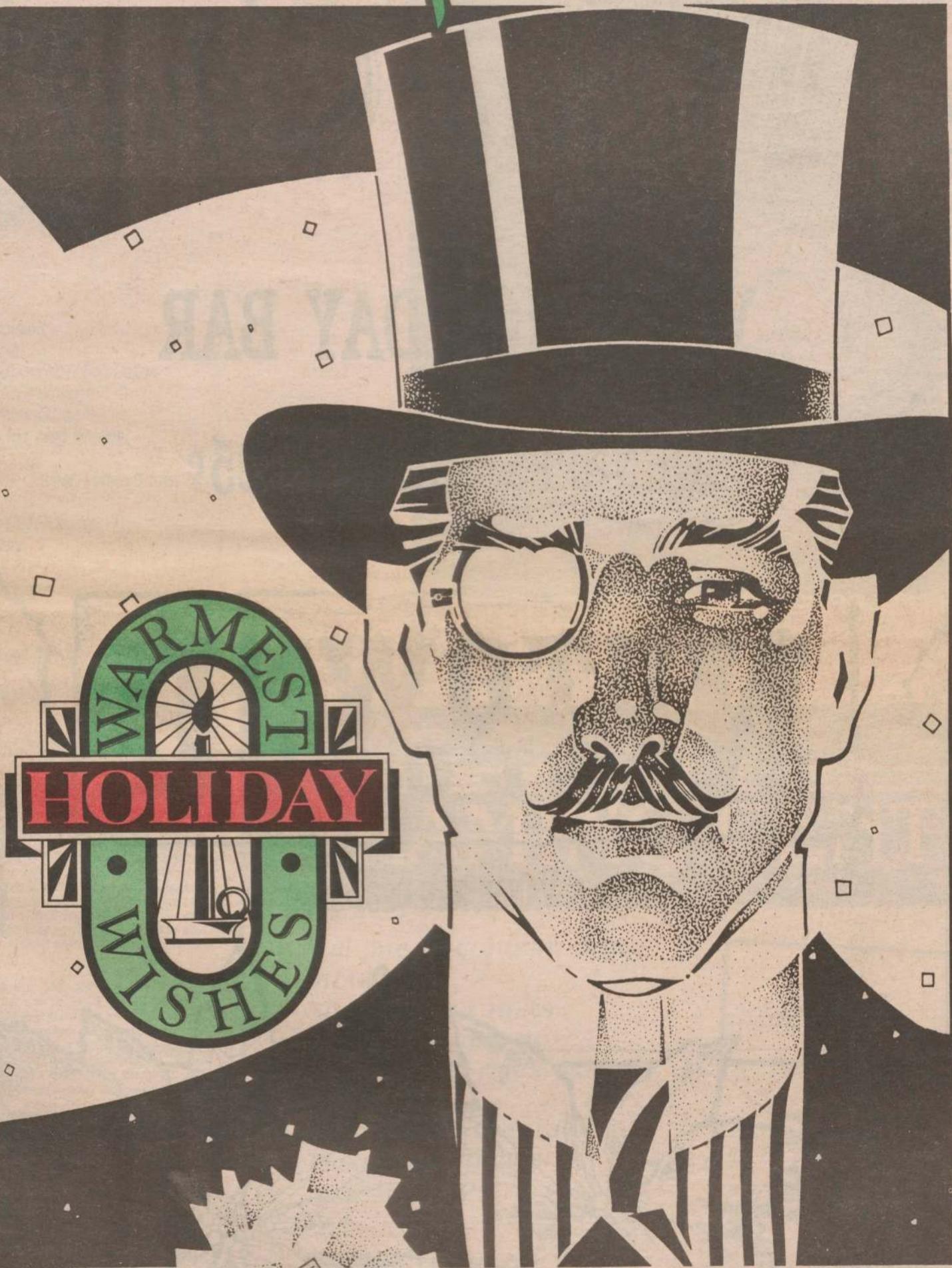


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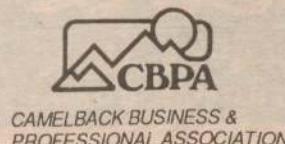
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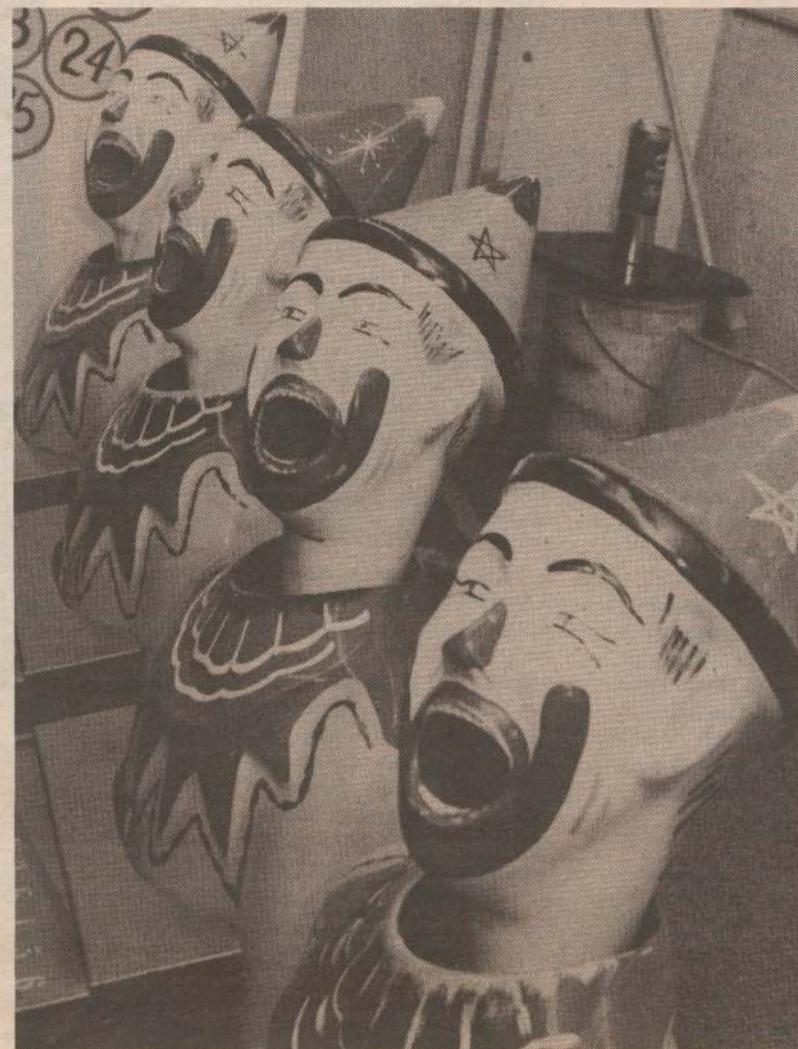
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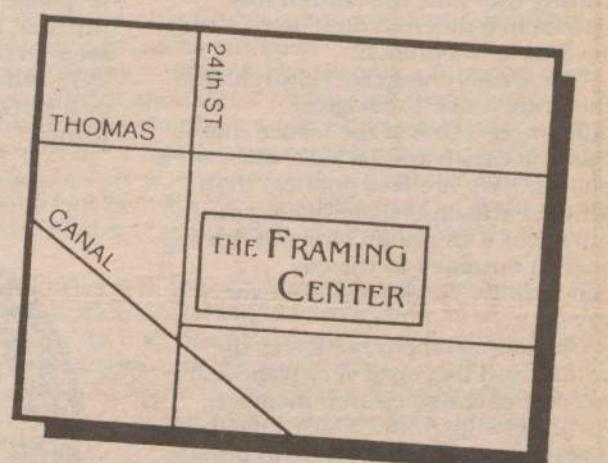
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COURT REJECTS PHYSICIANS' EFFORT TO FORCE MANDATORY HIV TESTING

NEW YORK, NY—A New York court in Albany has dismissed a lawsuit brought by four physician groups that sought to require the New York State Department of Health to permit testing without consent of those who are suspected of carrying HIV (the virus linked to AIDS) and to collect the names of those who test positive for HIV antibodies, Lambda Legal Defense Fund announced today.

Justice F. Warren Travers of the New York State Supreme Court upheld New York State Commissioner of Health Dr. David Axelrod, who argued that forcible testing and name reporting would do nothing to reduce the spread of AIDS and would, in fact, be counterproductive to the public health.

"The court's decision constitutes a double victory: one for the legal rights of people at risk for AIDS and one for the public health interests of all New Yorkers," said Lambda's Executive Director Thomas B. Stoddard, who had argued against the physicians' groups before Justice Travers. "The decision permits a climate in which individuals will feel free to come forward to seek testing, counseling and treatment."

The suit, brought by the Medical Society of the State of New York, the New York State Society of Surgeons, the Society of Orthopaedic Surgeons, and the Society of Obstetricians and Gynecologists, demanded that the Commissioner designate both AIDS and HIV infection as "sexually transmissible" and "communicable" diseases under the state's Public Health Law. Under such circumstances, names of all persons with HIV seropositive results would be reported to the Department of Health.

In addition, physicians would have the authority to test anyone suspected of being positive, sexual partners would be notified by the state about the possibility of infection, and isolation and quarantine provisions would be triggered.

In rejecting the lawsuit, Justice Travers gave deference to Dr. Axelrod's view that adding AIDS and HIV infection to the existing list of "communicable" and "sexually transmissible" diseases would be inappropriate because those infected may remain asymptomatic for many years, test results may be inaccurate, and the potential for discrimination is much greater than for other diseases.

"The proposal put forward by the four doctors' groups amounted to New York's version of Proposition 102, the regressive California initiative that failed at the polls earlier this month," stated Mr. Stoddard. "Compulsory testing by physicians would create an adversary relationship between patients and doctors, and drive many in need away from medical care and advice," he added.

The court recognized that the Commissioner of Health properly determined that HIV infection cannot be treated like simply another sexually transmissible disease, and that the State Legislature and Governor Cuomo had also considered this question and had found that protection of confidentiality is a key element in limiting the spread of this epidemic," said Robert F. Bacigalupi, an attorney with Winthrop, Stimson, Putnam and Roberts, who assisted in the preparation of the *amicus* brief.

CASA DE CRISTO LEAVES UFMCC

Jeff Coulter

PHOENIX—On October 23, the members of the Casa de Cristo church, located in Phoenix, voted to withdraw from the Universal Fellowship of Metropolitan Community Churches (UFMCC). According to Casa de Cristo pastor Fred Pattison, "There was only one vote to remain in the organization. Everyone else voted for withdrawal."

The Metropolitan Community Churches were originally founded to provide Christian services wherein gays and lesbians could be open about their sexuality. Casa de Cristo, founded in 1970, has been an active member of MCC for the past 18 years. During that time the church has "grown in a different direction," according to Pattison.

