

## *The Voice*

**Publishing History:** 1998, October 9 (Volume 1, Issue 1) - 2003, March (Volume 5, Issue 5).

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# The Voice

Serving the  
LGBT Communities of  
South Central/Western Ontario

Volume Three

May 2001

Issue Eight

## SAME-SEX MARRIAGE: the battle between . . .



Canadian Lesbian Author Jane Rule Speaks Out Against Same-Sex Marriage. Exclusive interview on Page 16.




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Pride 2001  
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DREAMER

PRIDE WEEKEND - JUNE 8, 9, 10

FRIDAY, JUNE 8

At Kitcheners Victoria Park Pavilion - Rainbow Chorus Presents a Musical Concert  
The "Rainbow Diary" 8:00 - 10:00 p.m. This will be followed by partying at Club Ren.

SATURDAY, JUNE 9

Waterloo-Wellington Regional Pride Presents Pride 2001 12:00 p.m. to 6:00 p.m. on  
Roos Island in Kitchener's Victoria Park. Kick-off at noon with the "Hate-Free-Zone  
Ribbon" being wrapped around the island to the tune of John Lennon's inspiring song,  
"Imagine."

This year's entertainment will feature Chris Edwards, The Ren Girls, and Sarah Dillon and Connie  
Buna, known as "Removable Red." Following our Pride-In-The-Park Celebration there is plenty of high-  
energy fun at Club Ren's First Annual "White Ball." For those of you in Guelph and surrounding area  
the Rainbow Chorus will be holding a dance at 611 Silvercreek.

CALLING ALL QUEER YOUTH!

**Celebrate** Come and join us for our first official fundraising event. DANCE THE NIGHT AWAY!!!  
**YOUTH** (This is a licensed event - photo I.D. required at the door!) The Phoenix -  
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Sunday June 10

First Unitarian Congregation of Waterloo and Guelph Unitarian Fellowship will hold  
LGBT-affirming services for Waterloo & Wellington Regions.

"JAMMIN PRIDE" will take place from 2:00 to late. Sunday at the Wholistic Health Juice Bar &  
Lounge, at 119 King Street West, Kitchener. Bring your guitar or other musical instrument and  
join the jam or just come and listen.

We can always put new volunteers to work! If you want to get involved please contact us at:

[wwrp@rainbow.on.ca](mailto:wwrp@rainbow.on.ca) or 519-743-5015

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Check it out!

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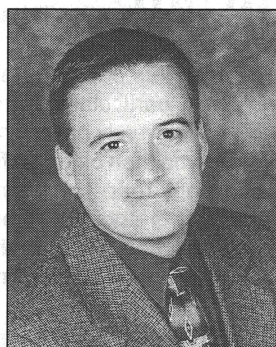
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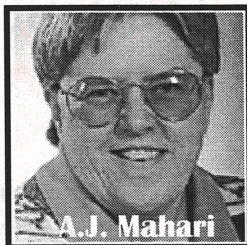
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# FIRST WORDS

## The Same-Sex Marriage Debate

### Dissention and The Right To Choose



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The Voice is published monthly.  
Next deadline for submissions  
and ad copy is May 20th, 2001.

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What's this, debate and differing opinions in the LGBT community? Imagine that!

Why is it that so many in our community (I'm speaking Canada-wide now) seem to think that disagreement and/or differing points of view is such a bad thing? Whatever happened to the reality that appropriately voiced conflict and differences of opinion is healthy?

Why would anyone think, for even one moment, that any single person could ever speak for all queer people or define what 'gay' culture means, let alone speak to it or for it?

There might not be a more diverse culture than queer culture. With this diversity comes the diversity of many opposing views. Why can't we celebrate that? Don't you think that we are tolerant enough to accomodate these viewpoints?

Rarely is it ever about "right" and "wrong". Rarely is it ever that black and white. The real trick is learning how to

respect each other even when we don't get along, can't agree or don't have a similar philosophy as to what queer culture is or ought to be.

Witness the recent debates in our Canada-wide community about same-sex marriage (see pages 10, 11, 12, 16, 17). It is a prime example of the kind of diverse life philosophies held within our community. With the exception of someone trying to define how queer culture 'should' be (page 13), most of the time I have no issue with all the differing camps on this issue. To me the bottom line is about choice. The right to choose for oneself. Same-sex marriage is not an issue that any one of us 'should' try to decide for anyone else.

It is up to each couple (or group of people) in any form of defined relationship to decide what is best for them. Who is to say that same-sex marriage is "good" or "bad"?

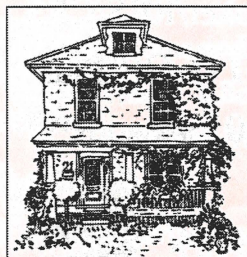
Whether we are walking into a burning building or, as Lesbian Author Jane Rule said to Xtra West, "a cage of coupledness," the bottom line is still having the right to choose.

There are many rights out there that lesbians and gays, particularly, in relationships cannot currently have. This matters more to some than others. Lifestyle is about more than just being LGBT or straight; it is about the freedom to express yourself and your life choices as the individual that each one of us is.

Differing opinions and choices do not have to be the catalysts for divisiveness and dissention. Each one of us has the right to have the opportunity to choose, and to have that choice respected.

Have an opinion? Write to us and we'll publish your comments in our Have Your Say section. *RAISE YOUR VOICE!!*

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## THE VOICE MAGAZINE

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The Voice is available at the following locations:

**In Kitchener at:**

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Club Renaissance  
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Muses Cafe  
Wholistic Health Shop

**In Waterloo at:**

Generation X  
Wordsworth Books  
Princess Cinema  
University of Waterloo  
(Turn Key Desk-Student Life Centre)

**In Hamilton at:**

Gomorrah's Book Store  
The Embassy Club

**In Cambridge at:**

The Robin's Nest  
Suite Surprises  
Xxxotica

**In Guelph at:**

The Bookshelf  
University of Guelph (GQE)

**In Brantford at:**

The PineTree Native Centre

**In Toronto at:**

519 Church Community Centre

## HAVE YOUR SAY

I just found The Voice, finally. I've been looking for a copy for a few months now. Hard to find, seems everyone snaps them right up. A friend of mine kept telling me I'd really like it if I read it. Well I have now seen it and read it and I sure do like it. You are doing a wonderful and very important job. Keep up the good work.

Chris Michaelson, Kitchener

Is there some reason that The Voice is always so serious? What ever happened to the humour that you used to include? I for one would like to see more humour and entertainment. I'm not so much into issues. I guess it's good that you bring the issues and news to our attention but, you know, sometimes it's gets overwhelming. I do like your magazine very much though.

Charles Rogers, Hamilton

I really enjoyed last month's theme all about homophobia. I learned a lot from what I read and I wanted to say thank you for doing that. I think it's great when a magazine gives us so much relevant information and so much opportunity to learn. Thanks again!

Misty S. Waterloo

## HAVE YOUR SAY



If you have something that you like to say about what you read in *The Voice* send a letter to the editor. We'd like to hear from you!

You can email us at [REDACTED] or go to our web site at [www.thevoice.on.ca](http://www.thevoice.on.ca) and click on **HAVE YOUR SAY** and use our form mail. If you'd like to snail mail us our address is on page two.

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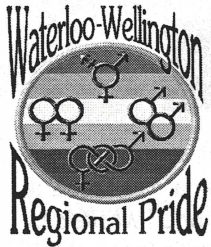
Sunday 12:00 noon - 5:00 p.m.

### Terminology

*Lithophane:* A translucent panel of porcelain molded so that a design appears when the panel is held to the light. It was made first in Paris in 1827. Japanese lithophanes were made in the late nineteenth century. Usually the base of a cup was a lithophane that showed a young woman when the empty cup was held to the light.

*Japanese Coralene:* Glass beading applied to a pottery piece as part of the decoration. Patented in 1909.

*Moriage:* Japanese pottery with a raised overglaze decoration. It looks like squeezed toothpaste has been applied to the piece. The word moriage meanse "squeezed." This style of decoration was popular from about 1870 to 1900



## Waterloo-Wellington Regional Pride Up-Date

By Audrey Charbonneau

### Club Renaissance and the Resurrection Ball

We really had a ball at this great fund raiser on April 14th. "Drew" and "Tailor Made" have outshined themselves with a great drag show and the Resurrection, or some kind of 'rection, was happening. My hats off to the outstanding performance and look forward to see more on June 9th, Pride 2001 event.

### Wholistic Juice Bar and Lounge Welcomed Greg Upshaw

Many thanks to the entertainers for donating your time and talent. Superb performance was the order of the day in the back lounge on April 18th where Greg Upshaw was joined by Mark Irschick as well as Petra. The evening was enjoyed by all who attended. Greg is so popular now that he has been booked elsewhere on the Pride Weekend and will be unable to play at our event. We will really miss him and wish him all the best.

We wish to thank Kathy Frey for hosting this event and look forward to the Removeable Red evening in May 10th. We invite you to come to this *Must See Event* in Kitchener.

Muses Cafe hosted Removeable Red. Sara Dillon and Connie Buna are 2 grrrls, 2 guitars and occasional drums having a body grooving time. On April 25th, Removeable Red had the place rocking to acoustic guitar, congos and

a whole lot of fun. Everyone enjoyed the evening of personal favourites, original tunes, riot-folk, folky-cover and big shiny tunes. We even had a sing-along to "Cecilia", reminisced to tunes played in Quebec City at the Summit Protest and also had an audience member take centre-stage with "Mercedes Benz," an old Joplin tune. All in all a great time and a great fundraiser, thank you Dan and Dave.

