

Grand River Rainbow Historical Project

*celebrating the lives and
times of rainbow folk in
Grand River country*



The Voice

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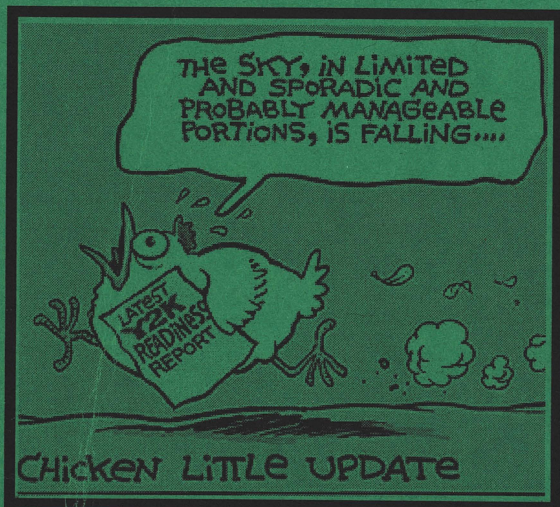
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Issue Three

Friday, December 3, 1999.

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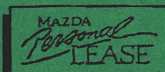


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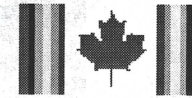
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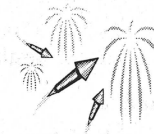
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MILLENNIUM

EDITORIAL

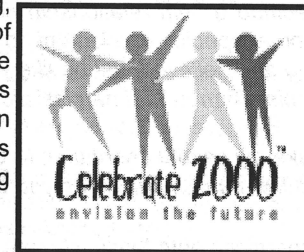


There are of course the "doomsayers" who, unlike our present technology (and our dependence on it), have existed since the beginning of time; all the while proclaiming the demise and end of time. Yet time goes on. So, are the doomsayers any more likely to be correctly predicting events now than they have at any other time in the history of the world?

What is this markage of time really about? What is the significance of it beyond numbers? Have you thought about what it means to you? What does it mean to you to be among those who are alive and about to experience this?

In all of the history of humankind and time a very small percentage of people have the challenge and/or the opportunity to bear witness to the changing of a century as well as the beginning of another millennium.

We are truly poised upon the verge of something, in these last days of the 20th Century, the likes of which has never before been experienced. We, as a world, are charting new territory.



"Envision the future"

Will the year 2000 bring with it any significant changes in the collective mindset of humanity? Will it bring with it some

increased measure of much needed tolerance and understanding? Will the year 2000 be much different in any way aside from the number that follows the day and the month of the year?

This gives us cause for both fear and celebration. At no other time in the history of this planet has a population at the turn of a decade, a century, and a millennium had such advanced technology and relied so heavily upon it. What will happen when the clock that denotes proverbial time takes us from the year 1999 to the year 2000? Will our technological infrastructure make that shift with us allowing life to just go on as per usual? Or will we see interruptions to the way in which our world functions? Interruptions which we would not otherwise even consider.

As you celebrate the arrival, New Year's Eve, of the year 2000, a new decade, a new century and a new millennium greet this "new age" from a place of hope, love, trust, and respect for yourself and for all who share this world with you. Let the "new" in New Year's be your mantra. Open your heart and your mind to the new possibilities dawning on the horizon of humanity.

Sunday November 7, 1999

"I do not care what you say or think. Homosexuality is a sin and if you do not repent (turn away from) this lifestyle and come to The Lord Jesus Christ you will spend eternity in hell!"

Terry Herrington

From the Editor:

You are entitled to your opinion. I disagree with you. I think it is presumptuous of you to think that you have some monopoly upon God or the Christian faith based upon your sexual orientation. It is insulting that you somehow have come to believe that one cannot be gay or lesbian and also be a child of God and a follower of Jesus Christ. Only in a black and white mindset are the two mutually exclusive. However, in reality, being lesbian or gay and being a Christian who is just as important and viable a child of God as you are is not mutually exclusive at all.

One's sexual orientation is not the sum total of who one is. One's sexual orientation does not preclude a faith relationship nor does your sexual orientation gift you to some "special" entitlement to said relationship. To think that all who worship and believe must be like you to be acceptable to God is an extremely misinformed and narcissistic view.

In fact, I would rather take my sexual orientation to God in trust and love any day than treat my fellow human beings as you do.

When you cast your aspersions onto those who are lesbian and gay you also cast them upon yourself. I hope one day that there can be more compassionate dialogue and less casting of aspersions. For it is the former and not the latter that would see us, gay, lesbian or straight doing the "Christian thing".

What is it that you so dislike about yourself that you feel as though abusing people you don't even know (in the name of God, no less) will help? What is it that you are running from? Isn't the God you claim to represent a God of love? Why then are you perpetuating such intolerant hate?

The shame rests not in one's sexual orientation but in the judgment of anyone's sexual orientation. The spending of an eternity in hell rests not in one's sexual orientation but in the way in which one treats others. I would venture to say that a measure of hell is the very ignorant, intolerant rhetoric spread when one believes him/herself to be better than anyone else, for whatever reason.

Top 100 News Stories of the 20th Century

1. United States drops atomic bombs on Hiroshima, Nagasaki: Japan surrenders to end World War II. 1945
2. American astronaut Neil Armstrong becomes the first human to walk on the moon. 1969
3. Japan bombs Pearl Harbor: United States enters World War II. 1941
4. Wilbur and Orville Wright fly the first powered airplane. 1903
5. Women win the vote. 1920
6. President John F. Kennedy assassinated in Dallas. 1963
7. Horrors of Nazi Holocaust, concentration camps exposed. 1945
8. World War I begins in Europe. 1914
9. Brown vs. Board of Education ends "separate but equal" school segregation. 1954
10. U.S. stock market crashes: The Great Depression sets in. 1929
11. Alexander Fleming discovers the first antibiotic, penicillin. 1928
12. Structure of DNA discovered. 1953
13. U.S.S.R dissolves, Mikhail Gorbachev resigns: Boris Yeltsin takes over. 1991
14. President Richard M. Nixon resigns after Watergate scandal. 1974
15. Germany invades Poland: World War II begins in Europe. 1939
16. Russian revolution ends: Communists take over. 1917
17. Henry Ford organizes the first major U.S. assembly line to produce Model T cars. 1913
18. Soviets launch Sputnik, first space satellite: space race begins. 1957
19. Albert Einstein presents special theory of relativity: general relativity theory to follow. 1905
20. FDA approves birth-control pill. 1960
21. Dr. Jonas Salk's polio vaccine proves effective in University of Pittsburgh tests. 1953
22. Adolf Hitler named chancellor of Germany; Nazi Party begins to seize power. 1933
23. Civil rights leader Martin Luther King assassinated in Memphis, Tenn. 1968
24. D-Day invasion marks the beginning of the end of World War II in Europe. 1944
25. Deadly AIDS disease identified. 1981
26. Congress passes landmark Civil Rights Act outlawing segregation. 1964
27. Berlin Wall falls as East Germany lifts travel restrictions. 1989
28. Television debuts in America at New York World's Fair. 1939
29. Mao Tse-tung establishes Peoples Republic of China: Nationalists flee to Formosa (Taiwan). 1949
30. Charles Lindbergh crosses the Atlantic in first solo flight. 1927
31. First mass market personal computers launched. 1977
32. World Wide Web revolutionizes the Internet. 1989
33. Scientists at Bell Labs invent the transistor. 1948
34. FDR launches "New Deal": sweeping federal economic, public works legislation to combat depression. 1933
35. Cuban Missile Crisis threatens World War III. 1962
36. "Unsinkable" Titanic, largest man-made structure, sinks. 1912
37. Germany surrenders: V.E. Day celebrated. 1945
38. Roe vs. Wade decision legalizes abortion. 1973
39. World War I ends with Germany's defeat. 1918
40. First regular radio broadcasts begin in America. 1909
41. Worldwide flu epidemic kills 20 million. 1918
42. "ENIAC" becomes world's first computer. 1946

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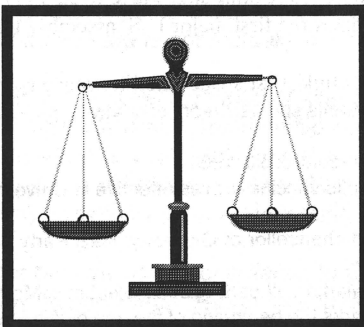
Now Is Not The Time To Relax

By Steven Singer

The recent changes in Ontario law bring many rights gays have been fighting for. Provincial law now puts same-sex relationships on the same footing as common law heterosexual relationships. Similar changes to federal laws are supposed to happen in the new year. Some people in the gay community feel that we have achieved most of the rights we need and are ready to relax. This would be a mistake; we still have a very long way to go. The situation for LGBT people in Canada is many magnitudes better than in most of the world. Just look at the United States, our nearest neighbour. Most States still have sodomy laws on the books, there have even been recent cases where they have been enforced. However, one still does not need to look that far south to see injustice. Our own province was unwilling and afraid to give us true equality. Instead of redefining spouse they created a separate but not quite equal category for same-sex couples. The problem here though is that the public allowed them to do so. The courts have gone a long way in granting us rights but it is now up to us to continue the fight. We can't depend on a politician in Ottawa, or executives at television networks to fight our battles. Bringing about change must be done by me, you and everyone else in the world who is

unhappy with the way gays are being treated. One person isn't going to make hatred and oppression go away with the snap of their fingers. Everyone must do their part and work towards getting people comfortable with the idea of homosexuality. Set a goal for yourself, intentionally do two things a week that will help get your friends, family and coworkers more used to and aware of homosexuality. These things need not take much time. They might be as simple as holding hands with your same-sex partner when the two of you go to a restaurant for lunch. You could also educate your coworkers on the injustices being committed against queer people worldwide. The war to improve conditions for gay people must be fought and won one person at a time. The courts and governments can legislate and enforce laws, but only you can change the attitudes of the people in your community. If no one had been fighting for gay rights during the past 50 years where would we be now? Don't you owe it to yourself, and future generations to do your best to improve conditions for generations of gay people to come?

Steven Singer is university student currently living in Waterloo. He can be reached at: [REDACTED]



Affirming Service

by David Cameron

On September 19, we at Westminster celebrated our decision to become an Affirming congregation. During our regular Sunday worship service, we proclaimed the Affirming statement which we had adopted last fall:

"To create an environment of openness for all people. To affirm that all who seek to live faithfully regardless of ability, age, ethnicity, gender, race, sexual orientation, or social circumstances are welcome to full participation in the life of the congregation. To foster full opportunity for participation by all in the wider church."

Ron Coughlin presented us a certificate on behalf of Affirm United. We had visitors from Wesley United in Cambridge, who are embarking on the Affirming process, as well as visitors from the community.

This is a landmark in our history, but there is still much to be done, both as a church, and as individuals. What can we do as individuals?

Do not laugh at jokes or comments made at the expense of lesbian and gay people. Indicate that you find these offensive. Develop an operating style that respects each person as an independent, autonomous human being. Make public statements -- formal and

informal -- demanding an end to discrimination on the basis of sexual orientation. Expand your understanding of "family" to include a variety of intimate, life-giving relationships. Include words such as "lesbian", "gay", "bisexual", "heterosexual" in your vocabulary (and practice saying them without stumbling or blushing).

Talk with lesbian and gay friends about what actions and attitudes they find oppressive and what actions and attitudes are liberating. In "get acquainted" times, ask people about something other than their families. Be imaginative -- ask how they like to spend their time, what they like to read, etc.

Use inclusive language when referring to partners/lifemates/spouses. This allows fold in varieties of relationships to speak about the people with whom they share life, without significant risk.

Join Affirm United -- write to Box 333, Station Q, Toronto, Ontario M4T 2M5.

Westminster United Church is located at 543 Beechwood Drive in Waterloo. Services are held Sundays at 10:30 a.m.

This article was submitted to The Voice and was taken from Westwords, October 1999 (Westminster United's newsletter)

TALKING ABOUT "SEX" OR IS THAT "GENDER"?