"We are an evangelical church, and there are some theological differences." One of the issues that Casa de Cristo and UFMCC differ on is politics. "We are less political than MCC," Pattison insists. "We consider ourselves a Christian church with a special outreach to the gay community. We are not 'exclusively' a gay church."

Church member reaction to the withdrawal has been very positive. According to one church member, "(withdrawing from UFMCC) has been a real blessing. It allows us to pursue what we feel is spiritually important."

Pastor Pattison also acknowledges that withdrawal from UFMCC will not have much effect on the church. "We have developed a network system with like-minded church groups and individuals across the United States and overseas. We are also active in

The Evangelical Network (TEN)." TEN is a networking informational system which originated in Phoenix.

Another reason that the church is not overly concerned with the effect of the withdrawal is based on Casa de Cristo's reputation. "We are well known as a biblically strong church," Pattison says. The church is also well known for the literature that it prints through the Ministry of Cristo press. The literature, which deals with issues such as AIDS, Homophobia, and Homosexual spirituality, is sought after by organizations around the world.

To date, there has not been a major response from UFMCC. "They did threaten a lawsuit, but there doesn't seem to be any ground for one. We were self-established, and did all our own work and provided our own money."



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LETTERS...

Dear Sir,

I am a person living with AIDS. On Nov. 19th, I attended an event at a local club. That evening, the Community AIDS Council was collecting for their Sharing Weekend and asked for a donation. I donated. Upon leaving, I was given a newsletter by the Sharing Weekend people, from the Community AIDS Council. I assume it was distributed at all the bars.

I AM OUTRAGED! In the newsletter, under the heading "Scorecard: AIDS Services In Phoenix," everything is marked with "ZERO." This is simply bullshit, and I cannot believe an organization trying to help persons like myself could be this "AIDS dumb!"

1. AIDS Treatment Education For Physicians.

The doctors and Maricopa County are constantly being updated by the Department of Health Services, their own Medical Societies, and AIDS service organizations on better treatments for AIDS related illnesses. CAC IS WRONG!

2. Housing, Social Center, Wellness Center, and Hospice.

I believe the Phoenix Shanti Group, an AIDS service organization, has just received a \$369,000 grant to build a Center providing these services. The CAC doesn't need to build a Center! That would be a duplication of efforts!

3. Accurate Referral System, Case Management, and Nutritional Help.

These services are all being provided by AIDS Service Organizations. The Arizona AIDS Project, ARCE, and the Phoenix Shanti Group. Referrals are also being done by the Gay and Lesbian Switchboard and Arizona AIDS Information Line. Again, CAC IS WRONG!

I just hope that a newly-diagnosed person doesn't see this "Newsletter," not knowing what is available or what the future will bring in AIDS services. According to this information put out by the CAC, nothing is available and there is no help for me or others living with AIDS. We might as well shoot ourselves, rather than live in Phoenix!

I'm glad I know the truth. There is help! It's not from CAC distributing false information!

Sincerely,
A person living with AIDS

ANTONIO FELIZ TO SPEAK AT HUMANSPEACE

PHOENIX—Antonio A. Feliz was a powerful presence in the hierarchy of the Mormon Church for several years. He was ordained a high priest, made a bishop, and given sealing power. He served the Church in several locations and capacities, and he was and remains a firm believer in Mormon doctrine. Feliz was disfellowshipped and excommunicated from the Church; he is divorced and gay. Feliz' book, *Out Of The Bishop's Closet*, tells the story of his evolving relationship with the Church, his family, the gay community and himself.

Feliz will come to Humanspace Books, Inc. on Saturday afternoon, December 10, at 3pm, to speak informally, answer questions, and sign copies of his book for purchase. Admission is free. Humanspace is the Valley's alternative book store, located at 1617 N. 32nd St., just north of McDowell.

'COUPLES' DINNER-DANCE AT RAWHIDE

PHOENIX—On Saturday, February 11th, hundreds of lesbian and gay couples from all over the country are expected to gather at Rawhide in Scottsdale for an evening of celebration and sharing. Beginning with cocktails on the "Mission Patio" of this recreated Old-West town, there will be a complete Western-style steak dinner, followed by dancing to a live band until midnight.

Couples of Arizona will host this special evening, which is part of the "Celebration '89" weekend sponsored by the Couples National Network, Inc. In addition to the Dinner-Dance, the weekend will include a welcoming cocktail party, a bar tour for visitors, and a Sunday brunch at a downtown hotel. All local lesbian and gay couples are welcome to attend.

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EDITORIAL

SPEAK LOW

Lesbians and gay men will probably always suffer from the tyranny of cultural models no matter how much political or social leverage we acquire. The choice to pursue our sexual identities necessarily segregates us in some of our functioning. All other things being equal, this wouldn't be a problem—just a fact. Perhaps, in time, homosexuality will be seen as commonplace, if uncommon, and the education gap that exists today will be closed.

But no amount of understanding will ever fully achieve our assimilation into a culture based partly on heterosexuality. We may always be at the mercy of higher authorities to guarantee that we are able to pursue our lives without disruption. Fortunately, we live under a government that treats citizens as individuals and is blind to cultural attributes.

Sort of.

In Arizona, as well as several other states, a successful movement was launched to codify one particular cultural attribute, in complete disregard to our system of government's supposed neutrality in such matters. This, of course, was the English-only movement; the recently passed measure was Proposition 106. Now part of the state constitution, the provision compels the government to conduct all its business in English. (How this is actually put into practice, however, may turn out to be a matter for the courts.)

Lesbians and gay men who speak fluent English may find nothing wrong with the English-only concept. Indeed, some may have supported the ballot proposition for many of the reasons cited by its sponsors: a common language binds the community while bilingualism divides it ("look at Quebec"); fluency in English must be encouraged for those who wish to navigate successfully through American life; we must prevent others from proclaiming any "official" languages other than the majority language; and by abolishing bilingual government operations and publications, we can save tax dollars.

Makes sense, right? It apparently made sense to a majority of those who encountered the measure in the voting booths last month. But it's wrong, and the lesbian/gay community, furthermore, should see it as a giant red flag.

What has really been sanctioned is the use of government to force an aspect of culture on those to whom it does not apply. And it's no surprise that the origins of this national movement are found on the conservative end of the political spectrum. In this case, what's being "conserved" is a vision of America that is no longer valid—in fact, it was never valid. This vision, by the way, doesn't end with the sacred English language—it encompasses religious belief (as opposed to the lack thereof) and patterns of behavior derived from "traditional" family structures. Don't assume that the same mentality that seeks to enforce official Americanisms will stop with language.

The conservative nature, in this case, provides a useful psychological study. Dismayed or frightened by what they perceive as a fragmenting, decaying society, the backers of movements like English-only react with repression. It's a pattern that has been repeated throughout human history, and it's always ultimately futile. The particular brand of cultural jingoism that Arizona now must bear would be pathetic if it weren't such a nuisance.

The backers of Proposition 106 missed the point: our form of government was not established to institutionalize cultural attributes. Nor is the "American Idea," such as it can be gleaned from the documents that fostered it, tied to any particular ethnicity or religious belief, etc. Our political system's particular attraction is its independence from the zeitgeist or the incidental characteristics of the people living under it.

English is already America's de facto "official" language. This is a function of demographics. If the nation were overrun tomorrow with Spanish-speaking settlers, it would not change the things that make this a great country, namely the most enlightened system of government and the freest society in the world. What would change with such a scenario is white hegemony, and this is what's really at stake for the proponents of official English.

For the record, let's take a closer look at the pro-official-English arguments, for they can be instructive in understanding how the repressive mentality compromises both logic and true "Americanism."

Bilingualism is messy, expensive, and divisive. Yes, a pluralistic society is not orderly. But what price order? Do we seek order at the expense of minorities? Our system of government ensures protection of the individual, protection of the minority against the majority and against the government itself. The government, on behalf of citizens, has no compelling interest in cleaning up a variegated culture. Where the rights and privileges of individuals are concerned, government should spare no expense lest some citizens be left behind or disenfranchised. Finally, any divisiveness in a marginally multilingual society is a function of xenophobia and prejudice. Government should not be fanning those flames.

Look at Quebec. Instead, look at Switzerland. Switzerland has survived, in fact thrived, for hundreds of years with three major languages. Quebec's problems are unique, derived from the region's history of Anglo-French antagonism. And, really, neither of these situations can be used for comparison to the situation in the United States, whose history of absorbing immigrants from all parts of the globe is also unique.

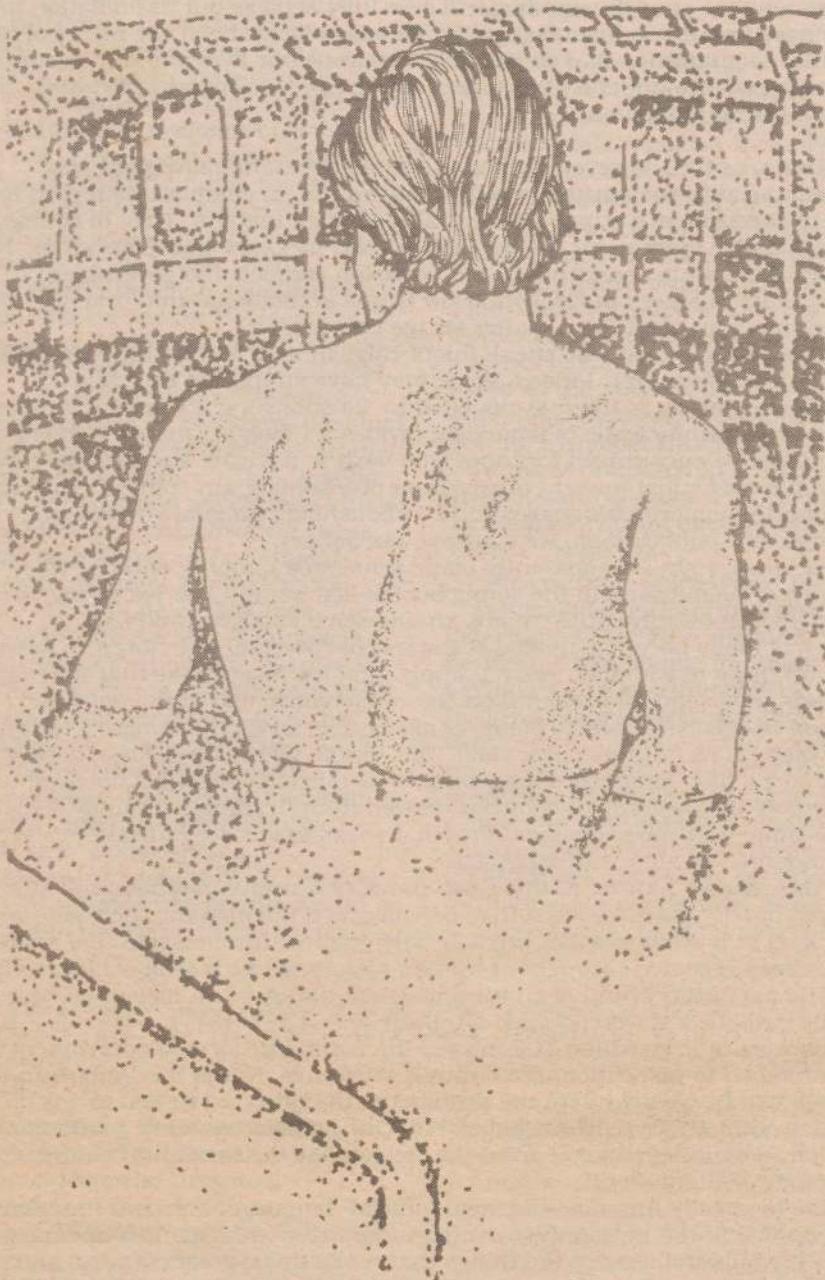
People need to speak English to succeed. Yes, and everyone who seriously wants to succeed in America will work to learn English, independent of government coercion. In the future, we may need to speak Japanese to succeed. Or Spanish. Or all three. Tough. Our government cannot facilitate the success of American business in an international marketplace by imposing English on the rest of the world, nor should it impose English within our borders. Whatever happened to individual initiative?

