

## *The Voice*

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# The Voice

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

Volume One

Issue 12

Friday, September 3, 1999.

A  
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**FEATURE STORY . . .**



**Out  
& About  
QUEER RADIO**

**. . . BEGINNING ON PAGE FOUR**

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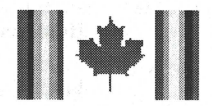
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IN THIS ISSUE OF THE VOICE



Editorial.....3	Generation Why? (Youth).....25
<b>Exclusive:</b> Out and About Radio	The Outcast (Column).....26
Leaves CKWR.....4	Community Section.....28,30,31
Who is "Focus On The Family?".....10	Art Therapy-What's That?.....32
CKWR-Out And About - EAGLE'S	Entertainment.....34
John Fisher comments.....11	Entertainment Feature.....38
CKWR-Community Radio?.....12	Books.....40
Letters To The Editor.....13	Book Review.....41
Q-Health (Dr J. Chernin).....14	Humour.....44
Recipes From Chris .....16	Edmonton Folk Music Festival .46
Herstory.....17	His-story.....49
BIZ SECTION.....20	Integrity:
<b>New:</b> Gay Money (Column).....22	A Christian Perspective.....50
	Classified Page.....56

THE VOICE/MJA PRODUCTIONS CONTEST PAGE 35

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## THE VOICE MAGAZINE

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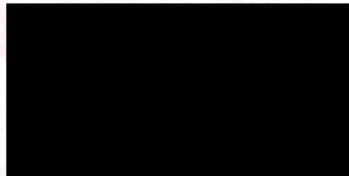
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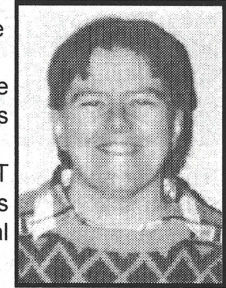
By the very nature of our orientations and the mindset of dominant heterosexual culture we are both oppressed and at war. Being at war does not have to mean that we actively engage the fight or take hostages. In effect they continue to attack us and they are holding our rights and freedoms hostage. For the most part this is a war of worlds, attitudes, religious beliefs, politics, and words. It has, as we all know, though, been a physically abusive war to many of our brothers and sisters ending their lives in tragically violent ways.

If we were dealing with some commodity other than people's emotional well-being and basic human rights then referring to these differences as a "war" would seem extreme. But, as it is the pendulum that swings between left and right is akin to war being waged. Why? Because people are dying. People are living lives in the shadows of such toxic shame and self-hate as to be oppressed. Each of us has the right to be free.

In the name of religion, in the name of "their God" the fundamentalists of the right condemn the rest of us as "less than" and "unrepentant sinners".

Whenever the Christian Right gets the lion-share of media our progress suffers. When we get more media the Christian Right then ups its presence some more. Our media presence is dependant upon our generating information or scandal. We have to take what we can get because we are not some large, organized money-making venture which is what the Religious Right is.

This struggle between the left and the right has played a role in an LGBT radio show's leaving a local station.



The station maintains, among other things, that complaints forced them to move the Out and About Queer Radio Show's time-slot numerous times. The last time-slot change was the last straw for Out and About Queer Radio. They were going to be moved to a 2am time-slot.

(For full story see page 4)

At issue here, among other things, is our responsibility to do what we can to ensure the well-being of our community. It is up to each of us to care enough and to pay attention to what any media does, prints, or broadcasts. The reality of shows like "Focus on the Family" (See page 10) means that each of us really needs to raise his or her voice. Your silence is giving them permission to continue to bash and abuse you. It is a very substantial part of why we still lack the rights and freedoms we so seek to have. By saying and doing nothing you are in effect telling them that what they are saying and doing is okay with you. **Is it?**

Your silence will not protect you"  
--Audre Lourde

" If we had a keen vision and feeling of all ordinary human life, it would be like hearing the grass grow...and we would die of that roar which lies on the other side of silence."

--George Eliot

## OUT AND ABOUT RADIO LEAVES CKWR

By A.J. Mahari



The Out and About Queer Radio Show has left CKWR FM 98.5. The last broadcast of their show aired Friday August 13, 1999. CKWR had been Out and About's broadcast home for the last seven years. The decision to leave CKWR was made as the result of several time-slot changes, allegations of complaints, numerous discussions regarding show content and the delivery of the show's content. The final straw was a time change to a 2am time slot and finding out that they, as a gay and lesbian show, had been used as an excuse of validation for CKWR's airing of the fundamentalist right-wing Christian program, Focus on The Family (FOTF). This suspected use of Out and About became quite evident and was subsequently documented when CKWR received a complaint about an FOTF show that aired on CKWR on Monday March 1, 1999. The complainant wrote to both CKWR and the CRTC in a letter dated March 2, 1999. The complainant alleges that she heard "a 'Christian' prerecorded program from the United States [FOTF] that was announcing some blatant and abysmal anti-gay views, giving 'stories' and 'facts' about how being gay is wrong."

In their lawyer's response to the complainant, it became apparent that CKWR had in fact used the Out and About show as a counter-balance to FOTF and as a justification of their promise of performance by which the CRTC granted them a broadcast license

as a community radio station. In CKWR's response the lawyer states: "CKWR has a contract with FOTF to air its programs on a daily basis Monday to Friday from 7-7:30pm...FOTF is a program that deals with Christian values including morals and ethics and appears to be adhering to traditional values and standards. It appears to be on the conservative side if not Victorian era value side."

The letter continues: "CKWR is a community radio station and its mandate and mission includes giving those persons in the community who otherwise would not have an opportunity to be heard a chance to express their views and the Board of Directors and management of CKWR are attempting to balance the opinions of groups holding opposing opinions. CKWR, to my knowledge, is the only radio station in central southwestern Ontario that has allocated at least weekly hourly programs broadcasting gay and lesbian issues."

CKWR's lawyer, in his letter to the complainant then goes on to advise the complainant that if she finds "something else offensive in the [FOTF] program that [she] contact the gay and lesbian programmers so that they can deal with the matters that offend [her] and take up issue with FOTF."

When interviewed, Out and About's roving correspondent, Lyne

Waddington said, "My understanding from the correspondence that I've seen between the CRTC, CKWR, and that complainant [is that] most of CKWR's positions are incomprehensible to me."

Out and About's producer, Alan Fraser, said, "They [CKWR] basically shifted all culpability over to us and said, well, we run a gay and lesbian program so there's our balance...We don't go out and slam heterosexuals...To shift the responsibility for the kind of programs you are airing to another broadcast, volunteers no less, I think is pretty lame. And that was kinda like the final straw when I heard about that. When I found out that we were directly implicated in this and that this was part of the responsibility that they were saying the CRTC should not worry about and that they had drawn us into a complaint and resolution situation [I came to the conclusion that] I didn't want to be responsible for allowing CKWR to continue to run homophobic hate-programming. If we were the thing that was keeping them [CKWR] out of trouble [with the CRTC] I no longer wanted to be there. [That's when I said] let's leave and let them suffer the consequences of running hate-programming on their own. I find it reprehensible that they are using us... How dare they use us as a shield for [their] greed and lack of responsibility for airing a program whose intent is more than questionable, it's downright propaganda."

Continued on page 6

# EYE of the STORM

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## OUT AND ABOUT LEAVES CKWR

Continued from page 5

Out and About host, Dave Callandar told The Voice, "This is not the first time that they've used our show as an example of how community based they are when someone else has complained. We felt that this was also another great reason to get the hell off the station because in essence we were being used as an excuse for [CKWR's] running homophobic programming. It was okay to run something hateful because they also ran us."

In response to a question as to how he felt about the situation with CKWR, Callandar responded, "Oh, it just makes your skin crawl."

*You go do all of this work every week...do all of this stuff, you get a show together that you're happy with and proud about, get it on the air and really the only reason it's of any value to CKWR is because they can say, well we run that gay show and they say some pretty outrageous things so it must be okay to run anything else that we are getting paid to run. It just made my stomach turn."*

CKWR's Program Director, Scott Jensen, told The Voice that the station's letter of response to the complaint against FOTF was written by a man who is not only acting as the stations lawyer but who is also a Board Member. He also added that, "the CRTC was satisfied with he response." When Jensen was

asked directly if there was any thought that having a gay show justified whatever someone says on the FOTF show Jensen responded, "Well, no. I think what he [CKWR's lawyer] was getting at was that it provided balance for some of the stuff from -- and as I said we are not against having a gay program."

When told that the members of Out and About felt that they were being used as a justification for the airing of the FOTF show, Jensen replied, "No. I don't think that's the case. I think, yes oh, it does present a balance but if you run a Christian religious program you may run a Jewish show too that can offset or present a balance. Balancing your religious programs which the commission says stations need to balance their programming over a reasonable period of time which is a pretty erroneous statement -- it's pretty open but yes, I guess, you could say that they [Out and About] provided a balance on some of those issues."

Also at issue in this entire situation is whether or not CKWR FM is, in fact, meeting it's promise of performance or not. Each radio station has a required promise of performance to adhere to. Their license to broadcast is based upon their outlined promise of performance. CKWR is defined as a community radio station with a mandate to serve its community. That mandate (as CKWR's lawyer outlined in his letter to the woman who complained about FOTF) "includes giving those persons in the community who otherwise would not have an opportunity to be heard a chance to express their views..." CKWR's lawyer also went

on to say, "At CKWR freedom of speech is defended vigorously provided it does not offend the rules of law or the regulations promulgated by the CRTC. CKWR does not wish to be seen as an organisation that exercises censorship thereby curtailing freedom of speech."

In the letter that the complainant sent to the CRTC regarding the statements she heard on the FOTF show, she quoted the following from the CRTC fact sheet: "The CRTC regulations provide generally that a licensee shall not broadcast: any abusive comment that, when taken in context, tends to or is likely to expose an individual or a group or class of individuals to hatred or contempt on the basis of race, national or ethnic origin, colour, religion, sex, sexual orientation, age or mental or physical disability."

FOTF is still airing in the same time slot on CKWR in spite of what have been reported to be the anti-gay comments that they have made and a documented complaint that was also filed with the CRTC. Yet Out and About experienced numerous time slot changes due not to their content, but what CKWR Program Director, Jensen repeatedly referred to as, "the methodology of the delivery" of Out and About's show content. In spite of CKWR's lawyer's statements that they "defend freedom of speech vigorously," Out and About Producer, Fraser, and co-host Brenda Spencer, were approached by CKWR on several occasions due to alledged complaints that were made about their

Continued on page 8



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## OUT AND ABOUT LEAVES CKWR

Continued from page 7

show. Jensen eluded frequently during our interview to the existence of these alleged complaints but and when asked if they were documented he said they were not. When Brenda Spencer, a co-host of Out and About was asked if they were ever shown any complaints she said, "Shown, no, told of...[yes]"

Was Out and About at liberty to exercise their freedom of speech? CKWR's Jensen defended the numerous time slot changes that Out and About received based on his characterization of the Out and About show as having become a "comedy show dealing with a lot of graphic sexual stuff." He also went on to say that the show "was just a sex show for gays. I mean in a round about way and that's not what we had intended the show to be."

When told of Jensen's comments

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Out and About's roving correspondent Lyne Waddington replied, "Too sexual for whom? And is talking about lesbian and gay issues sexual? One used to hear that just being lesbian or gay was a sexual threat to people. Well that's not true." Spencer replied, that's like saying, "we don't care if you are

"We just felt that it [Out and About] wasn't addressing the needs of the community."

CKWR Program  
Director Scott Jensen

gay, we just don't want to hear about it. I just find it so incredible that there are still people out there who think that it [lgbt sex] is so different. You know the body parts, do the math." Spencer also mentioned that CKWR's concerns were often vaguely communicated, adding that, "We have never once bashed religion."

