

## *The Voice*

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# The Voice

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Volume Two

Monday, November 1, 1999.

Issue Two



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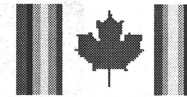
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IN THIS ISSUE OF THE VOICE



Editorial.....	3	Entertainment.....	34
News.....	4	Exclusive Interview: <b>Christian Andreason</b> .....	36
Millennium.....	6	Entertainment Feature.....	40
His-story: The Internet.....	12	Books.....	42
Q-Health (Dr J. Chernin).....	14	Humour.....	45
Hamilton LGBT.....(Column).....	16	Herstory: Body Image.....	48
Tales of An Amazon (Column)..	18	Integrity: A Christian Perspec- tive.....	50
BIZ SECTION.....	20	Musings of Reverie.....	52
Generation Why? (Youth).....	25	Center?.....	33
Shades of Grey (Column).....	26	Classified Page.....	56
Community Listings.....	28,30,31,32		
Glow - Proposes A Drop-In			

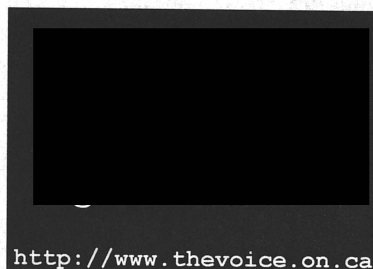
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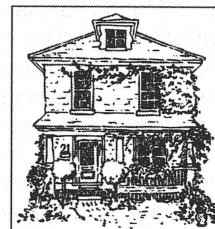
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M vs H and a Supreme Court Ruling on the issue of spousal rights in "our" favour. Life is good right? What else could we possibly want? I wonder if that's not the opinion of the straight world in general and Ontario's Conservative Government specifically.

The Government has decided to make the changes that the Supreme Court's Decision in the M vs H case ruled upon. However,

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they are not going to let 'us' use the word *spouse*.

***"By creating a new definition of same-sex partner, what the government is trying to do is comply with the Constitution and respect the court's ruling, but take pains not to affect the traditional definition of spouse."***  
(Toronto Star - October 25, 1999)

So, we will have more 'spousal rights' under the amendments to be made to some 67 laws but we are not entitled to the word. Some may argue that words are just words and that as such the 'rights' are the most important issue. Both are equally important. By refusing to give us the legal right to use the word 'spouse' we are once again being set apart and differently labeled. This, in the minds of those who do not support our equal right to be fully who we are, will be taken as another indication that we remain "less than".

Words are extremely important. They convey and express our morals, values, ethics, beliefs, feelings and thoughts. Words have the power to bring together and to tear apart. The Government's protecting the word 'spouse' as something sacred and only for those who are in heterosexual relationships is a blow to our fight to be truly equal, and our fight to be seen to be truly equal.

We deserve the right to the use of the word 'spouse'. We also are entitled to the creation of words that can take the place of 'husband' and 'wife'. Words define us. Right now, in Ontario, we are still being defined as "less than" and officially by Government no less. (See pgs 4&5)

**Amended Laws to Recognize Same-Sex Ruling**

**London Free Press**

By **JEFF HARDER**, Sun Media Queen's Park Bureau

**TORONTO** – Ontario's Conservative government will introduce and pass gay rights legislation in the coming session of the house.

The legislation will amend dozens of existing laws that fail to recognize same-sex couples, Attorney General James Flaherty confirmed yesterday.

"Our intention is to go ahead and introduce a bill so we can comply by Nov. 20," Flaherty said.

The bill will bring Ontario into line with a Supreme Court of Canada decision that extends spousal recognition to gay and lesbian couples.

The province will not dispute the ruling, despite of some internal opposition to homosexual rights.

"There are at least 60 provincial statutes potentially affected," Flaherty said.

"The important thing is that we try to be comprehensive in our approach. We will have to introduce the bill and have an opportunity for the members of the legislature to vote by Nov. 20."

Liberal Leader Dalton McGuinty said his caucus will support the bill. The entire Tory caucus voted against a similar bill introduced by the NDP in 1994.

For further information regarding Egalé's reaction to the Ontario Governments denying gays the word "spouse" contact:

Laurie Arron, President, EGALÉ:  
(416) [REDACTED]

EGALÉ national office:  
1-888-204-7777

**ONTARIO INTRODUCES OMNIBUS LEGISLATION, REFUSES TO EXTEND DEFINITION OF "SPOUSE"**

The Government of Ontario plans to introduce omnibus legislation today in response to the decision of the Supreme Court of Canada in *M v H & Ontario*. The Supreme Court gave Ontario until November 20 to amend the discriminatory definition of "spouse" in the Family Law Act.

"We are very pleased that the Ontario government is revising its laws in an omnibus fashion," said Laurie Arron, President of the national organization EGALÉ (Equality for Gays and Lesbians Everywhere). "This is a significant step towards equality for those in same-sex relationships. At the same time, we are deeply concerned that the Ontario government plans to maintain a discriminatory distinction in terminology by restricting the definition of 'spouse' to opposite-sex couples only, while setting up a separate definition for same-sex 'partners'. This difference in treatment sends a clear message that same-sex relationships are qualitatively different than opposite-sex relationships. In a world in which our relationships are often denigrated, this distinction will be viewed by many as an affirmation of their prejudice. In our view, this does not conform with the Supreme Court decision, and may invite further legal action."

Arron noted that a 1998 Federal Court decision (*Attorney General of Canada v Moore & Akerstrom*) has already decided that it is discriminatory to set up a separate

definition for "same-sex partners". In that case Judge MacKay ruled:

"[T]he scheme proposed by the employer establishes a regime of 'separate but equal', one that distinguishes between relationships on the basis of the sexual orientation of the participants. Thus, this scheme remains discriminatory. ... [T]he employer's separate definition of same-sex partners ... reinforces a distinction drawn between same-sex and heterosexual couples, one made typically on discriminatory grounds. Such a distinction [relies] on classifications reflecting pre-existing biases without a plausible non-discriminatory rationale ... [I]t is no more appropriate for the employer in this case to have established a separate definition for persons in same-sex relationships than it would be for an employer to create separate definitions for relationships of persons based on their race, colour or ethnicity, or any other prohibited ground enumerated in the Act."

The Federal Court also cited with approval comments by another judge referring to a "separate but equal doctrine" for same-sex couples as an "appalling doctrine" which must not be resuscitated in Canada.

"We are pleased that Ontario is revising numerous laws to remove discriminatory treatment," concluded Arron. "At the same time, let's ensure that the legislation provides what the Supreme Court judgment requires: simply equality - nothing more, nothing less."

**SHEPARD TRIAL APPROACHES: ANOTHER ANTI-GAY ATTACK OCCURS IN WYOMING:**

Openly gay 44-year-old Lester Shuler was attacked at his home in Douglas, Wyo., on Oct. 9. Shuler was allegedly approached by 32-year-old Jody Hoving, at a local bar called the Waterhole. Shuler states that he was repeatedly propositioned by Hoving, who later appeared at his home, where he sexually assaulted and attacked Shuler with a baseball bat, striking two blows to his head, at least four blows to other parts of his body and knocking Shuler unconscious. Police reports filed at the hospital differ from Shuler's account, indicating that sexual activity between the two men was described as being consensual. Following the filing of the police report, police took Hoving into custody, and subsequently released him on his own recognizance. Charged with felony aggravated assault, Hoving will have an initial appearance in Converse County Court tomorrow morning, where further trial procedure will be determined. Referring to last year's murder of Matthew Shepard and the ongoing proceedings in the trial of one of two men charged in that murder, UGLW Executive Director John Little said, "It's a cruel irony that the attack against Shuler comes now, with the national spotlight again focusing on our state surrounding issues of hate-motivated violence. What else does the State Legislature need to prove we need hate crime legislation in Wyoming?" NCAVP Steering Committee member Jeffrey Montgomery told the Casper Star-Tribune: "Anyone who looks at the crimes - Matthew Shepard, James Byrd and Les Shuler, who has 36 stitches in his head - understands clearly that if it wasn't for sexual orientation and race, those three men and thousands of other women and men wouldn't have been in harm's way to begin with." The NCAVP also reports that at least 20 lesbian, gay, bisexual and transgender persons have been murdered in the year since Matthew Shepard's death last October.

## Y2K Computer Time Bomb An Irony to Die For

by Richard Landes

The Y2K Computer problem, known variously as a time-bomb, a cancer, a giant bug, or a big hoax, poses an interesting problem for observers of millennialism. On the one hand, it is often seen as a purely technological problem, created and to be solved by techies, an issue with no religious significance of any kind -- a purely coincidental "year 2000" problem. On the other, it connects at odd but compelling angles with millennialism broadly defined, and deserves our attention:

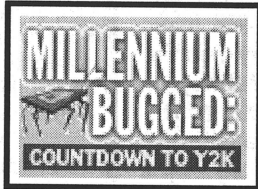
It represents an unknown threat of major proportions specifically linked to a date of symbolic significance -- hence subject to the crowing of roosters and the hooting of owls. As a "remorseless deadline" for which we must prepare, it shapes the time of the next three years in specifically apocalyptic fashion, along the lines of Art Bell's quickening. Because many aspects of the problem intersect with apocalyptic concerns -- modernity, international markets, conspiracy thinking -- it (will) fit naturally into a number of doomsday scenarios.

Because the solution calls for levels of commitment and cooperation that cross a wide variety of normally divided and competitive sectors of the economy and culture, those trying to galvanize an effective response will necessarily invoke a wide range of apocalyptic and millennial rhetoric.

The historian of the Year 1000 who believes that vast numbers believed God would bring an end to the world only to be disappointed, must view the Y2K problem as an immense irony. In the intervening 1000 years, we have replaced a God who failed to deliver the millennium, with our own efforts to engineer a technology-based utopia, one of whose most prominent and powerful elements was a mastery of the measurement of time.

As a result we have not only come up with the immensely powerful but deeply flawed Frankenstein's millennium of the post-modern global village-ghetto, but we have built in our own time-bomb, set to go off precisely at the millennium, when our social and psychological equilibrium will be most fragile. It is an irony to die for.

[www.mille.org/y2kpage.html](http://www.mille.org/y2kpage.html)



## The Millennium begins with the Year 2000

by Jim Blowers

There is an error at the beginning of the calendar.

With the new millennium approaching, people are awaiting the year 2000. Except for those few that insist that the new millennium begins in the year 2001. Their reasoning is that the first hundred years are numbered 1 through 100, the second hundred years are numbered 101 through 200, and so forth, so that the twentieth century goes from 1901 to 2000, and the twenty-first century does not start until 2001 January 1.

The problem with this stems from the beginning of the calendar. The first year is called 1, or 1 ACE (or AD). It may seem natural to call the first year the year 1, and indeed it may make sense if years were like books which are numbered 1, 2, ... There is no fraction of a book to be concerned about. However, with years, there are fractions of a year: months, hours, milliseconds and so forth. Time is measured on a line, not on a series of discrete points. The starting place on a line is not 1. It is 0. Therefore, the starting point on the time line should be called 0, not 1.

It is this failure to recognize that 0 is the origin on a line rather than 1 that causes several problems with our numbering schemes. The Romans did not have a zero; their zeroless Roman numerals hampered the development of Roman mathematics, for they needed a different symbol (C, X, I) for each tens place because otherwise "I" could mean one, ten,

or a hundred. It was not until the Arabic notion of zero and of putting a zero in a place that does not hold anything came to the Western world before it could advance technologically. Then a hundred became 100.

However, the BC and AD systems were set up before this happened. As a result, there is no year 0 in the traditional system. The year 1 BC is followed by 1 AD. This does not make sense, since -1 and 1 are not adjacent numbers; 0 is between them. Logically, our calendar should start with the year 0 (what we usually call 1 BC). It should start on 0 January 1st at the start of midnight.

If one starts our calendar with the year 0, then the first century is 0-99; the second one is 100-199, and so forth. The twentieth century is then 1900-1999. The present year 1999 is the two-thousandth year of the Common Era. It is true that the new millennium starts with the 2001st year, but that year is not 2001; it is 2000. So the new millennium begins with the year 2000.

It helps to look at your own life. When you were born, you were not 1 year old, were you? You had to wait a year until you were 1. You were in the first year of your life, but that did not mean you were 1 year old. Likewise, the calendar completes two thousand years of time on the midnight between 1999 December 31 and 2000 January 1.

<http://www.mille.org/FRsites.html>

## On Owls, Roosters, & Apocalyptic Time:

An Historical Method for Reading  
a Refractory Documentation

by Richard Landes

*Apocalyptic Time, Social Behavior,  
and Historical Transformations*

Historians have generally had great difficulty absorbing the extensive literature on eschatology [the belief that the world will come to an abrupt, divinely ordained, End] and its various manifestations—visionary literature, apocalypticism, messianism, chiliasm, sects, antinomianism, etc. Although historians of these phenomena have identified a number of times and places where eschatological beliefs played a central role in a culture's imagination (e.g., first-century Palestine, fifth-century Mediterranean, thirteenth-century Europe, seventeenth-century England, eighteenth-century America, nineteenth-century China), it has been extremely difficult to move from such an observation to productive historical analysis. Rarely do such activities receive more than a passing mention in "mainstream" analyses, and even fuller discussions tend to "fence off" the phenomenon from the analysis of the truly consequential deeds of the age. Given that, in favorable circumstances, apocalyptic beliefs can launch mass movements capable of overthrowing (and forming) imperial dynasties and creating new religions, such an approach seems rather inadequate.

