

The Voice

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The Voice

Serving the K-W & Area Lesbian, Gay, Bisexual & Transgendered Community

Volume One

Friday, June 4, 1999.

Issue Nine

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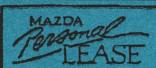
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The Voice extends a place to be heard; a vehicle, through which we can affirm ourselves and come together in the embracing of differences. Share your Voice today!



THE VOICE

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I sense a lot of PRIDE in our local communities. There are many dedicated individuals out there making a difference every day. We are growing and getting stronger. We are building bridges both within our communities and to the larger "straight" world too.

PRIDE



Ms. A.J. Mahari
EDITOR

We have a lot to be proud of. We also have a lot of work to continue to do. If you aren't already involved in the active service of your community.....how about it?

I have pride in the development and growth of **The Voice** in these last nine months and look forward to seeing **The Voice** continue to grow. We send a very big thank you out to all who have shown support for us; including our advertisers, contributors, and of course you, the reader!!

I am finally at a place, personally, in my life where I am proud of who I am and what I value. It has been a long, interesting and very rewarding journey so far. I take pride in who I am and in being one very "out" lesbian. I think we have, to some degree, to live our way through and into this personal pride. It is a process of nascence. Whenever you are in that process take pride in who you are and BE PROUD in every way -- everyday!

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I am pleased to extend greetings on the occasion of the 1999 Pride Week Festival.

As Canadians, we take pride in our diversity and regard it as a source of enrichment and strength. Indeed, present at the very founding of our country was the idea that people of different backgrounds could work together to build a common home, in peace and security, while retaining their special and unique characteristics. As this idea strengthened Canada, it summoned us to embrace the principles of tolerance, fairness, and compassion. By adhering to our first principles, we have built a country recognized internationally as the best in the world in which to live and where its citizens take pride in the fact that we can be both different and equal at the same time.

This proud commitment is clear in the words of the Canadian Human rights act which reads, "all individuals should have an equal opportunity to make for themselves the lives that they are able and wish to have...without being hindered in or prevented from doing so by discriminatory practices based race, national or ethnic origin, colour, religion, age, sex, sexual orientation, marital status, family status (or) disability..."

As with anything precious, these principles must be nurtured and protected. We must continue to work hard to ensure that Canada remains a country of inclusiveness, where people are able to forge common bonds in a spirit of good-will and mutual respect. Pride Week is an opportunity for all Canadians to reflect on these values which unite us all.

Jean Chrétien

OTTAWA
1999

WHAT'S UP WITH PRIDE?

By Dianne Wray

TRI-PRIDE '99

Rock the Island

Celebrate Diversity

Victoria Park Island (Kitchener)

Saturday, June 19, 1999

Approximately 1-7pm

Details are still being finalized but we have included a tentative schedule for the day. We have live entertainment and will definitely have D.J. music. We are trying to book more live entertainment and are presently courting 5 groups and hope to announce more soon. Services Info tables, a barbecue and a beverage garden will also be there.

Bring your fun loving, celebrating attitude to Victoria Park Island, Kitchener, Ontario, Saturday, June 19th from 1 until 7pm. Then head off to Club Renaissance for the post Pride Party.

Volunteers - An event like this needs you to help make it happen. We need help in the following areas: putting up posters, security, entertainment, set-up, tear-down, ticket sellers, greeters, drivers, etc. For an hour of your time, you can make a difference. Contact Joe 578-6248 or pick up a volunteer registration form at Club Renaissance and send it in to us as soon as you can.

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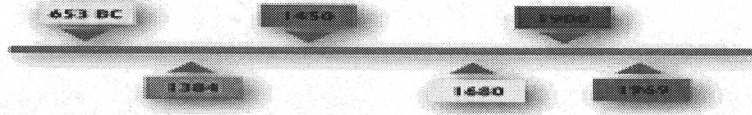


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QUEER TIMELINE



612-558 BC Sappho lived. She kept a poet's colony and girl's school on the island of Lesbos in Greece.

5/15/56 356 BC Alexander the Great was born

9/8/57 1157 Richard the Lion Hearted was born

4/25/84 1284 Edward II was born

4/16/53 1453 Leonardo da Vinci was born

3/6/75 1475 Michelangelo is born

1600 1600-1750 AD The great witch hunt of Europe. Many women executed for refusal to marry, for healing and for rejecting the church.

9/17/30 1730 Baron Friedrich von Steuben is born

3/11/78 1778 First US soldier known to be dismissed for homosexuality is Lt. Gotthold Frederick Enslin

1788 Mary Woolstonecraft, a noted feminist theorist, published the semi-autobiographical lesbian novel "Mary, a Fiction"

1800 "Boston Marriage" a term for the relationship between two otherwise unmarried women was coined.

10/16/56 1856 Oscar Wilde was born

5/25/78 1878 Oscar Wilde convicted of sodomy and sentenced to two years hard labour

1920-1930s - The Harlem Renaissance flourish with a strong African-American

lesbian, gay and bisexual presence, including blues singers like Bessie Smith and Ma Rainey.

1920 Gertrude Stein, Alice B Toklas, Natalie Barney et al fashion the lesbian salon societies in Paris.

1924 Society for Human Rights, the first formally organised gay-movement group in the U.S., forms in Chicago.

1928 Radclyffe Hall publishes "The Well of Loneliness", a classic lesbian novel.

1936 Lillian Hellman's "The Children's Hour" is made into a film-"These Three"-it is remade in 1962 with Audrey Hepburn and Shirley MacLaine.

1945 Large numbers of lesbian and gay veterans of World War II settle in cities, greatly increasing the size of urban lesbian and gay communities.

1947 Vice-Versa, the first lesbian magazine, publishes in Los Angeles.

1948 Kinsey Report findings are released: First major survey of homosexual behaviour informs Americans of the number of men who engage in same-sex sexual relations.

1950 Mattachine Society forms in Los Angeles (over 100 discussion groups in southern California by 1953).

1950 Onslaught of witch hunts that culminate in McCarthyism: homosexuals purged from federal government; thousands lose their jobs.

1953 "One", a seminal journal for the lesbian and gay community, publishes in Los Angeles.

10/19/55 Del Martin and Phyllis Lyon start

"The Daughters of Bilitis" (the DOB) in San Francisco and begin publishing a newsletter called "The Ladder". It continues until 1972.

1956 Dr. Evelyn Hooker releases her historic paper, "The Adjustment of the Male Overt Homosexual," which asserts that gay men are as well adjusted as straight men.

1958 U.S. Supreme Court rules that the magazine "One" may be sent through the mail (first U.S. Supreme Court victory for the lesbian and gay community).

1960 Model Penal Code urges decriminalisation of same-sex sexual acts.

1961 Jose Sarria, a drag performer, becomes the first openly gay person to campaign for public office, running for supervisor in San Francisco.

1962 Illinois becomes first state to decriminalise homosexual acts between consenting adults in private.

1964 "Desert of the Heart" by Jane Rule is published. It is made into successful motion picture- "Desert Hearts" by Donna Deitch in 1986.

1964 April Formation of the Association for Social Knowledge (ASK) in Vancouver. The oldest known homophile organisation in Canada

1964 John Hopkins University and other experimental sex reassignment programs established.

1964 The Society for Individual Rights is founded in San Francisco; two years later open the first gay community center in the country.

1965 Lesbians and gay men picket in Washington, D.C. to protest government treatment of homosexuals in military and government employment.

5/25/65 First gay rights demonstration at the White House

1966 The Transsexual Phenomena by Harry Benjamin is published and becomes the comprehensive guide for transsexuals - commonly referred to as the transsexual "bible."

12/31/66 1966 Opening of the ASK community centre in Vancouver. First gay community centre in Canada.

1967 Following violent New Years' Eve police raids on Los Angeles bars, several hundred gay men and lesbians rally on Sunset Boulevard to protest arrests.

9/5/67 1967 First gay character appears in a network television series on N.Y.P.D

11/23/67 1967 First gay and lesbian bookstore opens Oscar Wilde Memorial Bookshop, New York

1968 Metropolitan Community Church founded by lesbian and gay Christians in Los Angeles.

4/14/68 Mart Crowley's "The Boys in the Band" opens in New York

1969 August Amendments to the Canadian Criminal Code come into effect, legalizing sexual acts between two consenting adults in private over the age of 21.

1969 Riots over a three-day period in response to police harassment at the Stonewall Inn in New York City signal the transition from the more moderate homophile movement to Gay Liberation and more progressive activism.

6/27/69 Police prepare for a routine raid of the Stonewall Inn, which turns into a riot in the wee hours of the next morning

10/24/69 First meeting of the University of Toronto Homophile Association (UTHA). First gay liberation organization in Canada.

Continues-pages 54, 55, 56, 57, 58 & 59

Stonewall Revisited

On Friday evening, June 27, 1969, the New York City tactical police force raided a popular Greenwich Village gay bar, the Stonewall Inn. Raids were not unusual in 1969; in fact, they were conducted regularly without much resistance. However, that night the street erupted into violent protest as the crowds in the bar fought back. The backlash and several nights of protest that followed have come to be known as the Stonewall Riots.

Prior to that summer there was little public expression of the lives and experiences of gays and lesbians. The Stonewall Riots marked the beginning of the gay liberation movement that has transformed the oppression of gays and lesbians into calls for pride and action. In the past twenty-five years we have all been witness to an astonishing flowering of gay culture that has changed this country and beyond, forever.

From The New York Post:

"Village Raid Stirs Melee"

A police raid on the Stonewall Inn, a tavern frequented by homosexuals on Christopher Street, just east of Sheridan Square in Greenwich Village, triggered a near riot early today.

As persons active in the raid were driven away by police, hundreds of passersby shouting "Gay Power" and "We Want Freedom" laid siege to the tavern with an improvised battering ram, garbage cans, bottles and beer cans in a protest

demonstration.

Police reinforcements were rushed to the tavern to deal with the disturbances, which continued for more than two hours. By the time calm returned to the area, at least 12 persons had been arrested on charges ranging from assault to disorderly conduct.

Among those arrested was folk singer Dave Van Ronk, 33, of 15 Sheridan Sq., who was charged with felonious assault on a police officer. Van Ronk was not in the tavern, but got into the fight when it spilled out onto the street, police said.

Police said the raid was staged because unlicensed sale of liquor on the premises.

1969

June 29

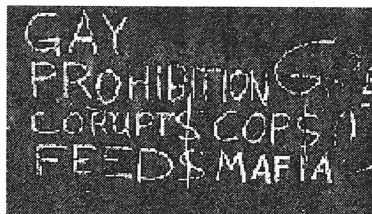
"HOMO NEST RAIDED
QUEEN BEES ARE STING-
ING MAD"

--New York Daily News

July 2

"GAY POWER COMES TO
SHERIDAN SQUARE FULL
MOON OVER THE STONE-
WALL" --Front page headline in

The Village Voice



"They've lost that wounded look that fags had ten years ago..."

--Poet Allen Ginsberg, commenting on how different gay men looked on Christopher Street after the Stonewall riots, 1969

"Police are summoned for the third time in less than a week, to quell a hostile crowd of nearly five hundred protesters chanting gay pride slogans and marching down Christopher Street. According to one eyewitness, the police, armed with nightsticks, seem bent on massive retaliation: 'At one point, Seventh Avenue ... looked like a battlefield in Vietnam. Young people, many of them queens, were lying on the sidewalk, bleeding from the head, face, mouth, and even the eyes. Others were nursing bruised and often bleeding arms, legs, backs, and necks.'



July 9 The first "Gay Power" meeting--a gathering of street people, socialists, would-be revolutionaries, and members of the Mattachine Society--is held in Greenwich Village. One participant later complains, Everybody was on a fantastic ego trip, losing sight of the fact that there were *people* involved in this thing.'

What event marks the beginning of the lesbian gay bisexual transgendered rights movement in the United States?

The Stonewall Rebellion. In the early morning hours of June 28, 1969, police raided the Stonewall Inn, a bar located in New York City's Greenwich Village frequented by drag queens and gay men. At the time, serving alcohol to homosexuals was illegal, and police raids and arrests were routine. Drag queens and kings, butch lesbians, and effeminate gay men were regularly harassed citing a law that required wearing a minimum of three pieces of clothing "appropriate to one's gender."

But that night would be different. Instead of accepting the injustice and the brutality of the raid, the bar patrons--and a growing crowd of onlookers--fought back. As the police ushered bar patrons into a waiting paddy wagon, the crowd began to boo and jeer. Those being arrested began to resist, and soon the crowd joined in. Surprised by the crowd's angry response the police retreated into the bar, calling for reinforcement.

What resulted was a five-day rebellion that is credited with sparking today's gay civil rights movement and inspiring the formation of lesbian and gay rights organizations around the country. Marches are held around the world each year to commemorate the anniversary of the Stonewall Rebellion.

Source:

"Today's Outlook" Knowledge Cards

PRIDE: OUR RENAISSANCE

BY A.J. MAHARI

The acknowledgement of **PRIDE** once a year has come about as a result of the Stonewall riots that took place in a **Greenwich Village, Gay Bar, called, The Stonewall**, in New York, in 1969. When those riots took place, it was not just an assertion about a day, or a time, or a single issue; but rather an assertion about not living a certain way anymore; it was the beginning of our "renaissance."

Since 1969, LGBT culture and community have been consistently renescent. From Stonewall, suddenly, our issues were thrust out into mainstream society and "we", as a sub-culture began the slow process of being born anew. This process continues today.

The past thirty years have seen many changes in our quality and way of life. Slowly, we are extending the length of the bridge that spans the gap between our sub-culture and the dominant heterosexual culture of our society.