Out and About's Fraser commented that it was difficult to establish what CKWR objected to specifically adding that, "It turned out not to be the specific sexual things but more of the innuendo that we would elude to during our chat times.... Our sexual innuendo may involve someone of the same sex...I got the impression all along that they really wished we weren't there. One or two time changes ago we

were directly told that we were being moved because they were bringing in religious programs and they didn't want us to be a lead in. I think what

they were trying to do is to get us as far away from FOTF because that program pays to be aired...They didn't like our innuendo. Our show wasn't about sex. Most of it was cultural, sociological and psychological. Sex is the one thing that makes us different. But that's not the main focus of our program."

CKWR's Jensen said that "We gave them fair warning that if they didn't clean up their act that we'd have to get rid of the programmers, not the program." And added that, CKWR wants to have a show for the lesbian and gay community that would be more of a magazine show, that would focus on community events and information not a comedy show. In fact, Out and About was an information, community-oriented talk show. Jensen said that they are "going to pursue having someone else do a show" and in fact directed that The Voice "put in that if there is anybody who would like to propose a program idea to us [CKWR] we'd be happy to entertain applications."

Rather out of the blue Jensen asserted that "I will go on record as saying that we are not homophobic as [you] may be lead to believe by some people because we are going to pursue another program that deals with issues relevant to the gay community."

Is CKWR a community radio station in action or just on paper? Fraser says, "CKWR is not a community broadcast station. It's heading away from that and has been doing so for about the last four years. I really don't think they want anything to do with the lesbian and gay

community at all. I don't know if they are homophobic. I don't think they were comfortable with gays and lesbians."

Spencer says, "They [CKWR] have really taken a hard tum in a different direction. Now, having said that, it's probably within their prerogative but I don't know if it's within their mandate quite frankly." Callandar added, "This is supposed to be a community radio station. What daytime programming means to them now is easy-listening music. What they can sell to clients and we were getting in the way of that. They couldn't sell us to the people they wanted to go out and sell to so we were a liability and rather than cancel us they put us on at 2am on Friday's knowing full well that we would say no... They [CKWR] are supposed to be a community radio station. Here's a locally produced program [Out and About] about local events that's shelved to 2am while a program like FOTF airs five days a week in prime-time."

What does this mean for our community? Fraser said, "Well, I think it's a step backwards. Community radio has been compromised over the last few years because of the need to make a dollar...My big fear is there is a lot of money and political clout behind right-wing conservative religious organisations. They have the money and they can create a strong voice for themselves. For the most part gays and lesbians --the LGBT community, does not collectively put its money behind a voice, politically or [with regard to] programming to create a voice that can be heard by the masses. We

Continued on page 12

## Who is Focus on the Family?

by Lyn McGinnis

Focus on the Family Canada, according to their web site, "exists to expand the ministry that Focus U.S. started over 20 years ago." What is this ministry? According to the international Focus on the Family web site's Guiding Principles, Focus on the Family's primary reason for existence is to "spread the Gospel of Jesus Christ through a practical outreach to homes, we have firm beliefs about both the Christian faith and the importance of the family." These principles are based on the "the wisdom of the Bible and the Judeo-Christian ethic, rather than from the humanistic notions of today's theorists." One of these guidelines reads in part: "We believe that the institution of marriage was intended by God to be a permanent, lifelong relationship between a man and a woman."

The Canadian site, at <http://www.fof.ca/> tells us that "Focus on the Family Canada Association is a non-profit organization dedicated to the preservation and support of the family. We do this through our radio broadcasts, special outreach events, as well as the many resources (books, tapes, videos, magazines) we send to families."

According to their web site, their broadcast is a "vast radio network." It is aired over 76 facilities across Canada. "These timely programs cover concerns facing today's families and provide a welcome source of encouragement and direction." And what sort of encouragement and direction do they give?

According to their web site, "We believe that if the family is strong our nation will be strong as well. Therefore we will continue to serve the Canadian public by providing educational information, services and materials through all forms of media to parents, children and others regarding the principles of healthy family living and traditional family values."

While this may be the mandate of their radio program, in fact this "service" goes a lot further. According to their web site, "Since 1989, Focus on the Family (Canada) has joined with various other pro-family groups as interveners in a number of court cases which have challenged the traditionally heterosexual legal definitions of such words as family, spouse and marriage. As interveners, we have been able to have lawyers represent our views regarding the importance of continuing to recognize marriage and family as uniquely heterosexual. "On November 14, 1997, Focus intervened in *Vriend v. Alberta.*, a case which threatened the right of Christian institutions to prohibit their members from engaging in immoral sexual practices, including homosexuality. The case involved Delwin Vriend, a gay lab instructor at King's College in Edmonton, who challenged the constitutionality of Alberta's human rights law on the ground that it failed to protect people based on their sexual orientation. In a decision released in April, 1998, the Supreme Court ruled in favor of Mr. Vriend and rewrote Alberta's law to

Focus on the Family Continued from page 10

prohibit discrimination based on sexual orientation. "In March, 1998, Focus joined with the Evangelical Fellowship of Canada to intervene

in *M & H*, a case that is challenging the opposite sex definition of spouse in Ontario's Family Law Act."

## CKWR AND OUT AND ABOUT EGALE'S JOHN FISHER COMMENTS

EGALE recognizes and respects the values of freedom of expression and the importance of fair and open debate. Broadcasters also have an obligation under Canadian law to present balanced programming and to ensure that individuals or groups are not subject to abusive comments which expose them to hatred or contempt based on certain grounds, including sexual orientation.

Focus on the Family is a notoriously anti-gay group. They have consistently maintained a position that homosexuality is sinful and have participated in a number of legal challenges with a view to limiting the equality rights of lesbians, gay men and bisexuals.

In my view, the attempted justifications put forward by CKWR-FM are wholly inadequate. Their suggestion is that any anti-gay programming of Focus on the Family could be challenged in corresponding broadcasts of the lesbian, gay and bisexual radio show *Out and About*. The hosts of a lesbian, gay and bisexual radio show should not be forced to devote their valuable air-time to defending themselves against anti-gay attacks. The responsibility for ensuring that all programs conform to the standards of the Broadcasting Act

rests with the management of the radio station, and cannot be shuffled off onto the hosts of another program.

Furthermore, it would make a mockery of the protections of the Broadcasting Act for broadcasters to claim they had presented "balanced" programming by seeking to ensure that everyone is subjected to hatred equally - the responsibility of broadcasters is to ensure that no-one is subjected to hatred at all. In any event, it is clear from the evidence that the hosts of *Out and About* have no interest in promoting hatred, but are instead seeking to affirm the cultural identity of the lesbian, gay, bisexual and transgendered communities.

### About EGALÉ

Founded in 1986, EGALÉ is a national organization with members in every province and territory of Canada, committed to advancing equality and justice for lesbians, gays and bisexuals in Canada. We have intervened before the Supreme Court of Canada in every lesbian and gay equality rights case, have appeared before numerous House of Commons and Senate Committees, have co-presented at judicial education and training workshops and have testified at public CRTC hearings.



## CKWR, a Community Radio Station?

by Kevin Smith

Dave Callandar's announcement about 'Out and About' leaving CKWR is just the latest in the corporatization of community radio stations that is happening here and elsewhere. A couple years ago, a coup-d'etat took place at the station, in which employees were fired, and locks were changed at the station. This crisis was resolved, but since then, the board of CKWR has been determined to base their content on profit margins rather than diverse opinion and culture -- the essence of community radio.

A friend of mine, Marc Xuereb, used to have a show on CKWR called "Special Interest Radio", that offered some alternative political commentary. One day, he aired a show about Nigeria, and the environmental and human devastation being caused there by Shell Oil. At the end of the show, he urged listeners to boycott Shell Oil for their actions. After a complaint was received about this, he was removed from the air, for "stepping outside the bounds of good journalism" (or, antagonizing a potential advertiser).

CKWR used to offer over 20 languages, over 20 styles of music, and a diverse range of opinion and commentary. Now, it is a corporate easy-listening radio station that has the nerve to call itself community radio.

If people want to build a broad-based coalition to force CKWR,

through whatever legal and political means, to go back to its mandate, that would be great. Otherwise, I think we should let them go, and work on building a station like UW's CKMS into a full-fledged community radio station.

Out and About  
Leaves CKWR  
Continued from page 9

*rely on grass-roots. In a world of merging corporations and money being funnelled together for various programs and initiatives we [often get] swamped very easily by that cresting wave of religious conservatism. This is a local [example and] repercussion of that."*

Waddington responded by saying, "Well, I think that we always have battles to fight for continued visibility and acceptance and this is another one on another front. I think that anyone who's interested in, you know, lending their signature at the bottom of a letter to both the CRTC and CKWR [addresses on page 55] is welcome to do that and to count that a blow on their part for gay and lesbian visibility and acceptance...I always find it difficult when the extreme radical Christians are willing to injure other people for their beliefs. That kind of shocks me...within a social context that is what happens [pendulum swing between the left and the right - acceptance of left brings forth a stronger reaction from the right] as

Continued on page 52

## LETTERS TO THE EDITOR

To the Editor:

I read last issue (August 99) of The Voice and found the story about barebacking disturbing.

After consideration, I have come to the conclusion that this is the sort of story that creates urban myths and legends.

How many people do you know play Russian Roulette?

But then, I may be naive.

Wayne Bell  
Bright, ON

Dear Wayne,

Thank you for your letter and for your comments. It is interesting to consider the concept of "RUSSIAN ROULETTE" and its prevalence. In Canada it is not really known how many men willingly participate in the kinds of behaviour outlined in The Voice article but statistics are coming out in publications in the United States that are quite alarming. I recently returned from the MCC General Conference in Los Angeles and there officials are so concerned about the situation that the ethics of barebacking was a major issue presented in the Ministerial Intensive Training Course. The medical, social and ethical implications were the topics of several sessions at the General Conference level. Apparently the

biological implications are becoming a matter of concern as scientists fear that mixing various strains of HIV viruses may be creating super viruses that could make present treatments for HIV obsolete. So there are many implications to this practice and it is being taken quite seriously.

R.H. -- Assitant Editor

If you'd like to address something that you read in The Voice or any issue that concerns you please write a letter to the editor.

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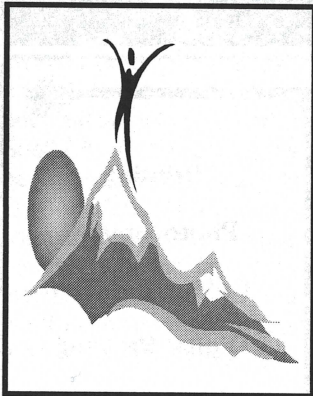
## Re-establishing our Elders to Their Rightful Place in Society

by Dr. Jeffrey Chernin

Imagine, for a moment, that you are walking down the street, smiling at the person walking in your direction. Now, imagine that the person looks right through you.

It's happened to all of us at one time or another, and when it does, it can be chilling. Suppose it is happening in your life most of the time, and you will have an idea of the experience of aging in our community. We have rendered the elders of society invisible. Is it because the elderly are a reminder of what we may be someday? Or don't want to be? Bearing in mind that you will most likely be in their place, it's time to reconsider how we treat older people.

Shutting out the elderly is not only a problem in the LGBT community. Rather, it is reflective of society's treatment of them. We as a society consider the elderly as a burden and a group to be shunned. We make many assumptions about older people, including that they are not productive, not sexual, and not useful. Thus, many older LGBT people feel shut out, which can lead to a host of problems, including isolation, alcoholism, and drug abuse.



On the other hand, in a recent article in the Los Angeles Times (Changing Ideas About Retirement, August 1, 1999), the readers were challenged to reconsider their ideas about what it means to grow older. Many people noted they were deeply satisfied with their current lives.

No matter how old we become, we are still only as old as we feel. I was told a story by an older woman about how she was standing in line at the store, and the clerk referred to helping the "old woman." She looked around to find the old woman,

not realizing he could be referring to her. At the time, she was 85 years old. Her life was filled with treasured moments and an active daily life, including regular trips to her favorite casino, until she died at 93.

The LGBT community is often at the forefront of social change, and we have the opportunity to be among the first to restore our elders to their rightful place. Since we as a society consider older people to be useless, we would necessarily need to start viewing them as useful.