By Bill Turner

What is "sex"? What is "gender"? These may seem like abstract questions, but of course they're not - not for editors and writers who cover issues affecting gays, lesbians, bisexuals, and transgendered people.

Feminist scholar Elaine Showalter, in an essay on "The Rise of Gender," recalled a time when words had a grammatical gender, while people had a sex. This distinction reflected an assumption that the assignment of gender to words was somehow artificial (and mercifully not a feature of English, unlike most other European languages), but masculinity and femininity flowed directly from anatomy.

Perhaps the single most important accomplishment of feminist scholars in the late 20th century has been to establish beyond dispute, at least in all but the most intransigent circles, the point that the gender characteristics of masculinity and femininity have as much to do with culture and politics as with anatomy. In other words, we more commonly use the word "sex" these days to refer to anatomy - what sort of genitals and chromosomes you have - and "gender" to refer to a social role - masculine, feminine, or some more interesting combination.

Surely, if any group of people appreciates this distinction, it must be lesbian, gay, bisexual, and transgender persons. We tend to mix and match sex and gender

more freely than our less fortunate, non-queer fellow humans. But our daily appreciation for the potential lack of fit between anatomy and social role does not necessarily clarify the question of language.

The Supreme Court had to address this question recently when it took a case dealing with same-sex sexual harassment. None of the parties to the case claimed to be gay. Rather, on an offshore oil rig, one employee complained that his supervisor routinely feigned sexual acts and advances toward him simply as a joke. The court has established clearly that the creation of a hostile work environment through sexually suggestive or explicit pictures or acts constitutes employment discrimination on the basis of sex for the purposes of the 1964 Civil Rights Act - written about 20 years before feminist scholars really began to establish the distinction between "sex" and "gender." The primary problem at the time was the denial of employment opportunities to women because they were women. Should that law apply to the situation on the oil rig, where both employee and supervisor were male?

The Supreme Court decided it should, which makes sense to me. In effect, the court decided that the real issue was not anatomy, but social role - gender, not sex. It's entirely possible for a person to harass sexually another person with the same anatomy, regardless of

Continued on page 13

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The History of the Lesbian Land Movement?

In 1993, near the town of Ovet, Miss., lesbian life partners Wanda and Brenda Henson founded Camp Sister Spirit, a feminist retreat and educational center, on a 120-acre pig farm. Camp Sister Spirit soon made national headlines when the Hensons began to experience harassment and receive death threats from the neighboring community. The chance of serious physical violence became so great that Attorney General Janet Reno finally sent federal mediators into the area. But the news reports rarely noted that the Hensons' center was part of a peaceful feminist tradition that goes back 20 years before the founding of Camp Sister Spirit to the early 1970s and the beginnings of the lesbian land movement.

The roots of lesbian land communities were in the countercultural "back to the land movement" of the 1960s. Some pioneers of the lesbian land movement had originally belonged to mixed-gender communes and had been partnered with men. When they came out as lesbians, their interests turned to establishing safe, collectively owned communities for women and children to live free of male domination and violence. These separatist communities were designed to provide an affirming, alternative living arrangement in which women could strengthen themselves physically and emotionally and get in touch with their creativity and spirituality.

Some of the earliest lesbian land communities were in southern Oregon, where land was forest-covered, abundant, and cheap. At WomanShare, founded in 1974 near Grants Pass, three women formed "a home and family of lesbians," purchasing 23 acres on which the only useful structures were a broken-down cabin and a chicken coop. A neighbor taught them carpentry, and the following year the collective members constructed their first cabin, made of recycled wood and costing only \$350. Over the next few years, they opened their land to lesbian campers and took in apprentices who learned to build more cabins.

Life at communities like WomanShare was filled with hard work and isolation. Billie Miracle, one pioneer, remembered that in the early winters there was "so much rain, so many days with no new faces." At Rootworks, founded at Sunny Valley, Ore., in 1978, Jean and Ruth Mountaingrove had to edit and typeset their feminist magazine, <WomanSpirit,> in a nearby town because of a lack of electricity. As late as the 1980s, some of the communities still had outhouses.

Throughout the 1970s, separatist communities began springing up across the country. (U.S.) Outdoor women's events like the Michigan Womyn's Music Festival began in mid-decade and fueled many lesbians' desire to live in women-only communities. As one festival-goer and future commune member saw it, the music festivals were "the first time many of us

saw how powerful and rich an all-women environment could be."

Upstate New York was another common site for lesbian land communities. In 1974, A Woman's Place was founded in the Adirondacks on the site of an abandoned camp, Moose Mountain Lodge, which had been a popular retreat for heterosexual families in the 1950s. "Our original dream was a woman's utopia," Buckwheat Turner, one of the founders, later wrote. The women took out an ad in "Ms." and in lesbian newspapers and were soon welcoming campers to their retreat. But in November 1982, AWP folded, a victim of the same problems that had plagued other land communities.

These problems went beyond grueling work and loneliness. Consensus decision-making was time-consuming and exhausting, yet all decisions regarding the community had to be reached by full agreement of the members. And conflicts were common. Should the community allow male children? How about transsexuals? Should the group practice strict vegetarianism?

Power and money also figured prominently. Though the ideal was to share power by rotating jobs and making all decisions jointly, women who lived on the land the longest wielded more power and influence. Newcomers often left after only a short time, saying they felt shut out and powerless. Members rarely had their own money. "We each had two to five dollars a week 'allowance,'" Joyce Cheney recalled of her years at Redbird, a land community in Vermont from 1976 to 1979. "We all shared one car and one truck." A member of Cabbage Lane in southern Oregon noted that, in her community, "it was politically incorrect to have greater needs than others."

Although lesbianism was a common bond at land communities, living in a tightly knit group of women-loving women could have a downside. Monogamy equaled "possession," but non-monogamy in a limited circle of women could and did lead to jealousy and arguments. At Redbird, one member ran away the first year, charging the collective with emotional abuse. Race and class issues, too, plagued the communities, whose members tended to be white and college-educated. One Latina lesbian who helped start a women-of-color community in California wryly observed that most of the other lesbian land communities were "retreats for white women who have fled the middle class."

Some lesbian land communities were able to deal with their problems, and several remain in existence today, though not with all their original members. New communities, like Camp Sister Spirit and Spiral Wimmen's Land Trust in Kentucky, continue to crop up. Lesbian Natural Resources, a nonprofit group founded in 1991, helps keep the land movement going by awarding grant money to those who start new communities or try to revitalize older ones.

Educating Young People About Sexual Orientation

By D.J.

Last month I discussed the internet as a way to come out to oneself. This month, I want to examine why some people come out when really young while others do not come out until they are much older. The logic suggests a solution too.

Personally, I did not really understand my feelings of being gay until I was into my 40's. I was brought up during the late 1940's. At that time, especially in a religious family, the words homosexual or queer were not used except in derogatory ways.

I knew that when the other fellows talked of girls it did not turn me on. My private thoughts and my talk with my best friend (going back to 4 years of age) were about other boys. I never suspected a meaning to that. I do not for one minute believe that environment affected us - I believe that both of us were gay before we met and yet we both were so traditional that we did not identify our own preferences.

Family and peers alike assumed marriage and so while I did not date much, I did find a girlfriend who exhibited all the characteristics I wanted in a wife. I married young, asking her to marry me the week of my 22nd birthday. I then pursued career and family and put everything else out of mind. I was fulfilling what I was supposed to. Yet, in not knowing myself, I created a painful time when I finally came out, not only for myself BUT also

for my wife and sons. My childhood friend went to the other side of the world to follow a girl he wanted to marry but she had not waited for him and he met a guy and realized he really was happier with the same sex.

There is a public policy implication to all this. We would actually create less social havoc in our society if we teach about homosexuality before grade 6. Not only does that mean a value-free view of what sexual orientation is all about BUT also if one sees and hears someone who is gay, that would provide a role model for someone to discover themselves and be okay with that.

The religious right says we will convert some impressionable child to our lifestyle. I beg to differ - it may actually help a child understand his/her own innate preference. It may save a child from fighting against being gay to the point of suicide (see the Norman Institute Book Just Tell The Truth). It may save someone from marrying and messing up someone else's life and their own (the pain of a marriage breakup is severe).

No one can ever be hurt by learning. Indeed, our society has been immensely aided by the tolerance, for example, that we can learn. The most intolerant in our society are those who have never connected with society and who are at the same time the least educated.

DJ is a resident of K-W.

Sex or Gender?

Continued from page 8

the gender or sexual orientation of the persons involved. What matters here is the relationship between the two persons.

Similarly, most of the time, when we write about these topics, we're addressing gender issues, not sex issues. Or, in the queer press we may have more occasion than most to discuss some disparity between the two - effeminate men, or female

to male transsexuals, for example. In these contexts, maintaining a distinction between "sex" as anatomy and "gender" as social role can actually be quite useful, so long as we adhere to these definitions.

Bill Turner is a history professor at Middle Tennessee University and a columnist for Xenogeny in Nashville.

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The Holidays are Here

Planning & support, may help at stressful time of year

by Dr. Jeffrey Chernin

Once again, the stress-filled holiday season has begun. Taking time to plan and finding support may lead to a more enjoyable season.

You can reduce holiday pressures by expecting stressful situations to happen. By expecting airport delays and crowded stores, you can take steps to reduce the inconvenience. For example, having a book or walkman can help smooth out any delays. Also, to avoid major crowds, consider taking a vacation day or weekday morning from work to shop.



You can also manage holiday stress by changing the way you view the holidays. First, determine which part of the holidays create the most stress. Then, ask yourself which parts are within your control to change. Surrendering to the inevitable aspects of the holiday season can be a relief.

As to the pressure-filled activity of buying gifts, rather than putting more pressure on yourself trying to find the "perfect" gift, find ones that you think people will enjoy. If money is a problem, charging everything only makes things worse. Taking the time to budget can help control overspending.

If you are visiting your family of origin, one thing you can do prevent getting sucked into family drama is to become a silent "family archeologist." Observing how your family interacts is a way to discover how growing up in your family helped make you who you are today. And trying to be objective can help you get out of old family patterns.

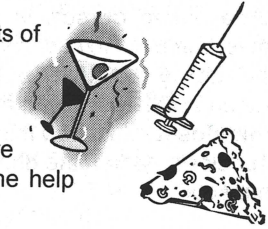
While home, is there something you can do to give yourself a bit of time away? Offer to go to the store or find another way to be by yourself. Take a walk or go to a gym which offers a day membership.

Going home for many people means having a family melt-down at one point or another. In any situation, decide beforehand if it is worth a fight. What will you say if someone makes a homophobic remark? Decide beforehand which battles to pick, if any.

Recently losing a friend or lover can make the holidays a very difficult time. Instead of being upset about feeling the loss, remember that feeling

bad is a symbol of the caring you've had for the person. To make the season more bearable, do something in honor of your loved one, perhaps something he or she would have wanted you to do. Isolating is the worst thing you can do, so make an effort to surround yourself with other people.

Many LGBT people cope with difficult aspects of the season by drinking too much, drugging, and overeating. This only adds to stress, and alcohol and drugs fuel depression. Is escapism or avoidance a way to cope, or more seriously, is there an addiction? If so, get the help you need.



If you are in a relationship, talk to each other in terms of expectations. Was staying at a relative's house difficult last year? So then it might be better to stay at a hotel. Are you coming out to anyone this year? Hopefully, thinking about these and other questions will stimulate discussions about ways to reduce stress. During your discussions, remember that your relationship has equal worth to the other married couples in your family.

Finally, if you have decided that there is nothing that will help you manage the stress of the holidays, turn your attention to the coming year. Telling yourself that "this too shall pass" is a way to reduce stress by saying to yourself that no matter what happens, January, 2000 is right around the corner, and you will have the opportunity to forget about the holidays for another year. But since the season is now two months long, you might want to consider other ways to make it brighter.

Jeffrey Chernin, Ph.D. is a psychotherapist and author located in Los Angeles, California. Comments?