This essay proposes an exegetical approach which can help remedy

the situation, bridging the gap between the encyclopedic and too-often self-contained study of eschatological phenomena and the larger, historical developments within a culture, by focusing on what we shall call "apocalyptic time." This can be quite functionally defined as that perception of time in which the End of the World (variously imagined) is so close that its anticipation changes the behavior of the believer. Such perceptions of time operate on several levels of cognition, of individual, group, and mass psychology, and have been closely studied by anthropologists, sociologists, and psychologists for decades.<sup>1</sup> The historian, however, has been largely removed from the subject because his documents almost always reflect the perspectives or the editorial blade of post-apocalyptic, normal time, with its retrospective knowledge that the end did not come. A purely document-based approach to apocalyptic phenomena, then, will find almost no direct evidence on the experience of apocalyptic time, historiographical approach that can examine the role of apocalyptic time and the social phenomena it inspires—apocalyptic communities, only traces, like the residue of subatomic particles whose wake alone we can observe. We need movements, sects, and their post-

apocalyptic generations—in the shaping of larger societies and civilizations.

### Apocalyptic Time and the Documentary Record: Owls and Roosters

Apocalyptic beliefs are the only religious beliefs that people in the past have held about which the historian can safely say: they are false. Indeed, by definition, they are almost always proven false in the lifetime of the believer. This curious point has great significance for the kind of record these beliefs leave behind in the documentation, hence in those sources by which a historian

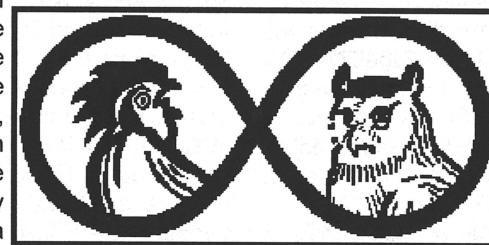
must reconstruct what happened in the past. Before analyzing these phenomena, let me introduce two animals in the eschatological breviary: the roosters and the owls.<sup>9</sup> Roosters crow about the imminent dawn. Apocalyptic prophets, messianic pretenders, chronologists calculating an imminent doomsday—they all want to rouse the courtyard, stir the other animals into action, shatter the quiet complacency of a sleeping community. Owls are night-animals; they dislike both noise and light; they want to hush the roosters, insisting that it is still night, that the dawn is far away, that the roosters are not only incorrect, but dangerous—the foxes are still about and the master asleep. In some sense, the history of eschatology is the history of the conflict of these

two birds; and the documentation naturally favors that one who has been and will be correct as long as history is written—the owls.

First, consider what one might call the apocalyptic curve: that is to say, some variation of a sine curve whereby one can trace the natural rhythm of an episode of apocalyptic time; this can be divided into three major stages. First, the period of apocalyptic ascent, in which apocalyptic beliefs are growing and spreading, a period in which communities and movements form and gather

peaks without the anticipated payoff materializing, and believers are gradually led to doubt their expectations; and finally a period of return to normal time, in which the movement or community must either mutate to adjust to the failure of expectations, or will in some way disappear. Let us look at each stage in terms of the kinds of documents that it generates, and more specifically the relationship between the documents and the oral public discourse.

Stage one is a time when roosters dominate. Whatever combination of conditions—signs, wonders, catastrophes, growing evil—may make the time favorable to their rhetoric,<sup>10</sup> they find a willing and



Continued on Page 10

## On Owls, Roosters, & Apocalyptic Time:

Continued from page 9

responsive ear among the larger population and, in the words of Henri Desroches, they "take," the way a fire takes.<sup>11</sup> Part of the (short-term) strength and (long-term) weakness of this stage is that as long as the signs and wonders of the day continue to mount, the roosters have the most compelling answers. In fact the enthusiastic response they get often becomes yet one more sign of the coming end. Thus, in this first stage, a variety of apocalyptic prophecies dominate public discourse. In the terms laid out so suggestively by James C. Scott, the millenarian is the most "full-throated of hidden transcripts" whereby those not in power express their resentment towards those in power.<sup>12</sup> Under the cover of its success, then, a whole range of hidden transcripts, with all their subversive and even violent consequences, can become public in apocalyptic time.<sup>13</sup> This is not to say that no voice is raised against apocalyptic discourse; on the contrary, the owls grow more and more agitated as time goes by, and their hooting becomes so shrill that it may even resemble crowing as they denounce the roosters and their followers as anything from unscrupulous seducers to evil incarnate.<sup>14</sup> Stage one can last for only a limited time, itself a function of "the times," the dynamics of the movements that emerge, the serendipity of celestial and "natural" occurrences. Some apocalyptic social fires are contained; some burn themselves out; all must extinguish, disappearing, at least for a while, from the public domain.

Stage 2 marks the point at which the apocalyptic elan begins to lose its momentum, the moment when the gravitational pull of normal time begins to reassert itself. Here the signs fail to follow the one on the other; here the massing of believers has surpassed the capacity of the leadership to accommodate them; here the excitement and fever pitch towards which all apocalyptic moments must move, can no longer be sustained. Here God needs to step in and finish the job that his faithful have begun, and he never has, making the only dawn that of a growing realization that the prophecies and expectations have been wrong. It is difficult to analyze what goes on in this periods-how, and how rapidly, various groups first suspect, then consider, finally acknowledge this failure.<sup>16</sup> Certainly the owls are first to defect (if they ever joined) and to raise their voices in condemnation. This is still a period of equilibrium, although the final results have inexorably favored the owls. The apocalyptic groups, depending on how they deal with this devastating setback, will begin to disintegrate here and, faced with extinction or mutation, must begin the process of readjusting to the return of normal time, by detaching themselves from the very apocalyptic beliefs that brought them together. Stage 3 marks the period when the fever has broken and conditions return to normal; when it becomes obvious to the overwhelming majority that the end will not come now, that the fevered hopes were in vain. At this point, the roosters must retreat, and the

owls once again dominate public discourse. Roosters, now discredited in the public eye, must (if their followings would survive) reshape their message to conform with the new but decisive social consensus that the End is not imminent. These are periods of radical reversal for such groups: they must develop a discourse that plays down precisely what the previous period had played up, that passes over in silence those very words which had, with all the force of a booster rocket, propelled the messiah and his following into orbit in the public sphere.

"Discrimination against gay, lesbian, bisexual and transgendered people is all of a piece because it is rooted in people's assumptions about what it is to be male or female. When I had short hair, people harassed me on the street. Now that I have long hair, I don't get harassed. The amount of discrimination we face is often linked to how we look."

--National Gay & Lesbian Task Force Executive Director Kerry Lobel to syndicated columnist Deb Price,

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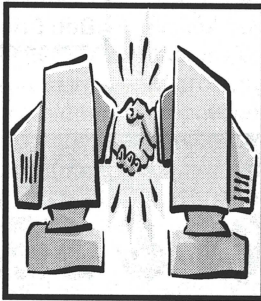
## The Internet Has Made It Easier For Us:

By D.J.

The internet has made it easier for people who are gay to come out and to discover themselves. It provides chat rooms and lists available that permit one to find like-minded people.

I am going to use my own example as a starting point. I had started to buy male magazines in the late 1980s and had begun to realize my own attraction to males. However, as a married man, I was struck by how alone I was. Then, starting in 1992 I began to check out the internet and quickly found a group called BMMA (Bi Married Males of America) which was about 400 married men in my situation - some truly bi but mostly men who were by nature gay, like myself. I found tremendous support there and met many men who have become friends. It was only once I subscribed to that list that I began to admit that I was OK - I was normal - I was like many other men discovering their gayness later in life.

I was able to download some items which helped me learn about the gay community. A married man has little outlet with which to learn about the gay community BUT when he goes on the internet he has a safe place to explore his feelings and to discover books, and other resources from which he can learn. On the internet I bought several books on religion and homosexuality and two very helpful books on



married couples in which one spouse is gay. Those books were recommendations of other members of the married men's group.

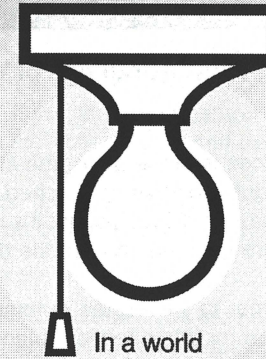
It was a very supportive community I wanted to be part of. Mind you, about the same time I found the Bear's Mailing List (BML) and found it very different - intimidating and certainly not supportive BUT through reading it, I realized how much I identified with the traits of bears.

I would never have learned about Soulforce, Matthew Shephard, circuit parties, barebacking, or Coming Out Day if I had not had the internet. Mind you, reading magazines like The Advocate or The Voice or Xtra can be helpful.

It seems to me many youth and older men who are gay by birth hide from the fact until they find a community in which they can feel comfortable. The internet has provided that opportunity so as I write this during coming-out week, I truly thank the internet for helping me come out and for helping thousands of others come out too.

**DJ is a resident of Kitchener-Waterloo. This column is a Voice exclusive.**

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## FALL AND YOUR MOST IMPORTANT RELATIONSHIPS

by Dr. Jeffrey Chernin

### Fall is a Good Time to Think About one of Your Most Important Relationships

At this time of year, change is in the air. At the start of autumn, children go back to school and adults resume their schedules after late summer vacations. Around us, nature reminds us that it's time for change: leaves turn color, the temperature becomes cooler, the days shorter.

As we move from summer to winter, the autumn transition becomes a time for introspection. Many people note that fall is a time that they have a wistful feeling, sometimes sad, other times reflective.

This fall is perhaps the most significant season in our lifetimes. Many people say that this millennium thing is overblown--it is just a year after all. Historically, however, we are being swept up into a momentous transition, one that only few generations get to witness.



While this becomes an excellent time for introspection, we have our distractions. We have so much to do. And we have so many relationships. Work, social, and so on, that we often forget about what may be our most important relationship--the one with ourselves.

This is such a good time to ask yourself lots of questions. So take a moment to pause from reading this. Breath deep. Notice your body's sensations. What are you sensing? What do you sense about yourself? Right now. To get the most out of this column, read the rest of it as if these are questions you are asking yourself:

Am I treating myself and others well? The Golden Rule is to treat others like you treat yourself--but the Platinum Rule, since we are all individuals, is to respectfully treat others the way they would like to be treated.

What are my values? What motivates me to do the things I do? Learning what you value and what motivates you are the keys to understanding yourself.

Do I always put myself before others or put others before me? The former is selfish and the latter is martyrish. It's impossible to strike a balance, but it's good to try to be around the middle.

How much do I avoid? You're dating someone, and you want to call it off. Should you make excuses about not going out? Or should you call and say that you no longer want to date? The latter is more hurtful in the short run but less harmful in the long run.

The question is no longer, do I lie, but it is Am I comfortable with the level of lying I do? Lying is an epidemic, from outright deception to "sure, let's have lunch sometime." If you find me a person who doesn't lie, you'll be finding a person with a high capacity for self-deception.

Speaking of which, how much do I lie to myself? We all need a certain amount of self-deception or we wouldn't survive, but get as real possible with yourself.

Will I accept myself, good and bad? You are not all good or all bad. Each of us has qualities that we don't like about ourselves. We all have feelings of greed, jealousy, and small-mindedness. We all make mistakes. Accepting them is to free yourself from self-deception and is the first step in change. As for your good qualities, shore them up--learn what they are and strengthen them.

Who do I want to be? How do I want to be? Will I strive to be better to myself and others? Will I strive to be more honest with myself and others? Will I admit when I'm wrong, and will I continue to be more responsible and make less excuses? Will I act in a more loving way toward myself and others?

There are more questions, including the large ones, such as Why am I here? While you consider them, tolerate the not-knowing feeling. No one has The Answers. They come from inside. Fall is a great time to ponder them. And in just a few short months, welcome to the new millennium.

**Jeffrey Chernin, Ph.D. is an author in Los Angeles, California. He can be reached at [REDACTED]**

#### REGENERATION

"It is important to understand that the need to find the child is part of an ancient human longing. Behind our individual past lies our cultural past, contained in myths. In myths we see that the child is often in the offspring of the union of the human and the divine. It is the mythical child...that we seek as well as the child of our personal history." (Rachel V.)

"And the end of all of our exploring will be to arrive where we started and know the place for the first time." (T.S. Eliot)

"The 'child' is all that is abandoned and exposed and at the same time divinely powerful; the insignificantly dubious beginning, and the triumphant end. The 'eternal child' in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative, an inponderable that determines the ultimate worth or worthlessness of a personality." (C. G. Jung)

**THEY PUT THEIR FOOT DOWN, THEIR BEST FOOT FORWARD, TOOK STEPS & NOW DANCE TO A DIFFERENT DRUMMER**

By Charles W. Westfall

About a year and a half ago, a group of people decided that they had had enough of the Hamilton Club scene and took steps to provide what they now term, "A Queer and Queer Positive Environment" and describe as "a safe and friendly space for all".

