



# Qview northwest

Community newsmagazine  
celebrating diversity  
and dances of the  
human spirit

Spokane Edition

**July**  
2009

the changing  
state of gay  
**marriage**

**Contributors**

LORNA DOONE BREWER  
CAT CARREL  
ERIC GREGORY  
LILO PHOTODESIGN  
JOAN OPYR  
BLAIR TELLERS  
DAVID R. WEISS  
NATALIE WENDT

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Q View Media, LLC.  
1506 W. Mission Ave  
Spokane, WA 99201  
Phone: 509.570.8768  
E-mail: [mail@qviewnorthwest.com](mailto:mail@qviewnorthwest.com)  
Website: [www.qviewnorthwest.com](http://www.qviewnorthwest.com)

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by Natalie Wendt

The last year has been a whirlwind of developments in marriage equality. Last summer, the Supreme Court of California recognized same-sex marriage in the state. At the time, Massachusetts was the only other state in the Union where gay marriage was legal. Today, same-sex marriage is once again prohibited in California, but legal in Massachusetts, Connecticut and Iowa. Maine, Vermont and New Hampshire plan to begin issuing marriage licenses to gay couples in the next year. Additionally, Oregon, Washington and New Jersey do not allow same-sex marriage, but offer civil unions or domestic partnership rights that are essentially identical to marriage except in name.

Since 1996 a federal Defense of Marriage Act (DOMA) has prevented federal government acts and agencies from recognizing same-sex marriage. The federal DOMA denies gay married couples the federal rights of marriage, including Social Security spousal benefits. It also leaves the definition of marriage up to each individual state. As a result, states range from recognizing same-sex marriage to constitutionally banning it, and everything in between.

Forty states now prohibit same-sex marriage through their constitutions, DOMAs, or other state statutes. However, some states that define marriage as a union between one man and one woman also allow marriage-like rights to same-sex couples. In May, Washington's "everything but marriage" bill became law, extending the rights of domestic partners to include all state-level spousal rights, despite the state's ban on same-sex marriage. Oregon has a similar arrangement. Gay marriage is banned, but domestic partnership rights for

# the changing state of GAY MARRIAGE

As same-sex marriage laws change state-by-state, gay couples navigate a confusing legal web. However, with a solid block of New England recognizing same-sex marriage, and a majority in many of those states supporting it, perhaps the tide has turned.



same-sex couples are identical to those of marriage.

Multnomah County in Oregon briefly issued marriage licenses to same-sex couples in 2004 before the state amended the constitution to ban the unions. It is not the only state that once allowed gay marriage and now prohibits it. In 1993 Hawaii's Supreme Court ruled in favor of same-sex marriage, but was overturned by a constitutional amendment. Though gay marriage is banned, domestic partnership allows some legal rights to same-sex couples in Hawaii. After Proposition 8 banned gay marriage last fall, California couples took to the courts. The California

Supreme Court upheld the ban in May. Unlike bans in Hawaii and Oregon, which dissolved same-sex marriage licenses issued by the state, the California court decision also affirmed the legitimacy of the 18,000 same-sex marriages existing in the state. California also has domestic partnership, which allows many, though not all, spousal rights to same-sex couples.

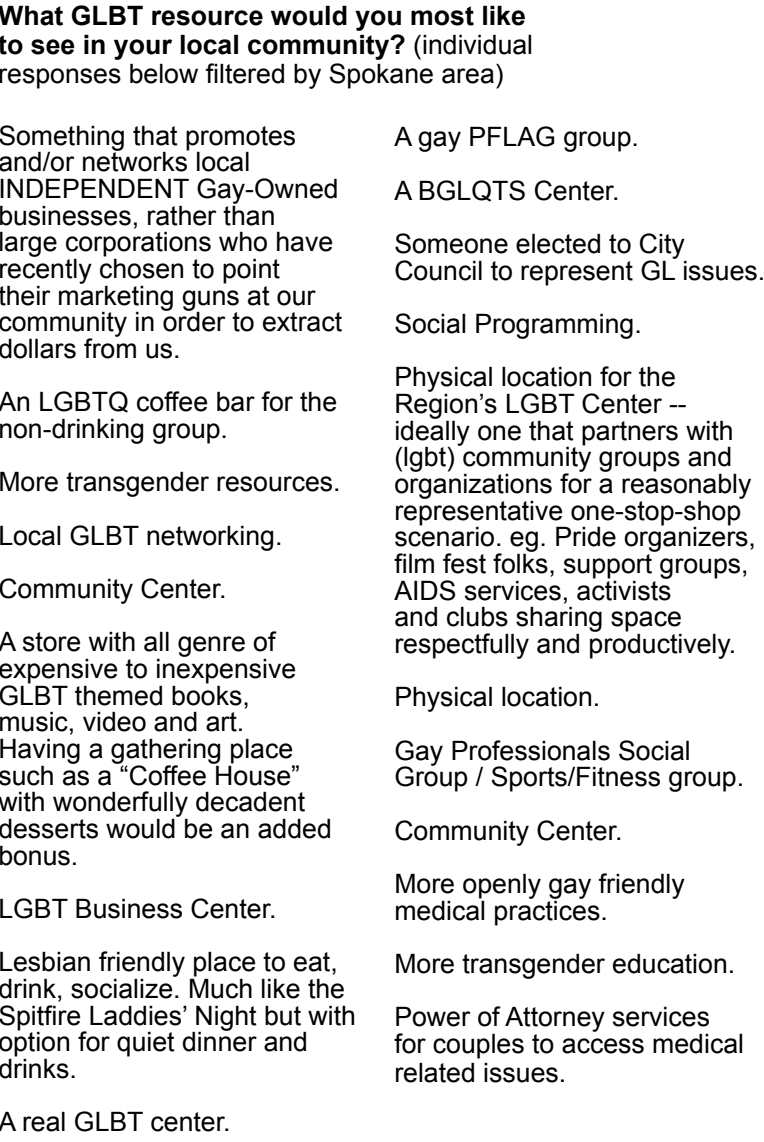
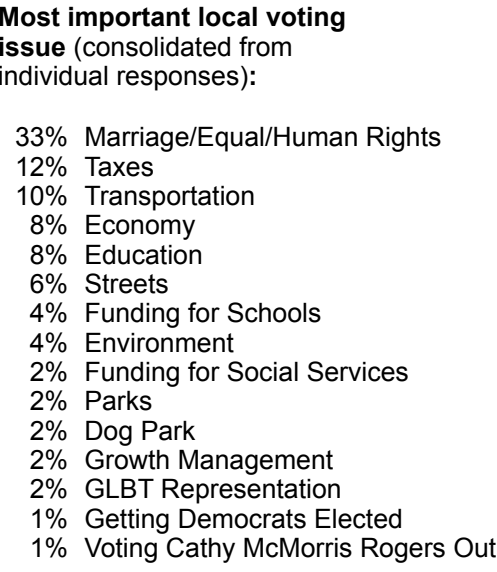
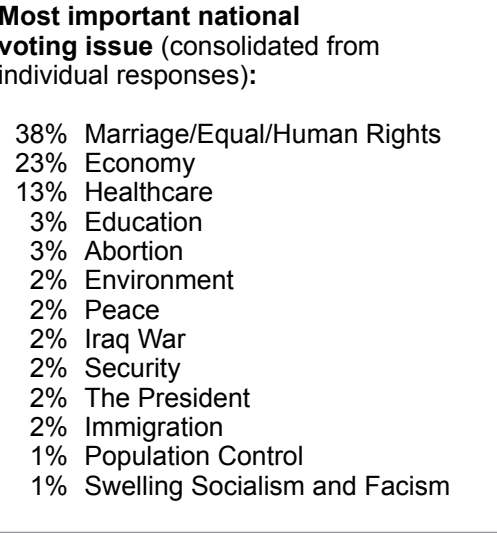
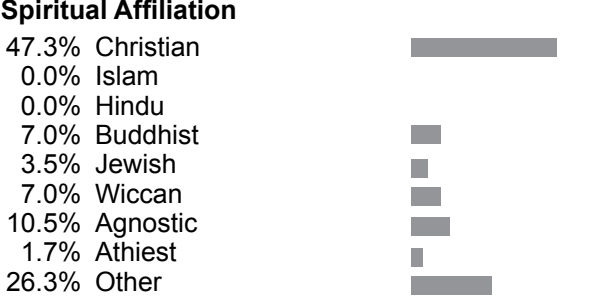
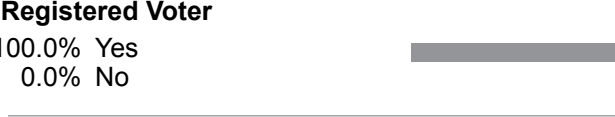
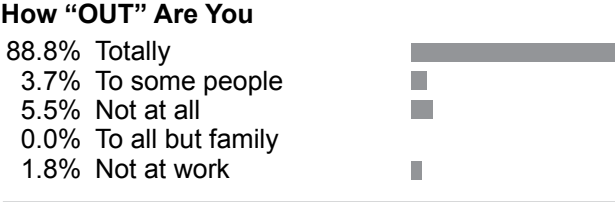
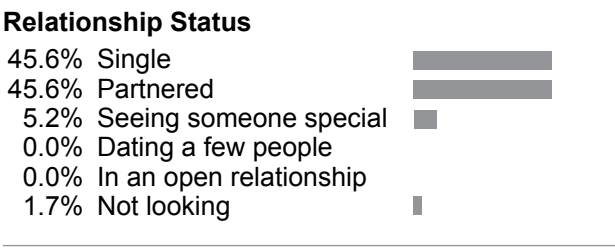
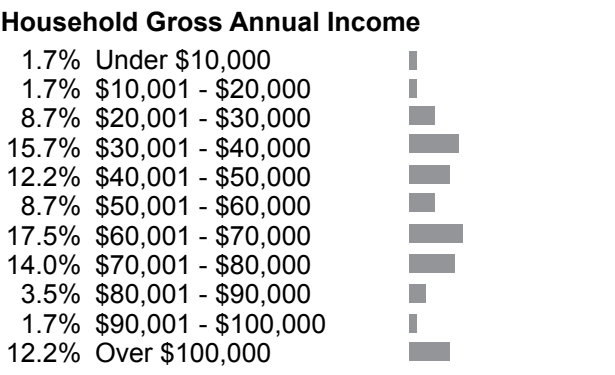
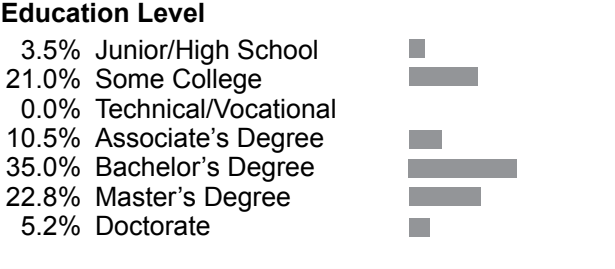
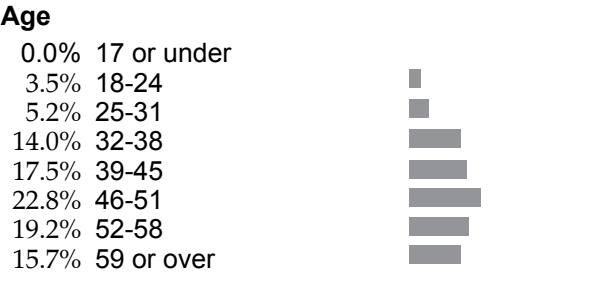
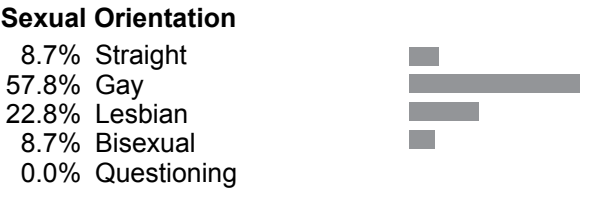
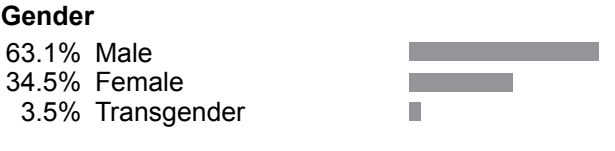
Other states have even more blurred positions on gay marriage. New Mexico does not recognize same-sex marriage but has no constitutional or state statutes against it either.