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"Unstep Your Closet(s) "

By A.J. Mahari

There are many ways, other than those related to our sexual orientation, in which we have to come out to ourselves and, at times, come out to each other if we are going to live our lives authentically. Just how crowded is **your closet**? Just how much does your closet darken the doorstep of your soul?

How dangerous is it to be who and what we really are, beyond our orientations, in the LGBT community and in society as a whole? There are those who like to pretend, at all costs, that everything is always alright. They deny their personhood in an effort

to be judged as "okay".

If we know nothing else about ourselves or about each other we must know that we all have things that we struggle with. No matter what those things are none of us are in a place to truly judge or condemn another. These personal challenges define us as individuals.

We allow others to hold us in many closets when we are afraid to be ourselves. We do this to fit in. Trying to merely fit in can cause us to further closet ourselves and feel tremendous shame with regard to other equally important truths about

ourselves. **When we try to live up to some socially-idealized conception of who we are we lose ourselves.**

When did this world take such a cold turn as to fly in the face of the kind of compassion that each of us needs and that each deserves? Why are we so enslaved to the plastic ideal -- the unattainable "perfect"? Why do so many sit in judgment of peers out of some false sense of entitlement to do so as if somehow they are "better than"?

You wanted to be accepted when you came out of the lesbian, gay, bi, or transgendered closet right? So, why then is there such judgment often accompanied by intolerance of those who come out of other closets?

Just as real and just as heavy is the burden of the coming out of the closet of sexual abuse; multiplicity; dissociation; personality disorders; size issues; addictions; obsessions; physical disabilities; poverty; domestic violence; abuse of any kind; isolation; racism; classism; sexism; ageism; and any and all of the resulting oppression of said.

We live in a world that is broken. People who are broken, and who do not heal, further break others. We must continue to reclaim ourselves and unburden ourselves of the endless closets that some invisible "better than" majority has thrust us into. "They" attempt to keep us locked inside of these

closets through their ignorance and arrogance. We must educate ourselves and each other. We must learn to assimilate **ALL** differences into our experience or we will just continue to break and be broken **ad infinitum**. We must not allow ourselves to be re-victimized in the name of **SAMENESS** or in the name of **social-acceptability**. If you are living in a closet, any closet, you are likely actively contributing to the closeting of others as well.

There are far less visible or recognized closets out there that the people who continue to separate themselves from others through their judging and shaming behaviour reside in. They are the closets of egotism, righteousness, intolerance, denial, lack of respect and hatred.

Creating an image of self that is anything other than authentic is volunteering to continue to live a closeted life immersed in shame. There is no shame in being who you are for all to see. The shame rests with those who would judge you. Step out of your closet(s). Do so boldly, and with courage. For those who do not accept you are the ones who will suffer the greatest loss, not you. And that is their shame to bare, not yours. Keep walking toward the light and keep moving forward. Freedom is every step. Being who you **really** are is the way to unstep your closet(s).

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.

"The image of myself which I try to create in my own mind in order that I may love myself is very different from the image which I try to create in the minds of others in order that they may love me."
-- W.H. Auden



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BEING QUEER AT CHRISTMAS

By Mary Ann Moore

It isn't easy being queer at Christmas. We may be estranged from our families. If we do visit them, it may be that we can't take our lovers home. Maybe Christmas isn't even part of your tradition but wherever you turn, you're bombarded with it. I say, let's take from it what we really like and work with that. There are the influences of so many cultures in our celebrations at the Winter Solstice and at Christmas.

Our pagan Anglo Saxon ancestors called December 24, Mother Night or Modraniht. Mary, Queen of Heaven; Demeter who gave birth to Persephone; and Holle, the universal mother patron of all newborn children in charge of naming them, are among the mothers to be celebrated. Earlier in the month, southern Mexicans honour the ancient Mayan mother, Ixchel, with processions and blessings on small boats. In Japan, women entertain for the day (December 8) and take over men's roles in the household. It's called the Hari no Kuyo. Now there's a definition-defying ritual we can relate to!

The tree, the sweets, the gifts, the entire nativity scene is part of pagan heritage. It was Queen Victoria's husband Prince Albert who brought the custom of the Christmas tree to England from Germany. The yule log on the fire has German/Scandinavian origins. Yule means "the wheel". The holly with its red berries that we hang on the door, reminds us of the underworld

goddess, Holle. We borrowed Santa Claus from the Dutch. Sinterklaas puts gifts in the wooden shoes of Dutch children. It's a time for us to give and receive gifts.

So much of this time of year has to do with ancients memories as well as those of friends and family no longer here. Even the food I cook or serve has memories. Egg nog. Apple cider. Wine. Chocolate and shortbread cookies. Fruit cake with the almond icing.

I think we need to create a season that represents comfort and home for ourselves whether we call it

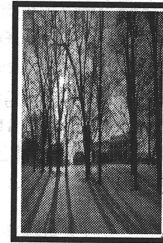


Christmas and whether anyone comes over or not. I want to be Hestia, keeper of the temple flame. (Hestia is the Goddess of home and hearth. She is so ancient a goddess that she is invoked simply by lighting a fire in your hearth. If you don't have a hearth, think of your stove as the place where you keep the home fires burning. Light some candles.)

Maria Harris in Dance of the Spirit: The Seven Steps of Women's Spirituality, says that working at home doing the daily tasks "in rhythm and ritual instead of routine, create[s] a harmony between [our] inner and outer worlds. One can become centred, as Maria Harris

says, through the actions of ritual. I know what she means. I remember in the summer when I moved in to my apartment, not focused on work but on creating a home. I was making poetry as I placed my spices on the shelf in the kitchen for instance. Poetry is the soul creating a ceremony with the elements of an ordinary event. I would like to recall some of that ceremony as I clean and decorate my home at Christmas. I want to find that sacred in the ordinary as I share a cup of tea or a glass of egg nog with friends.

Along with spirit I don't want to forget nature. That's why I chose this apartment surrounded by trees where I can take a daily walk and observe the changes. I see details I hadn't seen before: pussy-willow-like buds on the magnolia tree. Red berries on the hedge that I think is called burning bush. A white birch tree that gets to shine now among the bare grey trees. Red cardinals - a surprising flash in the yard. I'm going to bring a



little tree into my dwelling - for everlasting life. Decorate it with lights to brighten the Winter Solstice, the shortest day of the year.

I look forward to turning off the computer. Seeing what decorations I have saved. (I threw out a lot of tired-looking Christmas ornaments at a time when I didn't think I ever wanted to celebrate Christmas again.) I feel a need for the real thing - for balance from nature in the form of fresh smelling pine boughs and poinsettia and wreaths. Candles and incense will represent the spirit. I want Christmas and home to be what I want and need right now. Not the way it should be and will be but how it is in the moment for the very first time.

Mary Ann Moore is a writer in Guelph. She facilitates, Flying Mermaids, a women's writing circle, workshops and retreats for the queer community. Mary Ann's CD of poetry, When My Heart is Open, will be released in December. Call Mary Ann at 519- [redacted] or e-mail her at [redacted]

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YEAR END: SMALL BUSINESS TAX ALERT

By Darren Kregar

The year end is quickly approaching. Now is the time to prepare for the completion of your 1999 tax return. The deadline date for filing your tax return is April 30. If you are self-employed, both you and your spouse have until June 15 to file your return, however, if you owe Revenue Canada any amount of tax, you must pay by April 30.

Following are some opportunities to help you reduce the tax you may have to pay or increase the refund you may be eligible for.


1. Eligible Expenses

Be sure to have all of your receipts available for all eligible expenses. Eligible expenses that you may deduct from self-employed income include advertising, postage and delivery, business insurance, bank charges and interest, 50% of all meals and entertainment, office expenses legal and accounting fees, rent, wages paid to employees, telephone expenses. For a complete list of expenses you may pick up the guide 'Business and Professional Income' at Revenue Canada located at 166 Frederick Street in Kitchener or at Economical Tax Services located at 22 King St S (Lower Level) in Waterloo.

2. Workspace in the Home


If you operate a business from the home, the Income Tax Act limits the circumstances under which a self-employed individual can deduct expenses. The workspace must be used exclusively and on a regular and continuous basis for meeting clients or the workspace is the individuals principal place of business.

The deduction is based on the percentage of space used for the business



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over the total space of the home. Eligible expenses include rent, mortgage interest, property taxes, insurance, utilities and maintenance. Be cautious about claiming more than 50 per cent or more business use of the home or making major structural alterations to adapt your home for your business as this will trigger a "change in use" resulting in loss of the principle residence exemption. This exemption permits a taxpayer to sell their principle residence at any price without incurring any capital gains.

Any unused amount may be carried forward and claimed in the subsequent year against related business income.

3. Capital Cost Allowance (CCA)

You cannot write off the cost of capital assets (automobiles, furniture, computers etc.). You are permitted to deduct a percentage of the cost on a declining balance basis.

Commonly used rates include:

Automobiles	30%
Computer Hardware	30%
Computer Software	100%
Furniture & Fixtures	20%
Patents	25%

In the year of purchase, only one-half of the allowable deduction may be included. Where the fiscal period is less than 365 days, the amount that would otherwise be claimed must be prorated based on the number of days in that period.

Revenue Canada introduced an accelerated CCA rate of 100% for computer hardware that had to be replaced or repaired if the hardware was not Y2K compatible. The deadline for replacing or repairing the equipment to be eligible for the accelerated CCA option was October 31, 1999.

4. Business Use of Personal Automobile

Car mileage is an important deduction. But, in order to deduct the use of your automobile, you need to know how many kilometres you travelled for your business. Revenue Canada requires taxpayers to keep track of mileage. If you have not kept track of your mileage, estimate your mileage driven by using a 1999 calendar. Be sure to include the purpose of the trip on the calendar. Beginning January 1, start keeping a log. The first entry should be the odometer reading on your vehicle.

Eligible expenses include gas, maintenance and repair, interest paid on a loan for the purchase of the vehicle, licences, insurance, parking and CCA.

Continued on page 54



GAY MONEY

by Bonnie J. Babin,
Investment Planning Counsel of Canada

ASSET ALLOCATION - BALANCING YOUR PORTFOLIO

Wouldn't it be nice if you could predict the stock market and bond markets — buy at the lowest price and sell at the highest price — outsmart all the market analysts and retire a multi-millionaire by the age of 35? Of course! But unless you are endowed with an extraordinary vision of the future, it's just a dream. The reality is that nobody, **not even the experts**, can predict the stock and bond markets with any certainty.

But there is a strategy that both experts and novice investors alike can employ to minimize their exposure to market risks. It's called **Asset Allocation**, or **Asset Mix**. This strategy supports one of the fundamental principles of investing: **Don't put all your eggs in one basket.**

ANOTHER NAME FOR DIVERSIFICATION

The classic investment portfolio holds three main types of assets:

- **Cash or cash equivalent.** Besides cash, this asset type includes T-bills, money market funds, and Canada Savings Bonds.
- **Fixed-income securities.** These are your income-producing assets, and will generally be quite stable in value. This asset type includes GICs, Deferred Annuities, and bond funds.

Investment Planning Counsel
of Canada

Financial Planning Professionals

BONNIE J. BABIN – Financial Planning & Tax Consultant – Phone (519) [REDACTED]

- **Growth securities.** These are investments you hold primarily for long-term capital gains. This asset type includes common stocks and a wide range of equity mutual funds.

CHOOSE YOUR ASSET MIX AND STICK WITH IT: THAT'S THE SECRET

How do you determine your desired asset mix? Start by consulting your Financial Consultant. He or she will sit down with you to examine your financial situation, your risk tolerance, and your financial goals, to help you determine your investment personality.

Once you know your investment personality, the next step is to choose the investment vehicles that will allow you to achieve your goals. Your Financial Consultant offers a wide range of products to suit your every need. And, you can hold any of these investment products within your RRSP.

Once your asset mix and portfolio are set, you can sit back and relax. Simply review your portfolio once or twice a year to ensure that it is still on track. You may even need to rebalance it if one investment grows beyond your target for that asset type.

Talk to your mutual fund representative about the asset mix that's right for you.

* Mutual Funds sold by prospectus only. Unit/Share values will fluctuate.

