

Peter Adair: A Change of Heart

Two Views of Veronika Voss

Foodsexual Eats Out



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January, 1983

Atlas Expands; Eureka Super to Close

by Charles Rammelkamp

Atlas Savings & Loan, continuing its remarkable growth since its founding in November, 1981, is acquiring property on Castro Street, where it plans to begin construction of a new branch office pending close of escrow and approval by the City Planning Commission.

Atlas, which describes itself as "America's first savings and loan founded, owned and operated by the gay community," plans eventually to transfer its Castro neighborhood operations from its current branch office on 18th Street to its new property at 444-6 Castro Street, almost directly across from the Castro Theater.

According to Demetrios Spanos, the Castro property's current owner, the building now on the site is rented by the Eureka Valley Super Market and two residential tenants, none of whom has a lease. All tenants rent on a month-to-month basis. Spanos has given a 90-day notice to Eureka Super to vacate the

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A Moment of Victory for Merle Woo



by Karen Brodine

Merle Woo and 2,000 other University of California lecturers won a major victory on December 2, 1982, from the Public Employment Relations Board (PERB).

In June, 1982, UC Berkeley fired Woo, a socialist feminist lesbian teaching in Asian American Studies. The University used the technicality of a new rule which reduced lecturers' teaching time from eight to four years. However, the issue underlying Woo's firing was her socialist feminist politics, her lesbianism, her unionism and her criticism of the Asian American Studies Program.

On December 2, PERB Law Judge Barry Winograd ruled that the University must reinstate Woo with back pay within 45 days. His ruling mandates UC to reverse its policy of terminating lecturers fired under the four year rule and reimburse them for any loss of pay and benefits. It stated that the Administration must stop its practice of implementing changes in work rules without notifying A.T.

"This is a victory for all of us," says Woo. "That four year rule meant the firing of thousands of lecturers, most of us women and people of color." Woo was used to discourage unionizing and to fire those with whom the University disagrees. It fit in very well with the University's policy of union-busting."

(continued on page 2)



Our beloved Mayor has once again let us know how she feels about us with her veto of the Domestic Partnership Law. Let's let her know how we feel: You can call her at 558-3456 or drop a line to Room 200, City Hall, San Francisco, 94102. Perhaps she'll be feeling better come February when the revised version graces her desk again. And let's not forget how we feel in November, come election time. The honeymoon's over, but then we were never married.

Mark Feldman: A Personal Look at AIDS

by Mark Feldman as told to Michael Helquist

On December 10th Mark Feldman addressed an AIDS forum attended by fellow members of Sha'ar Zahav, the lesbian/gay Jewish congregation. He announced that he had AIDS, including KS, and spoke about how these diseases affect his life. When the forum ended, a member rose, and, in thanking Mark, remarked that over the years he had witnessed many of Mark's actions that had made him proud, but nothing so much as his speaking that evening.

Feldman's decision to share this event in his life is consistent with his activism in the gay community. His involvements include political campaigns, fundraising efforts, membership in Alice B. Toklas Club, and leadership roles in Sha'ar Zahav and the Coalition for Human Rights. For the last two years Feldman has focused on the needs of lesbians and gays in his work as Director of Admissions at the New College of California on Valencia Street.

It has now been six weeks since I have known the gloomy news from the medical tests I have been undergoing. The tests confirmed that I have AIDS (Acquired Immune Deficiency Syndrome) and KS (Kaposi's Sarcoma). Many close friends have heard about my test results, and the TELE-Gay communication network has been blowing fuses. In mid-December I was given more information that started the communication process all over again. I also have PCP (Pneumocystis carinii Pneumonia).

My purpose is more than to spread the news but rather to communicate a few things from the unique position I find myself in. Regarding my illness, I have come to some initial terms with it. Many of my friends marvel at my courage and good attitude (frankly, I have surprised myself at my ability to be strong when necessary). There have also been moments when the whole world has turned to Jello, when I pull the bedclothes over my head and wish it would all go away (and the sheets are never long enough). Other KS, AIDS, PCP patients have had different reactions to their situations. However, I feel that this damn thing has rarely been addressed on a personal basis, especially in the media. It is presented as a "gay plague" or "homosexuals get it"—but what about human beings? Where are they? Who are they?

I feel that almost everything I have done in my life has been somehow linked to giving and getting love and support. I would deny any of my life's hopes, dreams, and visions if I therefore didn't try to turn this mess into a contribution. Believe me, I've been ready several times to leave and to escape to my special beach in Hawaii, or to tell everyone to go jump in a lake. So far, my personal commitment to educate, communicate, and grow with everyone (straight and gay) has held up. My diseases are a holistic problem in my



life. It's not just a medical problem. My whole life is being affected: my relationships, my community life, my professional interests. In addition to my treatments at UC San Francisco, I'm pursuing other therapies. These include biofeedback, acupuncture, nutrition/vitamin analysis, counseling with my therapist and also with a volunteer from Shanti. But I'm trying to lead as normal a life as possible. I've stepped back from some involvements, but I do not want to be isolated from my friends or restricted from my community.

This is my first major medical crisis. I've never had any broken bones or stitches. I've never been hospitalized. Most of the doctors currently treating me have been wonderful, but some need to be reminded of what's happening to me. I am more than an object of research, and I remind cure doctors and nurses when necessary. I've decided to put on a happy face, to adopt a cheerful attitude. It helps the process for me. It also helps the doctors and nurses. These procedures are not easy on them either.

If you or your friends are confronted with AIDS, you must put a lot of faith in medical care, but remember also to trust yourself. Ask questions about tests: what is this one for? how does it relate to other tests? There are choices about what is being done. Remember also—or keep a list—of what tests have been given. A number of medical personnel will be working on the case. They need to be reminded to check the medical record frequently to stay current.

My therapist reminded me that the news of my disease may be the most important event of the year in the lives of my friends and family. It's been very difficult sharing this

(continued on page 2)

Towards A Revolutionary Feminist Ethic

by Carmen Vazquez

Patriarchal Poetry is the same as Patriotic poetry is the same as patriarchal poetry is the same as Patriotic poetry is the same.

—Gertrude Stein

And a Feminist Ethic, I once thought, would be different. I'm not so sure anymore. For my purposes, I define ethics as those standards, values or principles that are the basis upon which we judge an individual or group's conduct to be right or wrong. I grew up believing that to tell the truth as I knew it and to treat others with the respect I wanted for myself were more important, more valuable to myself and my happiness than money, cars, books, the ocean or anything. That was in Harlem, where "honor" meant that you don't lie to friends or family, that you take their back when they're in trouble, that you share what you got because nobody has much. Later, I went to college where concepts such as Love, Honor and Justice were defined for me by the likes of St. Augustine, Locke, Adler and a lot of other white, christian "Fathers" whose racism and misogyny left me no place to find myself in their heavens on earth or great democracies. What I have sought for among Feminists is another expression, a way of understanding how we can build community and personhood, how we can reconstruct society so that love and justice are for all, not some. And I naively assumed that honor and community among women would mean what they once meant to me in Harlem. They don't.

We can't even agree on what a "Feminist" is, never mind what she should believe in and how she defines the principles that constitute honor among us. In key with the American capitalist obsession for individualism and anything goes so long as it gets you what you want, Feminism in America has come to mean anything you like money. There are as many definitions of Feminism as there are feminists, most of my sisters say, with a chuckle. I don't think it's funny. In the absence of an ethics that frames a Feminist political strategy and vision that speaks to the heart and the mind, to the daily realities of working women and women of color, what basis have

we for judging our participation in the revolution of society? What basis have we for principled criticism of individual sisters, or of "Feminist" organizations?

Last summer I was evicted from an apartment I had rented for over a year from two women who unequivocally identify themselves as Feminists and supporters of "people's struggles." I was told that after much struggle among themselves they had decided that I should leave because of my unwillingness to assume responsibility for the house and a cooperative relationship with them, yet I was not employed at the time and had no savings to count on. So stories are a dime a dozen in this community and I've no interest in victimizing myself. My point is that the sense of injustice and rage I felt after my eviction are with me still and will remain with me until Feminism as a political movement can offer me more than a string of anti's. On what principles do I make issues between me and someone else in my "political community" discussable? When I feel injured or wronged by someone with racial or class privileges over me...to what ethic do I appeal?

I realize that my individual experience is subjective and that it could just be me that's confused about "principles" or incapable of struggling. But I don't think so. Last summer I.C.I., A Woman's Place Bookstore collective members had to resort to the judicial system for a determination on their right to work in the place that they spent years creating because the "owners" lock them out. Beyond a presentation of the "facts" in *Plexus* I recall no great surge of community involvement in the conflict those women were engaged in. What was wrong and what was right about the actions of our sisters? How do we support them? A criticism of racist and classist behavior by the management of the Second West Coast Women's Music Festival soon becomes the martyring grounds for Robin Tyler, a working class Jew who pits herself as a "Feminist" in opposition to a Latina working class mother who won't speak to the term "Feminist" because it's never spoken to her, and the supposed dialogue and protest deteriorates into a self-righteous glorification or vilification of producer Robin Tyler. The third year loses thousands, pits women

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Up, Up and Away... The Fifth Dimension sing out in a gala fundraiser to benefit the KS Foundation at Tracadero Transfer last month. For information on how you can help, call the KS Foundation at 864-4376. (Photo: Anton Chavez).

Mark Feldman (continued from front page)

news, and I know the pain that's occurred to those I've told. You never know how people are going to react, but nearly all have offered their support and love. I have confronted a few friends about their reactions. Some have needed some signals from me to be able to release the jumble of emotions they're experiencing.

Friends and relatives have offered every imaginable type of help (But no one is willing to do windows!) It's important to me to maintain a certain daily normalcy during this crazy time. My friends and family experience a certain helplessness. However, their support and love could not be appreciated more. I want to mention also my counselor from Shanti, Steve Tripp, has been incredibly helpful. Just having his company during some of my visits to the doctors has helped a lot.

I am having problems setting long-term goals. (I'm thinking of years, not months). Having recently ended a five year relationship, I was looking forward to a period of personal discovery and freedom. But AIDS interrupted that. When I realized I was sick with AIDS, I began setting goals, e.g. continuing with my PhD, traveling to Europe, etc. Hell I needed to do these things as something I should do for myself. But now I'm less compulsive, and I'm focusing on what I really want and need to do for myself.

My personal philosophy, when I'm clear, is that we're all going to die. This is a life-threatening event that has come earlier than I expected. I don't know why this is happening. The doctors don't understand this disease. So why take the cause of it personally? I've decided against tormenting myself with questions of "what have I done in my life?" or "what is it in my lifestyle?" For those who wonder about the basics, I will say that I don't smoke or drink coffee. I've done very little drugs, my sexual life has been moderate.

I'm trying to focus more on wellness than on illness. I've developed more of a day to day attitude. I try to appreciate my life each day. And this event does fit into my need to discover more of human nature. For all of us there is, in a crazy way, an opportunity for growth out of all this. The real truth for me of the Stonewall Revolution was that for once we refused to hide from the world and from each other. I stood outside that bar almost 14 years ago in honor as that first drag queen swung the first parking meter at a cop. I learned my lesson. Annie Bryant and Jerry Fallwell with all their horror got us to link arms as humans: sisters and brothers. This new crisis we are all faced with is the same, but, for one, intend to keep it as much as I can on the personal level and not get completely lost in a sea of gay or straight statistics, medical terms, the misinformation of the media, and most of all, fear. I never want to let go of the hands of my sisters and brothers, my friends, my family that we have fought so hard to hold.

"L'Chayim" ("To Life")
Mark Feldman

Response Tactics

Now for the good ideas. Not from some nameless reporter, but from me, Mark Feldman. First of all, I do not claim to have all the answers. Nobody at this point has all the answers and be wary of anybody who claims to have them. On the other hand, each of us has the gift of common sense and good judgement. It's not a bad time to put these qualities to work. For example:

- 1) KNOW THE SYMPTOMS (including enlarged lymph nodes, a persistent, dry cough not from smoking, chills, fever, unexplained weight loss, suspicious lesions).

- 2) GET TO KNOW YOUR BODY INTIMATELY (Showers are excellent times for more than singing). I had all the above symptoms other than the lesions, kept an active inspection schedule, was examined thoroughly by my doctor, and I discovered the two little non-painful, sensation-free KS buggers in the roof of my mouth totally by accident).
- 3) GET ADVICE AND SUPPORT. If you notice these symptoms and (please be aware of the closest hypochondriac in most of us), contact your doctor or the KS Foundation at (415) 864-4376 TODAY.
- 4) EDUCATE YOURSELF AND YOUR FRIENDS with the information we do know. Contact the KS Foundation or other knowledgeable sources for information.
- 5) GIVE! Race really deep into your pockets and do. Our friends in Washington are having a hell of a time squeezing out money for more research (let alone education and personal services). We need to take the ball and run with it. And don't forget to write and express your concerns about AIDS to your elected representatives.
- 6) CHALLENGE RUMORS AND CALL FOR FACTS (in a supportive way). Give the evil eye and challenge those who say things like: (a) "Women don't get AIDS." (about 5% of AIDS people are women). (b) "It's a gay plague." (25% of AIDS people are not lesbian or gay. It's not a plague, it is an epidemic). (c) "I know someone who was cured." (Sorry, right now there is no cure, only symptom alleviation). (d) from some lesbians: "This is their problem." (Simply not true. And many lesbians are actively working on this. Everyone's help is greatly needed).

- 7) STAMP OUT GUILT, SHAME, AND BLAME. No one knows the full story yet of what causes AIDS or why a host of diseases takes advantage of certain weakened immune systems. So there's no reason for guilt.
- 8) LIVE WELL! Get plenty of rest; eat well; reduce stress where possible (good luck); practice good sexual hygiene; and use common sense in your sex life. The last one is a hot potato. Remember: SEX does not cause AIDS. DISEASE (of some kind) causes AIDS. So don't avoid sex, but do try to limit your activities to people you know. Ask them how their health is, and share your state. Your goal should be to avoid any Sexually Transmitted Disease, not to create a generation of celibates, nor to foster stupidity. Use your good common sense.
- 9) GET HEALTH INSURANCE. If you don't have it, get it. My own good coverage has saved me a lot of grief.
- 10) KEEP YOUR SENSE OF HUMOR. Let me tell you, it helps a lot.
- 11) SAY A PRAYER FOR EVERYONE OUT THERE WORKING THEIR TAILS OFF TO DO SOMETHING ABOUT THIS.

Mark has recently addressed several groups and conferences, both gay and straight. At each occasion he has been forthright and candid about his diseases. He expresses his own deep emotional responses, but he is always quick to balance the emotion with his particular black humor. He offers to show his KS lesions, which are on his palate. As he lifts his head back, he requests an admission's charge. When he suggested writing about his diseases, he proposed a title: KAPOSI DEAREST. Mark enthusiastically supports the KS fund drives and offers himself to be the KS Poster Boy. Exhorting others to keep their sense of humor, he recognizes the dark turn his has taken. To those who are offended by it, he says simply, "Tough Luck."

Mark is not hiding behind his humor. He also speaks of his fear and of the pain during some of his medical tests. But he seems to know instinctively that reasonable fear can lead to panic and that pain can encourage despair.

One evening in mid-December Mark was driving me to his house. We were on 20th Street by Dolores Park. He slowed the car so we could watch the sun set over the city. I sensed a special poignancy in this. Mark has seldom spoken of a limited future; he has simply chosen to focus on the present moment. I feel privileged and pained to share these moments with Mark. I have discovered deeper personal sources of strength and determination as a result of witnessing his courage. I believe Mark is showing all of us an effective means of facing this dilemma.

Mark's list of suggestions should be more than glanced at. It is suggesting that many of us CHANGE our habits for better health. There are other specific responses available. Bill Shear, PhD, a business partner of Feldman's, is about to launch a full scale, raffish ticket fund-raiser. This will be a MAJOR effort in conjunction with the Shanti organization and perhaps others. Current plans call for a first prize of \$100,000. Tickets will be \$10 each. It that sounds like a lot, consider what we're up against. Proceeds will be directed at support services for individuals affected by AIDS. These services will focus on individual, personal needs. The fundraiser will be a means of taking care of ourselves while we continue to lobby for more research money from the government. More details will be forthcoming. Bill Shear may be contacted at (415) 383-5426. There is a need for start-up money/loans.

Merle Woo

(continued from front page)

Woo Vindicated

Woo's firing was a prime example of UC's discriminatory use of the four year rule. Though she was hired before the rule was implemented, was promised permanent employment and received rare reviews from students, Woo was suddenly terminated in June, 1982.

Provost Middlekauff initially denied Woo the right to appeal her termination, saying her firing had nothing to do with her teaching capabilities or budgetary considerations, but was only a result of the "systemwide policy" of the four year rule. (Interestingly, the Administration's defense said that the four year rule was not an unfair labor practice because it had not yet been implemented systemwide!)

Ling-chi Wang, head of Asian American Studies, said Woo's firing had no relation to her politics. Yet Woo's termination came close on the heels of her support for students, staff and faculty in a struggle for more democracy and worker's rights within the Program.

In addition to her criticism of the Program, Woo is a socialist feminist lesbian and contends she was fired for her political beliefs. Woo has filed discrimination charges against

UC with Equal Employment Opportunities Commission and is pursuing, with AFT support, an administrative appeal charging that the University fired her in retaliation, for her unionism and activism.

In his decision Winograd stated, the four year rule "...was expressly mis-applied in Woo's case... these findings are not negated by the fact, that Woo, in another proceeding, has charged the University with a discriminatory discharge... the claims are not mutually exclusive."

He continued, "...the law judge finds that Woo was offered a Security of Employment (permanent) position... the new lecturer policy was used as a basis for her premature termination... the hiring commitment to Woo was also consistent with her extensive prior teaching experience."

Supporters Jubilant

The Merle Woo Defense Committee has waged a nationwide publicity campaign in support of Woo and against the four year rule. Telegrams and calls poured in from all over the country when the news of the ruling came out.

National endorsements number in the hundreds and include Ed Asner, Pat Parker, Congressman Ron Dellums, Radical Women, the National Women's Studies Association and the Asian Cultural Union of NYU. Recent endorsements of Woo's case include the East Bay Lesbian/Gay Democratic Club, Bernadette Devlin McKeivley, Adrienne Rich, Michelle Cliff, Daniel Tsang, CWA Local 9410, Seattle's Stonewall Committee for Lesbian/Gay Rights and Martin McCall of Ireland's Gays Against Imperialism.

Oppose the Appeal

Supporters immediately launched a letter-writing campaign to pressure UC not to appeal the PERB decision. President Saxon was presented with petitions that contained 3,000 signatures opposing the four year rule and calling for Woo's rehiring. The University may well appeal the case and must file that appeal by December 22nd with PERB. Even if the University does appeal, the strongly worded ruling sets solid groundwork for continuing the fight against the four year rule, and for the reinstatement of Woo and all lecturers fired under the rule.

Those interested in supporting the case can contact the Defense Committee at 2681

money from the government. More details will be forthcoming. Bill Shear may be contacted at (415) 383-5426. There is a need for start-up money/loans.

Volunteers and contributions are needed both by the KS Foundation (864-4376) and by Shanti (558-9644). If you're feeling stressed and scared by all this news, consider speaking with a Shanti counselor.

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As we go to press, Coming Up! has learned that U.C. has filed an appeal. In the appeal, U.C. retained the right to return and added a clause, including the statement that American Federation of Teacher had no right to represent lecturers anyway, because at this point it is in "no active" representation. Therefore the University says it can implement whatever it wants, with no obligation to "meet and discuss" with employee organizations.