**GAY MARRIAGE - Continued Page 11**



SURVEY SAYS...

During the month of June, Q View Northwest conducted an anonymous online survey. Questions varied from demographics to personal interests. The results of some of the survey questions are shown below.



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# religion and gay marriage

by Natalie Wendt

Debates about same-sex marriage often center on a question of religion. But the rhetoric opposing gay marriage comes from only a handful of religious people and does not represent all religious communities. Christian viewpoints alone run from vehement opposition to activism on behalf of gay couples. But rarely we do hear what other religions say about gay marriage. Let's take a look at the religious perspectives you may not know.

A look at how same-sex marriage is viewed by Baha'i, Buddhism, Hinduism, Islam, Judaism, Native American, and Wicca

photo by Eric Gregory

## Baha'i

The Baha'i Faith is one of peace and acceptance. It surprises many that it does not recognize gay marriage and encourages gay members to be celibate. Some in the Faith believe sexual orientation can be changed and encourage GLB members to leave same-sex relationships in favor of heterosexual ones.

## Buddhism

Whether or not a Buddhist group supports gay marriage depends primarily on how that Buddhist community interprets homosexuality. Unlike many religions, Buddhism has no central book of religious law. Instead, the historical Buddha laid down precepts for his followers to adopt voluntarily, with the

first five precepts being the most important. The third precept is "to avoid sexual misconduct." Buddha's original teachings do not directly reference sexual orientation and don't define "sexual misconduct." Some Buddhist cultures consider gay sexuality to violate the third precept, though there are no clear scriptural sources for this attitude. Other Buddhist communities are highly accepting of GLBTQ members. Bhikkhuni Thubten

Chodron, founder of Sravasti Abbey in Newport, Washington and Buddhism nun for more than thirty years, explains the third precept as "using sexuality wisely and kindly." She affirms that there is no conflict between this and consensual adult same-sex relationships.

Buddhist monk Mettanando Bhikkhu explains in the Bangkok Post that Buddhism doesn't regard gender as inherent. Since gender is not a reflection of a divine plan, there's no spiritual obstacle to same-gender marriage. (Buddhism also generally has no problem with transsexuals, who are allowed to ordain as monks and nuns). Lay Buddhist teachers in all traditions perform same-sex weddings. Interestingly, monks and nuns do not perform weddings at all because of their celibacy-focused vows, although they may perform blessings for the couple, including same-sex couples.

Western Buddhist groups usually see no conflict between Buddhism and same-sex relationships. Many American Buddhist leaders object to discrimination as a violation of the central Buddhist principle of compassion. Some

have declared gay marriage bans to conflict with their religious beliefs because of this. Buddhist teachers, including Zen teacher Robert Aitken of Honolulu Diamond Sangha, have testified and publically advocated for the legalization of gay marriage.

## Hinduism

Often socially conservative and rooted in thousands of years of tradition, Hinduism is as diverse as a religion can be. Not surprisingly, religious opinions on gay marriage run the gamut. A 2004 survey of Hindu religious leaders conducted by Hinduism Today found that most opposed same-sex marriage, with Swami Pragyand declaring, "Gay marriages do not fit with our culture and heritage." On other hand, Pandit Shailendra Shri Sheshnarayan Ji Vaidyaka encouraged acceptance of gay Hindus, stating, "Whatever is done in a hidden manner becomes a wrong act and is treated as a sin. But whatever is done openly does invite criticism for some time but ultimately gains acceptance." Ram Puri offered an explanation for the diversity of opinions, "There is a principle in all Hindu

law that local [law] always has precedence... We do not have a rule book in Hinduism. We have a hundred million authorities."

According to Ruth Vanita, a University of Montana professor and author of Love Rites: Same-Sex Marriage in India and the West, Indian law does not require marriage licenses. While same-sex marriage is not legal, most Indian marriages are not government-registered anyway. Some Hindu priests perform gay and lesbian weddings if the couple's families support it. Within their communities, gay Indian couples wed by accepting Hindu priests may be every bit as married as their heterosexual neighbors. Hindu master Swami Bodhananda Saraswati encourages his students to accept same-sex unions, explaining, "We always look at everyone as spirit...people's karma brings them together."

## Islam

Drawing from the Hebrew and Christian Bibles, as well as the Qur'an, Islam forbids

GAY RELIGION - Continued Next Page

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homosexuality. In many Islamic republics, homosexual sex is illegal, and some cases punishable by death. Yet a minority within Islam advocates for gay rights, most notably the Al-Fatiha Foundation. Progressive Islam and other liberal Muslim groups have called for reinterpretations of marriage and revaluations of scriptural passages used to condemn gay relationships. Some Progressive Islam communities have openly gay members and advocate for gay marriage.

## Judaism

The Leviticus passage often cited to condemn homosexuality comes, of course, from the Hebrew Bible. Yet many branches of Judaism perform wedding ceremonies for same-sex couples. The Reconstructionist and Renewal movements endorse efforts to legalize same-sex marriage. Most Reconstructionist rabbis perform Jewish same-sex weddings and the Reconstruction Rabbi's Manual includes gay Jewish wedding ceremonies. Renewal rabbis also perform same-sex weddings. Reform Judaism does not issue rulings and only puts out guidelines. Current Reform guidelines support the legalization of gay secular marriage and allow rabbis to perform gay Jewish weddings or commitment ceremonies at the discretion of the individual rabbis. Many Reform rabbis do, and there are even explicitly GLBT Reform synagogues, most notably Congregation Sha'ar Zahav in San Francisco.

Other Jewish groups believe religious law is binding and literal, but even these communities have diverse opinions on same-sex

relationships. Conservative Judaism holds that Torah law must be followed and cannot be changed. For this reason, Conservative Jews generally keep kosher and observe Shabbat, and Conservative rabbis do not perform weddings for interfaith couples. Yet in 2006, Conservative Judaism began allowing rabbis to perform commitment ceremonies for same-sex Jewish couples, according to the discretion of the officiating rabbi. The panel of rabbis who made the decision did not endorse gay marriage and no rabbi is required to perform commitment ceremonies. Orthodox Judaism believes both the Torah and oral law, such as the Talmud, to be binding. Not surprisingly, the Union of Orthodox Congregations of America publically rejects both civil and religious same-sex marriage. Still, there are a small number of Orthodox groups calling for greater inclusion of gays and lesbians.

## Native American


Native American religions vary on gay marriage, which is legal in Coquille tribal law but forbidden in Navajo and Cherokee law. Some tribes traditionally accepted "Two Spirits" and same-sex relationships, although that is no longer the case for many tribes today, largely because of missionary influence.

## Wicca

In 2008 Covenant of the Goddess, a national organization for Wiccan congregations and practitioners, released a statement in support of same-sex marriage. The press release stated, "Covenant of the Goddess has, since its inception in 1975, had clergy willing to celebrate the religious if not the

legal joining of two members of the same gender." It went on to explain that the earliest same-sex marriages were Pagan unions in ancient Greece and Rome.