### Rainbow Chorus Presents "The Rainbow Diary"

On Friday, June 8th the Rainbow Chorus will present "The Rainbow Diary" a music concert in Kitchener's Victoria Park Pavillion from 8-10 pm. A great many hours of planning and rehearsing were dedicated for this evening with our talented local group, Rainbow Chorus. Tickets are available in advance, contact Robert at [REDACTED] or Cory at [REDACTED]

### Kick Off Party at Club Ren

Also on Friday, June 8th, following the Rainbow Chorus Concert, Club Ren will keep up tradition with their outstanding Kick Off Party. Doors are open from 9 pm to 3 am. Watch for flyers for more information and high-lights of the night.

### PFLAG has Hot Tamales

Parents, Family & Friends of Lesbians and Gays-PFLAG will be staffing the BBQ for the Pride 2001 event again

this year. This team had so much fun last year that they are coming back for more and they plan to add Hot Tamales to the menu for those that need to spice up their life.

### D. A. F. F. Y.

Defend All Feather Friends Year-round is an informal committee who encourage park patrons NOT to feed the Ducks and other birds as this can make them ill and may even kill them. They also wish us to be aware of discarded dangers to these creatures - such as plastic pop can rings and broken balloons. DAFFY appreciates your co-operation in saving the ducks.

### Unitarians Unite!

On Sunday, June 10th BOTH the First Unitarian Congregation of Waterloo and Guelph Unitarian Fellowship will be holding LGBT affirming services for the Waterloo & Wellington Regions.

### Admission Fee to Event

Because of our commitment to give you a really good time, there will be a cover to get into this year's event. This cover will help deflate the cost of the park, entertainment, licenses, decoration, advertisement, etc. We would also like to give back to the community so after much brainstorming, we have decided on the following admission fee: \$2.00 per person to attend OR \$1.00 per person PLUS a donation to the food bank to attend. We appreciate your help in building a bet-

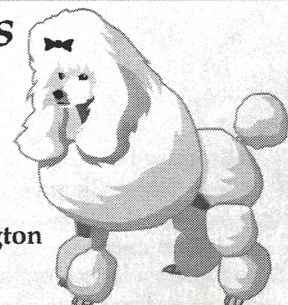
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ter Pride day.

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Want to help make this Pride the best ever? Contact us by Email at [wwrp@rainbow.on.ca](mailto:wwrp@rainbow.on.ca) or phone 743-5015 (KW) to let us know you want to volunteer. We need help to set up and tear down as well as various tasks during the event. We appreciate the great support.

**Mark your Calender for May & June 2001**

**Currently Available:**

Canusa Pet Food & Products brochure and our Annual Rainbow Directory 2001 are available around town, anywhere you get the Voice. (The Directory is on our web site in PDF file format as well). Pridewear is on sale at Wholistic Health or contact WWRP.

**WWRP meetings** at Wholistic Health at 7:00 pm in the Sunflower Lounge: Wed. May 9, Thurs. May 17, 24, 31, June 7

Pride 2001: Imagine, Be a Dreamer: 40 days and 40 nights until the big day.

**Friday, June 8th, 2001:**

8:00 pm-10:00 pm: "The Rainbow

**WHAT PRIDE MEANS**

*The Voice and Waterloo Wellington Regional Pride want to know what Pride means to you and are willing to give away gifts in order to get your opinion.*

**In 100 words or less describe what pride means and receive a free gift.** Simply write or email your thoughts and ideas about Pride to the Voice with your name, address and phone number and you will receive a free give plus your correspondence will be printed in the June "Pride" issue of the Voice.

Deadline for all comments is May 15th, 2001. This is your opportunity to tell it like it is.

**Raise Your Voice!**

Diary" at the Pavillion, Kitchener. 9:00 pm - 3:00 am: Club Renaissance Kick Off Party, Kitchener. U of W BB&GG night at The Bomber Club. (tentative)

Kitchener. 8:00 pm- 1:00 am: Rainbow Chorus Party, Guelph. 8:00 pm- 1:00 am: Celebrate Youth Phoenix Dance, Waterloo. (see page 7 for more details)

**Saturday, June 9th, 2001:**

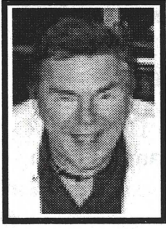
Noon - 6:00 pm: Waterloo Wellington Regional Pride, Victoria Park, Kitchener. 9:00 pm- 3:00 am: Club Renaissance Pride Celebration,

**Sunday, June 10th, 2001:**

10:30 am: First Unitarian Congregation of Waterloo. 10:30 am: Guelph Unitarian Fellowship.

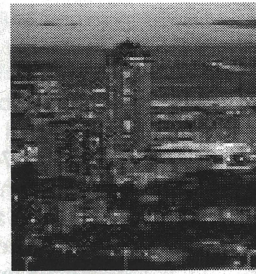
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## Let's Hear It One More Time For Naomi Taylor and Her Rock 'n' Blues Band

By Charles W. Westfall



A lot of guts. A lot of pain. A lot of moxy. A lot of laughter. A lot of talent. A lot of feeling. A lot of love.

That has always been my impression of what goes into the musical style known as Rock 'n' Blues. My meeting with Naomi Taylor only served to strengthen that opinion.

She informed me early on that she was a "seasoned performer." As far as that goes, she admits to being "plenty-nine." She grew up with five siblings in what she readily admits was a dysfunctional family. It was, however, a family that readily espoused music; popular blues and jazz musicians of the time were no strangers in her home.

From a very early age, she began a love affair with the guitar. Self-taught, she would often unnerve professional musicians when, as a child, she would focus all her attention on their hands and fingers as they roamed and caressed the strings. She then surprised and amazed them with the speed with which she could pick up their technique and style.

She hated to be singled out or perform in public. It was with great reluctance that as a girl of 15 she was coaxed by her cousin to perform at a Jam Night in a local club. Her spontaneous performance that night got her a spot in a band and set her on the road to what has been an active and successful career in, around and on behalf of the LGBT Communities.

Basically self-taught, Naomi fondly remembers her first mentor, Duckie Chase, whom she affectionately refers to as "a black guy with a wooden leg." Duckie would come to her home after the clubs closed and jam the night away. Even as a young girl she was allowed to stay up to listen and learn. She still remembers the night she almost bruised her foot when he persuaded her to kick that leg of his.

By way of contrast, she is proud of the fact that she was a vocal student of the renowned Edward Johnson, who trained many a famous opera singer and after whom the opera facility at the University of Toronto is named. It's that training that helps her maintain her range and sees her through bouts of laryngitis or sore throat.

She has, however, drawn inspiration from many other sources, including B. B. King, whom she has

met in person, Janis Joplin, Stevie Ray Vaughn, Buddy Guy and many others. She readily admits that in the arts you beg, borrow and steal from whoever and whatever will work for you.

At the same time, hers has not been an easy life. No stranger to pain, she lost, in a very short period of time, a brother, sister, mother and father. Her mother was an amputee and had to be nursed through years of dialysis. Her father too required a long period of personal care. Her brother and sister were both killed suddenly in tragic accidents.

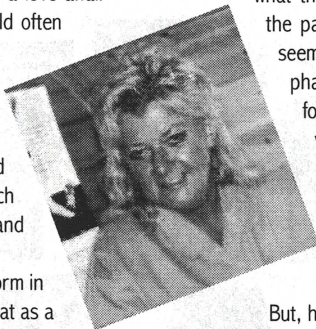
It is this kind of pain, and her resilience in spite of it, that Naomi brings to her performances. For her and the audience, the music is therapeutic. That's

what the Blues is all about: getting the pain outside where it doesn't seem to hurt as much. She emphasizes this dimension by informing me that she did a gig very shortly after her brother was killed. "That night," she says, "every note I played was just filled with the grief and pain I was feeling."

But, hey, resilience is the key word here. Naomi loves to remind her audiences that "We're here for a good time, not a long time." The great mystery of life, for her, is summed up in incredible simplicity. "You're born and you die. Those are simple facts."

Naomi laughs when she thinks of the reaction of many of her male colleagues. Often it is just, "Not bad, for a woman." Her own assessment of her performance, however, is quite different: "I'm the Big Blonde Bitch playing the Big Blue Bitch." She has affectionately named her Strat guitar, with the blue sequined strap and the B. B. King pin attached, "Blue Bitch." She also makes no bones about the fact that the stroking and strumming have definite, erotic implications for her and she derives great satisfaction from what she calls "its yielding moans of pleasure."

The Naomi Taylor Band currently features Rob McGuire, on Drums and Pete Ribbany, on Bass. The dynamic trio is packing them in these days at The Balmoral, here in Hamilton. The bar is under new management and seeking new clientele. Rock 'n' Blues seems to be doing just that.



No stranger to the recording studio, Naomi has recorded on tape, vinyl and disc. Her work has been noticed by the Canadian Bibliographic Society and will be listed in their files and on the Internet. She is especially proud of her song "Lookin'" and an item called, "Two Wrongs Don't Make a Right," which was featured on a composite CD called "Rock My Child." The sale of that album alone helped raise \$2,500 for Children With AIDS.

Naomi Taylor obviously loves her work passionately. She also loves her audience and wants them to have a good time. She glibly states, "If they're not having a good time, I won't stop working on them until they are."

Naomi is a joy to meet, a joy to hear and a joy to get to know. All that remains is to offer the shout that is the trade mark of Rock 'n' Blues fans and musicians, "Let's hear it, one more time, for Naomi Taylor and the Naomi Taylor Rock 'n' Blues Band."

But having met the Big, Blonde, Gutsy, Compassionate, Loving, Talented, Insightful and Feisty Blonde Bitch, one more time will never be enough. As Naomi Taylor says herself, "I have the right to play because I have paid my dues and I will keep on playing until I die, even if I have to be wheeled on stage."

**Charles W. Westfall is a writer living in Hamilton. This column is a Voice exclusive.**

### VENDORS AT PRIDE 2001

Waterloo-Wellington Regional Pride is proud to be able to bring vendors to our Pride Day for the first time ever. There will be merchandise/goods on sale from Gomorrah's, XXXotica, Muses Cafe, Wholistic Health Juice Bar & Lounge, Magestic Mud and Dream Catchers made right on Roos Island and more!