Started at DCLUB 121, the enterprise moved to DOORS, in trendy Hess Village, when the former club closed a year ago last summer. The collective, known as PUT-YOUR-FOOT-DOWN PRODUCTIONS, is committed to providing an alternative to the club scene here in Hamilton, with a greater variety and different brands of music and entertainment. The first Saturday of each month, they hosted THE ENGINE ROOM at DOORS. They have also featured different kinds of shows, fund raising events and other special events - like their recent DENGINE ROOM Back-to-School Bash.

A group of men and women, with a wide age span from mid-20's on up, they have found that organizing a monthly social event, keeping up with weekly meetings, publishing a newsletter and engaging in fund-raising activities can be both challenging and taxing. They can be proud of their track record, though, having raised over \$350 for PHOENIX PLACE SECOND STAGE HOUSING at last year's



ENGINE ROOM ANTI-FREEZE BALL and almost \$1,000 for this yer's AIDS WALK. They helped provide funding for the QUEER STUDIES SYMPOSIUM held at Mac and, as if that weren't enough, have produced souvenir T-shirts and Stickers to help promote and support their work.

Members of the collective come and go; but, the number seems to hover in the neighbourhood of 10. Right now, they're getting ready for their next ANTI-FREEZE BALL. I'm told that it's a dress-up affair but that those attending can interpret that according to personal taste. My contact wore a black tuxedo tailcoat, white shirt and black rubber pants and big boots. There seems to be a lot of scope for personal expression here.

This year's BALL will be held at DOORS, Saturday evening, December 4. The pub is located at 56 Hess Street South, in Hamilton. The party begins at 10 pm. For those of you out-of-towners who choose to attend, in Hamilton, "South" is toward the escarpment, a.k.a. the mountain. There is a \$3.00 cover charge but this is reduced to \$2.00 if you bring a non-perishable food item. There will be many door prizes, lots of fun, music and dancing and a great group of people who just want to have a good time.

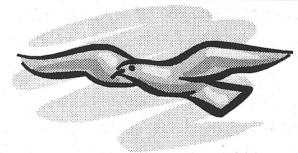
To find out more, you can email PYFD [redacted]. You may also want to visit their website, still under construction but containing news of upcoming events, at [www.geocities.com/theengineroom/](http://www.geocities.com/theengineroom/). If you have or are a charity that could benefit from THE ENGINE ROOM ANTI-FREEZE BALL contact PYFD soon. No particular recipient has been chosen as we go to press.


It is always encouraging to find people who, not being satisfied with the status quo, do put their foot down, their best foot forward, take the necessary steps and begin to dance to a different drummer - at least once a month.

**Charles W. Westfall is a resident of Hamilton. This column is a Voice Exclusive.**

"I am not an assertive person. I'm pretty shy. But I have realized that people would listen to what I had to say. There can be a period in time where I can make a difference. I feel compelled to do this for Matt. I feel compelled to do this for other parents. I feel compelled to do this for myself, because it helps to focus. Without it, I think I would just be in my bed."

**--Matthew Shepard's mother, Judy, to the Los Angeles Times**





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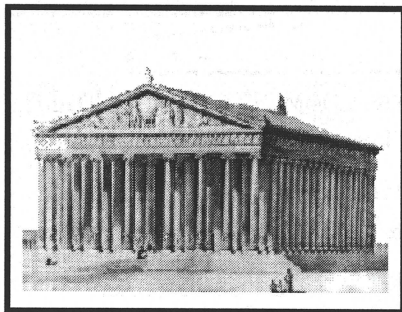
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By Mary Ann Moore

When I was a kid living with my grandparents in Eganville, in the Ottawa Valley, I went to Sunday School where Bible verses and songs were part of our memory work. One song contained all the names of the books of the New Testament: "Matthew, Mark, Luke, and John, Acts, Epistle to the Romans, I & II Corinthians, Galatians and Ephesians.....". I don't ever remember reading Paul's letters to the Ephesians and others but I do remember Christians were not to worship idols. I am no longer a Christian but have become a Goddess worshipping, idol-collecting, lesbian. The thing is, I don't worship idols and neither did the Ephesians, the people who lived in Asia Minor on the west coast of present-day Turkey.

Around the time Paul was preaching to the Ephesians in 40-56 CE (the common era), a silversmith named Demetrius crafted silver images of Diana (her Roman name) or Artemis. Demetrius called a meeting of the other local craftsmen to tell them that this fellow Paul has "perverted crowds of people, not only at Ephesus but also in practically the whole province of Asia. He is telling them that gods made by human hands are not gods at all." (Acts 19, The New English Bible) Demetrius was afraid they would lose their livelihood and also that Artemis and her great sanctuary would be discredited "and then it will not be long before she who is worshipped by all Asia and the civilized world is brought down from her divine pre-eminence." Demetrius' fears, as we all know, were realized.



Ephesus was named for an Amazon queen and Artemis was their goddess. The Temple of Artemis or Artemiseum was once one of the seven wonders of the ancient world. It had 127 columns each 60 feet high and the area was four times greater than that of the Parthenon in Athens. There isn't much at the site now except a swamp and a single column but

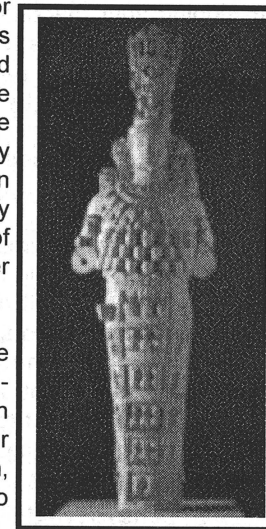
the artifacts found there are in the nearby Selcuk Museum including figures of Artemis and gifts that were brought to her from around the world.

The majesty of the columns from the Temple of Artemis can be seen in the Aya Sofya in Istanbul where there are eight green marble columns in the cathedral consecrated by Emperor Constantine in 360 CE to Sophia, Divine Wisdom. The cathedral later became a mosque and in 1930 was converted into a museum. Today it combines elements of Christianity, Islam and Goddess worship.

Artemis has always been identified with nature, wild animals, fertility and birth. Her temple, destroyed and rebuilt so many times, was finally burned

down when Alexander the Great was born. According to legend, as Artemis was attending the birth of Alexander the Great in 356 BCE, she was unable to save her great temple.

I have a reproduction of Artemis of Ephesus also known as Artemis the Colossal, a figure carved in the first century CE. She's very regal with a headdress decorated with the reliefs of two rows of temples. At her shoulders are lions which link her to the goddess Cybele and the 8000 year old Great Mother Goddess of Catal Hoyuk who had her arms on two felines. Artemis has three rows of breasts or as they are without nipples, possibly eggs as symbols of regeneration and rebirth. They could also be bees. The symbol of Ephesus was the bee, reproduced on Ephesian coins. The original hands are missing. They were probably made of ivory or gold and would have been fastened on to the figure. She has a richly decorated belt around her waist and rows of animals such as bulls, lions and griffins on her skirt.



I'm not worshipping this little figure when I gaze at her. I don't think the Ephesians were either - or the Amazons. To them, Artemis was flesh and blood. They were celebrating her independence, her love of animals and children, her life "outside civilization". They wanted to emulate those qualities in themselves. Christine Downing in *Myths and Mysteries of Same-Sex Love* says "Artemis is the Lady of the Wild Things - including the wildness within herself." "Artemis does not say choose me, or choose women but choose yourself."

So when I look at the figure of Artemis, it's that wildness, that "choose yourself" that I celebrate along with the memories of travelling in a community of women to Ephesus in the spring of 1998. I think of fields of wild poppies and singing with some other women in the theatre where Paul once preached against worshipping idols. We sang, not the names of the books of the New Testament but, "Sister, sister take your time go slowly. Take a look inside yourself, every hour is holy".

**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 [redacted] or by e-mail at [redacted]**

This column is a Voice Exclusive.

## FINDING MORE TIME - PART 2

By Darren Kregar

As mentioned in the last issue, being self-employed is not easy. You are not only your own boss, but you are also responsible collecting payments from customers, developing your marketing plan, ensuring your books are completed on a timely basis and paying the outstanding bills. The list of responsibilities when owning your own business may seem to be endless.

There are many resources that a person may use to help organize their day and that will assist in finding more time to do the other tasks in their business. The following are equipment and tools that can help save time (and money). Even though many of the items mentioned below are quite obvious, there are many businesses that do not use or have access to some of them.

## Day Planners

The first way to find more time is to be organized. I mentioned the use

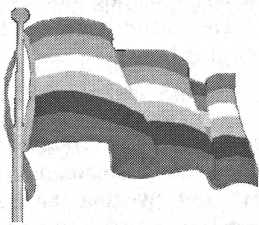
of a dayplanner. Dayplanners can be purchased at any office supply store and can range in price from \$14.99 (8" X 5" Flexible Cover Diary) and \$199.99 (Dayrunner 8-1/2" x 11" zippered three-ring binder with handles). The standard dayplanner usually includes a one year calendar, an address and phone directory, a finance section.



Microsoft Outlook, Maximizer or ACT are software programs that can assist in managing your time more effectively and organizing your business contacts.

Electronic organizers can also manage your time effectively. All electronic organizers include a telephone directory, calculator key pad and an area to keep track of day to day schedules. Prices for electronic organizers range from \$49.99 (Casio Electronic Organizer, Model DC7800) to \$239.99 (Sharp Electronic Organizer, Model ZQ-640PC)

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## Office Equipment

Owning (or having access to) the right mix of office equipment can not only save you time, but also money. How often are you spending time photocopying reports or brochures, or taking important documents to a local business to send a fax.

A stand-alone fax machine may cost as low as \$149.99. Multi-function machines that can fax, copy and print are also available starting at \$799.99.

Photocopiers can be purchased for as low as \$400.00. You can also lease copiers from numerous companies starting from \$50 per month. (Leases are 100% deductible for your business.)



A computer should be on every new business start-up list of equipment to purchase. Not only can a computer store the information you require on a day to day basis, but also, organize contacts, do your bookkeeping or create marketing material. What your computer will do obviously depends on the software that you purchase. Both Corel and Microsoft offer office packages with most of the tools you need to operate your business.



## A Vehicle

As obvious as this may seem there are business people who do not own vehicles. Even though a vehicle can obviously get you where you want to get quicker and more conveniently, the cost of



owning a vehicle can be quite expensive for a new business owner. The cost per month to own and maintain a vehicle can easily total \$500.00.

Having access to a car and using other forms of transportation can reduce your travel costs significantly.

As obvious as the above appear, many businesses will avoid making the capital expenditures during the start-up phase. The costs and time that can be saved by owning some of the above mentioned items will no doubt multiply over the life of the product.

Owning vs. Leasing will be discussed in the next issue of 'The Voice'.

**(Darren Kregar provides bookkeeping, income tax services and business consulting to small business. Darren can be contacted by e-mail: [redacted] or [redacted])**

**This article is a Voice exclusive.**

"Sometimes, to tell the truth, it seems like there's nothing holding gays and lesbians together except political expediency, and that we'll kiss each other goodbye the instant we think no one's looking any more."

**Syndicated gay-press columnist  
Simon LeVay**



# GAY MONEY

by Bonnie J. Babin,  
Investment Planning Counsel of Canada

## When will my investment double?

When saving for retirement, or any other financial goal, you might like to know when your investment will double. You can calculate this by using a handy tool known as "The Rule of 72."

Whether your investment is sheltered in an RRSP, or is taxable now, you can use The Rule of 72 to find when your initial investment will be worth twice as much, assuming your gains are re-invested.

### The Rule of 72

Simply divide your rate of return into 72. That's the number of years it will take to double your money. The chart below shows that it will take 9 years to double your investment if your annual rate of return is 8%.

Rate of Return	Formula	Number of Years to Double
4%	72/ 4	18
8%	72/ 8	9
10%	72/10	7.2
12%	72/12	6

The Rule of 72 can also be used in reverse, to help you plan for retirement. Suppose you plan to work for 12 years before retiring and you hope to double your money by then. The Rule of 72 will find the rate of return you'll need to achieve this. Simply divide 12 into 72. It shows you'll need an annual rate of return of 6% to double your money in 12 years.

Years Until Retirement	Formula	Rate of Return Necessary
18	72/18	4%
12	72/12	6%
8	72/8	9%
6	72/6	12%

Lastly, The Rule of 72 can be used to compare the growth of tax-deferred and taxable investments. Suppose Mr. Smith and Ms. Jones each has \$50,000 to invest and they each receive 8% as their rate of return. However, his investment is taxed at 50% and hers is sheltered in an RRSP.

Divide the rate of return into 72. Since Mr. Smith is taxed at 50%, his rate of return drops from 8% to 4%. When you divide 72 by his rate of return, 4%, you see it will take Mr. Smith 18 years to double his money.

Ms. Jones also receives a rate of return of 8%. However, her taxes are deferred because she invests in an RRSP. Therefore, when you divide 8 into 72 you realize she will need only 9 years to double her money -- half the time it takes Mr. Smith.