Not all Wiccans are completely accepting of gay relationships. Since balance of polarity is important, some see a male/female union as necessary. However, O'Gaea, the senior Corresponding Priestess of the Neo-Pagan group Mother Earth Ministries (MEM), explains that male and female energy are present in everyone and balance does require opposite sex partnership. O'Gaea describes homosexuality as "a perfectly natural variation of human sexuality." In an introductory booklet to Wicca, O'Gaea and MEM president Carol Garr write, "In Wicca, sexuality is an affirmation of life, and therefore sacred." Since there is no problem with sexuality, including GLB sexuality, affirming it in marriage is welcome.

Simply, there is no singular "religious" position on same-sex marriage. Religions are made up of individuals with diverse opinions and ways of understanding and living their faith. Many find no conflict between their beliefs and the marriage of loving couples. 



**Natalie Wendt** grew up in Idaho and graduated from College of Santa Fe in 2005. She is a substitute teacher and lives in Spokane.



by **David R. Weiss**

As more states allow same-sex couples to marry churches find themselves in an awkward position. (Granted, six states hardly counts as a groundswell, but the number has tripled in 2009 alone, and Iowa is so far from either coast that it signals something about a shift even in middle America.) American Christianity as a whole, across denominational lines from conservative to liberal, must increasingly reckon with the fact that it has failed either to prevent this significant social drift into immorality or to lead the way toward greater justice.

That said, because this struggle is far from over, there is yet time for churches to respond in ways that would make them relevant not by pandering to social change but by demonstrating wisdom, character and leadership in a historical moment still fraught with ambiguity. Whether they actually do this is a long shot, but I am hopeful that at least clusters of parishes here and there will step up, and for them I offer here my nine-point "evangelical agenda" for meeting the challenge and opportunity of marriage equality.

**#9** – Remember, "evangelical" means good news. The word belongs to every Christian church,

# Marriage Equality & the Christian Church: Challenge & Opportunity

not just those on the religious right, who so often speak in a tone that seems far from evangelical. As you struggle with how to be relevant in the years ahead, figure out what you have to say about marriage equality that is truly good news. If it can't be heard as good news by the GLBT community, chances are you haven't figured out what to say yet. Listen until you have good news to share.

**#8** – Remember that the Bible is both deeply human and deeply holy—and sacred precisely because it sits at that intersection. Fundamentally rooted in human history and culture, this text seeks to bear witness (imperfectly—see "deeply human") to a people's holy experience of a God who is quite bigger and even more surprising than the Bible itself ... which is something the Bible tries to tell you. The only way to use the Bible (on any issue) in a manner that really respects it is to keep both dimensions in mind. And, please, start trusting that your members can deal with this. Clergy haven't done anyone any favors by trying to keep all the scholarship to themselves.

**#7** – Admit that if civil unions are offered up as something "just as good" as marriage—but without the word "marriage"—that's only to ensure they're never "just as good." If you want "marriage" to mean only church-sanctioned unions, then (a) quit signing the civil paperwork for anyone and (b) take up the issue with Mr. Webster (or whoever is the current guardian of the English language). You can quibble about

this as a theological issue until you're irrelevant if you like, but in the civil realm it's a justice issue—period. Bottom line: naming is an act of power. Either share the name or be honest that you're trying to withhold it as a power play.

**#6** – Be careful about your ecumenical alliances. Talk about strange bedfellows! Some churches have struck up pretty cozy relationships with other churches in trying to keep marriage exclusively straight when not long ago the same churches were calling each other sects, cults, or worse. Remember, Pilate and Herod became friends while getting ready to kill Jesus ...

**#5** – Be authentic with your global partners. Some of you worry that denominational partners elsewhere will not take kindly to any "pro-gay" stances. Yes, this is a sensitive issue around the globe, but for decades western church bodies have had pretty paternalistic relations with their global partners; now, to suddenly be so concerned about their differing views smacks of cloaking your own prejudice with their worldview. No one said being evangelical was going to be easy. Figure out where you stand and be authentic and honest with your partners around the globe.

**#4** – Do NOT talk about the "need" to preserve unity—either within your ranks here in the U.S. or around the globe. The burgeoning pool of blood from

*CHRISTIAN - Continued on Page 16*



# Referendum 71

## Upholding the Democratic Process or Reversing Legislation?

By Blair Tellers

On May 18, 2009, Governor Chris Gregoire signed Senate Bill 5688 and expanded the rights of state-registered domestic partners. The bill was considered the next biggest step in the long-term goal of attaining marriage equality for same-sex spouses, and was passed with the hope that full and equal protection under the law for Washington families would ultimately strengthen communities.

Before this bill was even signed, however, a proposed ballot initiative, called Referendum 71, was filed on May 4 by a group of conservative and faith-based leaders (aka the Faith and Freedom Network headed by Oregon resident Garry Randall, along with the President of the Washington Values Alliance, Larry Stickney)—and it's deadline day is approaching.

If the referendum acquires at least 120,577 signatures by July 25, the domestic-partnership bill will go before voters in November—which could pose yet another yo-yo-ing of rights for gay and lesbian couples. (Proposition 8, anyone?)

On Friday, June 12, supporters of the domestic partnership law gathered in Riverfront Park to speak with passersby's about the "Decline to Sign" petition, which was created by Equal Rights Washington in response to Ref. 71. The group in Riverfront Park consisted of members from Spokane Youth For Equality, who

organized the rally.

"We really just tried to educate that this bill is primarily about financial rights," says Central Valley High School student Jack Sorensen, who headed the rally. "It was generally a positive response. Most people didn't seem to be affected by the fact that we were trying to establish legal benefits for same sex couples."

The next day, Sorensen and the efforts of his fellow members were featured on Gary Randall's blog.

"I was flattered," says Sorensen.

"Their greatest fear," blogged Randall, "Is that the people will have a voice in legislation that will, for generations, impact the state fiscally and culturally."

Sorensen explained that, by no means, is Spokane Youth For Equality against the democratic process.

"We simply feel it is not the responsibility of the majority to determine what rights minorities deserve. It's not the right of voters to deem who is equal in the eyes of law," he says.

Randall's remark on the "homosexual agenda" is that "lobbyists do not want homosexual marriage before the people for a vote." He does not, however, touch on the fact legislation is a group that we, as registered voters, elected to represent us in the first place. But let's look at the options.

In the event the initiative *does* make it to the November ballot, voting "yes" for Referendum 71 will actually sustain the original legislature. So, despite the poetic buzz of "Decline to sign Ref. 71," those in favor of gay rights actually *do* want to put a checkmark under "yes,"—because in this circumstance you'll be voting to sustain the original legislature. The "Decline to Sign" slogan only applies to the current petition of keeping the vote off the ballot.

For, in fact, while the initiative was created by groups who are mostly opposed to granting equal rights to same-sex couples, the referendum is, in all technicality, a petition to get the vote back on the ballot. One could argue that Ref. 71 is merely a chance to give Washington voters the ability to vote for themselves—not just legislation.


"People need to understand that Ref. 71 is not a petition to repeal the gay rights legislation. It's a petition to repeal it, and then have the people vote on it again in November," says Sorensen.

So in reiteration, a "yes" vote on Referendum 71 will be in favor sustaining the original legislature (registered domestic

partners would keep the new rights granted to them under Bill 5688). Voting "no" on Ref. 71 will overturn the law.

"Supporters of Ref. 71 argue, 'Well the people should vote on it,'" says Sorensen. "But it was a completely legal measure that was passed effectively by Washington state legislature. By refusing to sign Ref. 71, you are keeping it off the ballot and keeping [Senate Bill 5688] a legal law."

Regardless of who does, and does not want the issue to return to the ballot for re-consideration, the most important thing is to be informed. Between the fine print, opinionated blogs and passionate campaigns, the issue at hand is equality.

Sorensen points out that one of the staples of our Declaration of Independence is that we have inalienable rights. "Yet, for 200 years," he says, "We have debated with ourselves who deserves those rights." 

**Washington Families Standing Together** is the organization spearheading the campaign against Referendum 71, which if passed would repeal much of the Domestic Partnership benefits legislation. For current news and more info, visit them online at [www.wafst.org](http://www.wafst.org).



Blair Tellers is a recent graduate of Whitworth University with a BA in English Writing and Journalism. She embarks on a mission to prove that not all writers are starving. She hails from Cambria, CA, and enjoys surfing, hanging out with her guinea pig, reading poetry and learning as much as she can from everyone she meets.


### GAY MARRIAGE - From Page 3

New York recognizes same-sex marriages performed where the unions are legal, but gay couples cannot marry in the state. (A new bill introduced in April may legalize gay marriage, however). Rhode Island in theory recognizes same-sex marriages performed in other states, but in 2007, a Rhode Island court would not recognize the divorce of a gay Rhode Island couple married in Massachusetts. The District of Columbia allows limited rights through domestic partnerships and in May voted to allow recognition of same-sex marriages performed in other states. New Jersey allows civil unions for same-sex couples but does not call it marriage.

Why do some states allow marriage-like institutions without calling them marriage? According to a recent CNN.com commentary by Spellman College professor William Jelani Cobb, the motivation is to separate civil law from religious marriage. Cobb explained the flaw in the logic, calling marriage a civil issue and writing, "We allow atheists to marry and we do not refer to a wedding performed by a secular judge or justice of the peace as a 'civil union.'" Indeed, some religious groups, most notably in Reform Judaism, support gay secular marriage without necessarily performing same-sex religious wedding ceremonies.

New Hampshire recently addressed this issue in a creative way. Civil unions became legal in New Hampshire just last year, but by January 2010, they will be obsolete and marriage will be available to all, regardless of gender. A bill allowing same-sex marriage passed in June with the help of one important provision: religious organizations cannot be sued if they chose not to officiate same-sex marriage. By ensuring that religious groups and state law do not have to be identical in defining marriage, New Hampshire reaffirms the separation of church and state.