Your comments and suggestions are welcome. Please respond to e-mail address: [REDACTED] Fax: (519) [REDACTED]

Y2K May Not Be All Bad



Dear Valued Employee:

January 1, 2000

Our records indicate that you have not used any vacation time over the past 100 year(s). As I'm sure you are aware, employees are granted 3 weeks of paid leave per year or pay in lieu of time off. One additional week is granted for every 5 years of service.

Please either take 9,400 days off work or notify our office and your next pay cheque will reflect payment of \$8,277,432.22 which will include all pay and interest for the past 1,200 months.

Sincerely, Automated Payroll Processing

**ONTARIO'S "SEPARATE AND UNEQUAL" REGIME
TO BE CHALLENGED IN SUPREME COURT**

The Supreme Court of Canada will be asked to consider whether the Ontario government's attempt to create a separate regime for same-sex couples complies with the Court's decision in *M v H & Ontario*. In a letter (Pg 25) to Mr. James Flaherty, the Attorney General of Ontario, Martha McCarthy, counsel for M, writes:

"In *M. v. H.*, the Court concluded that excluding gays, lesbians and bisexuals in same-sex relationships from the definition of spouse is unconstitutional. Instead of amending the discriminatory definition, the *M. v. H.* Act introduces a separate and unequal category which reinforces discrimination against lesbians and gay men.

You [as Attorney General] have said that 'The bill responds to the Supreme Court of Canada ruling, while preserving the traditional values of the family by protecting the definition of spouse.' With this statement, you suggest that the equal recognition of gays and lesbians is contrary to the core values of the family. This is discriminatory. One of the central messages of *M. v. H.* is that lesbians and gay men do form loving families, and that privileging heterosexual relationships is contrary to the equality guarantee and thus unconstitutional."

Laurie Arron, President of the national organization EGALE (Equality for Gays and Lesbians Everywhere) agreed, saying: "The Ontario government's discriminatory distinction in terminology sends a clear message that the Ontario government views same-sex relationships as inferior to 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."

Arron noted that a 1998 Federal Court decision, involving EGALE Board member Dale Akerstrom (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. ... [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."

Mr. Arron also noted that at an EGALE Board meeting last week, Board members from across Canada unanimously voted to support M's application for a Supreme Court ruling on the constitutionality of the Ontario "separate and unequal" regime. EGALE's Board was concerned that, if left unchallenged, the Ontario approach could influence the federal government, and other governments, to adopt similarly discriminatory terminology. Arron emphasized, however, that the rehearing will not challenge Bill 5's extension of rights and responsibilities to same-sex couples generally, but will instead be restricted to challenging the unequal terminology employed by Ontario in the Family Law Act definition of "spouse".

For further information:
Laurie Arron, President, EGALE:
(416) [REDACTED]
EGALE national office:
1-888-204-7777

(The letter referred to on page 24)

The Honourable Mr. James Flaherty
Attorney General of Ontario
720 Bay Street
11th Floor
Toronto, Ontario M5G 2K1

Dear Mr. Flaherty:

Re: M. v. H. Decision

We are writing to advise that, in our view, The Act to Amend Certain Statutes Because of the Supreme Court of Canada Decision in *M. v. H.* does not comply with the Supreme Court's decision in *M. v. H.* In *M. v. H.*, the Court concluded that excluding gays, lesbians and bisexuals in same-sex relationships from the definition of spouse is unconstitutional. Instead of amending the

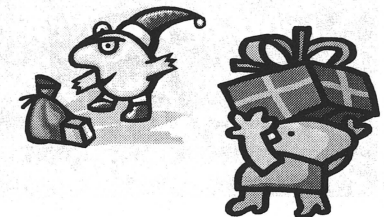
discriminatory definition, the *M. v. H.* Act introduces a separate and unequal category which reinforces discrimination against lesbians and gay men.

You have said that "The bill responds to the Supreme Court of Canada ruling, while preserving the traditional values of the family by protecting the definition of spouse." With this statement, you suggest that the equal recognition of gays and lesbians is contrary to the core values of the family. This is discriminatory. One of the central messages of *M. v. H.* is that lesbians and gay men do form loving families, and that privileging heterosexual relationships is contrary to the equality guarantee and thus unconstitutional.

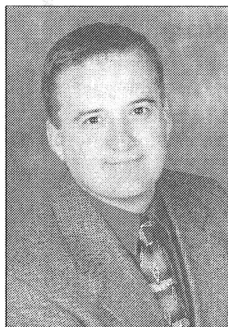
The decisions in *Egan, Vriend, M. v. H.*, and *Moore v. Akerstrom* all require that gays and lesbians enjoy substantive, not merely formal, equality. Granting identical rights and obligations using different nomenclature fails to acknowledge that human dignity is a central purpose of the equality rights guarantee. A so-called "separate but equal" regime of segregation will not be tolerated in a free and democratic society that values the dignity of all persons. Discrimination is a psychological harm as much as it is a material injustice.

In consultation with organizations seeking equality on behalf of lesbians and gays, our client has decided to bring a motion for rehearing before the Supreme Court of Canada. You will be receiving our notice of motion and memorandum of argument shortly.

Yours truly,
MARTHA A. MCCARTHY



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Lesbigay Youth: Growing Up In the 90's

Part One of Two

The Stonewall Riots of 1969 began the Lesbigay Movement that challenged the social order's discrimination of homosexual and bisexual people. Now, in the 1990's, that Movement continues to make progressive steps in the fight for equality in mainstream society. Yet, this ripple in time is also fraught with numerous challenges and obstacles of its own. The growing anti-gay movement, the frightening spectre of AIDS, the challenge of positive lesbigay role models and the intolerance of the larger society do take their toll. Perhaps of key importance at this stage, are the future generations of lesbigays who will take up the double-edged mantle of pride and discrimination. Lesbigay youths are facing some difficult decisions in their future as the struggle towards equality persists. In addition, there appears to be specific stressors that lesbigay youths face that their heterosexual counterparts do not. In 1994, Ritch C. Savin-Williams highlighted the verbal and physical stressors that lesbian, gay male and bisexual youth faced in everyday life which made them more susceptible to problems in school, suicide, substance abuse and so on. Furthermore, in 1986, Margaret Schneider and Bob Tremble discussed issues faced by social workers when dealing with confused adolescents. Their study indicated that the confusion regarding sexual orientation, adolescence and the coming out process is a large process that many youth care workers need to examine and discuss. Several factors make things difficult and rewarding for lesbigay youth in the 90's.

To begin, youths everywhere undergo several trials in their lives. Prime among them is the burgeoning changes which come with adolescence. The numerous physiological, psychological and social changes that are taking place are difficult enough to accept; add sexual orientation to the mix and it becomes even more difficult. This is due to the social perceptions of homosexuality and bisexuality as pervasively negative by a number of society's agents. Certain religions, laws, governments, educational institutions, and so on remain adamant about the negative effects and consequences of becoming "one of them." Youths are socialized within this context and, as a result, lesbigay youths encounter a hostile environment in



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which they must find their place.

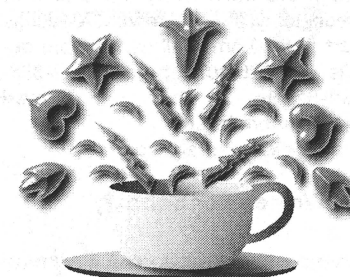
Ann Heron's anthology of lesbigay youth, *Two Teenagers In Twenty*, presents a first-hand account of the social forces at play when lesbigay youths decide to come out. The stories provide positive and negative situations encountered by lesbigay youths throughout their lives. Being thrown out of the house, running away, disowned, accepted unconditionally, given a supportive environment or finding a positive role model are just a few things that youths have dealt with in the acceptance of their sexual identity. This is also reflected in Bennet L. Singer's *Growing Up Gay/Growing Up Lesbian*, which features several people's memorable "coming out" stories. The memories of youth stand out as a testimony to their courage to accept who they were in the face of social pressures to remain hidden.

A second important factor in lesbigay youth acceptance and coming out is the reactions of parents to the fact that their son or daughter is gay, lesbian or bisexual. The prime feature here is the coming out to the family; a worrisome pressure in an already stressful adolescence. Coming out to parents is a large step, but one that involves a particular worry for lesbigay youths. The family is the last bastion of protection and comfort in a sometimes hostile world. If that comfort is taken away or threatened then youths tend to feel lost and alone. Small wonder then, that some youths who are dealing with a sexual orientation crisis come out to friends first, then family members.

Ann Muller presented a rich selection of parent-child relationships in her 1987 book, *Parents Matter: Parents' Relationships with Lesbian Daughters and Gay Sons*. The responses of various parents to their child's homosexuality or bisexuality are as varied as the relationships themselves. Both positive and negative consequences have arisen from these parents-child interactions, yet there have been other things that have developed. Initially parents' reactions may be negative but, over time, become positive; the same holds true for the reverse situation. For many parents the negative perceptions of society have been ingrained too much for them to accept a son or

Concludes on page 55

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



Sundays

KW-Friends of Dorothy, 10 Pin Bowling League, meets every Sunday at 3:45pm at the Brunswick Frederick Lanes. 385 Frederick St. Kitchener. (behind Frederick Plaza) Cost: \$12.00 (shoe rental included) For more information contact Phil at [redacted] or [redacted]

The Rainbow Metropolitan Community Church: An LGBT-friendly Community Church. Services take place each Sunday at 7:00 p.m. at St. Matthias Anglican, 171 Kortright Road. Call the Rainbow MCC at 519-823-0251

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. Contact GQE at: 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 <http://www.gomorrah.com>

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]

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).

GLOW's Coming Out Discussion Groups explore issues in sexual orientation; Hagey Hall Rms. 373/378, University of Waterloo, 7:30-9:00 pm. Information: 884-4569. A social gathering follows the discussion groups weekly from 9pm to 11pm.

Wed Dec 8
"Assimilation vs. Isolation"
Dec 15
"How Does Your Sexuality Influence How You Experience the Holidays?"
Dec 22 & 29
No Glow meetings. Meetings resume on Wednesday January 5, 2000

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

Alice's Dinner Club, a Hamilton gay and lesbian group of food connoisseurs meets every 2nd Wednesday at 6:15 pm. For information call Joan/Barb at 905-[redacted] or Michael at 905-[redacted]

Wednesday Pride at the Spiral Club, an evening for the queer positive, LGBT, Spiral Club is at 122 Woolwich St., Guelph, 836-4802.

Thursdays

Hamilton Transsexual Peer Support Group (FTM - MTF) 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) 528-0207 ext.43, or e-mail Janet at: [redacted]

www.geocities.com/WestHollywood/cafe/8922/

New Year's Eve 2000 A Club Renaissance Celebration

The Evening Includes:

- Hors d'oeuvres served throughout the evening, including French Caviar
- Hot and Cold Buffet
- Champagne Fountain
- Souvenir Millennium Champagne
- Glass, Party Favours and Pyrotechnics
- Two D.J.s
- Performance by Top 40 recording artist **DION TODD**

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Tickets will not be sold at the door

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Toll Free: 1-877-635-2352

Sunday December 5

Waterloo-Wellington Region Pride Committee Meeting at 11 am. Location: Conference Room, Davis Centre Library, University of Waterloo. Our Christmas Event is next on December 18! Inquiries can be directed to the RPC at rpc@rainbow.on.ca. <http://www.rainbow.on.ca/pride2000/>

Wednesday December 8

Rainbow Chorus Performance at River Run Centre, Guelph, in conjunction with the Guelph Chamber Choir and other community choirs. Details will be added as available.

Friday December 10

Dance for LGBT at 9 pm at "The School House", CAW 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.

Saturday December 11

Waterloo-Wellington Region Pride Committee's Holiday Bash No alcohol, please. Location will probably be Hagey Hall Rms. 373/378, at the University of Waterloo. Time will probably be late afternoon or early evening. Please join us, the members of the Regional Pride Committee, in celebrating the holiday season together! For more info, email the RPC at rpc@rainbow.on.ca

WOODS: (For members only) Christmas Party at 6pm. Call a Woods Committee member for details.

