will recommend that the group not consider Colorado unless Amendment 2 is overturned.

A third group, the Association of Diocesan Liturgy and Music Commission of the Episcopal Church, has rejected an invitation to hold its 1995 meeting in Colorado.



Lon Buram suggested at the Democratic Party Open House Sunday that he plans to run for State Rep. Dist. 90 in May '94. He courted the gay/lesbian vote heavily in his last race for the position.

Group opposes New Mexico's anti-discrimination bill

ALBUQUERQUE—A group gathered on the University of New Mexico campus to voice opposition to a state bill that would protect gays and lesbians from discrimination.

Senate Bill 91 is pending in the Legislature. It would add gays to a list of groups protected by state law from discrimination in employment, housing and financial matters.

About 20 people protested the bill last month by chanting and holding up signs at UNM.

Lenya Heitzig, a housewife, said she attended the rally out of concern the bill will encourage schools to teach

students that homosexuality is OK.

"I'm not sure telling them their behavior is appropriate is the way to go," she said. "I think it should be treated like drug abuse or alcohol."

Dustin Kemp, who called himself a "Jesus freak," said he doesn't understand homosexuality.

"Their rights are like evil, man," he said. "I've been against it since I was a kid and I always will be."

Neil Isbin, president of the New Mexico Lesbian and Gay Political Alliance, called the group's effort to portray civil rights as special rights "little more than a ploy to legitimize prejudice."

Arizona man plans Colorado-style petition drive

PHOENIX—An organizer of a yet-to-be-announced drive to enact an Arizona version of a Colorado anti-gay rights measure says his effort is "a backlash against all the pro-homosexual garbage."

The Colorado measure, known as Amendment 2, prohibits local or state laws that protect gays from discrimination. Amendment 2's passage last November has prompted critics to organize a boycott of the state.

Implementation of Amendment 2

has been delayed by a challenge in court on constitutional grounds.

In Arizona, anti-gay strategist Frank Meliti declined to provide details about his 2-month old Arizonaans for Traditional Values, except to say the group has 3,500 supporters.

Meliti said he has no official ties to the Traditional Values Coalition but said he has received advice and organizing materials from the Anaheim, California-based group.

Meliti said he plans to call a news conference soon to announce the launch of the signature-gathering process to place the Arizona measure on the state's ballot.

"We're organized," Meliti said. "The drive just hasn't been launched yet."

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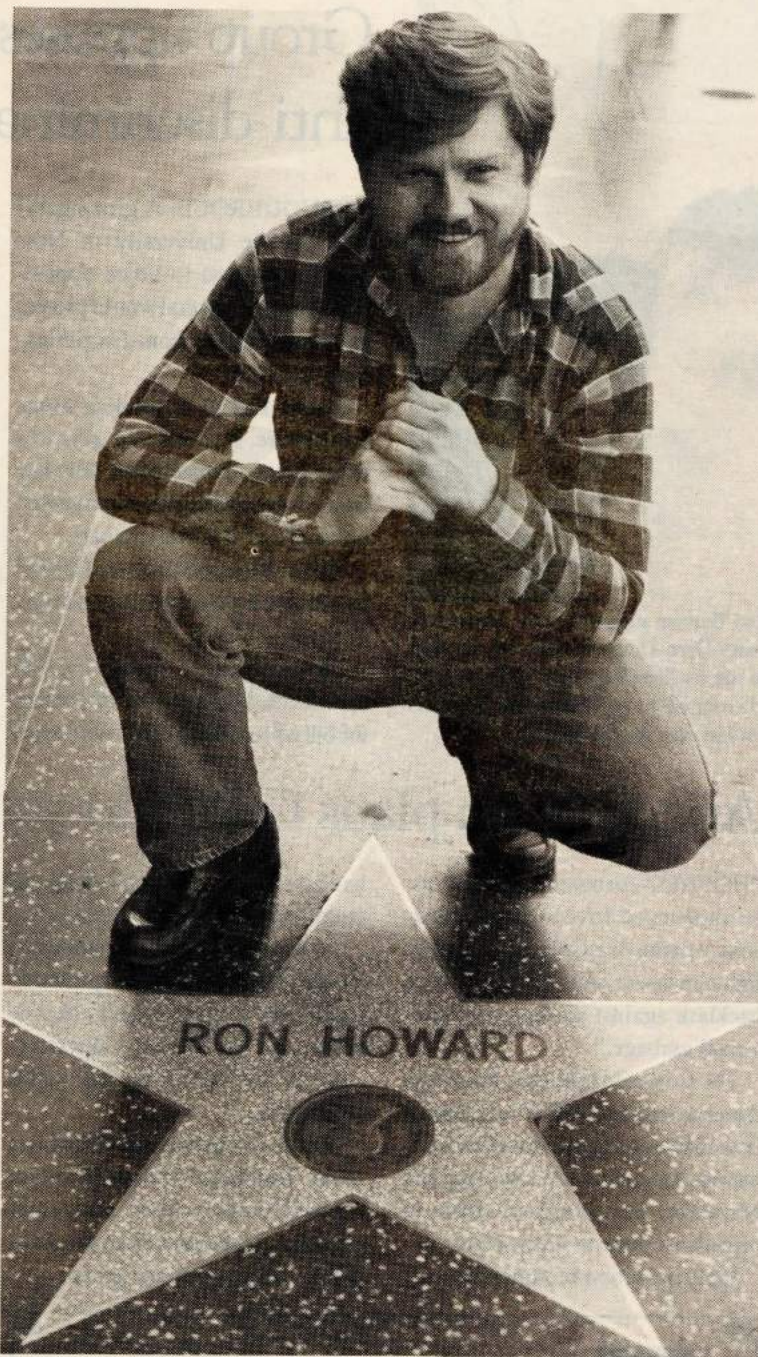
BY BEVERLY FLETCHER

A decade ago I met two beacons on the University of North Texas campus, and I was drawn like a moth to them. They stood in the spotlight of their effervescence, leaving others to serve as an audience to their vivacity.