When the new law takes effect, New Hampshire will be one of six states, almost all in New England, to allow same-sex marriage. Massachusetts legalized the marriages first in 2004 through a state Supreme Court case. Connecticut began recognizing civil unions in 2005, and a state Supreme Court case legalized gay marriage last fall. Since then, lawmakers approved a measure to make marriage laws in the state gender-neutral. Same-sex marriage became legal in Iowa in April, also because of a state Supreme Court decision. Vermont currently allows same-sex civil unions and will issue marriage licenses for gay couples starting in September thanks to a bill passed in the legislature last April. The bill marks the first time same-sex marriage has been legalized without judicial intervention as well as the first time in nearly twenty years that the Vermont House and Senate overrode a governor's veto. In May, Maine also passed a bill legalizing same-sex marriage that will take effect in September. Opponents, however, are attempting a people's veto in Maine, which would put the law on the ballot in November.

As same-sex marriage laws change state-by-state, gay couples navigate a confusing legal web. However, with a solid block of New England recognizing same-sex marriage, and a majority in many of those states supporting it, perhaps the tide has turned. Two national polls in the late spring of 2009 showed a jump in support for same-sex marriage. In both polls, 5% were unsure. An ABC News/Washington Post poll found 49% of respondents supporting same-sex marriage and only 46% opposing it. A CBS/New York Times poll found even more promising results. A quarter of respondents supported civil unions, and another 42% supported gay marriage. Only 28% opposed legal recognition of same-sex couples. 





A hundred and fifty guests joined Trevor Werttemberger and Ronnie Rae at Hatley Castle in Victoria, BC, for their May 23, 2009 wedding. Don Gunn, British Columbia Marriage Commissioner, officiated.

*profiles*

## Trevor Werttemberger & Ronnie Rae



*exchanging vows a country away*

text by Lorna Doone Brewer | photos by Lilo PhotoDesign

Visiting the home of Ronnie Rae and Trevor Werttemberger is like going to visit old friends, which is exactly what it was for me. You're greeted at the door with hugs, offered a glass of wine, and—if you time it right—invited out onto the deck to watch a spectacular sunset. The couple are gracious hosts, and their conversation is tinged with just enough newlywed gushing to make you go “aww” without getting an overwhelming sugar high.

After eight years together, Ronnie and Trevor were married on Memorial Day weekend at Hatley Castle in Victoria, British Columbia. The site for the big day was chosen for

several reasons, not the least of which was its location in a country that recognizes same-sex marriage. “It was overwhelming, my desire to be legitimate,” Ronnie shares, and Trevor adds wryly, “The governor of British Columbia says we’re married, even if Christine Gregoire doesn’t.”

Exchanges like this typify our conversation. Each recollection and anecdote is told as a team, with one partner starting off and each adding his two cents’ worth as the story unfolds. They tell me about how the stars

**TREVOR & RONNIE** - Continued Next Page



aligned to help them find the perfect house and about their engagement, and I am more a spectator than participant, as their eyes are on one another instead of the interviewer. It is sweet and beautiful, and it demonstrates that these are two men who are very much in love.

Although each of them has struggled a bit with accepting his own sexual orientation in the past, they have grown together over the course of their relationship. Their support for each other's endeavors—education, career choices, and the recent adoption of two precious dogs—has brought them closer to each other and more in tuned with their own personal identities.

## Trevor

Trevor was raised by his mother and step-father and had to move a lot for his step-dad's job. Having grown up Catholic, he decided to attend Gonzaga after graduating from Walla Walla High School. When asked how he reconciled his faith with his sexual orientation, he tells me that while his family didn't attend church regularly, he did hear the dogma related to homosexuality. "Ultimately, I think I just detached myself from the message."

In some ways, Trevor also detached himself from his sexual identity for a long time. "I felt like it was something I thought I could manage or control," he says. While he didn't feel a sense of self-loathing, he remembers that "I just wanted to be like everybody else." Being like everyone else meant getting married to his best female friend from college. That lasted about a year and a half before he realized that he just could not deny certain aspects of himself any longer.

While the parting was amicable, his ex-wife was not terribly shy

about telling others the reason for the divorce. Since then, Trevor has become comfortable with his sexual orientation and is completely out in his job at Red Lion Hotels Corporation where he works in Brand Management. "It's not an issue for me," he says and has found that simply introducing Ronnie as his partner or husband seems to discourage others from making it an issue, too.

## Ronnie

Ronnie also moved around a lot as a child, due to his father's job in gold mining. From the fourth grade on, the family resided in Montana, where Ronnie attended Catholic church weekly for most of his youth. He was confirmed during law school at Gonzaga, he says, "for myself and for my mother." Regarding his sexual orientation, Ronnie remembers, "I knew that there was something different about me, and I didn't know what it was—it wasn't defined." He dated girls in high school, even had serious relationships, but he knew that he was interested in boys.

According to him, he was "found out" more than he "came out." Upon breaking up with a girlfriend, she took it upon herself to tell Ronnie's mother "that there was this Trevor in the picture." While his mom had a little adjusting to do, he now jokes that she actually likes Trevor more than she likes her. Both of his parents have been understanding and supportive. Trevor was able to act as a sort of mentor during Ronnie's coming out, paying forward a blessing he'd received from an old friend. "I was a law student at the time, and I just started taking Trevor to functions; and I didn't apologize."

Ronnie has his own criminal defense and personal injury practice with Ronnie Rae and Associates and is also a partner at Diamond Law LLC. He has

focused quite a bit on DUI law but has expanded his practice into major felonies and misdemeanors. He and Trevor were nervous when it came to hanging out Ronnie's shingle, but the effort has paid off. "I figured if I just worked hard enough...got in there and did well, the phone would ring. And it rang and rang and rang," he says. "Sometimes it rings at 2:00 on a Sunday morning," Trevor adds with a smile.

## the Engagement

The story of how these two made it down the aisle is both funny and poignant. For Christmas of 2007, Trevor purchased a loose diamond for Ronnie in hopes of opening up a conversation about marriage. What he didn't realize was that Ronnie had secretly had the perfect wedding ring made to present the following week on their vacation in New Orleans. "I was the one who got to go down on one knee, though" Ronnie laughs.

The biggest laugh, though, was at their expense, as several friends knew about both purchases and had been sworn to secrecy by both sides. The end result, however, was an affirmation that both were ready to take that step.

## the Wedding

Unlike most newlywed couples, there was less gushing about the food and décor (that's not to say that there was no gushing—there were peacocks roaming the castle grounds) and more conversation about the procedural aspects of a same-sex wedding in a foreign country. For example, Canada has a wedding commissioner, and ceremonies there are either religious or secular. For Ronnie and Trevor this seemed like a very reasonable approach, and both

TREVOR & RONNIE -  
Continued on Page 16



# How we met

## as Trevor remembers

My friend Rachael (my roommate) worked evenings in a local restaurant. She had recently been fixed up on a date with a coworker named Cliff who was a friend of Ronnie's from the Gonzaga-in-Florence program. Her Gaydar was telling her that this one coworker might be gay, but she wasn't sure. So, she started inviting me to come to the restaurant on nights when the employees would be off work and hanging out.

Instantly, I was drawn to Ronnie's sense of charisma and the way he interacted with people. It was beautiful. He was charming and sincere and engaging on a level that drew people to him. He was also very handsome. This interaction happened off and on for a while, and we ultimately became familiar with one another and got to be friends. One night, Cliff and Rachael decided to put their hypothesis to the test.

It was a Friday night, and I was home at the house Rachael and I shared, fixing a faucet. She and Cliff were finishing up a date with a nightcap at a local watering hole. She called to invite me down, but I declined, citing the fussy faucet and everything that goes with that—namely, grease and sweat. She closed the deal by saying, "Ronnie's going to come down for a bit."

My response was, "Rachael, I'll be right there, just let me clean up a bit."

Meanwhile, unbeknownst to me, Cliff and Ronnie were having a similar conversation that ended with the same outcome. After drinks, we all went back to Cliff's apartment to watch a movie. Both he and Rachael went to bed, and Ronnie and I stayed up talking all night. We spent the entire weekend together and have been nearly inseparable ever since!

## as Ronnie remembers

When I met Trevor, I was a server at the Bayou Brewing Company. I remember what he was wearing the first time I saw him, and between the black shirt, the silver hooped earrings, and his physique, I instantly had a crush. He came into the restaurant to visit his roommate Rachael, and even though I knew he was gay, I figured he was unobtainable. Still, I made sure his service was great and that he and his friends had extra time with me.

He came in several times over the next few months, I assumed to see Rachael. One night, after a long day of class, Rachael and her boyfriend invited me out for a drink. I declined initially, but when Cliff conveniently added that Trevor was going, my rubber arm twisted and I was there after a quick shower. It was my first opportunity to hang out with him when I wasn't working, and I was excited at the chance.

We sat across from one another, and I bought him a drink. Cliff invited us all back to his house for "after hours," and that evening turned into an eight-and-a-half year relationship. I remember that there were times when we would just lay in each other's arms crying with happiness that we had found each other. At that point in my life, I feel like I was on a collision course with destruction, and I believe that Trevor was able to "save" me in a very real way.




GLBT suicides fueled by faith is on your hands right now, and that is NOT what unity looks like. It may be a while before unity is a reality, but to act as though the massive "collateral damage" (emotional, familial, spiritual, and physical) inflicted on the GLBT community is not in itself a grotesque sign of an already present disunity is a bald lie.

**#3** – Be honest about the full meaning of procreation as both a Christian and civic virtue within marriage. To really honor procreation means supporting all couples in their desire to give some creative energy back to their community. It means supporting all families that are trying to raise children. And it means honoring and encouraging all efforts to build strong, sustainable communities where all persons can flourish. Straight couples do not have a monopoly on procreative energy, and our children, communities, and planet need all the procreative energy they can get.