Concerning Woo, U.C. said since she was the only person fired (there are actually others), she isn't a good example of adverse effects on lecturers—being just one person. Further more, U.C. said, Woo herself is charging political discrimination and that the four year rule was used as a pretext to fire her. U.C. is saying the four year rule isn't the problem, just the vehicle, and so there had no adverse effect. What atrocious logic!

"U.C.'s appeal is full of double talk," Woo said upon reading the brief. "It makes me so angry that U.C. can play around with people's lives this way. There are good teachers out here, censored from the classroom, on unemployment, while U.C. blithely continues its union busting, rotten working conditions and discrimination. We will be on the streets, outrage lies and legal tactics UC dreams up won't stop us from continuing the fight."

Jewish Coalition For Lesbian And Gay Rights

In response to a recent statement issued by leaders of San Francisco's Jewish community in opposition to the domestic partnership legislation, local organizations met together to discuss the matter. The Jewish Coalition for Lesbian and Gay Rights.

Taking immediate action, the Coalition has scheduled a meeting with representatives of the Board of Rabbis of Northern California. The Coalition plans to challenge the Board's recent statement in which 10 rabbis maintain: "The Jewish tradition is based on the holiness of marriage and the maintenance of the nuclear family, and we strongly oppose any legislation which would undermine this strength."

The coalition hopes to further educate the Jewish community on this and related issues and to bring about the passage of legislation by serving as a bridge between the Lesbian and Gay community and the Jewish community. The founding organizations include Congregation Ahavah Shalom, Congregation Sha'ar Zahav, the Jewish Feminist Conference, the Lesbian and Gay Jewish Activists, and the New Jewish Agenda.

Membership remains open to other concerned organizations as well as unaffiliated individuals. For further information, contact Hank Cohn at 824-5647.

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COMING UP!

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Community Forum

With this issue, we initiate a new community space for special commentary from our readers. Mail your submissions for this column into Coming Up. Attention: Community Forum, 867 Valencia Street, SF 94110, by the 15th of the month preceding publication.

The December issue of Ms Magazine carried a questionnaire for women to measure their "Power Quotient." The following sampling will give you an idea of the typical questions posed:

1. In your job, how much control do you usually have over when and how you carry out your tasks?
 - a. Just about no control—I do what everybody else wants, and when they want it.
 - b. Most of my work is not under my control.
 - c. Most of my work is under my control.
 - d. Just about 100 percent control—I do what I want, when I want to.
2. When you go into a restaurant by yourself, how does the maitre d' usually treat you?
 - a. I would eat in a restaurant by myself, but he ignores me.
 - b. He ignores me, but gives me a table in the kitchen next to the kitchen.
 - c. He gives me the best table he can.
 - d. Who usually makes the financial decisions (such as vacation plans, buying a car, and so forth)?
 - a. My partner/spouse does.
 - b. My partner/spouse consults me but he/she makes the final decision.
 - c. We make financial decisions together.
 - d. I do.

In response to this questionnaire, we sent the following letter to Ms, which we would like to share. We felt our response was too good for such limited distribution.

Sincerely
Isabel Gryogien
Stacy Shuster
Miriam Garfinkel

Dear Ms Editors:
One Saturday evening, my lover arrived at home with your December issue. A friend was over. We sat down in the kitchen (as women often do) to take your "P.O." questionnaire. One of us was scrubbing pots and pans, the other was knitting, and I was reading the questions aloud.

We were very interested in knowing more about issues of power; however, because

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Peter Adair: A Change of Heart

by **Tede Matthews**

With his new film, *A Change of Heart*, San Francisco filmmaker Peter Adair, is out to slay the ultimate Godzillan, nuclear annihilation. His camera is the weapon, and he has a sure and steady aim.

In our community, Peter is best known for his pivotal role as collective member of Mari-posa Films, the innovative group that brought us *World Is Out: Stories of Some of Our Lives*. He has made his living for 17 years as an independent filmmaker, at best a rocky road to travel. His resume lists his hobby as eavesdropping and his church preference as Gothic. Peter has worked a variety of film projects including a Dionne Warwick T.V. special, *Giime Shelter*, *Tell Me A Riddle*, and *Rosie the Riveter*. His first solo flight, *Holy Ghost People* was a prizewinner at the 1987 San Francisco International Film Festival. It focused on a holy roller cult in the rural U.S.

A Change of Heart follows a group of Bay Area residents who have made the difficult decision to commit civil disobedience to protest this country's involvement in nuclear weaponry. The group's members are middle class, white, and in their 20s and 30s. Their concern for the future of their children and the planet motivates them to be arrested in a stand against nuclear madness.

The camera acts as a member of the affinity group they form to take part in the June, 1982, Livermore blockade. From the intimate setting of their living room meetings, to the energy and excitement of the blockade, the camera follows them through their process, their change of heart. The film looks into their personal stories, doubts, and ultimate courage. We meet several ordinary citizens, who, for the first time in their lives, put their bodies on the line.

C.U.I.: What first got you concerned about nuclear weaponry?

Peter: It's always been in the back of my mind as something I'd have to deal with at some point. Even in college, when everyone was consumed with the Vietnam war, I can remember feeling depressed about the whole situation. And I remember doing a drawing of a fetus choking on its umbilical cord, as representative of what I thought the world was doing. With the Vietnam and gay politics involvement, it was always in the background; but I knew that it was something that I had to eventually deal with, because I knew that it was something that everyone had to eventually deal with.

Then I read Jonathan Schell's *Fate of the Earth*. It's the strongest thing you could ever read. And I really thought about something Daniel Ellsberg said: "Why weren't people lying on the tracks to Auschwitz?" What would I have done in Germany? I like to think that I would have spoken up. In Germany, if you say anything about the extermination of the Jews, you'd have been murdered. Here we're prepared for a much worse holocaust and you're not murdered for saying something. So I felt it was a matter of personal logic and ethics that I had to do something.

In February of 1982 I heard about the blockade at Livermore. It was the first large blockade sponsored by Livermore Action Group. I was horrified that Livermore Laboratory was right there. It's horrifying enough that it exists, but being in my backyard made it seem like it was even my responsibility. We're even more connected to it.

You know, there are only two places in this country where weapons are designed. Every weapon from Hiroshima to the Pershing missile and Cruise missile and the MX was designed at Livermore, forty miles away. It's the largest research facility in the world. 7,000 people work there. When I heard that, I felt I personally had to do something.

So on a whim I went to a meeting the night before the blockade and joined an affinity group and got arrested the next day. It really changed my life. It's a very powerful thing. More or less, the film came out of that.

There are some very interesting gay angles to that. Not openly gay men that I knew of were working in that protest. So the affinity group I was assigned to was all straight men. I found that very hard. A good half of the women involved were dykes and very few of the men were gay, so a lot of my sense of support and community came from the women. When we got in jail, we were separated. So I was for all appearances, with only straight men, and it was very difficult. They're good men, and they have their heads in the right place—after all, they were in jail for this—but the anger was there.

It upset me that there weren't any other gay men there. Why were half of the women dykes, and why weren't there any other visible gay men?

C.U.I.: Do you think part of the reason may be the lack of outreach the anti-nuclear movement might have made to the gay community? Peter: No. I think there's a real knee-jerk reaction to outreach for every political group. "Oh God, we've got to do outreach to the Third World community." And I think sometimes that's important. I think it's important in terms of input, because they'll offer a different take on what you're doing. But the anti-nuclear movement is primarily white, and that's all right with me. On the other hand, I think there's two reasons they're not involved. Obviously they have more daily concerns. That's partly true, but it's also rhetoric, I think, because there's lots of blacks who would want to be involved, but not doing anything, and Third World people and gays and whatever else.

What I think it comes down to more, as the middle class we feel we can affect things. We're given a sense of ownership. And in a way it's an illusion, because we don't have the control over our lives that we like to think we do, but we certainly have more control over it than people who are poor or disadvantaged. And it's because we think we can affect things that we're out there trying to affect things. If you think you have no ownership in society, then you're not going to try to change it. I think that's the bottom line.

And I think in general with civil disobedience there isn't a lot of recruitment, because it's a serious decision. It's not like a march where you want as many people as possible. Each person has to come to it on the basis of: is it right for them?

C.U.I.: But I feel one of the main purposes of civil disobedience, apart from voicing dissent, is outreach. It's publicity. It also creates a sense of community. That's important to building a movement, bringing people together. That, in and of itself, is a form of outreach.

Peter: Right, I agree. C.U.I.: But I think gay men just have some fear about being open about who they are, and being open politically, within the progressive community that's perceived as mainly straight.



On Wednesday, January 19, Bay Area television viewers will have a unique opportunity to participate in shaping a feature documentary film. In an historic first for public television, KOED Channel 9 will broadcast a work-in-progress version of *A Change of Heart*.

"Many people don't know how films get made," says Peter Adair. "There is practically no money to support independent filmmaking, but films like *A Change of Heart* can only be made independently. They won't be made by the media."

"I've always made films with a lot of community input," continues Adair. "Look at it, critique it, tell us what you think. We take all of those criticisms back, and deal with them. That process really strengthens a film. It had to do with the power of *Word Is Out*. Also, we've raised money in the community. The idea of this screening is to broaden that process, to do it over air, and say to the 100,000 people who are going to watch it: 'tell us what you think about it, and send us money.' We've been raising money for over a year, and we still have half way to go. What's exciting is, if this works not only will it make a stronger film because of the feedback we'll get, and hopefully money for our year, but we will have half way to go."

"We're setting up screening parties all over the Bay Area," says Adair. "We hope to have 100 people who will invite neighbors, friends, and watch it, then talk about it. I think it's the best way to deal with the whole issue...with friends, talking about your fears and your feelings."

If you're interested in participating in a screening party contact Adair Films at 821-6500

Peter: Or at least straight men. Yeah, I don't know why, but I think it's changing fast. The answer that's given is that gay men are really fucked up, we're busy at the bars and baths. I don't really go for that. I don't think we're any more or less political than any other segment of society. It's just that we have 50,000 faggots in San Francisco and find out how many are doing something about something, I think it would be the same as 50,000 anybody else. Maybe not dykes, all 50,000 of them would be in some ways [laughter].

So there was this really began as a woman's issue. It's so tied to women and children and the future. That's part of the reason there's so many women. Women just tend to be more connected to things and see connections. Which is why we're in this phase—men don't see the implications of their actions."

I'd like to say a little bit about civil disobedience. Right now the majority of Americans believe that they are endangered. 70% of

(continued on page 5)

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A.P. Cassano, 29th & Ortega, M, Tu, Th 8:15 PM
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In Defense of GALA

Robert D'Avanzo's deep shame for ever having participated in Gay Alliance for America and his willingness to forsake and smear the entire organizational effort because of one person's irrational attacks towards him reveals a lack of any real initial concern on his part to do the betterment of the organization.

His failure to mention the fact that the opinions he received came solely from the other half of a mutually-sustained correspondence does open question to the content of his motivation spurring him to publicly sensationalize the letter communications by making them sound as if they were accepted, practiced and promoted throughout the entirety of GALA. He was not the "1982 GALA" representative at the Houston Convention and his resignation remains suspect and subject to the verification of the actual events that did occur.

Admittedly, the GALA executive board should have taken action sooner to remove the person in possession of National Secretary, although originally lodging a formal complaint against D'Avanzo's scribbling "fuck god" on a church, proceeded to invalidate his entire being as punishment for his pranks. The fire behind Royce's retaliatory admonition was probably born from the fact that he was not unanimously lauded by all atheists for his pranks. The mental effort expended to scribble a meaningless word-phrase sentence on a

Letters

Battered Lesbians

I am sick and tired of lesbians denying that we have been battered by our lovers and/or that we have battered our lovers. It is not surprising that in a patriarchal culture deriving values from violence, power and control that these values are deeply instilled in most of us as well—if not against our will. I have been battered by a friend and also a roommate friend. I have been physically attacked but I don't think of myself as a "batterer." I realize that I tend toward some abusive patterns of behavior that I must be diligent in changing, however. I refuse to turn the violence inward in the form common to all battered women which entails the endless questioning as to what was I said/done to deserve this, what can I do to change myself so that I will not be battered again, how have I provoked? I bristle with rage when I think of the soul-searching I have done for over a year in an effort to discover how I have brought brutal physical and emotional assault on myself at the hands of lesbians when I never was with a man who physically battered me. (The exception is my father who relentlessly battered me emotionally from the age of ten.)

I have been the only lesbian resident in a battered women's shelter where the staff were primarily closeted lesbians and the residents openly discussed how "they didn't like funny folks all at." The first time around I paid straight for my safety and to get dishonestly what personal support I could in addition to being torn apart in the counseling did not work, because I was sure that my relationship was different. My lover fit the pattern of batterers to an uncomfortably similar degree as follows: reacted on feelings of rejection, jealousy and possessiveness; attempts to isolate; alcoholism; threats of violence; psychological battering of my self-esteem; promises to change; acting calm and "normal" after being violent, and constant referral to other problems. I justified that I could make my relationship work because after I was not with a man. So I went back and, predictably, it did not work. In fact, the violence got worse. I moved out that town to the Bay Area because I still held on to the hope that my lover and I could work things out after a long separation. Perhaps we both could grow, change, etc. and we could try again.

Recently my roommate (no sexual relationship) whom I lived with peacefully for six months beat me. My analysis is simply that I needed to put out resentments, and she needed not to hear them. Power and control had always been blatant house issues. The lease was in her name and she attempted to equalize power. Physical assault was a reaction she learned worked in her battered childhood. In terms of power up, she was not with me; I moved out immediately. In terms of the law, violence did not work for her; this time there was not the emotional attachment to ang me up on the issue of pressing charges.

All of this hurts me very much, but I have paid my dues and am now proud to be a battered lesbian. To all of you lesbians battered as children out here I say if you batter your lover, you are no different than men who batter their wives. Most of them were beat as children also. Staying in the victim role of your past will not change your behavior now. I hope and pray that if you are violent you can admit it and work to change your behavior by getting professional counseling. I urge you to do this before the police are called in to reprimand one more lesbian again.

I am writing from yet another battered women's shelter. This time I stayed in the closet until I could stand it no more. With the encouragement and support of the staff here, I came out at a support group. Since then I have experienced the tremendous relief of being able to be myself.

wall of a building that just happened to be a church.

Can he recognize any similarity between his unfair package-dealing to every member who has ever positively contributed to GALA's promotion and the slander he received from his antagonistic press?

Aside from the above space-wasting, personally-cloak trash, the purpose of GALA remains the same—to focus on and expose the efforts of organized Religion to demolish the First Amendment and legislate its oppressive dogma into "law" destroying the Constitutionally insured individual rights of all people to organize their own self-chosen sexual lifestyles.

GALA is not a sexist organization and the input of the equally productive, rational mind of a female is as much desired as that of any man. Consider this an open invitation to all lesbians and all other women to actively impregnate and send our organization to the hilt. Freedom of the mind and the validation of our selves are our common goal—please join us.

Sincerely,
Alan Dale Young
(New National Secretary)

Traditional Nuclear Family: Foundation of a Free Society

I oppose the "Domestic Partnership" legislation passed by the Board of Supervisors, and I support the Mayor's veto.

Impact of the institution of marriage and the traditional nuclear family might be, it is still the foundation of a free society.

It may be old fashioned and unpopular in the modern age to defend traditional family values. But if a gay community would take the time to look at the lives of the men and women, and their selflessness, they would find that their freedom to live the lifestyle of their own choosing, exists because the traditional family has been the foundation of individual freedom.

In San Francisco, many gays have been married, too many have forgotten the many sacrifices made for them by their traditional nuclear family.

I believe that if the nuclear family is ever destroyed or undermined, so too will freedom be destroyed, and without freedom, the gays could not even live the lifestyle for which they have been fighting.

Sincerely,
William Tocco
Editors note: Mr. Tocco ran for supervisor in this last election. He was not a gay candidate.

Doing something about Sexism, bigotry, intolerance

As one who has given time and energy to the Gay Athletes League, an organization of which I am very proud, I was disappointed to read the letter by Robert D'Avanzo in your last issue. Gay Christian events and viewpoints are regularly printed in the media, athletes have enough difficulty getting any news coverage at all. Now you are to have the world as we know it, as it is in New York, who because of his thwarted attempts at gaining power in our organization, has decided to try to spread lies in newspapers and across the country. I hope to inform your readers that, despite what I do D'Avanzo says, G.A.L.A. is opposed to sexism, bigotry, and intolerance whether it is exhibited by the Christian church or by any human being.

In order to protect our Constitution and our system of government from the onslaught of religious fundamentalists, we need to help strengthen the organizations that are doing something about it. The Gay Athlete League is one of those organizations.

Sincerely,
Douglas B. Randolph

Reliving/Surviving an Era

It was deeply rewarding to see your review of Robert C. Reinhardt's *A Universe of Shadows* in your last issue. The book is a classic now beginning to be appreciated and read now in some gay Christian events. For those of us friends in the G40 Plus Club who've read it it's a curiously evocative experience. This is the first time for any of us to have the world as we know it described, relived, in a historical novel of the times we were known. For once, we exist.

Interestingly though the "down to now" are depicted so well as to re-epon forgotten wounds, the book's effect is of an ultimate hope. Its protagonists survive when there was no gay minority group, when no one could speak out in public for fear of stigmatizing themselves, no gay media, not the slightest semblance of hope there was. I hope that the book will be read by all who are ever hope of legal or social changes for such as they. Now, these things exist. Till reading it, I took one had forgotten that the period we've been going through these past few years is nothing in this country. Periodically, this country behaves with supreme irrationality, as anyone who lived through the McCarthy period knows fully well, if gays managed to survive when none of the things we now have existed and yet made it, sometimes achieving an exceptional degree of achievement, then with what we have now we ought to be able to come out on top of the present insanity.

Your review is an excellent example of achievement, then with what we have now we ought to be able to come out on top of the present insanity.

Yours very truly,
Robert C. Reinhardt

Gay Rap at Valencia Rose

I enjoyed your December article on the blooming of Valencia Rose restaurant and gay cultural center. Omitted from the list of activities at that location were Pacific Center's San Francisco gay men's rap groups, which have been held there every Tuesday night at 7:30 since November. (Details are in Community's "Weekly" listing.) The management and the physical facility have provided a warm atmosphere, most conducive to group activities and has had the courage to expect that the present weekly attendance of around 30 could grow to several times that.

Yours very truly,
Gay S. Green

Disabled Gays/Senior Gays

Some of my friends who are disabled gays and/or elderly gays have asked me to write this letter. No doubt that 10% of the population is disabled and/or elderly, so there must be a similar proportion among the gay community sufficient to justify full support for this category. No doubt that many of the able-bodied gays "feel a bit out of place" and would like very much to find similar support to that enjoyed by fully fit gays. Can we organize a group to achieve this end?

Experiencing the disadvantage of the prejudice of being a disabled gay and/or senior gay makes the closet even more oppressive and depressing. There are few opportunities for them of associating with other gays who have empathy and who are also liberated. Fellowship with other gays can be wonderful in reducing the feeling of inferiority and rejection for the disabled gay and the senior gay.

The importance of good looks by the gay scene (as overplayed by the gay press) is a terrible threat to the disabled and/or elderly and/or the visibly handicapped. It is indeed regrettable that human relationships are not higher on the priority list, among the disabled and senior gay might score better.

The stores of disabled gays as well as senior gays could be a valuable resource. Successful results which would reflect the value of abilities rather than disabilities.

In the coming year of 1983, the gay community should review the legislation that makes a resolution to include disabled gays and gay seniors as a very important and integral part of our ongoing struggle for equality and justice.

Sincerely,
Ed Dolak

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Coalition for Human Rights Open Letter to the Mayor

Dear Mayor Feinstein:

As representatives of Human Rights finds your veto of the domestic partnership legislation unconvincing, contradictory and, ultimately, unacceptable. The legislation attempts to legislate into law approximately 20% of the residents of this city and the Coalition's unanimously and emphatically supports legislation that will protect and insure equanimity in domestic partnerships.