Friday December 17

PFLAG (Parents, Family and Friends of Lesbians and Gays) meet at 8:00 pm. PFLAG is a support group for people who have an LGBT friend or relative. Call Evie at [redacted] (Kit) or Sue at (519) [redacted] (Cambridge) email them at pflag@rainbow.on.ca.

Monday December 20

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

Friday December 31

New Year's Eve 2000 at Club Renaissance -- The Diva and DJ Blayd tag team for the best night of music ever! Celebrate the new year with "caviar dreams and champagne wishes..."
 --Millennium buffet
 --Free Champagne Glass
 --Champagne Fountain
 --Caviar
Tickets are \$45 per person, and are available in advance ONLY! No tickets will be sold at the door. <http://www.web.idirect.com/~clubren>

Triumph 2000, a dance/party celebrating the successes of our community, at the Design Exchange, 234 Bay Street (at King), Toronto. Doors open at 9:30 pm. Dress code: Silver, White & Black. Tickets on sale Nov. 1st at Priape and La Fabula, except dual-party tickets which are available at participating bars. General Admission tickets -- \$75 till Nov. 30, \$85 till Dec. 15, and \$100 till Dec. 30 (if available). VIP Restaurant Tickets -- \$150 till Dec. 1st; more after. Dinner is from 6:30 to 9:30 at your choice of the gay community's top restaurants. also: VIP Dinner Tickets, "By Invite Only" House Party Tickets, and Dual-Party Tickets.

WOODS: (For members only) New Year's Eve Party at 9pm. Bring your favourite music and a dish for the pot luck. For more information call a Woods Committee Member.

Special thanks to David Welbourn for his compilation of community events online at The Rainbow Community Center. www.rainbow.on.ca/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 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 Wanda 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

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
<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]

CAMBRIDGE

Cambridge Help Line: [redacted]

Sexual Assault Center:
 Cambridge.....(519) [redacted]

If you have a group or an organization that you would like listed here please call, write, or email us at The Voice. **(contact addresses are on page 2)**

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 522-0607

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: glbt@msu.mcmaster.ca
www.msu.mcmaster.ca/services/glbt/glbt.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 662-1510

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.

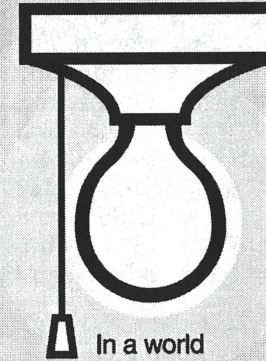
Street Health Centre-- Wesley Centre 777-7852

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

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



Click it on.



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full of

choices

there is one

that shines

brighter than

the others.

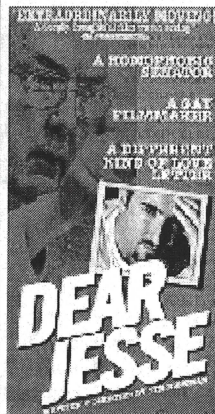
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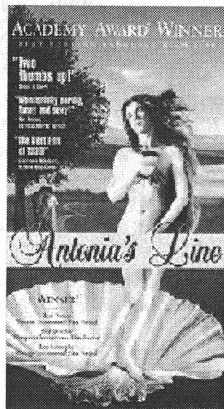
Golden Triangle On Line, 276 King Street West,
Kitchener, Ontario N2G 1B6.
Telephone: 519-576-4649 Toll-Free: 1-888-576-0077
Internet: <http://www.golden.net>



This telling documentary is an "open letter" to Jesse Helms, the infamously conservative "Senator No." Director Kirkman, a 25-year-old gay man and North Carolina native, who left for the more liberal world of New York returns in this personal quest for understanding and perspective. The filmmaker sees a lot in common with Helms; both were born within three miles of each other; they attended the same college and both have been "obsessed with gay men" for most of their lives! The film juxtaposes both the extreme left and right viewpoints as Kirkman shows that Helms is representing a constituency that believes he is either an honest politician who stands for freedom, or that the long-term senator is among other things, a homophobe simply playing upon the fears and prejudices of the ignorant. Directly quoting from Helms that homosexuals are "evil, immoral and dangerous," the filmmaker says the same thing about Helms, whose vitriolic views on arts funding, abortion, gay rights, and the separation of Church and State are hot buttons for most. Enlightening and entertaining.

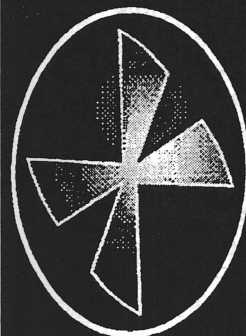


A celebration of the love, unity and strength of women, this wonderfully endearing and touching family chronicle/fable from lesbian director Gorris centering on four generations of women playfully alternates between dramatic realism and magical realism (and might very well have been what the film version of Isabelle Allende's *The House of the Spirits* should have been). As written by Gorris, *Antonia's Line* is muted in its anti-male attitude as compared with her previous diatribe-filled dramas. (That's not to say that the men get off easy -- for they are seen as boorish and oppressive, a necessary evil in some cases, acceptable mates in others). The story, set in a small Dutch village, spans decades -- from the devastation of the post-war period to the present -- and follows the fiercely independent-minded Antonia (Willeke van Ammelrooy), who returns to her childhood farmhouse to till the soil and raise a family; all without the aid of the misogynist townsfolk, a hypocritical church and the often violence-prone men. Antonia is aided by her lesbian daughter, a granddaughter and great-granddaughter and a group of social rejects who flock to her. This Oscar-winning Best Foreign Film is masterful storytelling that entralls. (Dutch with English subtitles)



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with **CAROL ANN WEAVER**

by Simon Thompson

Carol Ann Weaver teaches Jazz Studies and Women's Studies at Conrad Grebel college at the University of Waterloo. She has just released her 2nd album "A Journey Begun" in which she enlisted the assistance of vocalist Cate Friesen (who was reviewed in last July's issue of *The Voice*.) The following interview was conducted in Carol's office.

Voice: What do you look for in the poetry you select to adapt?

Carol Ann Weaver: *I look for something that stirs me or moves me and at the same time has a sort of a lyric quality, something that has its own song or story component that I can build a drama out of such as in the 2nd recording [A Journey Begun]. Three houses sort of has a storyline that I can think of as dramatic. That's why I call it a mini-opera.*

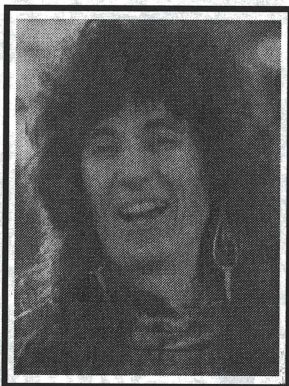
Voice: What do you look for in the people you physically collaborate with?

Weaver: *It's always a nice happenstance if I know the people I'm playing with but with the recent one, the vocalist Cate Friesen, is somebody I've known of since the mid 90s or so. I her. I just found that what she brings*

is exactly what I want, the focus and the sound and the nuance and the creativity and the type of voice and how she approaches the song. It's terribly important for me. A voice sort of defines a song and she's the first highly intentional singer in a non-opera tradition. I had worked with several singers before that in various stages of good but no one comes close to what Cate Friesen did for me. And I wanted my songs to go

outside the realm of the minute you start listening you think "Oh that's classical, that's this, that's that" so they don't have to say "Oh that's opera, I don't like opera, I'm not going to listen to that." Whereas on the 1st recording [Daughter of Olapa], I worked with two singers who are very

respected and who I very much like working with but they represent classical music so the minute you hear them, you think "Oh that's art music". And with Cate Friesen, you think "Oh this is someone I've been listening to on the radio". Right away there's an immediate accessibility. As for John Gzowski, I heard him here at UW. Remember the dance department? There used to be one. At their swan song concert, he played a solo piece for a student and he just blew my socks off. Inventive, creative, everything. And



then I listened to recordings I hired him to play at the college and I listened intently to how he played. And it was exactly what I wanted, someone who could approach it intuitively and improvisationally and he's even better than I could have hoped for as a performer. Just a couple of weeks ago we played the CD launch and he played everything totally differently, he's so incredibly creative. Cate does that too to some extent. And the bass player, Jeremy Kurtz, he's not up here very often, I just think he has a wonderful sound/touch/adaptability.

Voice: I notice John also produced?

Weaver: *While we were setting up the primaries for our recording he happened to mention (he's so understated) "I have a studio too". He was a lifesaver.*

Voice: Let's talk about the first disk. One thinks of feminism as a North American thing but you found Kenyan poems with a feminist slant. How old would these poems be?

Weaver: *Could be as old as one of our testaments. I went through books and collections of this traditional literature. I teach women's studies and I've been writing music sort of from a woman's perspective. I tune in a lot to women's concerns in general so when I went to Africa I wanted to study women's literature there. Partly because I teach a course in it, that was about 10% of it, the other 90% was interest. So I went through this traditional literature to see how the Kenyans themselves have addressed their own women. So there was no way the*

Calabash woman was a feminist manifesto by the people who wrote it. But they have empowered various people. They also have really strong men in their stories. I just went through to find these incredible images of women because that's what I wanted to deal with. And I'm happy if it helps to define the fact that feminism isn't just a North American invention. I mean some of the staunchest, strongest women I've ever known were African.

Voice: Now that you've brought it up, what is your take on the meaning of Calabash woman?

Weaver: *If I could take one song with me to heaven, that...that would be one of them. I mean the poetry is what inspired me and I hope to give you the correct picture. I surely didn't make up the story, but the stories came in really crude translations and I put them in verse form, and in each case I went around and got the permission of the collectors so I was doing this in a legitamate and they would help me. That one I see almost as a resurrection or conversion theme because we're acquainted with Christian terminology however one takes these things, phrases the "born again" people use. Something can be transformed or there is an eternal beauty there that no matter what a person undergoes, they come out better each time. The fact that it's a Kenyan woman is inspiring because here's a woman who has gone through some real deprivations in her time and she's become more*

Continued on page 38

CAROLANN WEAVER

Continued from page 37

beautiful each time. There's a line in the other CD from "Three Houses". The second one envisions many rooms, many closets which can't be taken away.

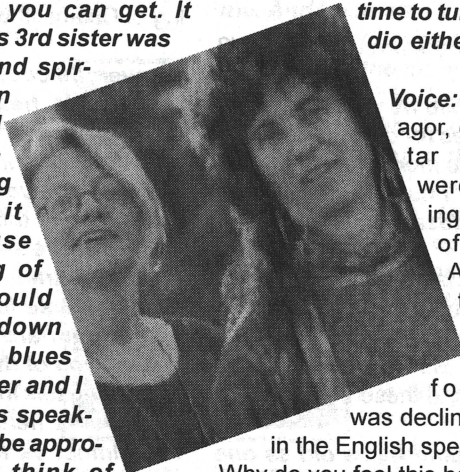
Voice: If you don't mind giving it away, why are the third movements of Three Houses and Three Sisters each spoken.

Weaver: After so much singing of any kind...you want to consider all the variety you can get. It seemed that this 3rd sister was so amorphous and spiritual and living in a dream world that atmospheric speaking would carry it across because one more kind of singing would maybe nail it down too much as a blues song or whatever and I just knew Cate's speaking voice would be appropriate. I don't think of speaking as non-singing. Take Lori Anderson, the performance artist, she does a lot of things to alter her voice. A lot of people hear music and think they have to hear singing, but you can make speaking that's so enduring that people want to hear it again and again. I've done other recordings with a lot more speaking. I admit, it's hard to get the right balance all the time.

Voice: You're a musician, but you're also a professor. Can you make

time to follow what's going on in pop music today?

Weaver: Well a few years ago, I taught a pop music class and that was made to order for me. I learned from that. I miss it but it was too much to keep on top of plus all the other stuff I was doing. But I still teach the jazz class and one year we added a hip-hop chapter. That's really valuable to me to find out what a turntable is and all these new developments and the hip names today. But it doesn't fill all the gaps by any means and I don't have much time to turn on the radio either.