Pat was a powerhouse of genuine affection. If you were sitting in darkness her appearance would dispel the gloom like the sun's dawning chips away at the blackened horizon; she doled out sweet compliments and jowl-splitting jibes like a fortified doctor pushing back an epidemic. Mirth was her medicine: she could turn a nasty phrase or cunning innuendo so charmingly, so delicately, with that Southern contradiction of genteel bawdiness. We laughed in her light and were well-lit ourselves from it.

Larry, my brightest beacon, inoculated the campus with joyful exuberance, insinuating his vitality into the very fabric, replacing stale air with an aromatic bouquet. All acquaintances told him their woeful tribulations and found their rewards in his sensitive encouragement. The Johnny Appleseed of emotional sustenance, he was what Phil Donahue would have been had he grown up in Mexia, Texas, too: Larry's light was part Opie Taylor, part Pee Wee Herman, and it shined its brightest for me. He chose my soul especially, above all others, to touch and warm in his balming hands.

Pat was drawn to Larry, toward her own reflection; I served as the witness to their combined fluorescence. The three of us would giggle together over the toys she brought us



Larry Paul Jones was a self-taught genius at creating stained-glass masterpieces, riveting illustrations imbued with his unique brand of humor, and hand-rendered adornments for home decorating or for fashion. He gave his work away to friends, as lasting memories, he said. His true artistry, however, was in the way he lived his life: energetically, confidently and with no apologies offered.

from her Pick 'n' Save shopping sprees, swap admiration together and thumb our noses in unison at chaste propriety. Their energy was electrifying, burning passionately. We didn't know then that a meter was ticking away.

Larry and I were shocked last year when Pat was hospitalized with cancer. It brought the crushing realization that mortality was out to get our legends. The entire campus, refusing to accept such an abomination, rallied together to fight for Pat. Everyone flooded her with cards, flowers and encouraging words, hopeful stabs at assuring her recovery. We covered her with a cozy blanket of warm affection to stave off the chilling invasion. Still, her soft curves fell away to skin and bones. Her weakened hugs conveyed as heartily the persistent warmth that illness never chilled.

Larry mirrored Pat's rapid deterioration as if stricken by sympathetic pregnancy in reverse. His clothes suddenly seemed capable of holding two of him. His impish face turned gaunt and haggard. Daily I would find him bent over his desk, his head buried in his arms, too weak to lift it. At lunch he could take only a few bites before the nausea pushed his plate away.

I was devastated. Here was Larry's mortality glaring as cockily as did Pat's. Here was my gentle playmate, my inspiration, my rousing companion, my chosen brother, fading before me. And no one else around us seemed to notice.

Larry's nemesis was the onset of

AIDS, the disease that dare not speak its name. The campus grapevine spread the news covertly with lightning speed; even still, Larry's confidantes urged him to keep his tragedy "secret." The director of our office and our vice president asked him not to mention his controversial illness to anyone else. Despite the obvious signs of his condition, the campus draped a numbing cloak of silence all around him. No other encouraging cheers save mine were offered up to Larry. Instead, everyone turned and looked the other way.

In her office, Pat's peers helped focus her attention on the matter of healing. They distributed her work among themselves and showed her they needed her there when she could afford it. They nurtured her, empathized with her struggles and loaned her their individual strengths.

In our office, Larry met resistance and resentment. Several coworkers regularly chastised him for not being cheerful enough, pointing out sternly that he owed them more energetic responses. The office viewed his silent struggle as invasive, intrusive. My assistant complained, "This is not a fun place to work anymore ..."

Pat was allowed a flexible schedule, limited to several hours a day, to accommodate the nausea and malaise of chemotherapy. Sometimes her director superseded Pat's determination by sending her home to rest and recover. Improving Pat's health was everyone's top priority.

Larry's superiors accommodated his nausea and malaise by allowing him to come in an hour later in the



I was the subject of several of Larry's illustrations because our lives were so generously interwoven. He presented this piece to me for my birthday one summer when I was down on my back, bedridden from a car accident, feeling entirely victimized by the other driver's insurance company. Larry pointed me then toward the path of throwing off the victim's role, and he continued to share his strengthening lessons with me. "Get mad," he encouraged, "mad enough to hold your ground. Anger keeps the bullies off us..."

mornings. He had to work his 40 hours a week though, they stipulated. They would not allow Larry to be sick during office hours; his condition outside of that was his own business entirely.

As his symptoms progressed, the supervisors escalated their pressure on him to ignore his physical limitations. The stress took its toll. His T-cell count plummeted. The extracting schedule stole every bit of energy he could muster. After work each day he collapsed into his bed for the remainder of the evening and throughout the night. And still the supervisors wanted more from him.

I heard the rumblings of discontent then, the dark threats, the thinly veiled impassiveness. "We need him to perform his job to the letter," the director insisted to me, "and he's not doing that."

