

GLSO NEWS

AUGUST * 1994

A PUBLICATION OF THE LEXINGTON GAY AND LESBIAN SERVICES ORGANIZATION

LEXINGTONIANS LOOK BACK ON STONEWALL 25 CELEBRATION

Of all the celebrations of gay, lesbian and bisexual identity this past June, none was bigger than the Stonewall 25 week in New York City. A variety of social, cultural, political, and athletic events unfolded in the city that was home to the Stonewall Inn, the gay bar that saw the fight for equal rights escalate. "Stonewall" has become shorthand for the weekend in 1969 when patrons of that gay bar decided to fight back against harassing police. While Stonewall may not have been truly the beginning of our struggle, it certainly was a landmark in the development of our determination, organization, and public awareness. As such, it was an appropriate occasion for a celebration. The GLSO News asked for reports from some Lexingtonians who were there:

One of the highlights of my trip to New York was the excitement of being able to get tickets for and see the first part of the play, *Angels in America*. This is an extremely moving play about diverse characters who are all somehow interconnected, including a fearful housewife with hallucinations; her husband, a devout Mormon who is facing coming-out issues; a funny, lovable cross-dresser who is dying of AIDS; his lover, who has abandoned him; and many others. The original cast performed a special matinee performance that was astounding!

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Other highlights were going to the Stonewall Inn [restored since 1969] and feeling that sense of history; taking over the city; the food, which was everywhere and great; T-shirts; going to a pre-march rally and hearing music and saying to each other, "listen, they're playing a Yer Girlfriend tape," then discovering that it WAS Yer Girlfriend [the lesbian band from Louisville]. The march itself: drag queens from the Stonewall riot proudly marching, the large contingent of New York City lesbigay police, lesbigays from South Africa, Nicaragua, all over the world, the beautiful mile-long rainbow flag, the moving 'adopt a buddy' group who carried posters and pictures of people who have died of AIDS (we brought a poster home and are sending it back to his sponsor in California). There were many other impressions and reflections, but I cannot fail to mention the leather group with whips cracking and the woman wagging her weeny at the police and the policeman's reaction to it, laughing, telling stories about the golden mother, a.k.a., the yellow mama!

--Barb Scherrer

Having been to the March on Washington last year, I found that the Gay Games in New York had so much of the same spirit and enthusiasm
continued on page 2

GLSO News

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(from page 1)

asm among the thousands of people who attended. Emotions were keen and camaraderie was the order of each day as we walked the city streets from one event to another. I have never felt as comfortable in New York City as I did during the week of the games. It was wonderful to see gays and lesbians being open and at ease with one another.

The Stonewall March on Sunday was overwhelming, as thousands upon thousands marched through the streets of New York and into Central Park. Kentucky and Tennessee marched together--leading our group was a southern belle all in pink, complete with hoop skirt and parasol.

--*Shelby Reynolds*

For me, Stonewall 25 was a reunion with the friends I knew while living in New York and a celebration of gay pride with people from across the U.S. and around the world. Highlights for me were attending a sold-out concert at Carnegie Hall featuring the NYC and Seattle Gay Men's Choruses, mingling with thousands and gays and lesbians on Christopher Street and at the West River Pride Fair and witnessing The International March past the United Nations. The march gave me a real sense of the global dimensions to our community and raised my awareness of the dangers faced by gays and lesbians around the world and the need for recognition and protection by all governments and the U.N. Despite the seriousness of the march, the overriding atmosphere was a celebration of pride and feeling safe among so many other gay and lesbian people.

--*Mike Taylor*

*For additional local perspectives on the Stonewall 25 celebration, see Linda West's **Lesbian at Large** column, beginning on page 4. Thanks to all who contributed their thoughts!*

--*The Editor*

GAY MAN SPEAKS TO LOUISVILLE HIGH SCHOOL PUBLIC HEARING

BY KELL JULLIARD

What you are about to hear is a true story of a young man who was in the advanced program at Waggener High School in Jefferson County. This boy grew up in a typical loving home. He had never heard of homosexuality, nor did he have any role models who were gay or who to his knowledge had sexual relations with members of the same sex. In sixth grade, he fantasized often about getting married and having a family.

One day in eighth grade, he was looking at a junior scholastic magazine. On the back was an advertisement of some kind. In the ad, a group of tanned young men were standing around a beautiful young woman on a platform on a beach. For the first time in his life the boy was aware of experiencing sexual attraction. He looked at the beautiful young woman. The attraction went away. He looked at the tanned young men in the picture. The attraction returned powerfully. He repeated this process again and again, hoping, praying for different results.