Voice: A few years ago, even the guitar magazines were proclaiming "The Death of Rock". Among other things, enthusiasm for live performances was declining, at least in the English speaking world. Why do you feel this happened?

Weaver: Well for a short time it was eclipsed by turntables but acoustic instruments are coming back in a big way. I think we're starting to move away from reliance on computers in general. There was a time when electronic music was thought of as the big thing.

Voice: The early 80s?

Continued on page 55

Concert Review: Judy Small

By A.J. Mahari

On Friday November 12, 1999 Australian Singer/Songwriter, Judy Small, performed at Emmanuel United Church, in Waterloo. The audience was estimated to be just over 200. That number of people plus the physical environment of the venue made for a very cozy, and emotionally intimate evening.

In an interview I did with Judy Small, in September, (appeared in the October Issue of The Voice) Judy Small said she performs in order to create and experience "moments between me and an audience that help us both to go on."



All who attended Judy's performance were treated to many warm, wonderfully-funny and moving moments to take with them and to treasure as they "go on".

Judy Small is the consummate performer. Evident was her strong and powerful voice as she skillfully played the guitar with relaxed ease. Her music was very entertaining. Her repertoire was both funny and serious. She is a social activist and a keen observer of life; a modern-day troubadour and a story-teller extraordinaire.

Small really connects with her audience. More than the comedienne/singer/performer Small shares her humanity and personhood in a way that leaves her fans feeling as though they know her. She is down-to-earth and unpretentious. Her passion for life and for people was

evident in every song she sang and in every word she spoke.

The audience was treated to a variety of Small's songs from various albums. Small also performed many of her songs from her newest CD.

Small's last scheduled song was the title track off of her latest CD, "Let The Rainbow Shine: Judy Small Out

and Proud"; which is a powerful anthem for all who are lesbian or gay.

It was truly an outstanding performance that blended both humour and a deeply profound reflection of our humanity as people, firstly, and as lesbians secondly.

Judy Small is at the apex of a lesbian music culture that continues to bring us all together to share moments that lend credence to who we are and indeed that help us to go on.

Sticks and stones may break my bones- But whips and chains excite me...

By Rebecca Anstett

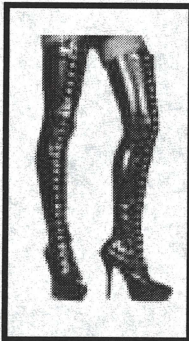
Well, not really. I am not particularly excited about the idea of acquiring a stinging backside in the name of pleasure. More so, I am not particularly excited by the idea of beating the backside of another in order to get my kicks. I prefer scratching.... (meow)! Damn this non-dominant mindset of mine which prevents me from participating in such activities as whipping! I should mention that there is subject to this madness of mine... yes...fetish nights, and in particular, Toronto fetish nights.

Siren, (www.sirenweb.com) the legendary gothic fashion house of Toronto hosts monthly Fetish Nights at the Reverb (located at Queen and Bathurst), always with a generally "kinky" theme... (medical, school, mythical, uniform - the imagination can take it from there!) They are exceedingly populated with a varied assortment of both gay and straight individuals: goths, fanciers of BDSM, cross-dressers playful individuals out for an evening of something special or those simply out to hear the goth, trash and industrial spun by Lazarus & DJ Phink 'til 3am (sometimes later, depending)! The Reverb is an ideal location for these monthly debaucheries. There is a large, roomy dance floor, seating room galore, 3 bars and the exciting back-room, where you can have your sweet behind beaten pink and

purple after being strung/chained/flung over one of the interesting pieces of "furniture".

"I go to these [Fetish Nights], " explained a rather young and boyish, leather-clad creature by the name of Reality Storm, "for the aesthetic of abnormality - it's different, in other words. I don't really go to play. I just want to see things that are interesting and different." An acquaintance of his echoed a similar sentiment, "Sex isn't really the intent, more an aesthetic that often leads to sex." Personally, I enjoy the escape from reality; a chance to see a building full of people, transported to a different time, a different mindset and a different frame of fashion. Sex naturally plays an issue; a beautifully handcrafted corset and classy inking will do wonders for one's lusty, lurking flirt, but it's more than that. It's a chance to escape from the mundane, cookie-cutter society in which we exist.

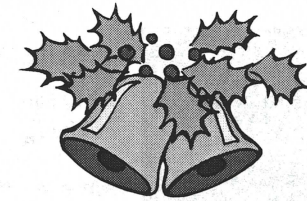
There are a number of rules put in place to ensure that everyone has a wonderful time, and to promote a similar mind-set among attendees. Generally, there is a dress code in effect. Fetish and fantasy style dress is required, which includes latex, leather, pvc, harnesses, corsets and, anything atypical of street wear, such as out-and-out



nudity. The dress code is generally enforced, although the appearance of some minimal effort is usually enough. Men can get away with a skirt and eyeliner, for example. The are also rules in effect for the safety of the individuals attending the festivities. Safe and consensual play is enforced and there is a lack of toleration for aggressiveness. Any equipment used is at the risk of the individual who is responsible to ensure its safety; therefore, anything that will scar, brand, or cause permanent damage is not condoned. Along those lines, it is forbidden to insert breakable material or material with sharp points or edges into any body cavity. Another activity frowned upon is that of "wet scenes". I choose not to go into detail on this point as it is quite self-explanatory!

On December 31, Siren will be hosting Y2Kinky, a celebration of 2000 years of perversion. From 9pm to 8am, enjoy all that which the demon of sexuality breeds and top it off with a breakfast buffet before returning to normality.

For more information, please write fetishmasquerade@hotmail.com



RADIO



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

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

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

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

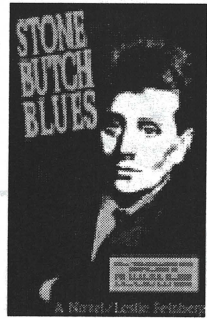
Leaping Lesbians-- CKMS 100.3 FM
Airs Thursday Nights-6-8pm

TELEVISION



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

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



A Novel
by Leslie Feinberg

Takes the Breath Right Out of You...

Until I read Stone, I admit to being prejudice against the Butches among the lesbian ranks. I can not tell you how swiftly and completely this book removed that prejudice. Reading Jesse's story(Feinberg's), told with such depth and honesty, I could not help but empathize with her struggle for acceptance from the world around her, and from herself.

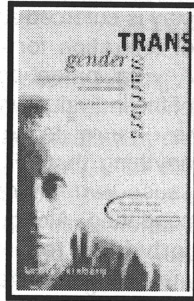
This book is a wonderful telling of self realization and self acceptance. Anyone and everyone, gay or straight, should read this tale and see it for what it is, a moral, as well as ethical plea for tolerance of one's self and those around us.

Transgender Warriors :

Making History from Joan of Arc to Dennis Rodman

by Leslie Feinberg

Leslie Feinberg has been a leader in the transgender rights movement as long as such a movement has existed. This book is both deeply personal and widely researched. Feinberg examines perceptions of the body, the status of clothing, and the structures of societies that welcome or are threatened by gender variance. The portrait gallery that closes the book contains photographs and capsule biographies of contemporary transgendered people.



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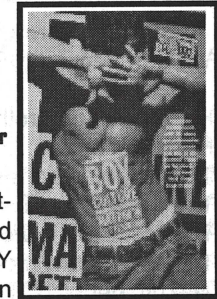
From the
Publisher

Rubyfruit Jungle is the first milestone novel in the extraordinary career of one of this country's most distinctive writers. Bawdy and moving, the ultimate word-of-mouth bestseller, Rubyfruit Jungle is about growing up a lesbian in America--and living happily ever after. Born a bastard, Molly Bolt is adopted by a dirt-poor southern couple who want something better for their daughter. Molly plays doctor with the boys, beats up Leroy and loses her virginity to her girlfriend. Molly decides not to apologize for that. In no time she mesmerizes the head cheerleader of Ft. Lauderdale heireess. But the world is not tolerant.

Booted out of college for moral turpitude, an unrepentant, penniless Molly takes New York by storm, sending not a few female hearts aflutter with her startling beauty, crackling wit and fierce determination to become the when first published, Rubyfruit Jungle has only grown in reputation as it has reached new generations of readers who respond to its feisty and inspiring heroine. Donna E. Shalala, Secretary of Healthand Human Services, said of the novel's heroine: "Molly Bolt is a genuine descendant--genuine female descendant--of Huckleberry Finn. And Rita Mae Brown is, like Mark Twain, a serious writer who gets her messages across through laughter.

Boy Culture

by Matthew Rettenmund
From the author



I started writing what would become BOY CULTURE in college. I had to write a short story in order to be considered for a slot in a creative writing course at the University of Chicago, but didn't know about the class until the night before. Until that point, I had a long history of writing ridiculous Hitchcock-twist short stories, and hadn't done any writing since starting college. But a lot had happened between high school and college, the main thing being that I'd come out and was starting to experience "Gay Culture" with all of its highs and lows.

BOY CULTURE still has that sometimes shocking narrator who forces you to listen to whatever stories he feels like telling, though in the novel I think he's more often likable than he is contemptible. Another big change is how vulnerable he sometimes is in the novel. In fact, the entire structure of the novel is as a series of confessions -- all of which concede not typical sins, but sins which X believes are the most unforgivable, sins that betray him as human and needy.

I also used BOY CULTURE as a way of observing gay male culture, gay relationships, the differences between young and old gay men (one character is in his eighties) and the nuances of prostitution.

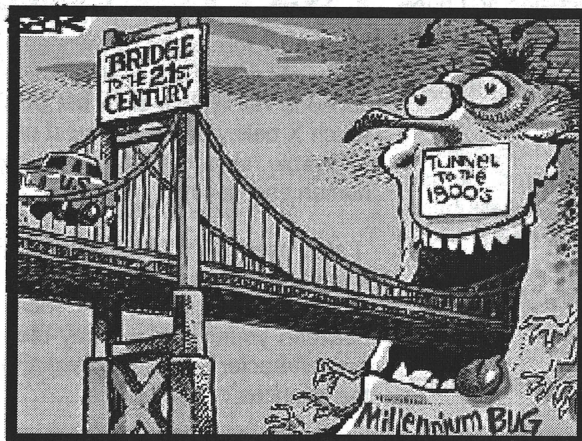
After much careful research, it has been discovered that the artist Vincent Van Gogh had many relatives. Among them were:

- His obnoxious brother..... Please Gogh
- His dizzy auntVerti Gogh
- The brother who ate prunes.....Gotta Gogh
- The constipated uncleCant Gogh
- The brother who worked at a convenience store.....Stopn Gogh
- The grandfather from Yugoslavia.....U Gogh
- The brother who bleached his clothes white.....Hue Gogh
- The cousin from Illinois.....Chica Gogh
- His magician uncle.....Wherediddy Gogh
- His Mexican cousin.....Amee Gogh
- The Mexican cousin's American half brother.....Grin Gogh
- The ballroom dancing aunt.....Tan Gogh
- A sister who loved disco.....Go Gogh
- The nephew who drove a stage coachWellsfar Gogh
- The bird lover uncle.....Flamin Gogh
- His nephew psychoanalyst.....E Gogh
- The fruit loving cousin.....Man Gogh
- An aunt who taught positive thinking.....Wayto Gogh
- The little bouncy nephew.....Poe Gogh
- And his niece who travels the country in a van.....Winnie Bay Gogh

An accident really uncanny,
 Befell an unfortunate granny.
 She sat down in a chair
 While her false teeth were there,
 And bit herself right in the fanny!

The trouble with life is, you're
 halfway through it before you realize
 it's a do-it-yourself thing.

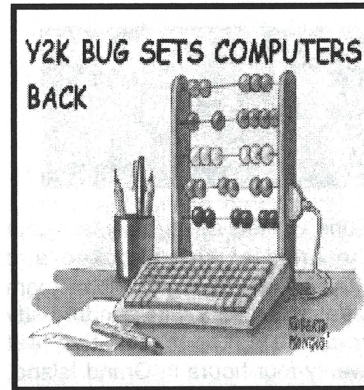
Have you seen Quasimoto? I have
 a hunch he's back!