**#2** – Recognize that the mysteries behind this issue—how we inhabit our sexuality and gender—are not "problems to be solved" either by allowing or forbidding marriage to our GLBT brothers and sisters. In fact, if you really want to display leadership, rather than lurk back in the pack, listen to and wrestle with the voices, both within and beyond the GLBT community, who see options for sexual integrity that do not make marriage the final measure. You may not agree with everything you hear, but you will be wiser for listening. In its long history marriage has only seldom (even recently) been a truly life-giving arrangement for both parties. And sexuality and gender are wonders quite a bit more vivid and vital than marriage has ever been. Sometimes you find insight in queer places—if ever there was a case in point, this is it.

**#1** – Wake up to the greater needs of the world! Yes, this is a pressing, personal, political, and primal issue, BUT the world desperately needs your best energy as it moves into a future fringed by ecological peril and economic injustice. Certainly the church has a word to speak about how we act well in the bedroom, but you have an equally (I would aver a more) pressing word to speak about how we act well in the boardroom, the marketplace, and the ecosystem. And the longer you stay fixated on this issue the less your voice is likely to speak wisely or be heard willingly on these others. This issue needs your leadership now because these other issues have been needing your leadership already too long, and the planet and its people cannot wait much longer.


That's my evangelical agenda for facing marriage equality. If churches were actually to attend to it, that would be good news indeed. 



**David R. Weiss** is a theologian, writer, poet and hymnist committed to doing "public theology" around issues of sexuality, justice, diversity, and peace. His first book is *To the Tune of a Welcoming God: Lyrical reflections on sexuality, spirituality and the wideness of God's welcome* (2008 / [www.davidrweiss.com](http://www.davidrweiss.com)). A lifelong Lutheran, David is a graduate of Wartburg College, Wartburg Seminary, and the University of Notre Dame. He has taught religion and theology at the University of Notre Dame, Luther College, Augsburg College, and Hamline University. Beyond his professional work, David has been active in local peace work and both locally and nationally as an ally for GLBT persons in faith communities. He lives with his wife and children in St. Paul, MN.

wish that the U.S. would adopt a similar policy in order to open up marriage rights for gay and lesbian couples in our country.

Planning a wedding over the border was a challenge, but choosing Hatley Castle was simple. The two traveled to B.C. on Memorial Weekend of 2007 to check out venues, but they never got past the first one, having fallen in love with the castle. It was so perfect, in fact, that they chose the same weekend of the following year to hold the ceremony. They had Ronnie's ring cast from the one he'd so painstakingly had created for Trevor, Trevor's in yellow gold, and Ronnie's in white gold. ("A gold mining family does not wear platinum!")

As the two joined their lives together, it was with the words of Roy Croft's poem I Love You, which says, in part, "I love you, for putting your hand into my heaped-up heart, and passing over all the foolish, weak things that you can't help dimly seeing there, and for drawing out, into the light, all the beautiful belongings that no one else had looked quite far enough to find." Such words are a wonderful reflection of this couple who strove so hard to find themselves, and discovered it in one another. 



**Lorna Doone Brewer** is a freelance writer living in Spokane, Washington. After earning a B.A. in Theatre Arts at Gonzaga University, she took her love for the arts and social justice one step further by pursuing an M.A. in Organizational Leadership with an emphasis in Nonprofit Organizations. She is a co-owner of the Berry-Brewer Freelance Agency, producing a variety of materials for businesses, with a special focus on nonprofits.

June 18th was the first wedding anniversary of my 17-year marriage. If you find that confusing, then either you're not gay, or you haven't been in a relationship for very long. My partner, Melynda, and I were one of those 18,000 same-sex couples who were married in California last year during that very brief window of opportunity between the State Supreme Court's May 15th decision to overturn the ban on gay marriage and the November 4th passage of Proposition 8, which again revoked our right to wed.

Anniversaries can get confusing for gay folk. What to celebrate and when? Melynda and I used to celebrate June 5th because that's when we officially became a couple way back in 1992. We celebrated the traditional way by duly forgetting about it each year and/or having a pointless argument over nothing much. We were very young and very poor. We couldn't afford fine bottles of champagne, no one had invented Netflix yet, and arguments were both free and thrilling. No one can slam a door like a 25-year-old lesbian. It's an art form, it really is.

Later, we had September 14th, 1996 to remember. That's when we had a church wedding with 150 guests and engraved invitations. It was a religious statement; it was a political statement; it was a way to declare to our friends, our relatives, and our co-workers that our marriage was a real marriage. Our relationship not only deserved to be solemnized by a minister, it also deserved to be registered at The Bon Marché. We were bold. We used local shops in Moscow, Idaho. We walked in, we placed our wedding orders, and we made our plans without apology or explanation. No one batted an eyelash, not at the engravers where we ordered our invitations, not at the department store where I rented my tuxedo. Only one relative refused to attend the

# Queer Goggles

## Our Anniversary


by Joan Opyr

ceremony, but as he was an idiot uncle who'd last attended a family wedding wearing a pair of Junior Sample overalls and smelling like a three-day old dead elk, we were more relieved than sorrowed. (To be fair, he later sent us a long letter of apology. It was ten years later, but who's counting?)

For now, we have settled on June 18th and our California wedding. Why? I don't know. Perhaps because it's legal. Although the California Supreme Court recently upheld Proposition 8, the Justices also upheld the legality of those 18,000 marriages, including mine. In a frame on our wall is our California wedding license with the judge's signature on it and that of our witness, a young security guard who was so pleasantly blasé about the whole thing that we felt normal. In fact, we felt boring. It was as if gay marriages happened every day and everywhere. The security guard didn't see what all the fuss was about – she was only 19, and she thought gay marriage was already legal nationwide. I asked her if she'd ever heard of a place called Alabama, but she just looked at me – a Los Angeleno, born and bred.

We were married in the Beverly Hills Courthouse, a beautiful and imposing structure. They were ready for a big influx of gay couples, with deputy commissioners on the spot to marry the excess, but we arrived during a lull. We waited in line for our licenses with couples both gay and straight. Perhaps because it was Beverly Hills, everyone was universally happy for us – the people in line, the clerks behind the windows, the guy I met on

the elevator who was being arraigned for grand larceny. He and I wished one another luck and went on our respective ways. We were married in a quick but weighty civil ceremony. The courthouse, the judge, the security guard – when we left there, we felt it. We laughed a great deal, but that was not a light moment. When something is legal, you feel it. It's a bit like signing your will, or putting your name on mortgage documents. Legal marriage is a huge commitment. It's something we've tried as gay and lesbian people to construct with one another, but without the imprimatur of the state, we've done this knowing full well that homophobic relatives or some perfect stranger in a hospital emergency room could tear our world apart.

June 18th, 2008. The other dates will be memories. This will be our anniversary. And I expect much the same sort of shift is happening right now in Iowa, Connecticut, Maine, Iowa, Massachusetts, New Hampshire, and Vermont. 



**Joan Opyr** is a gigantic crank. Her life is frequently weird, and she enjoys writing and talking about that. She's a transplanted Southerner who dreams of golden beaches, sweet iced tea, and sunny skies. She believes that Eva Cassidy should be beatified. Oh, and she's also an award-winning novelist.



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## Public Health, Personal Responsibility and Perception

HIV assault case demonstrates need for more education, advocacy

By Cat Carrel

Every now and then, something happens that reminds us why we fight the hard fight. Last month that "something" came in the form of Zuriel Roush, a 22-year-old man arrested on first degree assault charges for "knowingly exposing another man to the virus that causes AIDS." According to the media coverage, Roush met a man in the park for anonymous sex and later, when the man found out that Roush was HIV positive, filed charges against Roush. That, in and of itself, may not have garnered front page news, had not Roush admitted that he possibly had unprotected sex with dozens more "victims".

For those of us who work in HIV prevention and LGBTQ advocacy, the story and its subsequent reporting in the news brought up two issues that we face and fight every single day: HIV prevention and the use of negative gay stereotypes that contribute to retaliatory violence and hatred against us queer folks. The inflammatory nature of the reporting, that is, the inflation of the number of participants and their portrayal as "victims" both undermines and inspires our continued work in the community.

First and foremost, this is a public health issue, not a gay issue. Every attempt should be made to contact the men who participated and test them for HIV. This could prove to be a daunting task, as Roush often used hook up sites like Manhunt to anonymously connect with his sex partners. Prevention workers have their work cut out for them.

Second, this is a personal responsibility issue. The men with whom Roush hooked up cannot be called "victims". In this day and age, who does not know that unprotected sex puts a person at risk for various STDs? Who hooks up with someone for anonymous sex on Manhunt and puts their life in a total stranger's hands? Protection is not just the responsibility of the "giver" but also of the "receiver," which brings up a third point.

Some kinds of sex are riskier than others. Depending on who is giving, receiving, where that giving or receiving is taking place (in the body, not in the park), and other factors, unprotected sex between discordant (positive and negative) individuals can

be low risk, high risk, or somewhere in between. Of course, the safest sex is protected sex, period.

Fourth, the hidden message in the story is that gay men are dangerously promiscuous. That may be true for some, but certainly not for all. This negative stereotype has been used over and over to support conservative arguments of the far right to deny LGBTQ people of our civil rights, to berate us, and to portray us as immoral. What is more, individuals who have a propensity for violence may be angered by hearing such stories and commit hate crimes against men they perceive to be gay. Advocacy workers strive to reduce negative stereotypes and educate the general public about LGBTQ people, in spite of stories like these.

Will there always be people who participate in risky sexual behaviors? Yes. Will there always be negative stereotypes attached to LGBTQ people? Probably. For me, and others who fight the hard fight, we call this "job security." ☐

Cat Carrel is Board President of the Inland Northwest LGBT Center and a former employee of Spokane AIDS Network.

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## Pacific Inland Northwest Calendar July 1 - 31 2009

We're pleased to share non-profit events on this calendar of interest to the GLBTQA community. Additional calendar events and updated listings can be found online on the QView Northwest calendar at [www.qviewnorthwest.com](http://www.qviewnorthwest.com).