Next Page —————>

Elders can be called upon for their experience, wisdom, and point of view. For example, each elder carries with him or her an oral history of life before Stonewall, when going to a gay bar or dancing with a member of the same sex could lead to arrest. Many can recall the McCarthy era and the witch hunts against "suspected homosexuals" and the Hollywood blacklist. Many have served in the armed forces during World War II and Korea; we can learn firsthand what it was like to be lesbian during those times.

In the L.A. Times article, an important point was made that having friends and loved ones, developing a sense of community, and being productive were fundamental among older individuals who were named the "happy retirees." Their advice about living for the moment (with one eye to the future), maintaining a sense of balance in life, and living each day as fully as possible are important reminders. Considering their wealth of knowledge, we should be looking to elders for their wisdom, learning from their mistakes, and drawing from their strength.

For people who are in relationships or want a good one in the future (I think that covers just about everyone), long term same-sex couples make excellent mentors for younger couples. We can turn to them for guidance and to help us to solidify our relationships. They can tell us what has worked for them and can give us tools we can use for working through relationship problems.

Overall, I'm hoping that we come around to the notion that elderly individuals are essential for our mental and emotional well-being, and that we someday welcome their presence. If you agree, then for starters, when an older LGBT individual smiles at you as he or she is walking your way, smile back. We've rendered them invisible, and it's our job to restore them to their honorable place as our mentors and friends.

Jeffrey Chernin, Ph.D. is an author and psychotherapist in Carmel, California. He can be reached at [REDACTED]

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3 pounds pork center cut loin  
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 1 teaspoon allspice  
 1 teaspoon coriander  
 1 teaspoon nutmeg  
 8 peppercorns  
 1 tablespoon season salt  
 1 cup applesauce  
 1/2 cup brown sugar

Combine sage, allspice, coriander, nutmeg, peppercorns and season salt in food processor. Pulse until spices are combined. Pat dry pork roast and press spices on at

cap of roast. Roast in dome BBQ grill until 160F. internal temperature with indirect roasting. This can be done with a pan directly under the roast and coals placed on either side of pan. Roasting time should be about 90 minutes.

During the last 30 minutes of roasting, combine applesauce and brown sugar and coat top of roast. Continue roasting until internal temperature is 170F. Apply applesauce mixture until all is used. Remove roast from grill and let set for 15 Minutes before

## Tales of an Amazon

Mary Ann Moore

There have been many earthquakes in the world but the earthquake on August 17th in Turkey has had the biggest emotional impact on me. I was in Turkey in May of 1998 "In the Circle of the Goddess", a tour of ancient sites with women from around the world. Although not a lesbian-only tour, I met lesbians from England, the United States and Germany. Alas, I don't know if I met any Turkish lesbians but one old village woman called Pemba sure had a glint in her eye when she saw all the women on the tour. I was told that she asked one woman to raise her shirt so she could see if she was a woman. That's one way for Pemba to get her thrills.

Turkey is the land where the Amazons roamed, where Artemis was worshipped in a temple at Ephesus, where Rumi loved another Whirling Dervish, where the land is worshipped as a great mother. In fact, the name "Anatolia" means "the land of the mothers".

I came to love the land and the people of Turkey in a short time. I had done a lot of research before going and I especially wanted to see the 8000 year old site of Catal Hoyuk in central Anatolia. That's where the people worshipped what we have come to call the Great Mother Goddess, a small, full-bodied figure who has just given birth. She is seated on a chair with her hands resting on two lions. The baked clay image was found in a grain barrel which seems to indicate the residents' belief in a fertility

goddess honoured for giving birth as well as for the abundance of crops in the fields.

A drawing of the labrys was found on one of the walls at Catal Hoyuk. This is the double axe symbol that lesbians have adopted as a symbol of solidarity and strength. I'll tell you more about the labrys in



columns to come. The Amazons used the double axe first as an agricultural tool and later as a symbol to mark a sacred space. I wonder if the Amazons travelled through Catal Hoyuk on their horses. They did live around the Black Sea and in Cappadocia as well as Lesbos, the Greek island that one can see from the west coast of Turkey.

Amazons founded the cities of Smyrna (now called Izmir) and Ephesus, both cities named for Amazon queens. Ephesus is on the west coast of Turkey on the Aegean Sea in the area once known as Asia Minor. The Amazons and the Ephesians worshipped Artemis, the goddess most associated with same sex love, at the Temple of Artemis or Artemiseum. All that remains of the great temple is one column and some foundation rocks surrounded by a swamp. Statues of Artemis and other artifacts were found at the site; I'll tell you about Artemis in a future column.

Continued on page 18



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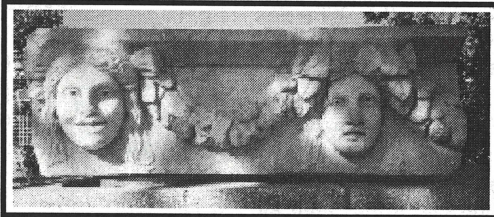
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## Tales of an Amazon

Continued from page 17

One can't help but be connected to the land in Turkey. Goddesses and female forms were created by hand from the earth in the shape of the women they represented. Clay from the earth created pottery vessels. Mud was used to form bricks to create the houses such as those

of Catal Hoyuk where the residents put their ancestors' remains under their sleeping platforms.



The hands of creation were celebrated as there are several rows of red-ochred hand prints on the walls of Catal Hoyuk. Neolithic women shaped the earth and

present-day Turkish women are still seen in the fields sowing seeds by hand, wearing scarves on their heads sometimes with a crocheted trim and full, flower-printed Turkish pants.

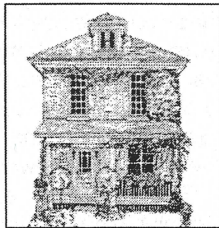
One of my new friends in Guelph said she thinks of the Goddess (earth and flesh) as a shifting of geography destroying/

creating, living/dying, mourning/rejoicing, losing and finding. We walk on these fault lines wherever we are. One Turkish woman, Ceylan Orhun, is fighting bureaucracy to adopt, with her partner, two children, who became orphans as a result of the earthquake. Ceylan, who organized a conference called "Earth Shaped by Woman, Woman Shaped by Earth" last year, says there is a beautiful and conscious society emerging from the rubble.

**Mary Ann Moore is a writer in Guelph** where she facilitates Flying Mermaids, a women's writing circle and gives workshops called "Remembering the Goddess: Mapping Your Spiritual Journey" and "Writing the Rainbow: Celebrating All Our Colours". You can reach her at 519-██████████ or by e-mail: ██████████

This article is a Voice exclusive.

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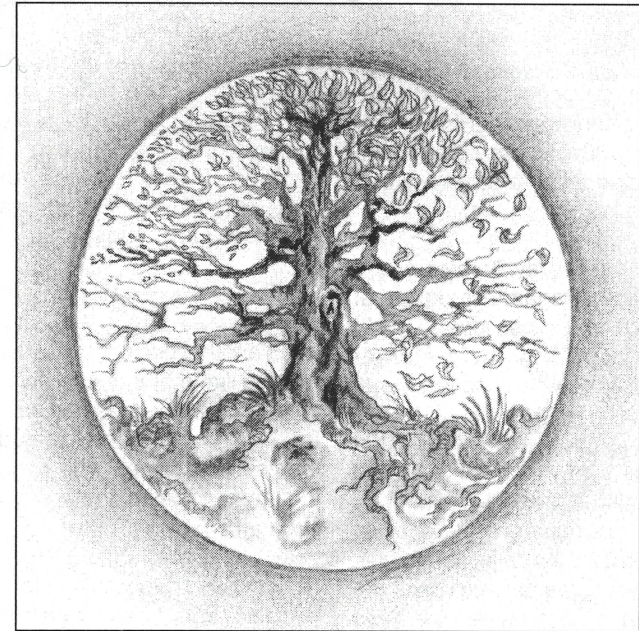
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Parenting into the 21st Century -- For parents of all kinds

## New Products for the LGBT Community

By Darren Kregar

In today's society businesses come up with numerous products and services for consumers. In the LGBT community this is no exception. Below are some of the new products and services available.

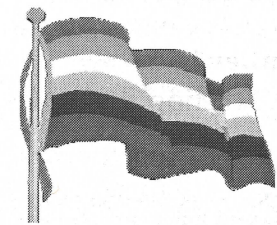
First you have gay Barbies or are they Kens? Regardless dolls that are butch and cross dress. So I wonder who did their market research. I know personally I will not buy any.

There is a new magazine on the newstands. A magazine that does not write anything on girls or cars. The magazine emphasizes fitness - but - if you get a chance check out the most recent issue (the third issue). Troy Dumais is on the cover. This issue has an underwear special - and yes the pictures are quite erotic and the guys are well built. They wear revealing underwear. (Not to mention - the guys are drop dead gorgeous). You decide who this magazine is really trying to target.

Recently, at Pride Day in Toronto, a new dance CD was released. Not only does it come with a condom but includes 13 tracks featuring Carole Pope, Brother Love Canal, Lorraine Segato, Strange Angels and Title. The CD is called 'Fabulous Gay Tunes'.

Then we have Gaydar. A \$60 pocket-sized pager that vibrates when another Gaydar-owner comes within a five-meter radius. In theory the device allows closeted gay men to lock eyes and introduce themselves to men who might be too shy or too afraid to approach a stranger. Gaydar's inventor is 20 year old, David Elliot, a graphic designer and dance instructor, from Britian. Elliot dreamed up the device when he was trying to design a vibrating doorbell signal for his girlfriend's deaf brother. Since June, 4000 Gaydars have been ordered in Britian and a North America launch is being planned for August. The device is being sold by mail-order through the Surrey based Inventors Club.

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## The Consumer Advocate

By Darren Kregar

How many times have you gone to restaurant and the meal was great, but the waiter or waitress really didn't care whether you were there or not. Have you ever noticed that when purchasing large ticket item (ie. a stereo sytem) from a commissioned sales person that it always seem that 'store policy' states that they cannot include any other items. (ie. speaker stands - not included in the package).

What about the the last time you spent \$100.00 at a grocery store. Did the cashier say Hello, How are you?, Did you find everything you were looking for? Did the cashier say how much your order was with a thank-you and tell you to have a good day or weekend.

Businesses must be alert and provide the best service possible to ensure customer service. 'Big Box' stores are great for selection and price; but, good luck in finding an employee who will help you and answer questions that you may have on a product in their store.

This column will run each month and will include one good experience and one bad experience that the Voice readers have encountered in local businesses in the K-W, Guelph and Cambridge area. We will send the article to the business for response and report back the response in future editions of the Voice. If we don't have any negative experiences from readers we will print 2 positive experiences.

**Note: All contributors will remain anonymous.**

## Excellent Service at Local Restaurant

Recently I decided to have a late dinner at Gatsby's. My partner decided to only order a drink and I ordered one of the entrees and a water. We received our drinks promptly. About half an hour later our waitress informed us that my meal was on it's way and apologized for the delay as apparently there was some problem in the kitchen. The manager on duty then came to our table and was apologetic and offered me a drink of my choice, at no cost. The ironic part to this experience was that I wasn't really aware that my meal was taking longer to arrive than usual. When the meal did arrive it was excellent. The staff and management went out of their way to ensure customer satisfaction. Thanks Gatsby for a great dining experience. Gatsby's is located 2979 King Street East in Kitchener.

## Customer is Always Right

Just last week, I decided to go to Liquidation World at Waterloo Town Square in Waterloo. I wasn't really looking for anything in particular but what I observed was very disappointing.

First, I observed a store manager and employee argue with a customer in the paint division. The customer, from what I could gather, had made a purchase of paint. He apparently had some problems with

**Continued on page 23**



# GAY MONEY

by Bonnie J. Babin,  
Investment Planning Counsel of Canada

Choosing a good financial advisor is the best investment you'll ever make

Many people spend more time planning for a vacation or buying a sofa than they do planning for their financial future. When they finally decide it's time to put their financial house in order, they don't know where to start.