At the time of your veto, you stated that the legislation was vague and unclear, but you pledged that you would work for other legislation "authenticating or recognizing enduring relationships between homosexual or heterosexual unmarried couples."

Yet to date, we still have no idea what specific points in the bill you find objectionable. We feel that there is a great need for you to make your objections known to the authors of the legislation, to the Board of Supervisors, and to the public, and for you to meet with the lesbian/gay community advisory committee. We also note that little if any dialogue occurred between you and your gay/lesbian commissioners for their input prior to your veto. We feel that we have been ignored in our counsel to you and feel that if your attitude continues the results will be unsatisfactory for both you and us.

As representatives of 52 lesbian, gay, and bisexual organizations and individuals, the Coalition for Human Rights expects that you will fulfill your promise to work on new legislation, and we intend to address the unequal economic and social burdens placed upon gay people in their domestic relationships.

Yours truly,
Paula Lichtenberg
Corresponding Secretary for the Coalition for Human Rights

Finishing Dan White's Job...

It seems that Archbishop Quinn and Mayor Feinstein are determined to finish the job that Dan White started. After the Archbishop opposed allowing all domestic partners equal rights for hospital visitation and to attend funerals, the Mayor vetoed the legislation. The Board of Supervisors, having passed the legislation, must override her veto, or be honest and admit that religious bigotry, homophobia, and sexism still dominate supposedly "liberal" San Francisco.

Sincerely,
R Hunter Moore, MSW
Member, Black and White Men Together

Letter Info

If you'd like to write us, please try to send a typed, double-spaced letter if possible. Keep it as short and concise as you can, since we publish letters on a space permitting basis and reserve the right to edit for length. All letters must be signed, but we will withhold your name if you wish.

Mail your letters to: Coming Up, 867 Valencia Street, San Francisco, CA 94110. Attention: Letters. Our deadline is the 20th of the month preceding publication.

Help Spend \$2,000

Each year the Castro Street Fair makes a donation to the neighborhood, something concrete and tangible to complement our active activity of producing community events.

Last year we placed three trash containers on Market Street between Nueve and Castro, at a cost of \$275.00.

This year, thanks to a successful fair, we have two thousand dollars to donate for a community project. After soliciting ideas from merchant and community groups, the Fair's Board of Directors

Atlas Expands: Eureka Super To Close

(continued from front page)

premises by January 6. The building's residential tenants have not been given notice. Atlas is currently in the process of negotiating the purchase and move at the October meeting of the Eureka Valley Merchants Association and the November meeting of the Eureka Valley Promotion Association. Reaction among members has thus far been largely favorable, according to the organizations' respective presidents.

"The fate of the building at 444-B Castro, is uncertain. 'We'll have to inspect the building when the present tenants move out,' says John A. Schmidt, Atlas' Chairman of the Board. 'Until then, we won't know whether we'll remodel it or demolish it and start from scratch.' Schmidt emphasized that the final product would be a thoroughly attractive building, 'in keeping with the decor of Castro Street and the architectural style of the building that everyone in the merchant community there will be pleased with the transformation,' he said.

Atlas Growth

Interviewed recently in the offices of his Bush Street insurance firm, Schmidt spoke generally and confidently of the past and future growth of Atlas Savings & Loan since its opening 13 months ago at its first office at Market and Duboce. He sees "a good reputation for our community" as a result of Atlas' success.

According to Schmidt, Atlas' assets have grown from \$2.5 million to \$20 million in those 13 months, while the price of its stock has risen from \$12.50 to \$22 per share in the same period. Depositors currently number about 6,000. Although Schmidt says that the majority of Atlas' loans are made to straight couples for real estate, most of its depositors, in his opinion, are gay.

"I'm looking for a banking tradition in several ways, explains Schmidt proudly. Whereas most savings and loans are founded "by half a dozen people with a lot of money," who then go to court to get the bank legally recognized 350 stockholders, Atlas has 2,000 stockholders. Schmidt is also pleased with his institution's pioneering venture into corporate banking. Atlas was the first savings and loan to offer accounts to corporations—to businesses large and small. Finally, through national advertising, Atlas has acquired depositors and stockholders in all but 5 states. "I see S&L people are just amazed," says Schmidt.

Schmidt spoke of the long-range possibility of an Atlas grants program or funding of the same kind using Atlas' own funds in the community. He also mentioned Atlas' plans to become "more visible" statewide and nationwide through advertising.

"Overcrowding at the 18th Street branch office is the main reason for Atlas' acquisition of the Castro Street property, according to Schmidt. Atlas had about 3,000 clients at the 18th and Market, "spicy-oriented" clientele in the community. He also mentioned Atlas' plans to become "more visible" statewide and nationwide through advertising.

we had 6,000 customers going to that one little office. We still have lines occasionally to Castro Street wanting to do our banking. Well, that's not taking care of the customer. So we immediately looked around and bought a building."

The building being acquired by Atlas, built in 1908, has been owned for about two and a half years by Spanos, who said that he and his sister Christine inherited the property from their father. In spite of several improvements by Spanos, the building he acquired the building, one businessman describes it as "the most run-down on Castro Street."

Mary Spanos, Demetrius' wife, laughingly explained that her father-in-law, who acquired the building almost 40 years ago, believed in "putting a patch on a patch" instead of making major improvements. According to her, the building's current tenants "didn't do anything to improve the place" either. Both of the Spanos' spoke volubly of their difficulties with their tenants.

Interviews of owners and tenants, in fact, reveal a mutual distaste and distrust—that they almost never referred to each other by name, for instance—that may well have contributed to Spanos' not offering his property for sale to the Market's prospective proprietors.

The leases given to the building's tenants by Spanos' father expired about two years ago, and Spanos chose not to extend them. "I didn't want to go to my lawyer to get it," he says. "My husband doesn't believe in leases," added Mrs. Spanos.

In the opinion of one San Francisco real estate broker, the Spanos' handling of the commercial properties, "Any owner who doesn't believe in leases is lucky to find a business tenant who would put up with that situation."

Mrs. Spanos would not disclose for the record the selling price of the property before close of escrow, but she did want one thing emphasized: "You can say that the price was a lot less than the million-dollar figure that's being circulated on the grapevine."

Family Disaster

The fate of the building's commercial tenant is uncertain. Since January, 1976, Answer Dugham, a Palestinian immigrant whose family staffs the Eureka Valley Super Market, has rented the building's commercial space. Now that he must vacate, he says that he will lose his business.

"For me, it's a disaster," he said grimly, pausing after ringing up a series of single-item purchases on the cash register. "Whatever I had in my life, I lose now."

Dugham, a Palestinian immigrant whose family staffs the Eureka Valley Super Market from 9 am to 10 pm, spoke about being unable to make his monthly mortgage payments, of losing his Daily City home. He said the "M" in his disaster "is the source of income for himself, his wife, and their children. He cannot open another store; he doesn't have the money. "For me the best thing is to go on welfare," he said with a shrug. "These times—you can't get a job now."

Dugham, his parents, and his two brothers came to America after the 1967 Mid-East War. "The Israeli occupation of West Bank, 10 miles north of Jerusalem in what is now the Israeli-occupied West Bank.

According to Wanda MacClairin's study, "The Palestinian Community in America," Ramallah is the point of origin of over 3,000 Palestinians in San Francisco. A remarkable number of these are owners of family-run grocery stores like Dugham's. MacClairin writes that closely knit extended families of

up to 50-60 people are the social building blocks of the Palestinian community. Such an extended family provides social and economic support for its members. Dugham states that 11 people in 4 families—his own, his father's, and his two brothers—share the income from his market. They will all be seeking work in the area.

When asked about the belief—widely held in the local business community—that he or members of his family own several other businesses on Castro Street, Dugham replied that the Eureka Valley Super Market is the only business he himself owns. Other members of his family, he says, own Rossi's Italian Delicatessen at 426 Castro Street. He stated that neither he nor his father nor his brothers own any other businesses in the area.

Why did Dugham remain at his present location for two years without the security of a lease? He shrugged his shoulders again. "My business was already here. This is a good area, the Castro. It isn't so easy to find another area like this."

Relatively low rent may also have made a risky situation attractive. According to Mary Spanos, the rent on the commercial space was \$550 per month until two years ago, when her husband raised it to \$1,250 per month. "A darned low rent," she called it. Local store owners and real estate agents tend to agree.

Among members of the neighborhood groups to whom Atlas made the first public announcement of its move seemed largely favorable. Don Mackey, President of the Eureka Valley Merchants Association, reported receiving only one negative phone call from a man who "was a little upset" because he thought that "the Market was being sold to a shop and he was sorry to see it close." David Kaye, owner of All American Boy, said that he thought that Atlas "had been a little underhanded" in making the announcement at the end of the October meeting of the Merchants Association, members had left, thereby minimizing community reaction. Mr. Kaye also expressed concern for the situation of the family that operates the Market.

The Eureka Valley Promotion Association, open to those who live or work in Eureka Valley, held representatives from representatives of the Market's Association, which he had not been given a chance to buy the property. Association members voted narrowly to approve Atlas' plans. However, Taylor stressed that another vote might be necessary if Atlas plans to demolish the present building on the Castro property without including a residential unit in its new design. "Our Association's policy is not to diminish residential housing in the neighborhood," he says.

Most merchants contacted seemed to agree with Brian Allen of the Planning Commission of the Merchants Association, who spoke enthusiastically of Atlas' move. "We need it support businesses that are a credit to the neighborhood," he says. Although he declined to comment on any particular business, he mentioned the need to clean up "curb-cut looking" establishments and described the block where the Eureka Valley Market is located as among the worst looking in the area. "Castro Street has the potential for becoming a Park Street," he says. "We've got to keep that from happening."

Although the Eureka Valley Merchants Association has yet taken an official position on Atlas' projected move, Allen says that the Association is "probably going to come out in favor of their relocation." "We believe in the free enterprise system," he concludes, "things grow, and some people have to be displaced."

Richard Joe Kidd
Solitary confinement
872191
San Quentin, CA 94694

A friend of mine named Jim is kind enough to share his copy of *Coming Up* with me when he has it and for this I'm very grateful—it makes it just a little bit easier in here when *gayness* can be shared.

I was wondering if you might do me a big favor and publish this ad in your paper. "Prisoners would appreciate any old K&J (or similar) magazines no longer wanted. Please write before sending—also new friends and pen pals for someone who has another three years of this hell to go through."

Thank you very, very much and I hope you have a very long lasting and successful newspaper.

Sincerely
Stafford B. Bright, C-16383
Am. Prisoners' Union, P.O. Box 1E, 146
San Luis Obispo, CA 93409

I am in the Missouri State Penitentiary on Death Row. I have no one to hear from on the outside. Can you please print an ad in your paper.

White male, 5'07", 160 lbs, green eyes, long brown hair, very neat, from the outside. Death Row is very lonely. Would like to hear from anyone, to help my time here.

Thanks.
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Box 900, CP-18
Jefferson City, MO 65102

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Annuity Unit
Lexington, KY 40511

I'm a very out-front homosexual presently incarcerated at U.S.P. Marion, Illinois. I would like for someone to write me that is very honest and sincere. I enjoy everything from music to art, etc. I have a few photos if someone would like to write. I want to take you for your time and trouble. Please let me hear from you.

Sincerely,
Peaches Cooper
40925-115
Marion, Illinois, 62959

Adair

(continued from page 3)

Americans think that these weapons represent more of a risk to the American way of life than a protection. So, it seems to me, as someone interested in politically motivating people, our problem is: all right, everyone believes we've got to get rid of them, why aren't we doing anything?

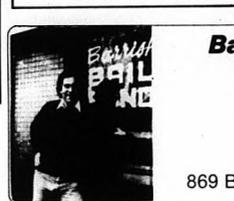
The political problem is getting people to act on their feelings. And that's what this film is designed to do. It's not a film that's going to tell people that these weapons are terrible, because we're assuming they know that. But everyone is freaked out, or they're not doing anything about it. So I think civil disobedience is very important, because it indicates the depth of your concern to other people. And that's what we need, it's the theory behind the film, that if you can see other people making sacrifices, as small as they are—2 days in jail, that's nothing—it will register to you as at least something that someone feels very strongly about. And if you do it in an honorable way, so much the better, rather than in a way that can be discounted by conservative values.

The second thing about civil disobedience, and the whole reason I did it, is I think we are all affected by this whole weapons issue much more than we realize we are. It has effects on each of us personally, operating with this fear all the time, and having to repress the fear, just to be able to live. So civil disobedience, for me, was a very cathartic thing. Not as a political statement, so much as just a very pure, clean, and simple thing to say: I'm going to sit here even if it's only for thirty seconds, and say "No more of this bullshit."

"Truly, if you ask 'well, how do you see us getting rid of nuclear weapons?', very few people have an idea. These weapons are integrally tied to the American way of life. It's the way we maintain our international power. We've used them to shove our way around the world. I don't think we're going to get rid of them without a confrontation, and I don't think we can afford a violent confrontation. They have the weapons, the power. So we have two choices, violent or non-violent con-



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Phone 863-4434
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625 Polk Street, San Francisco 94102
Phone 474-0907
Sunday worship at 10:30 a.m.
California Hall, Polk Street at Turk
Worshipers accepted
Signed by the hearing-impaired

frontation. And I want to do everything I can to assure that it will be non-violent. That's why non-violence, to me, is the most important tactic. So I guess you could say it's important from an ethical point of view, and a tactical point of view.

CUI: I think any social movement has to have a lot of room for all different levels of action.

Peter: That's one of the objectives of *Heart I Think*. We have to get the middle and upper-middle classes involved, because they are the people with the most power, who are accessible, most reachable. It's like drugs. When their kids started taking drugs, all of a sudden there was all this drug consciousness. People could die in the ghettoes from drugs and no one really cared.

For *Heart* we chose an admittedly atypical group, but one which would appeal to that audience. There's a very narrow line in films between telling an untruth and orienting your documentary to your audience. I try and walk it. We could have filmed an anti-gay group that would have absolutely turned off everyone in the audience. There's some witches, for instance, that would have supported all the average viewers' prejudices. On the other hand, we could have filmed this group and cut out all the beads and the long hairs in the demonstrations and said this group is typical, which would have been fine.

"What I wanted to do was make room for middle-of-the-road audiences to say, 'Gee, there is room for me in that,' but not do it with untruths. And the things that we tried to address are middle class concerns. What are the fears of the middle class in getting politically involved? One is, 'What's going to happen to me?' I'm an upstanding citizen, I've never had a traffic ticket.' Another is that people don't get involved because I've afraid of people who have gotten involved: 'I'm not a peacenik. I'm a doctor.' All that bourgeois bullshit is still what keeps some people from joining. So we want to answer some of those questions. And we wanted to do it in a way that grabbed people's emotions by creating characters.

CUI: It's a very personal issue, and you're going to have to get personal.
Peter: Right.

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decided to appeal to the entire community for ideas.

A prize of fifty dollars will be given for the winning suggestion.

The only ground rule is that the money must be used for a permanent addition to the area, something which will enhance the quality of life for everyone.

A few suggestions have already been received from neighborhood groups. These include a Christmas at 18th and Market; planting trees, Christmas lights for the Upper Market and Castro area, and a display near the Dino's parking lot. If any of these suggestions is ultimately used, the fifty dollar prize will be awarded to the appropriate group who writes to us.

Suggestions should be addressed to Castro Street Fair, Contest, Box 14405, San Francisco, CA 94115. All entries must be postmarked by the United Federal's depositors close to stay with Atlas. "What we didn't anticipate," says Schmidt, "was that the 3,000 we had down at Market and Duboce found it more convenient to go bank on 18th Street, so all of a sudden

I was reading one of your newspapers. They're very interesting and I love to read about the type of life you all live. Do continue to print these interesting complaints, and let me know I like to see you now that I am an inmate in the Louisiana State penitentiary. So if that would help, mention any I will be very grateful to you for this.

Could I be placed into your pen pal section of the *Coming Up* newspaper that all print? For I am a lonely prisoner in this institution who need correspondence from my type of people. So if you print my name into it, please print: Lonely gay, want to correspond with other way out guys with marvelous understanding, and sense of humor. I am a blackman, 5'8", brown complexion, brown eyes, hairy, with a very large afro, and I'm 28. Write to Leonard Bugday, #86474 Camp J, Castro, Left 4 Angola Louisiana 70712. Will send photo, and race card.

Your cooperation in this instant matter will be highly appreciated, thank you.
Respectfully I am
Leonard Bugday

I have been receiving your unique and inspiring publication for a few months now. I find it to be very beneficial toward Gay and Lesbian Liberation, and I wish you all the best of luck in your part of the struggle.

Coming Up! I am very lonely Black inmate, and I would like for you to print this short ad in the letter section of your paper.
Lonely, Black, 25 year old, sincere and understanding inmate would like to correspond with Black (or) White Guys who are in the free society. I am a black man, with a very large afro, and I'm 28. Write to Leonard Bugday, #86474 Camp J, Castro, Left 4 Angola Louisiana 70712. Will send photo, and race card.
Your cooperation in this instant matter will be highly appreciated, thank you.
Respectfully I am
Leonard Bugday

I'm 31 years old, 6'2 1/2" tall, brown hair, blue eyes, enjoy weight lifting, jogging and exercising. I go all that there in prison. I love the beach and country, love to cook, travel, music, home life with someone special, looking for someone who can understand me, an honest person. Would like to meet someone serious. Forming a relationship to love and to share things with, to be with on the streets. I can make phone calls here, seven days a week. If you want to give a phone number, it's all right.

Best wishes,
Dennis-Jones, 76944
Box 9995-S-C
Canon City, CO 81212

I am Richard Joe Kidd, a foxxy, 45 year young, G.W.M. already in for 10 long years, with 17 months to San Francisco. I have no family and no true friend to my knowledge, and no mail. I am some-

what of a kinky gay, passive, and receiving anything and being placed into anything. If you could print this, perhaps I could get some correspondence and/or discarded publication, or magazines. I have nothing. I have nothing to do in this cell but J O I look like 'Bogie' with a moustache, plus 8."

AM. Prisoners' Union, P.O. Box 1E, 146
San Luis Obispo, CA 93409

I am in the Missouri State Penitentiary on Death Row. I have no one to hear from on the outside. Can you please print an ad in your paper.

White male, 5'07", 160 lbs, green eyes, long brown hair, very neat, from the outside. Death Row is very lonely. Would like to hear from anyone, to help my time here.

Thanks.
Frankie J. Guman
Box 900, CP-18
Jefferson City, MO 65102

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06022-016
Annuity Unit
Lexington, KY 40511

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Sincerely,
Peaches Cooper
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Marion, Illinois, 62959

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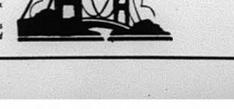
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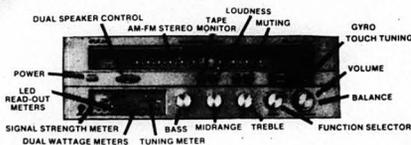
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ALL of the advertised receivers and speakers are **BRAND NEW**, in **FACTORY SEALED CARTONS**. They are **NOT** used; **NOT** factory seconds, **NOT** scratched or blemished. They are the **NEWEST MODELS AVAILABLE**, in some brands.

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If you prefer **OTHER BRANDS OF SPEAKERS**, we also have many other brands with the receivers available for \$1 with speakers purchase. Thus, you can purchase selected models of **LINEAR SOUND, SONIC, SOUND TEC, JBL 902**, etc. in various price ranges; and still get a wide choice of receivers for \$1. Limit: one receiver per customer!

In some brands, we have a choice of different models available. Supplies of some models are limited, so hurry in for best selection.