These charts illustrate the difference

Value of Mr. Smith's original investment of \$50,000

After 18 years	\$100,000
After 36 years	\$200,000
After 27 years	\$400,000

Value of Ms. Jones' original investment of \$50,000

After 9 years	\$100,000
After 18 years	\$200,000
After 27 years	\$400,000

As you can see, investing in an RRSP is a faster way to double your investment while enjoying the benefits of deferred taxes.

Your comments and suggestions are welcome. Please respond to [redacted]  
Fax: (519) [redacted]

**\*\* Past performance is not indicative of future performance. Rates of return are not guaranteed. Please contact your financial planner for further details.**

This article is a Voice exclusive.

# EYE of the STORM

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Diversity of what kind?

My school has a gay bathroom. And before you all die of shock, that's just what a few of us call it. Our Gay-Straight-Alliance painted a bathroom in our school lavender, then stenciled in several words in rainbow colors on the walls, including: DIVERSITY, PRIDE, HOPE, FAITH, RESPECT, ACCEPTANCE, and PEACE. Luckily it's a girls room, otherwise the boys would be throwing a fit over the lavender issue.

Anyway, as our alliance, which doubles as a diversity club, was painting, some of the straight girls felt a little left out, and proceeded to tear out pictures of half-dressed men from the newspapers covering the floor to tape on the walls. Ironically, they tore them out of a gay men's magazine. So,

in this very 'gay' bathroom with its lavender walls and rainbow-stenciled slogans, there were half dressed men taped up.

Our group is about diversity of all sorts. There is a lot of work to do in pushing for real acceptance of gay and lesbian students or teachers.

There's a reason there are only three openly GLB youth in our school. It's because on your average day, we hear the words 'fag' or 'gay' maybe eighty or a hundred times. This is something the straight members of our diversity group really don't understand. They don't have to walk down the hall and hear 'Oh, he's such a straight,' or 'She's such a hetero' and feel bad. I know that when I walk by someone saying 'what a fag' or 'that's so gay' that they aren't talking about me or one of the other gays in the school.

It doesn't matter, it still hurts to have how I feel about other people degraded just because I happen to be attracted emotionally and physically to girls. It hurts to hear my orientation be thrown around as an insult. This is something they just don't seem to understand. They don't appear to get that it's very terrifying to try and be myself on a daily basis, to try and survive in a homophobic environment, and to not go crazy. There is a reason that gay teen suicide is such a problem- it's because sometimes it's just too hard to be gay and a teenager at the same time. To try and survive when 'fag' and 'gay' are insults that teachers and administrators alike let

people get away with all the time is not fun.

Right now we're ignoring the fact that the most dangerous social disease ever is running unchecked through our school. It's homophobia and it's causing our friends and brothers and sisters to consider suicide because they're gay. It's inspiring enough fear and hatred in bigots that they go and kill people just because they're gay.

Every time I walk down the hall I hear homophobic slurs.

Each time I hear them, a part of me wants to cry, to scream 'That's me you're making fun of, that's me you're degrading!' And my straight friends just don't get it. For them, I'm gay and that's that. It doesn't matter any more than me being tall matters. They can't seem to see what I do. They hear slurs and their brains are so used to hearing those words that it just doesn't register anymore.

But I'm gay and I hear words that degrade me every hour of every day of my life. I hear words that quietly batter at my fragile adolescent ego all the time. I wish they could understand that.

I know what needs to be done to make my school safe for gay kids. At this point, we have a lot of work to do. Having people attempt suicide or fall into a deep depression because they're gay are two of our greatest. But my straight friends don't understand what life

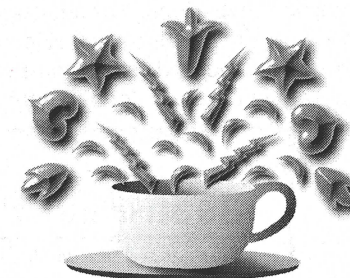
is like for gay kids. They don't understand the daily dose of homophobia we have to deal with. I wish they would, but I'm not going to hold my breath. Until then, our little diversity group will fight over how 'gay' we're going to be.



**Bethany is a 17 year old lesbian from Western Massachusetts who enjoys reading, writing, and music. She attends a small public junior-senior high school in her hometown and hopes to escape very soon.**

<http://www.oasismag.com/Issues/9910/column-bethany.html>

Janelle T. Wielhouwer, M.S.W.  
Psychotherapy



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## Where is peace?

By A.J. Mahari

Where is peace amidst the impatience, the frustration, the outright anger that is often parlayed into violence? Peace is quickly becoming a lofty lonely ideal the likes of which too few people practice.

We have little if any public security that we can count upon. Life has always been full of risks, yes, but now it seems that many of the risks that we have to take are beyond the bounds of reasonable.

Why does peace in all sense and meaning of the word continue to be such an elusive entity in the world? For the world to see and know peace each individual in the

world must first grasp the reality of the concept and then learn how to apply the concept of peace to practical experientially-consistent conduct. Each of us must first learn to love, respect and esteem himself/herself in the quest for personal

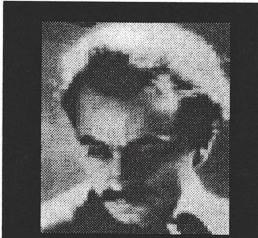
peace. Without personal peace on an individual and personal level we will not have the required spiritual essence or loving mindset to be able to extend peace as opposed to anger, hate, hurt, impatience, frustration and the like. Peace must

first be acquired from within. This is a process. It takes self-knowledge and awareness. It also takes a willingness to evaluate not only who you are but what you do with who you are and why.

The hope for any real and lasting change toward peace lies within the heart of each individual. Peace cannot become a collective reality in any

community, society or world until the individuals who make up the collective main are willing to institute it, one person at a time.

Are you committed to peace? If we are we have to take a look at the



GIBRAN

"Would that I could be the peacemaker in your soul, that I might turn the discord and the rivalry of your elements into oneness and melody."

### Jean-Paul Pilon

*Barrister and Solicitor, Notary Public*

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smaller things first. Do we get along with our neighbours? Are we willing to let the matters of ego go and surrender any unhealthy and unproductive desire to control or to dominate? Are we approaching life from a place of love and respect that is understanding, compassionate and entirely inclusive? Do we love ourselves enough? Do we care enough about the ills of others in society and society as a whole even if we are doing okay ourselves?

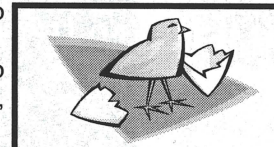
In order to know peace one must

first know and come to respect pain. For it is pain that leads us to chaos, greed, controlling behaviour and often to violence. If one can sit with his/her pain and embrace it one can heal it. Pain is the teacher, love is the lesson. Let your shell break and give birth to your understanding.

Peace is possible. But, in order for it to be possible people have to care. Caring means refusing to be aloof. It also means risking your own comfort once in awhile in the service of others less fortunate than yourself. Life is so much more than a 9 to 5 materialistic struggle. It is so much more than what you do and what you have. Life calls each and everyone of us to the seat of our souls to continue to unfold that divinity within us that we may reach out to one another out of love and a desire for understanding that refuses to categorize "us" against "them", or better or worse or richer or poorer. Measure your worth from the seat of your soul. Is your spiritual house in order.

Many have been and continue to be hurt and abused in the name of religion; granted. Have you built your own inner-church yet? It is from this inner-church that your communion with the divine spirit awaits your delivery to peace. As each of us work toward this peace we will be able to approach the world with it through true acts of love and kindness.

Walking toward this peace each and everyday is a realistic goal that can and will change your life. As you and I change our lives in this regard



"Your pain is the breaking of the shell that encloses your understanding". (Gibran)

we can then begin to change the world. Idealistic? Maybe, however, the alternative is to choose to drown in the narcissistic cesspool of selfish apathetically chosen cold and calculated indifference.

Peace is not a destination. Peace is process. It requires that you realistically understand it. Peace is not the absence of turmoil, chaos, pain and anger. It is a continued willingness to cope with these elements as opposed to denying and/or avoiding them.

Make peace your reason. Practice peace and patience and be open to profoundly proliferating your personhood.

**Where is Peace?** You choose:

"...shall your flame or your smoke burden the wind?" (Gibran)

The opinions expressed in this column are those of A.J. Mahari, only, and are not made from any editorial standpoint of The Voice Magazine.



## Sundays

**The Rainbow Metropolitan Community Church:** An LGBT-friendly Community Church. Call the Rainbow MCC at 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]

## 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. [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>

**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 (Kitchener).

**Wednesday Pride at the Spiral Club,** an evening for the queer positive, transgendered, lesbian and gay community. Spiral Club is at 122 Woolwich St., Guelph, 836-4802.

## 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 Coming Out Discussion Groups** explore issues in sexual orientation; (and are followed by a social get-together each week 9-11PM) at Hagey Hall Rms. 373/378, University of Waterloo, 7:30-9:00 pm. Information: 884-4569. The second group offers more advanced topics and watches movies from time to time. November topics TBA.

<http://www.csclub.uwaterloo.ca/clubs/glow>

## GLOW Group 1 - Nov Topics:

**Nov 3:** "Heterophobia, Homophobia, Biphobia, Transphobia"

**Nov 10:** "Importance of Role Models in the Queer Community"

**Nov 17:** "Dealing With Breaking Up"

**Nov 24:** "How Do We Maintain Intimacy Over a Period of Time?"

**Dec 1:** "Living Alone, Living Apart, Living Together"

**Alice's Dinner Club,** a Hamilton gay & lesbian group of food connoisseurs meets for dinner on the 2nd Wednesday of every month at 6:15 pm. Tonight, we're at La Spaghett, 970 Upper James, Hamilton. To confirm seating, call Joan/Barb at 905-[REDACTED] or Michael 905-[REDACTED]

## Thursdays

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

**On Friday, December 31, celebrate the New Millennium at**



**"Caviar dreams and Champagne wishes..."**

**Tickets: \$45.00 per person**

**LIVE ENTERTAINMENT!**

**Millennium buffet  
Free Champagne Glass  
Champagne Fountain  
Caviar**

**Tickets available in advance ONLY!  
No tickets will be sold at the Door**

**Friday November 12**

**Judy Small Concert** at 8 pm, Emmanuel United Church 22 Bridgeport Rd. West, Waterloo. Cost is \$15 in advance, or \$18 at the door. Sponsored by MJA/MJG Productions. <http://www.sentex.net/~mja/indexjs.html>. To phone order your tickets, call 519-846-0331 (Elora Festival Box Office). Tickets are also on sale in Waterloo at Words Worth Books (100 King St. S.).

**Proud Voices** is a five-part gay and lesbian speaker series that is taking place at the University of Toronto's Convocation Hall, at 31 Kings College Circle, Toronto. Nov 12 at 7:30 pm: **Harvey Fierstein**, "The 99 Cent Activist: A Guide to Changing the World for Under a Buck" **November 26th:** Congressman Barney Frank, "The Politics of Gay and Lesbian Rights in America" To order tickets, call (416) 872-1212. For more information you can visit our website [www.proud-voices.com](http://www.proud-voices.com) or give us a call at (416) 864-0210.

**Rainbow Chorus Dance for LGBT** at 9 pm at "The School House", CAV Hall Local 541, 611 Silvercreek Pkwy. N., Guelph. Admission is \$5. DJ, cash bar, 50/50 draw, and spot dance prizes! All proceeds to Rainbow Chorus.

**Sunday November 14**

**SM 201: The Leather Archives & and Museum and BDSM Resources**, with Joseph Bean (Executive Director of The Leather Archives & Museum) from the U.S., at 12 noon, 31st Floor, 44 Charles St. W., Toronto. Presented by The Safer SM Education Project. Registration is \$20, and starts at 11:30 am. For more information or to register, please call The Talking Sex Project, 416-340-8484 ext.317; 416-925-9872 ext.2216 (info only).

*Special thanks to David Welbourn for his compilton of community events at The Rainbow Community Center <http://www.rainbow.on.ca>*

**Friday November 19**

**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 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).

**Saturday November 20**

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). Visit our Pride 2000 page at <http://www.rainbow.on.ca/pride2000/>

**Wednesday December 1**

World AIDS Day The United Nations and World Health Organization Joint Program on HIV/AIDS has declared December 1st World AIDS Day with the focus on the challenges of children and youth living in a world of HIV/AIDS.

**FIRST Annual World AIDS Day Marathon Relay** at the Waterloo Recreation Complex at 100 Father David Bauer Drive in Waterloo, starting at 10 am. This is a 24 hour marathon by Ryne Melcher, an ultra marathon runner, with relay teams from area schools and running clubs. Pledges will be obtained for laps run with Ryne with various running apparel prizes for most laps, most raised, etc. Contact Sandy D. at ACCKWA: The AIDS Committee of Cambridge, Kitchener, Waterloo and Area, 85 Frederick St., Kitchener N2H 2L5. Phone: (519) 570-3687. Toll-Free: (888) 689-2178. Fax: (519) 570-4034. Contact any ACCKWA staff to provide you with more information, registration or participation as a needed volunteer for these fundraising events.