The boy felt confusion and fear. Suddenly the once-friendly environment of his junior high classroom was an alien place. He feared that if anyone found out about the feelings he had just experienced, he would be ridiculed, despised, and perhaps even physically hurt or beaten. His school and all the people in it, students, teachers, counselors, and administrators, were no longer-safe.

As the boy lived in this fear and isolation, he became severely depressed. For seven more years, throughout high school and into college, suicide was constantly on his mind. He tried dating several girls. He tried religion. He secretly went to psychotherapy. But nothing changed the attraction he had to people of his same sex.

Perhaps you guessed that the boy I refer to in this story is myself. That I stand before you today, alive, I consider to be a miracle. My life today is a testimony to the despair a human being can experience and still live. Today I have accept-

ed that I am a gay man. I am in a loving, monogamous relationship with another man. I have good friends and a wonderful career. I contribute to society in many ways.

But for my survival, I have no one in a position of authority at my high school to thank. As a gay teenager, school was a dangerous place.

I urge you to change this state of affairs, to find a way to give support and understanding to gay and lesbian teenagers so that they will not have to endure the hell I went through, so that they will know that verbal and physical violence against them will not be tolerated, so that they can have someone to talk to, someone who will support their process of self-discovery.

To those who have the power to make our schools safer for gay and lesbian youth, I hope you will do this out of compassion for these young people... Create a way for them to reach out for support. Help them break out of the vicious cycle of fear and loneliness in which I was trapped.

This speech was delivered at a public hearing at Central High School in Louisville. Reprinted from the Louisville P-FLAG Newsletter, July 1994.



Coming up in the GLSO News

- September: Election preview--
what do the candidates say?
- October: Coming Out Day
- November: Local businesses
that don't discriminate
- December: Our spirituality

To help with these articles, or to suggest other topics, call Brian at 278-0795.

Linda West **Lesbian At LARGE**

Two days back from the Gay Games and Stonewall 25, my spouse and I were ready to go again. The ten days we spent in New York was one of the best vacations we've taken in twenty-two years of taking vacations together.

This was a trip filled with one incredible "first" after another. We saw an officially out-of-the-closet Greg Louganis give an exhibition of diving. We saw African-American Olympic figure skater Debbie Thomas perform a comedy skating routine. We saw the first ever public exhibition of same-sex couples doing Olympic caliber skating. We saw same sex couples—wearing at least a pound of sequins apiece—dance at the first inter-

national Gay and Lesbian ballroom dancing competition. We went to the first U.S. performance by the International Lesbian and Gay Baroque Chamber Orchestra. We went to an MCC church service at the Lincoln Center featuring a 100-member gospel choir and a liturgy in celebration of Stonewall. For ten days we lived in a city where it felt not as if we were there to protest, but as if we were there celebrating our heritage as one more minority in a stew of minorities—a people with our own space and culture which was simply one more vibrant part of the mix, one more seasoning in the stew.

An unexpected pleasure was the courtesy and warmth of straight New Yorkers, most of whom clearly recognized us as Lesbian (in New York apparently *everybody* has "gaydar"). The friendliness of New Yorkers reminded me of how often I find that for me as a Lesbian, the "truisms"

of straight society are anything *but* true: for instance, the straight conventional wisdom that small towns are friendlier than big cities. Not true if you're queer. People in New York were friendly in a way one would never encounter here in Lexington. A native New Yorker who shared the airport limo with us struck up a conversation. When I told her we had come from Kentucky to see the Gay Games, she never batted an eye, just began telling us the safest ways to travel in the city and how to protect ourselves from being mugged. A straight man at a bus stop asked us if we were there for the Gay Games and when we said yes, gave us friendly advice about inexpensive eateries and even told us about a bar for "ladies" near our hotel. At an exhibit of photographs from the *Advocate* held at Seagram's corporate headquarters, the receptionist was entirely pleasant and courteous. And so it went. I am certain that much of the relative acceptance we encountered is attributable to the moral example that New York has set for its citizens by banning anti-Gay discrimination in employment, housing, and public accommodations. It felt liberating.

One of our most memorable evenings was spent at "Lucky Cheung's," a Chinese Gay restaurant whose ads promised that "all of our waiters are beautiful Asian drag queens," as indeed they turned out to be.