Those drinking to
 forget please
 pay in advance.

Going out of my
 mind, back in
 5 minutes.

Life is a lot like a
 roll of toilet
 paper. The
 closer it gets to
 the end, the
 faster it goes.



An easy Fix to the Y2K Problem
 Subject: Changing calendars from
 Y2K

I hope that I haven't misunderstood
 your instructions because, to be
 honest, none of this Y to K problem
 made much sense to me. At any
 rate, I have finished the conversion
 of all of the months on all the
 company calendars for next year.
 The calendars have returned from
 the printer and are ready to be
 distributed with the following new
 months: Januark, Februark, Mak,
 Julk.

I also changed all the days of each
 week to: Sundak, Mondak,
 Tuesdak, Wednesdak, Thursdak,
 Fridak, Saturdak,

We are now Y to K compliant.



Headline News: 01/01/2000
Why Coke Surged After the Millennium

Starting shortly after January 1,
 2000, the Coca-Cola Company
 enjoyed an unexpected surge
 indemand for its flagship product.
 Seems that the company's
 embedded process control system
 clocks rolled back to 1900, causing
 the original cocaine-laced formula
 for Coca-Cola to be reinstalled.



I shall always decide not to decide,
 unless of course I decide to change
 my mind.

Why is lemon juice made with
 artificial flavors, but dishwashing
 liquid is made with real lemons?

People tell me I'm indecisive.....but
 I dont know about that.

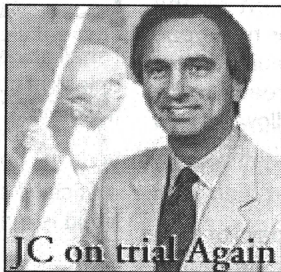
Why do people say ATM machine?
 The "M" stands for machine.

THE TRIAL OF JIMMY CREECH:
NOVEMBER 17, 1999 AN ACT OF SPIRITUAL
VIOLENCE AGAINST GOD'S GLBT CHILDREN

The Rev. Dr. Mel White (www.soulforce.org)

I will never forget the expression on Jimmy's face as he left the Trinity United Methodist Church in Grand Island, Nebraska, to face a wall of reporters and camera crews. Two hours earlier, a jury of his peers had found our friend, Jimmy Creech, guilty of conducting the holy union of two men in Raleigh, North Carolina. The November 17 trial had just ended with the jury's penalty decision. I met Jimmy as he and his wife, Chris, exited the sanctuary. Blinking back tears, he smiled a brave, sad smile and hugged me. But the look in his eyes haunts me still.

Jimmy Creech had served the United Methodist Church faithfully for a quarter of a century. He had preached powerfully and pastored with distinction. And



though he knew that conducting a same-sex holy union had just become a "chargeable offense" for United Methodist clergy, he had broken that "unjust law" as an act of conscience.

The jury could have decided on a token penalty, a slap on the wrist, a warning. Instead, they chose to end Jimmy's career as a United Methodist cleric. For following his heart and doing justice for sexual minorities, the jury withdrew Jimmy's ordination to Christian ministry and revoked his license to preach and pastor. As Jimmy and

Chris walked down the stairs into the arms of his shocked and grieving friends, our Soulforce team went into action. One hundred-fifty volunteers had spent the last twenty-four hours in Grand Island, Nebraska, to support Jimmy and to protest this act of spiritual violence against all gay, lesbian, bisexual, and transgendered people. Carrying lighted candles and wearing our matching "Stop Spiritual Violence" sweatshirts, we formed an honor guard around the Creech family. Just behind them, Sara Sherrard, a transgendered

Soulforce volunteer from Charlottesville, Virginia, carried the tall purple candle of the Holy Spirit as she led our procession away from the church where Jimmy Creech had been tried. Jimmy explained our symbolic act to the waiting media. "How can the Holy Spirit be present anyplace," he asked, "where all God's children are not welcome?"

The day before, November 16, Soulforce volunteers from twenty states had gathered in Grand Island for advanced training in civil disobedience guided by the principles of nonviolence as taught by Gandhi and King. Because no local church in Grand Island would provide us sanctuary, the local Holiday Inn became our "Soulforce Central."

One week has passed since our Soulforce Journey to Grand Island. I am still stunned by the arrogance of the United Methodist Church in their mean-spirited treatment of one of their best and brightest. With almost ten million members, the United Methodists are America's third largest Christian community (after Roman Catholics and Southern Baptists.) I had hoped that the United Methodists with their history of social concern would have realized by now that we are God's children, too, worthy of full, unqualified membership in Christ's

When someone calls you a "fag," you are a victim of psychological violence. When he calls you a "fag" and hits you with a baseball bat, you are a victim of physical violence. But when he calls you a "fag," hits you with a baseball bat, and quotes the Bible (or the United Methodist Church) to defend his act, you are a victim of spiritual violence.

I'd rather suffer psychological or physical violence any day than be told over and over again the untruth that my sexual orientation is a sickness and a sin; that my Creator



SOULFORCE

Join our Network of Friends Learning Nonviolence
from Gandhi and King Seeking Justice for
God's Lesbian, Gay, Bisexual and
Transgendered Children.



church. They have not.

With every passing day I get more convinced that most of the Christian churches (Catholic and Protestant alike) are no closer to granting GLBT people full acceptance than they were twenty or thirty years ago. In many ways it's gotten worse. Except for the United Church of Christ (who have led the way in acceptance and understanding) there is a general crackdown in most denominations on clergy and laity who support us. Investigations are under way. Charges are made. Trials are conducted. Studies are commissioned and tabled. The debate goes on endlessly. And in the process, God's lesbian, gay, bisexual, and transgendered children continue to suffer the endless acts of spiritual violence against us.

doesn't love me as I am; and that my fifteen year relationship with Gary Nixon isn't blessed by God so the United Methodist Church can't bless it either.

We've waited decades for the churches of our childhood to end their debate about sexual orientation. They have ignored the evidence of science and history. They've misused the Scriptures to support their prejudice and they've refused to take our own stories seriously. Now they're even putting our friends and allies on trial. We've been too polite and too patient for too long. Or we've walked away and left the struggle for others.

The Soulforce principles of relentless nonviolent resistance show us a powerful way to resist injustice. Check our web page at

www.soulforce.org

THE GREATER HAMILTON GAY AND LESBIAN BUSINESS ASSOCIATION

By Charles W. Westfall



A group of Lesbian, Gay and Queer Positive Business Persons has been meeting regularly and has established a Gay and Lesbian Business Association for the area.

Founding members see the Association as a means to promote and support GLBT owned, operated and friendly businesses throughout the Greater Hamilton area, through networking and mutual co-operation and promotion.

They emphasise the fact that membership in the association does not imply a "Queer Only" status; but, that it provides an opportunity to operate within a broader marketing base and attract a wider range of service users and consumers. At the same time, they are very conscious of the fact that co-operation from all sectors of the community will be needed if their efforts are to be successful. They are hoping that groups such as The Imperial Court of Hamilton-Wentworth and The Golden Horseshoe Leather Association will become active members and supporters.

To this end, they are currently engaged in a membership drive. Members are encouraged to bring at least one or two interested

persons to the next meeting. They are also co-operating with GOMORRAH'S on the publication of PRIDE PAGES, a Greater Hamilton Business Directory. The Directory would be distributed throughout the Greater Hamilton Area and elsewhere, in the hopes of attracting further interest in what this region has to offer. Also, they are investigating the possibility of having a significant advertising presence in major LGBT publications in the area. They see, for example, a half-page ad for the Hamilton area which would include smaller ads for several businesses. The spatial impact and the juxtaposition of smaller ads would give a more positive impression about Queer Friendly businesses here.



Plans call for an eventual monthly newsletter to facilitate networking but also, as a possible lobbying instrument as the association gains a clearer sense of solidarity and purpose. For now, however, the need for and benefits of networking are the priority. To this end, methods of promotion and outreach, cost effective marketing tools, the sharing of insights and initiatives and a hefty portion of brainstorming tend to be the focus of the Association's meetings. Also, as a possible lobbying instrument as the association gains a clearer sense of solidarity and purpose. For now, however, the need for and

benefits of networking are the priority. To this end, methods of promotion and outreach, cost effective marketing tools, the sharing of insights and initiatives and a hefty portion of brainstorming tend to be the focus of the Association's meetings.

Members are encouraged to become listed on Internet directories, such as Gaycanada.com. A further opportunity for outreach and involvement will be the Queer Studies Weekend at McMaster on the weekend of January 15 - 16, 2000. The weekend will feature a Queer Ball, a Queer Studies Symposium and a Queer Leadership Conference. Further information about this event can be had by calling the GLBT Centre at McMaster, (905) 525-9140, ext. 27397.

At present, the group meets at KAZOO Supperclub, 146 James Street South in Hamilton. In recognition of the fact that most attendees will have put in a fairly stressful day at work, the evening begins with some informal socialising at 6 p.m., followed by the meeting, proper. The next meeting will be held on Monday, January 10, 2000. Further information can be had by calling GOMORRAH'S at (905) 526-1074 or by emailing: GHGLBA@yahoo.ca.

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What kind of Vampire are you?

By Timothy Lee

A few months ago, I met the perfect guy for me. Well, almost. Daniel was caring, sensitive, responsible, charismatic, intelligent, expressive, independent, and cultured. This man personified everything on my dream-guy wish list. Did I mention he was extremely attractive too? Of course, Daniel had one particular character trait that put him on my don't-touch blacklist.

Daniel casually mentioned his homepage on one of our first dates. He wanted his dates to do their homework by finding out as much as they could online. This task was certainly achievable considering how much of his life Daniel had publicised on the Internet. On his homepage, Daniel described his past 5-year open relationship with another man. He certainly knew how to grab my attention. I searched carefully for demonstrative examples of the word "open". The analogy he used that stuck out in my mind was him usually coming home for "prime steak" but occasionally going out for "hamburgers".

When we began to date, Daniel wasn't looking for an open relationship or any kind of relationship at all. This was the trait that knocked Daniel down off the pedestal I had placed him on. I often asked him why he chose casual sex and open relationships, to which he volleyed back the question of why I chose to pursue monogamous

relationships. He practices safe sex and his love life or sex life (whatever one chooses to call it) has not suffered. In fact, Daniel lives a very satisfying carefree life without the need to mimic the social behaviours of heterosexuals.

Despite his sexual openness, I admired his openness of mind and directness, and hence, continued to date him. We often ignited long conversations on various topics but by far one of our favourites was

vampires. We watched

"Near Dark", a classic vampire movie that is often forgotten in the

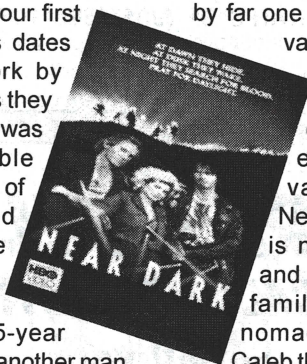
era of pre-"Interview..."

vampire movies. In Near Dark, Caleb Colton is nicked by a vampire

and runs away from his family. The family of nomadic vampires show

Caleb the ropes of survival as one of the living dead. However, Caleb's metamorphosis into a full-fledged creature of the night remains incomplete, because of the compassion he feels for his victims. His new family runs short of patience and considers terminating Caleb. After all, what kind of vampire can one be if one can't kill the living and feed? In the end, Caleb's father catches up with Caleb who miraculously recovers as a living warm-blooded human.

Gay men and vampires have long been associated together in literature and the film industry. Perhaps the idea of monsters in the guise of humans brought about

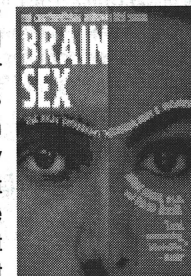


the connection. Or maybe, on a more base level, both gay men and vampires have great cravings and capacities to suck. Whatever the case may be, I often joked with Daniel that kissing and close contact were okay but under no circumstances would I appreciate any "biting". Of course, this didn't stop plenty of nibbles.