We have not, by any means, finished building this bridge. As you celebrate **PRIDE** think about what it really means; think about the dedication and the sacrifice made to and for community by the many who have journeyed before us.

We must keep working together to unite the divisiveness within our own community. Having a more unified community will enable us to make that bridge to the "outside" community much stronger. As the bridge closes in on what remains of the gap between "worlds", the ripple-effect for each individual will be a heightened sense of personal pride in who he/she is. The recent progress made in the acquiring of our basic human rights through legislation (and laws still to be re-written) to grant us our very basic and legal rights is not a complete victory; it is only a partial one. Do not allow any newly-acquired ground to blind you to the ground that still awaits our pridefilled footsteps.

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Living with a sense of isolation or alienation that leaves one with a feeling of being on the "outside" can be a very shaming experience. Though we have come a very long way, the reality of shame continues to assault our personhood, collectively and often individually. We, as a community still lack role models for our youth and a way to mirror to ourselves and each other the very **PRIDE** that we speak of and celebrate at this time of year.

We are still viewed negatively by many of society's institutions. Though we appear to be on the cusp of some long-overdue recognition in some areas the gap remains wider than the bridge built so far where religion and family are concerned.

Have **PRIDE** in who you are. Take **PRIDE** in all of our gains. Be cognizant, however, that this "Renaissance" is far from over. Think about what your role in our continued rebirth and transition can be. You are an important member of our community. In order to see the bridge completed think about what you have to give to your community. Celebrate **PRIDE** and get involved.

PRIDE is action at work, not just a celebration. "...to work in the service of life and the living, in search of the answers to questions unknown...to be part of the movement, part of the growing, part of beginning to understand..." (Calypso-John Denver) that it is time to replace shame with a delight in one's associations and a proud respect for self and others.

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PRIDE AND HUMILITY

BY ROBERT ADAMS

Saturday, June 19, our community will celebrate Tri-Pride '99. As a community, we have chosen the word "pride" to describe how we relate to ourselves and to society as LGBT people. In the past, there has been some debate over the use of this word. Some have questioned whether sexual orientation is really something we can be proud of. Our sexual orientation is not an achievement. For most of us it is not even a choice, but something that we discovered within ourselves and acknowledged. For Christian LGBT people, using the word "pride" to describe ourselves may feel uncomfortable for other reasons.

In Christian teaching, pride is often spoken of negatively. It was pride that motivated Lucifer to attempt to usurp the authority of God. The prophet Isaiah records these words, attributed to Lucifer: "I will ascend to heaven; I will raise my throne above the stars of God.....I will ascend above the heights of the clouds; I will make myself like the Most High (Isaiah 14:13a,14)." Because of his rebellion, Lucifer was cast out of heaven.

Pride was also the core of the argument used by Lucifer, now Satan, to tempt Adam and Eve to disobey God's one prohibition and eat the forbidden fruit. He tells them, "The day you eat of it, your eyes will be opened, and **you will be like God**, knowing good and evil (Genesis 3:5)." In actuality, Adam and Eve were already "like God." They were created in God's image. Sinless, they bore not even the concept of evil or sin, until they ate of the fruit. The temptation to "be like God, knowing good and evil," was really the temptation to decide for themselves what was good and evil, instead of trusting God. God alone has a complete understanding of the moral and spiritual principles that are woven into the fabric of the universe, and, as a loving Creator, can be trusted to reveal these truths to us. Adam and Eve rejected God's revelation, attempting to make themselves to the moral centre of the universe. Whether this story is understood as a literal description of actual events, or as a symbolic depiction of spiritual reality, the point is the same: pride is the root of the sin and selfishness that plagues humankind.

In light of Biblical attitudes towards pride, how can Christian LGBT people feel comfortable describing themselves as "gay and proud?" The key is to understand that there are different kinds of pride. The pride that the Bible calls sin is self-centred. The person who practises this kind of pride, places themselves at the moral centre of their universe. They fail to really acknowledge any authority outside of themselves, including God. They may appear to live moral or spiritual lives, but in reality, their moral choices are governed by a system of personal pragmatics. In other words, they

are good because it benefits them to be good. This approach to life is epitomized by the statement, "It's not wrong, unless you get caught." This kind of pride causes a person to attempt to control and manipulate everything and everyone in their lives to serve their own purposes and needs. They say with Edina of **Absolutely Fabulous**, "It's all about me, sweetie! Me!"

To eschew this type of pride is not, as many would expect, to live a passive and self-effacing life. Biblically, it is not sinful pride to enjoy the sense of accomplishment that accompanies personal success. It is sinful to obtain this success by trampling on the rights and dignity of others. It is not sinful pride to acknowledge, develop and enjoy the beauty, gifts and abilities that God has placed within us. It is self-centred pride to see ourselves as superior to others and to fail to recognize, value and help others develop the gifts God has given them. The Christian life renounces self-aggrandizement, but does not demand self-mortification.

The opposite of sinful pride is humility. To our minds, humility is often thought to be synonymous with self-contempt and the rejection of our individuality. This is not Biblical humility! Biblical humility calls us not to self-abasement, but to reality. It is evidenced, not by false depictions of superiority or inferiority, but by the ability to be honest with ourselves, God and others about who and what we are. To possess true humility is to have an honest assessment of ourselves and to represent ourselves as we are, neither more, nor less.

For many, myself included, this is a terrifying prospect! Like Adam and Eve, who hid their shame behind fig leaves, we exert an incredible amount of energy trying to conceal the aspects of ourselves that we believe others will judge to be inferior. We hide behind attitudes of superiority, a facade that says we don't care what people think. Sometimes we hide by inciting pity in others for our short-comings. The root of this is fear. We all fear the rejection of the other. We all experience a sense of isolation from other people. Even in our closest relationships, there is often a sense of "us against them." In the back of our minds, the ugly questions taunts, "Would they love and accept me, if they knew me as I really am?"

Most of us have some awareness of this fear, both in ourselves and others. We use it for self-protection. By denying it in ourselves and inflaming it in others, we keep the other a little afraid. They will maintain a safe distance, and my sense of self will not be threatened. The ironic consequence of this self-protective stance is that, even though we may not be rejected, neither can we be fully accepted. As long as fear stands between "us and them," we can never fully accept and enjoy the diversity and similarity that exists between us; we can never celebrate the gift God has given us in one another.

Continued on page 38

LGBT PRIDE: WHAT DOES IT MEAN TO YOU?

by Dr. Jeffrey Chernin

This is the time of LGBT pride. I looked up the term pride in the dictionary. The first of pride definition is: "A sense of one's own proper dignity or value; self-respect," and the last definition for pride is: "A flamboyant or impressive group."

Although the seeds of LGBT pride were sown by homophile organizations in the 1950s and 1960s, Stonewall heralded the gay liberation movement. The Stonewall Inn is a bar in New York which at the time was often frequented by crossdressers--a flamboyant and impressive group. The patrons were routinely harassed and feared arrest by the police--as were thousands of other lesbians and gay men across the country.

On a particular night in 1969--and questions remain as to why it was this particular night, but student activism spread to the streets, Judy Garland had just died and the mood was sullen--one drag queen decided she had had enough. While being arrested, she hit a cop on the head with one of her high heels, and she lit a raging fire. She gave other people the courage to fight back, and they cornered the cops, who had to literally barricade themselves in the bar. Riots ensued, and they lasted for days. Newspapers around the country gave various levels of coverage that a bunch of "queers" fought back.



Because these drag queens finally stopped feeling shame and started feeling pride, the Stonewall riot was the first major stepping-stone to what has become known as LGBT pride. The fact that it started at a "Stonewall" is ironic. When you think of being in the closet, the walls are made out of stone, and there are walls between you and other people. So, you come out of the closet, feel relief, and ultimately feel proud for being out.

We have a right to feel proud about overcoming the obstacles we have faced to come out. We can feel proud about maintaining self-respect and dignity in the face of people who hate us just for being LGBT. We can feel pride about being ourselves when just being ourselves is a risky venture.

As a community, we have come out in huge numbers, thanks in part to raw courage, abetted by brave, public LGBT people acting as role models, and also the Bryants, Helms, and Falwells of the world. The latter group has helped us by becoming organized, determined, and fearless,

as well as proving to middle America, through their absurd remarks and hate-filled actions, that we are not the people they have painted us to be. Over the years, we have co-opted the

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word of homophobic individuals and proclaimed it for ourselves--"Queer."

Although we have a lot to be proud about, we have yet to come to terms as a community with the last few stone walls. If we could get through these last stumbling blocks, we would have the right to complete and total pride.

One shortfall is the continual drum beat of why a particular group is worse than our own group or why a particular individual is _____ (fill in the mean-spirited blank). Many gay men disparage lesbians, many lesbians belittle gay men, and individuals in both groups put down drag queens, overweight individuals, ethnic minorities, older people--and heterosexuals. The only reason I can think of for putting other people down is that when we don't feel good about ourselves, we try to elevate ourselves over others.

Therefore, this LGBT pride day, the day which commemorates a group of fed-up drag queens who set the wheels in motion for our level of freedom today, I'm going to re-dedicate myself to overcoming my own prejudices. And I am asking you to join me, to realize that every lesbian, gay male, bisexual, and transgendered life is precious. I'm not going to let mean-spirited comments slide by any more, and I am going to silence myself when those thoughts well up in me. **I invite you to join me in recognizing that our personal well-being is influenced by the health of our community, and the more respect we have for all members of the LGBT community, the more healthy each of us will be.**

I'm going to ask every reader to join me in considering perhaps **the biggest challenge--to not hate those who hate us**, to recognize that every homophobe is also a precious human life, and even the hardest hearts can be softened. Concentration camp survivor Victor Frankl once said that prisoners in the camps died only once, but the guards died every time they shouted an order at one of the prisoners. This LGBT pride day and beyond, I'm going to recognize that Fred Phelps and people like him continue to die on a daily basis, and I am going to look past their hatred of us and into the humanity that is buried beneath what surely began as self-hatred.

(Concludes on page 19)

"What folk craft has been used to create a symbol of the lives lost to the AIDS epidemic?"

The Aids Memorial Quilt. In November 1985, gay activist Cleve Jones participated in the Harvey Milk Candlelight March in San Francisco. He asked marchers to carry signs with the names of friends who had died of AIDS. When the signs were later taped to the walls of the city's federal buildings, Jones saw before him a quilt of sorts, symbolizing the lives that had been lost to the disease. From that night came the idea for the AIDS Memorial Quilt, a patchwork made of three-by-six-foot panels, each memorial

izing the life of someone who has died from AIDS. In addition to creating an outlet for the grief experienced by the death of a loved one to AIDS, the quilt serves as a visual reminder of the impact of the disease.

The Names Project based in San Francisco, was founded by Jones to help people make quilt panels, bring the panels together and organize the display of the quilt around the world. On October 11, 1987, the entire quilt was first exhibited in Washington D.C. That day, there were 1,920 panels on display; today the quilt has grown to include 40,000 panels."

Source: Today's Outlook" Knowledge Cards

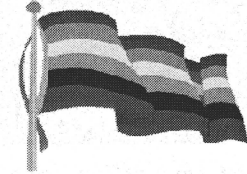
LGBT PRIDE

Continued from page 16

On this LGBT pride day, I'm inviting you to remember how strong, beautiful, and powerful you are. And that no matter what, no one can touch your spirit. You have the right to feel proud--not just for being lesbian, gay, bisexual, or transsexual, but to know that surviving to this day is a triumph.

Jeffrey Chernin, Ph.D. is an author, workshop facilitator, and psycho-therapist in Carmel, California. He can be reached at Cheson@AOL.com

This article was submitted to The Voice by Dr. Chernin.



What is the most widely recognized symbol of gay pride around the world?

The Rainbow Flag. Artist Gilbert Baker first proposed the Rainbow Flag as the symbol for the 1978 San Francisco Gay Freedom Day Parade. Volunteers hand-dyed and hand-stitched two huge flags out of organically grown cotton. **The original design used eight colours, but pink and turquoise were eliminated because of cost.** The six colours of the resulting flag displayed at the 1979 parade symbolize the following: red for light, orange for healing, yellow for sun, green for harmony with nature, blue for art, and purple for spirit. Within the first two years of production, the flag became so popular that it used up the world's supply of purple flag cotton.

The Rainbow Flag became nationally known after a 1988 lawsuit in which John Stout, a gay man living in West Hollywood California, successfully fought his landlord's attempt to keep him from flying the flag from his apartment balcony. A mile-long rainbow flag weighing over seven thousand pounds was carried by over ten thousand people as part of the 1994 New York City Pride Parade, marking the twenty-fifth anniversary of the Stonewall Rebellion.

Source: "Today's Outlook" Knowledge Cards

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WE HAVE PRIDE IN OUR ADVERTISERS AND OUR CONTRIBUTORS

By Darren Kregar & A.J. Mahari

The first issue of The Voice was published nine months ago. 'The Voice' replaced 'The Outlook Magazine.' 'The Voice' is published on a monthly basis

Over this period of time numerous companies and organizations have placed advertisements in 'The Voice'. These businesses are listed on the next page. Without their support 'The Voice' would not be possible.

We encourage you to support the advertisers of 'The Voice'. The products and services our advertiser's offer are extensive; from videos to legal services; counselling to furniture; and coffee to tax services.

Each month we feature a local business. Featured in past months were: Words Worth Books, Imagine - the Salon, Generation X, Economical Tax Servies, TCB Travel,

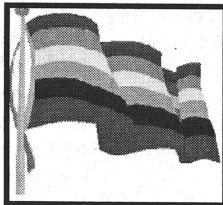
Jean-Paul Pilon, Latte on The Loose, and this month's featured business, Weaving Our Work Career Design for Women.