We must prevent people like State Legislator Armando Ruiz from making any other language the "official" language. This is the sound of hysteria. First of all, establishing other "official" languages is not what Ruiz tried to do. No one would get away with making any other language "official" unless the majority spoke the language in question. And it would still be wrong for all the above reasons.

One of the ironies of the monolingual movement is that, despite the nefarious threat of multilingualism in America, English has practically become the world's

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MEGUMANS REVIEW

A TRUE STORY BY
ANTONIO A. FELIZ

OUT OF THE BISHOP'S CLOSET

*a call to heal ourselves,
each other and our world*

Out Of the Bishop's Closet. Antonio A. Feliz, author. San Francisco, CA: Aurora Press, 1988. 207 pages. \$13.95 clothbound.

Tony Feliz is a gay Mormon; *Out Of the Bishop's Closet* is the story of his life-in-progress. It's more than an autobiography or a memoir, although it's those too—it's also what it's like to be fairly high up in the Mormon hierarchy. People who stay in it don't tell the rest of us about it, and the few who have left and told all have seen and shown it with horror. What I know of the situational ethics of the Mormon hierarchy is ample cause for bitterness, without the additional hardships of being Mormon and gay.

Feliz' story isn't bitter...at least it's less condemning than I anticipated. If you're new to Mormon corporate politics, you'll find some eyebrow-raisers, but they're tied in to their direct effect on Feliz' thoughts, feelings or actions. As specific Mormon practices and beliefs come up, Feliz explains them briefly unless the context seem sufficient, but without an initial guide to the landscape, you may feel lost at times. Feliz still finds the Mormon Church the best expression of his own spiritual beliefs, so the peace and love of religion shine throughout the story. No, it's not mushy or proselytizing, it just feels good.

At the beginning, Tony's marriage to Laura feels good too, as good as his best efforts at being in love and being happy and satisfied can make it. They're both devoted and active Mormons; this part is reminiscent of the first part of *Goodbye I Love You*. Meanwhile, Tony is one of the people who gets to kick people out of the Church if they're gay and unrepentant, which doesn't sit well with his own wondering about what it might be like to make love with a man, and why same-sex couples are illegitimate in the Church. The story moves along in a mix of dialog, explanation, narrative, journal excerpts and soliloquy, with frequent flashbacks and asides to the reader. Feliz' style is emotionally abundant, so that we're—or I was—swept along with his feelings.

Tony's first experience of gay sex was several years into his marriage, and before AIDS, and a thoroughly magnificent experience. His first partner was fundamentalist Christian, and he led Tony through the discover that it's okay to be gay and Christian (Feliz' book includes a list of suggested readings). Subsequent partners were mostly Christian, and some were Mormon, and Tony became progressively more okay with himself, with frequent relapses into guilt, and a fortuitously interrupted suicide plan. Laura's loyalty and tenacity were sometimes a comfort, sometimes a complication. They were divorced and Tony was excommunicated. The story evolves rapidly into an upbeat present.

Out Of the Bishop's Closet is available from Aurora Press and at Humanspace Books, Inc. in Phoenix.

DIAL M FOR MILLER

CASTING ASPERSIONS ON PHOENIX SHANTI

Gerrie Mayer-Gibbons



Shanti's Randy Gorbette

The latest in a seemingly endless series of rumors concerning the Phoenix Shanti Group, Inc. has been precipitated by the extensive circulation of a letter written by recently-resigned board member Barbara Miller. In that letter, Miller poses her concerns regarding the management of Shanti to George Miller, regional director of the Department of Health and Human Services (HRSA).

Thinking the letter would remain confidential, Miller questioned several issues which related to the agency's operation. In response to the wide distribution the letter has received, Miller says, "It was never meant to be used as a flyer or a leaflet."

Barbara Miller is a successful businesswoman, internationally respected in the field of property appraisal. She became a member of the Shanti board of directors about a year ago at the request of her friend and Shanti Executive Director, Randy Gorbette. Miller first resigned from the board in February, 1988. She was then asked by Gorbette to remain on the board in order to lend her real estate expertise to a property search for Shanti's proposed Living Center. Serving pro-tem, Miller attended three other board meetings and then resigned again on November 14, 1988.

Miller's letter itself raises some questions. Where is her signature? How did the "XC" notation get added? Why was some of the wording deleted? According to Miller, the letter in circulation "looks like it has been tampered with." The added verbiage did not, however, change the intent of Miller's statement.

In her letter, Miller asked for clarification of five items. She writes, "Despite diligent effort, I have been unable to determine that: 1) Services are delivered in a professional manner; 2) Terms of grants awarded and/or contracts followed; 3) There is an accurate accounting of public and private funds received; 4) Payroll taxes and other financial obligations are paid in accordance with acceptable rules of accounting; 5) That proper administrative practices and controls are in place." Miller goes on to state that she can no longer dismiss the rampant fiscal

and management rumors surrounding Shanti, nor ignore the fact that other reputable board members have also resigned.

Jack Baker, former Shanti treasurer, also resigned from the Board last month. When asked why he resigned, Baker initially stated, "They're very personal reasons and I am not stating anything." He later said he was going to be doing a lot of traveling this year and would not be able to attend every board meeting.

Baker made it clear that he is a staunch Shanti supporter and intends to work with Peat, Marwick, Maine and Company, the accounting firm hired by the agency for fiscal audits and reporting. Barbara Byrne, Shanti Chairperson, reports that the accounting firm has been providing pro-bono services to the organization for the past six months.

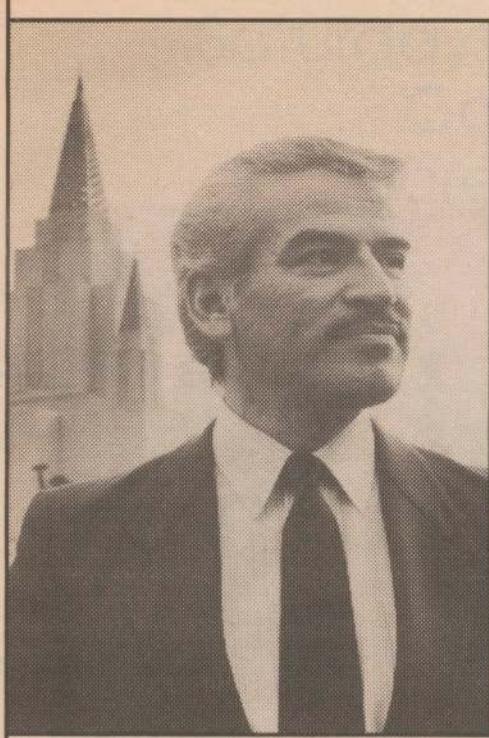
One of the major issues raised by Miller's letter was with regard to the fiscal responsibility and accountability of Shanti. Chairperson Barbara Byrne, President George Haney and Executive Director Randy Gorbette clearly state that the organization's books and financial reports were open to anyone who wished to drop by their office and look at them. In addition, a complete fiscal audit will be completed by late December. "Shanti will come out as a very stable organization," Baker insists.

Baker is hopeful that the audit will once and for all put to rest "the unfounded rumors about Shanti," and particularly hopes it will satisfy the gay community. According to Baker, community members often ask, "Where is all the money going." "Not one nickel of (the money) comes from the gay community, so what do they care?" Baker asks. "It's none of their business. Our funds are largely from the private sector."

Baker is joined in these "no-need-to-know" sentiments by the rest of the Shanti board. Collectively, the board has decided not to publish their financial statements in the gay press. Because it is not a legal requirement to do so, Shanti doesn't feel obliged to do this type of reporting.

The law firm of O'Connor, Cavanaugh has also been retained by the Phoenix

cont. on next page



OUT OF THE BISHOP'S CLOSET

By Antonio A. Feliz

A TRUE STORY about how one of the many gay Mormons found out how to deal with polygamy, theology, being gay and also being very much in love with The Church.

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SHANTI
cont. from previous page

Shanti group to prepare reorganization statements. That statement will be made available to the press. The reorganization proposes that Gorbette will retain his position as director but will no longer be a voting member of the Shanti board which, stated Baker, "is how it should be."

AIDS activist Sister Theresa McIntyre, a founding member of the Shanti board, has also resigned. Says Gorbette, "Sister Theresa wanted to continue with her Catholic ministry."

Sister Theresa's and Father Ken Van de Ven's resignation letter is in direct contradiction to Gorbette's remembrance of her resignation. (Gorbette, along with Byrne and Haney, has denied that Van de Ven ever served on the Shanti board of directors.)

Their November 25, 1987 letter states: "After much prayerful consideration we have come jointly to the conclusion that Shanti has reached a point in its development where we feel our services are no longer fulfilling their original purpose and therefore, are regrettably submitting our resignation.... Shanti, at this point, is clearly a one-man project and experience has taught us that such endeavors are highly prone to failure."

"It is unfortunate that public agencies which deal with you focus on the rivalry of the organization instead of strengthening the service delivery to PWAs. This situation will eventually destroy it, unless stopped."

The letter was additionally sent to Gorbette on December 19, 1987, with an attached cover note from Van de Ven which read, "Sister has told me that you did not receive our letter of resignation. Please accept this copy of our letter in lieu of the original being delivered to you."

Besides its large volunteer base, Shanti also employs four paid staff members. Two of these staff members also hold board seats. Byrne denies that this could be viewed as a conflict of interest, given that the board votes approval of salaries.

In May, the Shanti board approved salaries of \$35,000 a year for Gorbette, \$24,000 per year for PWA Coordinator Matt Culthbertson, and \$20,000 per year for Administrative Assistant Bob Minor. Another source confirmed that Programs Facilitator Bob Russell is employed by the agency at \$15 per hour plus expenses. Although these salaries were approved last May, distribution of this pay schedule did not begin until last August, the delay due to a lack of funds.