Start by getting some professional help. You shouldn't hesitate seeking professional financial advice any more than you would avoid seeking a doctor when you are sick. A professional financial advisor can help you set up a financial plan. He or she can help determine which investments are best suited to achieve your financial goals, establish a savings program to build your assets, and explain potential risks and rewards of different investments.

Probably the most important contribution an independent financial advisor can make is to help you stick to your plan. Research conducted by Dalbar Financial Services found that during an 11-year period ending June 1995, U.S. investors with a financial advisor held their funds longer and earned almost 17 percent more in total cumulative return on their investments than those who purchased their funds directly.

Finding a financial advisor is no different from finding a doctor. People are willing to give a good reference. Ask your friends and relatives for recommendations. Ask about the advisor's experience, track record, services, investment approach and fees. And don't be afraid to request credentials. It's your money and your future. If the person you're considering makes you feel like you're wasting his or her time, chances are, you're

Next page ----->

**BONNIE J. BABIN**  
Financial Planning  
and Tax Consultant

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If you're ready to get your finances in order, start by investing in professional financial help. Ultimately, seeking out a financial advisor is the most important investment you'll make.

All the Best!

**This column is a Voice exclusive and will appear monthly.**

**The Consumer Advocate**  
Continued from page 21

the quality of the paint. The manager and employee both commented that the paint was of top quality and that there could not have been a problem. They added that the customer must not have applied the paint properly or not used primer. Regardless, the manager and the employee argued with the customer. This occurred while I was in the paint department. Another customer who was also waiting to be served left the store shocked.

During the same visit I was surprised to find that many of the prices for a 'liquidation' store seemed quite clothing, and products were scattered over the store in no logical order.

expensive, the store appeared 'disorganized and unclean', men's clothing was mixed with women's

I was very disappointed in Liquidation World and left the store with-out making a purchase.

In a previous visit to the same store, I had noticed a price from another store on one of the products I was interested in purchasing - the other store's price was actually lower than Liquidation World's price. When I questioned the price discrepancy with the cashier, I was offered a lower price than the other store's price. How many other products in the store are priced similarly? As with any type of surplus stores, clearance centres and liquidation outlets, as a consumer - be aware. If you notice anything that does not seem to be right, question management or don't purchase. Be sure to double check the product to ensure that there is no damage or deficiencies.



"Necessity never made a good bargain"

--Benjamin Franklin

"Remember that time is money"

--Benjamin Franklin

"The customer is never wrong"

--Cesar Ritz

"The best of all monopoly profits is a quiet life."

--J.R. Hicks

## A Letter to My School About Homosexuality

Dear (principal),

There is a very important issue that I must discuss with you. It is homosexuality. If you have not already guessed, I am gay myself.

No need to worry about me, I am not currently suicidal or in immediate danger. I have told my parents and I have included a letter from my mother and a document you might find interesting. Most gay teenagers go through living hell. Most have permanent emotional damage from our society that ostracizes them and schools that automatically assume they are heterosexual. Many gay teenagers attempt suicide and it is not uncommon for them to go succeed

and kill themselves. It has been found in studies that 30% of all teenage suicides are young people who are upset with their sexual orientation. There have been a few high schools around the country that have addressed the issue of homosexuality in the classroom. Fairfax County, Virginia has a nationally known video which they show ninth graders called, "What if I am Gay?". There has been small progress made on this issue in a few other counties nationwide. All of it in our nation's high schools.

To my knowledge, there has been no progress made at the middle school level. I know about the middle school FLE, or Family Life Education. In the outline, it does not mention homosexuality at all and does not mention any other lifestyle other than one man and one woman married together with children. This is sending the message to gay students that they are not normal, not equal, and not like the rest of the world. Why do we do this? Are we responsible for their depression and possible suicide? In History class, there are role models for African Americans, Women, and Jews. We teach our students that discrimination is wrong and that everybody should fight for equality. We teach that everybody can succeed regardless of gender, religion or race. We pride ourselves on being a diverse environment. What about those people called homosexuals? What about me?

Everyday I hear homophobic jokes in class, in the hallways, and

in the lunchroom.

Some of the most common epithets are "faggot", "queer", and "dyke". They are rude and downright nasty. It's just fine to hate gays. Who are we helping? Who are we protecting? The bigots or the victim?

What about the child who is sitting down hearing all this, wanting to stand up and scream? Every day in gym class, there is always someone calling someone else a "faggot" or "dyke" because of the way they change their clothes or the way they comb their hair. Most of the other kids assume gays are these people who act like the opposite sex. The girls who have short hair and act real tough are considered lesbians. The boys who hate sports and wear tight clothing are called gay. If my peers found out I was gay, they would probably prove false the stereotypes for gays. I hope they never find out because I would be putting myself in verbal and possibly physical jeopardy. Is this what the "middle school experience" is supposed to be? There are probably at least 40 gay students at (name of school).

We are the invisible minority in your school. We don't even know each other exist. Each one of us is thinking we are the only one. To my knowledge, there are no gay teachers at (name of school). Who else is out there who feels the same way I do? Where are they? Every day I look out from the lunch line and wonder who else is gay like me. Many of the gay teenagers at (name of school) are forced to be homophobic just like their peers. This is horrible.

All of my friends are nice to me, but how can I consider them friends when if they knew, they'd hate me?

What about the child who has religious beliefs that think gays are sinners and immoral?

Why am I this way? I must say, "Do you think someone would choose to be a member of a despised minority? What are the benefits? Being discriminated against all my life?"

Homophobia is wrong.

I have a dream, a dream of a time when we can truly be free. We are out there, please remember.

Sincerely,  
An Anonymous Gay Student

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## Harnessing the Power in Names

By Timothy Lee

### "Changing your name?!"

I stared in disbelief at my friend. What would possess a well-adjusted individual to want to change his name legally? What could he possibly hope to accomplish besides generating confusion amongst his circle of contacts? My initial reaction was that of condemnation. If you haven't dealt with the reality that is your full name by the age of majority, then boy, do you have problems!

A name change is a serious thing. It isn't something a person does for fun or on a whim. A strong degree of responsibility and accountability is often attached to a name. A name change is turning one's back on both.

A name change requires modifying special documents and notifying everyone you have ever had to do business with. Obviously, if you are participating in a witness protection program, you won't likely be telling everyone your new identity. In any case, you can get a lawyer to do all the necessary legal paperwork for a few hundred dollars in fees.

Ever notice how everything you do in society requires your name? How often have you been asked to fill-out a form with your full name, address and other particulars? Society needs to know who you are and how to differentiate you from its other members.

In places like Hong Kong, special effort is made to ensure no illegal immigrants enter the island. All

citizens are issued a Hong Kong ID card. Police officers make random spot checks for these identity cards and detain anyone who cannot produce the required identification. This is an extreme example of how society keeps tabs on us through identification.

### "You have power over something if you can name it."

I often wondered what this saying meant. At first, I thought only of inanimate objects. For example, being able to call something by a single word enables you to refer to it later without pointing to it. But only recently have I realized how easily this concept applies to people; that is, the power a name can have on an individual and the people who must use it.

Based on recent observations, I noticed that the only friends contemplating a name change are gay and male. The straight friends are all too busy getting engaged. Of course, the female counterparts often change their last names in such a union, however, I ignore this case. Straight females don't get married so they can change their last names. In fact, many choose not to adhere to such blatantly male-biased traditions.

The main motivation for renaming oneself is dissatisfaction with one's original name. Maybe one's name fell prey to alliterative name-calling in primary school, or generated undesirable animal nicknames, or maybe it "just sounds dumb." You

Next Page —>

can probably think of one or two ex-classmates of primary school who became recipients of such creativeschool kid energies.

Another reason for changing one's name is to "remake" themselves. Not to disrespect parents and heritage, but why can't we choose our own names? This custom certainly isn't new. There are cultures where individuals choose their own name after a certain number of years.

It's clear that names define our lives in the society we live in and act as a structural building-block in society itself. More importantly, names affect how others perceive us and also determine how we feel about ourselves. It's a good thing that people want to re-make themselves and improve their lives in some way. Who are we to discourage them from using whatever necessary means to achieve their goal?

To my friend contemplating his name transformation: "Good. Good for you. And Good luck!" Maybe the next time I feel like a personality make-over, I'll try a name change!

**Timothy Lee is a local university student originally from Toronto. This column is a Voice exclusive.**

### WAS ROBIN HOOD GAY?

Legendary English outlaw Robin Hood was likely gay, according to scholars.

After studying 14th-century ballads that are the earliest known accounts of Hood's deeds, Cardiff University literature professor Stephen Knight said he determined that Hood's true love, Maid Marian, was fabricated by 16th-century authors to heterosexualize the hero who stole from the rich and gave to the poor.

His real love was probably Little John, Knight said.

Cambridge University medieval history professor Barry Dobson agreed, telling reporters, "In the 12th century, homosexuality was accepted, but in the 13th the church became much less tolerant and such people were driven underground."

One of the ballads, translated from Chaucerian English, reads: "When Robin Hood was about 20 years old; he happen'd to meet Little John; A jolly brisk blade right fit for the trade, for he was a lusty young man."

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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. The new interim Pastor is Gessica Bell. The new number to call the Rainbow MCC at is: (519)742-1646

**AWARE K-W** is a Christian gay-positive group with roots in the Christian Reformed Church. They meet every second Sunday evening of each month. For more information, call Gary [redacted] at [redacted], or Fred at [redacted]

### Mondays

**Rainbow Chorus Choir Rehearsals** are every Monday night at 7:30 pm, Guelph Unitarian Fellowship, 122 Harris St. at York Rd., Guelph. Contact Robert at [redacted] or phone (519) [redacted] for more information.  
Web: <http://www.webpoint.net/~cory>

### 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: [gqe@uoguelph.ca](mailto:gqe@uoguelph.ca) 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: 905-526-1074, or toll-free 1-888-338-8278, or email [info@gomorrah.com](mailto:info@gomorrah.com)  
<http://www.gomorrah.com>

**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) 570-3687

### Women For Sobriety

**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]

**GLOW's (2) Coming Out Discussion Groups** explore issues in sexual orientation; Hagey Hall Rms. 373/378, University of Waterloo, 7:30-9:00 pm. Information: 884-4569.  
<http://www.csclub.uwaterloo.ca/clubs/glow>

**Topics For Group One This Month**  
Sept 8: "What I Did Over the Summer"  
Sept 15: "Coming Out to Yourself"  
Sept 22: "Coming Out to Others"  
Sept 29: "Coming Out to Parents and Other Relatives"

Glow's Second Discussion Group's Topics for September are TBA.

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

### Thursdays

**Hamilton Transsexual Peer Support Group (FTM - MTF)**

Post-op, Pre-op Transsexuals and others dealing with their Gender Dysphoria. Come talk with others like yourself. Lending support and references on Gender Identity Disorder. **A biweekly group held Thursdays** from 6:30 p.m. to 8:00 p.m. at 512 James St. N. Hamilton. Phone number (905) [redacted] Ext.43  
Email: [redacted]  
Web Site- <http://www.geocities.com/WestHollywood/cafe/g8922>



# COMING SOON!



**"a real gem...DeLaria is wonderful"**

- Stephen Holden, *NEW YORK TIMES*

**"the wisest, most thoughtful American film about queer youth to come along in ages...erotically charged."**

- Ernest Hardy, *LA WEEKLY*

STRAND RELEASING presents

## edge of seventeen

RATED AA

Original Soundtrack on Razor & Tie Records

Wed., Sept 15, Thurs. Sept 16, at 7:00 p.m. and Fri. Sept. 17 at 9:10 p.m.

"BOASTS THE FLASHIEST CLUB NUMBERS SINCE 'THE ADVENTURES OF PRISCILLA, QUEEN OF THE DESERT.'"

Jan Stuart, *The Advocate*

"... Teeming with horny babes and hot, lip-smacking girl-girl sex."

Jan Stuart, *The Advocate*

"Steamy, funny and sensitive, B.T.C. is about as sexy as a romantic comedy can get."