If you have a product or service you'd like to sell on Pride Day contact us now about a vendor table.

[www.rainbow.on.ca/vendors.html](http://www.rainbow.on.ca/vendors.html)

## Celebrate Youth:

### Reaching out to Waterloo Region's GLBT Youth

Trying to form and keep strong, healthy relationships is hard for teens under the best of circumstances. But for gay, lesbian, bisexual and transgender teenagers, this can be especially challenging. The fears of harassment and abuse that face GLBT teens often result in their feeling silenced and isolated. The statistics, as many of us are well aware, are staggering. Gay and lesbian students are up to five times more likely than heterosexual students to skip school over fears of personal safety and four times as likely to be threatened with a weapon. Sexual minority youths have a higher dropout rate than other groups of teens. Over 25% of all high school drop outs are sexual minority youths. Nearly 70% of sexual minority youth report alcohol abuse and over 40% report drug abuse. A disproportionate percentage of homeless youths are sexual minorities (studies suggest anywhere from 25-40% of street youth are GLBT). Studies suggest that approximately one third of all teen suicides are committed by youth who are gay or lesbian.

Two area secondary school teachers, after witnessing these statistics first hand through the torment that some of their students endured (and having experienced the difficulties themselves), decided that it was time to do something about the difficulties that GLBT youth face in the K-W area. It became increasingly clear that the Kitchener-Waterloo area needed a centre to serve as a meeting place for GLBT youth to come to get involved in community, find resources, make new friends, and to just hang out. For these two educators it is important to help to assist in the healthy development of gay, lesbian, bisexual and transgender youth by initiating dialogue, providing information and creating support systems. They believe that it is important to provide a safe environment for GLBT youth to meet with others to discuss

their concerns and questions regarding their sexuality. As a result "Celebrate Youth" was created. It is a non-profit organization whose goal is to work with GLBT youth in creating opportunities, building strengths and fostering empowerment among sexual minority youth. Most importantly, however, it is about community. In the words of Audre Lorde, "Without Community - There is no liberation." In order for young people to feel empowered and to develop a healthy sense of self-esteem, it is important that the GLBT community recognizes and openly addresses the risks and difficulties affecting these youth.

One of the goals of *Celebrate Youth* is to

work to empower all GLBT youth, educate and advocate on their behalf, and create safer communities for all youth. *Celebrate Youth* will do this by providing education, advocacy, social and supportive services to GLBT youth and their families. Other proposed services to be available through *Celebrate Youth* will include:

-A drop-in centre featuring a pool table, resource area, coffee house, computers and more available for youth to meet and socialize with other GLBT youth

-Weekly, confidential support meetings

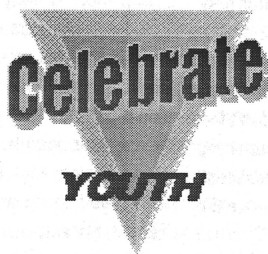
-Phone support and referral system

-Speakers bureau providing education on (GLBT) youth issues

-Library of books, magazines and videos about the GLBT community

-Assistance where needed in completing Secondary School Education

Currently "Celebrate Youth" is in it's infancy stage. We have just begun to raise awareness and funds for the centre and are in the process of applying to become a recognized charity by the Federal government. For more information you can e-mail us at



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# CLAIM YOUR POWER



## Eliminate the Fear of Coming Out with 'Emotional Freedom Techniques'

by Judy Saltarelli Neal



Coming out can be one of the most difficult decisions you'll ever make. Isn't that an understatement!

Fortunately, there's a relatively new personal growth and healing tool called Emotional Freedom Techniques or EFT, which can rapidly and very effectively remove the fear and trepidation surrounding your decision. EFT enables you to change your mental and emotional perspectives so you can take a different, more self-empowered approach to coming out.

EFT is a type of acupressure for the emotions. It was developed in the early 1990s by Gary Craig, an engineer by training, as a simplification of Thought Field Therapy, which was created by psychologist Roger Callahan. It works on the same principles as oriental acupuncture therapies, except instead of receiving needles, you tap gently and briskly on certain points on your own head and body in a certain order while you focus on specific aspects of your negative emotions. You remain fully clothed. EFT is by far the most popular of the new energy therapies, largely due to its simplicity and its astonishing success rate with emotional issues.

Gary Craig states "the cause of all negative emotions is a disruption in the body's energy system." EFT works by rapidly eliminating these disruptions or root causes.

A relatively simple issue, such as a fear of spiders, likely has only one or very few energy disruptions associated with it. We can think of it as having a root much like a carrot. In the hands of a skilled practitioner, EFT often eliminates issues like this in a single session.

Coming out, on the other hand, is a very complex issue with many different aspects. It involves feelings like fear of rejection by your parents and other significant people in your life, fear of abandonment, perhaps internalized shame or guilt, and other intense emotions. Instead of a single root, it has many roots, like a field of weeds. It will take EFT a bit longer to resolve these complex issues, but much less time will be needed than for traditional talking therapy alone.

If you choose to work with an experienced EFT therapist, he or she will help you identify various aspects of your fear of coming out, such as telling your parents, other family members,

friends, and so on. Each one of those may also have several aspects. Telling your father may bring up different emotions and worries than telling your mother, for example.

Most likely, your therapist will have you "tap" on the general thought of coming out first. This acts to take some of the 'charge' off your feelings. Then you will explore individual aspects, such as telling your mother. If you feel any distress about that, you would tap again, until you don't feel it any more. You'd proceed in this manner until you had eliminated all your distress about each aspect. That's about all it takes to completely eliminate the fear of coming out.

More and more therapists are offering EFT, and we do it in person, by telephone and in groups or workshops. You can use EFT by yourself if you like. Gary Craig has very generously placed the complete training manual on the EFT website, [www.emofree.com](http://www.emofree.com). You can download it for free and print it out if you wish. Keep in mind, though, that by yourself it's sometimes hard to get results

that match those that can be obtained when you work with a trained therapist. Coming out is usually a highly charged emotional issue, and it may be difficult for you to uncover all the related aspects by yourself. It's worth doing, though, because if you keep tapping away at it, you'll eventually release much of your pain and worry.

It's important to note here that doing EFT for yourself doesn't change other people. It only changes how you feel and think. Initially, at least, your parents, friends and employers will still have the opinions and attitudes they always had. When you have eliminated all or most of your fear about coming out, you will be able to see the situation more clearly and thus make wiser choices about how and when to come out. This will help make your coming out experience a better one for you and for your family and friends.

*Judy Saltarelli Neal is a counsellor & psychotherapist in private practice in Waterloo, ON. A friend of the LGBT community, she uses EFT to help people make impressive changes in their lives. Send questions, comments or suggestions to her at [redacted] or (519) [redacted]*

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Waterloo, ON

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Judy Neal, M.A.

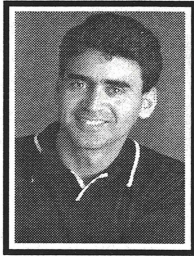
For more information:  
[redacted]

A Proud Supporter  
of Diversity

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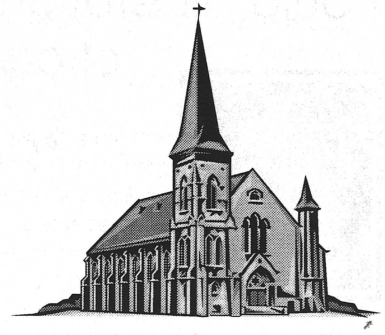
A Voice Exclusive.

# SLOUCHING THROUGH GOMORRAH



## The Final Barrier Between Gay & Straight Men

By Michael Alvear



The scene jarred me. Paul, a straight man, a military pilot who helped evacuate people from Vietnam and Cambodia; a man happily married for 14 years, was crying over the death of a gay man.

Now, it's not unusual to see straight men cry over gay men. But it's usually fathers, when their sons come out to them.

But Paul wasn't crying over his son. Or his father. Or even, strictly speaking, a friend. Paul was crying over the death of his mentor. And he was doing it as he presided over his eulogy.

Paul Gonyea is the minister of the church I attend, the unfortunately named Church of Religious Science. For years I refused invitations from friends to come because it sounded so cultish. The two ugliest, coldest words in the English language are "religion" and "science" and that church had both words in it.

Turns out the church really is a cult. If you think of cult as an abbreviation for "cultivate." As in cultivating a greater idea about God, ourselves and what we're capable of growing into.

Paul was eulogizing the church's founding minister, Kennedy Schultz, a brilliant and wickedly funny man who had a knack for lowering your inhibition even as he raised your conscience.

Once, in an unforgettable Sunday sermon about feeling young, Kennedy said: *"I'm 65 years old. One day I woke up and felt like an 18 year old. I got up, looked around, couldn't find one, so I went back to bed."*

Imagine a gay minister saying that in front of a congregation with a big straight following. The man had balls.

For over two decades, thousands of straight men and women took spiritual instruction from a man they knew to be gay. And they didn't give a damn. Because the man had a message so powerful it obscured the person delivering it.

Paul wasn't the only one weeping at the eulogy. So were several hundred of us, packed as we were into an auditorium for a special celebration of Kennedy's life.

I have seen straight men express a wide variety of emotions about gay men, from hate to tolerance, and in rare cases, love.

But I have never, in fifteen years of being out, heard a straight man express admiration for a gay man. I've never heard a straight man say he looked up to a gay man, that he wanted to be like him.

"Kennedy was the love of my life," Paul said in another jarring moment. Most gay men couldn't say that about

other gay men they were friends with, and here I was hearing it from a straight man.

There are over 400 affiliate churches in the Religious Science denomination with over 40,000 people attending weekly services. Most of the churches are overwhelmingly straight, but because Kennedy was our founding minister the majority of our congregation is gay.

And that's what set up a most unusual succession. Kennedy, a gay man, had strongly lobbied the Church board for Paul, a straight man, to be named Senior Minister of a congregation that was 60% gay. It doesn't get any more ironic than that.