"Of course he's not—he's sick," I defended, "the university has to accommodate him as it has done for Pat."

"No, we don't," she said coldly. "Larry must meet his job expecta-

tions and that requires 40 hours a week. We'll have to be careful how we handle this of course because his illness is a ... sensitive matter."

After day-long meetings consulting with the university attorney, the administration shoved Larry out into the darkness, to struggle alone well out of sight. Larry reluctantly accepted the leave of absence offered him—the alternative was to be fired, stripped of his health insurance.

In the face of such destroying betrayal, I quit the university. During our final days there I joined Larry in his drive to lift the cloak of silence imposed on him, the cloak that hid away his suffering and denied him human comfort and support. In a valiant sweep across the campus Larry shined the light on that taboo subject buried in the silence. His vivid beacon burned its brightest during the telling of his story to all the faces that had turned away, ignored his wasted frame, watched curiously, unaffected, as the silence consumed him. He stood taller in the telling, he gained strength with each

admission: "I have AIDS. I'm fighting for my life. The university won't let me struggle here for it, so I'll be at home, fighting on my own."

Some among his audience really didn't care. Some among them thought it fitting fate that he should suffer from a lifestyle that so offended them. But there were some he touched so deeply that they'll never be the same, who called afterward, who sent encouraging cards and letters, who shared in his struggle and cheered him on. There were some who felt the tragedy so deeply that they'll not ever stand for silence, who well know now why silence equals death.

Months later Larry was diagnosed with AIDS-related lymphoma. The telephone connected his hospital room to Pat's miles away. I could hear him whispering weakly to her each day, "You still fighting, Pat? Yeah, me too." Pat died a few weeks after Larry's struggle ended. I figure they're up to no good together, pulling eternal pranks on the angels, concocting

ethereal Pick 'n' Save toys to send for my amusement.

Even in his absence I see Larry's shining beacon burning ever as brightly, pointing me to my own guiding light. His shouts that broke the piercing silence have illuminated my way.

A portion of the world out there is so offended by who we are that it would turn the lights out on us all. Another portion remains unsure, too timid to fight for us or against

us, pretending that there is no darkness that surrounds us. We have allies, though, out there, who can't find us in the darkness if our voices remain hushed. We ourselves are blinded by the cloak imposed that snuffs our light.

All we have to do is lift the cloak ourselves, shine our spotlight out into the darkness and follow in its path. We are beacons all, capable of pushing back the darkness singly and united, but we must choose to glow. ▼

A Plague upon us — again

Seasoned by previous attacks, humanity moves closer to solidarity

Throughout history, uncontrollable plagues have appeared in different forms, under different names. Whether it was called the Black Plague, smallpox or tuberculosis, these visitations blasted through the populace indiscriminately and swiftly. By the time a method of cure and prevention could be organized, millions were dead, and it seems that right when humanity recovers from the staggering loss, another disease emerges to test the mettle of our strength. That evil is known today as AIDS.

The damage to the human race by this slayer is incalculable. The dire losses to the arts has been widely broadcast: fashion designers Perry Ellis and Halston; writer Vito Russo; artist Keith Haring; photographer Robert Mapplethorpe, entertainers Rock Hudson, Liberace, Wayland Flowers. Genius has been irrefutably destroyed, leaving in our society a blank hole that can scarcely be filled. The true tragedy, however, is the impact on each of us personally by the unfillable holes in our lives left by lost comrades, lovers, beloved family. The travesty is in the neglect of our PWAs who struggle alone, who remain overlooked and ignored by a heterosexist society. History will record this injustice.

The victory over AIDS will be achieved. But the war can be shortened if our nation accepts that any disease, any oppression, is a threat to all of humanity. As victims of this newest global pandemic, we understand this fundamental lesson. It is our hope that our neighbors will grasp the significance as well.

VIOLENCE against Gays and Lesbians

Gary David Comstock, 319 pp Columbia University Press, \$14.95

Until the 1970s and 1980s, information about violence against gays and lesbians in the post-World War II period remained scattered throughout personal diaries, newsletters, and articles in mainstream newspapers reporting sensational murders. The topic had been mentioned occasionally but was neither discussed in depth nor analyzed systematically in scholarly journals and treatises. Only as gay and lesbian scholars, film makers, journalists and activists began to collect and organize the stories of those who had lived during the earlier time did a past marked and shaped by beatings, robbers and murder become recognized and preserved.

To gather data for his book, Comstock used two methods: by encouraging self-reporting by victims to a central monitoring agency and by surveying lesbians and gay men. The surveys provide information about rates of victimization, specific types of physical assault, and the settings in which anti-gay/lesbian violence occurs; the self-reports help to clarify the surveys' findings by providing anecdotal data.

Noted as a ground-breaking accomplishment by prominent members of the academic, religious and gay communities, Comstock's book is the first to investigate the previously ignored complexities of anti-gay and anti-lesbian violence. Unlike other authors, who concentrate solely on the victim's experience, Comstock employs exhaustive research and personal investigation to focus on the psychology of the attacker as well. After detailing the historical and biblical antecedents of today's anti-gay violence, Comstock delivers a persuasive sociological explanation of why white adolescent males, responding to society's tacit-sanction of hostility against homosexuals, are the most likely

to commit anti-gay and anti-lesbian crimes.

This book is a welcome if distressing study of the types and extent of violence we face, the perpetrators, and the responses of courts, police and the media.



Number of respondents in survey: 291 (125 women, 166 men, 68 people of color, 223 white).