The wattage ratings shown above are for both channels combined. *THE WATTAGE FOR EACH CHANNEL IS 35 WATTS PER CHANNEL INTO 8 OHMS MINIMUM CONTINUOUS POWER OUTPUT FROM 20 Hz to 20,000 Hz NO MORE THAN .0004 TOTAL HARMONIC DISTORTION

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The Coming Up! Guide to Events in the Bay Area

JANUARY

A Personal New Year's Resolution for the 80's

My emigrant past taught me many things, but the most important lesson was survival. The Women's Movement also taught me many things and now maybe the emigrant can return the favor and track back that most important lesson.

The emigrant knows my real enemy, it is called apathy. I will do everything in my power to move against the reigning forces in society, that take away peoples' power. I will analyze, teach, learn, dare and do. I will help those who help me. I will never give up. I will incite, excite, heal, entertain, spread laughter. I will unite with others who feel the same way. I will produce, consume and propagate revolution. I will respect those who do the same. I will not be perfect. Nor do I need to be perfect. I will forgive others who are not perfect. Everybody is entitled to make mistakes and grow from them. I will not trash any woman who has given me hope, knowledge, advanced the climate in which I exist. I will not boycott women's businesses. I will not boycott, attack women who strive to work, produce, do for my revolution, which is the elevation of my sex. I will not get excited about trouble more than peace. I will not allow envy to motivate me against another woman. I will identify with the strong and the weak. I will still not be perfect. I will vote at every election and use my power to further women's economic and social and religious status. So Goddess help me.

-Z. Budapest

3 Mon



Terri Cowick sings at Trinity Place Cabaret, today through Thursday, 5:30-8 pm, 25 Trinity Lane, SF.

Dykes with Hidden Disabilities and/or Chronic Illness: support group meets alternate Mondays, 7 pm. Location & info: Linda or Bev, 482-0635 or Betsy, 655-0664.

Stonewall Gay Democratic Club monthly meeting analyzes the results of the November election & its effects on the political future of San Francisco. 7:30 pm. SF Women's Bldg.

Journaling for the New Year—a look at various journaling processes which help us to clarify the movements and directions of our lives. Bring journals and experiences to share. Network, Coffeehouse, 1329 7th Ave. SF. 8 pm. Donation.

Polyester is Divine and Kitten with a Whip features Ann-Margaret. Tonight only at the Strand, SF. Info: 552-6596.

Lesbian Vocational Group designed for women who are going through career changes, who are ready to get off unemployment and disability insurance, and all who want to improve their job-seeking skills. The group focuses on both practical skills—resume writing, interviewing, etc. as well as exploring emotional blocks to success. Operation Concern. Sliding fee scale, med-ical & insurance accepted. For more info call Rani or Amanda at 563-0202.

4 Tue

Counterparts: Form and Emotion in photographs. 110 photographs from different periods done in various techniques are placed side by side, revealing striking similarities and contrasts. SF Museum of Modern Art. Show runs thru 1/9.

The Writing Problem: Discussion of writing problems and practical ways to improve writing skills. 8 pm, Network, Coffeehouse, 1329 7th Ave. SF.



Photograph of a group of people at a social gathering.

Gay Male Nuns Convene in Sacramento! Join the Sisters of Perpetual Indulgence (SP) the Charitable Sisters of Good (Sacramento), the Order of the Candle Burnt at Both Ends (Davis) and others at this historic first event. This coinciding of the gay energies of camp, drag, and politics in each feature a croquet tournament, a cocktail party, and the splendid opportunity to do missionary work in the Capitol over New Year's weekend. Only 5 gay male nuns in habit will be admitted to "NunCon '83" Info: Sister Kaye Sera 431-1765

"Posers," an exhibit by SF photographer Michael Rittner, highly regarded for his work in rock and roll photography. "Posers" celebrates the diversity and pride of uncommon people being seen in everyday SF. At the Bear, 440 Castro St. SF. Show runs thru 1/20.

Bob Ruffing, member of G-40 Plus and Gay Alcoholics Anonymous, often speaks to professional "straight" groups concerning both aging and alcoholism. Today he shares some of the questions and comments he has received from those groups, as well as interesting aspects of his varied life. Unit: Universal Lesbian/Gay Caucus, SF. 9:30 am.

Different Spokes/SF bicycle club tours Golden Gate Park (degree of difficulty: easy). Meet at 10 am, McLaren Lodge, Golden Gate Park. SF. Call Larry, 552-8965 for info.

Women Wanting to Join the Vandenberg Protest against the MX Missile: a special gathering to provide info about the nonviolent occupation of Vandenberg Air Force Base in San Luis Obispo at the end of January. New affinity groups & new women's clusters will be formed. Slide show, refreshments, CC, 1-3 pm. New College, 777 Valencia St. SF. Call 655-3759 (Sara) or 526-2367 (Carole).

Gary Scheikhart, news editor of the Sentinel, speaks on "The Gay & Straight Media Contract." G-40 Plus, a social organization for gay men over 40, 2 pm, 1668 Bush, SF.

SF Chamber Orchestra continues its winter concert series at Legion of Honor. Lites Theatre, SF. 2 pm. Call 788-1240 for info.

Propaganda Cartoons with Bugs. Donald Duck, Pluto & others at the Intersection, 756 Union. SF. \$2/15 kids 7 pm.

For the Time Being, W. H. Auden's Christmas Oratorio in dramatic readings for eleven voices. Claude Duvall directs this Noh Oratorio Society production. Early English carols with appropriate texts, sung by audience performers, introduced each of the nine episodes of the oratorio. 8 pm, Church of the Advent of Christ the King, 261 Fell St. (Bet. Gough & Franklin). SF. \$3. Info: 363-3022.

Dubious Propaganda Classics: Harry Reasoner on Hippies. Chet Huntley on A-Bomb survival. Superman for savings stamps & Nixon for himself (Checkers speech) at the Intersection, 756 Union. SF. 8 pm. \$2/kids \$1.

The Walden Marionettes appear with Kidstuff in a special holiday show at Julia Morgan Theatre, 2640 College Ave., Berkeley. 548-2687. \$1 child. \$2 adult at door.

Ernesto—a bittersweet drama about the sexual awakening of a beautiful and refined 17-year-old violin student in pre-WWII Italy. Opens today at the Lumiere Theatre, SF. Details: 885-3200.

Look into the future with Z Budapest: A Tarot demonstration of the art of divination by a favorite with. Bring your pressing questions. \$5, 8:30 pm, Artemis Cafe, SF.

Battered Lesbians—group for women who are in or have recently left a battering relationship with another woman. Come share & grow with women who know what you've been through. Completely confidential. Call A Safe Place & leave a message for Audrey—536-7233.

"Finding What You Need: Tips for Survival and Inexpensive Fun in SF" A talk by Jan Zobel, editor of the People's Yellow Pages. Merced Branch of the SF Public Library, 155 Winston Dr., SF. Free. 7:30 pm.

Different Spokes/SF bicycle club monthly business meeting. 7:30 pm, 1357 Page, SF. Call Michael 863-8307 for info.

Politics and Practice of Divination with the Tarot—a class with Z. Budapest traces color symbology of the major and minor arcana, personal techniques of card lay-out divination. Bring your own deck or just get your cards read. 7:30-9:30 pm, 2927 Harrison St., Oakland. \$40 enrollment. Call 444-7724 to register, class size limited.

Laif Grøve at Dimbaa details the systematic attempts to wipe out black family life in South Africa, and *You Have Struck a Rock* tells the story of the anti-pass movement organized by women against apartheid. See both films at La Pena, Berkeley, 8 pm, \$2.50.

Pragmatic Resolution Making: Don't be outflipped by the New Year's Resolution syndrome! Learn a process for practical and pragmatic decision-making at the Network Coffeehouse, 1329 7th Ave., SF. 8 pm. Donation.

Jazz by the jazz group, performs at Valencia Rose Cafe, SF. 9 pm, Cover.

Terri Cowick at Trinity Place—see 1/3 for details.

6 Thu

Italian Re-Evolution: Design in Italian Society in the Eighties. From Futurism to Fiat's—the exhibition takes visitors through a typical Italian's day. Along the way, contemporary Italian design is presented in all its sophistication. Show runs thru 1/20. SF Museum of Modern Art.

Assertiveness Communication—Displaced Home-maker Cir at College of Alameda workshop, 1-4 pm, info: 329-1346.

"Luminescence"—Lourdan/porcelain, Soma/ols. Opening reception at Litheworks Gallery, 2184 Greenwich St. SF. 6-9 pm. Show runs thru Jan 30.

"An Intimate Point of View" a series of Cibachrome photomicro and micrographs by SF photographer Nina Winter. Reception for the artist 6:30 pm at Canon House Gallery, 776 Market St., SF. Show runs thru the end of the month.

Women Loving Women, an exploration of women's intimacy, alone & with other women. Non students welcome! A seminar at UC Berkeley sponsored by the multi-cultural Lesbian & Gay Studies Program, starts tonight, 7-10 pm, for details call Trudie at 640-6900.

Lesbian Erotica by Women Artists: Tee Corinne presents her slideshow at Old Wives Tales Bookstore, SF. 7:30 pm, \$3. RCC w/48 hr notice.

Spiritual Foremother—an in-depth probe into the suffragist spiritual movement. Elizabeth Cady Stanton, Joselyn Gage, Victoria Woodhull, also Annie Besant and H. B. Blavatsky. A class with Z. Budapest meets every Thurs this month. 7:30-9:30 pm, 2927 Harrison St., Oakland. \$40. call 444-7724 to register, class size limited.

On Company Business Part III exposes CIA intervention in Africa and Latin America. Discussion follows film at La Pena, Berkeley. 8 pm, donation.

"Charles Busch Alone in a Cast of Thousands." Busch, who has been rated the nation's most accomplished gay monologist, performs a benefit for the Stonewall Gay Democratic Club, Valencia Rose Cafe, SF. 8 pm, \$5. Ticket info: 626-1245. Show runs every Thurs, Fri & Sat thru 1/29.

Robin Young does guitar, vocals, and harp at Artemis Cafe, SF. 8:30 pm, \$3.50.

Divine Belle—Jinxed and The Rose double-bill at the Strand, SF. Info: 552-5990.

7 Fri

Footsexual Carol Roberts performs at the Valencia Rose. SF. Show opens with Edward Guthmann's "Miss Jackson Converses: The Burning Issues of Our Times." 10:30 pm, \$3.50.

Winter Registration at SF Community Music Center, 544 Capp St. SF. The Center offers instruction in voice, music instruments, and theory, special workshops in Latin and Chinese music, and African percussion. Tuition is based on family income. Open to students of all ages & backgrounds. For info call 647-6015.

Lesbian Office Workers—shared support for our work-day lives, meet for fun, and relaxation. Details: 641-4963.

Breaking Victim Patterns: Dr. C Saether leads the discussion at Diablo Valley Metropolitan Community Church Gay Rap Support Group, 1818 Colfax, Concord. 8 pm, \$1.

The Schillings fill Prowshares with old-time ballads and gospel songs; dance tunes on guitar and dulcimer. Fort Mason Center, Marina at Laguna Sts., SF. 8 pm, \$5.

New World String Quartet at Hertz Hall, UC Berkeley. 8 pm, \$11/\$5 student.

"Nation's most accomplished Gay monologist" Charles Busch performs at the Valencia Rose Cabaret, SF. 8 pm. This preview show is a benefit for the Kaposi Sarcoma Research and Education Foundation. Call 552-1445 for adv tickets and reservations. \$5.

Jessica Phrogus Paintings: Personal realism on a variety of subjects—from self portraits to landscapes. Opening reception: 7 pm, exhibit runs thru 1/29. Goodman Building Gallery, 1111 Geary.

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Hello! I'd like to tell you about the advantages of advertising in Coming Up! Damn...I seem to have run out of space.

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Saturday Nites and Sunday Eves

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Sun. Feb. 13

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WOMEN'S THERAPY CENTER

Low fee workshops now being formed:

- KS Fear - building AIDS preventive lifestyle patterns
- Assertiveness Training
- Overcoming Sexual Inhibition in Long Term relationships
- Building Self Esteem

Info: 647-6015

3rd Annual Chili Cook Off
Monday, January 24

I AIN'T TELLING IF I PUT BEANS IN MY CHILI!

1st Prize: \$75, trophy, and chili book
2nd Prize: \$50, trophy, and chili book
3rd Prize: \$25, trophy

\$3 entry fee
Bring in gallon (or more) of chili by 7 pm
Judging will begin at 7:30
Chili sold for a buck a bowl! at 8 pm
(Complimentary salad, crackers, and Roloids!)

Distinguished judges:
Tony Valentine (last year's winner)
Frumpy (ACIE Emperor IV)
Bruce (CF Liquor Salesman)
Gaylord (Cormorant and Gourmand)
Paul (Bon Vivant)
Lou Green (Mauvais Gout!)

*All entry fees, chili, and donations go directly to the Alameda County Special Olympics.

Revolve 3924 Telegraph, Oakland 652-7144

The Coming Up! Guide to Events in the Bay Area

"QUINTESSENTIAL FASSBINDER"
A chilly, tough, wicked satire.
—Vincent Canby
New York Times



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HOME OF THE DISCRIMINATING DANCER
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Spellingcasting—A 4-wk class with 2 Budapest features a Show and Tell format, candid magic, discussion about the ethics of spellcasting. Group spells and solos. All levels of experience welcome. No fee. 2 pm at The Laughing Goddess Grotto, 4118 Telegraph Ave, Oakland. \$40, call 444-7724 to register, class size limited.

VALENCIA ROSE



CHARLES BUSCH ALONE
with a cast of thousands

"a four star tour de force" Advocate
"the ultimate one man show" N.Y. Daily News
Every Thursday, Friday, and Saturday
Jan 6-Jan 29, 8 PM \$5

GAY COMEDY OPEN MIKE
Every Monday 8:30 PM \$2

GAY COMEDY NIGHT
Every Saturday 10 PM \$4
with emcees Leo Delaria & Tom Ammiano

LATE NIGHT FRIDAYS

Jan 7: Carol Roberts will and performer Edward Guthmann 10:30 PM \$3.50

Jan 14: Jane Donacker plus comic Margo Gomez 10:30 PM \$5

Jan 21: Jane Donacker plus comic Monica Patocics 10:30 PM \$5

Jan 28: Romanovsky & Phillips plus comic Danny Williams 10:30 PM \$3.50

SUNDAY AFTERNOONS

Jan 9: Crysanthemum Ragtime Band 2 PM \$3

Jan 16: Gwen Avery 4:7 PM \$3

Jan 23: Jazz Jam with Inside Out featuring Dan Bueglestein 3:7 PM \$2

Jan 30: Gwen Avery 4:7 PM \$3

Our restaurant is open for:
Lunch 10 AM-3 PM Daily
Dinner 6 PM-9 PM Thur, Fri & Sat

766 Valencia Street
552-1445

8 Sat

Women's Computer Literacy Project: Weekend seminar for beginners in the use of microcomputers for personal, organizational and business needs. Hands-on training in small women-only groups, basic concepts plus info to word processing. Sat-Sun 8:30-5:30 pm. \$200. Some partial scholarships available. Res: 821-9276.

Plum City Players perform songs and stories for children. 10:30 am. La Pena, Berkeley.

De La Riva and Monica Palacios keep you laughing at Artemis Cafe. SF. 9 pm. \$3.

Two-day non-violence prep for Vandenberg Action: Today includes info on action scenario, consensus process, legal prep, jail solidarity tactics, affinity group info, etc. Tomorrow concentrates on role-playing. Both days are necessary to complete the required nonviolence prep for the civil disobedience action at Vandenberg AFB. SF location. Call Rita 864-3831 for time and place of training.

One-day nonviolence prep for the civil disobedience action at Vandenberg AFB protesting the launching of the MX. Berkeley location. Call Rita 864-3831 for info. Non-violence prep is required of those planning to be part of the protest action.

My Dinner with Andre—an unusual conversation piece, doubles with Next Stop. Greenwich Village at U.C. Theatre. Berkeley. Info: 843-6287.

Some'n' Special features the powerful vocals of Rita Lacey, Tish Saiz & Gwendolyn Warren. The dynamic trio styles music ranging from blues to gospel, jazz, reggae & original work. 8 pm. \$4. La Pena Cultural Center, Berkeley.

New to the Bay Area? An evening to learn about our many resources for women: housing, jobs, legal services, counseling, cultural events, classes, etc. Come to Berkeley Women Center, 2908 Elsworth St., Berkeley to find out where to go for what. 7:30 pm. Donation requested. Women only. RCC 548-4433.

Debby McClatchy plays California Gold Rush songs, English, Irish, and American ballads, lyrics, dance tunes, and her own compositions, on many instruments. You'll laugh, cry, and go home singing. 7:30 pm. Fort Mason Center, Marina at Laguna St., SF.

East Bay Women's Jazzensemble at Clementina's, 1193 Fillmore St., SF. 8 pm, \$2.

One-day nonviolence prep for the civil disobedience action against the MX Missile at Vandenberg AFB. SF location. Call Rita 864-3831 for time and place. Nonviolence prep is required of those planning to take part in the protest. See 1/8 for details.

12 Wed

Landscapes/Portraits/Still Lives/Paintings/Pastel Drawings, works by Judith Haney and Doug Rockwell on exhibit. 7:30 pm. Pacific School of Art/SF. Show runs thru 1/29.

Tear Gas Certification—learn the art of defending yourself on the street, with Jose's Air Force. 7-9 pm. SF Jewish Community Center, 3200 California St. (SF). Info: 346-6400.

What is Feminism—a talk with Barbara Chislin. (Chair of UCSB's Afro-American Studies Dept) on the definition of feminism through contemporary black women's fiction. 7:30 pm. Pacific School of Religion, 1788 Sencen Ave, Berkeley. Spon: by Feminist Institute.

Just LaSage, film critic and editor of *Jungo* Cult, presents an illustrated slide lecture on the role of women in the context of the recent Nicaraguan political experience. 7:30 pm, \$2.50. Modern Times Bookstore, SF.

Generations of Resistance provide a historical framework for understanding South Africa. In South Africa Belongs to Us live brave Black women air their fears under apartheid. See both films at 8 pm. La Pena Cultural Center, Berkeley, \$2.50.

Bill Austin, Ken Pollatin, and other members of the *San Francisco Writers Network* Group workshop read at Small Press Traffic, 3841-B 24th St., SF. 8 pm.

Open Mike for Women Poets, Poetry and short prose—new and experienced writers welcome. \$2, 8 pm. Studio W, 3137-22nd St., SF.

"Abusive Images of Women in Mass Media and Pornography"—How are women and children portrayed in the media and how does this affect our lives? Slideshow and discussion. La Pena, Berkeley, 8 pm, \$1-33 donation. Info: 552-2709.

Wesley Whitehead cabaret vocals at Trinity Place—see 1/10 for details.

9 Sun

Start your evening right with the cabaret stylings of Wesley Whitehead at Trinity Place Cabaret, 15 Trinity Lane, in the financial district. 5:30 pm. Come. Today thru Thursday.

The Art of Calligraphy: Learn the basis of this beautiful art form. Theoretical and practical classes at the Network Coffeehouse, 1329 7th Ave, SF. 8 pm. \$10. Donation.

Metropolis—Pacific Coast productions presents Fritz Lang's silent film classic. Phil Collins performs piano accompaniment. 7:30 and 9:30 pm. \$3. Art Center Theater, 1001 Center St., Santa Cruz. Call 425-1703 for info.

Resolutions—Open Reading at Modern Times Bookstore, SF. Start off the new year by sharing your writing—first timers or experienced, all readers welcome, all listeners too! 7:30 pm.