Although he disagrees with the Miller letter and says that there is "no foundation for her claims," Baker does confirm that there were "problems with income taxes and that sort of thing." Peat, Marwick and Maine agreed with his concerns and are now in the process of making the necessary technical corrections to the Shanti books.

Shanti is a 501C3 tax exempt organization, with documentation proving that they applied for the certification in November, 1987; received acknowledgement of their application on January 6, 1988, and were actually issued the status on May 4, 1988.

None of this recent turmoil will affect Shanti or any other designated agency from receiving federal grant money. Shanti is scheduled to receive money from two separate sources of federal funding. The first, through Maricopa County, will fund a PWA Housing Coordinator followed by a \$369,000 construction grant to accommodate the proposed 72-bed Living Center. Jack Shaff, regional project officer in charge of monitoring the \$369,000 construction grant, clarified the award process for those funds.

The selection of agencies awarded construction grants was done by a panel of public health service experts in Washington D.C. Their decisions were based on the information supplied by the competing agencies. Shaff was clear to point out that "contrary to popular belief, the federal government doesn't just drop a \$369,000 check in the mail to Shanti. Instead, it means that Shanti has been awarded, along with three other agencies in this region, the right to begin a very elaborate process of compliance which could take months and sometimes years to complete."

As a construction grant awardee, Shanti now must submit finite architectural drawings, plans and specification and proof of their matching 20% funds, a stipulated requirement for the grant.

These latest rumors aroused the interest of officials at the Maricopa County Health Department (MCHD). A source at the County says that Shanti's fiscal management of federal dollars will be closely monitored.

There is a serendipitous aspect to this situation. AIDS service agencies are finally working together in a semblance of harmony. Baker credits the principals at MCHD for this newfound spirit of cooperation.

"The County officials made it clear," he says, "that unless there was a cohesive effort in the valley, HRSA wouldn't fund any AIDS service agencies."

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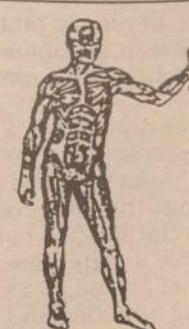
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LEE LYNCH

Village squares covered by pristine snow, candles ablaze in cozy homes, how little such images have to do with the real spirit of the winter holidays for me.

It's hoarded memories, the stash of moments in our minds like gifts under a tree, which make these times special.

The year Nat Sloane asked me to his Christmas party, 1965, I was twenty-one. He was my creative writing teacher, a mythical creature I'd waited years to have in my life. As if it wasn't enough that he praised my writing, he began to include me in his campus life.

I couldn't figure it out. He was a good-looking man in his thirties, divorced, a father. He dressed romantically, with a toss of his woolen scarf over his shoulder, and he commuted to the college from Manhattan where he lived alone. I was not your typical pretty co-ed, ripe for an affair with a male instructor. Yet he encouraged my company in the Student Center, invited me up to his office.

Oh, Nat was a poseur. Loved to be lighting his pipe and talking literature or departmental gossip. His dream was to write musical comedies. Wait, musical comedies? Who ever heard of an English teacher writing musical comedies?

Of course I suffered the tortures of the queer to bring myself to the point of coming out to Nat. We were in the office he shared with the department queen, a PhD notorious for thrilling his classes by including the erotic writing of the centuries in his lectures. Nat despised the swishy doctor, who was conveniently absent at the time. I whispered my secret to Nat. He narrowed his eyes at me over his pipe and whispered back, "Me too."

You can imagine my naive surprise.

"How long has it been for you?" he asked.

"Six years."

"Then you're really gay," he commented, as if to himself. I felt as if I'd been knighted.

A couple of months later, I accepted Nat's holiday party invitation with enthusiasm. I was to spend two nights in the city, the first with a bisexual woman friend of Nat's named Margo.

Nat had been trying to get the two of us together for quite some time. She was older—who wasn't in those days—and I assumed just being nice to me. I was scared to death of meeting this sophisticated woman who lived in Greenwich Village. Scheduled to stay with her once before, I'd backed out. Margo's response had made her even more alluring. She'd sent me a telegram, my first ever. It contained one word: "Merde!" I was bewitched even after Nat explained that *merde* was French for shit.

Margo picked me up at Nat's and took me home. It was dark. Her apartment was very small. There was only one bed. She lit candles everywhere, changed into pretty night clothes. I wondered if she wanted me to, you know.... But she was too femme to seduce me, and I was too young and panic-stricken and dumb to know *what* in hell to do. I might have gotten it if she'd provided an instruction manual for seducing Older Women. Instead, I slept in my clothes at the far edge of the bed. Margo, forgive me, I would have been all thumbs anyway.

Daylight rescued me. We sat around Nat's while he made knishes and other delicacies all day long. Theater was the main topic of conversation. As ignorant about theater as I was about older women, still I was enthralled by my entry into the gay male world. Nat's best friend, who was there that afternoon, had been an intimate of Edward Albee, the playwright. I hung on his words.

I must have managed to get drunk at the party, because the last moment in my memory is of Nat, in East Indian whites, reclined on his sofa, asking me if he looked the part. The

apartment was dimly lit. He glowed. I couldn't get over the fact that he was a teacher and this enchanted gay person too.

Then, somehow, most of the guests were gone. I tried to disappear too. Surely Nat would go into his bedroom with one of the remaining men. But no. He dismissed them all and wrapped himself in his street coat to take me on a tour of the Village at 3am.

Nat walked bent into the wind, his pipe slanting from his handsome face. We cut through the sobering cold to the West Village.

"Here," he said, with a gesture of his leather-gloved hand. "This is the life down here."

We were on Greenwich Avenue. In front of each closed but lighted shop stood a handsome young man, short jackets their only concession to the cold December air. I guessed that they were there to pick up men. Nat said they were hustlers. Was it possible, I slowly wondered, that Nat, alone, would be more likely to take a hustler home than to ask one of his guests to stay the night?

There's one more part to my holiday-in-the-city memory. I was stunned by the whole experience. Embarrassed by my ineptitude with Margo, ashamed of the fear of people that got me drunk at the party, excited but puzzled by the tour Nat had given me. I slept badly, anxious to escape my shame.

Around 8am I dressed, very quietly. Nat had a police lock, one of those rods which fitted into a tiny metal insert in the wooden floor. How was I going to get out without facing him in the full light of my failure? I didn't want to know that he regretted inviting me. I didn't want to be too young and innocent.

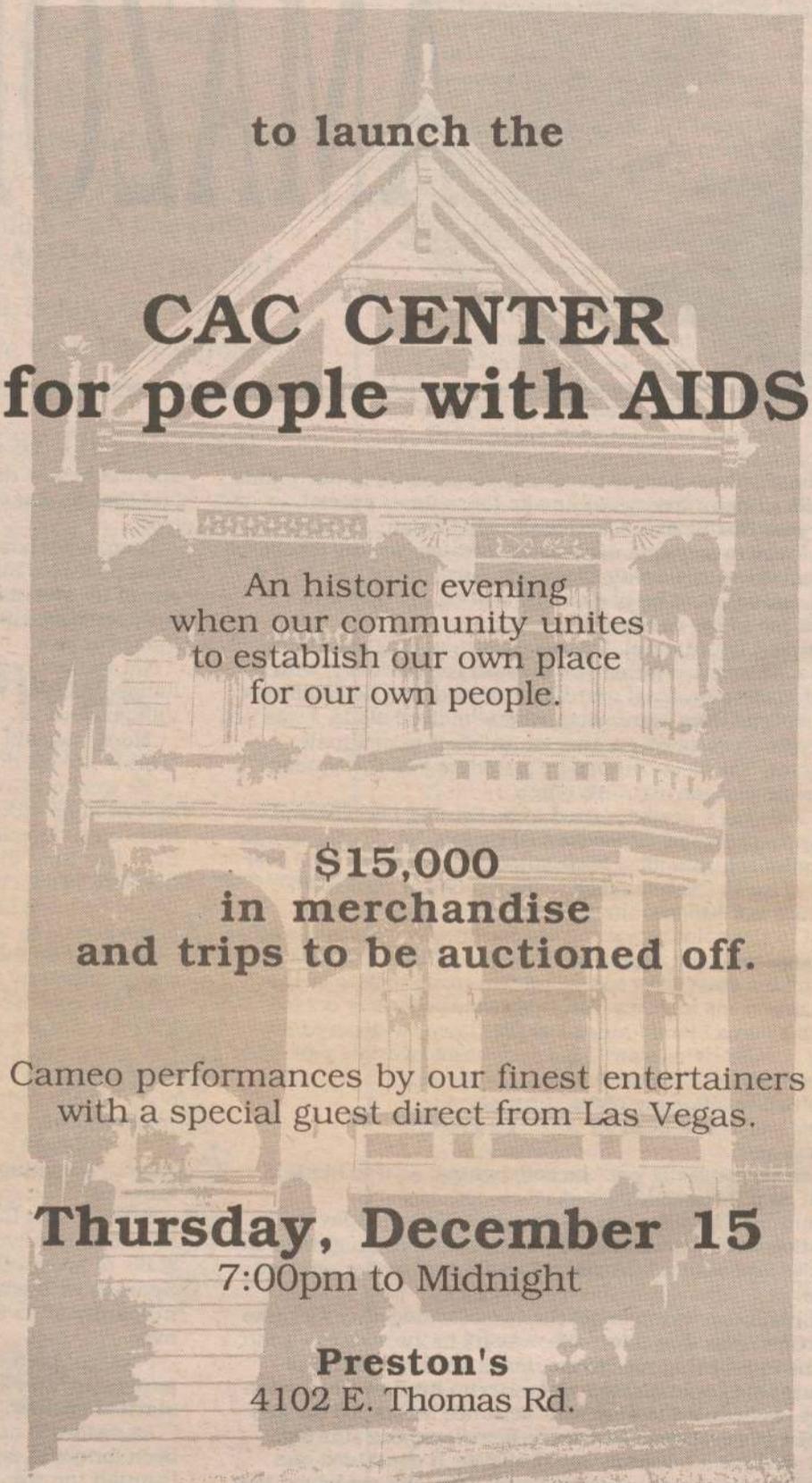
Outside was East 10th Street, all a-bustle on a Saturday morning. Nat lived across from a city market. Among the stalls of produce, meat, and fish, housewives bargained in Spanish with white-aproned hawkers. Suddenly, watching humanity at its eternal dance, everything fell into place for me.

I bought breakfast: bright ice-cold orange juice in a waxy paper cup, and a fragrant bagel. I grinned like a fool at the startled cashier.

As awkward as I'd been all weekend, as difficult as it had been for me to fail in that adult gay world, I knew, as I walked through the wreath-decked streets of New York, making my way uptown behind clouds of my own frozen breath, that I'd survived. I had a lot of firsts behind me now and I'd be ready the next time. Nat had said I was really gay, and bursting out of his front door that morning into the teeming, straight Saturday streets, there was no question in my mind. Those housewives, those butchers, had they ever been privileged to walk Greenwich Avenue at 3am? Been half-seduced by a beautiful bisexual? Seen their revered teacher recline, all flaming faggot, in his gay hide-away?