**KITCHENER-WATERLOO**

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

**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

**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.

**Sexual Assault Center:** KW.....(519) [REDACTED]

**Waterloo Region Alliance For Equal Rights-Kitchener-**(519) 743-5832

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

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

**G U E L P H**

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

**GUELPH QUEER EQUALITY (GQE)** University of Guelph - [gqe@uoguelph.ca](mailto:gqe@uoguelph.ca)

**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

**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 Center:** Guelph.....(519) [REDACTED]

**C A M B R I D G E**

Cambridge Help Line: [REDACTED]

**Sexual Assault Center:** Cambridge.....(519) [REDACTED]

HAMILTON

**Alcoholics Anonymous**-For the location and time of the Gay, Lesbian and Alternative Lifestyles Group in Hamilton call: (905) 522-8399.

**Alternatives for Youth**- 126 James St. South, Hamilton - 527-4469

**Anonymous HIV testing** by appointment 905-546-3541--walk-in sites:YWCA--75 McNab Street Hamilton, Ontario Wednesdays 4:00 p.m. - 7:00 p.m. 905-546-3541 for more information Hamilton General Hospital Outpatient Department Thursdays, 3:00 p.m. - 5:30 p.m. 905-546-3541 for information

**Gay, Lesbian & Bisexual Centre at McMaster University**, Hamilton Hall Room 412 - Call 525-9140, ext. 27397

**Gay, Lesbian and Bisexual Youth Line** 1-800-268-9688

**Gay Fathers Support Group**-3rd Tuesday of each month. For information Call [redacted]

**Greater Hamilton Gay & Lesbian Business Association** (905) 526-1074

**GLBT Centre at McMaster Office**  
Hours: Monday to Friday, 9:30 to 4:30 at Hamilton Hall, Room 412. (905) 525-9140, Ext. 27397 or e-mail: glibt@msu.mcmaster.ca  
www.msu.mcmaster.ca/services/glibt/glibt.htm

**Hamilton Aids Network** -- 528-0854  
Anonymous Testing for HIV appointment only --546-3541

**Hamilton-Wentworth Regional Police**-General Assistance: 546-4925  
Jane Mulkewich,  
GLBT Task Force 546-4910  
Complaints against Officers 546-4776  
Street Crime/Hate Crime: 546-3831

**Hamilton-Wentworth Regional Public Health Department**-Sexually Transmitted Disease Services, Tuesdays and Thursdays, 4 to 5:30 pm. A walk-in

clinic; no Health Card required. Hamilton General Hospital, Outpatient Clinic

**Community Education** 546-3541 to book a presentation or consultation

**Emmanuel House Palliative Care**  
Good Shepherd Centres (905) 308-8401

**MCC**--Centenary United Church 25 Main Street West Hamilton (McNab Street Entrance) 2nd and 4th Sunday: 2 to 5 pm 526-1147

**Narcotics Anonymous**  
**Hamilton:** (905) 522-0332  
**Brantford:** (519) 759-2558  
**St. Catharines:** (905) 685-0075

**PFLAG**--Parents, Family and Friends of Lesbians & Gays. For information call [redacted]

**Sexual Assault Center:**  
Hamilton.....(905) [redacted]

**Sexual Health Information Line**  
905-528-5894--Confidential telephone counselling and information provided by a Public Health Nurse regarding sexual health issues--M-F 8:30 a.m. - 4:30 p.m

**Street Health Centre**-- Wesley Centre 777-7852

**The Golden Horseshoe Leather Association** For information check out their website at <http://home.interlynx.net/~ghla1> or e-mail them at [ghla1@interlynx.net](mailto:ghla1@interlynx.net)

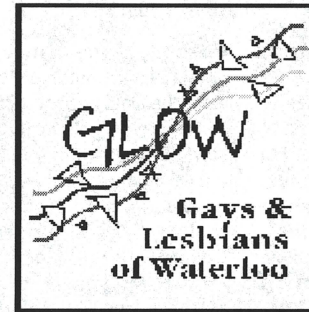
**Women's Centre of Hamilton**-75 MacNab Street South, Hamilton 522-0127

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)

Glow Proposes Drop-In Center

Over the past couple of years, and especially over the past couple of months, GLOW has been receiving a lot of requests for information regarding "places to meet people in the LGBT community". These requests are generally from individuals who may not be into the bar scene, may not have access to e-mail (and hence, the Rainbow List) and may be "out" enough that they have no interest in attending a "Coming-out" Discussion Group. These requests have consistently pointed out the fact that the K-WArea is lacking a place to act as a central focus for the LGBT Community. There is no specific location that people can go to meet other people, sit down and read some LGBT books and magazines, attend social events or otherwise act as a centre for social and informational activities. It is clear that the LGBT community in this area needs a "home".



After presenting these thoughts to the UW Federation of Students (FEDS), it seems that GLOW may be able to help provide a such a "home". There is currently a room available in the UW Student Life Centre (SLC) that is approximately 2-3 times the size of the current GLOW Office and Library. This room would provide enough space for the GLOW Office and Phone Line as well as meeting space for approximately 10 people. The office is conveniently located

near other rooms in the SLC that can handle larger crowds. The FEDS have agreed that in addition to housing GLOW activities, GLOW could make the space accessible to any other LGBT groups who require space to meet or house information. If properly staffed (i.e., volunteers are available), the FEDS are also willing to have the centre remain open as a community "drop-in" centre providing people with a space to meet and socialize.

There are a quite a number of concerns regarding this proposal. Some of these include:

- 1] While providing a community space, it would be located at the UW campus. The location is not easily accessible to all community members.
- 2] Since the centre would be located on a university campus, some members of the LGBT community might not feel comfortable using the centre.
- 3] The university population is transient and the centre is unlikely to maintain consistency if run completely by students.

Continued on Page 46



## high art

(1998, 102 min, US)  
**Director:** Lisa Cholodenko  
**Starring:** Ally Sheedy, Dadha Mitchell, Patricia Clarkson, Tammy Grimes, Bill Sage

Lucy and Syd, although both involved with others, are powerfully drawn to each other. Each woman is challenged to take a look at her current life versus what they could reach for together.

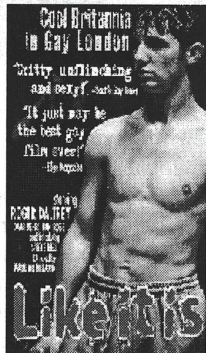
This film offers intriguing ideas on the nature of love. A good movie with a decent and suspenseful plot that sends mixed signals about what love is or what love can be.

Syd and Lucy are both looking for something new, something better and more meaningful. The viewer is left wondering about honesty though and the role that it needs to play in any form of love.

This movie is intense, entertaining and thought-provoking.

Review by A.J. Mahari

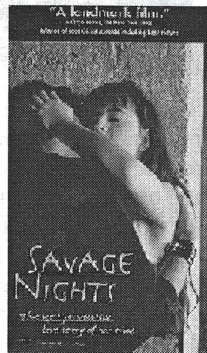
Video provided by and available for rent at Generation-X



**Director:** Paul Oremland  
**Starring:** Steve Bell, Ian Rose, Dani Behr, Roger Daltrey

Set amidst the disparate worlds of the London pop music scene and the bare knuckles boxing clubs of working-class Blackpool, Like It Is is a sexy, and at times, caustically funny tale of one youth's coming out and his first, tumultuous gay love affair. Craig (real-life boxing champ Steve Bell) is a 21-year-old Blackpooler who makes his living by fighting in illegal bare-knuckle fights. But the tough youth is also a closeted gay. He chance Matt (Ian Rose), a cocky London music producer who takes Craig under his wing.

Some of the film's best moments are when it shows the tensions of being gay in a tough, macho environment; the biting indictment of shallow gay men and the hilarious camp performance by Daltrey who sinks his toothy grin into his role with lecherous gusto.

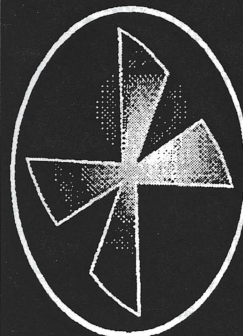


1992, 126 min, France  
**Director:** Cyril Collard  
**Starring:** Cyril Collard, Romane Bohringer, Carlos Lopez

Possibly the most personal and controversial of all the films dealing with AIDS, Savage Nights is a startlingly knowing semi-autobiographical melodrama by former rock star and writer Collard (who died from AIDS at the age of 36 in 1993 just four days before his film swept the César Awards). Collard stars as Jean, a high-living bisexual photographer who discovers he is HIV-positive. He becomes involved with both love-sick 17-year-old Laura (Romane Bohringer) and S/M obsessed, neo-Nazi soccer player Sami (Carlos Lopez). The story revolves around these two tumultuous relationships as the outwardly calm Jean tries to forget about his illness through physical and sexual comforts. The film effectively and unapologetically delves into the life of a non-hero and his personal response to coping with AIDS. (French with English subtitles)

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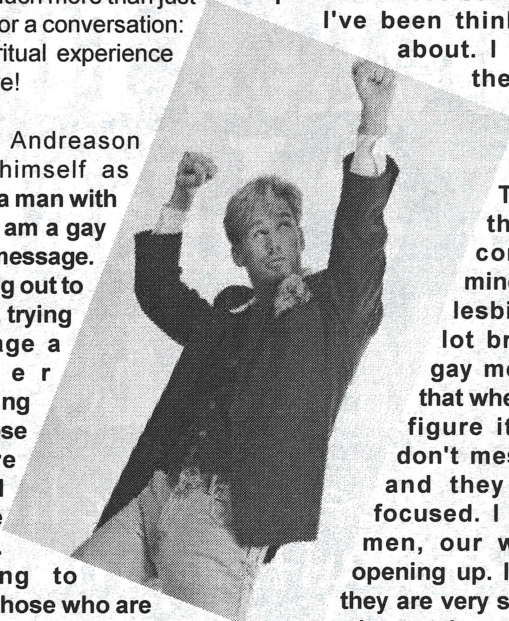
Singer/Songwriter Christian Andreason

By A.J. Mahari

On Wednesday October 20, 1999 I interviewed the very talented and spirited Christian Andreason, a gay male singer/songwriter from Texas. It was one of the most wonderfully-enlightening conversations I've ever had. It was much more than just an interview or a conversation: it was a spiritual experience extraordinaire!

Christian Andreason describes himself as "more than a man with a mission, I am a gay man with a message. I am reaching out to the masses, trying to encourage a broader understanding between those who are heterosexual and those who are not. I am trying to encourage those who are gay to become comfortable enough to be who they are 'openly' and with a sense of positive self-esteem."

Andreason has a new CD coming out in early December called "The Storybook". One of the songs from that CD, "Boy Called Sue", has just been released on the web in MP3 format. (web address page 39) Andreason describes the song this way: "it addresses the issue of coming out and the pain most gay people feel in doing so. Yet the song finds redemption in the truth and the 'teller of the truth' is then set free."



**AJ:** Why do you think that gay men have not yet developed any real musical culture, the way that lesbians have?

**Christian:** That's a very good question. That's something that I've been thinking a lot about. I think that there are many reasons for that.

The first thing that comes to mind, typically lesbians are a lot braver than gay men. I think that when lesbians figure it out they don't mess around and they are very focused. I think that men, our window is opening up. I think that they are very scared. It is going to take someone like me going in first and saying, okay guys, the water's fine, come on in. I think more of them will start to come out. I think there's a lot of men like me. I just don't think that they are brave enough to be who and what they are because for a long time I was not either. And now, I finally am. I think that they are out there, they just aren't 'OUT' there. Since I've been doing what I've been doing I've been getting a lot of response back from gay male singers saying, hey I really love what you are doing, wish I was brave enough to do what you are doing.

Then there are a couple of them that are trying to come out but they haven't found the right song to do it with. I think, 'Boy Called Sue', was my niche. It was my entrance into being who I am and networking it into my music career."

"When I recorded 'Boy Called Sue', I was terrified. I was terrified because I used the same musicians that I had been using for the past two years. I don't know how I did it. I'm an out man and I've been out for several years. Inside of my creative environment I had managed to keep the fact that I was gay a secret. So, here I am calling this session and the song of the day is 'Boy Called Sue'. When I went in to record those lyrics everyone was standing around looking at me while I was singing them and, you know, if you could have seen the looks on their faces. But the neat thing about it was I was met with a great deal of acceptance.

**AJ:** So that was really a coming out song for you?

**Christian:** Oh it certainly was. It was one of the best experiences of my life. Phenomenal, it's been the most up-lifting thing for me.

Christian then went on to tell me about the numerous letters he's been receiving in email since releasing "Boy Called Sue" as an Mp3 on the internet. People have been so moved by this song. They have used it as a way to tell loved ones that they are gay. One woman ordered it to play around her brother (whom she suspects is gay) as a way of inviting him to talk to her and as a way of letting him know that she will be accepting. "You wouldn't believe how many people have already come out using this song. They are using it as a vehicle" said Andreason.