Celebrate the 10th anniversary of Roe vs. Wade by having a special event commemorating this landmark pro-choice decision. Have your name printed under an open letter supporting the reproductive rights of women. Send \$5 to East Bay NOW, P.O. Box 635, Berkeley, 94701. Info: 834-7897.

The Slumber Party Massacre—gone by Rita Mae Brown, plus *The Concrete Jungle* and *Hollywood Boulevard* at the Strand, SF. Info: 552-5990.

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The Slumber Party Massacre—gone by Rita Mae Brown, plus *The Concrete Jungle* and *Hollywood Boulevard* at the Strand, SF. Info: 552-5990.

13 Thu

New Moon in Capricorn 9:11 pm, *Chana Bloch* and *Frances Mayes* read poetry at SF Public Library Sunset Branch, 18th & Irving, 7 pm.

Preparing for Vandenberg, Rodney Williams of the Political: A workshop on the connections between the arms race and our personal lives. See 1/11/10 for details. 7 pm. 2017 Stuart St., East Bay.

Lesbian Mothers—a chance to share what we need & how to meet our needs in the community. Facilitated by Mattie Lee and Susan. SF. Info: 552-2709.

Releasing menstrual tension: easy ways to relieve your cramps and techniques for helping others. 8:10 pm. \$10. Acupuncture Workshop, 1284-3rd Ave, SF. Details: 845-1059.

"The Puerto Rican Independence Struggle as told by the author, Juan Puerto Rican Women, a discussion to build for International Women's Day Demonstration in March. 8 pm, donation. La Pena, 558-8277.

Gordon H. Armstrong, Head Trial Attorney for the Public Defenders Office explains the services of the Public Defenders Office. Rodney Williams of the Officers for Justice, the City's Black police association discusses police-community relations, part 1. 7:30 pm. 2017 Stuart St., East Bay.

Lesbian Mothers—a chance to share what we need & how to meet our needs in the community. Facilitated by Mattie Lee and Susan. SF. Info: 552-2709.

Interference and Boy Trouble at BWMT, SF. 9:30 pm, \$2.50. Don't miss this special gig—everyone welcome.

Street Music!—the movie about the I-Hotel, plus *Dona's Party* at the Strand, SF. Info: 552-5990.

Love Story—a motion picture about pornography, double-bills with *Rape of Love* at the York Theatre, SF. Info: 282-0316.

11 Tue

Radical Women Open Mig! The nation's oldest socialist feminist organization begins the new year with a discussion of current events and activities in the feminist movement. Dinner: 6:45 pm, \$3 donation. 7:30 pm, 3016-16th St., Oakland.

Women Fighting for Peace: Arlene Stone reads from her new book of anti-nuke poetry. At the Gates of Hell, and presents an update on the Peace Movement and where women fit in. 7 pm, free Women only. RCC by 1/9. A Woman's Place Bookstore, Oakland.

Preparing for Vandenberg, the Personal and the Political: Workshop on how we perpetuate, in our daily lives, the same attitudes (racism, sexism, classism, etc.) that fuel the arms race. Urban School library, 1568 Page St. SF. 7 pm, \$2-56 SL. No one turned away for lack of funds. CC. Call Anne 282-2843 for info.

Porti Chicago—Past and Present: CISPEP presents a forum on the Concord Naval Weapons Station, its involvement in past wars, its current role as a nuclear arms storage site and depot for arms shipments to El Salvador, and the upcoming protest campaign targeting it. 7:29-8 pm, \$2. La Pena Cultural Center, Berkeley. Call 644-3636 for info.

The Failure of Abstractions: A discussion on the increased difficulty of thinking abstractly and the impact of that difficulty on American education. 8 pm. The Network Coffeehouse, 1329 7th Ave, SF. Donation.

William F. Buckley, Jr. speaks as part of the American Political Currents lecture series. Herbst Theatre. SF. 8 pm. Tickets: \$65 series, \$8 and \$10 for those who cannot speak, available thru Symphony Box Office 431-5400, and BASS.

Benefit Dance for Livermore Action Group Blockade to stop the MX, with Tar-Chemical, Shredless of Apex, plus Special Friends. American Indian Center, 229 Valencia St., SF. (bet 14th & 15th) \$3. \$9 show. Call 644-3331 for info.

Homophobia at the movies—*Crusing* doubles with *America's Gigolo* at the Strand. SF. Info: 552-5990.

Self-Defense Class for Men—10-wk course in safety & effective method of street fighting and simple. At U.C. Medical Center. Call Chris at 861-3523 for details and fee.

11 Tue

Golden Gate Metropolitan Community Church workshops 10:30am, Room 404, California Hall, 625 Polk. SF.

Affirmation: Gay & Lesbian Mormons—a support/solidarity group for current or ex-Mormons & friends. 8pm. Info: 641-0791.

Dignity & Solidarity: Gay men, lesbians & friends meet at 6pm for positive working in the Liturgy of the Eucharist at St. John of God, Fifth Ave & Irving St., SF.

Integrity: Gay & Lesbian Episcopalians, 555A Castro, SF. 7pm. Trinity Church, Gough/Bush, SF. 7pm. 2nd & 4th Sundays. Info: Rick Kerr, 861-9457.

Metropolitan Community Church of the East Bay Sunday Worship at the church building, 4986 Fairfax (at Monticello, off Haight), Oakland. 6pm. Meet the new Pastor, Rick Weathers. Info: 535-4548.

Body & Dance & Health

VD Testing, treatment, counseling & referral by a gay man. 7:30pm, drop-in. Gay Men's Health Collective, Berkeley. Free. Call: 338-3398. During. Free & confidential. Complete info: 548-2570.

Entertainment

Shanickia County Western Live-Band Boogie at Rainbow City Community, 1993 Valencia, SF. The fine music & dance start at 6pm.

Soft Sundays with Debbie Saunders, Larry Smith, Fundi and Gwen Avery, gayle Asare, 4:7pm. Ollie's of Oakland. No charge to customers.

Come to the West Coast Lesbian Collections and share with other Lesbians the excitement of rediscovering the lives and struggles of Lesbians who have come before us. Over a half century of Lesbian books, newspapers, photographs, letters and much more! Open 4pm-6pm, info: 465-8080.

At St. Clair at the piano at Fickle Fox, 9pm-1am. Sunday 11th Thursday 10pm-2:30pm.

Shirley Ayne at the piano at the Artemis Cafe, 5pm. plays the music of Bach & Gershwin (11/2, 16 & 30) and Chopin and Cole Porter (1/9 & 23) for donations, 6-8pm.

14 Fri

Alcoholism and Co-Alcoholism—A Middle Women's Problem is the topic at Options for Women Over Forty monthly meeting—open to women of all ages. 8:45 pm, 33 Gough St., SF. Terms: Name, Label, and Address. Info: 552-2709.

Diablo Valley Metropolitan Community Church Gay Rap Support Group, 1816 Colfax, Concord. 8 pm, \$1.

Anna Flecher presents "We sound like this" at Artemis Cafe, SF. 9 pm, \$4.

Heart of Lions plays weekly on Thursdays at R & B at the Fats Domino, the Meters, Professor Longhair, mixing calypso, funk, zydeco & Mardi Gras parade sounds. 9 pm, \$3.50. La Pena Berkeley.

Opening reception and bookparty for Brent West's *Hearts of Lions*, 1151 Mission St. SF. 6-9 pm. Show runs thru 3/5.

SUN Weekly

Raps & Support

Gay Men's Open Rap at Pacific. Ctr. Berkeley, 7:30pm.

Bay Area Gay Fathers—support group for gay men in the community who share the rich blessing of also being parents. New members welcome. Call 821-7101.

Gay Alcoholics Anonymous group regular meetings at Park Bowl, 10:30am-12pm. Gough & Gough St., SF.

San Francisco Women's Business Bowling League meets at Park Bowl, 10:30am-12pm. Gough & Gough St., SF.

Social & Political

Run with the FrontRunners—non-competitive running for lesbians, gay men & others who enjoy the exhilaration of the sport. 10am. Call 431-5534 for details on runs.

Lesbian Introductions (for women of color only)—a group about starting your New Year off with a "New Friend"?—free refreshment, entertainment, dancing and open discussion. 3-7pm. Call Midgett at 864-0876 for details.

The East Bay Lesbian Gay Democratic Club meets the 2nd Sun. every month in Berkeley and Oakland. Concerned with issues & candidates of Alameda & Contra Costa Counties from a progressive perspective. Call 849-3983 for location & further info.

Circle of Concern—a silent vigil protesting nuclear weapons research shops by Berkeley Area Interfaith Council, 1:30pm. Sundays & noon Thursdays. University Ave entrance to UC Campus. More info: 841-0881.

Spiritual

Worship with Metropolitan Community Church, 550 Euclid, SF. 10:30am (CC) and 7pm.

Holy Ascension Eastern Orthodox Parish: an urban mission of orthodox spiritual renewal; liturgy in domestic chapel at 1249 Hayes St., SF. 10am. Info: 552-5626.

MON Weekly

Raps & Support

Rap Group for Gay Men at Pacific Center, Berkeley. 8pm.

Lesbians drop-in Rap Group—discuss loneliness, sexuality, friendship. 7:30-9:30pm. SF Women's Center, Berkeley. Info: Midgett.

Women's Rap Group—first & third Mondays each month. 7:30pm, \$3.00. The Bisexual Center, info: 929-3929.

Fair Fight Training for Lesbian Couples—6-wk course by Meryll Lieberman-McNee, sliding scale fee. Call for time, location & info: 834-8671 or 548-4434.

Feminist Therapy Referrals at Berkeley Women's Center, 5:30-7pm. Mondays. 11am-noon Thursdays. Info: 548-4234 for referrals.

Lesbian Alcoholics Anonymous group begins meeting 7:15-7:45pm; regular meeting 8-10pm. 1151 Mission Street, SF. WA. Info: 982-4433.

Social & Political

Job Listings for Women Over Forty updated regularly, available at the OPTIONS Center, SF Women's Bldg, 10am-5pm, Monday-Friday.

Lesbian Journal Writing Group covers different techniques of journal writing & group writings & feels free. 7:30pm, free. Call 452-2519 for location & info.

Senior Lunch Program at the Pride Center, 708 Filmore, SF. 11:30am-1pm, Mon-Fri. Senior Center open 10am-2pm Mon-Fri. Complete info: 552-2709.

Body & Dance & Health

Amun King Fun Oakland Classes in Kajakoban system. Info: 428-2006.

Pre and Post Natal Dance Class taught by Kim Epifanio, 10-11:30am, \$4. SF Jewish Community Center, 3200 California St. Info: 346-6400.

Breath & Healing—a workshop with Mary Khabazi help discover the life force and healing of breath.

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Breath & Healing—a workshop with Mary Khabazi help discover the life force and healing of breath.



Jay Gordon-Levinson Photography Exhibit. See calendar listing for January 15 for details.



Your Place is No Longer With Us, conceived and directed by Ellen Sebastian, follows a young girl through the house she shares with her grandmother and explores the characters she encounters there. Fridays through Sundays, 1/14 thru 2/6, 58-56 50th St. Res. 848-7369. This play is performed in private homes in San Francisco—call for location.

Making Waves Kronos Quartet presents its fourth concert of the season at the Green Room Performing Arts Center Veterans's Building, Van Ness & McAllister, SF. 8pm, \$8.50 door. Info: 731-3533.

Bella Lewitzky Dance Co. performs at Zellerbach Hall, UC Berkeley. 8pm, today and tomorrow. Call 642-0212 for ticket info.

Colin Carr, cellist, performs at Hertz Hall, UC Berkeley. 8pm, \$10/\$7 student.

Jane Donacker brings her comedy to the stage with *Valencia Rose*. SF. Show opens with comic Marg Gomez. 10:30 pm, \$3.

La Cage Aux Folles—gay comedy, doubles with *King of Hearts* at U.C. Theatre, Berkeley. Info: 843-0291.

An Evening of Wine, Food, Wimmen & Song potluck dinner, music & dance for lesbians. Bring music of your favorite women jazz, blues or soul musicians to share—tapes, records or your own instruments. Complete info: 451-2515.

15 Sat

Jay-Gordon-Levinson—black & white photographs of gay patients with sexually transmitted intestinal parasitic diseases. Call 666-5787 for an appt.

Rhythm & Motion/Aerobic Dance Exercise—SF's best workout—have a great time while you get in shape! Classes: Mon-Sat, 9:15, 10:30am, and Tues-Thurs 6pm. CC available Mon. Wed & Fri for \$1.25/child. \$3.00 seniors. card SF. Women's Bldg.

STD screening, nurse consultation & referral, plus health information. Men's Clinic, 3850-17th St, SF. Mon-Thurs 1-7pm, Fri 8-11am.

VD checks at the City Clinic on a drop-in basis, 250 Fourth St. (between Howard & Folson). Mon-Thurs 9:30am-5pm. Mon & Thurs 8am-4pm Wed & Fri.

Classes

Writers Workshop for Lesbians & Gay men over 60 by George Birmaschi at the Valencia Rose, 766 Valencia. SF. 1pm. Spons by O.C. & L. Outreach to Elders (G.L.O.E.). More info: 431-6254.

Throat Class with Amber Waves focuses on the minor arcana, using the Throat deck—a progressive system for changing your energy patterns to bring forth the highest understanding & wisdom in dealing with intuitive, emotional, intellectual & physical modes of self-expression. 10-wk class starts 1/17. Info: 826-2478.

Entertainment

Funk at The Stop, 1535 Folsom. SF. 863-8623.

Movies at the Revolt Comedy, Cam & Great Variety 7:30pm, 2344 Telegraph, Oakland.

Open Mic Comedy night at the Valencia Rose Cafe, SF.

Open Showcase Auditions at Roxvy Roadhouse, 889 Hayes. Larkin & Edsy. SF. Complete info: 474-7699.

16 Sun

Bob Oates, gay historian, reads from his essay on the treatment of sexual nonconformists in Puritan America. Bob also discusses the writing and preservation of gay/lesbian history. 9:30 am, First Unitarian Church. SF.

The Power of Forgiveness: Join in a day of forgiveness process to unlock the energy flows of love and prosenity in our lives. Rebirthing included. 11:30-6 pm. \$35. Pre-registration required. Presented by Womansprout Rebirthing Seminars. SF. Cal 861-4109 for registration and more info.

Loneliness Workshop: Do you feel empty, alienated or isolated? Just plain LONELY? Ann Sandler, a black working class woman, will share her techniques on coping with loneliness. 12 am, \$10. Some scholarships available. Call ann 547-0158 for registration & info.

40 Plus general meeting—a social group for gay men over 40. 2 pm, 1668 Bush, SF.

Gwen Avery brings her powerhouse blues and gospel to the stage at Valencia Rose. SF. 4 pm, \$3.

Women Against Violence in Pornography and Media General Membership meeting on strategy for changing television. 6:30—new members orientation. 7pm meeting. La Pena, Berkeley. 552-2709 for info and carpool.

17 Mon

Richard Sheehan paintings on exhibit at the Jeremy Stone Gallery, 126 Post, SF. Runs thru 12/21.

Demonstration to mark the 22nd anniversary of the CIA's assassination of Congolese patriot and Prime Minister Patrice Lumumba. March begins at noon in UC Berkeley's Sproul Plaza. Sponsored by Free Pressing Africa Solidarity Committee. Call 561-9040 for location.

Nicholas, Glover & Wray—dynamic cabaret trio delights at Trinity Place Cabaret, 15 Trinity Lane, SF. 8:30-8 pm, \$2. Today thru Thursday.

Women's Computer Literacy Project: 4-wk course for beginners in the use of microcomputers for personal, organizational & community needs. Hands-on training in small women-only groups. \$100. Some partial scholarships available. 6:30 pm, 1001 Center St., San Francisco. Info: 425-1703 for info.

Deathtrap—Christopher Reeve and Michael Caine are dueling lovers; and *The Late Show* with Lily Tomlin and Art Carney against the forces of evil, as they rescue a kidnapped cat. Double bill at the York. SF. Info: 822-0316.

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A.I.M. benefit—The Struggle of Indigenous Peoples of the Western Hemisphere, features information updates and music. 7:30 pm, La Pena, Berkeley. \$3.

Wendy Cooper & Wynne Harrell cabaret at Roxvy Roadhouse, corner of Larkin & Edsy. SF. Easy parking, complete details: 474-7699.

19 Wed

Crafts Sale & Hot Tub Party: Dotty Calabrese & Shelly Guinski invite you to view their crafts. Refreshments provided, please bring a towel. Free-free. 2pm, 2465 Richard Ct, Mountain View. Call 968-1981 for more info.

Coalition for Human Rights: General meeting of coalition of 50 predominantly lesbian, gay, and bisexual groups and individuals. Open to the public. New College, 777 Valencia St. SF. 5:30 pm. Info: Diane 864-3112.

Decision to Win—the first film from the liberated zone of El Salvador. 7:30 pm, \$4 at Julia Morgan Theatre, 2640 College Ave, Berkeley.

Some Like It Hot—Marilyn Monroe & Jack Lemmon in this classic farce. 7:30 pm on KTVU, Chan 2.

"The Americanization of Genteel Racism"—Jessica Mitford lectures on American racism. 8 pm, SF at College of Marin, Olney Hall, Kentfield. Complete info: 485-9385.

Nicholas, Glover & Wray! at Trinity Place—see 1/17 for details.

TUE Weekly

Raps & Support

Lesbian Drop-In Rap, 7:30pm at Pacific Center, Berkeley. Info: 826-1855.

Women's Drug & Alcohol Group—advance notice required. 841-6224. Pacific Center, Berkeley.

Gay Alcoholics Anonymous Group, regular meeting, 8-9:30pm, Trinity Church, Bush & Gough St., SF.

RAF Group for Women and Men, 7:30pm, 530adonation. The Busewell Center, 929-9299.

Men's Rap meets at Valencia Rose, SF. 7:30pm. Spons by Pacific Center. Berkeley Call 841-6224 for info.

Social & Political

Brother to Brother—an informal evening of questions, answers, discussion & sharing of experiences for Black gay men of all ages who are concerned about the quality of their lives within SF-Bay Area gay community. 8pm, complete info: 621-5739 (between 6pm-Tues-Fri).

Come Play With Us: open rehearsal of the SF Gay Freedom Day Marching Band & Twirling Corps, 7pm, Eureka Valley Rec Ctr, 18th & Collingwood, SF.

Anything Goes Chorus: a group singing class for men and women. Lots of fun and support. All voices welcome. Closet singers come out! New Valley Ministry, SF. 7-9pm, SF class: 530-4 classes. Call 654-8415 for info.

Gay Writers Workshop at Small Press Traffic, 3842-B 24th St. SF. 8pm. free. Info: 285-3944.

Gay Flag Corps practice, McKinley School, 14th & Castro, SF. 7pm. Complete info: Ron Kraus: 821-5785.

Spiritual

Dialogue on God/Bible Study/Holy Communion at the new MCG in Hayward. Tues-Thurs & Sat 6-8pm. 5777 Bayview, Hayward, 278-9262.

Intuitive Problem Solving Support Group with Margu Adair. Pool psychic resources to combat isolation, enhance resilience, strategize to attain goals, align energies with our visions. Guided meditation led for exploring issues from an inner dimension. Groups conducted with an awareness of the political context of our lives. Sliding Scale, call 861-6838. SF location Tues & Thurs, East Bay Wed.

Maitri—Buddhist gay men, lesbians & friends meet 7:30pm, 57 Hartford, SF.

Body & Dance & Health

The Big Splash—a 6-week mermaid swim for fat women only. Must weigh over 200lbs. Tues-9pm, Rossie Pool, Anas and Arguello, St. Col 51 25. Do not have to wear swim suit, but all clothing must be removed. Call 550-0860 for more info.

Learn Square Dancing the fun way with Skip Barrett of the Foggy City Squares. Class starts Jan 22, 8:30pm-9:15. For details call Barrett at 474-1917.