I loved it! I loved Nat! I loved life and being gay and the holiday streets of New York. In my heart I was celebrating the biggest and holiest day I could imagine. The day I learned that I, however awkwardly, belonged.

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SLUTES

cont. from page 5

"official" language. Putting up barriers against multilingualism in the United States is like building a seawall in the desert: the threatening tide long ago ebbed for good.

It has been said that the Proposition 106 crusaders took advantage of the electorate. They gave it a proposal that appealed to lowest-common-denominator majoritarian sensibilities, while it nevertheless violated some basic tenets of this country. What do you think would be the outcome of a ballot proposition making heterosexuality the "official" sexual preference? In fact, many laws have sanctioned an "official" lifestyle. Guess which.

Minorities in this country have fought long and often bloody battles to get their due. The lesson some of us have learned from these battles is that one minority's struggle is everyone's struggle. The other lesson is that attempts to homogenize America are not only destructive, but also pointless. The first step in overcoming repression is achieving this awareness for ourselves and promoting it in others. That way, the majority won't have to understand or like minorities, but it won't reflexively use legislation to express its displeasure.

BUSHWHACKED

Those of you who had the good sense to remain apathetic during the past year's political activities probably won't understand this. But in fact I have nearly recovered. Give me a few more weeks, and I'll be back—reading the editorial pages voraciously, learning the names of our newly elected officials, plotting, scheming, and generally taking myself more seriously than necessary.

The wonderful thing about politics is that there's always a new challenge over the next horizon. For example, as the dust settles after last month's presidential election, we have the "transition" to scrutinize. New issues present themselves all the time. My personal favorite is the media's speculation on whether Vice President-elect Dan "Blood 'n' Guts" Quayle will "grow into the job." What job? If it weren't for that "heartbeat away from the presidency" stuff, the vice presidency would be the perfect sinkhole down which to toss Dan Quayle. I think the vice presidency's worthlessness in offering solid experience in policy-making will prove itself soon, probably to the utter chagrin of some 48 million voters.

The good news is that George Bush, the born-again Conservative, appears to be sloughing off much of the right-wing baggage he used to win the election. Bush, now apparently a born-again-again Moderate, seems likely to revive the glory days of presidents like Gerald Ford. Meanwhile, the 1928 parallel is gaining currency. First propounded by me in this column, Bush's historical resemblance to the ill-fated Herbert Hoover is being recognized by some real journalists, as well. As you no doubt remember from my last column (four weeks ago...of course you remember), 1988 represents the first time in 60 years that the Republicans have won three presidential elections in a row. What an omen for George Bush!

The economic news of the past weeks can't be heartening for the preppie prexy-elect. Bush's oft-alluded-to deficit-cutting plans depend on a reduction in interest rates; interest rates have instead gone up. The nation's overall productivity has slipped, according to recent statistics, meaning that the inflation rate may begin creeping up, too. The kinder, gentler nation may turn out to be a crueler, harsher place for the next president. Furthermore, Bush can expect no quarter in the Senate, now that the Democratic majority has selected as its leader Bush's fellow Maine resident George Mitchell, reportedly the most liberal of three candidates for the job. In fact, in the days following the selection, Mitchell was compared to another prominent New England democrat: the current governor of Massachusetts. And George Bush thought the campaign was over.

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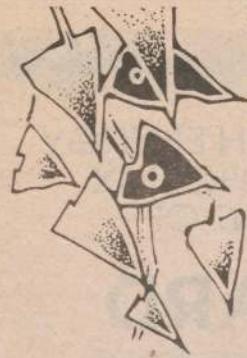
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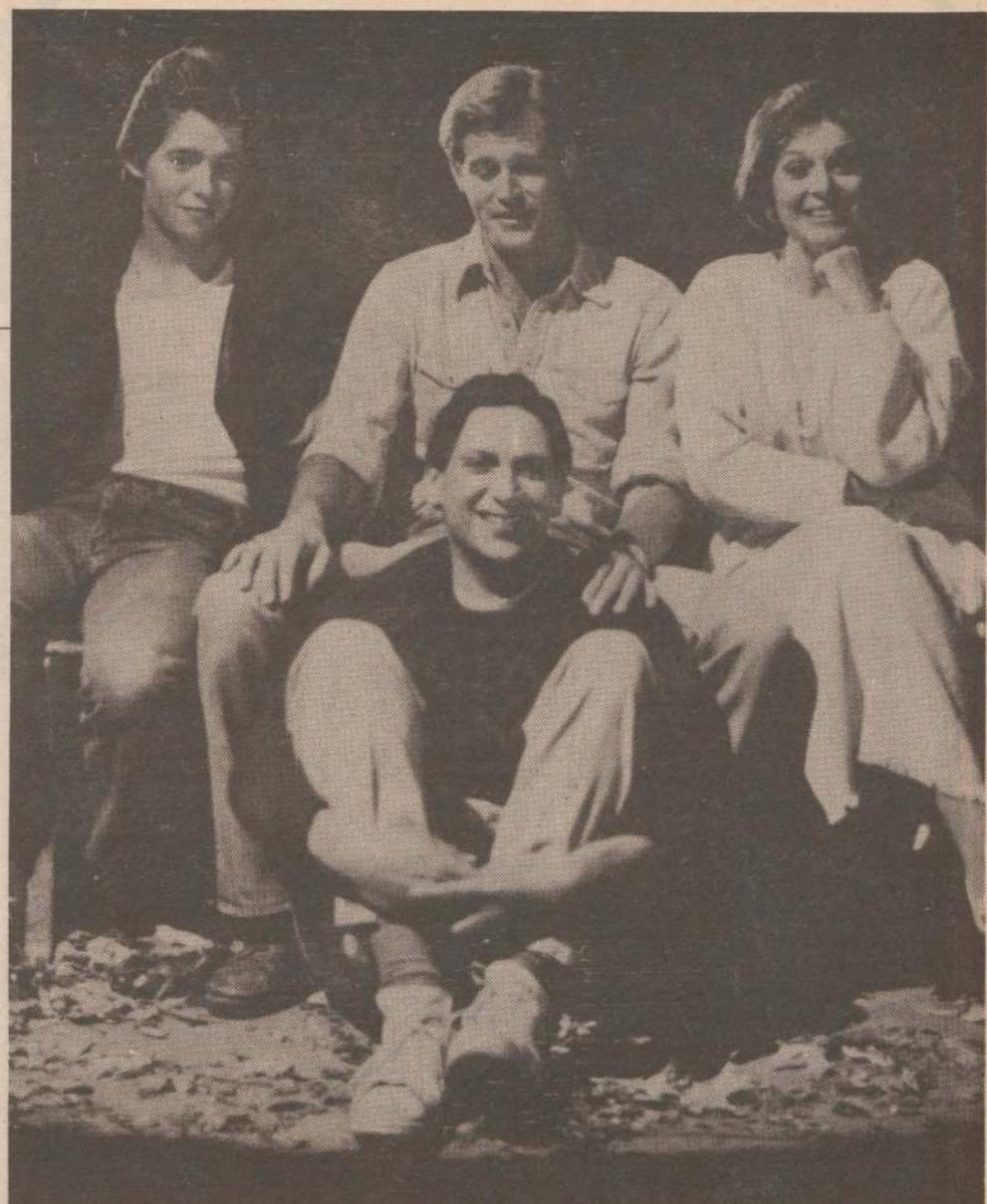
FILM CLIPS

TORCH SONG TRILOGY

There's a certain something to know that you had a dream, you carried out your dream and made it a reality, and that people actually appreciate that you did it. Not only do you feel good about yourself, but you feel good that a few people might go for their dreams because you did." Harvey Fierstein's dream, the long-awaited film adaptation of *Torch Song Trilogy*, has finally been realized in classic "labor of love" tradition. *Torch Song Trilogy* is the funny and poignant story of a gay New Yorker's search for love and respect in a heterosexual world which focuses on the lovers in his life, as well as his strong-willed mother. From its birth off-Broadway to its more than two-year successful run on Broadway and two coveted Tony Awards (best Play and Best Actor), Fierstein was finally able to bring all of the right elements together to produce the screen version. This combination included the assembly of a dynamo cast—Harvey Fierstein, Anne Bancroft, Matthew Broderick and Brian Kerwin, the producing talents of Howard Gottfried, responsible for such award-winning, thought-provoking films as *The Hospital*, *Network*, and *Altered States*, and finally, a studio that was committed to bankrolling the project, New Line Cinema.

Before securing a commitment from New Line Cinema, numerous producers and studios had expressed interest in the project; however, each had screen visions of *Torch Song* that called for major revisions and cuts, siphoning out what Fierstein considered to be the heart and soul of the work. Based on the critical and box office success of the Broadway stage production, the seasoned production team of Director, Paul Bogart, and Producer, Howard Gottfried, and the magnificent ensemble cast, New Line Cinema realized the project's potential to reach a larger audience and offered financing to *Torch Song* without imposing any major changes on the screen adaptation. A happy union for all parties involved, Fierstein, who adapted the work himself to screenplay, stars in the movie as Arnold Beckoff.

Fierstein describes *Torch Song Trilogy* as "a story of a man trying to find his place in the world, a world that isn't necessarily built for him, and he continues because he is brave of spirit and true of heart. He builds a world within the world for himself to exist."