San Francisco Chronicle

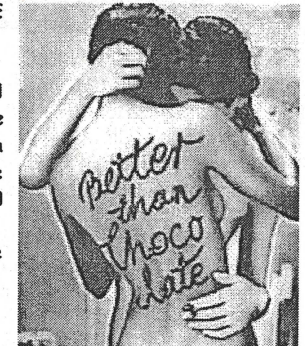
"SOME OF THE STEAMIEST PUBLIC GIRL-SEX WE'VE SEEN ON SCREEN!"

Emily Drabinski, *Out Magazine*

"SEXY! DELIGHTFULLY EROTIC!"

RATED R *Curve Magazine*

Thur. Sept 23, 9:10, Fri. Sept. 24 9:35,  
Sat. Sept. 25, 4:45, Sun. Sept. 26, 4:45



# Relax... It's Just Sex!

"Infused with some of the funniest and most honest writing about sexual and romantic relationships within a group of friends. Tackles potent issues around gay and straight lifestyles."

RATED R *Sundance Film Festival*

Fri. Oct. 1, 7:00  
Sat. Oct. 2, 2:15  
Sun. Oct. 3, 2:45  
Mon. Oct. 4, 7:00

## THE PRINCESS CINEMA

6 Princess Street West, Waterloo  
<http://princess.sentex.net/>

Friday September 10

The **Rainbow Chorus** is having a dance. The dance starts at 9pm and is being held at 611 Sivercreek Parkway North, in Guelph. Admission is \$5.00

Sunday September 12

The **Rainbow Metropolitan Community Church of Guelph** announces: THE FIFTHANNIVERSARY SUNDAY; September 12, 1999 with Potluck dinner, service and fun at 5:30 p.m. - St Matthias Church 171 Kortright Rd W. Guelph (519) 823-0251 Guelph (519)742-1646 K/W, Cam.

Friday September 17

1st Annual AIDS Walk Canada 99 Golf Tournament at Beaverdale Golf Club -- with a chance for a \$50,000 Hole-In-One prize! Complimentary power carts, snacks after 9 holes, N.Y. Steak dinner after 18 holes, free golf ball and bag of tees. Tickets are \$90 with a \$50 charitable tax receipt. There is a shotgun start at 1:00 pm. Play your own game format and singles, pairs and 4-somes welcome.

Contact Dan or Sandy D. at ACCKWA: Phone: (519) 570-3687. Toll-Free: (888) 689-2178. Fax: (519) 570-4034 to register or to sign up as a volunteer.

**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 [pflag@rainbow.on.ca](mailto:pflag@rainbow.on.ca)

Special thanks to David Welbourn for his compilation of events at The Rainbow Community Web Site: <http://www.rainbow.on.ca>

Thursday September 23

Take Back The Night at 6:30 pm. The March starts at the Clock Tower in Victoria Park, Kitchener and ends at Kitchener City Hall's Rotunda. The March is for ALL WOMEN in Waterloo Region who are concerned about violence against women. Call Illiana at [redacted] for more information.

Saturday September 25

Waterloo-Wellington **Region Pride Committee Meeting** at 11 am. Location: Conference Room, Davis Centre Library, University of Waterloo. Inquiries can be directed to the RPC at: [rpc@rainbow.on.ca](mailto:rpc@rainbow.on.ca)

<http://www.rainbow.on.ca/pride2000/>

Sunday September 26

**AIDS Walk Canada 99 (Kitchener)**

Waterloo Region's 7th Annual AIDS Walk Canada 99. 10 kilometre fundraising walk benefiting (ACCKWA) (519) 570-3687. Toll-Free: (888) 689-2178

**AIDS Walk Canada 99 (Guelph)**

The 1999 AIDS Walk Guelph starts and ends at City Hall in Guelph. Registration begins at 10:30 am. The Walk begins at 12 noon. The event includes a Street Festival and Prizes! Register today! To register, call (519) [redacted] or email: [redacted]

Hamilton Pride Committee  
Seeks Volunteers

**Hamilton Pride** - A Celebration of Hamilton's Gay, Lesbian, Bisexual and Transgendered Community - needs people in the community to sit on our Executive Committee and hardworking and dedicated volunteers. Our Exec will be nominated and voted on by the end of September and planning meetings shall start by mid-October. Email us at:

[hamiltonpride@yahoo.com](mailto:hamiltonpride@yahoo.com)

**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

**Brethren Mennonite Council For Gays and Lesbians**, P.O. Box 43031, Eastwood Square, Kitchener, Ont, N2H 6S9

**COLLAGE:** (Children of Lesbians and Gays Everywhere) Provides education, support and community on local and international levels. 415-861-KIDS or contact Sarah at [redacted]

**K-W Distress Line-** (519) [redacted]

**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 [00global@mach1.wlu.ca](mailto:00global@mach1.wlu.ca) Laurier Peer Help Line 884-PEER.

**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) 836-4550

**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](mailto: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.....(519)658-0551  
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-**(519) 743-5832

**Women's Centers:** UoW (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 an organization that you would like listed here please call, write, or email us at The Voice.

(contact addresses are on page 2)

# Art Therapy - What's That?


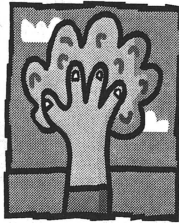
By Wendy Bonza

Many people have asked me, "what is Art Therapy?"


Art Therapists are trained counsellors who use art as one of their therapeutic tools to facilitate communication and expression of issues and feelings. Drawing, painting and sculpting with different art supplies from pencil and paper to paint and clay provides an atmosphere of creative therapeutic energy. Some individuals choose to not do any art-making when they see me. Others choose to talk and create simultaneously. Each session for each individual is adjusted to meet the needs of that person as they arrive at the session. This choice, I feel, is essential as each person controls his or her own therapeutic path.

A lot of people ask me if Art Therapy is just for kids. Certainly, children have had tremendous therapeutic success through Art Therapy. The media has been more responsive to publicizing children's art-making efforts and Art Therapists hope that they will increase their focus to include adolescents and adults more frequently. I see as many adolescents and adults as I see children. People come to me to deal with divorce and separation, domestic abuse, sexual abuse, school-age behavioural difficulties, Selective Mutism, grief and loss, relationship issues and sexual orientation issues. When working with children and adolescents, I try

to work with the whole family as much as possible. I think our best allies can be those closest to us and that only through a team effort is positive change possible for everybody in the family. This is why I build in whole-family sessions to discuss thoughts and feelings from the group perspective on issues, change and goal setting. I am always appreciative of the tremendous effort some parents and guardians make to respond to this structure and especially enjoy watching them participate in the art process with their children. Playing together is a wonderful, relaxing way to engage with one another.



Wendy Bonza  
Psychotherapist  
Art Therapist



at  
Lifestreams  
Counselling Centre

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Tel. 519- [REDACTED]  
Fax 519- [REDACTED]  
e-mail: [REDACTED]

Art Therapy has its origins in age-old expression from the innate desire of all persons to communicate their culture, environment, joys or conflicts. One could say it dates back to the rudimentary efforts of cave dwellers to illustrate their cultural activities. Over the last 100 years Art Therapy evolved from the notice physicians took in observing the healing properties of art-making in patients under mental duress. As they encouraged people to continue making drawings and paintings they also noticed that, in some cases, patients opened up to their issues through this medium more quickly and in more depth than in traditional verbal therapy.

Europe, the United States and finally Canada have developed training programs and expanded opportunities to train in agencies, hospitals, schools and private settings. The two closest training programs in Ontario are in London, at the University of Western Ontario and at a private training facility in Toronto, the Toronto Art Therapy Institute (I went there).

After an intensive two-year training program followed by an additional year to complete and submit a thesis, Art Therapists are required to have an additional 1000 hours of supervision to gain registration status. In all, it usually takes 5 years to satisfy the requirements of Art Therapist after they have already completed a bachelor's degree. I believe it is important for people to know what kind of practitioner they are choosing.

Anybody can try this. Overcoming the initial anxiety of trying art-making during counselling may feel

nerve-wracking. Many people haven't drawn or painted in years.

The best part of Art Therapy art-making is that it isn't like school art. There are no expectations that it will look "good" or be drawn right. Sometimes the most abstract pieces demonstrate profound meaning. It is an especially attractive option for children who are used to art-making and may be reluctant to speak about the trauma they have incurred.

I have described the origins of Art Therapy, the theory behind art-making as a therapeutic tool and how I work as an individual in private practice. I welcome your inquiries about Art Therapy whether you are considering becoming a student of one of the training institutions or referring a child or yourself.

**This article is a Voice exclusive.  
Wendy Bonza in a psychotherapist/  
art therapist practising Kitchener.**

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listed on page 2)

**MOVIE REVIEW**  
 BY R.H.

**BILLY'S HOLLYWOOD SCREEN**
**KISS**

Written and directed by Tommy O'haver. Starring Sean P. Hayes and Brad Rowe. Revolutionary Eye Productions and Trimark Pictures.

Sometimes the name of a film makes a statement that is really more than the film's worth. Often an audience, anticipating great things because of the title, leave disappointed or disillusioned by what they have actually seen. Other times the title does the very opposite and the audience is given more than they expected. **BILLY'S HOLLYWOOD SCREEN KISS** is this second kind of movie.

This is a movie that has been reviewed many times (even in this publication) and has often been portrayed as an entertaining piece of sentimental fluff. Certainly the title would lead one to think this way about the film. But this is not the case. **SCREEN KISS** is a subtle, ironic and often poignant look at a very real human situation, the search for a meaningful relationship. It is gentle, well crafted and well acted especially by Sean P. Hayes who creates a very different kind of gay man than his flamboyant character on **WILL AND GRACE**. Billy is someone who it is very easy for the average gay man to relate to and to empathize with. He is an ordinary man who, in his search for a meaningful

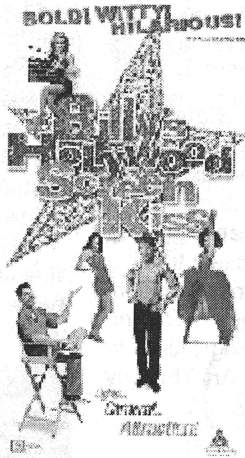
relationship, is bruised by the casual attitude toward sex and the superficial emphasis on beauty so prevalent in gay culture. However his painful story is told with such gentle wit and subtle irony that the pain is bearable and never interferes with the humour.

The visual crafting of this movie is as subtle as the story itself. Although O'haver uses many unusual techniques such as changing the size of the screen or splitting it or even introducing slide shows, these are always appropriate and never seem forced. Visually the film is always a treat.

O'haver introduces elements of humour that create threads, like the three bumbling drag queens, that give the film not only structure but another level of interest. He sets the audience up for ironic twists (like the kiss) that would make O'Henry

humble. But he never allows the humour to become so broad that it detracts from the story.

The subtlety apparent in the characters, the humour and the crafting of the script and movie make this a significant film that is both very meaningful and very entertaining. It deserves a great deal of praise and is highly recommended. Many thanks to **GENERATION X** for supplying it for this review.



THE VOICE MAGAZINE AND MJA PRODUCTIONS PRESENT

# A CONTEST!!!

**THERE ARE 7 PRIZES . . .**
**What Could YOU WIN??**

**FIRST PRIZE - a pair of tickets to  
Judy Small's Waterloo Concert  
November 12, 1999!**

**SECOND PRIZE - Pair of tickets to  
Heather Bishop's Toronto concert  
October 2, 1999!**

**THIRD PRIZE - Judy Small's new CD -  
"Let The Rainbow Shine - Out and Proud"**

**FOURTH PRIZE - Heather Bishop's CD  
"Daydream Me Home"**

**FIFTH & SIXTH PRIZE -  
Pair of Princess Cinema Tickets!**

**SEVENTH PRIZE - a Voice Mag baseball cap!!**

Clip and mail to The Voice Magazine: address on Page Two.

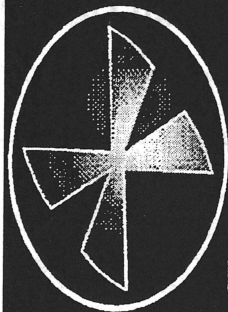
Name \_\_\_\_\_ Phone \_\_\_\_\_

E-mail \_\_\_\_\_

**Draw will be held LIVE on the  
LEAPING LESBIANS Radio Show,  
Thurs. Sept 23/99!**

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Generation XXX is opening soon. Featuring the best in adult video (Gay & Lesbian Titles also available).