We wish to thank all of the local individuals who have taken time to contribute articles to 'The Voice'.

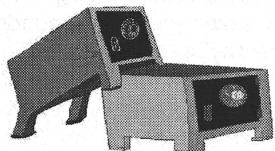
A special thanks is extended to local non-profit organizations who

have submitted articles and or placed ads in 'The Voice' These include The Waterloo Community Regional Health Dept., GLOW, ACCKWA, the Pride

Committee, the Rainbow MCC of Guelph, and the Coalition for Support of LGB Youth of Waterloo Region. Let's take PRIDE in supporting each other, and in strengthening our communities together. Here's to all of our voices being heard and represented through The Voice Magazine!



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Latte on the Loose
Remax (Alan Goetz)
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We apologize to any business or organization that we may have missed in the above listing.

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Remax (Terry Kaye Stephen Millen)

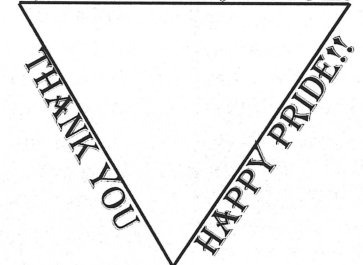
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Which of these statements is true for you?

- (1) My current employer recognizes my talents and provides opportunities to learn more skills and knowledge;
- (2) My current employer has no idea what I am capable of and therefore I am underemployed;
- (3) Neither my current employer nor I have any clear idea of what I am capable of or really good at;
- (4) I hate my job, my boss is a jerk, my co-workers are stupid and if one more thing goes wrong in this job I will lose my mind.

The above statements capture some of the main reasons people seek career counselling. The first statement reflects an individual who is aware of their skills and abilities and likely has a good handle on what their life projects are. This individual can therefore articulate to their boss what they can do

22

and what they would like to learn. In other words, both the employee and the employer are aware of the added value this employee brings to the job. It also assumes of course that the employer is enlightened enough to recognize that investing in training their employees is good business.

The second statement reflects a mismatch between what the employee is able to do and what the employer assigns to this employee. This could be the result of an oblivious employer who despite the employee's repeated attempts to share with their boss what they could do, continues to assign "busy work." This statement assumes

that the employee has a good idea of what their skills and abilities are. The third statement, however, reflects that neither party knows what the employee is really good at. This is a frustrating place to be. Let's assume that the employer would be willing to invest in training this employee. If the employee has no clear idea of their skills and talents, they don't know what kind of training to ask for. The result? A lost opportunity,



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never mind frustration and self-doubt for the employee. The fourth statement reflects a no win situation to put it mildly. Plenty of individuals find themselves in this predicament and suffer numerous mental, emotional and physical complaints as a result. The employer may need to examine its culture and business strategies and the employee may need to investigate job burnout and poor job fit. Career counselling seeks to assist individuals with the above statements - okay, so maybe a career consultant couldn't "go postal" for you at your workplace and avenge you for all the humiliations you have suffered at the hands of your employer. But, career counselling can help you to clearly articulate your skills and abilities within the context of today's "new economy." In essence, though, a career consultant seeks to work with you to discover or uncover your life projects. Your life projects are an extension of your self concept or, how you construct your identity. There are numerous ways a career consultant can help you articulate your career/self identity. Some use a variety of tests to measure your interests and skills while others, including myself, rely more heavily on stories told by the individual. Although I have worked for several agencies, in my private practice I have chosen to specialize in comprehensive career planning for women. This includes both heterosexual and lesbian women. I am also open to working with gay men, bisexuals and transgendered individuals. It is very important when examining one's life with a professional to be sure there is a good fit. Please feel free to contact me for more information and to discuss how we may be

able to work together to move you forward in your work life.

Alyson B. Nyiri
Weaving Our Work
Career Design for Women
Tel: (519) 741-0058
Fax: (519) 742-8880

E-mail:

alyson@weavingourwork.on.ca

Website:

<http://www.weavingourwork.on.ca>

FREE!

OUTLOOK

Magazine Quarterly

The Voice would like to remember **The Outlook Magazine** with Pride and to publicly thank Rick and Mark for providing our area with three years of service to the LGBT community (Up to June '98) and for paving the way for **The Voice**.

Here at The Voice, we are proud to be a vehicle for the many, diverse, and well-spoken voices of our ever-growing LGBT communities in Kitchener-Waterloo, Cambridge, Guelph, Hamilton and surrounding areas.

It is our hope to be able to have our 'Voice' heard, and read, by many more in South Western Ontario in the months to come.

We are proud to serve you and to represent our community.

The Voice

Serving the N.W. & Area Lesbian, Gay, Bisexual & Transgendered Community

Volume One Issue Nine

HOLDING HANDS

BY AN EXPERIENCED VICTIM
AND A BRAVE SURVIVOR

"Recent studies show that one third of all completed teen suicides are associated with questions of sexual orientation and that young homosexuals of both sexes are six times more likely to attempt suicide than are young heterosexuals" (B. Jaye Miller, Jan. 1989 in Homophobia, ed. Warren J. Blumfeld) If you are LGBT, many of you can, at times relate to these feelings of isolation and alienation. You may also know that "the increased risk of suicide facing lesbian, gay and bisexual youth is linked to growing up in a society that teaches them to hide and to hate themselves" (Paul Gibson, U.S. Department of Health and Human Services Task Force on Youth Suicide, Jan. 1989) It is no wonder that we feel withdrawn and displaced from the "rest of society" In elementary school we felt "different" In secondary school we were beaten up and harassed and felt ignored by teachers. Some of us got lost as we struggled to find positive role models, an identity, and a safe place. The school system seems to perpetuate the ignorance (although some schools and individual teachers are gay friendly) Most of the education system, work environment and other places in our community are still homophobic. As a result of this the LGBT community is often viewed in a biased light and seldom treated with much dignity or respect. In day to day living we seem to be ostracized and oppressed by an unspoken "truth": the heterosexuals stand on a social pedestal high above us. Here's a perfect example of the blatant ig-

norance that exists every day in the streets of K-town. This past Monday afternoon, IMRU? community vision theatre project performed a sort of social experiment. The experiment was to show to other members of the group what it feels like to be a victim of hatred. They strategically placed the group in different locations on King street, near city hall. The group members recorded the public reactions of those around them as a staged lesbian couple-from the group-held hands and walked towards William's Coffee Pub. Proceeding towards city hall, they sat in front of the fountain and kissed as several heterosexual couples had done earlier. Some of the comments from passersby included: "If a guy and a girl were sitting there, it would be alright."; "I hate those people, they disgust me-but I hate faggots even more!"; "I bet if I gave them fifty bucks, they'd sleep with me." Even though these are just words, they are the beginnings of random acts of violence and ignorance, that stem from heterosexism and other social "isms".

Perhaps if you haven't found a reason to go to PRIDE this year, you now have a reason to stand up, speak out and stop self-denial.



ABUSE IN RELATIONSHIPS

By Laura Roberts

Recently I facilitated a workshop on violence in relationships. Half of the participants in the group identified themselves as either lesbian, bisexual or gay.

The most common myth believed was that alcohol and drug use can cause a person to abuse their partner. The truth is that substance use or abuse might accentuate an already existing problem but it does not cause someone to be abusive. This led me to share some personal stories about this topic. I have experienced both subtle and extreme forms of abuse. While living in a lesbian relationship I experienced a more obvious form of

abuse. One evening my partner destroyed most of our belongings and extinguished her cigarette on my arm. I recognized her behaviour as abuse and left her, that same week. While living with a transgendered person, he would not 'allow' me to visit people who he did not approve of. He took the car keys away from me and limited who I had contact with. Later, I realized that his abusive behaviour was about the lack of control he felt over me, our relationship and himself. Another myth that I would like to dispel is the idea that some people provoke violence. My uncle Jimmy was murdered by his gay partner.

Continued on page 26

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ABUSE

Continued from page 25

In court, it was argued that Jimmy was flaunting his infidelity.

No one is responsible for getting abused. If your partner is angry or frustrated, it is his/her problem to deal with in a non-violent way. You may be at risk of becoming a victim of abuse if you: stop seeing family or friends; give up activities you enjoy because your partner does not like them; or stop expressing your opinions just because your partner disagrees with them; stay because you feel that your partner will kill him/herself if you leave; feel like you must, "walk on eggshells" so your partner does not get angry.

If you feel that you are in an abusive relationship and you want to leave set aside a spare set of keys, some cash, clothes and identification for yourself and a list of important phone numbers.

It is possible to have a trusting, non-violent, supportive and fair relationship. You do not deserve to be mistreated. If you recognized any of the abusive behaviours identified here in your relationship think seriously about talking to someone you trust or to a professional about that. You can call Anselma House: Crisis line at : 742-5894.

Laura Roberts is on the Board of Directors at Anselma House and will be one of the speakers at this year on Pride Day. This article was submitted to The Voice.

PRIDE in doing something...

An organization in Manchester, England has set up a trust, called the **Albert Kennedy Trust** which was set up to help homeless lesbian and gay teenagers. It's named after a 16 year old boy who died while trying to get away from being 'queer-bashed'.

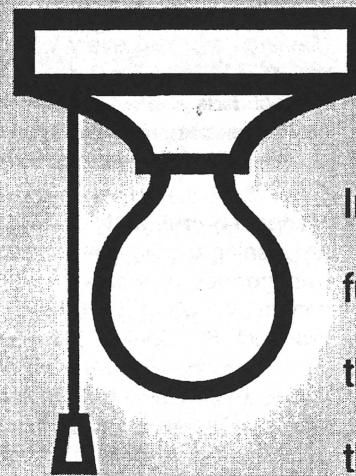


"Growing up lesbian or gay is a difficult time for anyone. All you see around you is people's prejudice and countless negative images. There are few positive role models, no one you can turn to for advice and no one you know who really understands. Loneliness and depression are all too common. Often they have been totally rejected by their families and friends. Those brave enough to go to Social Services or homelessness charities for help often face just as much homophobia there as they did in their own families.

Homophobia expresses itself in many forms. Many teenagers are not believed if they say they are lesbian or gay or it is assumed to be a phase. Often professionals are unwilling to work with young people having sex against the law. It can also be plain ignorance assuming that lesbian and gay teenagers have no special needs.

<http://www.akt.org.uk>

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Sundays

The Rainbow Metropolitan Community Church: An LGBT-friendly Community Church. Services take place each Sunday at 7:00 p.m. at St. Matthias Anglican, 171 Kortright Road. Call the Rainbow MCC at 519- [REDACTED]

Tuesdays

Guelph Queer Equality (GQE) meets every Tuesday from 7:00 to 9:00 pm in UC536, the University Centre's Mature Student Lounge at the University of Guelph. Contact GQE at: [REDACTED]

[REDACTED] for details.

Wednesdays

Hamilton Coming Out Proud Discussion Group We meet every first and third Wednesday of each month. Meetings start at 6:30 pm. Call us for more details: 905- [REDACTED] or toll-free 1-888- [REDACTED] or email [REDACTED]

<http://www.gomorrah.com>

Gay, Lesbian and Bisexual Youth Discussion Group: A group for people aged 16-25, sponsored by ACCKWA and held in Waterloo, 7:00-9:00 pm. To join, or for more information, call ACCKWA at (519) [REDACTED] (Kitchener).

GLOW's Coming Out Discussion Group explores issues in sexual orientation; Hagey Hall Rms. 373/378, University of Waterloo, 7:30-9:00 pm. Information: [REDACTED] <http://www.csclub.uwaterloo.ca/clubs/glow>

GLOW Social: a social evening in Hagey Hall Rms. 373/378, University of Waterloo, 9:00-11:00 pm.

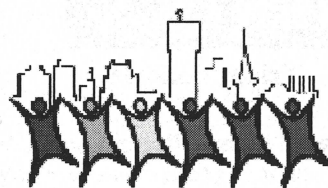
C.R.E.W: invites you to come out to their meetings and get involved in building community infrastructure. Meetings are held every Wednesday at 7:30 pm. For more details contact **Kris** at [REDACTED] or [REDACTED]

Wednesday Pride at the Spiral Club, an evening for the queer positive, transgendered, lesbian and gay community. Spiral Club is at 122 Woolwich St., Guelph, [REDACTED]

Create a New Life: a drug & alcohol addiction support group for gay women meets Wednesdays, 7pm to 8:30pm, Oasis Club, 146 Wyndham St., Guelph. Create a New Life provides a safe and confidential place for women to share their struggles with drugs and alcohol addictions. For more info, call Marilyn at (519) [REDACTED]

Thursdays

Hamilton Transsexual Peer Support Group: If you are post-op or pre-op transsexual or are dealing with gender dysphoria, come join this bi-weekly peer support group. Meetings begin February 4, 1999 from 6:30 pm to 8:30 pm and will continue bi-weekly thereafter. Meetings will be held at the Hamilton AIDS Network, 512 James St. N. For further details, please call (905) [REDACTED] or e-mail Janet at: [REDACTED]



HAMILTON PRIDE 1999

BUILDING A PROUD COMMUNITY

Celebrating the Gay, Lesbian, Bisexual and Transgender Communities in Hamilton and Region.

Saturday June 19

Ontario Workers Arts & Heritage Centre, 51 Stuart Street, Hamilton.

Schedule of Events:

- 1 to 2 pm -- New Life Community Church Pride Day service
- 2 to 4 pm --Pride Day Picnic!
- 5 to 8 pm - Hamilton's Pride Stage! Area's local talent!
- 9 pm to -- Hamilton's Pride close Day Dance!