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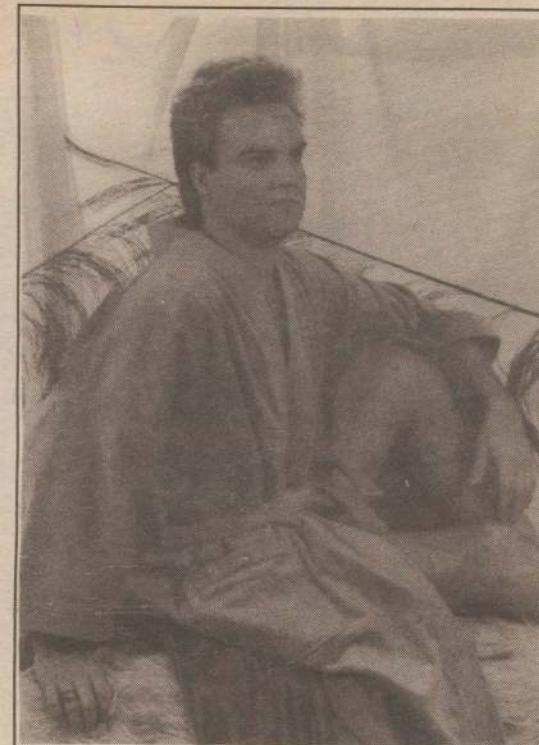


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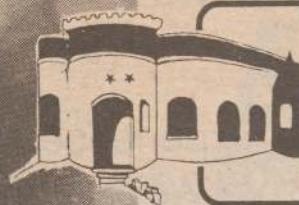
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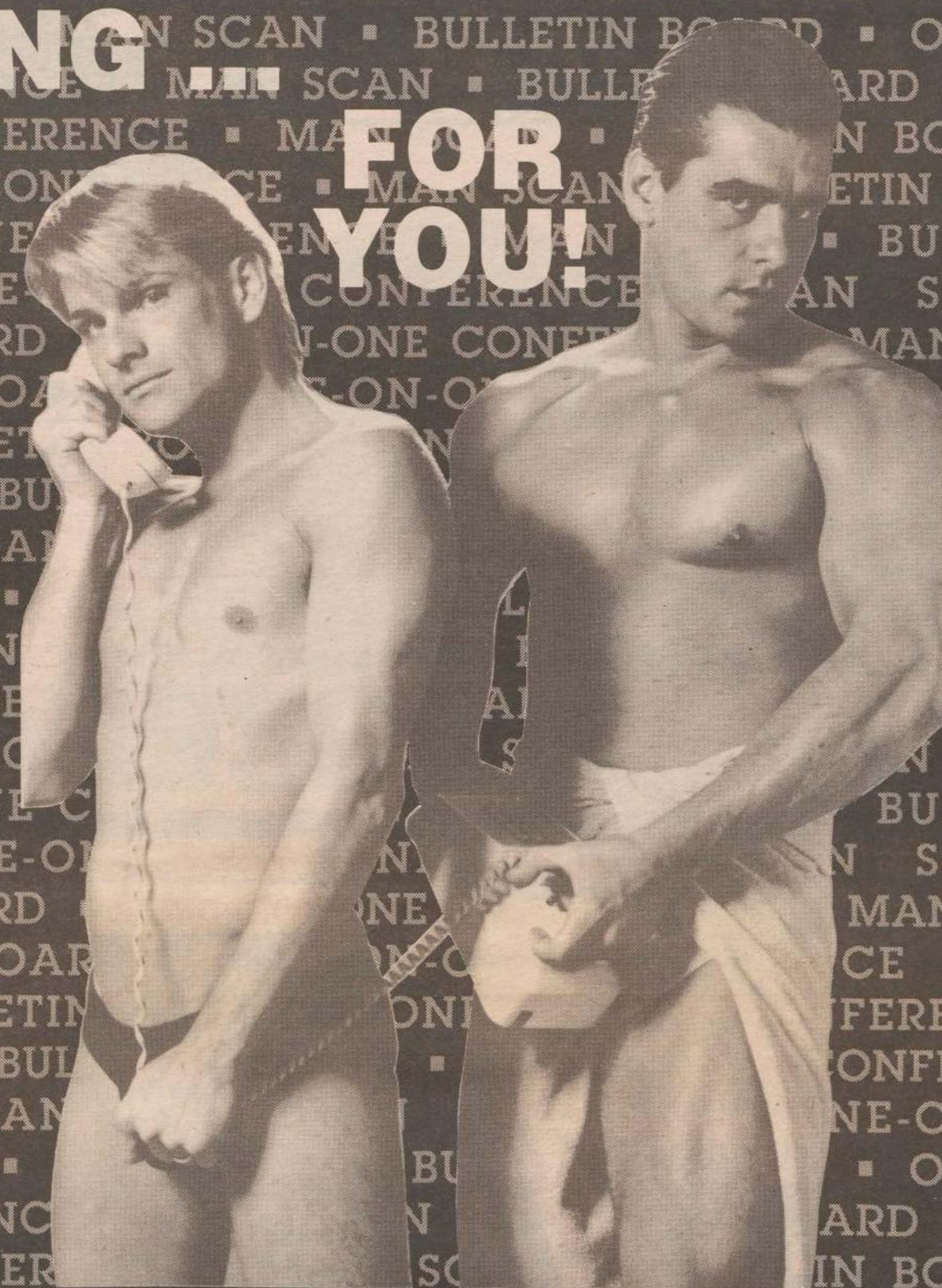
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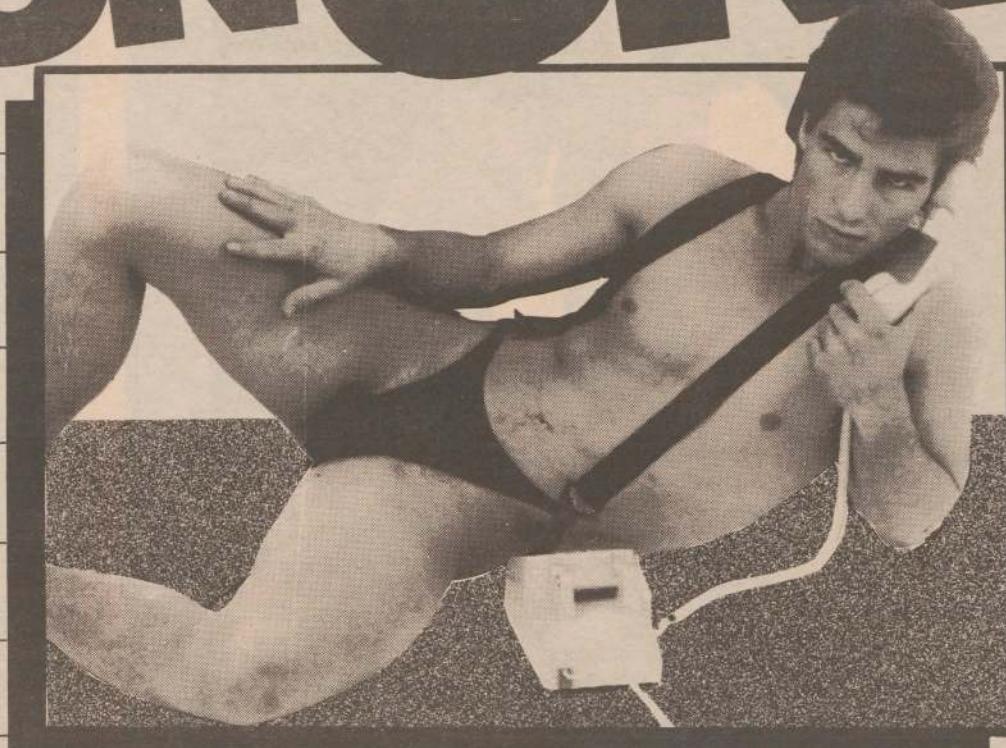
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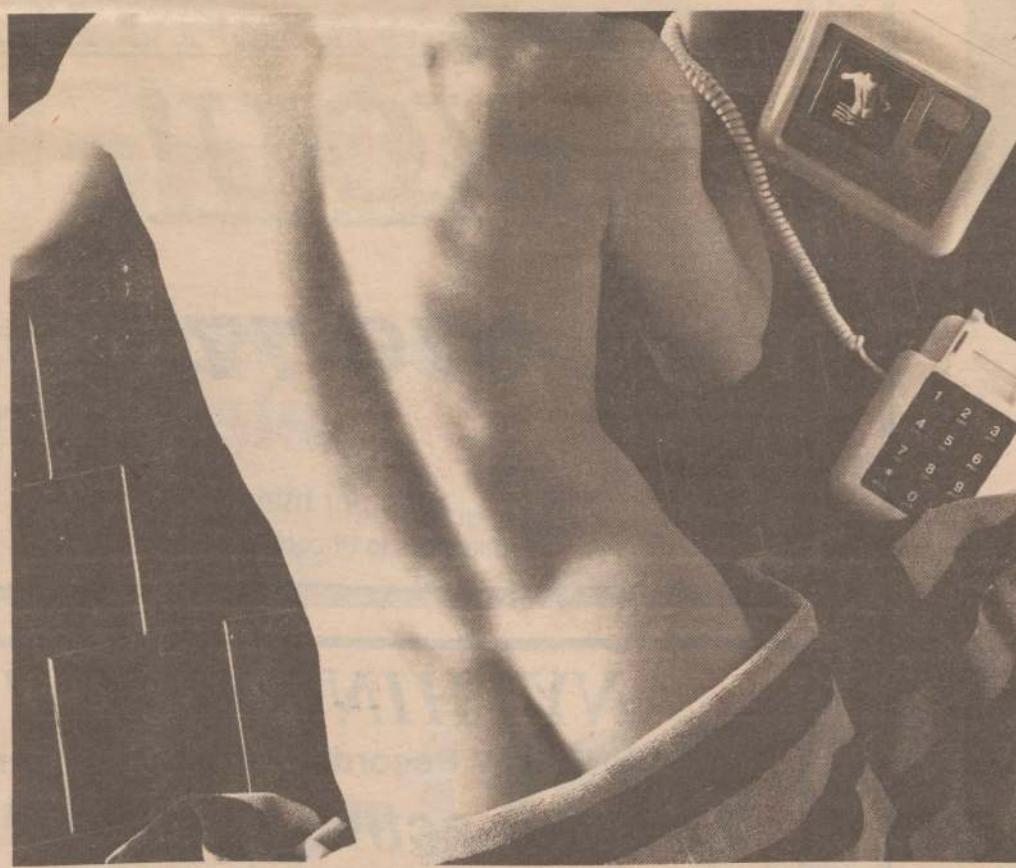
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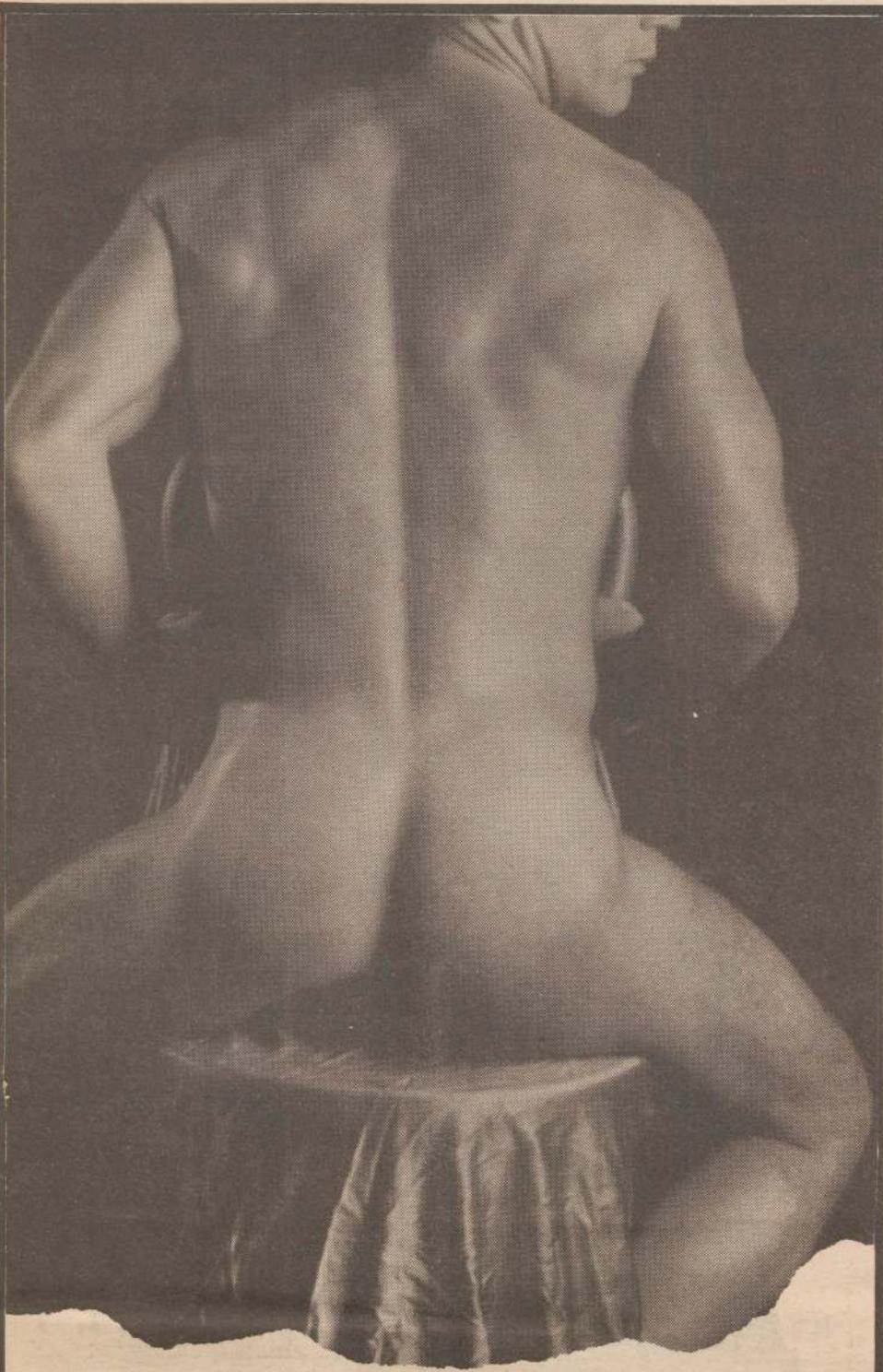
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OUTLINES