Percentage of all respondents who report having been the victim of anti-gay/lesbian verbal harassment, which includes anti-gay/lesbian names (eg., faggot, dyke, sissy, manhater, queer, pervert, etc.), insults, or threats of violence, having been directed at them by heterosexual people because of their sexual orientation: 89%

By gender of respondents: women, 86%; men, 91%.

By racial identities of respondents: women of color, 92%; white women,

85%; men of color, 95%; white men, 89%.

By class background (and gender) of respondents: Lower, 89% (women, 89%; men, 89%). Middle, 91% (women, 87%; men, 93%). Upper, 85% (women, 81%; men, 90%).

By yearly income of respondents: Under \$5,000, 85% (women, 81%; men, 89%). \$5,000 - 10,000, 90% (women, 88%; men 92%). \$10,000 - 15,000, 85% (women, 90%; men, 82%). \$15,000 - 20,000, 86% (women, 77%; men, 95%). \$20,000 - 25,000, 91% (women, 90%; men, 92%). Over \$25,000, 83% (women, 77%; men, 87%).

Language used by perpetrators (percentage of respondents reporting verbal harassment); language that: disparaged homosexuality, 71%; referred to God, religion or the bible, 39%; boasted of heterosexuality, 32%; referred to AIDS, 26%; was anti-feminist or anti-woman, 26%; was racially insulting, 9%.

Settings of incidents (percentage of respondents reporting verbal harassment): outside gay/lesbian bar, disco, bathhouse, 41%; on street in predominantly straight neighborhood, 32%; in senior high school, 30%; at work, 29%; in a place for the general public, 29%; at lesbian/gay event, 29%; in college, 25%; on street in predominantly gay/lesbian neighborhood, 24%; on public transportation, 21%; in junior high school, 21%; in parents' home, 19%; in other person's home, 16%; in an area known for cruising, not adjacent to bar, 13%; in own home, 13%; in other relative's home, 9%; other, 7%.

Perpetrator's identities (percentage of respondents reporting verbal harassment): unknown (stranger), 62%; fellow student, 30%; fellow employee, 27%; neighbor, 14%; police, 14%; friend, 12%; female parent, 12%; brother, 12%; male par-

ent, 11%; sister, 10%; boss, supervisor, manager, 8%; other male relative, 7%; priest, minister, pastor, 6%; teacher, 6%; nurse, 5%; psychiatrist, therapist, counselor, 4%; fellow churchmember, 4%; doctor, 3%; other female relative, 2%; other, 7%.

Information about perpetrators taken from 243 reported single incidents (percentage of incidents of verbal harassment, totals equal more than 100 because incidents often involve more than one perpetrator):

Gender: male, 89%; female, 15%.

Race: white, 75%; black, 16%; Hispanic, 8%; other, 2%; Asian, 1%.

Age: under 21, 51%; 22-28, 32%; 29-36, 15%; 37-43, 6%; 44-50, 6%; over 50, 3%.

Number of harasser(s): one, 39%; two, 19%; three, 14%; four, 14%; five, 5%; six, 6%; seven+, 2%.

Number harassed: alone, 35%; with one other, 35%; with more than one other, 30%.

L E G A L R I G H T S

State law leaves gay, lesbian couples jobless, homeless, childless

Can an employer lawfully inquire into an applicant's marital status or living situation?

Yes. Nothing in federal law prevents such inquiry. Moreover, even in those states that make it unlawful to discriminate on the basis of marital status such inquiry is not absolutely prohibited. Those state laws merely make it an unfair employment practice for an employer to make an inquiry "which expresses directly or indirectly any limitation... or intent to make any limitations based on marital status." Notwithstanding the equivocal wording of such statutes, pre-employment inquiry as to one's marital status ought to constitute an unfair labor practice.

Can unmarried cohabitants own property as community property?

No. Community property—a system of ownership used in eight southern and western states—applies only to married couples.

If two unmarried people are living together, and one dies without a will, can the other recover a portion of the estate under state inheritance laws?

No. All states have statutes providing for how a decedent's estate is to be distributed if (s)he dies without a will. Under these statutes, the estate passes to the deceased's spouse and children and, if there

are none, to the parents or other blood relatives. No state provides for a share of the estate to pass to the deceased's cohabiting partner.

Have courts denied custody to a single parent because he or she is homosexual?

Yes. Although, lesbian mothers and gay fathers have begun to win some custody battles, the majority of courts still award custody to nonhomosexual parents. Some judges deny custody to a lesbian mother or gay father because they deem homosexuality immoral. One court, expressing a reluctance to discuss the issue, never mentioned the fact that the mother was lesbian, merely noting that the subject

is "beyond the pale of the most permissive society."

Some courts find that homosexuality by definition creates a change of circumstances sufficient to change custody, while others raise the specter of social opprobrium to deny custody. Some courts find that the child will be harmed by living with a homosexual parent. Frequently, these courts have presumed harm, since no evidence of damage was shown. Finally, some courts have awarded custody to the non-homosexual parent charging that the homosexual parents placed their interests above that of the children because they wanted to continue their relationships with their lovers.

OUT AT WORK

If we want to be victims, plenty of people will be happy to help us



DANA WINGATE
RESIDENT PHYSICIAN IN TRAINING AT TCOM
CINDY JUNIKER
CRITICAL CARE REGISTERED NURSE AT TCOM

Cindy Juniker takes her morning break at the hospital, joining her nursing buddies at a table where the gab is excitedly pitched, focused cheerfully on upcoming weddings of the several there who are betrothed. Cindy adds to the clamor with details of her own planned nuptials. She shares the spotlight with the others, flashes her ring proudly, pulls out the pictures of her wedding gown for the group's copious admiration.