<http://www.rainbowzone.com/pride99/>



London

Pride '99

London Ontario July 2 - 11, 1999

We are once again planning a Pride March through downtown London.

1999 marks the 25th Anniversary of HALO's service to the greater community. The March will take place on Sunday July 11, 1999. A climatic affirmation of our place in the community. For more information contact HALO at (519) [REDACTED]

<http://www.gaycanada.com/london-pride/>

Toronto Pride Week



Toronto Pride Parade Sunday June 27/99

Toronto Pride Week Begins "One Pride Fits All" from June 21 to June 27. For more information call:

(416) [REDACTED]

Or fax: (416) [REDACTED]

or email: [REDACTED]

or write to: P.O. Box [REDACTED],
Stn. F,
Toronto, Ontario,
M4Y 2L8

<http://www.torontopride.com/>

Pride in the Capital



Ottawa

Pride Day - Sunday July 11 - Parade 2:00pm

There are a great number of events taking place from Friday July 9 to Sunday July 18th when things wrap up with a street dance.

<http://www.gayottawa.com/ottawa-pride/>

JUNE EVENTS

Sunday June 6

HomoHop - LGBTOUT's 30th Anniversary LGBTOUT Celebrates 30 Queer Years! The LGBT students of University of Toronto are tickled pink to announce that we are celebrating our 30th anniversary! These events will take place in the HangaR on St. George St. Call 416- [redacted] ext. [redacted] for more info.

Sunday June 13

WOODS Open* Event: Mini Golf & Driving Range at 1:00 pm. Join us on the goofy golf course or the driving range, whichever you prefer, at Maui's in Waterloo (just before Waterloo Market on the right).

Friday June 18

PFLAG (Parents, Family and Friends of Lesbians and Gays) meet at 8:00 pm. PFLAG is a support group for people who are learning to understand and come to terms with the sexual orientation of family members or friends in a confidential and supportive atmosphere. For the location of the meeting and more information, call Evie at [redacted] (Kitchener) or Sue at (519) [redacted] (Cambridge) or email them at: [redacted]

Friday June 18

Gay Weekend Retreat, June 18-20, near Bayfield on Lake Huron. This weekend's topic is Gay Men & Spirituality. For more information, phone 519- [redacted] after 5pm.

Saturday June 19

TRI-PRIDE '99

ROCK THE ISLAND - Celebrate Diversity Victoria Park Island (Kitchener) Saturday, June 19, 1999 1:00 - 7:00 pm.

<http://www.rainbow.on.ca/pride99/>

Hamilton Pride 1999 at the Ontario Workers Arts & Heritage Centre, 51 Stuart Street, Hamilton.

Wednesday June 23

Television:

"After Stonewall": all U.S. PBS Stations 9pm --check out the PBS station from Buffalo. (ch 17-cable is Ch 14) Melissa Etheridge narrates this documentary which chronicals the growth and empowerment of the LGBT community following the historic 1969 Stonewall riots.

Monday June 21

Toronto Pride Week Begins "One Pride Fits All" - June 21-27 <http://www.torontopride.com/>

Sunday June 27

"One Pride Fits All"
Toronto Pride Parade

ACCKWA (The Aids Committee of Cambridge, K-W and Area) 85 Frederick St. E., Kitchener, Ont., (519) 570-3687

ACGWC (Aids Committee of Guelph and Wellington County) 204-85 Norfolk Street, Guelph Ont., (519) 763-2255

AIDS Hotline: Ontario Ministry of Health 1-800-668-2437

Anselma House: A crisis shelter for abused women with or without children. 24 hour crisis line: (519) 742-5894

AWARE K-W: A Christian gay-positive group with roots in the Christian Reformed Church, meets every second Sunday evening of each month. For information call Gary Terpstra at [redacted] or Fred Rolleman at [redacted]

Brethren Mennonite Council For Gays and Lesbians, P.O. Box [redacted] Eastwood Square, Kitchener, Ont, N2H 6S9

COLLAGE: (Children of Lesbians and Gays Everywhere) Provides education, support and community on local and international levels. [redacted] or contact Sarah at [redacted]

K-W Distress Line- (519) 745-1166

Global: is available to help anyone in the Laurier community who is dealing with LGBT issues. Staff, students, or faculty can reach GLOBAL directly at the club's e-mail address [redacted] Laurier Peer Help Line [redacted]

GLOW Phone Line: 884-GLOW. Information and peer support.

HOWL: Hanging Out With Lesbians is a social group for women (lesbian, bisexual, transgender and gay friendly) ages 25 and up who are active in Guelph and area. Women may contact HOWL through Outline (519) [redacted]

KW Frontrunners: Contact Mark at [redacted] or Peter at [redacted]

KW Aquatics: Contact Mark at [redacted]

Lesbian/Gay/Bi-sexual Youth Line: 1-800-268-YOUTH

Outline: A support and resource phone line for people dealing with LGBT issues at the University of Guelph. **Phone lines are closed Wednesdays and Saturdays (for the summer)** Open 7 to 10 pm other evenings. Call (519) 836-4550. outline@uoguelph.ca <http://www.uoguelph.ca/~outline>

Rainbow Chorus: is a choir that performs and will also be **hosting dances for the LGBT community every month through to July and then starting again in September**. For information you can contact Robert at [redacted] or Cory at [redacted] <http://www.webpoint.net/~cory>

Sexual Assault Centers:

KW.....(519)741-8633
Cambridge.....[redacted]
Guelph.....(519)823-5806
Hamilton.....(905)525-4162

Two Spirited People of First Nations:
Toronto-416-944-9300

Waterloo Region Alliance For Equal Rights-Kitchener-[redacted]

Women's Centers: UofW (519) 888-4567 ext. 3457

WOODS: Women Out Opening Doors Socially is a social club for lesbians and lesbian-positive women in K-W and area. In Kitchener contact Dona at [redacted] and in Guelph the contact person is Debbie at [redacted]

IF YOU HAVE A GROUP OR ORGANIZATION THAT YOU WOULD LIKE LISTED HERE PLEASE CALL, WRITE OR EMAIL US.

(contact addresses are on page 3)

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HUMOUR

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- 1.) You tried to enter your password on the microwave.
- 2.) You now think of three espressos as "getting wasted."
- 3.) You haven't played solitaire with a real deck of cards in years.
- 4.) You have a list of 15 phone numbers to reach your family of 3.
- 5.) You e-mail your son in his room to tell him that dinner is ready, and he e-mails you back "What's for dinner?"
- 6.) Your daughter sells Girl Scout Cookies via her web site.

- 7.) You chat several times a day with a stranger from South Africa, but you haven't spoken to your door neighbor yet this year.
- 8.) You didn't give your valentine a card this year, but you posted one for your e-mail buddies via a web page.
- 9.) Your daughter just bought a C.D. of all the records your college roommate used to play.
- 10.) You check the ingredients on a can of chicken noodle soup to see if it contains echinacea.
- 11.) You check your blow dryer to see if it's Y2K compliant.
- 12.) Your grandmother clogs up your e-mail Inbox, asking you to send her a JPEG file of your newborn so she can create a screen saver.
- 13.) You pull up in your own driveway and use your cellphone to see if anyone is home.

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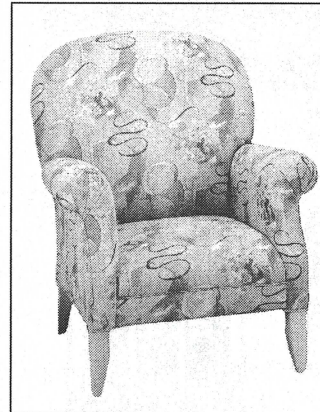
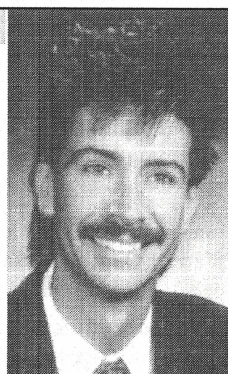
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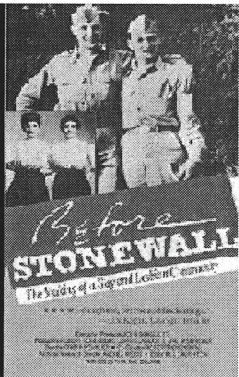
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Before Stonewall

(1985, 87 min, US)
 Director: Greta Schiller
 Narrated by: Rita Mae Brown

This extraordinary recollection/documentary traces the evolution of the gay movement in the U.S. from the 1920s to the '60s and touches on the major milestones in the development of gay-lesbian consciousness. Narrated by Rita Mae Brown and aided by archival footage and memorable interviews, **Before Stonewall** vividly paints a picture of what it was like to be "in the life" during this period of repression. The pioneers of the liberation recall their experiences -- from the lesbian bars in 1920s Harlem to the gay soldier's experiences in WWII to what it was like for gay blacks and Native Americans. The unwritten history of the fight for gay rights comes alive in this entertaining tribute to the forces that shaped a fledgling community.



Out of the Past

(1998, 65 min, US)
 Director: Jeff Dupre
 Narration by: Gwyneth Paltrow, Cherry Jones, Edward Norton

Inspiring, ambitious and educational, **Out of the Past** explores gay/lesbian activism and history on two fronts: the present-day struggles of a lesbian teenager thrust into the national limelight by entrenched homophobia, and the reenactment of pivotal moments in the 300-year struggle for gay/lesbian acceptance. Kelli Peterson was a Salt Lake City teen whose after-school club, the Gay-Straight Alliance, was banned by authorities and made illegal by the state legislature. Interspersed with Kelli's story are scenes featuring several important but historically forgotten characters in American Queer history.

Also highlighted are the pioneering efforts Barbara Gittings, whose gay rights work begun in the 1950s laid the groundwork for the modern-day gay rights movement.



THE NEW LOOK OF THE VOICE ONLINE AT:
<http://www.thevoice.on.ca>
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Q - PUZZLE == PRIDE

Instructions:

After all the words in the list have been found, the unused letters, when read from left to right throughout the grid, will spell out the theme of the puzzle.

THEME: -----

- BANNERS
- water BOTTLES
- CAMERAS
- bare CHESTS
- CONCESSION stands
- CROWDS
- CRUISING
- DANCING
- DEEJAYS
- DYKES ON BIKES
- FLOATS
- KISSING
- LOCAL groups
- MUSICAL acts
- proud PARENTS
- PAVILIONS
- PICKETERS
- PIERCED nipples
- POLICE protection
- PRIVATE PARTS exposed
- drag QUEENS
- RAINBOW FLAGS
- REPORTERS
- ROLLERBLADERS
- short SHORTS
- guest SPEAKER
- SPECTATORS
- SPONSORS
- SWEAT
- pink TRIANGLES
- commemorative T-SHIRTS

S	E	K	I	B	N	O	S	E	K	Y	D	T	C	S
R	T	H	S	R	O	S	N	O	P	S	I	N	H	T
E	R	R	Y	G	I	F	O	S	P	E	A	K	E	R
D	I	S	A	S	S	L	I	H	A	S	S	E	S	I
A	A	D	J	P	S	O	L	O	E	R	R	W	T	H
L	N	W	E	N	E	A	I	R	O	B	E	A	S	S
B	G	O	E	T	C	T	V	T	P	A	T	M	P	T
R	L	R	D	O	N	S	A	S	T	N	E	R	A	C
E	E	C	L	I	O	T	P	V	D	N	K	M	R	C
L	S	D	A	N	C	I	N	G	I	E	C	U	E	Q
L	E	S	R	E	T	R	O	P	E	R	I	S	N	U
O	P	A	P	I	E	R	C	E	D	S	P	I	T	E
R	R	S	A	G	N	I	S	S	I	K	D	C	S	E
S	G	A	L	F	W	O	B	N	I	A	R	A	E	N
E	C	I	L	O	P	S	G	B	O	T	T	L	E	S

PRIDE

For the Theme solution see page 64

CATE FRIESEN'S KITCHENER PERFORMANCE -- A REVIEW

By A.J. Mahari

On Saturday May 29, 1999, Canadian singer/songwriter, Cate Friesen, performed in Kitchener, at the Zion United Church.

Friesen did not let the rather modest size of her audience put a damper on her spirit or her desire to give those who did attend an excellent show. The turnout was disappointing in the words of the concert promoter, Mary Joy, of MJA Productions.

Cate has a very wide-ranging and a very strong voice. Her rhythmic style and skill on guitar were evident as well.

Cate Friesen is a very gifted, open, and eager entertainer. She warmly interacted with the audience, telling stories in between songs like one friend speaking to a group of friends. There was a sense of being included in the experience that was unfolding and not merely just being an observer.

Cate exuded a pure joy that was very contagious when she was performing. It had many in the audience returning Cate's very welcoming smiles.

Cate gave us a wide sampling of her material. She played many songs from her new CD, "Joy's Disorder" as well as some from her first two CD's, "Tight Rope Waltz",

and "Wayward".

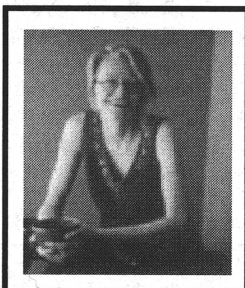
To witness such a talented woman just letting her gifts flow in what appeared to be an effortless manner was an absolutely delightful treat.

Some of the songs that Cate sang were based upon true stories from her own life. Cate has a very lively sense of humour as well. At a few different points during the show she had the entire audience laughing.