## MOVIE REVIEW

BY A.J. Mahari

Siren is a lesbian film that mixes erotica with fantasy and marked symbolism. It was tastefully done. The constant, and at times, rapid cutting back and forth between characters and scenes is somewhat confusing.

There are several symbolic shifts as the underlying metaphors of the movie unfold along with the erotica.

As two women make love with each other we see intermittent clips of a woman in fencing gear complete with a sword who is stabbing at the heart of a headless, limbless, female mannequin driving home the suggestion that love is a two-edged sword that can definitely stab you in the heart.

"I want you here, now. I want to touch you. Stop talking. Just listen to my thoughts" is the message that Ella receives from Jodie that sparks her to follow after her to her estate and what awaits her there. Much of the soundtrack is also a pivotal part of the experience of this movie. As Ella reads the note and journeys toward Jodie there is a very realistically-unique sounding heart pounding. This heart-pounding sound is heard throughout the movie in various ways.

Siren is an erotic lesbian fantasy-drama. It combines the use of symbolic metaphor with the physical expression of the women in the film.



In one very intense scene two women are passionately involved with each other and the camera quickly moves back and forth between their passionate reality and a woman furiously washing a vehicle. As the women embrace each other's bodies so too does this woman washing the car more or less embrace the car. Stroking it

furiously and passionately as she washes it rhythmically. The fast cuts back and forth serve to intensify the fantasy for the viewer.

In several scenes Ella stands and watches others from a distance. Ella's voyeurism allies what is essentially a voyeuristic viewer with one of the main characters in a reasonable attempt to include the viewer in the unfolding fantasy. This movie engages the viewer in the fantasy in a welcoming and pleasurable way. It ends with a rather interesting contrast that actually provoked this viewer to think about the separate worlds in which we must live each day.

Over all not a terribly bad way to spend 45 minutes. However, had it gone on much longer it would have been difficult to stick with it.

Videos reviewed in The Voice are provided by and available for rent at:

Generation X Alternative  
Video and Media

## Old Masters, Anyone?

By Rebecca Anstett

"The Old Masters, Great Renaissance and Baroque Paintings from the Capitoline Museum, Rome" is an exhibit featured at the Ontario Gallery of Art from July 15 to September 12, 1999.

The Capitoline Picture Gallery, which opened in 1749, is the oldest public art museum in the world. Its collection of paintings dates from the 14th to the 17th centuries, with emphasis on 17th century Italian paintings. It stands on the Capitoline Hill as part of an older museum in the Piazza del Campidoglio designed by Michelangelo. Through the joint efforts of Pope Benedict XIV and Cardinal Valenti Gonzaga, a major collector and patron of the arts, the treasures of Rome were available to all. In 1748 and 1750 the Cardinal negotiated the purchase of two major Roman art collections from the Sacchetti and Pio families in order to prevent the dispersal of their paintings to foreign collections.

From July 15 to September 12, the Art Gallery of Ontario will be exhibiting some of the most influential and important masterworks from the Renaissance and Baroque periods. The term Renaissance describes the period of European history from the early 14th to the late 16th century. Derived from the French word for rebirth, the term originally referred to the revival of the values and

artistic styles of classical antiquity during that period, especially in Italy. It was connected to the rediscovery of ancient philosophy, literature and science. Secular themes became increasingly important to artists, and with the revived interest in antiquity came a new repertoire of subjects drawn from Greek and Roman history and mythology.



The Baroque style dominated European art and architecture throughout the 17th century and persisted in some places as late as 1750. The style found its purest form in the work of Bernini (1598-1680) and Borromini (1599-1667), who fused architecture and sculpture, creating an illusion for the observer through their use of light and space. Caravaggio is considered the first Baroque artist. In his realistic and earthy treatment of the traditional religious matter, he paved the way for Peter Paul Rubens (1577-1640), Rembrandt (1606-1669) and Jan Vermeer (1632-1675). One of the most revolutionary artists of the 17th century, he began his career as a painter of genre with pictures of gypsies, musicians, card players and portraits, but quickly developed into the most powerful religious artist of his age. Included in the Capitoline collection is his bold and revolutionary portrayal of St. John the Baptist

The major impetus on Caravaggio's art was the artistic principles resulting of the Counter-

Reformation. His paintings were vivid and his naturalistic style, which emphasized the common humanity of the apostles and martyrs, suited the aspirations of the Counter-Reformation church. Caravaggio's dramatic use of light and shadow, a technique called chiaroscuro, and his placing of figures directly in the foreground was revolutionary. Despite violent criticism, Caravaggio's reputation grew and he began to be envied. He had many encounters with the law while staying in Rome and was imprisoned for several assaults and the killing of an opponent after a disputed score in a game of court tennis. He fled the city and kept moving between hiding places. When he reached Naples, probably early in 1607, he painted there for a time, awaiting a pardon by the Pope. Early in 1608, he went to Malta and was received as a celebrated artist. Fearful of imprisonment, he continued to flee for two more!

years, but his paintings of this time were among the greatest of his career. After receiving a pardon from the Pope, he was wrongfully arrested and imprisoned for two days, at which time a boat that was to take him to Rome left without him, taking his belongings. Misfortune, exhaustion and illness overtook him as he helplessly watched the boat depart. He collapsed on the beach and died a few days later on July 18, 1610.

Other prized paintings displayed at the AGO include a large-scale altarpiece of the Holy Family by Dosso Dossi, powerful images of saints by Guercino and Guido Reni, sumptuous allegories by Veronese, Domenichino, and Simon Vouet and penetrating portraits by Velazquez,

Lotto and Savoldo. Many of these works have never before been exhibited outside of Rome and none have ever been exhibited in Canada.

This column is a Voice exclusive.

### RADIO



**Woman Made Collective Show**  
CFRU 93.3 FM Airs Mondays 6-7pm

**Women's Spin-- CKMS 100.3 FM**  
airs Wednesday Nights-6-7:30pm

**Nowhere To Hide--CKMS 100.3 FM**  
Gay-blend of free-range music  
Airs Wednesday Nights 7:30-9pm

**Queer Radio Hamilton--CFMU 93.3 FM**  
Hamilton Airs Thursdays 5-6pm

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

**Out and About Radio is temporarily off of the air and will return this fall.**

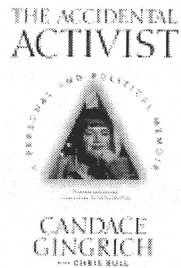
### TELEVISION



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

**Q Files** - Monday's 9-10 pm on CablePulse Ch 24 in K-W.

**The Accidental Activist**



**A Personal and Political Memoir  
Candace Gingrich,  
and Chris Bull  
(Contributor)**

After the 1994 elections, Newt's zealous promotion of "family values" made lesbian little sister Candace a prime media target. The attention she received not only embarrassed Newt and his cronies, it launched Candace on an unexpected career as a political activist. The Human Rights Campaign Fund recruited her as a spokesperson and for the last two years she's been traversing the country, speaking everywhere from rallies to gay bars and spearheading a voter registration effort. Ms. Gingrich tells of her rise to fame and how she hopes it will undo the "accident" that put her in the spotlight in the first place.

**A Fragile Union**



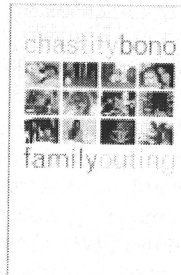
**New & Selected Writings  
by Joan Nestle**

A rich new collection by poet, historian, and lesbian activist Joan Nestle, ranging from meditations on her femme identity to arguments for a diversified college curriculum.

"If we ask decorous questions of history," Nestle argues, "we will get a genteel history." Essential reading in the social history of postwar America and the particular struggles of lesbians to be included in that history.

Nestle is a Cofounder of the Lesbian Herstory Archives, which were housed for 20 years in her New York apartment. Nestle has made no clear division between her erotic and her political writings, a stance that has irritated many feminists.

**The Virtues of Chastity**



**by Chastity Bono**

If you're looking for celebrity gossip in Family Outing, you won't be disappointed in Chastity Bono's account of the emotional turbulence she and her mother, actress-singer Cher, went through over Bono's lesbianism. But there's more to the



book than revelations from a celebrity offspring. Bono also

incorporates stories from other gay men and lesbians, developing a template of the coming-out experience that discusses the impact of revelations about sexual identity have on both the individual's self-esteem and his or her relationships with others.

**Book Review?**

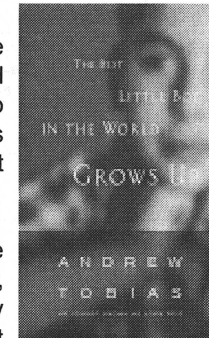
Who Wants to Read About That?

Author, Andrew Tobias talks about his book: "The Best Little Boy in the World Grows Up", which is a sequel to Tobias' first book: "The Best Little Boy in the World"

John Reid wrote The Best Little Boy in the World. John Reid is the Lone Ranger's real name--if you believe, as on some level I surely did, the Lone Ranger was real. What was he trying to hide behind that mask, running around with Tonto all the time, always doing good deeds? Did you ever see him with a woman?)

"Most sequels suck." (These were the words of author Mary Doria Russell, introducing her novel Children of God.) My sequel would have been titled The Best Little Boy in the World Turns 40 had I tackled it promptly. But you know how writers are. Eleven years later--and 25 years since the publication of "TBLBITW"--it is finally done: The Best Little Boy in the World Grows Up.

So the first book, written at age 25, told of coming out and recorded my amazement that there was a whole world out there most people were oblivious to. There were people who didn't realize Liberace was gay, let alone J. Edgar Hoover.



I wrote it not because I've really grown up (God forbid), but because it's so amazing what has happened these past years.

This second book, written at 50, records the second 25 years, during which--amazingly and wonderfully so, much progress has been made. It has become OK, in many eyes, to be gay. Not preferred, to be sure, and not in all eyes. But many Americans who had gay friends and

The first one told the story of growing up gay, thinking I was the only young man on the planet wired the way I was--a normal, healthy, almost all-American boy (well, the soccer team in a very small school) who, to his horror, yearned for other normal, healthy, all-American boys--and finding to my astonishment, finally, much later than you would imagine, that there were indeed other guys like me, and that I could have a life after all.

relatives before now know they have gay friends and relatives (and colleagues and employees and bosses) and have accepted this. More than that, many have come to take our side against those who still see us as dangerous or immoral. (Some of us are immoral, and a few of us may be dangerous, but that can be said of straight people, too.)

Still, it was a largely ghettoized life, at first, a largely don't-ask-don't-tell life, and a life recorded, after two years living it, under a pseudonym.

Continued on page 42

## Book Review?

Continued from page 41

Which is why my sequel sucks. Sure, there's heartbreak (Ed! Scot!). Sure, there's anger (if I actually worked for a living, I could still be fired in most states simply for being gay; and if Charles were ever in an accident, I could not visit him in the ICU in many states, because, legally, I am not "family"). But basically this is not a story of great injustice, like James Michener's *The Bridge at Andau*, which I chanced to read when I was 10, where the Hungarian freedom fighters were being overwhelmed by the evil forces of Communism. I have always found such stories of outrageous injustice incredibly gripping--Z and Schindler's List would be two more examples--but mine is not one of them.

Rather, it is the story of a very fortunate man--the product of a loving, supportive family, blessed with a great education, good health, and terrific friends--getting to participate in the "upside" of one of these massive injustices: namely, that happy (I am tempted to say magnificent) phase when the forces of love and reason triumph over the forces of fear and repression and civilization lurches a half step forward. We are in mid-lurch at this very moment. As one dear, straight friend of mine said when she read the manuscript: "You're successful, you're happy, you're in a loving relationship--who wants to read about that?"