A newly arrived addition to the huddle taps Cindy on her shoulder and asks, "Who are you marrying, dear?" Cindy, her eyes shining brightly, her lips stretched into a face-splitting grin, beams "Dana Wingate. You know her - she's a resident physician in training here."

Cindy says her frank announcement generally shocks the system of the newly initiated: "Their teeth drop. They come up to me later on and say, 'You really blew me away. This is the first time I've been confronted by two women being together - it's different, but everyone has to do what they have to do.'"

Cindy and Dana are pioneers at TCOM's Osteopathic Medical Center where they are stubbornly attacking the institutional relegation of lesbians to invisible status. Cindy and Dana met at the hospital; their association blossomed into heart-thumping, head-spinning romance; and now they are claiming their rightful validation as a soon-to-be-wedded couple by asserting it them-

selves, no matter the resistance they encounter.

The forthright presentation of their loving partnership is shaking a reluctant audience into examining its prejudices. Some of Dana's fellow residents are scratching their heads, puzzled, poring over scripture and slowly admitting that perhaps they took it too literally. Nurses who a short time ago claimed loudly that lesbians were headed for hell now gush over the pictures of Cindy's wedding dress and quiz her about the possible addition of children to the family unit.

"They're getting used to the idea," Cindy admits sheepishly. And maybe that's because of the couple's firm but sensitive approach. Cindy explains, "We tell everyone 'We're not asking you to accept us, you just have to deal with it. We're not going to live in the closet anymore - we have as much right to live as freely as you do.'"

Cindy and Dana display their af-

fection in other public settings. They hold hands walking through the mall; they cuddle together at a stage performance of "Cats"; they stare moonily into each other's eyes, locking arms while they soak in the faint winter sun at a park. "We have to be seen," Cindy emphasizes. "Everyone's going to continue to think that there's something wrong with us if we act like there's something wrong with us."

The pair have contributed quietly to advocacy by their patient responses to querulous questions and by serving up positive imagery. Acquaintances liked them before they came out and could not so easily limit their admiration following the couple's disclosure. In what could be a simple understatement, Dana chuckles that they've "opened a lot of eyes."

This brave leap comes from two women who just months ago hid their relationship and their private lives out of fear. When Dana moved

here from California two years ago she encountered a hostile climate, a culture shock. "I wasn't in the closet at all before I moved here," she reflects, "but living here - I got scared!"

And just two years ago Cindy, disabled by an accident on the job, in the vulnerable position of having to depend on her disapproving family, was succumbing to their pressure to try the "straight scene." "I didn't date men but I stayed away from the bars," she relates, "I tried to find myself." She did find herself last September when she fell head over high heels in love with Dana. "I came bouncing back out of the closet," she says, kicking and screaming according to her friends, refusing to live by any other terms than her own.

The motivation for their courage came from the very source of the fears that had limited them. Despite their initial secrecy, the budding romance caught the attention of their

achieve that. But, as this duo discloses, we have other choices.

peers at the hospital. Suspicions were raised. Rumors abounded. The situation turned nasty. Cindy and Dana found their job performances being questioned. Several on staff, including Cindy's manager, warned them to leave no room for professional criticism because they were being so closely watched, because of the rumors. "We had to give a higher performance than anyone else because our being gay was tied to inferiority," Dana says.

Cindy and Dana took back control of the situation. That's when they came out to everyone. That's when Cindy began wearing her engagement ring proudly. And that's when the rumors started to die down and the pressure relieved.

"They don't have anything to talk about anymore now that we're open about everything," Cindy laughs. "We took all the fun out of it..."

Cindy and Dana are planning a traditional wedding. Traditionally, Cindy will take Dana's name after marriage. They'll have children together. They'll lead their lives simply, openly, honestly, enriched by the freeing lesson they have so recently accepted: we have the control and power over our own lives, these two lovers claim, and a duty to ourselves to retain these no matter how viciously others wrestle for them.▼

By
**Beverly
Fletcher**

Volunteerism draws community together

The rafters reverberated with the chuckles and buzz of some 60 gathered tightly in the several rooms. Stray bits of conversation filtered through the chaos, topics as roving as Penal Code 21.06 predictions, pleasure trips taken, movies critiqued, treatment of carpal tunnel syndrome, purple tongues, Ruta Lee's car, a broken Go-Go Girls record, and other tidbits pertinent to survival.

One fine-spirited performer engaged in rankled waiter imitations and pirouetted his exit to applause. An affectionate socialite doled out her characteristic hugs, which caught on like dominos falling. An infant giggled merrily, en-



Vocalist Anita Cook is donating her many, several talents to the PASS show.

raptured by the adults at play who paled Sesame Street's contributions to kid's entertainment.

Grazing at the abundant spread of croissant sandwiches, pasta salads, healthy veggies and dips, decadent salsa, array of cookies and whatsome referred to affectionately as "Puppy Chow Mix," one might encounter graceful ballerinas, sophisticated travelers, acclaimed performers, successful business owners, community leaders by the handfuls, and droves of downright fascinating personalities.

Admission into this elite group was mere

pittance—a paper cut or two, maybe a stiff neck by the fourth hour, perhaps an irritating collection of envelope glue around the cuticles. More and more readily our community is paying such a bill to join the mail-out parties flourishing in a get-off-your-butt era.