The songs that we were treated to, either written entirely by Cate, or words by Patrick Friesen (no relation) and music by Cate reflect a measure of deep thought and a strong sense of caring. They are songs that most people could definitely relate to.

Cate, and artists like her deserve our support. They are talented and truly a natural resource of this country. I would highly recommend taking in one of Cate Friesen's shows when next the opportunity arises.

I, for one, am very glad I got to experience a Cate Friesen performance. It wasn't just a show, or an opportunity to listen to good music; it was a very human experience in which a very talented lady shared herself and her soul with us. An outstanding performance. A night to remember!



SUPREME COURT RULING REDEFINES FAMILY

OTTAWA—A ground-breaking ruling handed down by the Supreme Court of Canada this morning radically alters the way family is defined in Canada -- "**spouse**" now includes **same-sex partners**.

The Supreme Court's decision to strike down a key section of Ontario's family law on the grounds that it is unconstitutional is seen as a major victory for gays and lesbians.

Canada's top court was asked to review the definition of "spouse" in terms of whether support payments could apply to same sex couples.

The ruling centred on a case involving the breakup of two Toronto women. A woman to whom the court refers as "M" wanted her lesbian partner to pay her support after their 12-year relationship ended in 1989. Ontario family law defines a spouse as someone of the opposite sex.

The ruling could force Ontario to rewrite hundreds of laws governing family relationships. Moreover, it could force governments across Canada to rewrite laws that recognize only heterosexual relationships.

"At stake is whether the doors of the family law courts should be open to gays and lesbians as they are for other unmarried couples," explained Toronto lawyer Martha McCarthy, who represents "M" in court documents.

The lower courts have all agreed with McCarthy's argument that drawing a distinction based on sexual orientation offends the equality guarantees of the Charter of Rights and Freedoms.

The Ontario government's argument was that the original legislation was designed to protect only those in heterosexual relationships.

Ontario is not alone in its stand. So far, only British Columbia has rewritten its laws to ensure all couples, regardless of sexual orientation, are treated the same.

Judging by statements made by the justice minister, Ottawa seems ready for a ruling that extends the rights of homosexuals. Said Anne McLellan: "Obviously, the overwhelming majority of Canadians want to ensure that people are not unfairly discriminated against."

A tide of change could begin with the court's decision.

"If this provision is found to be unconstitutional there's a moral obligation on those governments to bring the other legislation that continues to discriminate in line," said Jan Cheney of Equality for Gays and Lesbians Everywhere, (EAGLE) one of several gay-rights groups that have supported "M's" position.

Source:
<http://newsworld.cbc.ca/>

PRIDE AND HUMILITY

Continued from page 15

Humility is the scriptural antidote to the sickness of fear, and unconditional love its cure. Humility frees us to be ourselves. Humility allows us to value ourselves, without devaluing others. In humility, we no longer need to fear the judgement of others because we have already judged ourselves. We know our strengths and weaknesses, the light and dark that wrestle within us, and have accepted ourselves as we are so that we may become what we were created to be. Likewise, humility frees us to value others. Their dreams, goals and desires can become as important to us as our own. Humility allows us to say to the other, "You have nothing to fear from me!" in a way that can be believed, and mean it. We find we are able to freely give of ourselves for the benefit of others.

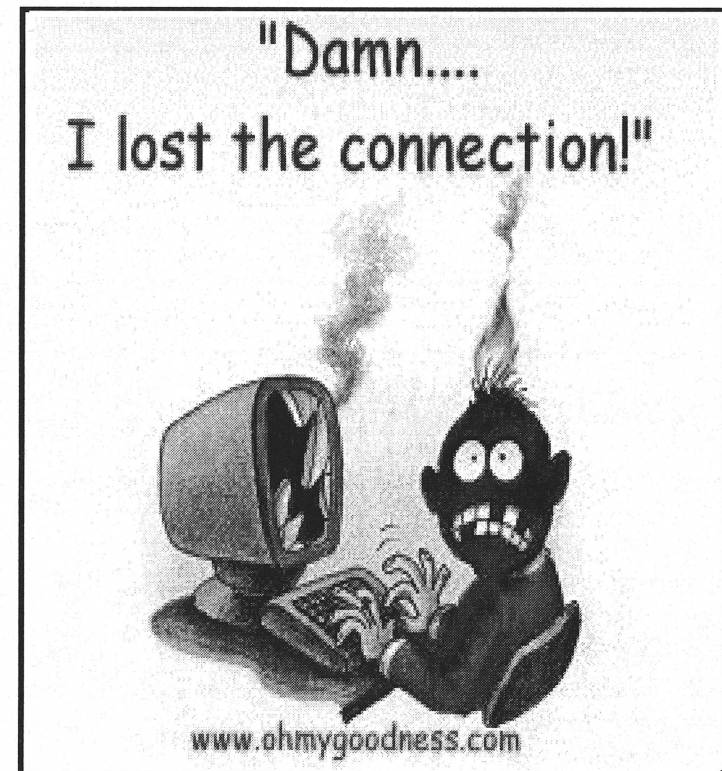
What are the implications of this for Christians in the LGBT community? It is clear that healthy pride and humility do not allow us to demean ourselves or others. It also means that we need not allow others to have a destructive impact on our lives or the lives of others. Within our own LGBT community, this means we must learn to value and accept one another as we are, even those we feel less comfortable with. Often we expect society to extend a level of acceptance to us that we fail to provide each other. We speak of acceptance and the freedom to be who and what we are, and then criticize others within the LGBT community for not being what we would like them to be. We may judge one another for being too butch, effeminate or outrageous. Some of us have questioned the validity of another's experience of bisexuality. Others are embarrassed by drag queens and many fail to understand the transexual person. We need to recognize that equality and acceptance for one is equality and acceptance for all; to denigrate another is to denigrate ourselves.

In our relationship to the rest of society, humility does not mean passively accepting discrimination and prejudice, but being able to confidently stand against oppression for all. This position places equal value on all people and acknowledges our connectedness to all people. The LGBT community does not exist in isolation from the rest of society, but are part of it. It is important to recognize that liberation for the oppressed is also liberation for the oppressor. Those who, out of fear and pride, discriminate against LGBT people, are themselves captive to their own fear and prejudice. By devaluing our experience, they devalue their own. By denying us the freedom to be ourselves, they leave themselves open to the same. By rejecting us, they cut themselves off from the richness and diversity of our shared humanity. LGBT people have much to contribute to our culture, not the least of which is the potential to demonstrate the courage it takes to live authentically.

Finally, writing this article, I have recognized where humility has developed in my life over the past few years and that feels good. It is important to see where we've come from. It is just as important to recognize where we are in relation to where we want to be. I also see the many times I fall short. Far too often I see people through eyes of judgement and criticism, easily blind to my own failings. It is my hope and intention to continue to grow in my ability to extend the same grace to others that I allow myself.

This Pride Day, let us all take up the challenge of accepting ourselves and one another as we are. Let us stand together as community, celebrating the lives we live in the midst of adversity. Let us stand strong in our commitment to acceptance and equality for all people. Let us stand proud!

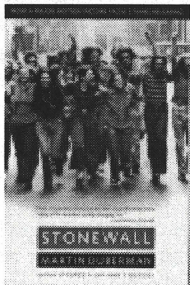
Robert Adams is a writer and a student of theology, living in Kitchener-Waterloo. This column is a Voice exclusive.



STONEWALL

by Martin Duberman

Synopsis: Since 1969, the word Stonewall has been synonymous with gay resistance to oppression. Yet remarkably, the full story of the Stonewall riots has never been told. Now historian Duberman profiles six early activists, whose lives intersected during the turbulent event that was to become the defining moment of the burgeoning liberation movement. Photos.

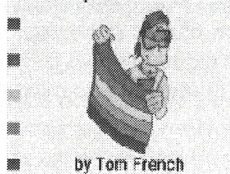


PRIDE AND PROTEST: 32 Postcards Celebrating 25 Years of Lesbian and Gay Visibility and Activism! by Sexual Politics Cassell Paperback Postcards edition (August 1994) Cassell Academic; ISBN: 0304329665

HOW APOLLO STOLE PRIDE

by Tom French

How Apollo Stole Pride



Apollo takes to the streets the day before Gay Pride to make sure he is the only one to cash in on the Pride Day merchandising.

"Every Queer down in Queerville liked Pride Day a lot. But Apollo, whose loft overlooked it . . . did NOT!" In this hysterically funny look at Gay Pride celebrations everywhere, French has created a new classic with this spoof on How the Grinch Stole Christmas.

GAY PRIDE: Journal Hardcover (October 1997) Galison Books; ISBN: 1561558710

In this hysterically funny spoof of "How the Grinch Stole Christmas," the bold and beautiful

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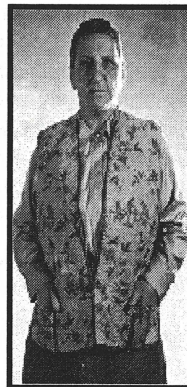
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"When did the word 'gay', meaning homosexual, first appear in print?"

"In 1922, in a Gertrude Stein story. Gertrude Stein (1874-1946) and Alice B. Toklas (1877-1967) met in Paris in 1907, sparking a love affair that would last until Stein's death in 1946. The pair would become the best-known lesbian couple of their time. While most gay men and lesbians hid their sexual orientation, Stein and Toklas lived openly as a couple and considered themselves married. Through Stein's patronage of the arts in Paris, they met and influenced many artists, writers and philosophers, including Picasso, Matisse, and Hemingway. Their apartment at 27 Rue de Fleurs came a center be piece of Paris' thriving cultural scene.



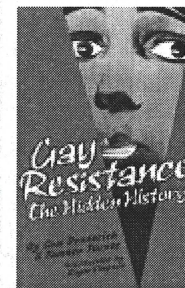
Stein's first book, "Q.E.D." (1903) was her only lesbian-themed novel and was based on a love triangle between her and two other women. Because Stein thought society was not ready for the book she refused to allow it to be published during her lifetime. In her short story, "Miss Furr and Miss Skeene" (1922), Stein used the word *GAY* to mean homosexual; this was the first time in print the word employed this definition."

(Gay and Lesbian Knowledge Cards: "Today's Out Look")

GAY RESISTANCE

The Hidden History

by Sam Deaderick, Tamara Turner
Paperback - 56 pages Revised edition
(May 1997) Red Letter Pr; ISBN:
0932323030



Gay Resistance: The Hidden History is a revised reprint of a text published in the late 1970s in a Freedom Socialist newspaper. At that time, when mainstream media censored stories about gay and lesbian history, the very publication of this tract was a revolutionary act. Turner and Deaderick's highly politicized essay sees the fight for queer freedom as part of a broader struggle for working peoples' rights. They begin with "Homosexuality in Antiquity," then trace gay movements up through the time of Stonewall. *Gay Resistance* is less important as a history of gay and lesbian liberation movements than as a document of our attempts to remember and name ourselves.

A lively and impassioned survey of the origins of sexual oppression and the thousand-year struggle for lesbian/gay freedom. Includes bibliography and new introduction by Roger Simpson, historian of the gay movement.

BEFORE STONEWALL: The Making of a Gay and Lesbian Community by Andrea Weiss, Greta Schiller (Contributor), John Lewis (Illustrator) Paperback - 86 pages (August 1988) Naiad Pr; ISBN: 0941483207

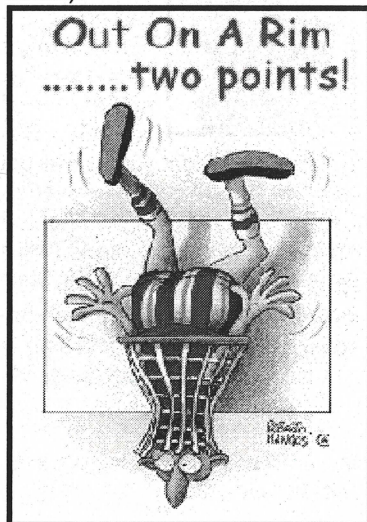
What pre-Stonewall organization published the first magazine on gay rights in the United States?

The society for Human Rights, founded in 1924 by Chicago postal worker Henry Gerber, was the first gay rights organization formed in the United States. Unfortunately, the society was short-lived and it would be over twenty-five years before another such organization would be formed.

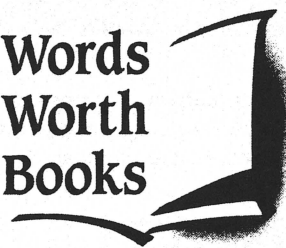
In 1950, a group of gay men in Los Angeles, led by activist Harry Hay, founded the Mattachine Society, an organization that strove to create the social and political change necessary to foster a society accepting of homosexuals. By the time it held its first convention in 1953, the society has over two thousand members. In addition to forging discussion groups, educational activities, and efforts to change anti-gay laws, some members began publishing "One", the first national homosexual magazine in the United States. The magazine contained scientific articles and personal essays on homosexuality. In 1954 the U.S. post office refused to continue to mail the magazine, claiming it was obscene. The publishers fought the post office's actions, taking their case to the U.S. Supreme Court. Ultimately, "One" prevailed and continued to publish until 1967.

(Gay and Lesbian Knowledge Cards: "Today's Out Look")

PASSAGES OF PRIDE: Lesbian and Gay Youth Come of Age by Kurt Chandler (Gr. 11& up.) Chandler uses real-life experiences to illuminate three phases of homosexual life: becoming aware of one's homosexuality, coming out, and becoming part of the local gay/lesbian community. He focuses on six young gays and lesbians as each goes through the various phases: for example, we learn about Derek and the "science of living in the closet" in the book's section about awareness, and about Tara's discovery that there's "nothing wrong with being queer" in the section about community. Interspersed among these personal stories are chapters tagged "sidebars" and "codas" in which Chandler discusses topics such as resiliency, coming out, and a son's liberation (a particularly moving coda). The book does a wonderful job of identifying and relating a spectrum of gay and lesbian life experiences, but because it's written somewhat like a sociological tract, it will be of most interest to mature older teens (and adults).