Another experience that was unexpectedly liberating was that of seeing the Gay

and Lesbian ghettos of Greenwich Village and Chelsea. Our forays into the Village were trips to a Gay and Lesbian city within the city of New York. At the Lesbian and Gay Community Center, elderly Gay men sat on benches in the courtyard enjoying tea and conversation. At "Eighteenth and Eighth," a Gay restaurant, two men at the table next to us took turns feeding and cooing at their baby. At a drugstore, grocery, and camera shop everyone from the bag boy up was visibly queer. Ditto a hardware store and watch repair shop. Two elderly Lesbians ran the newsstand where we bought *The Village Voice*. At the restored Stonewall Inn we found a city historic marker identifying the bar as the site of the Stonewall riots,

and in a park across from the Stonewall, statues of two women sat on a park bench holding hands while statues of two men in intimate conversation stood nearby. Banners strung across various intersections proclaimed "Happy Gay Pride Week" and rainbow flags hung from storefronts, apartment windows, and houses. Everywhere we looked, the world was queer.

The world was also a lot more international. We attended regular Sunday services at the Manhattan MCC and found that Bible readings were in English, Spanish, and Chinese. A bulletin board at the Lesbian and Gay Community Center included a notice about meetings of Brazilian and Haitian Gay Santeria practitioners. And one of our most memorable evenings was spent at "Lucky Cheng's," a Chinese Gay restaurant whose ads in *The Village Voice* promised that "all of our waiters are beautiful Asian drag queens," as indeed they turned out to be.

The community in New York seemed joyfully open, but one of the high points of our visit invoked somber reflection on the long road that has led to that openness. A twenty-foot pink triangle hung from the columns of the New York Public Library with the name of the exhibit on display inside: "Becoming Visible." This museum-quality exhibit contained hundreds, if not thousands, of artifacts drawn from the history of Lesbians and Gays in the city. The exhibit took up much of the first floor of the library, a massive building the size of the Federal Courthouse here in Lexington. The exhibit was emotionally powerful in a way I find hard to describe. People walked through it in utter silence, past life-size photographs of kissing nineteenth century Lesbians and men dressed in drag a hundred and more years ago. Other photographs, along with hundreds of pieces of documentary evidence of Lesbian and Gay lives, filled display cases. There were undesirable discharge papers dating to World War II, papers committing


a woman to a "lunatic asylum" in 1870 for treatment of "sexual inversion" and the "medical records" of a man "treated" for homosexuality a hundred years later, copies of criminal charges and convictions, federal government memos ordering federal offices to fire all Gay and Lesbian employees, court orders declaring Lesbian mothers "unfit," newspaper articles reporting a hundred years of Gay-bashings. And there was evidence of resistance. There were original papers from World War II Gay veterans organizations, from African-American Lesbian social organizations of the 1920's, from community aid organizations existing generations before Stonewall. So many people who lived and struggled and who could never have imagined that their sometimes solitary battles were part of a historic movement, or that someday their

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very spirits would look out from the walls of a public building at hundreds of thousands of others like themselves.

"Becoming Visible" seemed to summarize what the New York Gay and Lesbian community has achieved. It's a community as vividly visible as the Orthodox Jews with their beards and yarmulkes or the city's Latino/a population. Refusing to be silenced or assimilated, it has achieved recognition as a cultural minority with a legitimate place in the life of the city. It's a status we could wish for our communities everywhere.


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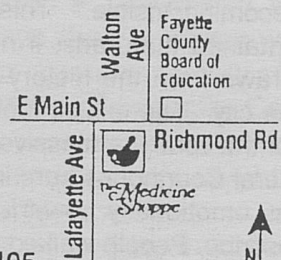
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CAMP SISTER SPIRIT SUBJECT OF CONGRESSIONAL HEARING

The state of Mississippi has been the scene of national attention since November 1993, when Brenda and Wanda Henson's feminist retreat became victims of systematic harassment, death threats and violence.

The group Mississippi for Family Values, headed by James Hendry, began a campaign against the couple, and has organized rallies and rallies aimed at disbanding the camp.

After national attention, Atty. Gen. Janet Reno ordered FBI investigations of the Hensons' allegations that Mississippi officials were at times unresponsive to requests for assistance or intervention, and have acted in an antagonistic manner. Reno also ordered FBI agents to the camp, marking the first time that homosexuals have been federally protected.