### RECURRING EVENTS WEEKLY

#### Mon

##### **Inland NW LGBT Center**

**Board Meeting** 6-8pm

**Location:** Inner Journeys, 334 S Grant.

**More Info:** [www.thelgbtcenter.org](http://www.thelgbtcenter.org)

#### Wed

##### **Alcoholics Anonymous-LGBT** 6:30pm

– 8:30pm At Bethany Presbyterian Church, 310 S Freya St, Spokane, WA

#### Thur

##### **Eagle Pride** 3:30pm (Added Dec 2008)

A group for LGBT men and women and their allies at Eastern Washington University. Women's and Gender Studies Lounge, 207 Monroe Hall Call: (509)359-6429

##### **QueerSounds** 6pm – 8pm

KYRS FM 92.3 or 89.9 Online at [www.live365.com](http://www.live365.com), search for KYRS Inland NW's only radio show dedicated to playing music by and for LGBTQ people.

#### Sun

##### **Unitarian Universalist Church of Spokane**

4340 W Fort Wright Drive, Spokane, WA Call: (509)325-6383  
Worship services at 9:15am 11:00am. Please call for summer worship service times. We welcome faith diversity.

##### **Westminster Congregational UCC**

8:30am – 9:30am Early Worship  
10:30am – 11:30am Traditional Worship  
No matter who you are or where you are in your faith journey, all are welcome.

**EMCC Worship** 5:00pm Worship 301 S Freya  
(509) 838-0085 [www.emccspokane.org](http://www.emccspokane.org)

### BI-WEEKLY

#### Every Other Wed

##### **Bi-Social in Spokane** (Added May 2009)

at Coffee Social, 113 W Indiana Ave  
6pm – 8pm Bi-Social in Spokane is mixed gender, social, support and discussion group. We foster a visible community for bisexual, bi-affectional, bi-questioning people (including transgender bi folks) and their families in the Greater Spokane area. More info: Joe Reilly, [gettingbi@gmail.com](mailto:gettingbi@gmail.com), 509-536-7518

### MONTHLY

#### First Sat

##### **Potluck - LGBTQ Family and Friends**

6pm – 8pm Westminster Congregational UCC, 411 S Washington, Spokane, WA. Family-friendly non-alcoholic potluck to celebrate being with LGBTQA community. All are welcome. For more info: Westminster Congregational UCC 624-1366 or Inland Northwest LGBT Center 489-1914 [www.thelgbtcenter.org](http://www.thelgbtcenter.org)

#### First Sun

##### **Bowling! LGBT & Friends**

10:30am – 12:30pm

North Bowl, 125 W. Sinto Ave. LGBT & Friends \$10.00 covers 3 games, shoes and ball. No RSVP required but lanes are limited! Contact: [www.inwglb.org](http://www.inwglb.org) or Mark at 509 879-8747

##### **ISCS Board Meeting** (Added Dec 2008)

At Dempseys Brass Rail. 5:30pm Board Meeting, 6:30pm General Membership Meeting, 7:30pm By-Law Meeting

#### Third Tue

##### **OutSpokane Meeting** (Updated Dec 2008)

7:15pm – 9:00pm Robert H Cooke Building, 503 East 2nd Avenue. Open meeting for planning and coordinating Pride and Fall into Pride events.

#### First Tue

##### **Gay & Lesbian Book Group**

7:30pm Auntie's Bookstore - 402 W Main St, Spokane, WA

#### Second Wed

##### **INBA Luncheon**

11:30am – 1:00pm at Dempseys Brass Rail. Great opportunity to network with other business people in the area. [www.inbaspokane.org](http://www.inbaspokane.org)

### HIGHLIGHTED EVENTS JULY

#### Sat 4



##### **Potluck Picnic - LGBTQ Family and Friends**

5:00-8:00pm at Grant Park. This month, the potluck is a picnic! Join us for the first annual 4th of July LGBTQ Family

and Friends Picnic, from 5-8 pm at Grant Park, located off of E. 11th Ave. and South Perry St. Hot dogs and fixin's provided, bring something to grill if desired and a side dish to share if able. No alcohol, please!!!

Family-friendly non-alcoholic potluck to celebrate being with LGBTQA community. All are welcome. Sponsored by the Inland Northwest LGBT Center and the Westminster Congregational UCC. For more info: Westminster Congregational UCC 624-1366 or Inland Northwest LGBT Center 489-1914 [www.thelgbtcenter.org](http://www.thelgbtcenter.org)



##### **ISCS Board Fundraiser Show**

5:00-8:00pm at Dempsey's Brass Rail. Open Show. All performers welcome. Tips and donations go to ISCS General Fund which covers our operating costs.

#### Wed 8



##### **INBA Luncheon (Unique monthly speakers)**

11:30am – 1:00pm at Europa Pizzeria, 125 S Wall (downtown Spokane). This month's guest

speaker: Cheryl-Anne Millsap, Spokane Metro Magazine editor and contributor to KPBX, Spokane Public Radio, joins us for our July lunch. Cheryl-Anne will tell us how internet social networking sites like Facebook, Twitter, Launch Pad and LinkedIn work for her as business tools and as a writer. Great opportunity to network with other business people in the area. [www.inbaspokane.org](http://www.inbaspokane.org)

#### Wed 8 & Wed 22



##### **Bi Social in Spokane**

6:00-8:00pm at Coffee Social, 113 W Indiana. Bi-identified folks gathering socially to share community and make friends. We typically get together at Coffee Social (or some other agreed upon location) in Spokane every other Wednesday

evening. We chat, we play games, we plan activities, etc. All bisexual and bi-friendly people are welcome to join us. We are an eclectic group with varied interests. We strive to be poly-, trans-, mono- friendly. Have a fun idea? Try us!

Bi-Social in Spokane is mixed gender, social, support and discussion group. We foster a visible community for bisexual, bi-affectional, bi-questioning people (including transgender bi folks) and their families in the Greater Spokane area. We strive to create a safe space for all cultures and diversities. For more info: Joe Reilly at (509) 536-7518 or [gettingbi@gmail.com](mailto:gettingbi@gmail.com).

#### Fri 24 - Sun 26

##### **LGBT Youth "Conference for Hope"**

Fri July 24 to 26, 2009 at ITRON, 2111 N Molter Rd, Liberty Lake. A series of workshops and gatherings for youth, teachers, leaders, parents, community members, service providers and others in the community. Free early bird registration until July 10th. After July 10th, registration cost is \$10 (scholarships are available) To register or for more info: [www.odysseyyouth.org](http://www.odysseyyouth.org) or call (509) 325-3637.

**Please see Schedule and Workshop Descriptions next page...**

## LGBTQA Youth "Conference for Hope" Schedule and Workshop Descriptions



For up to date info or to register call (509) 325-3637 or visit [Odyssey Youth Center online at www.odysseyyouth.org](http://www.odysseyyouth.org)

#### Fri 24 - Sun 26

##### **FRIDAY - JULY 24**

5pm - **YOUTH ONLY registration** (adult registration is on Saturday at 8am).

6pm - Supper

7pm - Welcome - Caitlyn Ryan - Youth Voice

##### **SATURDAY - JULY 25**

##### **8am - ADULT REGISTRATION**

8:30 - 9am - Breakfast (Everyone)

9:00 - 9:30 - Welcome - Caitlin Ryan (Everyone)

**\*\*Participants go to separate workshops after the welcome\*\***

##### **YOUTH TRACK - WORKSHOPS**

9:30am - Noon - **Relationships - An Overview - Andrea Fallenstein**

There isn't a moment in our lives where we are not in relationship with someone or our very self. We will be exploring the different units of relationships we pass through in our individual life time and the choices we have in how much involvement we choose.

Noon - 1pm - Lunch  
1pm - 2:30pm (Choose One Workshop)

##### **Healthy Self-Exploration - Wendi Biondi**

Who do you think I am? Who do my parents think I am? we will look at the different aspects of self, and what choices we have in developing the "self" we want to be.

##### **Communication Boundaries - Heather Robinson**

How do we fight fair? How do we get our

position across with an argument? We will be looking at methods and strategies to use when we are having conflicting positions.

##### **Bedroom Etiquett - Emily Christensen**

From the big screen to the bedroom. What can we learn about intimacy from pop culture? An examination of sexual relationships--the good, the bad...and the ugly--that are in the limelight of popular news media and a discussion of how those fictitious romantic (or repulsive) encounters shape our reality with our own partners.

2:30 - 3:00pm - Break

3:00pm -4:00pm (Choose One Workshop)

##### **Relationships with Others**

They say, "the buck stops here." The experts in the country say all relationships are created inside of us. Let us, together, take a look at our relationships with others and learn what we can do to make those relationships good from the beginning.

##### **How to Have a Relationship - Heather Dazell**

Why does it seem to be so hard at times to have a meaningful relationship? In this workshop, we will learn the steps to creating good relationships that can last a lifetime.

##### **Spiritual Connectedness - Marj Johnston**

Yes! You CAN be gay and spiritual! You are created in the image of the Holy One, and you are created for a purpose. Maybe it's to teach others how to love without conditions.

##### **Stress Management - Francie Light**

Stress is a part of our existence as human beings. In this workshop we will create a definition for human stress and learn some interactive tools for dealing with the personal stresses of our lives.

4:00pm - 5:30pm - ART/BOOTH/PLAY  
5:30pm -7:00pm - Dinner  
7:00pm - 8:00pm - Drag Show/Competition  
8:00pm - 11:00pm - Dance

##### **PARENT TRACK - WORKSHOPS**

9:30am - Noon

##### **Keynote Speaker Caitlyn Ryan - Parents With Gay Children**

An extensive study, The Family Acceptance Project, has been completed and published, giving us information on how the life of a gay child, all the way into adulthood, is often determined by the relationship that child has with his/her parents. Caitlyn Ryan is the Project Director of this study and has come to share her wealth of knowledge and experience about parent-child relationships. For more info on this groundbreaking study, visit The Family Acceptance Project website.