## Gomorrah's

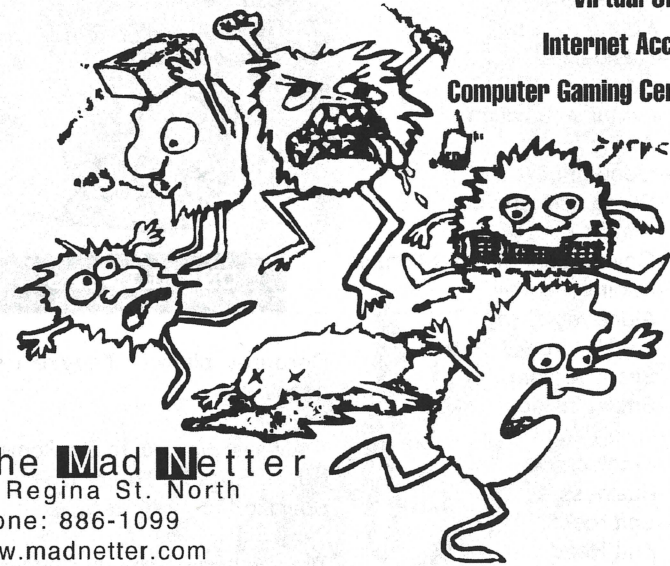
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- 44---Good grief.
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- 42---Almost exactly.
- 41---Government organization.
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- 39---Alone together.
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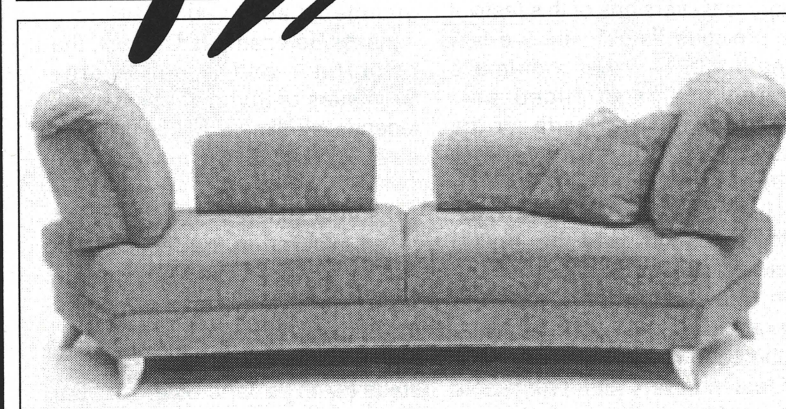
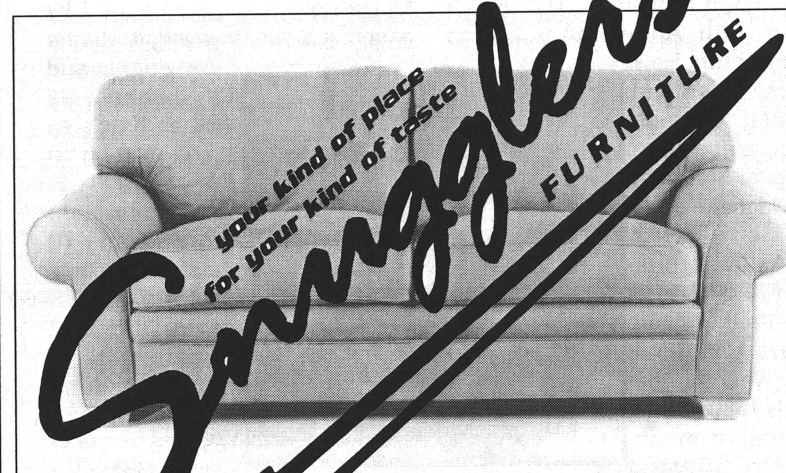
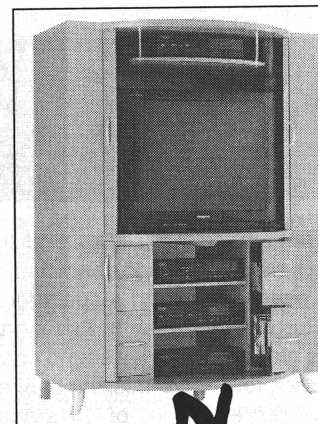
I believe in getting in hot water; it keeps you clean.

I drink a case of light beer every day and I haven't lost a pound.

Why do fat chance and slim chance mean the same thing?

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"Grant me the serenity to accept the things I cannot change. The courage to change the things I cannot accept, And the wisdom to hide the bodies of those people I had to kill today because they pissed me off and also, help me to be careful of the toes I step on today, as they may be connected to the ass that I may have to kiss tomorrow."



30 Weber Street North, Waterloo 519-746-4268

## Spirit of the 60's Reigns for one Weekend in Edmonton

The 20th Annual Edmonton Folk Music Festival Creates Cultural Utopia That Celebrates Music, Tolerance and Diversity

By Mary Joy Aitken

Remember the 'sixties and that era's vision of a world characterized by peace, love, and respect for all cultures and creatures that inhabit this planet? This may sound corny, but for four days this atmosphere was recreated in, of all places, downtown Edmonton. The event? The 20th Anniversary of the Edmonton Folk Music Festival (EFMF), which took place from August 5 - 8th in Gallagher Park.

As a former Edmonton resident (I lived there for about four years in the early 1980s) I had attended much smaller and less progressive versions of this festival five previous times (with the last being in 1991). What a dramatic difference I experienced as I returned to sunny Alberta for the festival's 20th Anniversary celebration. Total attendance reached close to 20,000 for each of the four days, and the 10,000 weekend passes sold out in less than one day. Indeed, with the festival selling out well in advance for the each of the last four years, and featuring very high-profile acts as Joni Mitchell, Sinead O'Connor, Ashley MacIsaac, k.d. lang, Arlo Guthrie, and the Violent Femmes, the EFMF has become one of the premier such events in North

America.

This year's lineup included headliners Joan Baez, Joan Armatrading, The Rankins, Jamaican reggae artist Jimmy Cliff, Nanci Griffith, and Kate and Anna McGarrigle (who were joined by offspring Rufus Wainwright, Martha



Wainwright, and Lily Lanken, as well as Kate's ex L o u d o n Wainwright III). In total there were more than 70 outstanding acts performing on seven different stages throughout the weekend portion of the festival. Other performers

included Laura Smith, Ferron, Jennifer Berezan, Iris Dement, the colourful and high-energy Drummers of Burundi, Chilean folk legends Inti Illimani, Ireland's stellar celtic band Altan, and many others.

The atmosphere that was created by all involved in the festival was extraordinary. The music was superb and featured workshops intermixed with individual concerts. Those who did not make the main stage (such as Jane Siberry, Laura Smith, Stephen Fearing and Jennifer Berezan) were given the opportunity to shine through their own concerts at smaller workshop stages throughout the weekend.

But the best part of the festival, in my opinion, was the workshops where generally four artists gathered on smaller stages and took turns performing songs. It's during these times that magic can happen, as often the performers exchanged hilarious stories and joined in to jam on each others songs.

The other magical part of this festival was the laid-back, peaceful, yet definitely upbeat, culture that was created by the happy festie goers. First there is the notorious "running of the tarps" (this is as competitive as folkies get) whereby thousands line up in the wee hours of the morning (with some even camping overnight) to obtain the best seats on the hill. Then, an hour

before the music gets underway, the gates are opened and waves of 50 folkies at a time sprint for the best places at the main stage natural amphitheater (the festival site is a ski hill in the winter) to lay down their tarps. After the race is over the tarp runners are joined by their less ambitious fellow and sister festie-goers who follow lugging all the gear (folk chairs, tarps, clothing change, rain boots, sun tan lotion, water, food, hats, etc.).

One minor hindrance to the enjoyment of the weekend came as a result of Edmonton experiencing an outbreak of mosquitoes during the festival weekend; thus bug juice was a critically important item.

Continued on page 48

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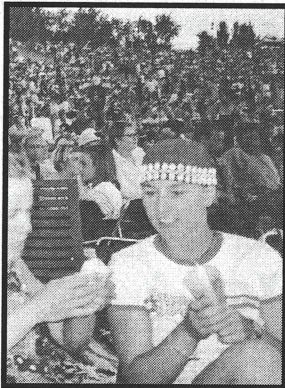
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## Weekend in Edmonton Continued from page 47

However, it did not help Thursday evening's headline performer, Joan Baez, who managed to swallow not one but two mosquitoes during her hour-plus set. Joan even had to leave the stage at one point to get rid of the offending insect but came back to blow the house away with a stunning a cappella rendition of Swing Low Sweet Chariot. Baez's delivery on this piece clearly showed that one of the true legends of the folk music world still has the voice that made her so famous in the sixties. Baez turned in a mesmerizing performance to an adoring audience and showed why this woman is still one of the classiest performers around.

Friday featured another wide range of musical styles, ranging from Boozoo Chavis's zydeco to the bluesy rock of Gordie Johnson and Kelly Hoppe from Big Sugar, to the introspective musings of singer-songwriter Ferron to the spirited Celtic offerings of Ireland's Altan.

Saturday brought a blistering sun and, rare for Edmonton, humidity. Workshops at seven different stages began at 11am and continued until 6pm. Braving threatening weather the crowd enjoyed the evening's performers. As lightning danced across the prairie sky, concert-goers nevertheless delighted in high-energy sets delivered in fine fashion



by The Rankins and reggae great Jimmy Cliff. Happily, the storm never materialized and the music continued.

Sunday evening's featured mainstage performers included a dynamic and inspiring set by Texan Nanci Griffith (accompanied by the Blue Moon Orchestra) and Britain's Joan Armatrading, who delighted the massive crowd as the festival's closing solo act. The festival then concluded with many of the performers and volunteers being led on stage in song by Laura Smith singing My Bonnie and Bill Bourne leading the festival's traditional finale of Four Strong Winds. The entire audience stood, many clutching candles, joined arms, sang and gently swayed along with the finale. Wow! What a weekend of fabulous music and friendship, characterized by radiant smiles, cooperation, inspiration and sheer

magic. For a moment, the EFMF created a safe cultural utopia that through music, laughter and kindness celebrated not only outstanding talent but also delivered important messages and examples of tolerance, courage and diversity. One might be tempted to ask, why can't more of life be like this?

**This article was submitted to The Voice by Mary Joy Aitken.** To read more about The Edmonton Folk Music Festival Mary Joy's web site is at: [www.sentex.net/~mja](http://www.sentex.net/~mja)

The Edmonton Folk Music Festival's web site is: [www.efmf.ab.ca](http://www.efmf.ab.ca)

## Activism

By D.J.

As a gay male, coming out later in life, I often wonder about the activists and whether they are doing the right thing. A recent issue of The Advocate was devoted to the issue of activism and it helped me to formulate some opinions.

First, if it were not for the writers and yes even the marchers - those who are willing to make events such as the pride day celebrations, the AIDS quilt, the various AIDS coordinators and fund raisers, the Gay Olympics, and those willing to publicly come out, we would not be where we are today. The closet held many more people when I was younger and I wonder if I would have had the nerve to come out of that closet, even to myself in the absence of such activism.

On the other hand, I have friends who despite being gay, despite the displays of childishness at some of the parades. They will not even so much as fly the rainbow flag or the bear flag. In some instances, these are long established couples or men who have avoided problems with society by appearing to live like roommates to their neighbours. It is almost an adaptation of heterosexual lifestyle only with a same-sex partner and they make no pointed references to the gender of their partner. I understand the desires of this group to avoid drawing attention to themselves for they are often professional, older, and have all the benefits they want. I would venture a guess that many in this latter group are really

conditioned by parents and a societal order of the 50s and 60s to look upon homosexuality as being morally wrong (so even though they live as homosexuals, they do not want to draw attention to it), or something they would rather not be. Thus to avoid having pride, is to them perfectly natural. I am not saying that all who fall into the category of wanting to tone down the activists are glossing over their own homosexuality BUT there is probably a large element of that in them.

In addition, these people may quite naturally be conservative in nature (not necessarily in politics). If there is anything with which I connect, it is this. I believe in the individual and argue for fewer taxes and less government interference. Yet, most of the activists for gay rights go far beyond gay rights to argue for elimination of the death penalty, larger and more invasive government - all in the name of human rights.