"I find it funny now that I'm out that I was such a chicken about revealing the truth about being a...shhh, gay man. I guess I went through what anyone in my position would: major panic. The larger part of my audience has been heterosexual women, yes. I have since learned that it's far more beneficial to appeal to their emotional intellect than to stir up their libido. It's a greater challenge and I'm for it, besides, if that doesn't work out, all I can say is, thank God for lesbians."

I adore lesbian women, and again, a lot of them have been the bulk of my career, and in helping me. So I really want to make sure that that bridge is built and built well.

**AJ:** I didn't realize that even though you were out to yourself, and out in your life to a degree what a coming out thing the song was for you yourself too. That's probably what gives it such power to be what it is for so many others

don't you think?

**Christian:** Oh yea, I think so because of the integrity behind it.

**AJ:** Absolutely, you were living it as you were creating it. I wouldn't have thought that would be the case. That's an incredible story behind the song. That must have been an amazing experience and I imagine that would have put a lot more emotion into it too?

Continued on Page 38

Christian: Yea, it's honest. Well, yea. I kept having to re-record the word 'heart', because everytime I would sing it, in the song it goes, 'won't you sit down cause there is something that I must say to you this has been heavy on my heart', everytime I went to sing 'heart' I would crack. There was so much emotion. I think I recorded the word 'heart' maybe twenty times because I was so emotional, Every time I would say it you could hear the breathy pain in my voice. Even though it was real, it wasn't right for the song. It really was some kind of experience. There's another story to this song too. I recorded the vocals, officially, two times. The first time I recorded the vocals everyone in the studio was highly complimentary about the sound of my voice. But nobody was talking about the song. Nobody was talking about what this song meant. My engineer, that I've worked with for the past ten years, said it was the best vocal I'd ever done. I said that's great, but what about the song. He said, who cares about the song. I then said that's all I needed to hear. Erase it immediately. I reached over to the computer monitor and pushed delete. The thing was gone. That really showed me, as an artist, how well I have my ego under control because I realized that what's the point of doing this song, what's the point of coming out, what's the point if I'm trying to be Celine Dion here. That's not the point here. The point is to get the message across and do it in a way that everybody can identify

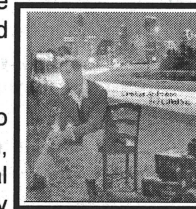
with. I don't want someone to sit there going, "Wow, I wish I could sing like that". I want them to be able to listen and not be distracted by the voice, but to listen in the way that it's being sung.

AJ: That's really interesting, because hearing you tell me that I remember when I first listened to "Boy Called Sue", that I had two things simultaneously happening. One was all of the emotion and everything that went with the song. I was really moved and touched by it, and I really appreciated the way it was conveyed as well. The other was thinking, wow, this guy's got a terrific voice. So, even though you did what you did with it, it wasn't something that over-rode the emotion for me. I'd just like to share with you that what is really neat for me about having found your music is that it's so nice to come across a guy's music that speaks to me.

Christian: Thank you, that is one of the best compliments that you can give me. Secretly, that is my goal. I think that the reason why there's not more men out there [gay singer/songwriters] that are successful is because people cannot really relate. I have been able to identify an ability that I have to help people relate.

Christian spoke about what it was like to come out as a gay artist. He had to give up what he calls, "that Ricky Martin kind of fame." He conveyed to me, however, that he conveyed to me, however, that he believes his music will speak to the hearts and minds of women and

he is quite content with that. All of Andreason's songs that I've heard so far have spoken to this woman. His music is heart-felt and a wonderful combination of soft, powerful and compassionate. It is music that will reach out to your soul. It is both entertaining and life-enhancing. The lyrics are clear and very meaningful. Andreason is a very gifted singer/songwriter. The emotional precision with which he conveys his message touches the heart and defies gender.



National U.S. radio personality Casey Kasem, called Andreason's vocal and writing ability, "Highly Impressive." Kasem also added, "Christian could easily become the next Elton John or George Michael."

During the interview there were many times when Christian and I were talking about all kinds of things. It was an experience of two souls meeting, connecting and teaching one another. At one point during our conversation we spoke about success and, in Christian's case fame. He had this to say: I'm experiencing what it feels like to have fame and it's the most

interesting-odd thing. To be as spiritual as I am yet experiencing all these things with the way people treat you with the attention that you get and everything and balancing it all. The biggest lesson I've been learning is this thing about letting go. One of the hard things too, is I've done "Boy Called Sue", now where do I go from here? Once you do something that moves people so much the next thing has got to move them even more. There is this pressure, this feeling that people are expecting so much of me. What that is, is the ego going, see, see you're not going to be able to do it. When you go back to the spirit, it is clear that everything that is done has already been done. If you can just focus on that spirituality you'll find that it all breaks down to two things...what you can love and what you fear.

You can find out more about Christian Andreason and listen to his music; including his newly released MP3, 'Boy Called Sue' at: [http://artists.mp3s.com/artists/47/christian\\_andreason.html](http://artists.mp3s.com/artists/47/christian_andreason.html)

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## Permanent Musician: Ember Swift

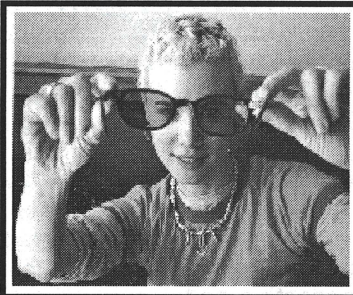
By Rebecca Anstett

Recently, myself and a dear friend, Lisa Johnson, had the opportunity to chat with Ember Swift, a Toronto based singer/songwriter/musician. With four recordings to her credit, "Self-titled" (1996), "InsectInside" (1997), "Can't Corner Me" (1998) and "Permanent Marker" (1999), Ember has developed a strong professional reputation in the Toronto Music Scene.

As a personal confession, I have only recently listened to the music of Ember. Lisa lent me her CDs with the warning that, "I really don't think this is your type of music..." to which I replied something to the effect of, "don't judge me!" Surprisingly, I found Ember to be a refreshing and rather emotion-racking; driving me on a rampage of mental polarities. This was a good thing, by the way; I think people need to be more in touch with their emotions and have more of an acceptance for that within themselves. I was very drawn by "InsectInside" in particular, and was rather intrigued when Ember mentioned that she had a previous self-titled release... "Most people don't even know it's out," she explained, "You can only get it from me."

Ember was born in Woodstock, raised in Burlington and attended the University of Ottawa for East Asian Studies, a degree she

completed at the University of Toronto. She explained the reason for her move to Toronto as to pursue her musical career and further her education: "Toronto definitely has the most resources, the most venues per capita; it has the most opportunity to pursue your career. Halifax, Montreal, even Ottawa, Vancouver, Victoria...they all have their city manufacturers, but there are more choices here. Resources aren't just businesses, they're people too. It's who you know and



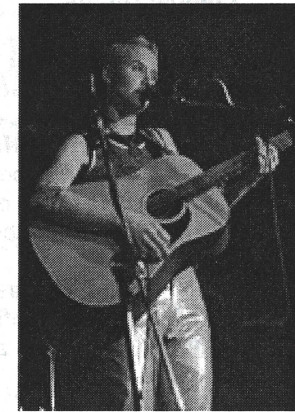
who you meet. You meet someone who's really skilled in one area and 2 weeks later, you meet someone who's really skilled in another. They both live in this dense population and run in the same circles that you do, and, they're probably from Timmins or something. People come here because they have something to offer. I moved for that purpose, and to finish school too. Music is where it's happening in Toronto. I could play every week if I wanted to. U of T as well offered more East Asian Studies programs. I was really interested in this and the University of Ottawa was just kind of dead for that. And so I just decided I should go to the University of Toronto. It was a good decision scholastically and a great decision artistically. Things just started to fall into place."

Ember was a wealth of information on the indie music scene, explaining

her views of major label versus independent. "We can some radio play in the hour shows - as an indie act, you have an hour a week...unless you're a major label of have major label clout. Major labels have a monopoly on the radio stations. As a result, it's very hard for us to get played on major stations, but that's fine with me. College stations are where it's at, anyway." She has yet to make a video but commented that "it's a really low priority for me. To me, it's more about getting out there and making contact with people. It would be nice to have the time and money to do something like that, but it takes a lot of time and organization and a lot of money."

Indie music acts outnumber mainstream acts by about 9 to 1. In looking at a typical weekly indie hour, Ember stressed, "think of the competition to get on that hour. You either have to make a slick video or else be a pretty tight band." Ember's priorities outside of the "slick video": "I would rather be hyped in terms of people saying, 'this is a really great band' - it's a person to person grassroots, down to earth kind of attraction to the music. It's not anti-video; it's anti-mainstream."

Ember's music is very special in terms of her meanings, "a lot of it is about social message and personal strength, people male or female can relate. The younger audience - under 20 - is looking for something different; they want something that they're not being spoon-fed. By 17, 18, 19...you start to realize that the media is giving you what you think you want. You go 'screw this - I want to find what I really want.' The independent music scene is the perfect arena for that."



The indie scene, although wonderful for self-exploration, is not exactly pampering to the artist, "surviving in the indie scene is being able to deal with poverty and being kicked in the teeth all the time," Ember noted. Despite the long hours and intense work, music is her life. "You end up getting through it cause you love it"

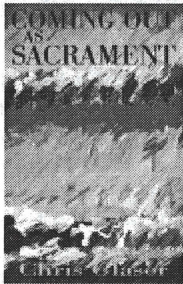
And, get ready for this - this is the point where I try to make a witty point and explain why you should give Ember a listen. Rather than make the typical Ani DiFranco comparison, I'll go out on a limb and give my own impression of her music. I would have to describe it as a combination of folk, rock, punk, classical, jazz and funk...with a bit of new age tossed in there for fun. Combine a bit of CCR and Dead can Dance with a nice bottle of wine and incense, and that should be about right. Intrigued yet...?

For more information on Ember Swift, please visit:

[www.emberswift.com](http://www.emberswift.com)

This column is a Voice Exclusive.

**Coming Out As  
Sacrament**



Gay Christian author and activist **Chris Glaser** proposes that coming out—as gay, lesbian, bisexual, or transgendered—has biblical precedence and sacramental dimensions.

**Chris Glaser on his book:**

Coming out is a process in which the sacred is revealed. When denied traditional means of grace, the sacraments of the church, we who are lesbian, gay, bisexual, transgendered, and family and friends of those who are, celebrate the sacrament of coming out, revealing the sacred in our lives: our love, our lover, our lives, our families, our community, and our unique perspective on God. Coming

out is a theme in scripture in a way homosexuality is not. Biblical characters came out to be the people they were chosen and called to be, and the Bible is the coming out story of God—coming out of the closet of heaven, down from the mountaintop of requirements (Mt. Sinai), to enter our lives compassionately as God-with-us, who suffers with us, rejoices with us, and loves us unconditionally.

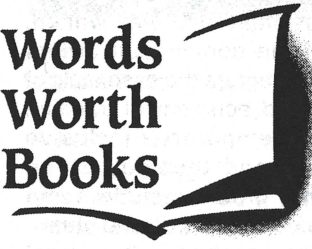
This book critiques a traditional view of the atonement, suggesting the crucifixion was the result of human will, not God's—that God's will was the resurrection, that God chooses life for God's child and children, not death. Using the work of Rene Girard, I consider the scapegoat mechanism's applicability to how lesbian, gay, bisexual, and transgendered people are scapegoated by society and religious institutions today. Finally, I offer seven "rites for the soul" by which the reader or groups may reclaim biblical affirmations and their baptism and their church, and

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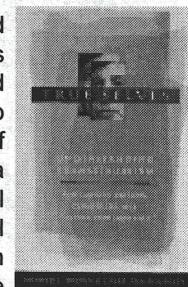
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**"INDEPENDENT BOOKSTORES FOR INDEPENDENT MINDS"**

celebrate coming out in a ritual that combines elements from the traditional seven Christian sacraments. This book is different from my other books in that I sustain one careful argument throughout the book, using pastoral and personal experience as well as biblical and theological knowledge to sustain the theme of Coming Out as Sacrament.

**TRUE SELVES**

Understanding Transsexualism-For Families, Friends, Coworkers, and Helping Professionals

Brown and Rounsley's solidly based introduction to many aspects of living as a transsexual provides general information about the dilemma of feeling trapped in the wrong physical gender, about such a person's development, and about locating a gender therapist. Brown and Rounsley also detail the process of transition between genders, starting with legal and identity changes and proceeding to



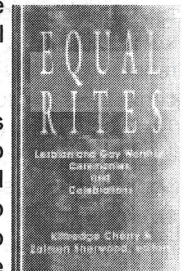
changing outward modes of self-presentation (they include sample "coming-out" letters to employers, coworkers, friends, and family members) and dealing with bathroom issues, hormone treatments, surgical options, and guidelines for finding social support. First-person accounts from transsexuals augment general readability and put human faces on the issues discussed.

**EQUAL RITES**

Lesbian and Gay Worship, Ceremonies, and Celebrations

"Lesbians and gay men are starved for words of life, for symbolic forms that wholeheartedly affirm their personhood," state the editors in describing the purpose of 'Equal Rites.'