Mail-outs are providing an invigorating venue for pride, team spirit, sense of achievement and socializing. According to Earle Smith of the Tarrant County Lesbian/Gay Alliance (TCLGA) Board of Directors, work parties are a forum sweeping the Fort Worth community into a more unified power of reckoning.

Smith's community focus in providing this spring's Performing Art-

ists Spotlight Show drew impressive response for the Sunday afternoon "Lick 'em and Stick 'em" party. Representatives from Fort Worth/Tarrant County NAMES Project, Tarrant County AIDS Interfaith Network and TCLGA gathered at the NAMES Project house, joined by their friends and supporters among the performing artist groups slated for the May 22 show.



Good, clean, "family" fun.

The 8,000-piece mailing for in-

troducing the event's Circle of Friends sponsorship is the largest combined undertaking thus far in our community. Smith, producer of the Alliance Productions Management show, says the magnitude is a portent of what the community is capable of and a sign of the growth we are experiencing.

Certainly work parties such as these are paving the way for expanded services and programming with greater impact, serving as well as a bonding factor between the participants. Work that is fun is working for Fort Worth and the workers are funnily, busily at it.

Victory Party or Protest March?

The Texas Supreme Court decision on the Sodomy Law, penal code 21.06, is expected at any time now, probably to be announced on a Wednesday according to knowledgeable sources.

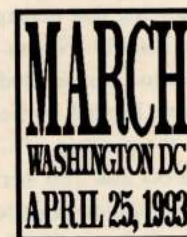
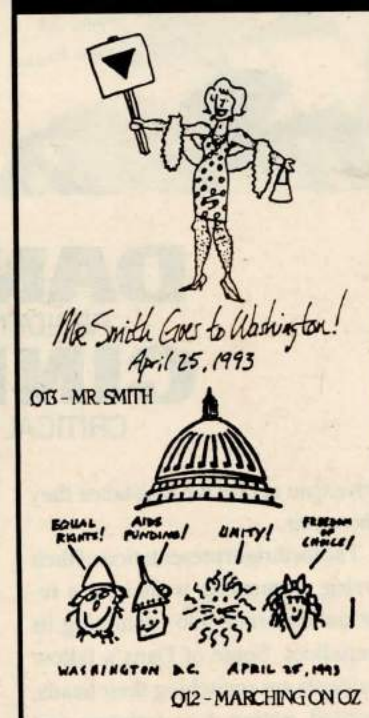
Given the tightly balanced composition of the court, the decision could go either way — yea or nay.

Leaders of organizations representing gay/lesbian concerns agreed at the monthly Leadership Forum Saturday to mark this occasion en masse. The group suggests a public rally the day after the decision is announced, to protest or rejoice as determined by the court. Join gays, lesbians, friends and supporters as we gather the next evening following the announcement, at 7 p.m. in downtown Fort Worth at the Tarrant County Courthouse, 100 Weatherford Street.



The PASS Circle of Friends Mail-out Party drew participation from the NAMES Project, AIDS Interfaith Network, TCLGA and performing artists donating their talents to the May 22 show. Ruta Lee will emcee; Cleve Jones, founder of the NAMES Project AIDS Memorial Quilt is honorary chair; Drs. Patti Wetzel and Sirous Partovi, AIDS Awareness Advocates, are gala honorary chairs. Tickets are on sale now at all Dillard's stores.

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Agape meets money goal

Ready to begin new dream

The congregation of Fort Worth's Agape Metropolitan Community Church has achieved a dream envisioned in 1983, when the financial foundation was laid for ownership of the church's physical structure. The \$200,000 balloon note initiated then is well underhand after a successful campaign to meet its challenge.

The church, surpassing its \$50,000 goal, has raised \$72,162 in pledges and donations that, by February 1994, will allow refinancing of the balloon note due July 1995. Refinancing will pave the way for a new dream, for continued growth and expansion of the facilities.

The significance of the church's goals has gained the involvement of other community organizations. The Imperial Court de Fort Worth/Arlington raised \$1,902 for the church at their recent turnaround show. Tarrant County Lesbian/Gay Alliance's Fort Worth Formal contributed \$975

to the fund. Pleiades Productions Inc. donated 10 percent of its Jamie Anderson concert profits. Friends and family of the congregation have added to the pool of pledges in recognition of the value of the church's contributions to the larger picture.

Raymond Gill, emperor of the Imperial Court, urged the audience at the recent benefit to turn its attention to Agape as an important entity within the community, one that deserves visibility and combined support.

Kris McIntosh, head of the fund-raising drive, points to the sense of unity arising out of the project, and the concept that all facets of the gay/lesbian community are strengthened by mutual efforts that are becoming Fort Worth's hallmark. Any one facet of the community that grows and flourishes impacts the community entirely.

A Balloon Note Victory Party March 6 served as an expression of gratitude to some 115 supporters in attendance and finalized fund-raising for the note. Crazy Entertainment provided a DJ for dance music, and local songstress Gina G donated an hour's worth of lively entertainment.

Raffles for a watercolor painting by Jay McDonough, valued by a gallery at \$1,200, and an antique Blue Willow lamp netted \$1,543. Gifts and pledges contributed at the party added \$3,455 to the fund.

In continued pursuit of their vision, the congregation plans to launch a second campaign of car washes, garage sales and a road rally toward raising \$125,000 for building expansion. According to McIntosh, these efforts would provide congregating space and extended facilities for use by community organizations.