The Subcommittee on Civil and Constitutional Rights of the House Judiciary Committee heard testimony from the Hensons, leaders of the Mississippi for Family Values, local officials, and others on July 6.

"We do not seek tolerance and acceptance," said Wanda Henson. "We seek equality under the law and freedom from oppression, intimidation, and harassment. We seek justice and a legal system that is capable and willing to defend our rights."

Hendry told the Committee that he did not want the Hensons to leave Overt, but only opposes "the commercial aspect" of the camp, although in his column in a local newspaper as early as November, 1993, he stated his view that the Hensons and "their group" should have their land bought up and should be encouraged to move to New York or California.

Hendry has also said that he would not oppose a Christian camp, with a similar "commercial use."

At present, there is no federal law to protect the civil rights of persons discriminated against due to their sexual orientation.

Advertising in the GLSO News

Dimensions:

Full page: 7.75 x 6.5

Half page: 7.75 x 3.75 or 3.125 x 6.5

Quarter page: 3.75 x 3.125

Eighth page: 2 x 3.125

Cost per month:

	1	3	6	12
full	\$45	\$40	\$35	\$29
half	\$30	\$27	\$24	\$20
quarter	\$20	\$18	\$16	\$13
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Classified ads may be purchased at the rate of \$.10 per word up to 25 words, and \$.20 for every word over 25.

Ads may be submitted in any form, although an IBM or Mac disk is preferred for camera-ready items. Ads can now be designed by GLSO staff - with ample notice.

The deadline for submissions is the 17th of each month.



SUNDAY

August 1994

Have You Registered To Vote For November?



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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 GLSO Board Mtg.- Mary's Lughnasadh	2 7:30pm Gay/Lesbian Al-Anon 8:45pm Rainbow Bowling-Southland	3 6:00pm Frontrunners- Woodland Park 8:00pm Gay/Lesbian AA	4 8:00pm HIV/AIDS Sppt.Grp.	5 7:30pm Gay/Lesbian AA COLTS: Mr. Kentucky Leather	6 9:00am Frontrunners 10:00am HIV/AIDS Sppt.Grp. 11:30am Stonewall Network
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21 ● FM 2:00pm Lesbian Potluck 4:00pm ACE League (Berca) 6:00pm MCC/Lex.-Greenleaf... 7:00pm Gay/Lesbian AA	22	23 7:30pm Gay/Lesbian Al-Anon 8:45pm Rainbow Bowling-Southland	24 6:00pm Frontrunners- Woodland Park 8:00pm Gay/Lesbian AA	25 8:00pm HIV/AIDS Sppt.Grp. 8:00pm COLTS Mtg.	26 7:00pm Dignity 7:30pm Gay/Lesbian AA	27 9:00am Frontrunners 10:00am HIV/AIDS Sppt.Grp.
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July

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September

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HIV PREVENTION COMMUNITY PLANNING PROJECT BY JEFF VESSELS

I look into the eyes of each man in the photograph. John. Lewis. Allen. Chris. Brad. Andre. Paul. Antonio. Curtis. (Not their real names.) All of us gay men. It's Holiday Season 1990. The expressions on our faces reflect our mutual love and respect.

Today, only three of the ten of us are alive.

On tough days, I look at that photograph. It reminds me of a reason why almost two years ago I took the job of HIV/AIDS education supervisor for the Department of Health Services in Frankfort. I felt then, and I still feel, that I can contribute and help stop the spread of HIV among my friends, my sisters and brothers in the lesbian/gay/bisexual/transgender community, and the rest of our human family.

I am proud of our community and its incredible response to this epidemic.

Today, I am asking for more of your help. We have a new opportunity to come together to fight this epidemic. We can't afford to pass up this chance. No doubt, it's going to take all of us to win the battle against HIV/AIDS.

This new opportunity is called the HIV Prevention Community Planning Project. The project's purpose is to organize Kentuckians living the HIV disease, community-members at highest risk of becoming HIV-infected, and governmental and non-governmental organizations into regional

planning groups. Each regional group will develop a plan which will be incorporated into a statewide plan to stop this epidemic from spreading.

We need your help in creating HIV prevention programs that will have the greatest impact. You don't need formal education or special training to participate in this project. As a member of the community most devastated by HIV, you have all the expertise we need. Your experiences tell you what works and what doesn't work to stop the virus from spreading.