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potters including Wedgwood, Grindley, Johnson Brothers and many others. The early Flow Blue, 1830's to 1870's, was usually the ironstone variety. The late patterns, 1880's to 1910's and modern patterns after 1910 usually were made of the more delicate semi-porcelain variety. Approximately 95% of the flow blue was made in England with the remaining 5% made in Germany, Holland and Belgium. A few patterns were made in the United States.

Pre/ Post-Stonewall Lesbian Imagery

by A. Deborah Malmud (Columbia University)

Forty years ago, lesbian images abounded. Mass produced paperbacks with titles like *The Girls in Three-B*, *Strange Sister*, and *Women's Barracks* could be bought for a quarter at the corner drugstore. Often written by men, these lurid stories portrayed sick and deviant women, destined to either unhappy marriage, suicide, or prostitution. With sensational and explicit cover illustrations, the books commonly featured an older, vixen-like woman luring a young, chaste, and unsuspecting girl into the tangled web of lesbianism. By the early 1970s, in the wake of the Stonewall Riots, lesbian imagery had been transformed. Hand-holding, flannel shirt wearing women appeared romping through daisy fields, their long hair flowing in the breeze. Books such as *Sappho was a Right-on Woman*, *Lesbian Nation*, and *Woman Plus Woman* championed an emerging lesbian/feminist consciousness.

The 1980s and early 1990s have seen a vast transformation in lesbian imagery. Deemed the "chic minority of the year" in 1993, lesbians have entered popular culture in unprecedented numbers. Roberta Achtenberg became the first openly gay presidential appointee, k.d. lang and Melissa Etheridge have come out and remained best-selling recording artists, and one of television's most popular sitcoms, "Roseanne," featured a lesbian kiss. Lesbians have appeared on the covers of such mainstream publications as *New York Magazine*, *Newsweek*, and *Vanity Fair*.

From the dark days of images depicting women living amidst the shadows of sexual confusion,



lesbians have emerged into the spotlight, capturing the attention of American consumers. Whether lesbians are merely being appropriated as the latest fad, or whether this interest signifies a more profound change in public opinion, remains to be seen.

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Nowhere To Hide--CKMS 100.3 FM
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Airs Wednesday Nights 7:30-9pm

Leaping Lesbians-- CKMS 100.3 FM
Airs Thursday Nights-6-8pm

Out & About Queer Radio CKWR
98.5 FM
Airs Fridays at 9:30-10:30pm

10% - Qtv broadcasts Sunday's at 11:30 PM-Tune to channel 20 in KW, channel 8 in Guelph, or channel 13 in London

Pre/ Post-Stonewall Gay Imagery

Because homosexuals have generally been a despised minority in the West, at least in recent centuries, visual portrayals of them are usually fraught with cultural baggage and non-aesthetic agendas of various kinds. Mainstream Western societies have often created stereotypes that reflect their fear of the erotic, intolerance for sexual diversity, and dislike of gender role blurring.



Popular media in the US, both before Stonewall and still today, for the most part simply refused to portray gay men (or lesbians) at all. When they are presented, it has usually been as marginal characters who live in a "twilight world of misfit conduct" (Russo). These portrayals tend to alternate between traditional effeminate stereotypes used for comic effect, and lurid portrayals of homosexuals as troubled, lonely, perhaps artistic, sometimes witty (or at least waspish), often predatory and occasionally even homicidal.

More recently such images have been interspersed with attempts to portray gay men in a more positive light, promoting the "liberal" notion that gays are really "just like anyone else." Within the last year or two, a few mainstream media and advertisers have dared to brave conservative and religious fundamentalist backlash in the hope of capitalizing on what is viewed as a prosperous gay market. This new trend has resulted in a revised set of handsome, sanitized, white middle class, Madison Avenue images that seem culturally suspended among the ever-present hateful stereotypes of the past and the actual, extravagant diversity of the queer and transgender population.

Source: Columbia University



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BIG AND PROUD

By Marion Markham M.S.W.

Let's make this Pride Day our biggest and proudest ever. Let's make this the year we decide to be proud of *all* of who we are -- queers of all sizes and shapes, from all different backgrounds. It's always felt good to me that larger women are more acceptable in the lesbian community than in the straight world, and that we're judged less on what we look like. It feels like we can be much more real people because of that. So let's be conscious of that advantage we have, and challenge ourselves and each other the next time the dieting and being too fat talk starts. (I'm fine with the use of the word "fat" if it's being reclaimed as just description, but not when it's used as a negative judgement.) Unfortunately, I think the opposite can be true for gay men -- even though the issues of appearance and of size have traditionally been prejudices that have affected women in our society, it seems like they also affect gay men.

We're taught from a young age in this society that we're all supposed to be straight, white, skinny, blonde, Christian, rich, and have straight teeth. Most of us learned the hard way that the straight part wasn't the whole story, and valuing ourselves as lesbian, gay, bisexual and transgendered people came slowly and painfully. (One of my favourite quotes is, I think, from Dorothy Parker: "Heterosexuality isn't normal, it's just common".) The journey to self-acceptance and community acceptance hasn't been an easy one either for those of us who are African or Asian or East Indian or First Nations people, or who are Jewish or Muslim or Pagan. We all continue to fight for respect and for equal rights. Thin isn't the "natural" or "normal" human condition either. We're all naturally very different sizes, just like we're all different sexual orientations, have different racial and ethnic origins, and have different religious beliefs. We've learned (and will probably always be learning) to be proud of being queer or Chinese or Pagan. Let's take another step forward and be proud of who we are physically too.

Refusing to be smaller isn't the same as "letting ourselves go" or not caring what we look like. It's about letting go of and not caring what *they* say we should look like, or who *they* say we should be. It's about letting go, piece by brainwashed piece, of the mindset that says that there's too much of us and that it's never quite right.

It'd be nice to be able to like, even love, our bodies just as they are. Imagine giving up that never-ending struggle to lose, to acquire a different body; giving up that constant denial of food, denial of ourselves. Even if it's only lip service, or something we're going to do sometime soon, our minds and our psychic energies are still engaged in that battle. We could be good role models for the young people in our lives, who, in increasing numbers, are developing eating disorders. Most young people with eating disorders say that they started with dieting. While there are certainly other reasons that eating disorders come about, dieting definitely puts

people, especially young people, at risk. The National Eating Disorders Information Centre estimates that 1 in 5 young women in this country, and a growing number of young men, have serious eating disorders. Eating disorders, like other tragedies, always seem like they happen in someone else's life. I still managed to believe that these were far-away problems when I was dieting, even though I knew at least 3 people who were struggling with them. I no longer believe that dieting and eating disorders are unrelated. I believe that the diet industry is responsible for every young person who weakens their bones, their bodies, and their health by dieting, and for every young person who dies from an eating disorder. It's ridiculous that anyone should starve to death anywhere, but seems especially obscene on this continent where there is such plenty. I don't know the Canadian numbers for deaths attributable to eating disorders, but the American figures are startling -- the American Anorexia and Bulimia Association says that 150,000 women die of eating disorders each year in the United States. It's not an issue that's talked about much in the media, despite these numbers, but that's probably because the media is a large part of the problem, and a large part of the profit. I think the world could be a better place, and each one of us have a lot more self-esteem and personal power, if we were all just allowed to enjoy the bodies that we have. If we allowed ourselves to see the strength and beauty we have, and if we could help others to see it in themselves as well, we'd all do a lot better. We could tell ourselves how great we look just because -- and never tell anyone they look great because they've lost weight.

Studies show that more than 95% of all diets fail, often with all the weight regained within the first year. Biologically speaking, losing weight permanently is practically impossible. This is because decreasing calories lowers our metabolism so that we store fat more easily from fewer calories. Weight is largely determined by biology, regardless of what the diet industry -- a multi-billion-dollar industry that survives by making us believe that we can, and should, alter our bodies -- would have us believe. Larger people don't actually consume more calories than others, despite all the stereotypes in our society. We *can* alter our bodies by dieting, though. We can make them larger by teaching them to conserve

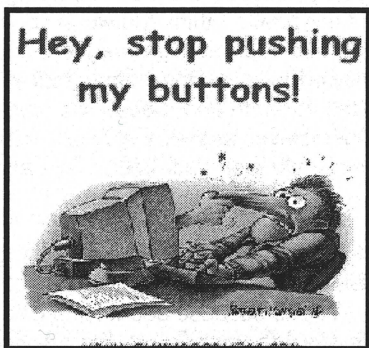
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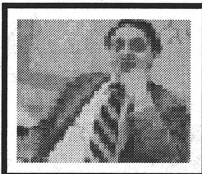
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Who once said, "If a bullet should enter my brain let that bullet destroy every closet door?"

Harvey Milk grew up on Long Island, New York. He served in the navy and worked as a teacher and a Wall Street investment broker before making his way to San Francisco. Previously a political conservative, Milk was captivated by the liberalism of the late 1960s and became active in the anti-war and hippie movements. In 1973 he opened a camera shop on Castro Street, which served as a meeting place for the city's emerg-



ing gay community. Milk was elected to the San Francisco Board of Supervisors in sexual orientation discrimination. The only vote against this law came from Supervisor Don White, a former police officer elected by the city's most conservative neighborhood. Just a year after his election, on November 27, 1978, Milk and Mayor George Moscone were assassinated by White, who blamed the two for the demise of his political career. That night, over ten thousand people walked from Castro Street to City Hall in a silent candlelight vigil—a vigil that is repeated each year to commemorate Milk's life and death.

Which Greek poet's home gave rise to the modern use of the word "lesbian"?

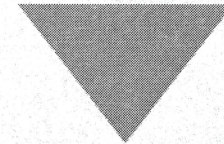
Sappho. As a resident of Lesbos in the Aegean Sea, the Greek poet Sappho was a Lesbian. She lived around 600 B.C. and wrote simple, passionate poems about her love for women. The word lesbian thus came to describe a homosexual woman; it was first used in seventeenth-century France.



Sappho is regarded as the best of the early Greek lyric poets; Plato named her

the Tenth Muse. After her death her image was engraved onto coins in Mytilene, the city of her birth, and she was honored as the subject of many paintings and statues throughout the Greek world. Unfortunately, very little of her work survives today. In A.D. 380, St. Gregory of Nazianzus ordered Sappho's works burned and much of what survived was destroyed in 1073 by orders of Pope Gregory VII. However, archaeologists in Egypt in the late 1800s uncovered fragments of Sappho's works written on papyrus rolls which had been used to line the tombs of mummies and had been stuffed into the carcasses of mummified animals. But none of Sappho's remaining works exist in their entirety; the longest fragment is only twenty-eight lines long.

Source:
"Today's Outlook" Knowledge Cards



"Name the popular symbol of gay pride that originated in the Nazi concentration camps?"

The Pink Triangle. Pre-Nazi Germany of the 1920's saw the modern world's first gay rights movement and the emergence of a visible lesbian and gay culture. In January 1933, only weeks after the Nazi party came to power, a law was passed banning all pro-gay organizations. On May 10, 1933, Hitler Youth staged the Nazis' first book burning destroying the valuable collection contained in gay rights activist Magnus Hirschfeld's Institute of Sexual Science. Over 12,000 books, 35,000 pictures and other materials were burned.

Men convicted under the German law known as Paragraph 175, which criminalized homosexual relations (including kissing and embracing) were sent to Nazi concentrations camps. The Pink Triangle, now one of the most widely recognized symbols of the gay community originated in these camps, where tens of thousands gay men imprisoned during the Holocaust were forced to wear the triangle so that they could be easily identified. While the Nazis generally ignored the criminalization of lesbian behavior, lesbians were also imprisoned in concentration camps and forced to wear a black triangle, the symbol of antisocial behavior."

Source:
"Today's Outlook" Knowledge Cards

PRIDE, SEX & SPIRIT

By Gordon Husk

Part One of Two

"Sex goes through the rhythm of the year, in man and woman, ceaselessly changing: The rhythm of the sun in his relation to the earth. Oh, what a catastrophe, what a maiming of love when it was made a personal, merely personal feeling, taken away from the rising and the setting of the sun, and cut off from the magic connection of the solstice and the equinox! This is what is the matter with us. We are bleeding at the roots, because we are cut off from the earth and sun and stars, and love is a grinning mockery, because poor blossom, we plucked it from its stem on the tree of Life, and expected it to keep on blooming in our civilized vase on the table." -D. H. Lawrence

Pride means more than visibility. Orgy comes to mind for parades in larger cities like Toronto. Testosterone fills the late June air. Lust beckons. Spirituality, on the other hand, seems better suited to winter, and indoors amongst the candles and cloth covered humans. On the parade it seems like the caboose, and offers little more than an after-the-enjoyment spray of cold water... usually with a fair dose of guilt and vinegar. And yet, sexuality and spirituality seems intertwined for me most of my adult life.