COMMUNITY CALENDAR

Outlines calendar listings of upcoming organizational or club events are free. To ensure that your item is listed, make sure it is submitted two weeks prior to date of publication. Telephone listings will be accepted, but inclusion is not guaranteed.

When submitting items for the calendar, include the name of event, location, date, time, price, and a telephone number for further information to: *Outlines, Phoenix Resource, P.O. Box 5948, Phoenix, AZ 85010 c/o Josh.*

FRIDAY

- Mishpachat Am Shabbat, 966-5001

12/9

- Dreamgirls at Symphony Hall, Phoenix Civic Plaza, 12/9-11. Tickets available at Civic Plaza Box Office and Dillards, 262-7272.
- Mr. Charlie's December Finals. A benefit for the Lesbian and Gay Community Switchboard, 10:00 at Charlie's.
- Sandra Bernhard Book Signing, 5:00-7:00pm at Houle Books, 7th St. and Missouri.

SATURDAY

- Moon Goddess Coven Witchcraft workshop, 873-3611.

12/10

- Couples of Arizona membership meeting, 7:30pm, Augustana Lutheran Church 14th St. and Virginia. "State of the Organization" and Committee Elections.
- Gay Arizona Youth, 3:00pm, Augustana Lutheran Church.
- Humanspace Books host Tony Felez, author of *Out of the Bishop's Closet*, 3:00pm, 1617 N. 32nd St. 220-4419.
- Lutherans Concerned/Tucson Fellowship meeting, Greg 322-6334, or write 2956N. Campbell #481, Tucson, 85719.

12/11

- Couples of Arizona Holiday Party, BYOB. Non-member Couples Welcome, 831-5820 or 841-0583.
- Meca Center Workshop 10am to 5pm. Mysticism and the Arts. With Michael Rosen, 945-1228.
- People Exchanging Power (PEP) Party Night, 878-8737.

SUNDAY

CHURCH SERVICES:

- Casa De Cristo: 8:30, 10:30am, 7pm Turney East of 7th St.
- Cornerstone Fellowship: 9:00, 10:30am, 333 E. Grant Rd. Tucson 881-3519.
- First Unitarian Universalist Church of Phoenix: 10:30am, 4027 E. Lincoln Dr.
- Gentle Shepherd MCC: 10:30am, 7pm, 3524 E. Mountain View. Tucson 996-7644.
- Healing Waters Ministries: 11am, 5555 E. Van Buren.
- Metropolitan Community Church: 10:45am, 5:30pm; 560 S. Stone. Tucson, 622-4522.
- Oasis MCC: 11am; 4229 S. 29th Place (off Broadway).
- Desert Valley Squares: 7:30pm, Augustana Lutheran Church, 14th St. and Virginia.
- Gay Adult Children of Alcoholics (ACA), meets at 8pm at Humanspace Bookstore, 1617 N. 32nd St. 220-4419.
- Traveling Lesbian Breakfast: 10:30am. For location contact Carol or Tee, 278-1869.

- Arizona Gay Rodeo Assoc. (AGRA) 4th Anniversary Party and Show, General Business Meeting 5pm at Charlie's.
- Arizona Rangers Monthly Meeting, 252-7035.
- Desert Adventures Christmas Shopping in Nogales, Mexico. 957-3476.
- Feminist & Lesbian Activist Coalition meeting 2pm, 966-0039 or 276-5840.
- High Tea Dance at Preston's. Sponsored by Phoenix Resource and The Desert and Mountain States Lesbian and Gay Conference. 4:00pm.

12/18

- A Christmas Carol presented by the Nebraska Theatre Caravan, 3 and 7pm at the Sundome. Tickets available at the Sundome box office and Dillards.
- Desert Adventures Shaw Butte Hike, 957-3475.
- House of the Dawn: A message from the Spirit for Gays, 7pm, 2141 E. Palm Lane, 267-1203.
- Dignity/Integrity Christmas Mass, Potluck and Party. This is open to everyone in the community. Bring a \$5 gift for a gift exchange and a hot dish for potluck. 258-2556.

MONDAY

- Bowling-Squaw Peak Lanes, 32nd St. and Indian School, 8pm. Northgate.
- People Exchanging Power (PEP) Rap Group; 7 to 10pm, 878-8737 or 744-3422.
- People Who Love Too Much Seminar: Men's Group, 7pm, 224-1956.

12/12

- Affirmation Family Home Evenings, 921-4025.

12/19

- Parents & Friends of Lesbians and Gays monthly meeting, 7:30pm, First Unitarian Universalist Church, 4027 E. Lincoln Dr. 942-0417.

TUESDAY

- Brown Bag Theatre presents "Fireworks" each Tuesday-Thursday 12-15, Tickets \$3, 320 N. Central, Ste 104, 254-3475.
- Front Runners of Tucson meet 6pm in front of Himmel Park Library, 326-3332.
- House of the Dawn: 8:30pm. Lessons with Nikola Tesla. Video, discussion, meditation and channeling, 267-1203, 2141 E. Palm Lane.
- People Who Love Too Much Seminar: Women's group, 7pm, 224-1956.
- Mr. Charlie's Contest 10:00pm, all proceeds benefit the Lesbian & Gay Community Switchboard.

12/13

- Relationship Discussion Group; 7pm First Unitarian Universalist Church, 4027 E. Lincoln Dr. 870-9597. Topic: "Moving in Together: When will I be ready?"
- Mr. Charlie's Man of the Year competition.

WEDNESDAY

- Adult Children of Alcoholics, 7:30pm Healing Waters Ministries, 244-1577.
- Cornerstone Mid-Week Worship, 7pm, 333 E. Grant, Tucson, 881-3519.
- Phoenix Gay and Lesbian Youth, 7:30pm, Janus Theatre, 938-3932.

12/14

- Pride Planning Committee Meeting, 7pm, Humanspace, 1617 N. 32nd St. All welcome.

THURSDAY

- Art Walk along the Galleries on Scottsdale's Marshall Way, 7 to 9pm.
- Gay Academic Union Flagstaff; 7:00pm, 525-1199.
- Lesbian and Gay Community Youth Group; 7:30 to 9pm at Augustana Lutheran Church, 14th St. and Virginia.

12/15

- Camelback Business & Professional Assoc. monthly membership meeting, 28-7075.

DOWN THE LINE:

12/25

- Gentle Shepherd MCC Christmas Musical, 10:30am, "We Behold His Glory" a 15 voice Cantata, 3425 E. Mountain View, 996-7644.

12/28

- Humanspace Books presents a Book Signing with Kathrine Sturtevant, reading from her novel *A Mistress Moderately Fair*, 7pm, 1617 N. 32nd St. 220-4419.

AIDS LINES:

12/10

- Meca Center: AIDS-One way to start living. With Gunter Schultz, 10am to 5pm, \$25 donation, 945-1228.

12/13

- "Can We Talk" Safe Sex Rap Group, ARCE Center, 461-2437.

12/15

- Benefit Auction for CAC Center for PWAs, 7pm, Preston's. Tickets \$10.

12/16

- AIDS RETREAT: 12/16-18. Franciscan Renewal Center, 5802 E. Lincoln Dr. 948-7460. Free to those with AIDS/ARC, \$65 donation for those who are interested and well.
- Community AIDS Council Sharing Weekend.

12/17

- AIDS Referral, Counseling and Education Center's Social hour, 461-2437.

12/20

- Sexercise. A workshop of erotic exercises in Safer Sex for the gay and bisexual man, ARCE Center, 461-2437.

12/22

- CAC Christmas Benefit, 7pm to 1am, at Charlie's. Special appearance by model and artist Andre Fiset.

SUNDAY:

- HIV & AIDS/ARC Group: A support group for those in the process of dealing with testing, or the illness itself, 3 to 6pm at Humanspace Books, 1617 N. 32nd St. Debbie Elliot Facilitator.
- Tucson AIDS Project: Walk in HIV counseling clinic, 7pm to 9pm, 151 S. Tucson Blvd, Ste 252, 326-AIDS.

MONDAY:

- Wellness Group: 7 to 9pm at Oasis MCC, 2405 E. Coronado. For more information 264-0904.

TUESDAY:

- AIDS Referral, Counseling, & Education (ARCE): Men's PWA support group, 7pm, ARCE Center, 508 W. 10th St. Mesa. For information, 461-2437. Also Sexercise Workshop 12/16.
- Phoenix Shanti: Open PWA Support Group, 7pm. For more information and location, 265-3884.
- AIDS 12-Step Group: For HIV+ and diagnosed PWAs. Coping with AIDS and other dependencies. Family Service Agency 7 to 9pm, 1530 E. Flower.
- Tucson AIDS Project AIDS/ARC support group, 326-AIDS.