The HIV Prevention Community Planning Project focuses on HIV prevention. Prevention is different from education. Education involves providing the

This project is a recognition that, in order to stop the spread of HIV, we must all work together. Government alone cannot stop this virus -- nor can the community alone. All of us have strengths to contribute to the fight.

facts about HIV/AIDS, so that people know how to avoid becoming infected. But prevention is much more complex. Prevention involves behavior change, then maintenance of those changed behaviors. Anyone who has ever tried to change dietary or exercise habits, or to stop smoking, knows that

knowledge alone doesn't change our behaviors. Genuine behavior change requires that we get support from friends, see improvements in our life, and much more. Behavior change and maintenance must be our focus if we are to make a true impact in stopping the spread of HIV.

Some will ask, "Why should we help? Why should we trust government?"

this project is a recognition that, in order to stop the spread of HIV, we must all work together. Government alone cannot stop this virus—nor can the community alone. All of us have strengths to contribute to the fight.

It recognizes that the true enemy is a deadly virus called HIV. It is in everyone's interest that we work together to stop HIV from consuming us.

The project is about personal and institutional change. Sure, HIV/AIDS prevention programs can contribute to operate as they always have. But we have to gain by coming together and looking honestly at what is working, what needs to be adjusted, what we should be doing but aren't, and what we need to scrap.

The HIV Prevention Community Planning Project has a built-in mutual accountability system. As part of its HIV prevention grant application to the federal government in the fall of each year, the state health department must attach a letter from each communitiy planning group. Each letter will say whether the group agrees or disagrees with the state's grant application. If the grant application does not reflect the community planning groups' priorities, and all parties cannot come to some agreement, the federal government will step in a mediate between the planning groups and the state health department.

I invite you right now to pull out photographs of your friends and look into their eyes. What can you do to help stop the pain from growing? We CAN stop this virus. Let's commit ourselves to working toward common solutions.

If you would like more information about this project, please call me in Frankfort at (502) 564-6539, or Carolyn Elliott, statewide project coordinator, in Lexington at (606) 288-2375.

Or, send your name, address and daytime phone number to:

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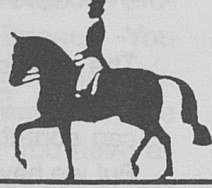
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DISCRIMINATION PROJECT

OUT ON THE FOURTH BY BRIAN THROCKMORTON

I had never attended any of Lexington's Independence Day parades, mostly because Main Street isn't air-conditioned, but this year I joined more than 50 people who marched in a cluster of groups that included P-FLAG, the Imperial Court, MCC, and people who were just plain gay. A riderless horse symbolized the presence in memory of those who have died of AIDS. A float designed by the Tri-State Gay Rodeo Association chapter featured a revolving pyramid with a pink side, a rainbow side, and a red-white-and-blue side.

Even though there was no central banner announcing "here come the gays," it was clear who we were. Fashion statements of many kinds manifested themselves: short shorts, unusual hair cuts and colors, T-shirts, body paint, buttons, nipple rings, Freedom rings, and a man in a dress.

How did the crowd react? On the whole, their response supported my good mood. People seemed to be 50% positive, 40% neutral or confused, and 10% hostile. I had been given some hot pink flyers to distribute to the onlookers, to explain the iconography of some of our displays. I tried to hand one to a man who had evidently been approached already, because he shouted, "I'm telling you, we don't want it!" Others, however, were genuinely interested to receive a copy.

We received an especially warm welcome as we marched past the block where the Bar is located, but all along the route, there were pockets of appreciative outbursts. Mayor Pam Miller smiled and called out greetings to us as we passed her reviewing stand.

As we paraded up and down Main Street, I pondered the image we were presenting. At the same time that I was happy that so many of us felt safe appearing in our most exotic get-ups, I wondered whether homophobes in the observing crowd might use that very exoticness--the piercings, the purple hair--to buttress their assumptions

that "normal"-looking people aren't gay.

I was reminded of an offensive ad which was run several years ago by K-93 country radio. It read: "There are still a few people who don't listen to K-93." Insert photo of an all-out punker with starched mohawk and multiple piercings. "But you probably don't know any of them." There was an implicit P.S.: "And therefore they don't matter."

If anyone on the sidelines came away with the notion that we are a tiny, insignificant minority just because one doesn't see many people dressed the way many of us were, I hope they get over it. It's just that we are comfortable now with the freedom to look our most expressive--to say with our looks as well as our shouts, "We're here, we're queer, get used to it."