One of my first assertive gay sexual experiences, was in the sexual sense, a no-go -- no mutuality, no exchange of any consequence, little or no feeling by either of us - if any left me confused and agitated. Sitting, tolerance on my side (I needed this experience). A middle of the night clumsy advancement on my part followed by a rejection

in a chair alone viewing the pre-dawn, I felt changed. I felt a deep spiritual union with a Force well beyond the other, but contained both within and without me. It was highly personal, and yet selfless, and pure, like feelings I had experienced as a young boy sitting in the early morning church alone, sensing a divine presence. I had briefly experienced another human, a man, an intensity of flesh to flesh that penetrated deep within me, the spiritual and the sexual becoming one. As despised (or is it feared) as these homoerotic feelings are by the general population, and expressed in various cruel laws (both civil and religious) throughout civilization, this could not be wrong. Surely an all-knowing Creator could not have been so cruel as to implant such intense, persistent feelings within humankind --- feelings so closely bound into feelings of spirituality.

As a young man, my spirituality was more early defined and lived - in a concrete way. I followed religious rituals and beliefs taught mainly by young celibate black robed men. My intense traditional Catholic beliefs held firm until high school and then the gap between preaching and action became too wide for me to straddle. The door to the priesthood, held in such esteem and on such a pedestal, a guarantee to admiration, security, and prolonged union with the Great One, drew me into its anteroom of attractive young men. Still, I seemed unprepared, too inexperienced; too confused

about my own sexuality to make long term decisions about my life. My darker emerging twin of sexuality beckoned me stop. The contradictions once again were too much to hold. So I bolted into the uncertainty of the street with its obvious gutters. A brief (now so innocent) flirtation with promiscuity (like dating two girls in one night) was too much for this former altar boy and seminarian. A later back-of-the-car intercourse experience seemed such a non-event for both of us. Brief episodic gay advances actively rejected by me left me so conflicted and confused -- I want it; I don't. I could no longer hold such feelings within my now undefined spiritual 'nominal Catholicism'. I fled to the far West - the unknown, the new, where no one knew me.

It was the late 70's, I was in my late 20's, and living in Lotus Land. A living arrangement with a soul mate turned into love and then a child. Love caught me unawares. During the 80's and in my 30's raising two children, subsisting, and social activism left me little psychic energy for anything else. Comforted by my partnership and my spiritual home in Quakerism, my nagging doubt about my sexuality was held at bay. The move to central Canada in '89 changed all that though. Now in my 40's, children in early adolescence, the unexplored gay village so close, intense homoerotic urges arose, along with a deep inner sense of sadness... and darkness surrounded me. I seemed to be at a crossroads of my life. Would I

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Lake Huron

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energy better. Many times people end up weighing more rather than less as a result of a diet. This is called diet-induced weight gain, and it's pretty common. Going on and off diets and losing and regaining weight (diet cycling) is, as many researchers now think, more harmful than the "extra" weight was to begin with. In fact, there's mounting evidence that the health risks that have previously been associated with being large may be due to diet cycling, rather than their size itself. So if researchers are studying large people who've been dieting all their lives, the health problems they find may be caused by the dieting rather than size. Being *underweight* can actually carry more health risks than being overweight. So let's ask ourselves how much we weighed when we first started dieting, and where it's gotten us. Our bodies do change as we get older, of course, but when we aren't dieting we don't just keep gaining. Unless there are health problems, or we eat compulsively, we simply maintain the weight that's natural for us and for our age. Dieting is bad for our emotional health too. It sets up a situation where we're almost certain to fail. We dislike the way we look, so we go on a diet. We lose weight. Then we gain weight again. So we dislike the way we look, and hate ourselves for being "weak" and gaining the weight back. So we go on a diet . . .

So why is it that at any one time half of all women -- and yes, even many of the dykes -- in North America are dieting? Increasing numbers of men are also dieting, and gay men and men who are into athletics are also particularly affected by this issue. Since gay men, like women, are too often made to feel as if their worth is equal to what they look like physically, the literature suggests that they are much more affected by our diet culture than heterosexual men.

Let's not pretend that dieting is good for our health. We often lose muscle tissue when we diet, but when we gain weight back again we gain fatty tissue. For another thing, most of us know women and men who won't even try to quit smoking because they're afraid they'll gain weight. And they may well gain weight if they quit, but they'll also gain in leaps and bounds in terms of their health. I have no problem with people eating in healthier ways, but that's different from dieting, and usually has very little to do with eating less -- in fact, the evidence indicates overwhelmingly that depriving yourself of food when you're hungry makes you much more likely to reach for junk food, and more likely to eat *more*, in the long-run. Exercise that you enjoy and can integrate into your life is great too - - as opposed to exercise that takes over your life, as with some people suffering from anorexia and bulimia. I'm not suggesting that anyone ignore their doctor's advice. I think it's always a good idea, though, to question anyone who is providing us with a service about their philosophy and their biases.

My doctor, also a dyke, simply asked my "Why?" when I told her I wanted to lose weight. That's not where I was at back then, but I applaud her now. That one word, and its suggestion that maybe I was just fine as I was, was one of those 101 steps to a new diet-free and more comfortable, satisfied me. I can't say that I never regress, but I've certainly come a long way from the "liberated" young woman who would slink into Weight Watchers' meetings, terrified that friends or colleagues might see me doing something so politically incorrect, something I believed even then to be misogynistic. Some of the other 101 steps were listening to my 8- and 9-year-old nieces talk diets quite seriously. Learning some of the stats about the increase in anorexia and bulimia. Watching my friends starve themselves and destroy their health. Finally integrating the information that someone I knew in high school actually *died* because she thought she was too fat. Learning that historically a decrease in "acceptable" weights for women has usually come at times when women's power and independence were increasing and, therefore, becoming a threat (and I have to wonder, too, at the increased issues that gay men are having with how they look at a time when gay rights are moving faster than ever before). Having partners who loved me and found me beautiful just as I was. Taking a good look around me at the people that I had real respect for, and asking myself if their size affected that at all. Learning about the goddess cultures and the value they placed on large women. Learning about other cultures and other times, where being large meant being healthy and wealthy and fertile (and in some places, where starvation is still a threat for many because of lack of resources, still means). And being taught about all of the real issues that face marginalized and minority groups in our culture that the diet-culture we live in deflects our attention and money and time and energy away from.

The most powerful experience along my journey to self-acceptance had to have been going to a women's music festival (Michigan), clothing optional. I think it helped considerably that I was already beginning to understand all of this stuff intellectually the year I went. The festival certainly had a lot of emotional impact, and it got me to the place where I started to *feel* it was true. It was unbelievably amazing and freeing to see thousands and thousands of women feeling so comfortable with their bodies. It couldn't help but be catchy, that feeling that it was okay for our bodies to just *be*, when we were surrounded by women of all ages and shapes and sizes and shades of the human rainbow. We all had our differences, with limbs or breasts missing or scarred, large or small or in-between, hairy or smooth, and we were all just women. People who were able to just be in our bodies as bodies -- incredible miracles that allow us to live and feel and love on this earth.

Let's not be afraid to be us. Let's not play by their rules. We've made our own rules in being OUT and proud, so let's do it again and be BIG and proud. Let's tell each other how great we look just as we are. Let's

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QUEER TIMELINE



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1970 The 70's saw an explosion of books on lesbian theory, history, politics and fiction. This came as a result of the rise of Feminism and included Rita Mae Brown's "Rubyfruit Jungle", Jill Johnston's "Lesbian Nation", and "Sappho was a Right-On Woman" by Abbott & Love.

6/28/70 First Gay Pride March in NYC

1971 Connecticut, Colorado and Oregon repeal sodomy statutes, which criminalized oral and anal sex between both opposite-sex and same-sex partners.

1971 The National Organisation of Women (NOW) acknowledges "the oppression of lesbians as a legitimate concern of feminism."

1971 Maxine Feldman releases the first Lesbian themed record- a 45-called "Angry Atthis" (Atthis was the name of one of Sappho's lovers)

3/8/71 FIRST MEETING of Waterloo Universities' Gay Liberation Movement. (WUGLM) Over a hundred men and women attended.

3/17/71 The first of two "gay-ins" (later to be known as "zaps") was held at the University of Guelph. It was apparently unscheduled, since WUGLM came one night too soon, but the pub was successfully integrated anyway.

11/1/71 1971 Issue One of THE BODY POLITIC

1972 Autumn First lesbian drop-ins organised at The Woman's Place in Toronto.

1972 Lesbian journals Spectre & Furies declare that lesbians have to organise **1979** "We are Family" by Sister Sledge becomes a lesbian (and gay) anthem.

separately from both straight women and gay men, heralding lesbian-feminist separatism.

2/13/72 Film Cabaret opens

6/29/72 Gays demonstrate at Queen's Park to protest omission of sexual orientation from amendments to Ontario Human Rights Code then being considered by legislature. First public gay action around rights code reform.

8/19/72 August 19-27, 1972 First Gay Pride Week organised by Toronto Gay Action.

1973 Publication of the first Canadian lesbian journal, Long Time Coming, by autonomous lesbian group, Montreal Gay Woman, originally women's committee of Gay McGill.

1973 October Opening of gay bookstore, Androgyny, in Montreal

1973 The National Gay Task Force ("Lesbian" was later added to the name) is formed with its goal "to bring gay liberation into the mainstream of American civil rights."

1973 Summer 1973 Metropolitan Community Church (MCC) given first mission status in Canada. Begins holding services at Holy Trinity Church in Toronto under Rev. Bob Wolfe.

1973 Spring Formation of new gay rights group Gay Alliance Toward Equality

1973 August Canadian Gay Archive founded by The Body Politic, with newspaper's back files as foundation.

1/15/73 Lance Loud becomes first person to come out on national television on An American Family, PBS

6/30/73 First lesbian conference in Canada held at the YWCA in Toronto.

9/20/73 Billie Jean King defeats Bobby

Riggs in "Battle of the Sexes" tennis match

10/6/73 October 6-7 First pan-Canadian conference of gay organisations held in Quebec City, hosted by Centre humanitaire D'aide at de liberation (CHAL).

10/10/73 "Our First Win" - TBP Toronto City Council passes resolution banning discrimination in municipal hiring on basis of sexual orientation. First such legislation in Canada.

12/10/73 1973 Gay Australian novelist Patrick White wins the Nobel Prize for Literature

12/15/73 The American Psychiatric Association declares homosexuality IS NOT a mental illness

1974 "Lavender Jane Loves Women", the first all lesbian album is recorded by Alix Dobkin, Kay Gardner and others.

1974 Elaine Noble became the first openly gay person to be elected to a U.S. state legislature.

1974 Rep. Bella Abzug introduces H.R. 14752, proposing that the categories of "sex, sexual orientation and marital status" be added to the 1964 civil rights act; it was the first time gay civil rights legislation was proposed at the U.S. federal level.

1974 March Fundamentalist minister Ken Campbell, outraged by McMaster Homophile Association members addressing his daughter's high school class, forms Halton Renaissance Committee, forerunner of Renaissance Canada. Eventually becomes one of strongest opponents of gay rights movement in Canada.

2/11/74 Richard North and Chris Vogel married by Unitarian-Universalist minister in Winnipeg. First publicised gay "marriage" in Canada.

9/13/74 First lesbian writer's convention

convenes in Chicago sponsored by Womanpress

1975 April First issue of English-language news journal, Gay Times, published in Montreal.

1975 Gay American Indians (GAI) is founded in San Francisco.

1/19/75 January 18-19, Founding conference of the Coalition for Gay Rights in Ontario (CGRO) at Don Vale Community Centre.

1/24/75 First gay regular characters in network television series appear on Hot L Baltimore

9/8/75 Time puts US Air Force Sgt. Leonard Matlovich on its cover with the headline "I Am a Homosexual"

1976 The first Michigan Womyn's Music Festival.

1977 Billie Jean King, a tennis player, is sued for "palimony"- by a woman.

1/18/77 Anita Bryant leads denunciations as Miami passes first gay rights ordinance in a southern US city

6/7/77 Referendum, forced by pressure from fundamentalist Christians Anita Bryant, her husband and their "Save Our Children" organization, repeals county ordinance prohibiting discrimination on basis of sexual orientation. First major battle, and defeat, in struggle for gay civil rights in United States.

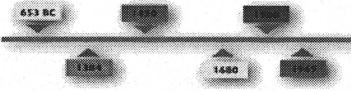
6/29/77 Gallup Poll shows that 52 percent of Canadians believe gay people should be protected against discrimination under new Canadian Human Rights Act.

9/13/77 Soap debuts on ABC with Billy Crystal in an ongoing gay role

11/8/77 Harvey Milk elected to San Francisco Board of Supervisors

12/15/77 Quebec National Assembly

A QUEER TIMELINE



Continued from page 55

amends Quebec Charter of Human Rights to include sexual orientation. Quebec becomes the first province in Canada and largest political jurisdiction in North America to provide legal protections for homosexuals.

12/16/77 First gay civil rights law in North America is passed in Quebec

1978 California voters defeat the Briggs Initiative (58 percent to 42 percent), which would have expelled lesbians and gay men and those who support equal rights for them from school systems.

1978 March Incorporation of Toronto Lambda Business Council, first association of gay businesses in the Canada.

1978 Summer Hour-long "Gay News and Views" begins on local station in Kitchener-Waterloo. First regularly scheduled gay radio programme in Canada.

1978 Gilbert Baker of San Francisco designed and made a flag with six stripes representing the six colours of the rainbow as a symbol of gay and lesbian community pride.

7/29/78 The Village People's first hit single "Macho Man" debuts in Billboard's Top 40 Hits chart

11/27/78 Ex-Supervisor Dan White assassinates Harvey Milk and San Francisco Mayor George Moscone at City Hall in San Francisco.

11/27/78 Formation of first Parents of Gays group in Canada.