In its view of gays, most of society has moved from hate to hostility. Many have moved from hostility to tolerance, and some from tolerance to friendship.

That day, in that auditorium, I saw a shift from friendship to love. But what Paul and every straight man in the place revealed was that there was one more bridge to cross. And they had crossed it without knowing it.

When straight men can experience for gay men *all* the emotions that we experience for them, we will have truly dissolved the barriers between us.

It isn't going from friendship to love that will ultimately dissolve the barriers. It will be what I saw that sad, sad day in the auditorium, when Paul and hundreds of straight men moved from loving a gay man to admiring him.

This column was submitted to The Voice by Michael Alvear. He can be reached at:

### Jean-Paul Pilon

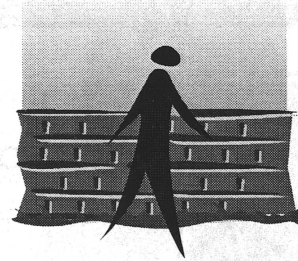
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# Should "liberation" be edited out of our lives?



By Lyn McGinnis



Michael Bronski, an American journalist living from 1854 to 1900, once wrote: "To be overtly homosexual, in a culture that denigrates and hates homosexuality, is to be political." Our community has certainly had very political moments in its history. One indication of our political awareness and commitment is the language we use to describe our challenges and goals. The use or lack of use of one term - "liberation" - says a lot about where we are. This word was once a vital part of queer discourse. We shared it with black activists and feminists in the heady days of the late 1960s and early 1970s. Yet we don't hear it much anymore. In our headlong rush towards the mainstream the term, and the energy it stands for, is gone.

One illustration of this change is the recent controversy surrounding Jane Rule's "heretical" statements against same-sex marriage. Back when our community was talking about "Liberation," this included freedom from the cultural "straight jacket" of heterosexual models of relationship. We wanted to break out of the hypocritical tea party and create a new culture. There were many calls for empowerment and equality, but seldom for the right to partake of straight institutions like marriage.

There have always been those who have remained true to the original radical nature of our beginnings and completely critical of heterosexual culture and institutions.

"The desire of some homosexual couples to encumber their friendships with the hideous trappings of normality is

due to their being unable to rid themselves of an exile's view of that other world. Standing with his nose pressed against the cold window pane of heterosexuality, the outsider imagines everything on the other side of the glass is peaceful, permanent, cozy. I've terrible news for him: inside, they're longing to get out." This was written in 1989 by Quentin Crisp, a famous English writer and critic and this century's answer to Oscar Wilde.

Our collective history took a dramatic turn on Friday evening, June 27, 1969. On this date, the New York City tactical police force raided a popular Greenwich Village gay bar, the Stonewall Inn.

Such raids were not unusual and happened regularly without much resistance. However, this night the street erupted into violent protest as the crowds in the bar fought back. What has to be remembered today is many of those rioting in the streets were Drag Queens. They had gathered that night at the Stonewall Inn to mourn the death of Judy Garland, an important cultural icon for pre-Stonewall gay culture. Perhaps a raid staged on such a night was the last straw.

This backlash of these fearless queens and others in the community are known as the Stonewall Riots. After these events, new group called the "Gay Liberation Front" formed in New York City. One of its first acts was the organization of a celebration of the first

*"Back when our community was talking about "Liberation," this included freedom from the cultural "straight jacket" of heterosexual models of relationship. We wanted to break out of the hypocritical tea party and create a new culture. There were many calls for empowerment and equality, but seldom for the right to partake of straight institutions like marriage."*

*"The notion of the right to marry was only heard as often as the right of couples having "guests" within their relationship, having relationships with other couples and ongoing relationships with more than two persons."*

anniversary of the Stonewall Riots. At this first event there were many signs and chants about "Gay Power." Throughout North America, "Pride Day" is always held in June to commemorate this event.

Unfortunately, there were almost immediate cracks in this front. A sign of the conflict between these more overtly queer members (who were largely responsible for the Stonewall Riots), and those ashamed of their proud and uncompromising difference from the "norm," emerged. A rigid dress code began to come into effect by the early and mid 1970's. Gay men were supposed to "look like men." They tended toward the "lumberjack" and "construction worker" often sporting thick mustaches. Lesbians also became increasingly grim and colourless. In other words, in just a few years the original radicals were forced into the margins by those benefiting from their actions, just as they had been by heterosexual culture. They were, as Michael Bronski might have observed, "too political."

While this situation has changed considerably, it still is the norm in many settings, as can be seen from the observations of Hibiscus, female impersonator in the 1980s.

"I'm scared to death of what's emerging in the gay middle class.

I was at the New York nightclub, the Saint, in costume the other night and I was petrified. No one wanted to go near me. Everyone was so afraid to be different. I call it a gay middle-class vacuum. This conformity is a dangerous thing."

In late 1970, a group formed at the University of Waterloo and called itself the Waterloo Universities' Gay Libera-

tion Movement (WUGLM). This organization changed its name to the Gay Liberation of Waterloo (GLOW) in 1980. In October of 1985, the name is amended to be the Gay and Lesbian Liberation of Waterloo (GLOW). Sadly, in the past few years various members of GLOW said they had heard some were uncomfortable with the term "Liberation," saying sounded too militant! Eventually they voted to expunge the term, leaving us with the current name, Gays and Lesbians of Waterloo (GLOW). The history of this name neatly demonstrates what I am talking about. A detailed history of this, and other aspects of our local community can be found at:

<http://www.glow.uwaterloo.ca/archives/glowtimeline.html>

I am not suggesting some dark conspiracy here, but a discernible shift caused by a number of factors. While queer North American culture after Stonewall is a unique entity, with its own history and evolution, it is also part of a larger cultural context. As this context has changed, we have, in our own way, changed with it.

I am sure the original activists had high hopes of our alienation and anger keeping us from selling out. They articulated many quite enlightened ideas on how relationships could evolve beyond the existing heterosexual monogamous model.

One of these exponents was Carl Wittman, an American writer and activist, who wrote in 1972:

"We have to define for ourselves a new pluralistic, role-free social structure. It must contain both the freedom and the physical space for people to live alone, live together for a while, live together for a long time, either as couples or in large numbers; and the ability to flow easily from one of these states to another as our needs change."

Unfortunately, subsequent cultural and biological warfare have taken their toll on this "liberation" mentality. Like no other culture, we have been assaulted on three fronts. The first is cultural and manifests itself as homophobia from the straight majority and, even worse, internalized homophobia directed against each other. Examples

of such internalized homophobia have already been mentioned with the institution of oppressive dress and gender codes within the community. This meant we became oppressors of ourselves as we had to deal with homophobia, bi-phobia and trans-phobia from each other!

The second assault is biological and came from AIDS, the devastating plague leaving very deep scars on us all. While our community rose to the immense challenge of meeting this horror, this plague, along with robbing us of so many, took part of our irreverent/iconoclastic/fighting spirit as well. Perhaps the worst aspect of this situation is how this cultural and biological warfare seemed to compliment and reinforce each other.

The third assault is societal and came from a very well orchestrated backlash against all "liberation" movements in the 1960s and 1970s. We have seen

how the elites can be caught off guard. During the Vietnam War demonstrations, the anti-war movement steam rolled over very powerful corporate, military and governmental groups, unprepared for a broad-based uprising against the status quo.

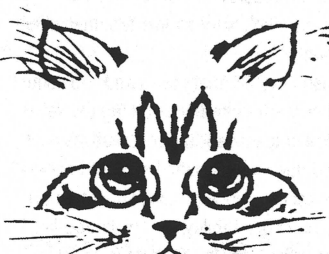
In more recent times, the demonstrations against the total corporatization of human life around the world, represented by the WTO and other anti-democratic organizations, was totally caught off guard by demonstrations in Seattle. After these humiliations, these elites usually managed to turn the tables on demonstrations. While their weakness has always been the assumption the general public will remain asleep, their strengths of focused, long range planning and organization have always exposed our weakness in this area. In the short run, progressive movements can temporarily overturn the oppressor's plans. In the long run, the oppressors have always been able to out wait and out organize us. When we win a battle, we tend to fall apart, when they lose a battle, they hunker down and defeat us with a quiet, incremental approach. In this way the status quo has, year by year, bit by bit, undermined the language and mental-

*"The original activists had high hopes of our alienation and anger keeping us from selling out. They articulated many quite enlightened ideas on how relationships could evolve beyond the existing heterosexual monogamous model."*

ity of "liberation."

The result is we now live in a LGBT community far more conservative than existed here or elsewhere 10, 15 or 20 years ago. Gone is the active and engaging political discussion of relationships and the energetic deconstruction of heterosexual culture along dreams of new and better ways of being queer. There is no doubt that back in the days of "Gay Liberation" there were queer couples who aspired to settle down together. At the same time many questioned all aspects of our homophobic culture. They were unwilling to be co-opted into the very system oppressing them. The notion of the right to marry was only heard as often as the right of couples having "guests" within their relationship, having relationships with other couples and ongoing relationships with more than two persons. When we identified with the term "liberation" we were open to all possibilities of relationship, based on our own terms, not the mainstream's. We were aspiring to show our oppressors how diverse the spectrum of being human and being in relationship with others can be, instead of trying to prove we are "just like everyone else."

Lyn McGinnis, of Waterloo, is a web and graphic designer. His company is BlueStarWeb Design. He also does ad graphics for The Voice.



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# No, no, no to marriage rights

By Gareth Kirkby

I hope they lose the legal fight for marriage equality rights. There! I said it, and I'm glad I got it off my chest. I hope, I profoundly hope, that gays and lesbians are never allowed to marry in Canada in the same way that straights can marry. I don't want to have even the option of doing that in my life. I don't want you to have the option of doing it in your life. And I don't want those couples who are taking the issue to the Supreme Court Of Canada to win their case and have that option.