Noon - 1:00pm - Lunch  
1:00 -2:00pm - **Religion and Homosexuality - Marj Johnston**

The Bible and Homosexuality. The Bible is not an excuse to hate people, so do we read scripture in light of the reconciling words of Jesus?

##### **2:00 -3:00pm - Celebrating your LGBTQ Child - Helen Bonsor**

This workshop for parents will explore the coming out process - for both parents and their LGBTQ children. In our time together we will talk about the facts of sexual orientation and gender, as opposed to the myths and stereotypes with which we were raised. Together we will look at acceptance and moving beyond acceptance to activism and celebration.

##### **3:00 -5:00pm - Bullying and Harassment in Schools - Tracy Flynn M.ED.**

Parents and teachers will come together in this workshop to learn strategies for ensuring the safety and inclusion of LGBTQ youth and knowing school related law and policy regarding LGBTQ youth issues.

##### **EDUCATOR TRACK - WORKSHOPS**

##### **Presented by The Safe Schools Coalition - Tracy Flynn M.ED.**

##### **9:30 -10:45am - Addressing LGBTQ Issues in Schools**

Critically examine the rationale for addressing LGBTQ issues in school, understanding sexual and gender identity development, and the terminology of sexual diversity.

##### **10:45am - Noon - Establishing a Supportive School Climate**

Learn innovative tactics for establishing a school climate to ensure the success of LGBTQ youth, and how to work with LGBTQ families.

##### **Noon - 1:00pm - Lunch**

##### **1:00 - 2:00pm - Issues Faced by LGBTQ Youth**

Explore the specific physical and mental issues LGBTQ youth face.

##### **2:00pm - 3:00pm - Answering Student Questions**

Learn strategies and language for answering student's questions about LGBTQ issues.

##### **3:00 -5:00pm - Bullying and Harassment in Schools**

Teachers and parents will come together in this workshop to learn strategies for ensuring the safety and inclusion of LGBTQ youth and knowing school related law and policy regarding LGBTQ youth issues.

##### **SUNDAY - JULY 26**

9:00 - 10:00 am - Breakfast

##### **10:00 - 11:00am - Segments of the LGBTQ Community**

11:00am - 1:00pm - Group Activities & Lunch  
1:00 - 2:00pm - Closing Ceremony & Kick-Off for Next Year



Pacific Inland Northwest  
Resources

SPOKANE AREA

**BiNet Spokane**  
A social support group for bisexual men and women.  
Call: (509) 217-1271

**Eastern Washington University EAGLE Pride** (Updated Dec 2008)  
A group for LGBT men and women and their allies at Eastern Washington University. Weekly meetings: Thursday at 3:30pm at the Women's and Gender Studies Lounge, 207 Monroe Hall  
Call: (509) 359-6429

**EMCC – Emmanuel Metropolitan Community Church** (Updated Oct 2008)  
Christian church with outreach to the GLBT community.  
Call: (509) 838-0085  
Web site: [www.emccspokane.org](http://www.emccspokane.org)

**Friends of SAN**  
Fundraising organization for people living with HIV/AIDS to improve the quality of their lives.  
Write: 1212 E. Front Ave. Spokane, WA 99202

**Gay/Lesbian Info Line**  
Call: (509) 489-2266  
Immediate Crisis: (509) 838-4428

**GLBT Book Group** (Updated Oct 2008)  
Discusses selected works at Auntie's Bookstore at 7 p.m. the first Tuesday each month.  
Call: (509) 838-0206  
Web site: [www.auntiesbooks.com/](http://www.auntiesbooks.com/)

**Gonzaga University GLBT Resource Center**  
For information and to contact resource organizations on the GU campus, September-May.  
**HERO** (Helping Educate Regarding Orientation) gay-straight alliance.  
**SODA** (Sexual Orientation Diversity Alliance) law school support group.  
Call: (509) 323-5847

**HIV/AIDS Speakers’ Bureau** (Added July 2009)  
(a 501(C)3 Non-Profit Organization) puts a “Face to the Disease” through education and personal stories of what is like to live with HIV/AIDS to schools and other venues. We also train and certificate staff members in Blood Borne Pathogens and HIV/AIDS.  
Call: (509) 455-8405 or cell (509) 979-3786  
E-mail: [jbilove@earthlink.net](mailto:jbilove@earthlink.net)  
P.O. Box 8758, Spokane, WA 99203

**Hospice of Spokane**  
Physical, emotional and spiritual care for the terminally ill and loved ones; bereavement support and HIV/AIDS counseling services.  
Call: (509) 456-0438

**ISCS – Imperial Sovereign Court of Spokane** (Updated Nov 2008)  
The Imperial Sovereign Court of Spokane (ISCS) and Eastern Washington is a licensed non-profit and the oldest organization of its kind in the Spokane area to provide support for the Gay, Lesbian, Bisexual, Transgender and Questioning communities of Eastern Washington.  
PO Box 65, Spokane, WA 99210-0065  
Web site: [www.easternwashingtoncourt.com](http://www.easternwashingtoncourt.com)

**INBA – Inland Northwest Business Alliance**  
A Professional GLBTQ/Allied Business Alliance. Monthly luncheon meetings and annual community resource directory.  
PO Box 20163, Spokane, WA 99204  
Voice mail: (509) 455-3699  
E-mail: [info@inbaspokane.org](mailto:info@inbaspokane.org)  
Web site: [www.inbaspokane.org](http://www.inbaspokane.org)

**Inland Northwest LGBT Center**  
Support services for LGBT community and individuals exploring their sexual orientation and/or gender identity.  
Web site: [www.thelgbtcenter.org](http://www.thelgbtcenter.org)

**Inland Northwest Men’s Experience (IN MX)** (Updated Jan 2009)  
The Inland Northwest Men's Experience (INMX for short) is a social group for young gay & bi men 18-29 in the Spokane and surrounding area. INMX provides weekly activities ranging from parties to camping trips to personal wellness discussions and service projects.  
928 W Spofford, Spokane, WA 99201  
Call: (509) 455-8993 ext 231  
E-mail: [SpokaneINMX@yahoo.com](mailto:SpokaneINMX@yahoo.com)  
Web site: [www.myspace.com/theinmx](http://www.myspace.com/theinmx)

**Inland Northwest Support** (Added July 2009)  
Uniting the Transgender community. We are located in Spokane but welcome our neighbors from Idaho and Montana.  
Call: (509) 230-4076  
E-mail: [spokane\\_trans@rocketmail.com](mailto:spokane_trans@rocketmail.com)  
Web site: [www.myspace.com/spokanetranssupport](http://www.myspace.com/spokanetranssupport)  
Web site: <http://ftmspokane.ning.com>

**Integrity**  
Gay and lesbian Episcopalians meet monthly for communion and simple meal.  
Call: Chuck: (509) 326-7707 or Ann: (509) 624-6671

**Lutheran Communtiy Services-SafeT Response Center**  
Call: (509) 747-8224  
Crisis line (509) 624-7273

**Odyssey Youth Center**  
Our mission is to work with lesbian, gay, bisexual, transgender and questioning youth and their allies to provide a safe place, education and advocacy to promote positive growth and self empowerment.  
1121 S Perry, Spokane WA 99202  
Call: (509) 325-3637  
Web site: [www.odysseeyouth.org](http://www.odysseeyouth.org)

**Outreach Center** (added Dec 2008)  
Spokane Regional Health District  
We offer 1 for 1 needle exchange, condoms, lube, bad trick lists, referrals and more. All are welcome to use our services.  
1101 W College (please use southwest entrance), Spokane, WA 99201  
Open: M-T-Th-F from 3-5 pm and Wednesday from 3-7 pm

Call: (509) 324-1686

**OutSpokane**  
Committee organizes annual Pride Parade, festival and other community events.  
Web site: [www.OutSpokane.com](http://www.OutSpokane.com)

**Papillon**  
Social support group for the transgender community.  
Call: (509) 292-8852

**PFLAG - Spokane – Parents, Families & Friends of Lesbians and Gays**

Support group for parents, family, friends and members of the GLBT community.  
Call: (509): 624-6671  
Web site: [www.pflagspokane.org](http://www.pflagspokane.org)

**PJALS – Peace and Justice Action League of Spokane** (Updated Oct 2008)  
Independent, membership organization building foundations for a just and nonviolent world.  
Call: (509) 838-7870  
Web site: [www.pjals.net](http://www.pjals.net)

**Planned Parenthood of The Inland Northwest**  
HIV antibody testing and counseling.  
Call: Clinic for Appt: (800) 788-9128  
Administration: (509) 326-6292

**Pride Foundation/Inland Northwest**  
The Pride Foundation connects, inspires and strengthens the Pacific Northwest GLBTQ community in pursuit of equality by awarding grants and scholarships and cultivating leaders.  
Call: Spokane office (509) 327-8377 or (888) 575-7717  
E-mail: [outreach@pridefoundation.org](mailto:outreach@pridefoundation.org)  
Website: [www.pridefoundation.org](http://www.pridefoundation.org)

**Ryan White CARE Consortium**  
HIV care education and planning group.  
Call: (509) 444-8200

**SAN – Spokane AIDS Network** (Updated Oct 2008)  
905 S Monroe St, Spokane, WA  
Call: (509) 455-8993  
Web site: [www.san-nw.org](http://www.san-nw.org)

**Spokane County Domestic Violence Consortium**  
A private, nonprofit organization with members from a variety of professions who have come together to end intimate partner violence.  
Call: (509) 487-6783

**Spokane Falls Community College - The Alliance**  
GLBT and allies group to provide a safe space; to educate our community.  
Call: (509) 533-4507