I felt disbelief when Daniel told me I belonged to a small minority of gay men who don't regularly engage in casual sex. Why do gay people seemingly have more casual sex than straight people do? One possible explanation lies in the definition of casual sex itself. For straight men and women, the act of intercourse outside a relationship counts as casual sex. For gay men outside a relationship, everything from fingers, to mouths, to intercourse counts as casual sex. If you're in the same room while the other guy "gets off", that's casual sex! With such biased metrics, it is no wonder gay men seem more promiscuous. Alas, not good enough.

A better explanation comes from Moir & Jessel's book, "**Brainsex: The Real Difference between Men & Women**".

The fundamental groundwork for the differences is based on evolutionary traits. Men get better at the things they must do. Women get better at the things they must do. But there is more. The authors continue by shattering the idea of gender equality. In crude terms,



women look for lasting relationships, while men look for sexual satisfaction. It's amazing that straight couples even exist.

Of course, this generalization describes the extremes. The various shades of grey do exist. According to Moir & Jessel, three scales of maleness to femaleness exist: (1) physical, (2) cognitive/emotional, and (3) mating behaviour. The physical scale determines what you look like, your physical build, and other physical factors such as your sexual equipment. The cognitive scale determines your level of sensory perception & intuition (females are good at this) vs. your abilities in logic and spatial problem solving (males are good at this). The desire to build a single strong personal relationship and the desire to engage in many sex-centric relationships are respectively accounted for by this scale. The mating behaviour scale determines to whom you are sexually attracted. With all the different combinations of these three sliding scales, one can get an appreciation for the broad variety of sexual identities especially in the queer community.

Mix a male-look quality on the physical scale and a male-preference quality on the mating behaviour scale, and presto, you get a male homosexual. I have no doubt I fit into this category. But where do I fit-in on the cognitive/emotional scale? Compared to males like Daniel, I have a female mind. To extend the great nature vs. nurture debate, I've even experimented to see how far I could push myself across the emotional

Continued on page 55

Top 100 News Stories of the 20th Century

Continued from page 5

43. Regular TV broadcasting begins in the United States. 1941
44. Jackie Robinson breaks baseball's color barrier. 1947
45. Israel achieves statehood. 1948
46. Plastic invented: revolutionizes products, packaging. 1909
47. Montgomery, Ala., bus boycott begins after Rosa Parks refuses to give up her seat to a white person. 1955
48. Atomic bomb tested in New Mexico. 1945
49. Apartheid ends in South Africa: law to treat races equally. 1993
50. Civil rights march converges on Washington, D.C.: Martin Luther King gives "I Have A Dream" speech. 1963
51. American scientists patent the computer chip. 1959
52. Marconi transmits radio signal across the Atlantic. 1901
53. White House sex scandal leads to impeachment of President William Jefferson Clinton. 1998
54. Secretary of State George Marshall proposes European recovery program (the Marshall Plan). 1947
55. Presidential candidate Robert F. Kennedy assassinated in California. 1968
56. U.S. Senate rejects Versailles Treaty: dooms League of Nations. 1920
57. Rachel Carson's "Silent Spring" stimulates environmental protection movement. 1962
58. British rock group the Beatles takes the United States by storm after debut on "The Ed Sullivan Show." 1964
59. Congress passes Voting Rights Act, outlawing measures used to suppress minority votes. 1965
60. Yuri Gagarin becomes first man in space. 1961
61. First jet airplane takes flight. 1939
62. U.S. combat troops arrive in South Vietnam: U.S. planes bomb North Vietnam. 1965
63. North Vietnamese forces take over Saigon. 1975
64. Manhattan Project begins secret work on atomic bomb: Fermi triggers first atomic chain reaction. 1942
65. Congress strengthens GI Bill of Rights to help veterans. 1945
66. Alan Shepard becomes first American in space. 1961
67. Watergate scandal engulfs Nixon administration. 1973
68. Earthquake hits San Francisco: "Paris of the West" burns. 1906
69. United Nations is officially established. 1945
70. Communists build wall to divide East and West Berlin. 1961
71. Mohandas Gandhi begins leading nonviolent reform movement in India. 1920
72. Standard Oil loses Supreme Court antitrust suit; monopolies suffer blow. 1911
73. United States withdraws last ground troops from Vietnam. 1973
74. North Atlantic Treaty Organization established. 1949
75. Joseph Stalin begins forced modernization of the Soviet Union; resulting famines claim 25 million. 1928
76. Democrat Franklin D. Roosevelt beats incumbent President Herbert Hoover. 1932
77. Mikhail Gorbachev becomes Soviet Premier: begins era of "Glasnost." 1985
78. Max Planck proposes quantum theory of energy. 1900
79. Scientists clone sheep, dubbed Dolly, in Scotland. 1997
80. Congress passes interstate highway bill. 1956
81. Panama Canal opens, linking the Atlantic and Pacific oceans. 1914
82. Betty Friedan's "The Feminine Mystique" inaugurates modern women's rights movement. 1963
83. The space shuttle Challenger explodes, killing crew: teacher Christa McAuliffe. 1986

84. United States sends troops to defend South Korea. 1950
85. Violence erupts at Democratic National Convention in Chicago. 1968
86. Sigmund Freud publishes "The Interpretation of Dreams." 1900
87. China begins "Great Leap Forward" modernization program: estimated 20 million die in ensuing famine. 1958
88. United States enters World War I. 1917
89. Babe Ruth hits 60 home runs -- a single-season record that would last 34 years. 1927
90. John Glenn becomes first American to orbit the Earth. 1962
91. North Vietnamese boats reportedly attack U.S. ships: Congress passes Gulf of Tonkin resolution. 1964
92. Pathfinder lands on Mars, sending back astonishing photos. 1997
93. Hitler launches "Kristallnacht," ordering Nazis to commit acts of violence against German Jews. 1938
94. Winston Churchill designated Prime Minister of Great Britain. 1940
95. Louise Brown, first "test-tube baby," born healthy. 1978
96. Soviets blockade West Berlin: Western allies respond with massive airlift. 1948
97. Bill Gates and Paul Allen start Microsoft Corp. to develop software for Altair computer. 1975
98. Chernobyl nuclear plant explosion results in deaths of an estimated 7,000. 1986
99. Teacher John Scopes' trial pits creation against evolution in Tennessee. 1925
100. The U.S. surgeon general warns about smoking-related health hazards. 1964

Tis The Season?

By A.J. Mahari

Holidays and expectations are the grand set-up of the season as insanity defies reason. People are often shopping under the pressure to give instead of with the joy of giving at hand. Music blares from everywhere bombarding the senses of those who truly do not care... for such commercialized worship. Joy to the plastic and to each and every toy. Woe to the wallet for there is no muzak version of 'hail to the poor'. Year after year the brave and the lost defy the cost and journey through store after store proud to be soldiers in Christmas' wholly commercial war.

Separated from the soul is the entire sensationalized secular chase of the goods that we think we can find some kind of salvation through. Each and every year 'round and 'round we go under the colourfully callous litany of lights, taking in the sights and sounds, determined to re-claim our youth by buying all that is new; monumental myths abound.

Decaying morality decorated in an attempt to energize euthanized ethics egotistically evolves enigmatically around the nightmare that the 'season to be jolly' has come to be for the scrooges like me.

I am a commercial scrooge as I search my heart for the spirituality hiding somewhere within the celebration of families everywhere. It can be connected to at a soul level for those who dare. When the crushing rush of shopping-mania passes I hope to awake from this 'joy to the world' nightmare.

SMALL BUSINESS TAX ALERT

Continued from page 21

5. Estimate Taxes Owning

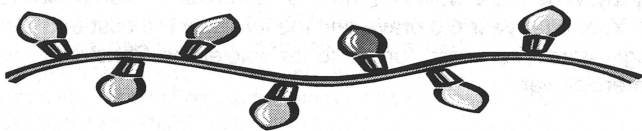
As a starting point, estimate your net income for the year - be sure to include home office expenses, CCA and auto expenses. If your net income is over the maximum credit for an individual, (\$6,946.00 - this amount includes the Supplementary Personal Tax Credit), you will owe tax.

As a quick rule, the tax owing is the amount of income over the maximum personal credit multiplied by the estimated combined marginal rate of tax that a taxpayer may owe.

The estimated combined marginal rate for a taxpayer earning less than \$29,590.00 is 30%, if you earn between \$29,590.00 and \$58,180.00 use an estimated rate of 40.00% and those earning over \$58,180.00 a rate of 50%.

In the next issue of the Voice, I will discuss the various deductions and credits that you may be entitled to to reduce the taxes you owe.

Darren Kregar is the owner of Economical Tax Services located at 22 King St. S., (Lower Level) in Uptown Waterloo. Economical Tax Services provides tax preparation services to both individuals and business.



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Lesbigay Youth

Continued from page 27

daughter who is homosexual or bisexual. In other situations the liberal attitudes of the parents have paved the way for a more understanding relationship with their child. Lesbigay youths are therefore placed in a confusing array of social situations which demand they choose their actions within select social circumstances.

What could be done with this loaded predicament that many lesbigay youths encounter in life? We should let lesbigay youths tell their own stories in their own way. Youth care workers, families and friends should allow lgb youth to come to terms with their sexuality, and provide a supportive environment in which they can explore and understand their growing sexual orientation. **End of Part One**



INTERVIEW WITH CAROLANN WEAVER

Continued from page 38

Weaver: Oh even earlier, 70s, 60s, late 50s when tape music was just starting to come in. The 70s were sort of the heyday for that. You'd go to a concert and all you'd hear would be loud music coming from speakers. No performers, it was all done in a studio. It was a big thing when you went to school to be a composer you had to write this ugly electronic piece, tape music it was called [mimics various sound effects]. It was very estranging like a soundtrack for some Star Wars movie. Abstract, an art form all on its own. The electronica trends of today are sort of piggybacking on that.

THE OUTCAST

Continued from page 51

scale of various relationships. Daniel & I still discuss open relationships from time to time. When he discovered my own explorations of casual relationships, Daniel triumphantly explained that he had secretly bit me and successfully converted me.

After all is said and done, one should do what feels right. What I didn't tell Daniel was how unsatisfied and uncomfortable I felt in casual situations. And like Caleb, I reverted back to my previous state before being nicked by the seductively vampiric Daniel.

In a sense, we are all vampires. We need only to figure out what type of vampire we are. With vampires as open as Daniel and an environment as diverse as the queer community, this feat isn't tough to accomplish at all.

Timothy Lee is a local university student originally from Toronto. Comments and feedback can be sent to him at The Voice or by e-mail at [REDACTED]

The Voice Classifieds Page

THE VOICE WELCOMES YOUR SUBMISSIONS!

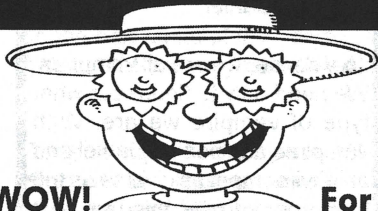
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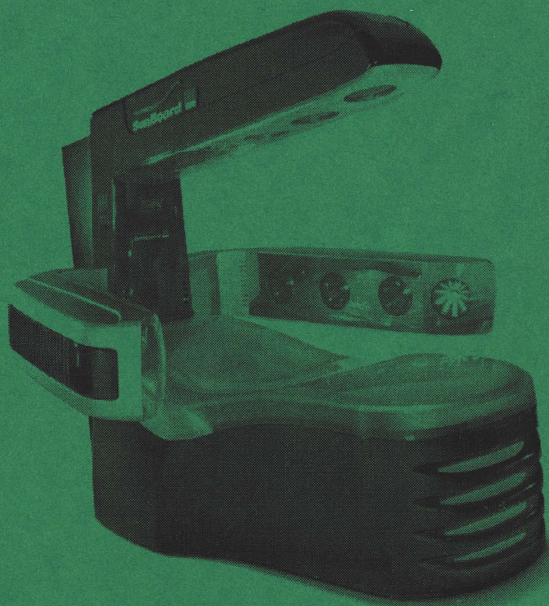
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