Not that they aren't good people. Not that I don't admire their spunk, their willingness to stand up for what they believe in. But I think their argument is wrong, contrary to what our movement has always been about, and will cause permanent damage to gay culture.

In the last year, this paper has repeatedly brought you arguments on both sides of the issue of queer marriage. In the last couple of issues, local queers, including lesbian icon and author Jane Rule, have spoken up clearly in opposition to a legal fight for queer marriage. Everyone has their own reasons for opposing marriage rights. I have a couple of major bones to pick, but shall concentrate on only one in this column.

As the legal fight was being organized, a most revealing incident occurred right here in Vancouver. One couple, who had been together for three decades, and lived in the same home and built a life together, was upset that another BC couple was about to become the vanguard of the legal challenge. The second couple had been involved for only a few years and didn't want to live together after getting married.

The case wasn't even formally launched and some in our community were already mouthing the same old hierarchical crap that social conservatives have always shoved down our throats: length of involvement is some sort of gauge of commitment, or purity, or love, or respectability, or "marriage-like" state; living together is better than living apart and marriage requires people to live together. And that, dearest readers, is the main reason why I hope Egale and the queer litigants lose the court case: it boils down to culture.

In our culture, we haven't created the same hierarchy as has heterosexual culture. We know that love has many faces, and names, ages, places to fuck, positions to fuck in, and so on.

We know that a 30-year relationship is no better than a nine-week, or nine-minute, fling -- it's different, but not better. Both have value. We know that the instant-intimacy involved in that perfect 20-minute blowjob in Stanley Park can be a profoundly

beautiful thing. We know a two-year relationship where people live apart is as beautiful, absolutely as beautiful, as a 30-year relationship where people live together. We know that the people involved in an open relationship can love each other as deeply as the people in a closed relationship. We know that sometimes it's best for a relationship to end, that it's a terrible shame to throw away the love we invested in that lover, and that ex-lovers can make the best "sisters." We know that you can become closer to your best friend than your 30-year lover, telling that friend things you'd never tell your life partner.

All these things are part of the spectrum of love. And love in gay culture is a spectrum -- not a hierarchy. That's our culture.

In much of straight culture, love is stuck in a hierarchy. The ceremony, the piece of paper, the government recognition, the tax benefits, the high cost of exit - all these are intended to create an aura around marriage that suggests it's better than the alternatives.

Marriage belongs to heterosexual culture and we should respect that. It's a ceremony tying a woman and a man together (though I would argue that marriage inherently puts the woman in a subservient position). Not that marriage works, of course. It is a morally bankrupt institution (I'd argue that the special recognition by the state and the church on marriage encourages people to marry who should not be doing so) where people lie and cheat, fight over the remains, and damage their children while battling it out before the courts.

Straight culture encourages its members to find all their emotional needs (lover, best friend, confidante, roommate, vacation partner, parent of their children), in one person, with predictable strains and horrible endings. Gays and lesbians tend to divvy out the emotional ties between different people -- lover(s), roomies, fuck buddies, best friends, "sister(s)", and ex-lovers -- who become key members of our support network. Valuing honesty and honouring lust, we almost always open up our relationships to sex with other people after a few years. A recent federally-funded health study of Vancouver gay men found that only two percent were in long-term relationships. A similar study of straights would, no doubt, have found some 80 percent or more were in long-term relationships.

If we win access to this marriage snake-pit, it will begin the erosion of the culture that we've worked three decades to build. We've spent so long building our culture, and fighting for the freedom to live our lives as we really are, that we sometimes forget to pause to savour what we've made. And, though it has its flaws as do all cultures, it really is quite beautiful.

If we win the right to formal marriage, it won't be long before some in our community start behaving as though they've got something better than the rest of us. That they've got a more meaningful demonstration of love and commitment, and other such

nonsense. This cancer will grow and attack our fundamental values celebrating diversity of sexual expression and love. Queers form loving relationships, that's for sure. But they're not the same as the marriage relationships that so many straights form. We should celebrate that instead of trying to pretend that we're just like them. Instead of demanding that the courts and government lock us into the same straight-jacket that so many straights are in, we would do better to notice that so very many straights are learning from our culture, are rejecting and leaving marriage. Why would we want to join a club that celebrates something that doesn't work for many of the participants when we already have something better? It's absurd to push for equal treatment under the law when it would mean settling for something that is inferior to our own arrangements and yet suffers a serious superiority complex. The lawyers and politicians in our community have run amuck on this one. They need reigning in. I, for one, will not donate a single penny to any fight for marriage recognition. The provincial NDP government's support of gay marriage won't play a role in helping me decide who to vote for in the upcoming election. And I plead with the nation's politicians and justices to turn away from these people. They don't represent the reality of what our relationships are about. And they're out of touch with what our movement is about at its heart -- freedom, not equality. Building a better world, not settling for equal treatment in the same world. Loving relationships, not hierarchy.

*Gareth Kirkby, who is originally from Guelph, used to volunteer at GQE and got his start in journalism at the Kitchener-Waterloo Record and the Waterloo Chronicle. He is now the Managing Editor of Xtra West.*

This article was re-printed with Gareth Kirkby's permission.

## VENDORS AT PRIDE 2001

Waterloo-Wellington Regional Pride is proud to be able to bring vendors to our Pride Day for the first time ever. There will be merchandise/goods on sale from Gomorrah's, XXXotica, Muses Cafe, Wholistic Health Juice Bar & Lounge, Magestic Mud and Dream Catchers made right on Roos Island and more!

If you have a product or service you'd like to sell on Pride Day contact us now about a vendor table.

[www.rainbow.on.ca/vendors.html](http://www.rainbow.on.ca/vendors.html)

## Challenging the marriage challenge

### Gays oppose having the choice

By Tom Yeung

The pursuit of marriage rights affects all gays and lesbians, say queer critics, including consequences that will harm the unique lives of gays and lesbians. To date, the loudest opposition to gay marriage has come from religious fanatics and social conservatives. But a growing chorus of gays and lesbians are opposing the efforts of Egale and individual queers who want the legal right to marry. These opponents don't want marriage and they don't want the choice to marry.

"We're entering a building which is on fire," says gay Vancouver lawyer Garth Barriere, summing up his views on the institution of marriage. Lesbians and gays have picked one of the worst times to want in on marriage, says Barriere, an institution that, as divorce rates suggest, isn't even working for heterosexuals.

Worse still is the effect marriage might have on those who don't want it.

When one kind of relationship becomes more legitimate, other relationship types that are uniquely strong among queers - chosen family, polyamoury, negotiated promiscuity, anonymous sex - become less legitimate, Barriere says.

"It would be easier for the state to justify attacking those other kinds of relationships. For exam-

ple, they could decide to close the bathhouses, because they're bawdy houses. It would be maybe easier for them politically to do that when those relationships aren't legitimized." And those concerns are echoed across the country. Toronto activist and historian Rick Bébout says the biggest impact marriage will have is on gay discourse, "how we think about ourselves, how we talk about ourselves." For the past seven years marriage has framed the struggle for queer rights, says Bébout. That in itself has put limits on how queers today perceive each other.

"We've built a whole culture that celebrates promiscuity in the best sense, in the sense of random connections and paying attention to the world and not hiding yourself off to some little cocoon, and not imitating other people," says Bébout. "All that's disappeared from the discourse."

State recognition also means state regulation to Bébout: think divorce settlements and alimony. Once we were all outlaws, says University of Toronto criminology professor Mariana Valverde, but now some are more lawful than others. Pushing to legalize same-sex marriage elevates the committed couple above others, she says, as being more worthy of respect.

"I think it will have an impact on the SM community. Who knows, maybe a lot of the guys out in leather want to get married, but at least culturally they are perceived as the dark side of the gay community," says Valverde. "So I think there are problems whenever you elevate a particular image."

There are now two lawsuits against the federal government to recognize same-sex marriage: one from the BC government, the other from Egale, on

behalf of five couples from across Canada.

Egale executive director John Fisher says the national advocacy group framed their arguments carefully as not to denounce those who never want to marry. But the bottom line is, according to Fisher, all gays and lesbians must have the choice to marry whether they will or won't. To have otherwise sends a message that queers are less worthy of respect, he says. "It's Egale's position that all our relationships are entitled to be treated equally, regardless of how people exercise that choice," says Fisher.

"We're not saying marriage is an ideal institution. It's important to some people, and those people have the right to that option if they so choose. For those who choose not to then that choice deserves to be respected as well."

In Egale's affidavit filed with the Supreme Court of BC, Fisher argued that couples who will never get married will benefit nonetheless from having the choice. "The process of exploring with a partner whether or not to marry can lead to a greater understanding of the values and priorities of each partner, and deepen the mutual understanding and respect underpinning the relationship," reads the affidavit.

Marriage critics disagree. If same-sex marriage becomes legal, Barriere fears it will become the ideal.

"I think it will become, for better or worse, the goal many people set out for themselves. For many people it will end up being a wonderful experience. For many others it will be a goal they will never, ever be able to achieve. They may suffer a lot of anguish because they can't form the type of relationship they've been told is the ideal." Bébout claims marriage rights will, in fact, limit people's options. Coupled monogamy is already becoming the standard against which relationships are viewed by queers themselves, he says.

"I think that's a huge mistake, and we've done it for the wrong reasons," says Bébout.

"We've done it essentially out of a lack of respect for our own lives. And what we've been able to create is a different kind of culture, that to me is valuable precisely because it's not the same as anything else."

Re-Printed from Xtra West

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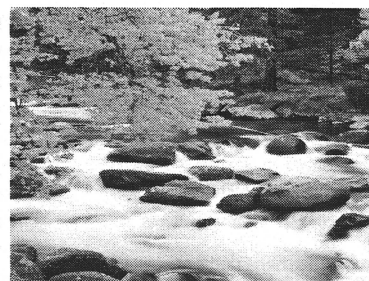
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## Spiritual Life: The Quest for Freedom

### No Pain: No Gain! No Perspective: No Point!

By Noel Springwood



A favourite story of mine involves three artisans working away at a construction site in the middle ages. A roving reporter (purposeful anachronism), comes by and asks each of them what he/she is doing.