This book offers the bread of life to the starving and symbols of hope to people who too often experience exclusion, discrimination and even violence in church and society...



Continued on Page 44

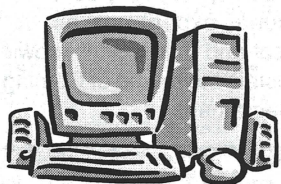


## EQUAL RITES

Continued from page 43

Several common threads characterize this rich quilt patched from many sources. The most striking characteristic of these liturgies is their honesty; they speak to real life with authentic words. One very moving healing liturgy addresses the pain of gay men in prison, in particular the pain of a man who has been raped. Liturgies for empowerment speak to political realities such as Clinton's 'don't ask, don't tell' policy about gay and lesbian people in the military. A liturgy for Father's Day invites participants to name their own feelings about their fathers, while reclaiming 'Father' as an image for a loving God. The liturgies just mentioned feature another common thread: creativity in addressing human need with the good news of God's love... Another common thread is boldness in naming God. Few contemporary worship resources offer more varied imagery for God; the book contains both masculine and feminine imagery, including 'Goddess,' 'Lover,' and 'Father.' The book's creative language and honest grappling with human experience, as well as the diversity of its services, distinguish it as a resource for any congregation that consciously welcomes all persons. The section of covenant rites for couples, which includes some of the book's best designed and written services, will be a valuable resource; one based on the Kwanzaa principles is especially intriguing. The order for Yom HaShoah and for Thanksgiving are so excellent for interfaith or local church services that they alone

might justify the price of the book. The rites of healing are grace filled, compassionate and well written. Most of the communion orders carefully integrate the essentials of historic and ecumenical tradition with contemporary, inclusive language and theology... The baptismal orders include some good models for words and rituals, including perhaps the best alternative baptismal formulas yet devised (based on Augustine's trinitarian theology): 'I baptize you in the name of God, the Lover; Christ, the Beloved; and the Holy Spirit, which is Love in Action.' 'Equal Rites' delivers what it promises"



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## Used Car Buyers Guide: The Reality

### MUST SELL

..before it blows up.

### RUNS FINE

..I was going to say "runs excellent" but I had a last-minute conscience attack.

### NEEDS SOME BODY WORK

..was blindsided by a Winnebago.

### WELL-MAINTAINED

..I changed the oil occasionally.

### LOOKS LIKE NEW

..just don't try to drive it anywhere.

### ALL ORIGINAL

..I never had anything fixed, adjusted, or replaced.

### LOADED WITH OPTIONS

..each one more troublesome than the next.

### NEVER SMOKED IN

..unfortunately, that's the best thing I can say about it.

### PROJECT CAR

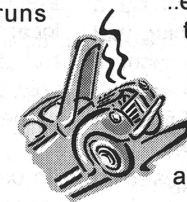
..doesn't run.

### LOTS OF POTENTIAL

..doesn't run.

### NEEDS MINOR REPAIR

..doesn't run.



I've had a wonderful evening, but this wasn't it.

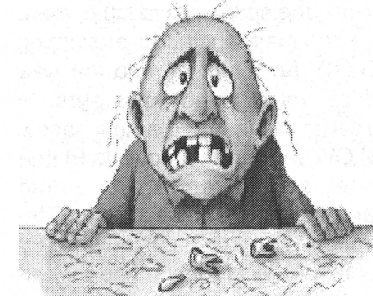
I'm not into working out. My philosophy: No pain - no pain.

If ignorance is bliss, why aren't more people happy?

**It's not just the leaves that fall**



**EVERYTHING FALLS IN AUTUMN...**



Religion is socialized emotion.

Fresh bread gets hard and stale croutons get soft. Go figure.

A robber broke into the police station and stole all the toilet seats and the police didn't have anything to go on.

## Glow Proposes Drop-In Center Continued from Page 33

**There are quite a few advantages to the proposal however:**

**1]** The new room would be a community space- something that is lacking at present. The room, if successful, would provide enough documentation for a "need" for such a centre in the K-W area. This documentation could be used to gain grants to open a centre in a more centralized location.

**2]** The FEDS are willing to work with other community organizations in operating the centre. If the centre is only used by students, it will only be because people in the community have chosen not to get involved.

**3]** Concerns over the transient student population can be alleviated with sufficient community involvement.

While the space is available, there are two main obstacles preventing GLOW from moving into the new office- money and volunteers. In order to move into the new space, GLOW will need to move its Phone Line and arrange for some renovations to take place. The proposed room is currently a TV room for UW students. The TV and cable lines will have to be moved to a new location so that these facilities are still available. The FEDS have quoted a total cost of \$1000.00 for the move, which they are unable to pay for with their existing budget. Another concern is that in order to be an effective community centre, GLOW will need to substantially increase its volunteer base if the centre is to

maintain regular hours of operation. Since GLOW proposes the new space as a community centre, we are hoping that members of the local LGBT community, whether or not they are UW students, will volunteer to assist in the operation of the centre.

In order to raise the funds for the move, GLOW has decided to embark on a fundraising and volunteer campaign within the local community. The campaign is being organized not only for fundraising and volunteer recruitment, but also to gauge the interest from the local community. Moving to the new location would be pointless if it was not going to be used. Therefore, we are asking for three things from the local LGBT community:

- 1]** Letters of support for this initiative;
- 2]** Offers to help in the fundraising campaign and/or volunteers to help operate the new centre; and
- 3]** Funds to help support this initiative.

If you believe that moving GLOW to a larger location is beneficial, please send your comments (signed or anonymously) to:

**GLOW**  
c/o Federation of Students  
University of Waterloo  
200 University Avenue West  
Waterloo, ON  
N2L 3G1

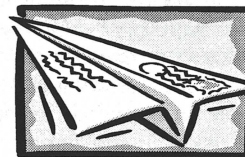
Please note that since we are required to present a "need" for the new centre, written documentation is preferable. As such, we would appreciate receiving written letters over e-mail messages of support.

Anyone who would be interested in assisting with the fundraising campaign or help in the creation and operation of the new centre, should either write to us at our mailing address (page 46) or email us at:

**gllow@watserv1.uwaterloo.ca**

The Regional Pride Committee (RPC) has agreed to handle all funds during the fundraising campaign. In the event that not enough money is raised for the move, people making donations can indicate whether they would like their cheques cancelled or to be used by the RPC to support their initiatives. In this way, funds will be handled only by the LGBT community for the LGBT community. All cheques should be made out to "Regional Pride Committee of Waterloo-Wellington" and a note (probably in the "memo" area) should be added indicating that the money is for the "GLOW Move Fundraiser". Cheques can be sent to:

Regional Pride Committee of  
Waterloo-Wellington  
P.O. Box #40028  
Waterloo Square P.O.  
Waterloo, ON  
N2J 4V1



If fifty people donate \$20.00, we will have all the money that is required. In the event that more than \$1000.00 is raised, the excess money will go into purchasing new books and magazine subscriptions for the GLOW Library. As an added incentive, any person or organization donating more than \$100.00 can choose to be listed as an official sponsor of the new community centre.

In order to ensure that we can move ahead with this project, letters and cheques must be received by December 20, 1999. Before December 30, 1999, GLOW will announce whether or not we have received enough funding AND letters of support to proceed with this project. People submitting cheques may wish to post-date them to December 31, 1999, in case they wish to cancel them in the event the fundraising effort is not a success.

The LGBT community in the K-W area has been active for quite some time and is deserving of a home. We have been able to accomplish a lot when we work together, and hopefully, the creation of a community centre at the UW campus can be another entry into a long list of accomplishments.

If anyone has questions regarding this project, please do not hesitate to contact us at **gllow@watserv1.uwaterloo.ca** (NOTE: there are two "L"s).

Regards,

Gays and Lesbians of Waterloo

## BODY IMAGE & "EATING DISORDERS"

"You can never be too rich or too thin."

You don't have to go very far to notice that the ideal for women's bodies at present is a thin, fit, radiantly healthy, young, white woman. Just open a magazine, an advertising supplement to the Times, wait for a bus or subway, or merely walk down the street. The message of what we should look like is everywhere. The inescapable presence of these images shape our images of our own bodies, especially as women.

The media images we see of women offers us the "ideal." These women seem middle or upper-class by virtue of their expensive clothes, and are almost always white. Women seen outside the home are typically "attractive" and occupy jobs where they never seem to have to work. There are hardly any pictures of African American, Asian American or Native American women in advertisements aimed at the "general" population although they may be found if advertisers wish to "target" a group in a specific "ethnic area."

The range of actual body types in the past was no different than today. What has changed is what has been set up as the ideal. Studies have shown that while 25 years ago the average model weighed 8% less than the average American woman, today's model weighs 23% below the national average. The exclusion of so many women from representation is a denial of the

wide range of bodies and appearances. Instead of marveling at the assortment of body shapes, we continually compare ourselves with each other. We begin to objectify our own and other women's bodies.

Notions of the ideal body are linked with the economy. There are a wealth of businesses that depend upon the American desire for thinness to survive. In order to create a market for their product, they attempt to make women feel inadequate about our own bodies. Their product or exercise equipment will get us on the way to the "real" us, the thinner, better, more popular us. We are given the message that our value depends on our physical appearance. We are told that we must be sexually attractive to be successful and happy. An ideal weight is presented as a requirement for being sexually attractive.

Unfortunately, limits on "desirable" thinness have not been set. The popular notion is that, as long as a woman isn't "badly" anorexic, being thin is not hazardous. Our standard of normal body size has become so thin that average weight people are considered abnormal. What has actually been proven, however, is that people on both extremes of the continuum (excessively thin or over 100 pounds above the norm) have increased health risks. The majority of those who consider themselves "overweight" are not. The height-weight charts we are familiar with were developed by the Metropolitan Insurance company, by a popular notion of ideal weight instead of a basis on an appraisal of specific health risks. In the conservative

"Medical world," height-weight charts are being re-evaluated, some increasing "normal" weights by 20 percent.

### REAL AND IDEAL

Our ideal of thinness is influenced by many basic American values. This country prizes things like individuality, self-help, hard work, success, and self-control. We are given the message that if we just work hard enough at dieting and

exercise, anything can be accomplished. Women especially are told that their efforts in perfecting their bodies will be rewarded by success in both their professional and personal lives. If we fail at achieving the ideal, we are told we must "try harder." A fat person is seen as lazy or greedy or without self-control. "Obviously," we think, she wouldn't be fat if she could just control what she ate or "if she bothered to exercise."

**Continued on Page 53**

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Netsuke are Japanese carved toggles originally made to secure a portable medicine box (inro) or similar item, which hung from the waist on a cord. Usually made of wood or ivory they date from about C16. There is keen competition for signed netsuke by acknowledged masters of the art, as well as for those depicting rare or novel subjects. Otherwise charming netsuke can be collected fairly inexpensively, but avoid incompetent workmanship, dull subjects, damaged pieces or early C20 copies. The best pieces are hand-carved.

Ivory is not necessarily more valuable than wood, especially since ivory netsuke were mass-produced for export in the late C19. Copies and fakes are numerous. Some are genuine period ornaments (okimono) converted to netsuke by boring a cord hole. In genuine netsuke, the hole is designed to be almost invisible. In fakes the holes are often obtrusive. Recent copies lack patina. The grain is genuine ivory is only visible at certain angles whereas simulated ivory grain is always visible and very regular. Signatures on fakes are often moulded, not carved.

## Body and Spirit

By Robert Adams

Early in Church history, theologians began to create a sharp distinction between the body and spirit, separating the sensual from the spiritual. The heretical Gnostic sects that appeared shortly after the establishment of the Church believed that the body was evil and only the spiritual was pure. While the Church officially declared Gnosticism to be a heresy, elements of its teachings worked their way into Christian doctrine and practice. Most notably, St. Augustine, after his conversion came to view the desires of his body as being opposed to his spiritual nature. From his teachings and others, future Christians created a dichotomy or division between the body and spirit that persists even today.

This separation of the sensual and spiritual, is especially apparent when one considers homosexual relations in the context of Christian spirituality. As LGBT Christians, often we have been told that we cannot integrate our faith and sexuality. "How can you be gay and Christian?" we are asked. The Church tells us that to express our sexuality defiles our faith. The gay community, having accepted the Church's perspective that sexuality and spirituality don't mix, or reacting against that perspective, also frequently tells us that being gay and Christian is incongruous. For many of us, this has led to a disintegration of our spiritual and sexual capacities. Some of us have tried to reject one or the other: abandoning our faith or attempting to change our sexual orientation. More often, we have compartmentalized our lives, keeping these two aspects of our lives as separate as possible. We are not "out" in the Christian community and in the gay community, we are often embarrassed to acknowledge our faith. Compartmentalization is an imperfect compromise for several reasons. Maintaining this separation demands a great deal of effort and often deception, which can be emotionally draining. The walls we build between sexuality and spirituality deter their interaction. Both our sexuality and spirituality suffer from this. We are reluctant to evaluate our sexuality in relation to our spiritual values and often find ourselves acting in ways that, on some level, we sense are inconsistent with whom we really are.