WEDNESDAY:

- AGAPE Network: Hot lunch for PWAs, 12 to 1:30 pm. Oasis MCC, 2405 E. Coronado.
- Family, Friends & Significant Others of persons with AIDS, ARC, or HIV, 7 to 9pm, St. Joseph's Hospital, dining room H, 350 W. Thomas Rd, Ray Grove, Facilitator, 957-4340.
- Oxygen Therapy: 7-9pm, 267-8901 ask for Bill.

THURSDAY:

- AIDS Referral, Counseling & Education (ARCE): Women's Support group, 7pm ARCE Center, 508 W. 10th St. Mesa. For information, 461-2437.
- AIDS Project: AIDS & ARC support group, 7 to 9pm, AAP, 736 E. Flynn Lane, Wayne King, M.C. Facilitator, 277-1929 daytime.
- Recreational PWA Support Group: 1:30pm. The American Baptist Church (corner of Central & Glendale), 944-9656.
- CODAMA: IV Drug Users testing positive or with AIDS or ARC, 6pm, 2025 N. Central.
- PWA Group at Terros: A support group dealing with AIDS and chemical dependency issues, 7-9pm, Terros Counseling Center, 4545 N. 27th Ave. Bldg. A.

SATURDAY:

- Tucson AIDS Project: HIV wellness walk-in clinic. AIDS/ARC may bring supporting person, or significant other with you, 1pm, 326-AIDS.
- Significant Others Support Group: 7pm, 151 S. Tucson Blvd, Ste 252, 326-AIDS.

GUIDE

RESOURCE

AIDS REFERRAL

AGAPE Network
P.O. Box 1526
Phoenix, 85060
243-7480

AIDS Info Line
234-2752

AIDS Referral, Counseling & Education (ARCE)
508 W. 10th St.
Mesa, 85201
461-2437

ARIZONA AIDS PROJECT

Phoenix Shanti Group
PO Box 17618
Phoenix, 85011
265-3884

Planned Parenthood
5651 N. 7th St.
Phoenix, 85014
George: 277-PLAN

Valley of the Sun
Coalition for PWAs
PO Box 16847
Phoenix, 85011
224-5486

Veterans Administration
HIV Coordinator &
Educator: Lee Hood
277-5551 Ext. 164

SUPPORT GROUPS

Independent Tavern
Alanon
6829 N. 21st Ave.
Phoenix, 249-1257

Alcoholics Anonymous
Central Office
Gay Group Listings
264-1341

Lesbian & Gay
Community Switchboard
234-2752

MONDAY:

Parents & Friends of
Lesbians & Gays
(FLAG)
PO Box 97525
Phoenix, 85064
942-0417

AIDS related: 939-7807

TUESDAY:

Relationship Discussion
Group
870-9597

AIDS 12-Step Group: For HIV+ and diagnosed PWAs. Coping with AIDS and other dependencies. Family Service Agency 7 to 9pm, 1530 E. Flower.

WEDNESDAY:

Arizona AIDS Project AIDS/ARC support group, 7 to 9pm, AAP, 736 E. Flynn Lane, Wayne King, M.C. Facilitator, 277-1929 daytime.

THURSDAY:

Recreational PWA Support Group: 1:30pm. The American Baptist Church (corner of Central & Glendale), 944-9656.

CODAMA: IV Drug Users testing positive or with AIDS or ARC, 6pm, 2025 N. Central.

PWA Group at Terros: A support group dealing with AIDS and chemical dependency issues, 7-9pm, Terros Counseling Center, 4545 N. 27th Ave. Bldg. A.

SATURDAY:

Tucson AIDS Project: HIV wellness walk-in clinic. AIDS/ARC may bring supporting person, or significant other with you, 1pm, 326-AIDS.

SUNDAY:

Significant Others Support Group: 7pm, 151 S. Tucson Blvd, Ste 252, 326-AIDS.

MONDAY:

Mr. Charlie's Contest 10:00pm, all proceeds benefit the Lesbian & Gay Community Switchboard.

TUESDAY:

Relationship Discussion Group; 7pm First Unitarian Universalist Church, 4027 E. Lincoln Dr. 870-9597. Topic: "Moving in Together: When will I be ready?"

WEDNESDAY:

Mr. Charlie's Man of the Year competition.

LESBIAN & GAY ACADEMIC UNION

A.S.U.
Tempe, 85287
959-1913

Los Amigos Del Sol
(LADES)
PO Box 27335
Phoenix, 85030

PHOENIX GAMMA

PO Box 47811
Phoenix, 85068
435-0828

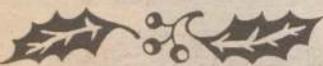
PHOENIX OLDER/YOUNGER MEN'S SOCIAL ORGANIZATION

Phoenix 3601 N. 7th St.
Ste B
Phoenix, 85013
248-7021

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Looking for someone to share those lonely nights with? Grab a pen and write your own personal ad for Lovelines! Send your ad along with your name, address, and payment to: Lovelines, c/o of Phoenix Resource, P.O. Box 5948, Phoenix, AZ 85010. The cost is \$6.00 and payment must accompany your ad. Make checks payable to Phoenix Resource. You will be assigned a number and your mail will be forwarded to you for up to 8 weeks. Please keep ads in good taste—we reserve the right to edit or reject any ad. If you'd like to respond to a Lovelines ad, write the box number on the outside of your envelope and address the envelope to Phoenix Resource.

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Market flooded with condos—bad for sellers—good for buyers... 16K and up—NO FIX UPS—Owning cheaper than renting—prestige units in El Caro and Renaissance Park. Call Richard C-21 Heinemann 943-7252 or 252-0173.

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FOR RENT

Condos and townhomes for rent: Luxury 2 bdrm, 2 bath in Regency House on Central \$750 + dep. or 2 bdrm, 1 bath at 25th Ave. and Missouri \$350 + dep. Many others available, call Richard or John at Century 21 Heinemann Realty 943-7252 or 252-0173.

Room for rent in luxury apartment to m/f, all amenities, Tatsumi and Bell, \$260 mo plus 1/2 utilities. Deposit, references, 971-6045. Leave message.

Large one bedroom duplex. Formal dining room, stove, refrigerator, washer, dryer. Pet okay. \$365 mo + deposit. 19th Street and Earl. 264-9769.

Biltmore area. Contemporary condo. 2br, vaulted ceilings, w/d, garage, pool/jacuzzi. \$575 mo. 224-5089.

EMPLOYMENT

Bartender for the Burn Steer. Experienced desired. Hot leather man preferred. 279-3033.

New to area. 35-year-old bartender seeking full or part-time employment. Excellent references. Carl 834-3885.

ROOMMATES

Male to share furnished home, Central Phx. Pool, fireplace, W/D, landscape and maid service. \$295 mo plus deposit. 25-35 preferred, must be employed. 257-1606.

Share beautiful home at 47th St. and Camelback. Pool, cable, fireplace, maid, pool and lawn service. Daytime, stable job and \$225 deposit required. \$225 mo plus extras. Call 840-4048.

Male to share attractively furnished 4 Br townhouse near 19th Ave. and Camelback. Pool, cable, fireplace, maid, pool and lawn service. Daytime, stable job and \$225 includes all utilities. Must be employed, responsible, discreet. Kevin 246-9422 (26).

NOTICES

ON OUR BACKS, the sexual entertainment magazine for lesbians, is 48 pages of erotic fiction, features, pictures, plus timely sexual advice and news columns. We are quarterly, national, unique, and

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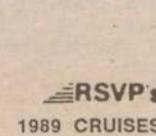
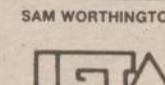
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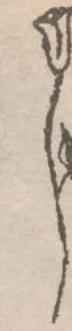
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Preston's

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Dinner

Served weekdays 5:00 PM to 10:00 PM; Friday and Saturday 5:00 PM to 11:00 PM

Appetizers

Shrimp Cocktail	\$5.25	Escargot	\$5.75
Jumbo Shrimp with our own Cocktail Sauce.		A traditional French appetizer Baked in Garlic Butter.	
Artichoke Romano	\$3.25	Calamari Steak	\$5.25
Marinated Artichoke Hearts with Romano and Mozzarella Cheese.		Pan Sauteed to a light golden brown.	

Soups

Cup	Soup of the Day		French Onion	
	\$1.50	Bowl	\$2.00	\$3.75

Entree Salads

Shrimp Louie	\$7.25	Turkey Cobb	\$5.95
Bay Shrimp, Tomato Wedges, Hard Boiled Egg, Cucumber Slices, and Black Olives on a Bed of Greens with 1,000 Island Dressing.		Diced Turkey, Avocado, Tomatoes, Black Olives and Hard Boiled Egg on a Bed of Greens.	
Large House Salad	\$4.95		
Cucumbers, Carrots, Celery, Tomatoes on a Bed of Crisp Lettuce.			

Seafood

Paper Wrapped Halibut	\$11.95	Cajun Shrimp	\$9.95
Halibut, Tomatoes, Onion, Bell Pepper and Garlic Butter wrapped in parchment paper and Baked.		Jumbo Shrimp Sauteed in Butter and a Spicy Cajun Sauce.	
Seafood Au Gratin	\$12.95	Fried Shrimp	\$8.95
Combination of Seafoods Sauteed in a Creamy Sauce and topped with Melted Cheese.		Breaded Faintail Shrimp, Deep Fried to a golden brown, served with Cocktail Sauce.	

Catch of the Day

Market Price

Market Price

Market Price

Market Price

Entrees

Entrees include choice of Soup, Salad and Rice or Potatoes.

Beef

New York Steak	\$11.95
Braised 10-ounce New York topped with Sauteed Mushrooms.	
New York Pepper Steak	\$12.95
Sauteed 10-ounce New York Flambeed in Cognac and finished with Heavy Cream and Green Peppercorns.	
Medallions Diane	\$13.95
Two Sauteed Tenderloin Medallions in Brown Sauce with Dijon Mustard, Scallions and Mushrooms Fired with Brandy.	

Prime Rib

Served Fridays and Saturdays only.
\$14.95

Lamb

Rack of Lamb	\$15.95
Roasted with a thin coat of Dijon Mustard and Seasoned Bread Crumbs, finished with Heavy Cream.	

Lamb Chops	\$14.95
Baby Lamb Chops, Sauteed and completed with a delicate Mint Sauce.	

Poultry

Sauteed Chicken	\$7.95	Lemon Chicken	\$9.50
Strips of Chicken Breast, Sauteed in Garlic, Mushrooms, Tomatoes and White Wine.		One-half Chicken, Baked with Lemon and Herbs. A house favorite!	
Chicken Bleu	\$8.95	Teriyaki Chicken	\$8.95
Boneless Breast, lightly Breaded and filled with Ham and Swiss Cheese on a Bed of Hollandaise.		Marinated Boneless Breast, Broiled and served on a Bed of Rice.	

House Desserts

Sinful Chocolate Cheesecake	\$2.00	Amaretto Chocolate Mousse	\$2.00
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