The first answers, "I take these bricks from here and put them over there, in a pile, so someone can take them somewhere else."

The second answers, "I use mortar to pile these bricks on one another, making sure that they are straight and stable and capable of supporting one another."

The third answers, "I'm building a Cathedral."

In a mechanistic, go faster world, that kind of perspective is difficult to achieve. At the same time, lack of it is destroying individuals and whole societies. It's time to get some measure of sanity and balance into the rat race.

Part of the problem is a mentality that has made profit, productivity and popularity the measure of a person's worth. Another part of the problem is that these elements can only be obtained by winning a never ending battle against machines. Another part of the problem is that this battle cannot be won until people become more valuable than the mechanical masters they now serve.

I remember reading a science fiction story a long, long time ago that helps illustrate what I'm getting at. I think it was by Robert Heinlein. It portrayed a world where the sole means of transportation was some kind of magnetic conveyor belt that sped vehicles on their way automatically and at breath-taking speeds.

I thought of this story recently when I saw a news report stating that such a system had been developed and could be built any where for a mere billions of dollars. Trouble is, the developers probably had never read the story I was talking about. In it, the conveyor belt stops suddenly and all the vehicles go

flying off in all directions, killing a lot of people and destroying a lot of property. What price progress?

Again, a long, long time ago, Anthony Newley, singer, actor, musician, composer and playwright, wrote a popular piece of musical theatre called, *Stop the World! I want to get off!* He hadn't read the story either.

We can't stop progress any more than we can stop the rotation of the globe and the whole solar system. At the same time, it is not surprising that in the name of progress, and in a throw away society, human beings have become quite expendable. Just a few more cogs in the machinery that drives everything.

The result, of course, is an ever increasing heap of human detritus. The poor, the homeless, the hungry, the destitute. Those that escape these fates, often end up as slaves. They are condemned to work the treadmills of the wealthy to ensure what is so glibly called a healthy economic climate. "Healthy for whom?", is my question.

In the light of the reality in which we live, it is not surprising that rage abounds. With more and more demands being placed on individuals to produce more in less time and with more and more individuals being bumped aside by mechanical giants, the human spirit just rebels. Or, gives up.

I see it every day. Not just in the number of panhandlers on the streets. I see it in the speeders on the highways. I see it in those running red lights. I see it in supermarkets and stores. Even if I'm the only person there, I am rushed through the checkout so quickly that I can hardly put my airmiles back into my wallet, my change into my pocket or pick up my shopping bag. What happened to the friendly greeting I was offered when I first arrived? I see it in the unprecedented level of labour unrest we are currently experiencing.

Human beings are not machines. Nor

can we ever hope to compete with them. Maybe the Harris government should take this factor into consideration when it pushes measures that shrink education to a status that is little more than job training.

Life is far more important, far more delicate and far more involved than that. I believe the violence that seems to permeate many of our educational institutions these days results from a basic failure to recognize these factors.

Unfortunately, there are no easy prescriptions or formulae available to reverse the situation. There are many avenues that look promising. Few, if any, ever produce lasting or worthwhile results. When you get to the LGBT Communities, the whole problem is made worse by the underlying current of nonacceptance, if not hostility, that just will not go away.

Part of our solution is, all too often, to deny the problem The Ostrich mentality. If I just live as though there were no problem, the problem will go away. Frequently, the solution is sought in excessive use of nicotine, alcohol or narcotics. They might remove the hurt for a time; they end up increasing the problem. They also end up decreasing the lifespan. Maybe that's the ultimate desired effect.

Another escape is found in promiscuous sex. That musical I talked about up above has a song that became quite popular. It goes, "Who can I turn to when nobody needs me?" That's the question of the day. A question each individual must answer for him or herself.

Often the answer is found in organized religion. Nothing wrong with that. Often the answer is found in a personal relationship. Nothing wrong with that either. Often the search for the answer is simply abandoned. That is the road to ruin.

I have often said to those who would listen that I have never really understood the meaning of "denial" until I became involved with the LGBT Com-

munities. There is so much denial, resorted to because the pain of living is either too threatening or too hurtful to endure, that I wonder how many of us have real lives after all.

The measure of pain in a life is often the measure of caring, the measure of awareness and the measure of self-worth. To deny it is to risk denying and destroying one's self. A favourite aphorism is, "Without the rocks the brook would lose its song."

The saving perception that can rescue each of us from the kind of subservience and oblivion that can destroy us is to stand up and be counted. To realize that I am a person of worth. To take time to savour that and the world around us. To recognize that to say, "I am", means that I am more than a piece of machinery.

To gain this measure of perception, may require help. Not many of us like to reach out for help. In recent after dinner conversation, this topic was raised. I suggested, not quite tongue in cheek, that if we changed the word "help" to "network", more individuals might seek it and accept it.

When it stops hurting, you're either comatose or dead. To listen to the pain, to learn from it and to benefit from it is not easy. Not to do so is easier, perhaps. It is, however, almost certainly lethal. To succumb to what is basically an inhuman, insensitive and intolerable system simply helps perpetuate an intolerable situation.

Life is there for the taking. The best things are free. Human personality is a rich and beautiful thing. To sacrifice it for anything less is nothing less than a kind of prostitution or slavery. How I perceive the pain in my life helps define that difference. The choices I make because of that perception help define who I am.

I am who I am. It is pointless to try to be more or less than that. The ultimate pain is not to accept it.

**NOEL SPRINGWOOD served most of his life as a Roman Catholic Priest. A Voice exclusive.**

## HERSTORY

### LESBIAN AUTHOR JANE RULE

Born in New Jersey in 1931, Jane Rule graduated from Mills College in California in 1952. She moved to Canada in 1956, where she intermittently taught at the University of British Columbia until 1976 when she moved to Galiano Island.

One of her best known novels "Desert of the Heart" was made into a Hollywood movie, "Desert Hearts" and is considered to be the mother of all lesbian love stories.

American novelist, essayist, and short-story writer known for her exploration of lesbian themes.

Upon graduation from Mills College, Oakland, California, in 1952, Rule studied briefly at University College, London, and Stanford University. She taught English and biology in a private school in Massachusetts before moving to Vancouver in 1956, where she joined the staff of the University of British Columbia, lecturing in English and creative writing from 1959 to 1972 and teaching women's groups. She began to write full-time in 1974.

Rule's characters are usually rewarded for following their hearts and punished for emotional cowardice. *Desert of the Heart* (1964; filmed as *Desert Hearts*, 1984), Rule's first, best-known novel, is considered a classic of lesbian literature; it traces the lives of two women, separated by age and background, who meet at a boardinghouse and fall in love. In contrast, *This Is Not for You* (1970) is written as an (unmailed) letter to the narrator's best friend, whose love she denies at the cost of her own happiness. *Against the Season* (1971) explores the interwoven lives of several people in a small town. Rule's other novels include *The Young in One Another's Arms* (1977), *Contract with the World* (1980), *Memory Board* (1987), and *After the Fire* (1989). She also published three volumes of short stories and two collections of essays.

In *Lesbian Images* (1975) Rule ad-



dresses lesbian themes in the work of 12 women writers, including Colette, Willa Cather, and Elizabeth Bowen.

#### Selected Publications:

*After the Fire*. Toronto: Macmillan Canada, 1989.

*Memory Board*. Toronto: Macmillan Canada, 1987.

*Hot-Eyed Moderate*. Tallahassee: Naiad, 1985.

*Contract With the World*. Tallahassee: Naiad, 1982.

*Lesbian Images*. Trumansburg: Crossing, 1982.

#### Awards:

Canadian Institute for the Blind Talking Book of the Year, for *After the Fire*, 1991.

US Gay Academic Union Literature Award, 1978.

Canadian Authors Association Best Story of the Year, 1978.

Canadian Authors Association Best Novel of the Year, for *The Young in One Another's Arms*, 1978..

**Exclusive Interview with Jane Rule who has spoken out against same-sex marriage - page 16**

## LESBIAN AUTHOR JANE RULE SPEAKS OUT AGAINST SAME-SEX MARRIAGE

By A.J. Mahari

This issue is the current court-challenge being spearheaded by Egale to legalize same-sex marriage. While some may have thought the greatest opposition to this challenge would come only from the heterosexual community there is considerable controversy and opposition within our own community as well.

Jane Rule described herself to Xtra West as "an old lion who felt like roaring." After the death of her partner of 45 years in January of 2000, Jane Rule had not been heard from until now. She feels very strongly that legalizing same-sex marriage is not the way that we need to go as a community.



Considered by many to be a lesbian icon, author Jane Rule ("Desert of the Heart" which was made into a Hollywood movie, "Desert Hearts", and many other novels) spoke out against same-sex marriage in an interview with The Voice.

When asked why she thought that we should be opposed to our movement taking on the challenge to legalize same-sex marriages Rule said, "Because I think it's an institution that gives over our right to define our own relationships to the state and to the church. I don't want either one of them telling me how to live."

Rule doesn't believe, per se, that same-sex marriage will hurt our relationships. She is not opposed to anyone who wants to get married doing so. She made it quite clear that what she is opposed to is this: "The movement putting political energy into something that I think is a dying institution that has cramped the emotional growth of heterosexuals for years."

She then added, "Marriage was set up when women and children were considered property of men and it's still run that way. And I don't think that we should be going in that direction which

*seems to me reactionary and silly rather than saying let's get rid of the state defining any of our relationships heterosexual or homosexual."*

In listening to Rule speak, there was a strong sense that she values libertarian ideals and that she holds the opinion that having anyone other than the parties in a relationship define it or validate it is undesirable.

*"I think for us to be offering this as the goal of the movement, sure seems to me like turning ourselves into dependant children,"* added Rule.