AIDS dementia discovery

Scientists have a new clue as to the actual mechanism by which HIV infection increases susceptibility to encephalitis, or inflammation of the brain. Nearly one-third of all AIDS patients develop this complication, with its accompanying memory loss and other symptoms of dementia.

An autopsy-based study suggests that rather than being damaged by the inflammation, brain cells in the frontal cortex of the brain (an area responsible for thinking and reasoning) are actually destroyed by the AIDS virus. As reported in *Science News*, researchers working at the Denmark Hill Institute of Psychiatry in London suggest that even when a patient does not have encephalitis, HIV alone can cause neuron loss.

This hypothesis is questioned by Brynmor A. Watkins of the National Cancer Institute in Bethesda, Maryland. He points out that ignoring areas of the brain other than the frontal cortex may mean overlooking encephalitis in other regions. For instance, there's a strong link between infection in such areas as the basal ganglia and cerebellum and various physical symptoms of AIDS dementia, including limb weakness and poor coordination.

Controversy aside, the British finding may help shed light on the actual mechanism involved in AIDS dementia, eventually leading to ways of preventing brain-cell destruction.

Hose Down Those Vegetables

Misting fresh vegetables on supermarket produce shelves does more than just make them look shiny and appealing. It helps them retain vitamin C as well as their fresh color and texture, according to a study

conducted at the University of Illinois at Urbana-Champaign.

Wetting down vegetables works well in these ways for green, leafy varieties and others with textured surfaces — like carrots and cauliflower — but not for those with smooth, firm skins, such as tomatoes and eggplant. For example, misted broccoli loses only 25 percent of its vitamin C when exposed to the air for three days, compared to 43 percent for dry ones. So shop misty markets and store your vegetables in plastic bags in the humidifier section of your refrigerator.

Cholesterol Eggs-travaganza

An 88-year-old man who ate 20 to 30 eggs a day for at least 15 years appears not to be any the worse for wear as a result. He has normal blood cholesterol levels and shows no signs of atherosclerosis, the buildup of fatty deposits in blood vessels that leads to heart attack. This bizarre case, reported in the *New England Journal of Medicine*, has led to renewed debate about whether dietary cholesterol really is a cause of heart disease.

It turns out that this man's experience can't be used as *carte blanche* to start gorging ourselves on our favorite high-cholesterol foods. While most people absorb 50 to 60 percent of the cholesterol they eat, the ability of his intestines to absorb it was reduced; rather than storing cholesterol, his body converted an unusually large amount of it into bile acids. The man's egg-eating habits were diagnosed by a psychiatrist as compulsive behavior; he also meticulously documented every egg he ate. The old timer was quoted as saying, "Eating these eggs ruins my life, but I can't help it."



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| Corral Club, 621 Hemphill | 335-0196 |
| D.J.'s, 1308 St. Louis | 927-7321 |
| The Locker Room, 809 N. Collins | 548-9938 |
| Magnolia Station, 600 Magnolia | 332-0415 |
| Mid-Pointe, 1900 W. Division | 792-3980 |
| Office Lounge, 3837 Hwy 377 South | 737-0503 |
| Partners, 1912 Hemphill | 926-5176 |
| Ropers & Riders, 3031 S. Cooper | 476-5628 |
| 651 Arlington, 1851 W. Division | 275-9651 |
| 651 Club, 651 S. Jennings | 332-0745 |

CHURCHES/RELIGIOUS

| | |
|---|--------------|
| Affirmation/Tarrant County (Methodist) | 656-8056 |
| Agape Metropolitan Community Church | 535-5002 |
| Dignity (Catholic) | 282-8588 |
| Evangelicals Concerned | 472-9008 |
| Fellowship of Love Outreach | 921-LOVE |
| First Jefferson Unitarian/Universalist Church | 451-1505 |
| GLAD (Disciples of Christ gays/lesbians) | 214-946-2184 |
| Harvest Metropolitan Comm. Church, Denton | 817-497-4020 |
| Honesty (Baptist) | 923-8487 |
| Lutherans Concerned | 924-3966 |
| Trinity Metropolitan Community Church | 265-5454 |

HEALTH/AIDS/COUNSELING

| | |
|--------------------------------|--------------|
| AIDS Coordinating Council | 870-1937 |
| AIDS Interfaith Network | 927-2437 |
| AIDS Outreach Center | 335-1994 |
| Advanced Counseling Center | 451-2505 |
| CAREMARK | 924-1177 |
| Charter Hospital | 481-1999 |
| Crisis/Suicide Line | 927-5544 |
| HIV Anonymous Group | 292-9494 |
| Lambda AA | 921-2871 |
| The Source | 924-1177 |
| Spiritual AIDS Ministry (SAM) | 924-1177 |
| TGRA AIDS/HIV Information Line | 800-468-AIDS |

ORGANIZATIONS

| | |
|--|--------------|
| First Friday Fort Worth (Lesbian) | 596-9316 |
| Gay/Lesbian Youth | 338-4551 |
| Imperial Court de Fort Worth/Arlington | 261-3558 |
| Lesbian Info. Line/Lesbian Visionaries | 214-528-2426 |
| Lone Star Bowling League | 695-4849 |
| Longhorn Bowling Association | 624-2151 |
| NAMES Project | 33-NAMES |
| Parents and Friends of Lesbians and Gays | 595-6568 |
| Tarrant County Lesbian/Gay Alliance | 763-5544 |
| Tarrant County Gay Parents | 656-8056 |
| Texas Doubles Bowling | 477-1832 |
| TGRA Hotline | 496-1333 |
| Texas Gay Veterans | 763-5544 |
| U.T. Arlington Gay/Lesbian Assoc. | 794-5140 |

Got something

going on?