Gay Couple Dancing. Beginning classes at the Bodycenter's Dance Studio, Sutter near Polk. 520's classes. Info: Gary, 423-8662.

Lesbian Clinic—gynecological & general medical eday clinic run by & for lesbians at Berkeley Lesbian Health Collective. Call 843-1514 for appt.

Eaalen Massage class for women and men. 4-wk class starts Jan 28. Details: Milo Jarvis, 863-2842.

Tuesday Evening Runs with FrontRunners—a running club for gay men & lesbians. Meet 7pm at McLaren Lodge, Golden Gate Park. More info: 865-3924.

Classes

Orchestrize the World and be Paid for it: Carol Roberts teaches stand-up comedy at 161 Hartford St., near Castro & 18th. 5:54-8:10pm. For info call: Rocio, 423-8662.

Tarot class with Amber Waves—use the Thoth Deck major arcana for a guided journey focusing on personal transformation & alchemy, working with archetypal imagery and symbols. Info: 826-2478. 12-wk class starts Jan 11.

Entertainment

Salsa Music for Dancing at Different Streets, 1550 California St. SF. 9pm-2am, free. An Eve & Lynn Presentation.

Enjoy the piano bar music of Al. Clair at the York. SF. Sundays thru Thursdays, 9pm-1am. Info: 826-3373.

Golden Gate Park run with the FrontRunners, meet at parking lot south end of polo field off Middle Drive at 10 am.

Laurel and Hardy Comedies at the Intersection, 756 Union, SF. 7pm, \$2/\$1 kids.

The Harmony Sisters sing brilliant 3-part harmonies, in a wide range of musical styles including Appalachian mountain, gospel, Cajun, blues, and swing—accompanied by guitar, fiddle, cello and other surprises. Plovia thru, Marriway, Laquana, SF. 7:30 pm, \$3.50/\$2.50 seniors.

An Evening of Music Made by Women: Linda Hirschorn & Tazara original political feminist Jewish songs: Ellen Robinson & Karla Lemon perform folk-jazz. Maria & Cristina de Colores present music from all over Latin America. 8 pm, \$3. Berkeley for La Pena Cultural Center, Berkeley.

The Puerto Rican Independence Struggle as told by revolutionary Puerto Rican women, a discussion at Valencia Rose Cafe, SF. 8 pm, donation.

Oquisha Paradox synthesizes rock & reggae into incredible dance music in a benefit for the Upright's Bakery Collective. 9pm, \$3. La Pena, Berkeley.

Ronald Regard Comedies—bloopers, TV ads, & Bedtime for Bonzo at the Intersection, 756 Union, SF. 9 pm, \$2/\$1 kids.

Fortune and Men's Eyes—prison drama starring Michael Greer double-bills with *The Pledge-masters*—the "gay" story of fatherly mutilation. At the Strand, SF. Box office: 552-5990.

Two Day nonviolence prep for the Vandenberg Action against the MX missile-launching. Berkeley location: Call Rita 864-3831 for time and location. See 1/8 for details.

In Concert: Vickie Randie and Teresa Trull plus Linda Tillery, Barbara Hogle, Frank Martin, Joy Juaks, Sapphron Obois and John Paris at The Great American Music Hall, 859 O Farrel St, SF. \$7, advanced tickets recommended. Call 885-0750 for info.

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ART.

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A Statewide Coalition of Peace Groups are planning a nonviolent occupation and blockade of Vandenberg Air Force Base, Jan 21-28, the week of the first MX flight test. The goals of the Vandenberg Action are: To interfere with the 1st operational MX test as one step in preventing its deployment; to oppose clearly and dramatically the Reagan Administration's first strike nuclear policy; to focus attention on the vast militarization of the Pacific and its disastrous social and ecological impact; to move toward a more widespread, determined and continued level of nonviolent, direct action in opposition to preparations for global war. For more information call 644-3031. Livemore Action Group, and check the calendar listings on Jan 2, 8 (two listings), 13, 15, and 16th for details on non-violent training in preparation for Vandenberg, and the Wednesday Weekly listing for information on connecting with Body Electric, the gay men's anti-nuke affinity group.

Calendar Key

WA: wheelchair access
CC: childcare available at event
RCC: call to reserve childcare for event
SI: sign language interpreted
Res: reservations
SL: sliding scale

Address Directory

Berkeley Cafe, 23rd & Valencia, San Francisco, 821-0233.

Artistic Center for Artistic, 2908 Ellsworth, Berkeley, 548-4343.

Eighteenth Street Services, 4131—18th St, San Francisco, 863-8111.

I.C.I. Woman's Place Bookstore, 4015 Broadway, Oakland, 547-9920, WA.

La Pena Cultural Center, 1015 Stuchuck, Berkeley, 849-2568, WA.

Metropolitan Community Church, 150 Eureka Street, San Francisco, 863-4434.

Metropolitan Community Church—East Bay, 4886 Fairfax Ave, Oakland, 533-4848, WA.

Old Wives Tales, 1909 Valencia Street, San Francisco, 821-4675, WA.

Ollie's, 4130 Telegraph Ave, Oakland, 853-6017.

Operation Concern, 2485 Clay Street, San Francisco, 563-0202.

Pacific Center for Human Growth, 2712 Telegraph Ave, Berkeley, 548-8283, WA.

Pride Center, 890 Hayes Street, San Francisco, 863-8000.

Unitarian Universalist Lesbian & Gay Caucus, First Unitarian Church, Franklin/Gearay, San Francisco, 775-6580.

Valencia Rose, 766 Valencia Street, San Francisco, 552-1445, WA.

Women's Building of the Bay Area, 3543—18th Street, San Francisco, 431-1180, WA.

CALENDAR

Announcing

Radical Women Open Meeting—multi-issue, socialist feminist politics comprise the agenda and discussion at this business meeting. Dinner 6:45 pm. \$3 donation. Meeting: 7:30pm. 3016-16th St. SF.

Stress Management Program at District Health Center #1, 3850 17th St. SF. 7pm. \$11. For registration or info, call 558-3905.

Connections & Controversies—in filmmaking and video. A media Alliance course. 7:30 pm. SF. 1040-41-2557.

Harrison & Gardner perform at the Roxly Roadhouse, corner of Larkin & Eddy. SF. Easy parking, call for details. 474-7699.

The Reagan Certification: a discussion of the presidential program by the US El Salvador Research Institute. 8 pm. \$3. La Pena Cultural Center, Berkeley.

26 Wed

Writing nonfiction book proposals that sell—Attend this Media Alliance course and learn how to sell your book ideas. 6:30-9 pm. \$70. Call 441-2557 for info.

Samantha Samuels at Trinity Place—see 1/24 for details.

Slaves in Soweto chronicles the Soweto rebellion of 1976. *Portrait of Nelson Mandela* is a short biography of the leader of the African National Congress. See both films at La Pena Cultural Center, Berkeley. 8 pm. \$2.50.



Gourmet Vegetarian Cooking: Ready for a good meal? Learn to make delicious and inexpensive entrees and breads at the Network Coffeehouse, 1329 7th Ave. SF. 8 pm. donation. **Write the Better TV Shows Than That!** OK, then take this Media Alliance course and you'll learn about script format, agents, story conferences, selling in SF, and more. \$55. For info call 441-2557.

Margarethe von Trotta double-bill at U.C. Theatre, Berkeley. *Marianne & Juliane*, plus *Sisters*. Info: 843-6287.

27 Thu

Producing Creative Slideshows: Learn the basics through media Alliance. 6:30-9 pm. \$55. Info: 441-2557.

Film & videomakers: This Media Alliance course gives you the basics of documentary production. Learn proposal writing, shooting outline or script prep, budgeting & distribution. 6:30-9 pm. \$70. Info: 441-2557.

Writing Children's Literature—Media Alliance sponsors this workshop which benefits writers of all levels. 6:30-9 pm. \$70. Call 441-2557 for info.

Marjorie Frye: "In and Out of Harlem's Way, Airplane and Love." Frye analyzes coercion and exploitation, external and internal. Her underlying theme is a vision of what we would be if we weren't oppressed. 7:30 pm. \$3. Old World Tales Bookstore. SF. ROC w/24-hr notice.

Career/Life Planning Workshop led by Dee Priddy. Offered at Berkeley Women's Center. Women only. 7:30 pm. \$3-55 SL.

From Somewhere in the World—a slideshow about the struggle against colonialism of Black people in the US, put to the words of New African Freedom Fighter Assata Shakur. 8 pm. donation. La Pena, Berkeley.

Zionism & Anti-Semitism: a discussion with Milton Obenzinger of the November 29th Coalition & Rocky Shoreline. *Marjorie's of the New Jewish Agenda* at La Pena Cultural Center, Berkeley. 8 pm. \$3.

Weston McGowan brings his cabaret stylings to the Roxly Roadhouse, corner of Larkin & Eddy. SF. 8pm. \$7.99.

Pernmanet Wave and Katherine—new at Clementina's. 1190 Folsom St. SF. 10 pm. \$4.

Full Moon Poetry: Welcome the New Year with a poem. 8:15-9:30 pm. \$2. Location: 625-18th St. **Free Lesbian Christian Sisters** meet to do metaphysical work on world problems, church problems, and current issues. 7:30 pm. For info call Rita Goldberg. 586-4393 exts.

"I v w e" in the discussion topic at Diablo Valley Memorial Community Church. Gay. 1818 Colfax, Concord. 8 pm. \$1.

A Tribute to Father Moriarty features music by Kamin, a play by Stephen Taniguchi, and a new play by Katherina Moriarty. La Pena Cultural Center, Berkeley. 8 pm. \$3. Benefit for the Guatemalan Indian Project.



Returning—Goddesses and Earth Images: wavyings by Ellen Doucety on exhibit at Laughing Goddess Grove through March 17. reception today 5-7 pm. Complete info: 653-4169.

Michael Harrington speaks as part of the American Political Currents lecture series. *Herb's Theatre*. SF. 8pm. Tickets: \$65 series, \$8 and \$10 individual lectures, available thru Symphony Box Office. 531-5400 and BASS.

Odalisque belly dances at Artemis Cafe. SF. 9pm. \$4.

Singer-Songwriters Ron Romanovsky and Paul Phillips & Comic Danny Daniels at the Valencia Rose. SF. 10:30 pm. \$3.50.

29 Sat

Winter Carnival Benefit—indoor flea market, crafts, food, live music, comedy. Fun for the kids with jugglers, clowns, magicians. All Day. Adm FREE. Proceeds support black peoples struggles for justice & reparations. New Valley Ministry, 1221 Sutter St. n. 24th. Info: 282-7670.

Choosing Among Word Processors: A how-to seminar for writers, journalists & professionals. Live demos of Word Processor systems. \$34. 9-4 pm. Call Media Alliance at 441-2557 for info.



Foodsexual eats out—Carol Roberts at Artemis Cafe. SF. 9 pm. \$4. Foodsexuals dancing on sliding scale.

Orquesta Singulay plays salsa for adm at the Pena Cultural Center, Berkeley. 9:30 pm. \$4.

Self-Defense Workshop—intro to street fighting and safety for women and men. 19-29th Street. SF. Call Chris at 861-3523 for details.

Dana Balin presents his cabaret magic at the Roxly Roadhouse, corner of Larkin & Eddy (easy parking). SF. Call 863-2616 for info.

Dignity, the international organization of Catholic gay men and lesbians, marks its 10th anniversary in SF with a Festival Mass. 6 pm at St. John of God Church, 5th Ave & Irving. SF. Everyone welcome.

90 Classic TV Commercials at the Intersection, 756 Union. SF. \$2.51.

Bob Stewart, author of *Pagan Imagery in English Folk-song*, and Pete Cooper, writer from England, sing traditional material, including ritual songs. **Black & White Men Together**. Members of this bi-racial gay group discuss black and white relationships and racism in the Gay Community. 9:30 am. Unitarian Universalist Lesbian/Gay Caucus.

Different Strokes/SF bicycle club goes to the Marin Headlands (difficult ride) interested? Meet at 10 am. McLaren Lodge. Golden Gate Park. SF. Call 863-2616 for info.

Gwen Avery in the Afternoon—Come hear gospel and blues in the cabaret room at the Valencia Rose. SF. 4 pm.

90 Classic TV Commercials at the Intersection, 756 Union. SF. \$2.51.

The Jill Rose Band with Silvia Kohan. Don't miss this sizzling cabaret 8 pm. \$5. La Pena, Berkeley.

From Somewhere in the World—a slideshow about the struggles of Black people in the US. 8 pm. Valencia Rose Cafe. SF. See 1/27 for details.

Elvis, Beatles, Stones, Airplane, Nat King Cole, Diana Washington & other stars of rock & pop on 21st. **Magical Mystery Tour**, 1967 Beatles at the Beatles at the Intersection, 756 Union. SF. \$2.51 kids, \$9.91 adults.

Bay Area Wind Symphony at Zellerbach Hall. UC Berkeley. 8 pm. \$4/\$2 student.

Chillingerin String Quartet performs at Hertz Hall, UC Berkeley. 8 pm. \$10/\$7 student.

Black Orpheus double-bills with *Beauty and the Beast*—two classes of the silver screen at the York Theatre. SF. Info: 282-0316.

31 Mon

Ed Asner's Virginia Apuzzo headline Golden Gate Area's Anniversary "Installation 1983"—The 9th Annual Installation of Directors & Awards Dinner. Carol Roberts emceeds this event, which includes the presentation of both Community & Member Service Awards. No-host cocktails begin at 6 pm followed by dinner at 7:30 pm. Advance tickets by 1/26: \$37.50. \$42.50 at door. Open to members and non-members. Call GGGA at 956-8660 for details & tickets.

Calendar Listings

Performers, clubs, individuals or groups who want to list events in the calendar should submit notices to *Coming Up*, 867 Valencia, SF. 94110, so they reach us by the 20th of the month preceding publication. We cannot take listings by phone.

These are tough all over these days, and *Coming Up* is no exception. Although we operate as a not-for-profit community service, we have to deal with Reaganomics like everyone else. This makes for some hard decisions.

Coming Up's calendar listings are free to everyone and are run according to space available (which we've expanded over the years) and interest in our community. The calendar pages account for one-third of each issue's budget and half its labor. And the calendar listings are an extremely important and useful part of *Coming Up*!

Now back to hard decisions. Because of rising costs, we're asking non-profit groups who can to donate a dollar or two for listing their events to help carry the cost in the calendar. If you or your person is going to make money from a listed event, a hefty donation of five or ten dollars would be appreciated.

Remember, *Coming Up* distributes 25,000 copies a month to about 75,000 readers in the Bay Area. Your message is seen, but it won't be if we can't send it. Annually, we're committed to providing this service to the community, but we can't do it without your support.

Bay Area Women Against Rape announces an eight week self-defense class on a sliding scale to women and girls of all ages. No athletic ability is required. Class focuses on how to use awareness, assertiveness & physical action to make yourself safer on the streets and at home. No one turned away for lack of money. Complete info: 845-7273.

Lesbian Parenting Anthology: soliciting materials for info on publication (essays, stories, poems, letters, interviews, critiques, reviews, visual art, tapes, etc.). Anthology to reflect our DIVERSITY of experience: race, class, ethnicity, age, ability, bodiedness, nationality. Emphasis on women traditionally denied access to publishing. Write Anthology c/o Jeanne Vaughn, 217 Palo Verde Terrace, Santa Cruz, CA 95060. Deadline: Aug. 1983.

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Gabaret Checkerboard



by Gary Menger

Half a year ago, having seen *I Hate Music!* at the Valencia Rose, I observed that much of Bernstein's music was even harder to listen to than it was to sing, and something to the effect that the performance was more of a calisthenics display than an entertainment. I wonder, was I having an attack of spleen that evening, or was the performance I've now seen at 1177 California in Gramercy Towers a whole new show?

I Hate Music!, primarily a review of the music of Leonard Bernstein with a few nods to Julie Styne, is a tight, well paced, nicely performed show. Creator/director Marc Anthony has contrived interesting ways to move from each song to the next with a logical, smooth flow, and has given a specific character to each of the five performers that remains consistent throughout the evening.

The choreography of Margot Crosman is gracefully subtle, giving more meaning and dimension to the songs performed. It's somewhat jarring in the performance of "There Is A Garden," which, on the other hand, would probably have been a boring choice without the special effects created.

The show's strongest singer is handsome Patrick Gallagher, who blends well and enriches the group performances, and shines especially with "My Own Morning" and "A Quiet Girl." (His voice would be ideal for Bernstein's "Lonely Town" as well, which is unfortunately not included in this version of the revue.)

Robert Walker, whose light voice was barely audible in "How Can You Describe a Face?"

The Cast of *I Hate Music!* (left to right) Robert Walker, Diann Quesada, Patrick Gallagher, Shannon Orock, Tim Vincent.

gains strength with "Talking to Yourself" and "Lucky to be Me," and delivers his songs with disarming sincerity.

Tim Vincent, a fine actor as well as a good tenor, has some outstanding moments, especially his brief delivery of Candide's "This World."

Shannon Orock, the more vocally uneven but still the more interesting of the two sopranos, lends an enterprising touch to Diann Quesada's rendition of "Glitter and Be Gay"—a rendition that lacks power and might be improved with still more assistance from Shannon Orock, whose voice seemed somewhat harsh in "I Can Cook Too," was exquisite in her part of "Talking to Yourself," and at her comedic best in "What a Movie" and "100 Easy Ways."

All in all, "I Hate Music!" is an evening of solid, interesting, melodic entertainment, performed by some very capable, engaging personalities. I'm pleased to recommend it, and look forward to enjoying it again. The show will be performed Friday and Saturday evenings at the 1177 Club through January. (Reservations: 776-2100).

Thanks, by the way, to several newer singers who've contacted me since the last issue to ask for more info on piano bars and open mikes. Once again, you can sing at the P.S. or the Mint, informally, any night. At Joe Sixers or the Fiddle Fox, bring music for solos and introduce yourself in advance. At Roxy Roadhouse (474-7699) register ahead for the weekly competitive showcase—prizes to the winners, and a booking may be one of the prizes.

Charles Busch Alone—With a Cast of Thousands

by William Hunt

January promises to be a very exciting month theatrically with the San Francisco debut appearance of Charles Busch at the Valencia Rose: "Charles Busch Alone—With a Cast of Thousands." Touted by the *Advocate* as the "nation's, maybe the world's, most accomplished gay monologist," Busch's performances have received accolades from around the nation.

Both playwright and actor, Charles Busch captivates his audiences with multiple characters, ebbing from an athletic coach at a summer camp to a fading 50's Hollywood blonde bombshell. His convincing portrayals prompted *Variety* to say, "It's almost eerie that Busch becomes these people, breathing life and sincerity into them."

His sketches include a murder mystery, "After You've Gone," in which a young man seeks to clear himself of the charge of murdering his father. His search takes the audience through a motley crew of characters, including an aging telepathist, a cabaret singer, a spookhouse proprietor, a call boy, an Italian prince and a Perle Mesta-like party hostess.

"Escape From Camp Kitchenwames" is true camp camp, detailing the disgust of three summer-camp misfits: a "retard," a fatso and a cynical gay kid who sees through the macho "play."

"Chile Pepper," a variation on the *Rumpelstiltskin* tale, becomes a fiendishly sharp vignette about a record company mogulues who exploits a Roseanna Dana-style drag queen. The queen's infallible taste in picking platters moves them to the top of the charts. Still, success is never cheap. The queen wants tribute, and the mogulues barely manages to break the bargain.

In a recent interview, a confident yet sensitive Charles Busch expressed enthusiasm about performing in San Francisco. "I just want to reach as many people as possible. Early I assumed that much of my audience is gay," nevertheless, "the straight press has been very positive and the gay press very supportive."