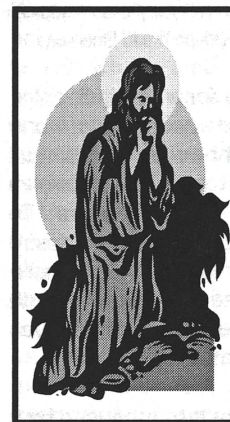
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Our spiritual lives are impoverished because we are unable to be wholly present in prayer, worship, fellowship, etc. as who we know ourselves to be: gay women and men. Despite this, compartmentalization seems to work for many of us, for a time, until inevitably, as Kramer of Seinfeld puts it, "worlds collide." The "collision" of our spiritual and sexual "worlds" can occur in many ways, but is always disconcerting and sometimes quite distressing. The reactions to such a "collision" are varied. Some will then abandon one or the other aspect of their lives, others will redouble their efforts at compartmentalizing, but others will find that the "collision" becomes a catalyst to begin a reintegration of their spiritual and sexual experience.

In the first column that I wrote for The Voice, I wrote that, "integrity, as a spiritual quality, implies the integration of all aspects of our lives," including the sexual and the spiritual. It should be no surprise to regular readers



that I do not believe that this division between the sensual and the spiritual is a Biblical one. Our minds, bodies and spirits were created by God and, therefore, are good (Genesis 1:31). Our capacities as mental, spiritual, and sexual beings are only good or bad depending on how we use them. Indeed, to view the body and its appetites as essentially evil is to deny the humanity of Jesus, a core doctrine of the faith. Orthodoxy maintains that Jesus was fully human and fully divine and yet without sin. If there were something inherently evil about the human body, Jesus could not have lived as a human being and remained free from sin, and if one takes away the sinless humanity/deity of Christ, other Christian doctrines begin to fall like dominoes.

In actuality, spirituality and sensuality are not in opposition to one another, but share some similarities. Both are concerned with the formation and sustaining of relationships characterized by intimacy, both spiritual and sexual. This includes our relationships with both God and other people. Eros, a Greek word for love from which we derive the word erotic, has been defined as the desire for union or communion with another. James B. Nelson writes of eros in his book, *The Intimate Connection: Male Sexuality, Masculine Spirituality*, "Eros is desire. It is the quest for fulfillment through communion with the object of our love.....It might be art, music, nature, God or countless other sources of attraction. We experience eros when we are drawn to another, when we strongly sense the other's attraction, when we find ourselves both filled and filling in communion with the other.....It is the urgent longing of our whole being for communion and connectedness. Communion is holy." Even St. Augustine recognized the relationship between eros and our desire for communion with God.

Continued on Page 54

**Emotional Freedom**

By A.J. Mahari

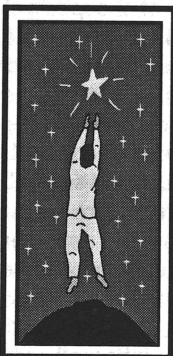
Emotional freedom is that blissful place that you can live within when you know who you are, what your boundaries and limits are and when you are an honest person.

Too often we get bogged down in less than the truth. We also get bogged down in expectations of ourselves and others. Let go of your expectations. Live in the center of yourself. Reflect quietly for a period of time each day as to where you are in your life and where you want to go.

Emotional freedom can be difficult to find and to maintain. It becomes difficult only when we make it so. Seek to love from the boundless limits of detachment. True love, real love needs space to be and to breath and to grow.

In order to be emotionally free you must be amenable to change. Dream. Hope. Live. Be open. This is the essence of emotional freedom. Affirm yourself each and everyday.

Emotional freedom requires that you pack the bags of your past and lose them in the airport of your dreams. Dream your dreams and work toward them and you will take the emotionally-free flight of a lifetime, for a lifetime.

**Evolution**

By A.J. Mahari

There isn't a pain more precious than the pain a soul can bear, in gratitude, in order to facilitate its own evolution.

Cultivate creatively. You (and your God/Higher Power) are the artists attending to the monumental magic flowing onto the easel that is your life, as you live it.

"God [or your Higher Power or the Universe] offers to every mind its choice between truth and repose. Take which you please -- you can never have both." (Ralph Waldo Emerson)

We may long for a tranquil, calm, and composed freedom from worry and troubles, however, our spiritual aspect of self calls us to evolve beyond this human desire. To choose the repose of human desire is to volunteer to stay stuck where you are. It is the ever-evolving truth that presents each one of our lives with movement.

Your life is a pattern produced by a series of on-going movements and choices. This is the legacy of your evolution. The greatest spiritual growth occurs when we look into and through those patterns beyond our humanity -- to the divine. You are this the truth you seek.

I am a world onto myself. I am a world within and among other worlds. My soul is a galaxy within a universe. I will tap into my soul today. I will make a choice to be a seeker of the truth. I am strong enough to bear the pain that is part of the process of my own personal evolution.

**HERSTORY-BODY IMAGE**

Continued from Page 49

As women enter the "male" world of higher education and employment, we are even more pressured toward perfectionism. We must not only achieve but excel. Some 1970's feminist advice tells us to be self-sufficient; that fulfillment comes from what we provide for ourselves. While women make a few gains toward economic independence in entering the business world without a fundamental change in its structure, we are forced to become "Superwomen." We are expected to achieve in the competitive business world while also excelling in traditional domestic roles of "wife" and "mother." Because of this dual expectation we are faced with many contradictory messages. Different characteristics are needed for each role and not living up to the ideal in either can cause feelings of failure and self-hate. We have attempted a sort of "masculinized" female form as a tool of upward mobility, and the need to perfect our bodies has intensified the social tendency to equate women's worth with our bodies. The perfect body is our new status symbol. Weight consciousness has become part of our campaign for upward mobility.

Attempting to enter the basic American search for self-control, individuality and thinness has not, however, brought most women more health and happiness. Instead, we often feel as if we have failed and the blame is laid squarely on our shoulders. But the social requirement that we achieve the "ideal weight" is based on the presumption that we can completely control our body size. In fact, the

size and shape of our bodies are as genetically determined as skin and eye color.

**THE BARNARD/COLUMBIA WOMEN'S HANDBOOK 1992**

<http://eserver.org/feminism/real-and-ideal-body-image.txt>

**RADIO**

**Woman Made Collective Show**  
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**Women's Spin-- CKMS 100.3 FM**  
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**Nowhere To Hide--CKMS 100.3 FM**  
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**Queer Radio Hamilton--CFMU 93.3 FM**  
Hamilton Airls Thursdays 5-6pm

**Leaping Lesbians-- CKMS 100.3 FM**  
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**Out & About Queer Radio** is off  
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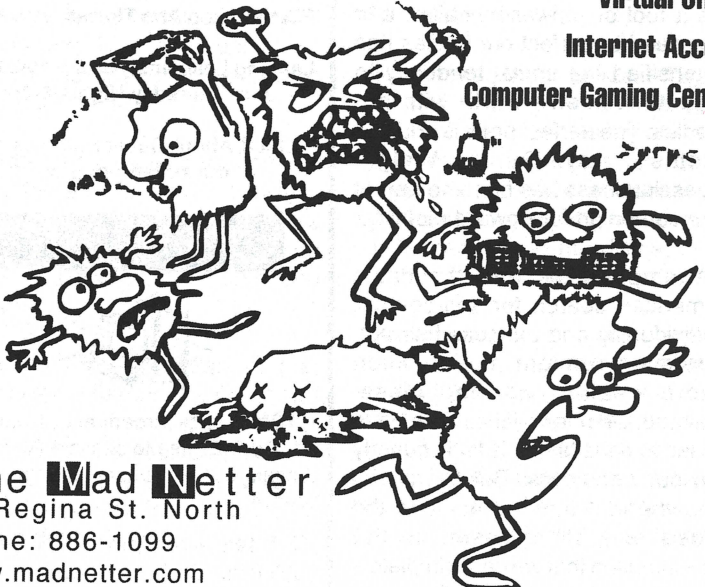
## Body and Spirit

Continued from Page 51

There are many examples of this interaction of the sensual and spiritual in both scripture and Church history. King David, much to the chagrin of his wife, danced nearly naked in worship to God as he led a procession returning the Ark of the Covenant to Jerusalem. The Song of Songs, in the Old Testament, is a book of erotic poems describing the relationship between a man and a woman. In the New Testament, a woman who was likely a prostitute, demonstrates her adoration of Jesus by washing his feet with her tears, wiping them with her hair, kissing them and anointing them with perfume. When the Pharisee, in whose home Jesus is eating, complains about the woman's behaviour, Jesus commends the woman's adoration, saying that because of her faith, her sins are forgiven. While this woman's actions are certainly not sexual, they are sensual and an act of worship. In Church history, many contemplatives and mystics have described spiritual truths and experiences using erotic imagery. St. John of the Cross writes of God as a lover: "Oh flame of love so living, how tenderly you force to my soul's inmost core your fiery probe! Since now you've no misgiving, end it pursue your course and for our sweet encounter tear the robe!" Others who have written have erotically of spiritual

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experiences include: Julian of Norwich, Teresa de Avila and, more recently, John Michael Talbot, a Franciscan monk.

How can we begin to reintegrate our spiritual and sensual experience? The first step is to acknowledge that our sensual/sexual capacity is good from a spiritual perspective. We can do this through prayer, thanking God for the gift of sensual experience and the fulfillment and pleasure it brings to our lives. We can acknowledge the spiritual dimension of lovemaking, its capacity to draw us out of ourselves, into communion with another. When I first began to recognize this integration happening in my life, I was standing in worship at church one Sunday, and realized that I was acutely aware of myself as a gay man, standing in the presence of God, feeling no sense of shame over my sexuality. Later I was able to pray about my relationships without wondering whether, because they are homosexual, they are somehow less worthy of God's attention than a heterosexual couple's. We no longer need to feel like we need to try and hide our sexuality from God (as if this were possible). Instead, we can celebrate our sexuality within our faith. We can believe in God's blessing of a homosexual union. It is possible to experience God relating to us as mother, father, brother, friend, and also as lover. When we seek God in prayer, we will find an intimacy that is beyond our imagination. Chris Glaser writes in his book *Coming Out to God* that, "Prayer is, in a sense, our assent to God's desire for spiritual lovemaking (p25)."

Robert Adams is a student and a writer living in Kitchener-Waterloo. Rob can be reached at [REDACTED] with comments or questions. This column is a Voice Exclusive.



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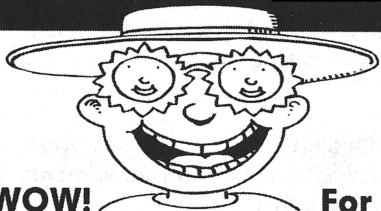
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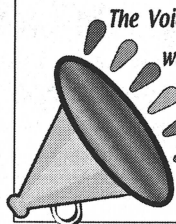
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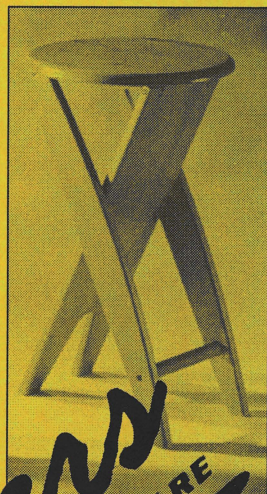
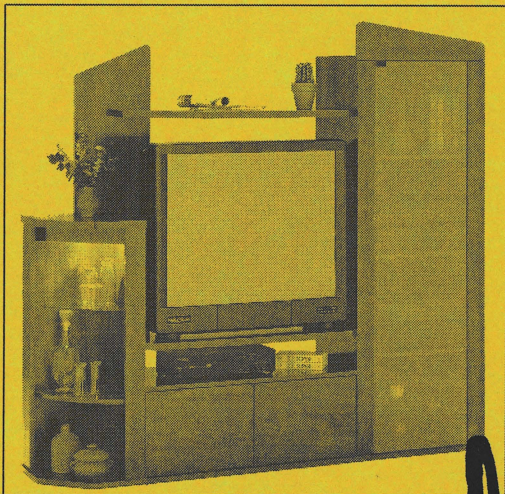
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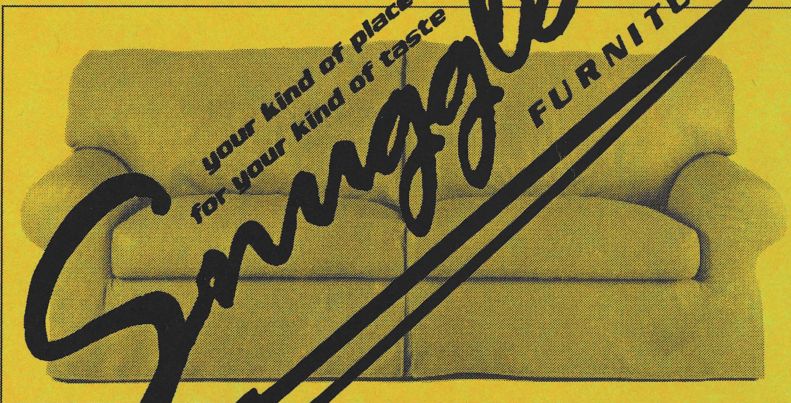
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