**Spokane Human Rights Commission**  
Call: Equity Office: (509) 625-6263

**Spokane Regional Health District** (Updated Oct 2008)  
Providing health services and referrals for the public. HIV testing.  
Call: (509) 324-1542 or 1-800-456-3236  
Web site: [www.srhd.org/](http://www.srhd.org/)

**Unitarian Universalist Church of Spokane** (Updated Feb 2009)  
A GLBT Welcoming Congregation  
Sunday Worship Services at 9:15 and 11:00 a.m. Please call for summer worship times.  
4340 W Ft Wright Dr, Spokane WA 99224  
Call: (509) 325-6383  
Web site: [www.uuspokane.org](http://www.uuspokane.org)

**Westminster Congregational UCC** (Updated Oct 2008)  
An Open and Affirming Congregation of faith in downtown Spokane. Informal worship at 8:30am, traditional worship at 10:30am.  
411 S Washington St, Spokane, WA  
Call: (509) 624-1366  
Web site: <http://wcunited.qwestoffice.net/>

IDAHO

**Idaho for Basic Rights**  
Citizen action group to work for civil and legal equality on basis of sexual orientation.  
Call: (208) 343-7402

**NIAC – North Idaho AIDS Coalition** (Updated Oct 2008)  
HIV/AIDS prevention, education and assistance for people infected with, affected by HIV.  
410 Sherman Avenue Suite 215, Coeur d'Alene, ID  
Call: (208) 665-1448 or (866) 609-1774  
Web site: [www.northidahoaidscoalition.org](http://www.northidahoaidscoalition.org)

**NIGMA - North Idaho Gay Men's Association**  
Creating community by providing real time social activities for gay men in the Moscow/Pullman area, visitors, and allies.  
E-mail: [NIGMA@yahoogroups.com](mailto:NIGMA@yahoogroups.com)

**Panhandle Health District**  
STD/HIV testing, condoms, and other methods of birth control, physical exams, shots, cancer screening, resource nurse voucher program, referrals to area resources and education. All services are confidential.  
• Kootenai County Call: (208) 667-3481  
• Boundary County Call: (208) 267-5558  
• Shoshone County Call: (208) 786-7474  
• Bonner County Call: (208) 263-5159  
• Benewah County Call: (208) 245-4556

**PFLAG - Sandpoint**  
Support, education and advocacy group for Sandpoint gay people, parents, family and friends.  
Call: (208) 263-6699

**Planned Parenthood of The Inland Northwest**  
HIV antibody testing and counseling.  
Call: Clinic for Appt: (800) 788-9128  
Administration: (509) 326-6292

LEWISTON/CLARKSTON

**PFLAG - Lewis-Clark**  
Support, education and advocacy group for Lewis-Clark gay people, parents, family and friends. Meets in Lewiston.  
Call: (509) 758-6437

MOSES LAKE

**AACW – Alternative Alliance of Central Washington**  
A social and support group to help bring together people in the GLBT community.  
Write: P.O. Box 1282, Moses Lake, WA 98837

PULLMAN/MOSCOW

**Associated Students of Washington State University GLBTA** (Updated Oct 2008)  
Socializing and educational outreach for WSU students.  
Call: (509) 335-4311  
E-mail: [glbta.aswsu@wsu.edu](mailto:glbta.aswsu@wsu.edu)  
Web site: <http://glbta.wsu.edu>

**Inland Oasis** (Updated Dec 2008)  
Inland Oasis organizes many social events on the Palouse including such as Palouse Pride and Community Thanksgiving. Inland Oasis provides free HIV testing on a regular basis, and is working to form a community center in Moscow's 1912 Center.  
1912 Center: Friendship Hall, 412 East 3rd Street  
Moscow, ID 83843  
E-mail: [Info@InlandOasis.org](mailto:Info@InlandOasis.org)  
Web site: [www.inlandoasis.org](http://www.inlandoasis.org)

**Out There** (Updated Oct 2008)  
Sponsored by Whitman County Health and WSU, Out There is a social and educational program for college-aged men who have sex with men.  
Call: (509) 335-6428

**University of Idaho Gay-Straight Alliance**  
Promoting a fabulous, positive and inclusive environment for all people on campus and encouraging individual growth and understanding by developing outreach programs, improving visibility and recognition of queer issues and history.  
Call: (208) 885-2691

**Washington State University Gender Identity/Expression and Sexual Orientation Resource Center** (Updated Oct 2008)  
Provides education, advocacy, and support for the WSU community.  
Call: (509)335-6388  
E-mail: [giesorc@wsu.edu](mailto:giesorc@wsu.edu)  
Web site: [www.thecenter.wsu.edu](http://www.thecenter.wsu.edu)

TRI-CITIES

**Benton-Franklin District Health Department** (Updated Oct 2008)  
Confidential and anonymous HIV testing, case management, educational and referral services.  
Call: (Pasco) (509) 547-9737, ext. 234  
*Confidential voice mail also.*

**River of Life Metropolitan Community Church** (Updated Oct 2008)  
Christian church celebrating diversity and affirming GLBTQ people. Sunday services at 10:00 a.m. and 11:30 a.m.  
2625 W Bruneau Pl, Kennewick, WA  
Call: (509) 628-4047  
E-mail: [info@riveroflifemcc.org](mailto:info@riveroflifemcc.org)  
Web site: [www.riveroflifemcc.org](http://www.riveroflifemcc.org)

**Tri-Cities Chaplaincy/ Tri-Cities CARES**  
Columbia AIDS relief, education and support. Survivor support group and HIV/PWA support group.  
Call: (509) 783-7416

**Vista Youth Center** (Added April 2009)  
LGBTIQQ Drop-In Center  
Hours: Tue 3-8, Thurs 3-8, & Fri 3-9  
2625 W. Clearwater Ave, Ste E.,  
Kennewick, WA 99336  
Website URL: [www.vistayouthcenter.org](http://www.vistayouthcenter.org)  
Myspace: [www.myspace.com/vistayouthcenter](http://www.myspace.com/vistayouthcenter)  
Facebook: [vistayouthcenter](http://vistayouthcenter)

WALLA WALLA

**Blue Mountain Heart to Heart**  
AIDS prevention education, support and services.  
Call: (509) 529-4744  
Toll Free: (888) 875-2233 (pin #4744)  
Spanish: (509) 529-2174

**PFLAG – Walla Walla**  
Support, education and advocacy group for parents, family, friends and members of the GLBTQ community.  
Call: (509) 529-5320  
Write: 527 E. Oak  
Walla Walla, WA 99362-1248  
E-mail: [pflag\\_walla2wash@hotmail.com](mailto:pflag_walla2wash@hotmail.com)

WENATCHEE

**SHYNE** (Added Jan 2009)  
An organization that strives to eliminate all forms of prejudice and discrimination by promoting awareness, education and self-empowerment through the use of the arts.  
Call: (509) 860-7354

1250 N Wenatchee Ave, Ste H-131, Wenatchee, WA 98801  
Web site: [www.hatefreeworld.org](http://www.hatefreeworld.org)

YAKIMA

**PFLAG - Yakima/Yakima Valley**  
Promotes the health and well-being of GLBT individuals, their families and friends.  
Call: (509) 576-9625

**Rainbow Cathedral Metropolitan Community Church**  
An MCC Seattle parish extension.  
Call: (509) 457-6454

MONTANA

**Flathead Valley Alliance** (Updated Oct 2008)  
Northwest Montana information and referral services.  
PO Box 2815, Kalispell MT  
Call: (406) 758-6707  
Web site: [www.flatheadvalleyalliance.org](http://www.flatheadvalleyalliance.org)

**Pacific NW Gay Rodeo Association** (Updated Oct 2008)  
For people who enjoy the country & western lifestyle.  
1012 Four Mile Road • St. Regis, MT  
Call: (206) 428-7104  
E-mail: [info@PNWGRA.org](mailto:info@PNWGRA.org)  
Web site: [www.pacificnwgra.org](http://www.pacificnwgra.org)

**PFLAG Billings**  
Meets monthly Sept. - May.  
Call: (406) 255-7609

**Western Montana Gay & Lesbian Community Center** (Updated Oct 2008)  
127 North Higgins, Suite 202  
Missoula, MT 59802  
(406) 543-2224  
E-mail: [wmgldcc@gaymontana.org](mailto:wmgldcc@gaymontana.org)  
Web: [www.gaymontana.org](http://www.gaymontana.org)

WASHINGTON

**Bi MEN Group**  
Bi and bi-curious men and gay men who enjoy and support bisexual men.  
Web site: [www.egroups.com/group/bi-men-west](http://www.egroups.com/group/bi-men-west)

**Equal Rights Washington**  
Fighting for lesbian, gay, bisexual and transgender equality.  
Call: (206) 324-2570  
Web site: [www.equalrightswashington.org](http://www.equalrightswashington.org)

**GLSEN Washington State**  
The Gay, Lesbian and Straight Education Network  
E-mail: [mail@glsenwa.org](mailto:mail@glsenwa.org)  
Web site: [www.glsenwa.org](http://www.glsenwa.org)

**Legal Marriage Alliance**  
Working to achieve the right of same-sex couples to marry legally in Washington.  
Web site: [www.lmaw.org](http://www.lmaw.org)

**Washington State GSA Network**  
The Washington State Gay-Straight Alliance Network is a youth-led organization created to help connect public and private GSA-based clubs and other community groups throughout Washington State.  
Call: (206) 330-2099  
Web site: [www.wagsa.org](http://www.wagsa.org)



# Spokane's Premier Gay Night Club

For Events and Specials Check Out  
[www.DempseysBrassRail.net](http://www.DempseysBrassRail.net)

- Drag Shows
- Karaoke
- Dancing



909 West First Avenue  
Spokane, Washington  
[www.DempseysBrassRail.net](http://www.DempseysBrassRail.net)



# DANCE