Charles further revealed that "old movies were a major influence" both in acting and writing, reflected in his film noir characterizations. Ruth Draper, who delighted audiences from WWI through 1957, also figures prominently as a major influence in his work.

Charles appears on stage without the usual props and sets, using only the actor's tools to create his cast of characters both male and female. "I'm responding to the androgyny in myself, as the audience is too. I felt prog was limiting the magic with audience's mutual imagination."

Preview performances are scheduled for Thursday, January 6 and Friday, January 7. The show starts at 8 pm. The January 6 performance benefits the Stonewall Gay Democratic Club. Information about tickets for this show should be directed to Ben Gardner at 626-1245. The January 7 preview benefits the Kaposi Sarcoma Research and Education Foundation; reservations for this show may be made by 552-1445. Advance tickets can be obtained at the Valencia Rose, 766 Valencia between 10 am and 3 pm daily. Charles Busch performs in repertory every Thursday, Friday and Saturday through January. Showtimes are 8 pm and tickets are \$5. For reservations call 552-1445.



by Jack Fertig



Astrological Forecast

This is a lousy month for sun sign astrology, (as is, arguably, any month) so let's turn our attention to moon signs. Just in case you just breezed in from Des Moines and think I'm referring to tattooed buttocks, let me explain from the very beginning.

"Your sign," or more accurately, your "sun sign," is merely the position of the sun on the date of your birth. Like the Moon, eight planets, twenty-four house cusps, and any number of aspects, it is only one part of your natal horoscope. It is possibly the most important, and certainly the easiest found.

Your moon sign, then, is the sign the moon was in at the time of your birth. She changes signs about every 2 1/2 days in an elliptic orbit around already-orbiting Earth. This makes her harder to locate than stable old Sol, but she's well worth the trouble. This month, however, readers can "Dial-A-Moon-Sign!" just dial 922-2457 and the friendly nun will tell you what sign your moon is in.

Whereas the sun shows your ego, personality, and that of yourself that you take pride in, your moon sign describes your emotional process, the general nature of your moods, what you hunger for and what keeps you satisfied, how you take care of others and care to be cared for.

You will tend to be sympathetic to people whose sun, moon, or ascendant is in your moon sign. Sensing your sympathy, they will quickly warm up to you even if your sun sign is "incompatible."

Just as your moon sign shows your basic emotions, the current moon sign will describe the prevailing general mood of the day. For example, on May 21, 1979, the White Night riot, the moon was in Aries.

Moon in Aries: Your emotional reactions are quick and spontaneous, allowing sudden cheer, or a quick-hurt-revenge temper. You take good care of yourself, and rarely require any sort of help. You don't need, but do enjoy the attentions of others until your own wanders elsewhere. You want it all now, but feel deep inside that if you didn't bring it with you, it can't be that important.

Moon in Taurus: Material well-being is essential to your happiness, and you like to collect mementos, pretty baubles, objects of art, and people. Romantic and sensual, your moods build and change slowly, and you become emotionally attached to the objects of your affection with an absolute per-

manence. You crave soft, comfortable surroundings, and perhaps too many sweets. You dislike sudden outdoors and rarely lose your temper. When you do, though, it's not fireworks, but a melt-down.

Moon in Gemini: Still waters run deep, but that's not your problem. Everybody knows what kind of mood you're in if it can be possibly kept up. Feelings aren't that important. Instead you hunger for information and enjoy acting as a transmitter of facts, figures, and mere gossip. You read voraciously, clip articles, and forget where you left them. Love affairs are intellectually planned and logically talked through.

Moon in Cancer: Mother of us all! Your moods are so respectful you have little, if any, control over them. You need to have your own home and "family," and probably make a good cook. Even if you loudly cry, with a roar that exceeds your bile, you're a sucker for flattery. You are rarely, but loudly angry, with a roar that exceeds your bile.

Moon in Leo: You strive for such nobility of feeling that petty snits and quibbles are beneath you. Basically you want to be well thought of, so you try to live up to your best potential. You crave affection and admiration, which you gain through flirtation and honest openness. You're very proud of your feelings and could hold a grudge forever, but you're a sucker for flattery. You are rarely, but loudly angry, with a roar that exceeds your bile.

Moon in Virgo: You like things that are nice and simple, but you're so good at figuring things out that you can make "nice and simple" out of something else's peddled mess. You have conscious, practical control over your moods, enjoy healthy foods, and have a talent for gardening and herbalism. You detest flattery and immediately sense insincerity, but crave recognition for a job that you know you have done well.

Moon in Libra: The perpetual romantic, you may spend your entire life "married" to or waiting for your Prince(s). Charming, suave and genteel is the name of the game, and if you can find any body who can beat you at it, that's who you want for your love. You're the ideal hostess with table manners even better than your cooking, which is never shabby either, tending usually to the sweet and fancy.

Moon in Scorpio: Your feelings are deep, unyielding, and very private. Few people really know what you're feeling unless you're repaying a kindness or a hurt, which you always do with generous interest. If you didn't invent libido, it invented you, the original nookie monster. When frustrated, you're cruel, such as exotic, dispassionate, morbid. Emotional control is a constant issue for you.

Moon in Sagittarius: With little care for details you thirst for higher knowledge, wisdom and humor. You crave freedom and always enjoy something new, such as exotic, dispassionate, morbid. Emotional control is a constant issue for you. Your moods change rapidly over a wide spectrum, but you are rarely depressed, and even then you don't take it too seriously. Your vendictiveness is delightful, but could cause trouble.

Moon in Capricorn: Loyal to a fault, your loves and attachments are ruled by duty. You obey your parents, respect traditions, and usually prefer monogamy, but underneath it all, you are quite sensual, and will stop at nothing to satisfy your needs. You want a lover who is a good provider, even if you wouldn't take a penny. You can take shrewd control over your emotions and use them as a tool.

Moon in Aquarius: Politically correct isn't you. You have a deep and abiding love of humanity, preferably at a safe distance. You dislike being taken care of, despise emotive gush, and certainly will not be owned. You love your freedom and any lover must fit in with them. They enjoy having love, and may try to get them both at once! Scientific, but quirky, you could identify every ingredient in a twinkles, and still eat it.

Moon in Pisces: You want heaven on earth and do anything to help anybody else achieve it, no matter the cost to yourself. You don't mind suffering, and might even revel in it. The ultimate sentimental, you pack 3 Hankies to every movie and even cry through *Godzilla*. You love anything beautiful, romantic, magical, and tender, and have the transformative imagination to make anything feel that way to yourself. You're easily addicted to any chemical or emotional stimulus that softens the harsh barbarities of life.

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Saturday, January 1
MC Gay Comedy Night
with Marga Gomez, Mario
Mondelli & Danny Williams
Valencia Rose, 10 pm

Saturday, January 8
with Monica Palacios
Artemis Society, 1199 Valencia,
9 pm

Thursday, January 13
Roxy Road House,
Larkin & Eddy, 9pm

Saturday, January 15
MC Gay Comedy Night
with Tony Hotel, Monica
Palacios & Ruby Rubenstein
Valencia Rose, 10 pm

Sunday, January 23
Amelias, 647 Valencia, 9pm

January 27 thru February 6:
Vacationing at Pallegg Hills.

See the Outrageous Music and Comedy of
Lea DeLaria/Fuckin Dyke

SUPPER CLUB SHOWS

JANUARY

Monday
Open Shows & Auditions
Tuesday
1/16 Wendy Cooper, Wayne Harrell
1/25 Harrison & Gardner
Wednesday
Fantasia, a musical revue
Thursday
1/13 Leo DeLaria & Co.
1/20 Aldo Ball, Val Esposito
1/27 Weston McGowan
Friday
Open Mike Comedy w/ Carol Roberts
Saturday
1/15 Sharon Clyde, 1/22 Karen Drucker
1/28 Dana Balin

Tom Vetrano's
ROXY ROADHOUSE
Roxy Road House, 1177 Park
Corner of Larkin & Eddy

Film

Two Views of Veronika Voss



The Painful Beauty of Veronika Voss

by John Rowberry

I would be the first to admit that I am overwhelmed by Rainer Werner Fassbinder, an openly gay West German filmmaker who has created, in the 13 years before his death, 41 feature films. I am overwhelmed by this prodigious talent, single-handedly responsible for the impact of the new German cinema on the world; who has, since his first film, extrapolated on one major theme: the alienation of the individual in society. So I approached Veronika Voss, the last in his trilogy of films about the reconstruction of West Germany after the Second World War, with extreme prejudice.

Veronika Voss is set in Munich in 1955. An aging, hauntingly beautiful film actress experiences the agony of seeing her younger self on the screen in a small cinema. On the screen, we, as well as the actress, watch the final moments in the life of a young woman caught in the vice of drug addiction. Although the grainy images are painful, some scrap of memory still inside her escapes—in the past, in that time, things were, at least on the surface, not too terribly painful.

The actress, Veronika Voss, flees the dark theatre into the rain. Standing alone, sobbing uncontrollably, she is approached and befriended by a man with an umbrella. He offers her, if only momentarily, the illusion of safety from the storm, from her isolation, from the past.

From this melodramatic beginning, Veronika Voss unfolds into a relentless story of a woman's total emotional and physical disintegration. It is led completely without passion, one devastating step at a time, until the title character fades from existence like so

much unprotected, ancient film stock. On the surface Veronika Voss would appear to be Fassbinder's most heartless tale.

But Veronika Voss, like the title character, is a film that goes much deeper than its surface appearance. In fact, Fassbinder's use of the superficial in this film is exactly what makes it so extraordinary.

On the surface, the last days of a woman with a mysterious past—a former screen beauty, rumored to have been intimate with the Nazi propaganda machine, the toast of the UFA studios, her marriage destroyed by alcoholism and drugs—is reduced to the pretense of fame and the illusion of stability. She meets and vamps a reporter, Robert, a sportswriter, younger than herself, who is splayed by her ability to juggle illusion and reality. "Light and shadow are the two secrets of the movies," she tells him.

As Robert becomes entranced with her after their chance meeting, after she has allowed him to see her again in a public restaurant, Veronika designs a web of intrigue, perhaps unwittingly, that, as it draws him in, also binds her to the revelations she knows will finally destroy her.

On the surface, Veronika Voss has been addicted to morphine by doctor of dubious credentials—and who is perhaps a lesbian—who preys on the human debris of the post-war years. Day after day, to maintain her drug habit, Veronika signs over more and more of her possessions, her house, her antiques, her jewels, until she has nothing left with which to pay. But Veronika is only one stone in the building of an empire, perhaps even indulged by Dr. Katz out of some feeling of...nostalgia.

A Second Rate Film

by Daniel Curzon

I'd been led to expect more from Veronika Voss. It's not enough that the film is about drug addiction and that the filmmaker died of a drug overdose right after making it. The problem is that you can't make Grade A movies out of Grade B material. Thus, for all its polish and style, Veronika Voss remains a second-rate film.

Not that the film isn't interesting or doesn't hold your attention. It does, but Fassbinder is always discussed in such reverent tones as an "artist" when it seems to me that he was rather simple-minded, too simple-minded to be classified as a great director. I know you aren't supposed to speak ill of the dead, but let's be honest, okay?

In this film a former movie star is addicted to morphine and held captive by an evil woman doctor, her cohort, and a government official, abetted by a black American soldier. (It's 1955.) It's not that I don't believe some people are nasty, but Fassbinder creates such Evil Villians that you simply can't believe in them. These "morphine mees" are so heartless, so rapacious that they have no validity as human beings. Rather, they are Fassbinder's "ideas."

The doctor stands by a window looking like Gale Sondergaard in some *Spider Woman* movie. She orders a young woman run down by a car; she drives an old Jewish couple (sentimentally done) to their double suicide. And then she has the nerve to laugh and dine and get way with it all! It's corny and false; it's a Hollywood idea for Evil translated into a German filmmaker's idea for a so-called penetrating look at post-war German life.

Two strong points of the movie are the performance of Rose Zech as a Dietrich-like (continued on page 14)

In all morality plays the final battle is between the forces of good and the forces of evil for the soul of an innocent. On the surface, Robert, discovering the truth about Veronika as well as the truth about Dr. Katz, brings the moment to its crisis. He convinces his girlfriend, Henriette, who has patiently witnessed his fascination with the aging actress, to help trap Dr. Katz by pretending to be a rich, bored, drug-oriented widow. They assume Dr. Katz, in falling for the bait of a potential new victim, will illegally prescribe morphine for her. But something goes wrong, Henriette is found out and murdered. A few days later, after a "farewell" party, Veronika Voss dies of an overdose of sleeping pills. On the surface, the forces of good have been defeated.

Fassbinder created this film in the style of the post-war German cinema, shot in brilliant black and white, to summarize what he began with *The Marriage of Maria Braun* and *Lola*. He selected the life of Sybille Schmitz, an actress addicted to drugs who died, in real life, during the times in which Veronika Voss is set. He called upon his vast catalog of style and device to frame the narrative line in a context that borders on surrealism, yet stays firmly planted in terra firma.

But that's all on the surface. Underneath lies the themes that have consistently typified Fassbinder's body of work. Victims and victimizers are interchangeable. The need for social order is the desire for oppression. In (continued on page 14)

Dining Out

with Carol Roberts

For those of you who saw the *Chronicle* headline: "Foodsexual Stabs Waitress with Fork in Restaurant—Pleads Guilty," I would like to present my side of the story.

I was having dinner with my companion. (The best dinner companion to pick is someone skinny who leaves over most of her food.) As the evening wore on more and more patrons filled the tables and our waitress became harried. I had just finished rimming my potato and was resting before devouring the skin when she whisked my plate away, chirping, "You're finished with this, aren't you?" In a moment of PASSION, I lost my senses and picked up the nearest weapon, a fork, and stabbed her in the wrist, pleading for her to stop. This waitress had insulted herself between me and my potato, violating a personal human right. I felt a mixture of jealousy, rage and territorial protection. (I like to think if I was hitchhiking with my potato and someone did it hard I would come to its defense!) Too often foodsexuals are ignored, put in the back of restaurants and purposely given small portions. I secretly suspect this waitress had anorexia nervosa, or at least bulimia.

I did the decent thing: I turned myself into the police immediately, after fantasizing about jail food and what that would be like. Since that time the waitress and I have corresponded and settled out of court. She admits to being insensitive, and, shockingly enough, to woffling down people's leftovers and potato skins out of the bus trays in the back of the kitchen. Her superficial wounds have disappeared, and while I regret using violence, I see this as a mini Stonewall for foodsexuality.

Foodsexual Restaurant Review: Doidge's

One Sunday we braved the pretentious chic of Union Street to eat at Doidge's, a critically acclaimed brunch restaurant. Having the foresight to make a reservation, we were promptly ushered past a long line of patrons to a waiting table. The place is clean and quaint but I warn—to experience Doidge's is to experience Union Street, and all that goes along with it: Pretentious people using *Evening Magazine* conversation, sporting expensively worn, shiny children.

The service was slow and lumbering. Maybe because we were the only two women without make-up? Who knows. The waitress handled us the menu while asking for our order. When we begged for time (reading the menus foodsexual cruising) she got huffy. Several minutes later she sent over a waiter to deal with us.

Undaunted, we ordered fresh squeezed grapefruit juice (\$2) and decaf coffee for me.

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tea for Jennie. Not to be shaken by the price list Jennie chose french toast on cinnamon raisin bread (20¢ extra for the bread, c'mon!) with blueberries and strawberries on top (\$7.25 or 50). I ordered the "steamed vegetable and cheese omelette" for \$5.75. Choice of potatoes and toast, fruit and toast, or salad.

An eternal lull followed. We hungrily, weakly reminisced about old times "til our somewhat tart grapefruit juice was plunked on the table. In the next lull we resorted to dancing eyebrows and contorted facial and manual gestures to get the waiter's attention and beg for my decaf.

The food itself was nice, nothing more; french toast tepid. Jennie makes better, and for \$7.50 she could probably make enough for the whole readership of *Coming Up!* The omelette was very good.

We were pondering dessert when the check was plunked down on the table. So, annoyed, we paid and left. (It seemed like an accidental good omen, for people watching their weight who shouldn't have dessert anyway.) To sum up, it was empty, lonely calories. Not worth the chance of becoming depressed passing all the food, bathroom and attitude boutiques on the way back to the car.

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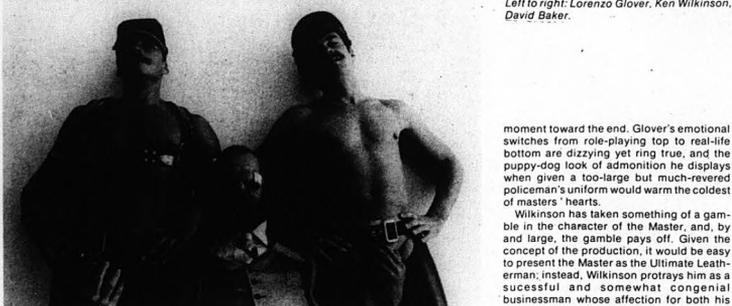
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THINGS THAT NEED TO BE SAID



Left to right: Lorenzo Glover, Ken Wilkinson, David Baker.

The Maids: Superb

by Stephan Martin

Like most of Genet's works (*The Balcony* and *Our Lady of the Flowers*), *The Maids* eludes definitive description. This 90-minute work, performed without intermission, is the story (based on a true-life incident) of two maids who work for a haughty and pretentious upper-class woman. They unsuccessfully scheme to murder their employer and frame her lover, a plot that causes their own downfall.

Director Ken Wilkinson has taken the script (written originally to be performed by three men in drag) and adapted it into one of the most innovative and exciting evenings of gay theatre this reviewer has seen in some time. By re-creating the maids into two leather slaves who maintain a love/hate relationship with each other and their Master, Wilkinson has produced a scenario that examines the uses of power and illusion within a series of highly-charged, highly complex relationships. From the very beginning, in which Lorenzo Glover (Clarice) and David Baker (Solange) commence their nightly surreptitious ritual of role-playing and sexual gamesmanship, the audience is taken on a surreal ride through a self-contained world of deceit, despair and—at times—black comedy of the highest order.

Set in the Master's quasi-deco, quasi-tech bedroom, we watch as the balance of power shifts from one slave to the other until the Master himself (played by the director) appears, establishing the unattainable authority figure both Solange and Clarice aspire to emulate. Yet before long, we find that the Master himself is slave to another power-driven relationship—not a slave in the sense driven thus far, but in another, much deeper level—thus shattering any security the audience may feel about the relative positions of control among these three people.

Working from an uncredited translation, Wilkinson has had very little in the way of re-writing to accommodate the play to his concept. "Solange" and "Clarice" become pet names, and the language of the text lends

itself naturally to the genteel bitchiness that gay men use with one another, thus fitting in well with what Wilkinson calls Genet's "jail-house queen mentality."

David Baker, as Solange, probably has the better of the two leading roles: ostensibly subservient and yet keenly opportunistic, he exhibits an array of contradictions in a fully-thought-out characterization, culminating in a four-decade masochistic monologue that combines the fantastic parody of his imagined funeral cortege with the "little death" of his own orgasm. It's a scene that's superbly handled and comically awesome in its effect.

Lorenzo Glover attempts as much as Baker in his role as Clarice, and yet the result isn't quite as powerful. Some of this, I suspect, lies in the writing itself, as though Genet decided to simply sketch out Clarice after giving the audience the more comprehensive portrait of Solange. Nevertheless, Glover gives a performance that's tight and sympathetic, particularly in an especially chilling

moment toward the end. Glover's emotional switches from role-playing top to real-life bottom are dizzying yet ring true, and the puppy-dog look of adoration he displays when given a too-large but much-revered policeman's uniform would warm the coldest of masters' hearts.