Started a new

group?

Want to share

the news?

Tell us about it

and we'll list you

in this section.

(8 1 7)

4 6 0 - 4 7 3 2

MEETINGS/EVENTS

- March 18: TCLGA meeting, 6 p.m., Luby's Cafeteria, 251 University Dr. Cartoonist Todd Camp is speaker.
- March 19: Women of Vision community center organizing meeting, 7:30 p.m., call 237-0105 for location.
- March 20: Fort Worth Health Department provides free and anonymous HIV testing, 8-11 p.m., NAMES Project house, 665 S. Jennings, Fort Worth. No appointment necessary. Monthly offering every third Saturday. Blood drawn first visit; results provided second visit.
- March 20: Womyn's Potluck, Agape MCC, 6:30 p.m.
- March 20: Mid-Cities Social Club, 7 p.m.
- March 20: Jefferson Freedom Cafe: Will Taylor Concert, 7:30 p.m., Universalist/Unitarian Church.
- March 20: Imperial Court Show, 10 p.m., Across the Street.
- March 21: NAMES Project Display Benefit Party at the home of Michael Toole, 2-5 p.m., 4312 Locke Ave., Fort Worth. Donation requested.
- March 21: Lutherans Concerned, Dignity/Fort Worth, Honesty, Affirmation monthly meeting, 3 p.m., St. Matthews Luteran Church, 5709 Granbury Rd.
- March 21: Lenten Bible Study led by Rev. Kaye Lee and Bob Palmer, student clergy, Agape MCC, 6:30 p.m. Supper preceding at 5:30 p.m., \$3 donation.
- March 26: AOC AIDS Awareness Weekend.
- March 28: Supper Club, Agape MCC, 5:30 p.m.
- April 3: Men's Pot Luck, Agape MCC, 6:30 p.m.
- April 4: Lenten Bible Study led by Rev. Kaye Lee and Bob Palmer, student clergy, Agape MCC, 6:30 p.m. Supper preceding at 5:30 p.m., \$3 donation.
- April 17: Pleiades Concert, Wild Hearts, 8 p.m. Orchestra Hall.
- April 17: GLAAD Media Award Dinner, (214) 526-4523.

ONGOING ACTIVITIES

- DAILY**
- Lambda AA, 8 p.m., call (817) 921-2871.
- Support Arlington, Arlington AOC office, 6 p.m.
- HIV support group, 7 p.m., College of Osteopathic Medicine, Room 540
- SUNDAY**
- First Jefferson Unitarian/Universalist Services, 11 a.m.
- Fellowship of Love Outreach, 10:30 a.m., 6 p.m.
- Agape MCC, 9 a.m., 11 a.m.
- Trinity MCC, 11 a.m.
- KNON Radio: Lambda Weekly, 89.3 FM, 2-4 p.m.
- WEDNESDAY**
- HIV Testing, Ryan White Clinic (Health Dept.), 9 a.m. - 1 p.m.
- Positive Women, AOC, 5:30 p.m.
- Grief Group, AOC, 6:30 p.m.
- Fellowship of Love Outreach, prayer service, 7 p.m.
- Trinity MCC service, 7 p.m.
- Spiritual Support Group, JPS Hope Room, 7 p.m.
- Ray of Hope support group, Agape MCC, 7:30 p.m.
- THURSDAY**
- HIV Testing, Ryan White Clinic (Health Dept.), 1-8 p.m.
- Caregivers Support Group, AIDS Interfaith, 5:30 p.m.
- Teen Support Group, AIDS Interfaith, 5:30 p.m.
- The Men's Hour, AOC, 6 p.m.
- TUESDAY**
- HIV Testing, Ryan White Clinic, 4 p.m. - 8 p.m.
- Families Helping Families, 6 p.m.
- EISIDA y su Vida, Hispanic HIV/AIDS support group, AOC, 6 p.m.
- SATURDAY**
- Families Helping Families, AOC, 11 a.m.

COME ON OVER AND TAKE A LOOK



SUNDAY AND TUESDAY
COUNTRY NITE
WITH DANCE LESSONS
\$1.50 BEER

WEDNESDAY NIGHT
KOURTNEY AND DANCERS
WELL DRINKS 99 CENTS

THURSDAY NIGHT
KARAOKE CONTEST
\$100 CASH PRIZE

FRIDAY NIGHT
COUNTRY DANCING
7-11 P.M. WELL DRINKS AND BEER \$1
\$1 COVER STARTING AT 10 P.M.

SATURDAY NIGHT
DANCE AND PARTY
FEATURING MALE DANCERS

Mid-Pointe

1900 W. DIVISION

ARLINGTON

(817) 792-3980

MAGNOLIA Station

Wednesday

The Magnolia Dancers.
Well drinks **\$1**. No cover.

Thursday

No cover, or take advantage of
Liquor Bust Buy-in:
\$4 at the door and only
50 cents for well drinks.

Sunday

50 cents for draft; \$2 for Tiny
Teas; **\$2** for Juice Drinks.
New for Sundays: Show at 11 p.m.

600 W. Magnolia
Fort Worth, TX 76104
817/332-0415