When asked what she would say to those who say that the time has come and that the equal rights are more important than anything else, she said, "Well, you know, to think of marriage as a right seems to me phoney in the first place. I think it's a fallen-shame. Like saying, 'gee, heterosexuals get the right to go to prison why can't I? It's the same thing with the military. I mean, who the hell wants to go into the military? Again, I don't object to somebody going into the military if that's their choice. I feel sorry for them - they are certainly entitled to their exercise their own individual freedom. But for a movement to fight for things that I think of as just a waste of time, damaging and misleading in terms of all of the things it promises ... If anyone thinks that being allowed to be married is going to change the bigots mind they are crazy. It's like saying if everyone came out tomorrow there would be no problem. Everybody would realize that there are lesbians and gay men everywhere doing wonderful work and so we would all be accepted. Tell that to the blacks. I think we are living in a never-never land with the notion of being respectable. And I think it's a phoney goal."

Jane Rule believes that the "movement" has gone astray and that the idea that we expend political energy to fight

for same-sex marriage is as she says, "a movement that is focused very narrowly and very reactionarily. I think there are a lot of extremely young men who are doing pretty well and they are middle-class and who are wanting the respectability of the community. So that's who is leading us at the moment and I'm sorry I think it's time for a lot of us to say, no this isn't where we want to go. We want to go to independant adulthood."

I asked Jane Rule how she felt about the common-law status that is now law in Canada and she has strong feelings about that too.

Rule asserted, "I think they are horrible. We have no choice at all. And you know that category was set up in order to catch men who wouldn't marry women and support their children. We think we'd be more acceptable by being dumped into it, I don't know why we do. And in that we have no choice at all. We're stuck, we either lie on the form or we claim common-law."

Rule is proposing that everyone declare themselves, "legally single" on the upcoming census which is going to, for the first-time ever, have a place for same-sex couples to declare their common-law relationships.

When asked why she is advocating this and what effect she thinks it might have she replied, "I think it would stop the mis-use of misinformation for one thing. People assume that everyone is going to declare their status as gay and lesbian people, which is a pipe-dream. There are a great many people who are not out who won't .... and therefore the statistics will all be skewed and the government will come back and say to us you talk about yourselves as 10% when you are only .02% we have it proved now. So you are not going to get an accurate figure. It is going to be misused as an inaccurate figure. I think it's just a defeating purpose."

Jane Rule has very definite opinions about what she refers to as "our move

ment" Rule said that she thinks our movement, "Should be putting our energy into getting the state out of adult relationships altogether. Not just our own but everybody's. I think we should be working with employers and unions to do the same thing so that we are not creating the false-dependencies that have already been set up. For instance, to give you an example, there was a case of a man who wanted grief-leave for his lover's father and was refused it, so this is a reason why we should be able to claim marital-status so that we can get this stuff. My argument is that we should be teaching our employers that we negotiate for a certain given time that we can spend on grieving and then we should be the ones who say for whom we grieve whether it's our dog or the President of the United States is nobody's business but our own. We've made our agreement with the employer - occasionally personal things are more important than work. But the employer should not be telling anybody what that grief-leave need depend on."

It should be noted that when Rule's partner of 45 years died in January of 2000, she did not claim any benefits. Many argue though that she can afford to hold her libertarian-like ideals because she is in a privileged position. Rule believes that up until the movement sought to legalize same-sex marriage and won the same-sex common-law couple benefits and burdens which were just imposed upon any lesbian or gay person in a relationship, the gay community knew how to take care of its own. She has strong concerns about the burdens that many who can least afford to bear will now have to bear.

Rule bluntly stated, "I think with the common-law circumstance, now for in-

stance, somebody with AIDs on welfare will no longer be able to claim it if he's living with somebody who's got a job. And this is a benefit? The government is perfectly willing to do it because it will privatize more needy people. So they can go off the government books and land on their lover's. It seems to me there are a lot of people who are taking care of each other, nevermind, but it should not be the state's decision whether or not you take on that economic burden. It should be between the couple and if the couple doesn't declare as a couple each one of us should have an individual safety-net. It shouldn't depend on who we live with. Each individual should be covered."

In an interview with Xtra west, Rule was quoted as saying that she describes the pursuit of marriage and common-law rights as "the heterosexual cage of coupledom."

Do we, as lesbians and gays, belong in that cage? Is it a cage, in your opinion?

Clearly, whether you agree with Jane Rule or not she does make some very interesting and thought-provoking points.

Should the right to choose supersede the reality that marriage, as an institution, is seriously flawed and failing? Do we want to be able to marry out of some illusion that we will then meet with some 'seal of approval' and/or the legitimacy that society betows upon heterosexual marriage? Will the right to marry make "us" more like "them"? Will it seriously threaten, challenge or somehow obliterate gay culture as we now know it? Jane Rule is just one opponent of same-sex marriage in our community. Her thoughts on the issue

are not by any stretch of the imagination those of just one lone voice. There are many others. The benefits of legal marriage in our society do seem to lend a tremendous amount of weight to the

"yea" side. But the "nays" seem to fear this as if it is some loving embrace of heterosexual culture. Is it? What's next, we use the terms "husband" and "wife", or "spouse." Many feel an onslaught of "straight-values" just through the mere usage of these words. Yet we are left to try to assimilate for the sake of our rights and we are left to do with this with no unique and meaningful, let alone practical and validating, language to describe our own unions.

Jane Rule feels that the use of such terms, "husband" or "wife" is again, "reactionary." Rule went on to say, "People should be free to define their relationships in any way they want to. But to have it as a goal to be able to call your partner your wife or your husband again seems to me to go back to a paradigm that is bad in itself. If people need to do it, let them do it. But certainly don't set it up as something that we all should crave. You don't have to have a universal language. You can use whatever you want. Not being really eager to have labels we do have to have a language to speak to each other in."

Are we going to adopt "straight-language" and if so, at what cost to our own culture? Is gay culture viable within the newly-emerging definitions of relationships?

One can't help but wonder if there isn't another way, a better way, that we could acquire the legal rights that we need regarding adoption, inheritances, control over what happens when a partner is ill or dies without having to be "married"?

How many "burning buildings" do you want to walk into only to find that what you thought you so cherished, wanted and desired no longer exists? Is marriage a viable alternative? Do we have a culture to preserve? Are we being assimilated or effectively annihilated?

Each person has to be the judge for themselves. Same-sex marriage is becoming an equally emotional issue within the gay community as it has long been in the straight community. Time will tell if Jane Rule's opinions turn out to be impacting concerns or not. To marry or not to marry, that is the question....



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**SAME-SEX MARRIAGE CONTROVERSY:  
INTERVIEW WITH EGALE'S JOHN FISHER**  
By A.J. Mahari

Equality For Gays and Lesbians Everywhere (EGALE) is a Gay Rights organization in Canada that is mandated to challenge any inequities in Canadian Society that effect lesbians and gays.

Recently I spoke to EGALE's Executive Director, John Fisher about the recent controversy regarding the fight for legalized same-sex marriage in Canada.

In light of the columns written in Xtra West and Jane Rule's vehement opposition to same-sex marriage we wanted to find out why EGALE is spearheading this court challenge and what they see the issues as being to give our readers a well-rounded perspective.

When asked what he thought about the opposition that exists in our Canadian queer community regarding same-sex marriage, Fisher said, "Opposition is very straight forward. Ours is a very diverse community. There are same-sex couples like some heterosexual couples who don't wish to marry. Equally there are people in our community who do choose to marry. It is

clear in our view that this is a right they deserve to have."

Many have made claims that same-sex marriage will damage, set back or even annihilate gay culture. To this Fisher responded, "Ours is a diverse culture. There are many same-sex couples for whom marriage is part of their culture. I believe that being able to

marry is something that will provide more options to our community."

Fisher then went on to say, "I think that having the right to marry doesn't limit anyone's freedom of choices if that's not an institution they prefer for themselves. Any people who

choose not to marry will be free to do so and will still be able to fully participate in lesbian and gay culture to the exact same extent that they currently do."

Fisher realizes that there are two debates taking place, one about marriage and one about common-law, benefits and burdens. It is the latter that many object to having just thrust upon them

**"Diversity enhances gay culture; it doesn't diminish it"**

with no choice in the matter. He sees the current cafluffel as a false-conflict. Fisher insists that, "Nobody will lose by enabling marriage as an option."

He was adamant about the reality that we can't pick and choose the laws under which we are recognized.

"If lesbians and gays want to adopt children, to inherit, to be able to visit their partners in emergency rooms and to be treated equally through immigration laws and other laws then they have to recognize that there are some other laws that will treat us less favourably. There are laws that carry responsibilities as well"

Fisher doesn't see this issue as one that is shaping up as a debate between those who support marriage and those who oppose it. He sees it as being about choice and diversity and the maximizing of options available to all in our community. He strongly believes each person and/or each couple must have the right to decide for themselves how they want to live their lives and structure their relationships.

Fisher believes that being denied the choice to marry sends a very negative message generally. One that only reinforces societal homophobia.

"I think it's only a divisive debate if it's structured as supporters of marriage versus opponents of marriage. By structuring it in terms of freedom and the maximizing of options and diversity we can reduce the divisiveness and make it a debate that everyone can stand behind."

Learning to be more tolerant of each other and the choices that each one of us makes along with realizing that our own personal definitions of gay culture are not the same will enable us to agree to disagree with respect in our community. This is something that the very level of our diversity demands we continue to work at. Whether or not you want to get married why would you want that right denied to others who very much value marriage and want to enter into it as the way in which they choose to structure their relationships?

It's high time we stopped oppressing each other for the very differences that we claim to celebrate and be proud of.

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National Religious Leadership Roundtable Declares "Love Won Out" Conferences to be Misguided and Dangerous

*Leaders Respond to Anti-Gay Reparative Therapy*

A national group of religious leaders today responded to the latest anti-gay "Love Won Out" conference, which was held this past weekend in Philadelphia.