Wilkinson has taken something of a gamble in the character of the Master, and by and large, the gamble pays off. Given the concept of the production, it would be easy to present the Master as the Ultimate Leatherman; instead, Wilkinson portrays him as a successful and somewhat congenial businessman whose affection for both his slaves and his lover is genuine. His power over Solange and Clarice is more psychological than physical, keeping them in their place with words and changes in mood rather than shackles and handcuffs. Only briefly does he appear in uniform—an ill-kept leather jacket and baggy jeans—reveals an interesting irony in Wilkinson's multi-layered performance. In talking later with Wilkinson, I found it a little surprising that someone who has captured the leather mentality so succinctly is not himself into the South of Market scene. In fact, he finds leather "not expressive, really. It seems funny that someone could take it that seriously."

The production does have a few drawbacks. The set design, best described as "desperate chic," feels underdeveloped, caught, almost, between dungeon and *Residential Interiors*. And Clarice's clown costume seems intellectually forced, in effect distancing and alienating the audience at a moment when Clarice has to offer, I can't help but recommend it. The run at 544 Natoma has ended as of this writing, but a revival is planned for later this month at Dancespace (22nd & Mission). Watch for it.

The Painful Beauty

(continued from page 13)

our zeal to create ourselves, we adopt illusionary role models, constructed of shadow and light.

Robert lusts for the Veronika Voss, the nostalgia of the past—a craving portentous as the actress' alleged Nazi collaboration. Dr. Katz provides as much comfort to her victims as the heavy tribute she demands. She is, pure and simply, the angel of death; the angel her clients have somehow managed to elude in the past. Henriette, Robert's modern love-mate, is driven not so much by her devotion to him as by her feminist sensitivities in her willingness to run interference for Veronika. The medical commissioner to whom Robert turns for help in his struggle with Dr. Katz—himself in part the morphine extortions—epitomizes Fassbinder's

feelings about the evil of the state. Even the obligatory—to this trilogy—American soldier is a mule for the doctor. No one is a victim.

But Fassbinder never passes judgement, nor creates characters to vilify them. All are playing out lives that could masquerade as pre-ordained. Veronika Voss is part history, to be sure. She inherits the society that oppresses her. She maintains it. She perpetuates it. It destroys her. No one is victimized, except by themselves.

Art must ask, how else can it liberate us? Veronika asks of no one in particular, and of everyone, at her farewell party. With this combination of form and content, this dazzling examination of the effects of light and shadow, this illusion—Fassbinder has raised the same questions he has raised before. He has given the same answers, but never has he done it as well, with such painful beauty, as in *Veronika Voss*.

by Daniel Curzon

Someone who knows him says that ARCHBISHOP QUINN, who lobbied so hard against the spousal benefits legislation, is as nifty as the day is long. (I don't know about the night.) How bizarre that an avowed celibate like Quinn should see gay sex, but not his own lifestyle, as an attack on the family. Why is it that effeminate priests so often bsdmouth gay rights? Quite a mystery, isn't it?

EDMUND WHITE in his new novel, *A Boy's Own Story*, has succeeded wonderfully in making his gleaming prose work to enhance his tale of a gay boy's growing up, shedding that style that made one feel trapped inside a beautiful, but airless, diamond. *A Boy's Own Story* is high literary art and highly recommended.

GOOD EVENINGS. *Back to Back* at the Julian Theatre, despite some pacing problems, is blessed with a bravura performance by Chuck Lafont as a quirky soldier who is smarter than those around him. He makes very poor cannon fodder. *Seascap* is the Albee play that won the Pulitzer Prize in 1975, giving evidence that what is said about plays that win the Pulitzer Prize is true. It has lots of middlebrow discussion of "Evolution" and "Art" with an uplifting ending, wherein the human species is preparing to impart its vast wisdom to two lizards. That's right. And it's not even ironic. Albee's play is strongest in the first act, with very good acting from Angela Paton, but even the preachy, talky, second act deserves a kudo for attempting to inject some "ideas" into the intellectual wasteland of most commercial American drama. Playwright ROBERT CHASELEY has flown back to NYC for five weeks to attend the rehearsals and opening of his play *Stray Dog Story*, which, surprisingly enough, had its premiere at Studio City in SF. Usually New Yorkers can't admit anything good can start somewhere else but there...

The Ickman Cometh, at the Americana Stage in Berkeley, is very good acting by Charles Gordone, with numerous perfect performances by the large cast—with the surprising exception of Gordone himself, who plays Hickey, but the deluded disillusioner. Gordone either made a decision to underplay Hickey (a bad mistake in light of the play's need for a forceful character to challenge the "pipedreams" of the bar-fliers who dwell in Harry Hope's bar.) Or else Gordone simply didn't have his lines in command when I saw it. The result was a hesitant Hickey that threw the play out of kilter.

The Glass Menagerie at the Berkeley Repertory is far less a production than their wonderful *Chekhov in Valta*, but even when off the Berkeley Rep is pro to the bone. The solo (Tom) didn't seem angry or cut off enough, Kimberly King not fragile enough as Laura, and Tony Amendola totally miscast as the Gentleman Caller. The evening was pleasant, but it should have been wonderful. It was my first time seeing Tennessee Williams' first big hit and I was let down a bit.

A Second Rate Film

(continued from page 13)

actress and the authenticity of the costumes and settings. Indeed the surface images are all excellent. It's the core of the film that is unbelievable. Like *Fox* and *His Friends*, *Veronika Voss* is seriously flawed by a simplistic intellectual framework. Fassbinder can't shake his hatred of the middle-class, and winds up blaming anything and everything on it. It seems to me that a better artist would be more aware of the complexity of human behavior.

In other films, such as *The Marriage of Maria Braun*, Fassbinder is able to control his simplicities and bring forth more accomplished art. The politics don't get in the way.



Nehemiah Persoff.

Romantic Comedy at the One Act Theatre is a piece of fluff—I do wish this theater would do more substantial plays more often but it comes to life because of the effortless direction of ED DECKER and funny performances from the entire cast, especially LAUREL OLLSTEIN. Sadly, there is a dilemma for many theaters today, perhaps always. Critics and writers tend to demand more substantial plays, while audiences, by and large, adore fluff. How does one serve both audiences?

How great that the Berkeley Shakespeare Festival is selling out its *Hamlet*. To be honest I've seen the play too many times (about 12), but even I wanted to see John Vickery in the lead. He indeed is Mr. Charisma on stage—articulate, fiery, graceful. But did *Hamlet* really have to use the public restroom with the groundlings during intermission? Director Richard White should have cut more than he did. Dead jokes are dead jokes. Ben Jonson would be wiser when he wished that Willie Boy had blotted a thousand of his longwinded lines. Despite rather severe lightning, this *Hamlet* is topnotch.

Nehemiah Persoff is a one-man village, telling tales of the Jewish writer Sholem Aleichem with great charm and vivacity at the Theatre on the Square. The second half, in particular, is fine and moving...

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Feminist Ethic

(continued from front page)

of color against each other and what did we gain? Not much, I'd say.

Love, justice and honor aren't words I hear much among feminists. They come from the "Father's" philosophies. Oh, and what have we replaced them with? Even politically incorrect won't do these days. Seven years ago, when I first came to work and live in the Bay Area women's "community" I understood feminists to be women who struggled to make the connections between our personal choices (or our lack of them) and their political implications. If we are not willing to nurture kindness and community with each other, if we are not rooted in the belief that we are all responsible for each other's survival, if we are not willing to put ourselves through the risk and discomfort of struggling with each other without losing sight of our connection to each other, then what the hell are we doing? And how can we claim to have community? If feminists are not for fighting with their lives against the waste of human spirit, the misogyny of the capitalist profit motive, then what are feminists for?

I believe that in building the trappings of community bars, cafes, health centers, commissions, buildings, etc. we've lost sight of being building community and sisterhood, what we believe to collectively define what we believe in so that we have no common political/ethical principles of unity that can help us to identify the source of our oppression and the priorities we must set in the struggle against it. We don't even say "look, we're being good if we push the pin out of their homes, a rally for abortion rights that we support for more than a few hundred women, Feinstein votes "live-in/lover" health benefits and we whimper with a protest of a few hundred "radicals"....

Often, I feel alienated and disconnected from this "women's community" because it doesn't take my back. I'm sick and tired of liberal feminism and its concordant suburbanized American entrepreneurialism. I do go about the poor young children of El Salvador? Well, why don't we just make them a little foundation? We can fork out whatever Holly Near costs but assassinate Dupree still can't cut an album. We make fancy bars. We buy pots of land to grow our marijuana and we get over. We wear leather that costs too much and bend our minds out of shape into the shape of the "women's community". We buy computers and deplore the sordid lack of accountability among the sisters in our agencies but we don't say anything to them. We buy houses and rent dykes whom we then throw out, and we displace the tenant-landlord relationship. Love and concern? Justice and honor? The "Right Way" sliches off my mind. Remember "Eat the Rich"? Quit talking politics, honey. We've got our own little businesses to take care of now and you know my girl's tight.

What do I want? I want Feminists to lead a movement that will defend the military. I want Feminists to lead a movement for the health and childcare benefits. I want Feminists to be for the equal distribution of the earth's resources and the products of our own industry. I want Feminists to be for reproductive rights. I want Feminists to be for the realization of a society that fully meets all human needs and I want the practice of our lives to reflect that commitment. I want us to understand that war is for profit and the avenging of the human spirit will not end until we tear the structures of capitalism apart, until we tear out of our own hearts the profit and greed and competition of the patriarchy who would destroy us all before giving up their lust for the power to rule. I want my mother and I not to be thrown out of our homes again. I want Ronald Reagan and Diane Feinstein impeached. I want revolution.

Drinking coffee at the Village Deli I watch a shopper on Castro struggle to protect his shiny red christmas wrapping from the rain. I think of my friends in Nicaragua who have died for the Militia and are prepared to die for Nicaragua Libre and I chide myself for the idealism that leads me to hope for a revolutionary Feminist ethic in capitalist America. But it's where I live. I have to hope.

I wish us all a year of building community and honor.

Books in Review

A Boy's Own Story

"It was three people: the boy who smelled bad who was with my sister, the boy who was wise and kind beyond his years when I was with my mother, but when I was alone—not a boy at all but a principle of power, of absolute power."

A Boy's Own Story
 Edmund White. E.P. Dutton, 218 pages

A review by Craig Machado
 A Boy's Own Story gives the reader the quintessential Ed White, a writer of considerable emotional and poetic depth whose yearnings to recount and recreate his adolescent past spark parallels with such literary masters as James Joyce and Marcel Proust. Earlier this year in Christopher Street's anthology *Apophysis*, White contributed a delectable and provocative slice of his prose with the story, "First Love." A Boy's Own Story begins there and unearths more of the author's childhood experiences as he explores relationships, sexuality, parents and the confusing world of adults, desire, fantasies, ambition.

White is profoundly intrigued and inspired by "visiting his past"; he writes with such conviction and elegance of style that, though we assume his memoirs to be autobiographical, we can for the most part enjoy his embellishments and musings on past events as if people without chiding him for not sticking to reality. A Boy's Own Story attests to the ambiguity between real and imagined lives and to writing as a supremely creative act which seeks to grasp elusive currents of life running throughout our lives.

Going back to look again at things past, White meets his father, a formidable man, and writes of him with a strong almost mystical reverence. A theme, driven man, lonely in his pursuit of a business career, a man of sizeable physical stature with an obsessive penchant for cigars and classical music, a man who slept days and worked all night. One of the most powerful and poignant scenes in the book, when White goes to give his father a back rub, reveals the love and awe White had toward his father, as well as his frustration in being unable to penetrate his father's hardened veneer.

Reluctantly I'd enter the bedroom, in which the drawn curtains stained the late afternoon light. On the bed, faced down, lay my naked father on his back, like a sea monster beached and sick in a tide pool of foam. My job seemed to creep over him as a state of torpor were all a father owed a very little son—or at least all the son would accept from such a massive father.

White's relationship with his mother was a less distant and strained one; they enjoyed many things together—music, movies, books, long talks. Through their relationships we come to see how the role-modeling process in our society permits this closeness of mother and son, hinging on the belief that women are the natural province of emotion feelings, matters of the heart, while men remain invulnerable, distant and uninterested in "sissy" pursuits like art, dance, sharing and exploring feelings.

Through coming from a wealthy family which could provide White all the trimmings, summer homes, private schools and lessons, the family didn't stay together. Here White explores what happens to children in parental split-ups, the frustrations of incompatible parents, the bouncing back and forth between father and mother, a mother's hectic and often desperate search for stability and meaning amidst the repressive mentality of the fifties.

Throughout the book, White struggles with his homosexuality. In a telling revelation about that see-saw of adolescent desire trying to become adult, he says, "I see now that what I wanted was to be loved by men and to love them back but not to be a homosexual."

How many of us don't remember all the signals about our gay/lesbian identity we got when growing up, yet still having to deny them all in the name of respectability, here intellectualizing them, anything but claiming them as real and important. And perhaps, like White, we too built elaborate fantasies to deal with emotions we just couldn't act on.

Putting aside White's sometime tendency to over-embroider his prose sacrificing clarity of thought, his story remains a worthy effort to try to discover what is precious, joyful and mysterious in life.



Edmund White (Photo: Michael Rock).

What a Day in San Francisco

A Day in San Francisco by Dorothy Bryant
 Alta Books, 1982 Stuart Street, Berkeley, 94703. 144 pages, \$12 cloth, \$6 paper, 1983.

A review by Kim Corsico
 What can I say about a book entitled "A Day in San Francisco" in which the 1980 Gay Freedom Day Parade, a marathon reading at Old Wife's Tales Bookstore, The Castro Street Fair, and the Charles Price performance at the Castro Theatre where the Lesbian Chorus walked out all take place on the very same day. Where the only gay men in the book are muscle-bound, sea-crazed misogynist, diseased idiots, dying off at astounding rates of K.S. (in 1980?), P.C.P., A.I.D.S., and S.T.D.'s; or aging closet queers that led to lonely lives (because nobody was there) or their lovers are dead from one of the above. Where the only people who aren't white are "Latino thugs" intent on killing queers, and who only stop from raping and killing an old lady when they see that she's crazy. (And she's crazy 'cause her son is one of the aforementioned faggots.)

What is the point of all this? Our protagonist is Clara Fontana, 50, who has raised a son, now 30, who has been out to her since he was 15. Clara's well known to the women's community as a writer and activist, and admired for her open acceptance of her son's homosexuality. But we, the reader, know how she really feels.

It's how she really feels that's so damned offensive. Clara's perceptions of the "gay life" in San Francisco predominate the book, and I would think that the point would be to demonstrate the pain a mother feels when she can't accept her son in such a manner. But what comes across is a rabid homophobia on the part of the author and her disgust for gay men's lifestyles. Bryant's stereotypical, one-dimensional characterizations only evince her total lack of understanding for what it means to be gay.

This is too important a subject about real pain that so many of us experience in our lives to be dealt with in such a manner. In the hands of gay people (especially those of us who live in San Francisco and know the City) this book is just sadly laughable—and terribly engaging. In the hands of that part of the women's community that considers itself superior to the men's community, this book does nothing to bridge the gulf of understanding in the hands of straight parents fearful and hurt by their children's homosexuality, this book can only heighten their pain and paranoia, offering as a role model a straight mother who degenerates into a babbling idiot over the horrors of her son's lifestyle. And in the hands of the Moral Majority, this book could be lethal.

It's too bad. Dorothy Bryant is a writer of some stature in the Bay Area. Her book would do nothing to bridge the gulf of understanding in the hands of straight parents fearful and hurt by their children's homosexuality, this book can only heighten their pain and paranoia, offering as a role model a straight mother who degenerates into a babbling idiot over the horrors of her son's lifestyle. And in the hands of the Moral Majority, this book could be lethal.

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An open letter to the gay community on hepatitis B

Hepatitis B, a serious disease, may be sexually transmitted

Sexually transmitted diseases among the gay community are epidemic. Herpes has recently received a lot of attention; gonorrhea and syphilis are well known; but the Centers for Disease Control (CDC) recently issued a major recommendation for the prevention of another sexually transmitted disease: Hepatitis B. In their *Morbidity and Mortality Weekly Report*, the CDC stated: "Susceptible homosexually active males should be vaccinated [against hepatitis B] regardless of their age or duration of their homosexual practices."

Gay men are at a high risk of contracting hepatitis B

In one study, from 51% to 76% of 3,816 gay men seen in five sexually transmitted disease clinics had evidence of past or present hepatitis B infection. Once infected, there's a 6% to 10% chance of becoming a carrier—capable of passing on the virus. The CDC estimated there are nearly 1 million carriers in the United States and that 100,000 of these carriers are gay men.

The hepatitis B virus can be passed on by contact with contaminated body fluids

such as saliva, urine, semen, and blood. The hepatitis B virus can be transmitted through tiny breaks in the skin or contact with mucous membranes. This can occur during intimate sexual contact and can lead to hepatitis B for the partner of an infected person. Although most patients recover and over half contracting hepatitis B do not get symptoms, there is no specific treatment and no known cure for hepatitis B infections.

Hepatitis B may lead to even more serious complications

For those who do get symptoms of hepatitis B, a mild or severe "flu-like" sickness may continue for weeks or months. Ten percent of all infections become long lasting (chronic) with potential complications that are sometimes more serious than those of other sexually transmitted diseases. The serious complications include the chronic carrier state, chronic active hepatitis, chronic persistent hepatitis, cirrhosis, and even cancer of the liver. Every year almost 4,000 carriers die of cirrhosis. In addition, carriers have a risk 273 times greater than that of the general population of contracting a usually fatal form of liver cancer.

Now this serious sexually transmitted disease is usually preventable by vaccination with the new hepatitis B vaccine

After more than a decade of research and development, a new vaccine is available for prevention, *not treatment*, of hepatitis B. In clinical studies, the vaccine was highly effective in preventing hepatitis B infection and was generally well tolerated. No serious adverse reactions occurred in these studies.

The vaccination regimen consists of a series of three injections, the first two a month apart and the third, six months after the first. To be effective, the vaccine must be given before a person gets hepatitis B. The vaccine helps prevent the disease: It is *not effective as a treatment*. We suggest that you consult your doctor to determine if you should be vaccinated.

For more information about hepatitis B and the vaccine to prevent it, contact your doctor, clinic, or the American Liver Foundation, 998 Pompton Avenue, Cedar Grove, NJ 07009 (201) 857-2626.

This message is brought to you as a public service by
The American Liver Foundation

Why you should consult your doctor or clinic

The vaccine helps protect against infection caused by hepatitis B virus. This virus is an important cause of viral hepatitis, a disease mainly of the liver. Even mild forms of this disease may lead to serious complications and aftereffects, including liver cancer. There is no specific treatment for viral hepatitis.

Vaccination is recommended for persons who have a higher risk of becoming infected with hepatitis B virus because of frequent, close contact with infected people or exposure to body fluids from such people. It will not protect against hepatitis caused by

viruses other than hepatitis B virus.

No serious adverse reactions were reported in over 6,000 individuals receiving the vaccine in clinical trials. The most frequent reaction was soreness at the point of injection; less common local reactions included redness, swelling, warmth, or formation of a hard, lumplike spot. The local effects were usually mild and lasted no more than 2 days after vaccination. Occasionally, low-grade fever (less than 101°F) occurred. When it did, it usually lasted no longer than 48 hours following vaccination. In rare

cases, fever over 102°F was reported.

More generalized complaints including malaise, fatigue, headache, nausea, dizziness, muscle pain, and joint pain were reported infrequently. Rash was reported rarely. As with any vaccine, broad use may reveal additional adverse reactions.

Your doctor or clinic knows what special care must be taken when administering the vaccine and in determining who should receive the vaccine. The vaccine is not intended for persons who are allergic to any of its components.