Personal Notes

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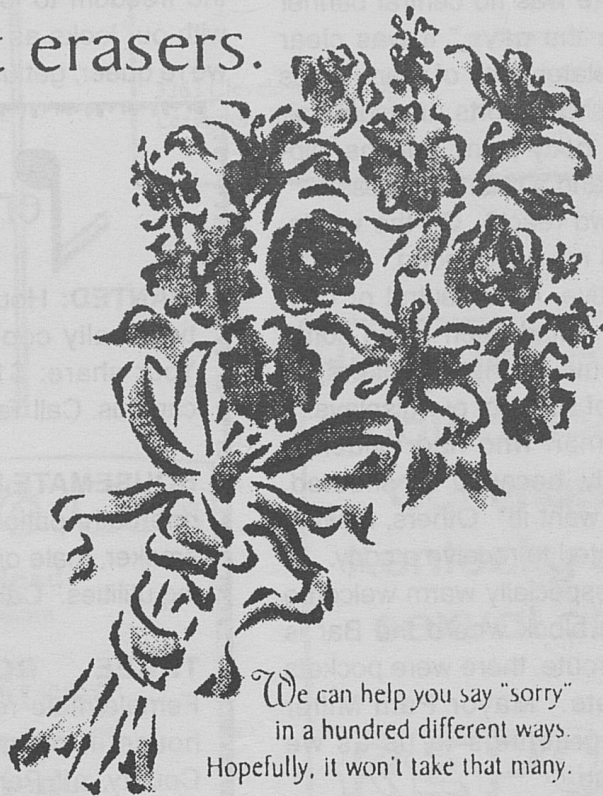
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(606) 233-7486

Bee's Bytes

by Elizabeth Gilliam

A LESSON ON HOW TO RAPE

Until yesterday, I thought that the type of person deserving the utmost contempt was one who raped a child. Now, however, I believe it is the one who goes unpunished.

LEIF HELLSTROM of Jessamine County pleaded *guilty* to sodomizing, raping, and otherwise sexually assaulting a young girl over a six-year period. He was "sentenced" to five years of probation, in accordance with a plea bargain.

In case you are unaware of how that sort of thing works, you must simply admit to a crime, and you are charged with the one with the next lowest penalty, so long as the victim agrees to it.

In this case, a plea bargain was allowed so that the victim, now 16, will not have to testify for a *fourth* time in five years.

I should also mention that the defendant, LEIF HELLSTROM, did not use the Alford Plea (Kentucky's version of the *nolo contendere* plea which may be used as if to say, "I am not saying I am innocent or guilty, but due to circumstances, I cannot prove I am innocent"). He did, in fact, plead guilty.

The first time this case went to trial in 1989, LEIF HELLSTROM was found guilty by that jury and sentenced to 50 years in prison. The victim testified that he had abused her three times a week for six years - from age 3 to 9.

The Kentucky Supreme Court overturned that ruling, due to the fact that Director of UK's Child Abuse Center was only a clinical social worker, and not a psychiatrist or psychologist, and therefore was not qualified to express an opinion on the child's mental state.

And as always, the victim was put on trial. During the second jury trial, a major issue was the fact she took three years to come forward and tell her mother she had been raped repeatedly.

She testified that she did not tell, since the abuse had stopped, and because she didn't want to cause trouble in her family.

The jury for that trial deadlocked: 9-3 in favor of acquittal.

What kind of message does this send? What about the woman who reaches age 20 when some event causes her to remember she was raped by a relative when she was eight? What about children who are threatened and told that their parents would be killed if they told?

Sexual abuse is not always easy to admit, even to yourself. A teenage family member of mine was date-raped. She blocked the incident completely from her memory. That spring, she was consistently ill for many weeks, and even missed many days of school. After almost three months, she found out she was pregnant.

The police -albeit compassionately - told her that she could file charges, but the chances of her being able to prove it was him, and that it was rape were astronomical.

The message sent here is this: if you are going to rape, pick someone especially vulnerable and easy to control. It could be years before you are charged, if ever, and you are almost certain to be acquitted, since your victim is the one who is going to be on trial. She is the one who is guilty until proven innocent, especially if you have a lawyer who knows how to leap voraciously on technicalities.

I would like to point out to anyone who should find themselves on a jury: the Kentucky Constitution is one of those who provides a jury with certain powers. A jury can, under this clause, decide with its own conscience.

For instance, a jury can decide that a person was in violation of a law, but that the law is unfair or unjust, and find the defendant innocent.