1979 "The Leaping Lesbians" radio show begins on campus at the University of Waterloo. After nearly twenty years, it is still on the air and

is Canada's longest-running lesbian radio program

5/21/79 The "White Night Riots" occur outside San Francisco City Hall, as gay community reacts with anger after Dan White, murderer of gay city hall supervisor Harvey Milk, is given lenient sentence with the "Twinkie defence" in jury trial.

5/21/79 Dan White found innocent of murder in assassination of San Francisco Supervisor Harvey Milk on protest turns into riot

10/14/79 More than 200,000 attend first national March on Washington

4/30/80 "Young, Gay and Proud" on the first title from gay-owned Alyson Publications arrives in bookstores

5/30/80 Teenager Aaron Fricke takes a male date to his senior prom in Rhode Island

1981 "WUGLM" , Waterloo Universities' Gay Liberation Movement becomes GLOW/GLOW, Gay and Lesbian Liberation of Waterloo.

1981 First references to AIDS (under the name Gay-Related Immune Disease) in medical journals & mainstream press.

1/29/81 Joint Senate & House of Commons Committee votes down amendment to add sexual orientation to Charter of Rights.

2/5/81 Massive police raid carried out on four bathhouses, largest mass arrest in Canada since War Measures Act. Two hundred and eighty-six men charged as found-in, and twenty as keepers of common bawdy house.

10/16/81 Harvey Feirstein's "Torch Song Trilogy" opens on Broadway

1/4/82 Larry Kramer, Edmund White, and four other gay men found the Gay Men's Health Crisis in New York.

2/5/82 Film "Personal Best" opens

2/12/82 Film Making Love opens

7/27/82 The Center for Disease Control replaces "GRID" with "AIDS"

8/28/82 The first Gay Games are held in San Francisco, in the midst of a lawsuit by the United States Olympic Committee to ban the Games from using the name "Gay Olympics."

11/26/82 1982 First openly gay or lesbian musical act to play Carnegie Hall Cris Williamson and Meg Christian

6/5/83 1983 Harvey Fierstein wins two Tony awards for his "Torch Song Trilogy" in a nationally telecast awards ceremony

8/21/83 The Musical "La Cage Aux Folles" opens on Broadway It is the first stage production about drag.

1984 With the hopes of bringing "the drags of the New York club world into daylight," Wigstock, an annual drag festival, is held in New York City.

1984 Berkeley, California becomes the first city in the U.S. to extend domestic partnership benefits to gay city employees' lovers.

2/28/84 Boy George accepts Culture Club's Grammy for Best new Artist by telling Americans "You know a good drag queen when you see one"

1985 Gay & Lesbian Alliance Against Defamation founded.

1985 Rock Hudson's death is turning point in the media's awareness of AIDS; President Reagan publicly mentions the epidemic for the first time.

1985 Martina Navratilova releases her autobiography. She comes out.

3/2/85 Bronski Beat's Age of Consent enters Billboard's Top 40 Album chart

4/1/85 First classes held at New York's city-founded Harvey Milk School for gay, lesbian and bisexual youth

11/9/85 Debut of first openly gay performer on network television Terry Sweeney on Saturday Night Live

1986 In Fremont, California, Becky Smith and Annie Afleck become the first openly lesbian couple in the United States to be granted legal joint adoption a child.

1986 In Bowers v. Hardwick, U.S. Supreme Court upholds rights of states to criminalize sexual relations between consenting adults of the same sex (and at least some relations between consenting adults of the opposite sex).

3/24/86 William Hurt wins Oscar for portrayal of gay man in Kiss of the Spider Woman

1987 The "Bear" movement marks it's beginnings in San Francisco with the publication of a photocopied magazine called "Bear". Essentially a way for hirsute, mature gay men to meet each other in San Francisco, Bear soon grows from it's initial 40 copy run to the largest publication in North America for this subculture.

3/24/87 First major demonstration of the two-week-old AIDS coalition to Unleash Power on ACT UP, New York

10/11/87 More than half a million attend second national March on Washington

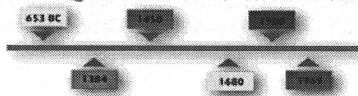
11/15/87 Randy Shilts' And the Band Played On debuts at #12 on The New York Times best seller list

1988 In the States, the National Education Association adopts a resolution calling for every school district to provide counselling for students struggling with their sexual orientation.

10/11/88 National Coming Out Day is founded

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12/1/88 First Worlds AIDS Day

1989 "The Lone Star Saloon", the most popular "Bear Bar" in North America is damaged beyond repair in the 1989 San Francisco earthquake. The hirsute hang-out reopens later that year at a new, and even more notorious location, 1354 Harrison in San Francisco's South of Market district, one block away from the San Francisco Eagle.

5/28/89 1989 The Leather Pride Flag is first displayed on May 28, 1989, at the Mr. Leatherman contest in Chicago. Featuring black, blue and white stripes with a red heart, it is a symbol for the leather community, which encompasses those who are into leather, Levi's, SM play, bondage and domination and other fetishes.

10/1/89 First state sanctioned gay marriages are performed in Denmark

11/7/89 First network portrayal of two gay men in bed together on "Thirtysomething"

1990 Queer Nation, a group borne from ACT UP members and devoted to theatrical protests and media-attention-getting tactics, is founded in New York.

1990 The U.S. Congress passes and President Bush signs the Hate Crimes Statistics Act, the first federal law to include the term "sexual orientation."

1990-1991 - Backlash against art with gay or lesbian content seen in an obscenity prosecution against a museum showing Robert Mapplethorpe's photographs and the rescinding of National Endowment for the Arts grants for four performance artists whose work is sexually explicit, three of whom are openly lesbian or gay.

2/12/90 Launch of Olivia's first all-women cruise

3/18/90 Outweek posthumously OUTS multimillionaire Malcolm Forbes

3/26/90 Common Thread: Stories From the Quilt wins Academy Award for Best Documentary

12/31/90 Actor Ian McKellan becomes first openly gay British knight

1991 "The Bear Cult", the very first book of erotic photographs especially for the Bear culture is published by Editions Aubrey Walter of London, England. The book features photographs from early editions of Bear Magazine.

2/7/91 The controversial lesbian kiss airs on L.A. Law

2/14/91 San Francisco begins registration of same-sex domestic partnerships

1992 The Lesbian Avengers is founded in New York; a year later, they lead 20,000 lesbians on the first Dyke March.

1992 Colorado passes Amendment 2, prohibiting civil rights protection for lesbians and gay men; a similar ballot measure in Oregon is narrowly defeated. One year later, a state district court overturns the Colorado measure, ruling that it violates constitutional guarantees of fundamental rights. The Supreme Court upholds this decision in 1996.

1992 k d lang comes out.

6/18/92 Billy Douglas become first openly gay teen character on network soap opera on One Life To Live

1993 In June, Newsweek features lesbians on their cover.

1993 Melissa Etheridge comes out.

1993 Radical religious-right groups push through anti-gay measures in Cincinnati, Ohio; Lewiston, Maine; and Portsmouth, New Hampshire.

3/15/93 Out and About radio hits the air on CKWR as a forty five minute show once a week. At first it is a show for gays and lesbians. Six months later it becomes a news magazine for gay men only. After the death of Dave Grant, the show's originator, the show becomes a regional show for the entire LGBT community once again.

4/25/93 One million attend third national March on Washington

1993 U.S. President Clinton promises to lift ban prohibiting lesbians and gays from serving in military. After much controversy

1994 The first-ever school district-sanctioned gay youth prom is held in Los Angeles.

1994 Gay Games IV convene in New York.

1994 The twenty-fifth anniversary of the Stonewall uprising is commemorated with a march on the United Nations in New York City.

1995 Coors Brewing Company and Walt Disney Company announce they will offer health benefits to domestic partners of their gay employees. Allstate Insurance changes its policies to offer joint coverage to same-gender home-owner couples.

1995 The International Bear Brotherhood Flag was designed in 1995 by Craig Byrnes. With inclusivity in mind the earth tone stripes represent all the fur colours and nationalities of Bears throughout the world. A black bear paw is emblazoned across the stripes in the upper left corner.

1996 In the U.S. the Employment Non-Discrimination Act, which would have prohibited discrimination based on sexual

orientation in the workplace, narrowly fails in the U.S. Senate in a vote of 50-49. It is the first time a vote on lesbian and gay civil rights has ever been before the full Senate.

1996 In the States the so-called Defence of Marriage Act overwhelming passes in Congress and is signed into law by President Clinton.

1998 Ellen DeGeneres comes out.

{10/09/98 THE VOICE published and distributed its first issue.}

10/12/98 1998 Matthew Shepard, an openly gay 21 year old University of Wyoming student was brutally murdered.

This "timeline" (and the "A Queer Timeline" graphic) were re-printed here with the permission of **OUT AND ABOUT RADIO** <http://www.outandabout.on.ca> (This timeline which can be seen on Out And About's Web site was posted as a 50 foot long exhibit at the "Pink Party" hosted by Out and About Radio in October of '98)

CELEBRATE PRIDE!

*We have a lot of history and we continue to add to that each and everyday. **Have Pride** in our history: in your history! In this "straight-dominated" world, our history is ours and is something that we do indeed have in common. It is ours to share and to continue to add to as individuals and as a communities.*

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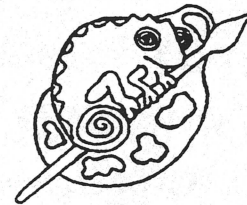
THE REAL EXERCISE BIKE

By Wendy Bonza

It took me an hour to gear up for one bike ride. How do you all do this? Yes, pumping up the tires to their "optimum" density. Adjusting the helmet strap and finding the Super glue to re-attach the inner bumper so my helmet is not lopsided when I put it on. Tightening that pesky water bottle area so it is not listing to the side. Swiping off some more spideys and their webs (can't take them for a relaxed ride). Filling the water bottle with filtered, cold water. Where is that bottle that fits that holder anyway? Finding those shorts that I know are just

here somewhere then putting on a tank top under the T-shirt because the wind picked up now and my legs just went red while I pumped up the tires in the chill. The socks match. Hurray! Biking shoes (any pair that match) are finally on and now the chain is twisted under the seat. No problem, I'll just run upstairs to my secret hidey place for my combination. You know, the just-in-case-the-bike-thief-was-searching-the-house-for-combinations kind of hiding place. But the sticky on the back tears the thing in

two and I match those up with some tape. Run back to bike and sort out locking device. Sticky is now on garage floor with sundry other cast-offs. Wobbly kickstand must be adjusted with that octagon adjuster thing I scrounge for in the toolbox. I know it's there somewhere. Aha! Found it. No problem. I'm ready, open garage door and it's dark. I'm ready for tomorrow though. Probably cut my prep. time in half now. Whew! I'm exhausted anyway.



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PRIDE, SEX & SPIRIT

Continued from page 51

(could I) test out these feelings, experiment and potentially put at risk my now almost 20 year relationship... or would I plod along keeping my now almost defined gayness in abeyance? Also, my spirituality as I knew it was transformed into something no longer easily put into words... My life was going under a radical transformation...

(Part Two will appear in the July issue of The Voice.)

Gordon Husk is a facilitator in Waterloo who is offering a series of weekend workshops on: gay men and spirituality, sexuality, coming out and staying out. Phone 1-800-678-6846 for more details or visit www.retreats.b3.nu

BIG AND PROUD

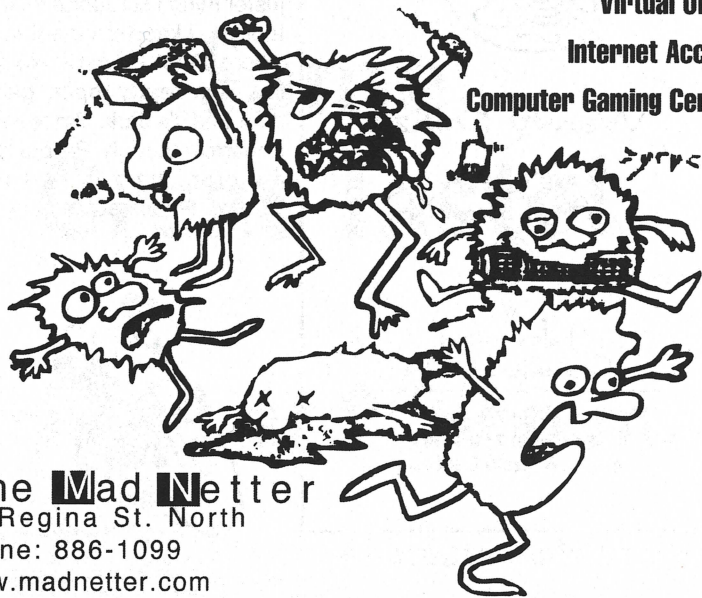
Continued from page 53

nurture our bodies by dancing, eating and wearing wild colours. Toss the scales and calorie-counters and stand up big and proud and radical. Celebrate living proudly in the bodies we have. Celebrate our differences with rainbows and parades and pride. Let's reclaim our pride in *all* of who we are.

Marion Markham is a counsellor in private practice in K-W. She's a member of the Waterloo Region Eating Disorders Coalition and the Coalition for Support of Lesbian, Gay and Bisexual Youth. Although this article was submitted to The Voice, portions of it appeared previously in WholeLife Magazine.

THE [M]AD [N]ETTER CLAN

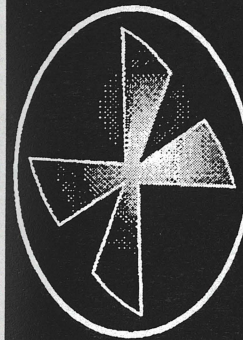
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