Thus, I come to the philosophical position that I appreciate the activists who have paved the way for me and others to come out. I would only argue that I prefer less government and more private individual rights to be the person God made me to be without interference from government or others who think they know what I need.

**D.J. is a resident of K-W. This column is a Voice exclusive.**

## THE BIBLE AND HOMOSEXUALITY

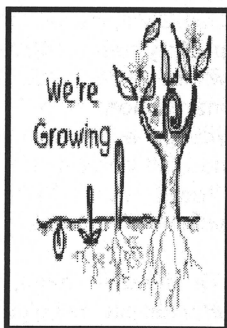
(Part Two of Three)

By Robert Adams

In the July issue of *The Voice*, I began a series of articles discussing the Biblical passages that refer to homosexual acts by looking at the Old Testament (OT). This second article moves the discussion into the New Testament (NT).

There are three references to homosexuality in the NT. Two of these, 1 Corinthians 6:9 and 1 Timothy 1:10, list various offenses that preclude entrance into the Kingdom of Heaven. In modern, English translations of the Bible (since 1946), the words "homosexual," "homosexual offender," and "effeminate" often appear in these lists. The question to be asked and answered is whether these are accurate translations of the two Greek words that occur in the original?

The first of these two words, **malakos**, literally means "soft." Its usage, in the NT and early Christian writing, indicates a variety of meanings: cowardly, physically ill, weak, licentious, lacking self-control, self-indulgent and immoral. As a moral term, **malakos** seems to apply to individuals who are obsessively self-indulgent, whose appetites for pleasure are wholly unrestrained.



There is no reason to attach a specifically homosexual meaning to this word. Indeed, until the 20th century, the Church traditionally considered **malakos** to be a reference to masturbation, which was condemned as non-procreative and therefore self-indulgent. Even theologians, who contributed significantly to anti-gay attitudes, held this view. Early in this century, however, there was a shift in "popular morality." People no longer felt comfortable thinking of masturbation as a sin that demanded exclusion from the Kingdom of Heaven. Homosexuals, though, were a group so feared and socially despised that our condemnation was generally not very troubling to either church leaders or members. Consequently, **malakos** began to be associated with homosexual acts and persons, in particular men taking the "receptive" or "weaker" role in male-male sex. Some have suggested that because **malakos** can also mean "effeminacy," there is a possible link to homosexuality, but this reflects a 20th century bias that the ancients did not share. Perhaps, translating this word as a reference to homosexuals was more comfortable than translating it more accurately as "excessively self-indulgent," a translation that would call all believers, gay and straight, to moderate their appetites for money, comfort, sex, power, food, etc.

The second Greek word associated with homosexuality by translators

and interpreters of the NT is an extremely rare word, **arsenokoitai**. It is a compound word, the latter part, **koitai**, being a vulgar term for sexual intercourse. The modern equivalent would be "fuck," or in this case, "fucker." The first part of the word, **arseno**, means "male." Together, they literally mean "male fuckers." There is no clear indication though whether "male" is the subject or object of the verb "fuck." The word could refer to "men who have intercourse with anyone" or "men who have intercourse with men." John Boswell illustrates this difficulty by pointing out that the English term lady-killer could mean "a person who kills ladies" or "a lady who kills," while in fact it describes men who seduce women. With words like this, it is their context in speech or writing that indicates their meaning. Since **arsenokoitai** is such a rare word, there are very few contextual clues to its meaning. However, in all other compound Greek words where **arseno** occurs, it acts as an adjective. If the same holds true in this case, **arsenokoitai** means literally, "men who fuck."

Boswell suggests that this is a reference to male prostitutes, common in the Hellenist world, who performed the "active" role sexually with both men and women. Other writers take the view that the word does refer to male homosexual acts, but those of an exploitive nature, such as prostitution and pederasty. Since **arsenokoitai** is never used in other ancient Greek literature to refer to homosexual relations, it seems likely that this is a reasonable translation.

In addition, many early Christian theologians, who wrote on the subject of homosexuality, never refer to this word. Clement of Alexandria (c.160-c.215) uses thirteen different expressions to refer to homosexual relations, but not **arsenokoitai**, though it is clear he knew the word, because he quotes 1 Corinthians 6:9 in writings having nothing to do with homosexuality. Eusebius (c.264-340) uses **arsenokoitai** when writing about male prostitutes that provided services to women. Saint John Chrysostom (c.345-407), Greek his native language, wrote a great deal about homosexuality, but never used **arsenokoitai** to describe homosexual acts or persons. In fact, despite his strong condemnation of homosexuality, Chrysostom's commentaries on 1 Corinthians 6:9 and 1 Timothy 1:10 contain no references to it.

This lack of evidence connecting **arsenokoitai** to homosexual relations precludes its translation as "homosexuals" or even "homosexual offenders." If the word does have homosexual connotations, it seems likely that the reference is to exploitive types of sexuality and not loving relations. Finally, since the exact and definite meaning of this ancient word is likely to remain an unsolvable mystery, its translation demands a degree of speculation. Without a stronger argument than this, those Christians who would slam Heaven's gate in the faces of lesbian and gay believers ought to remember Jesus' words: "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive and you will be forgiven (Luke 6:37).

Look for Part 3 on Romans 1 in October! **This column is a Voice exclusive.**

far as the viewpoints are concerned if you move off of the centre to one side. Someone who is off the centre to one side as far as you are to the other side gets to be heard too. And that's the struggle for democracy."

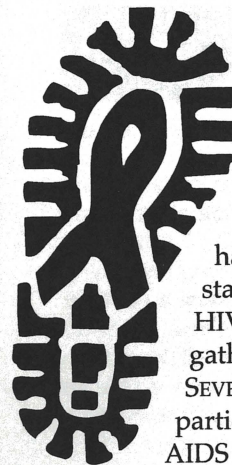
Was Out and About Radio treated differently? Were they discriminated against? Was it the content of the show or the delivery of that content? Who complained about what? You be the judge. **What do you think?** Write to us and let us hear your VOICE.

Is CKWR fulfilling their obligations to not only the LGBT community but to the K-W community? Is CKWR meeting the CTRC's requirements for a community radio station? The Voice will be following this story. Susan Baldwin, Executive Director of Broadcasting at the CRTC has responded to the complainant saying that, "we have considered whether CKWR had breached any requirements under the Broadcasting Act or the Radio Regulations, 1986, as well as CKWR's comments relating to freedom of expression under the Canadian Charter of Rights and Freedoms. In our view, the licensee has responded in a satisfactory manner. The Commission will therefore not pursue this matter at this time." The Voice tried several times to reach the CRTC for comment. Calls were returned but contact was not made. This will be followed up by The Voice. The Voice was told by Lise Plouffe, at the CRTC, that the file regarding this matter is still open and active.

The complainant has responded to Susan Baldwin's letter of June 4, 1999 asking for further explanation. She included, for the second time, the quote (see page 7) from the CRTC's Fact Sheet asking why the CTRC does not consider FOTF to have breached the guidelines with regard to their alleged anti-gay statements.

*So what's next for the Out and About Queer Radio Show? Waddington said, "We'll continue to do a show and we'll find a place to air it. Everything that we can get out there that will help somebody not beat themselves up for being who they are, the better." Spencer added, "It's giving us another direction. I think there are lots of stations who would like to have a very professionally produced program on their stations...There's still good things to come out of Out and About. It's going to be really interesting to see where the show ends up going. The people involved with the show are truly, truly, good people and really talented." According to Fraser, "There are tons of great interviews coming up this fall. The momentum of a weekly broadcast doesn't stop because we are not airing the program...We are hoping to end up broadcasting to the region of Waterloo-Wellington in a syndicated fashion on two or three campus stations. If that's how we have to get our voice out that's what we're going to do. We think we have a quality program...and none of the other gay and lesbian shows are doing the kind of programming we're doing as a news magazine based program. We hope to join them in their ranks on*

**Concludes on page 55**



# AIDS WALK CANADA 99

On Sunday, September 26, 1999, you will once again have the opportunity to make a powerful and lasting statement about your commitment to the fight against HIV/AIDS. On that day, more than 500 people will gather in Victoria Park, Kitchener for Waterloo Region's SEVENTH ANNUAL AIDS WALK CANADA 99. We invite you to participate in this 10-k fundraising walk benefiting the AIDS Committee of Cambridge, Kitchener, Waterloo and Area (ACCKWA) by forming a walk team of students, teachers, family and/or friends. We are part of AIDS WALK CANADA 99, a national fundraising initiative in support of AIDS service organizations across the country! Funds are urgently needed for AIDS prevention, education and support services in our community. All proceeds from AIDS WALK CANADA 99 will directly benefit ACCKWA to provide much needed services to men, women and children infected and/or affected by HIV/AIDS here in Waterloo Region. Your pledges will help ensure that ACCKWA can continue to deliver front-line AIDS prevention and education programs.

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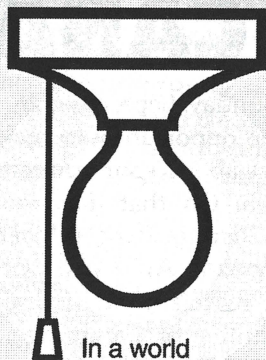
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Out and About  
Leaves CKWR  
Continued from page 52

the stations they've obviously been

broadcasting on for a number of years satisfactorily without any problems." Callandar added, "We're not giving up...I don't want to be on a station anymore that is abusive and who would have continued to use us as an excuse to put on homophobic programs. It'll be nice to be on a station again that wants us [to be there.]" Spencer added, "You can't keep a good group down. We all have a dedication to the queer community

which is evidenced by the other events that the show has put together, [last year's] Pink Party, Fire and Ice and being involved with Pride and everything else...it ain't over for us. We're just looking for a different venue...we may come out bigger and better."

Currently, Out and About is regrouping and making arrangements to get on other stations. They are planning to hold another event, tentatively to be called The Pink Party 2 this October. Check in the October issue of The Voice for details on the their return to the air.

### Who and Where to Write/Call/Fax

If we are going to continue to make progress in the fight for our rights we need to speak out about the wrongs. Please listen to the Focus on the Family show and complain to both CKWR and the CRTC if you hear anything on that show that concerns you. Write them about what happened to Out and About. If we don't take action to ensure that we have the same freedom of speech as the far right we will be in jeopardy of losing ground gained and of not gaining more ground from here.

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Not under 40, not fit, but, hey, FUN!  
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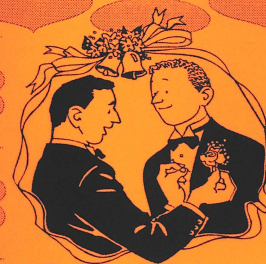
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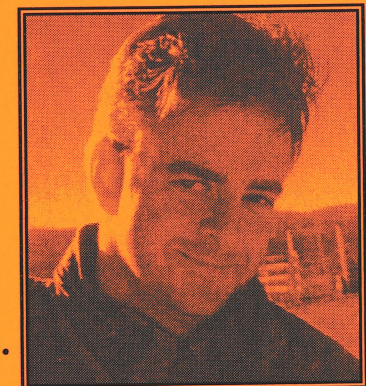
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**General Admission Tickets \$15 (advance); \$18 (door). On sale in Waterloo at Words Worth Books (100 King Street South).**

**Judy Small will be performing songs from her two new CDs, LET THE RAINBOW SHINE and NEVER TURNING BACK: A RETROSPECTIVE. LET THE RAINBOW SHINE is on sale at Words Worth Books. It is also available directly from MJA/MJG Productions. Both CDs will be on sale at Judy's Waterloo concert. More information on Judy Small and the new CDs (including soundclips) can be found at the JUDY SMALL WATERLOO CONCERT WEB SITE:**

**<http://www.sentex.net/~mja/indexjs.html>**

**Sponsored by: MJA/MJG Concert Productions ([www.sentex.net/~mja](http://www.sentex.net/~mja)). E-mail: [mja@sentex.net](mailto:mja@sentex.net)**