A jury can also sentence a defendant to an excessive sentence, "to get the parole board's attention," as was done in a case similar to Hellstrom's in Garrard County yesterday. The jury sentenced 410 years to a man who sodomized a six year-old.

GLSO DIRECTORY

GLSO Gayline.....231-0335

Staffed 8pm-11pm Wednesday, Thursday, Friday and Sunday (Voice Mail Available When Not Staffed)

GLSO

GLSO Board (Mary)	266-5904
GLSO Discrimination Project (Jeff)	276-5383
GLSO: News (Brian)	278-0795
Ads (Mary)	266-5904
Calendar (Jeff)	276-5383
Folding (Lee)	277-9365
Layout (Elizabeth)	275-7801
GLSO Gayline Volunteers (Peter)	273-5845
GLSO Speakers Bureau (Bill)	266-9175
GLSO Support Group (Mary)	266-5904
(Mike)	225-1828

STUDENT GROUPS

ACE League: Berea College (Foula)	986-5669
AGLF: NKU (Pat)	572-5604
Alt. Voice: Murray State (Jeff)	(502) 574-5792
B-GLAD: Centre College (Mykol)	238-5332
GLOBAL: UofL (Ken)	(502) 852-3436
GUESS: EKU (Brian)	622-5144
Lambda: UK (Julien before 10pm)	272-7232
Lambda: WKU (Larry)	(502) 796-9114
Phi Omega Epsilon: MSU (David)	(502) 783-4729

ANONYMOUS AIDS TESTING

Jessamine County	885-4149
Lexington-Fayette County	288-2437
Madison County	723-7312
Woodford County	873-4541

RELIGIOUS GROUPS

Dignity [Catholic] (Don)	299-4458
Episcopal Diocese AIDS Ministry (Steve)	233-1782
GLAD [Disciples of Christ] (Jeff)	255-4958
Honesty [Southern Baptist] (Eddie)	(502) 637-7609
(Dorothy)	(502) 458-5392
Interweave [Unitarian] (Craig)	269-8215
MCC-Hopkinsville & Horse Cave	(502) 897-3821
MCC-Lexington (Rex)	271-1407
MCC-Louisville	(502) 775-6636
MCC-Paducah	(502) 441-2307
Pagan Forum (Pat)	268-1640
Quaker FLGC (Connie)	276-2554
Roman Catholic HIV Ministry (John)	231-9955

COMMUNITY

Asians and Friends, Ohio	(614) 341-7349
Bluegrass COLTS (Mark)	233-7266
Community Cares	678-0587
Country Dykes (Debbie)	(502) 866-2304
Diversity Business Coalition	281-8444
Fairness of Lexington HOTLINE	275-7812
Fairness of Louisville	(502) 893-0788
Front Runners (Keith)	254-6850
GBL Veterans, Columbus (Mike)	(614) 299-7764
G/L AA (Dave)	293-6822
G/L AI-Anon (Robert)	293-6822
G/L Defense Fund	(502) 589-2896
Stonewall Network (Ann)	(502) 839-8417
ICK (Ken/Ashley)	255-9881
KY ACLU (Keith)	266-3934
KY Fairness Alliance (Keith)	266-3934
Kentucky Legislature	
Bill Status Line	(800) 382-2455
Legislator Message Line	(800) 372-7181
Meeting Info Line	(800) 633-9650
Lesbian Potluck (Esmerelda)	231-0335
Lexington Men's Chorus (Shelby)	231-0090
Louisville Youth Group	(502) 635-1302
Names Project, Lexington (Katie)	272-2588
P-FLAG (Ruth)	276-1777
Rainbow Bowling League (Teri)	268-8563
Tri-State Gay Rodeo Assn. (Terry)	255-5469
(Paul)	278-8023
Womynweave (Kathy)	271-3484

AIDS INFO/SERVICES

AIDS HOTLINE	231-7545
AIDS Volunteers of Lexington	254-2865
AVOL Legal Referral Program	254-2865
HIV/AIDS Legal Project	(502) 584-1254
HIV+ Youth Support Group	254-2865
Kentucky AIDS HOTLINE	(502) 564-6539
Partners of HIV+/AIDS Support Group	
(Greg)	288-2437
Thursday HIV+/AIDS Support Group	
(KIPWAC - Edwin)	281-2100
Saturday HIV+/AIDS Support Group	
(AVOL)	254-2865