The conference is part of a series of events held around the nation sponsored by Focus on the Family, a con-

servative religious organization. The events are aimed at convincing gay, lesbian, bisexual and transgender (GLBT) people, as well as their clergy, family and friends, that sexuality can and should be changed through reparative therapy and a conversion to Chris-

tianity.

The National Religious Leadership Roundtable, which represents leaders from 40 faith-based traditions, denounced the anti-GLBT message being promoted by Focus on the Family. The Roundtable is convened by the National Gay and Lesbian Task Force and was founded with Equal Partners in Faith.

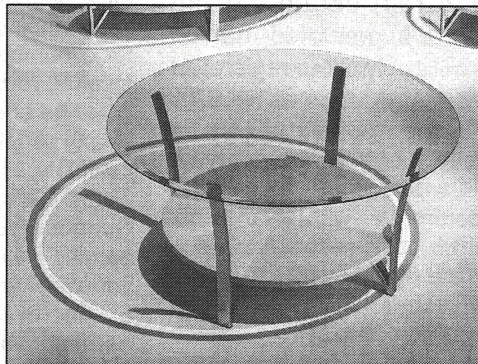
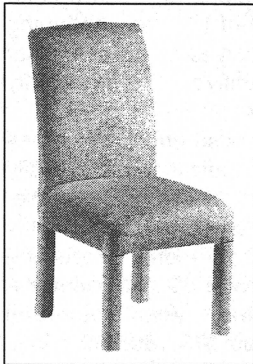
"These discredited attempts to change sexual orientation are really only suppressing behavior, not changing the natural attractions that are in a person's heart," said Rev. Bob Gibeling, program executive of Lutherans Concerned and spokesman for the Roundtable. "Any ministry that uses fear, guilt and shame to try to change someone's sexual orientation is not only unethical, but is also putting themselves and their ministry in legal jeopardy because of the professional medical associations' clear stand against it."

"Many individuals in houses of worship, denominations, and religiously affiliated organizations throughout the United States, believe that gay, lesbian, bisexual, and transgender individuals do not need to be repaired or saved from their sexual orientation or gender identity," the Roundtable said in a statement. "On the basis of medical opinion and our various religious beliefs, personal testimonies and first hand experience, we believe that reparative therapy is not appropriate for gays, lesbians, bisexuals, and transgender individuals. The effects such practices have on the majority of people range from useless to extremely harmful, and may be a contributing factor to self-destructive behavior and many suicide attempts by GLBT individuals."

According to the American Psychological Association (APA) statement on homosexuality which was released in July, 1994, "The research on homosexuality is very clear. Homosexuality is neither mental illness nor moral depravity. It is simply the way a minority of our population expresses human love and sexuality. Research findings suggest that efforts to repair homosexuals are nothing more than social prejudice garbed in psychological accouterments."

The assessment of the American Psychological Association is also held by the American Psychiatric Association,

**Continued on page 29**



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## Determining Your Life Insurance Needs

by Bonnie J. Babin,  
Investment Planning Counsel of Canada



Although Canadians are among the largest per capita purchasers of life insurance, it still presents a real mystery to many people. They don't fully understand the need for life insurance, let alone the bewildering array of products on the market today.

Although life insurance doesn't have the same glamour as some financial products, it is still one of the most important purchases you will make, and a key element in a sound financial plan.

### **How Much Insurance Do I Need?**

There are many different ways to use insurance to help you achieve your financial goals. However, there are two primary reasons why people need life insurance; cash needs and income needs.

### **Cash Needs:**

When you die, your estate will need cash immediately to pay various expenses such as the following:

**Debt Elimination:** Eliminating all debts is a popular use of life insurance. The last thing your family needs is the worry of a large mortgage after you are gone. A debt-free home can reduce the ongoing financial pressure on your family and give them the option of staying in the home.

**Taxes:** Revenue Canada calculates your taxes at death as if you sold

all your property such as stocks, bonds and real estate. If the property has appreciated, capital gains tax will apply. Your registered retirement assets, such as RRSP's and RRIF's, are also fully taxable as death unless your beneficiary is your spouse. Consequently, your estate may be confronted with a large tax liability, which could reduce the value of your estate by up to 50%. To pay the tax, if cash is not available, you family may be forced to sell the cottage or business even though they might want to retain these properties. This sale could come at a time when the values are depressed.

**Education Funding** - Without a post-secondary education, it will be very difficult for your children to get jobs. A four-year university degree now costs about \$ 40,000. If you haven't already set aside adequate funds for your children's education, account for it when calculating your insurance needs.

**Estate Settlement Costs** - The most common expense is funeral costs, which can vary from \$ 5,000 to \$ 10,000 or more if special arrangements have to be made. There are other major costs in settling an estate such as executor, legal and probate fees.

### **Income Needs:**

We often forget that our most important

asset is our ability to earn an income. Most financial plans are built around your employment income continuing for a number of years. Without that income, your family's financial security could be at risk.

Many people are surprised when they calculate what their income is really worth. Let's look at a simple example. Suppose you are 35 and currently earning \$ 4,000 per month. Assuming you work until age 65 and receive a 5% increase each year, your total earnings will be \$ 3,189,000. In a typical case, it is highly unlikely that your family can maintain their standard of living without at least a portion of this income.

Life insurance will provide the capital base to replace that lost income if you die prematurely.

To determine your insurance needs, start by asking what income your family would require to maintain a reasonable lifestyle if you were to die tomorrow.

As a general rule, assuming all debts and mortgages are eliminated, if one parent dies, the family will require about 70% of current family income. From this, subtract your spouse's expected employment earnings as well as Canada Pension Plan survivor benefits and any expected pensions.

Continued on page 23

*Investment Planning Counsel  
of Canada*

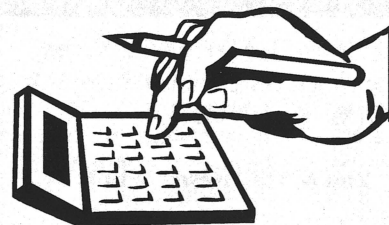
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## SEX, RELATIONSHIPS, AUDITS & GOVERNMENT

by Darren Kregar  
Economical Tax Services



**Note:** *This article will be discussing each of these topics and may offend some.*

Once again tax season has come and gone but many of us have yet to receive our assessment from Canada Customs and Revenue Agency. The assessment usually correspond to the tax return that you have just filed. The assessment also includes information regarding any credits that may be carried forward, as well as your RRSP contribution limit for the year 2001.

Occasionally, CCRA may ask that you submit information to them to substantiate a claim. Normally these requests are for receipts for large deductions, tuition transfers, rent and/or property tax, charitable donations, child care receipts or medical receipts. These requests are becoming more common as more and more people are filing their returns electronically. The government will send you a notice and provide you 30 days to respond. Once the receipts have been looked over, the government returns them to you with a letter stating that no adjustments are necessary to your return. If there has been a mistake, the government will be sure to let you know. These requests are not audits. Most individuals are never audited. However, if you are do not panic. If you had filed your return properly and

have all the receipts, there is nothing to worry about.

CCRA selects taxpayers at random and uses the results of these audits or requests to determine where people make the most mistakes, and in which areas people most often cheat. If you receive a letter in the mail from the government, don't assume that you or your tax return preparer has done something wrong, just be sure that either you or your preparer can prove that you did your return right.

If you do get audited and the government finds errors, it's almost guaranteed that they will look at that particular item again next year. Some tax returns have very little worth in auditing. An employee with one T4 slip has less chance of being audited than a self-employed person with significant expenses. If you own a business or rental property and occur losses for more than 2 - 3 years, the risk of being audited increases.

Occasionally, the government will send you a re-assessment late in the year. The re-assessment is usually a result of the government receiving additional information that was not submitted with your return. Most re-assessments I have encountered have been a result of a tax receipt that a client did not have when the tax return

was filed. If you submit a T1adjustment, you will also receive a re-assessment from the government.

So what can you do to avoid being audited? Don't Cheat. If you do cheat, you should be aware that the taxman has ways to track you down. The government has identified industries that have a higher incidence of cheaters, including construction, subcontracting, auto repair, independant courier services, flea market vendors, direct sales and unregistered vehicle sales. This list grows longer each year.

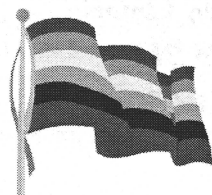
And if you do cheat, stay quiet! Some of you may like to voice your opinions on various internet newsgroups or chat sites. You may also be talking to a friend at a restaurant. Also you may not want to be talking about taxes in bed. Guess what, the taxman may be online or be next to you at the restaurant or who knows, even under your covers. (It should be noted that this advice also applies to relationships.)

*Darren Kregar is the owner of Economical Tax Services located in Waterloo. Other services available at Economical Tax Services include: business consulting, bookkeeping, payroll and training.*



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# MAY COMMUNITY EVENTS

Drumming Circle First Tuesday of every month at Wholistic Health, 119 King St. W. Call Kathy at [REDACTED]

## 2nd & 4th Tuesdays In May

Tri-Youth Pride group meets 4-6pm. This group is for LGBT high-school students. For information call Gail at [REDACTED]

## 2nd & 4th Wednesdays

Glow's New Discussion Groups  
Glow is introducing two new discussion groups, 2nd Wed's Heart To Heart Group and on 4th Wednesdays Diversity Discussion Group. For more information call Glow at 884-glow.

## Thursday May 10

8-10pm Removable Red, Sarah Dillon and Connie Buna will be performing at Wholistic Health Juice Bar & Lounge 119 King St. W

## Friday May 11

Rainbow Chorus Dance at CAW hall, 611 Silver Parkway in Guelph 8pm.

## MAY & JUNE WWRP PLANNING MEETINGS

All at 7pm at Wholistic Health 119 King St. W in downtown Kitchener. For information call 743-5015 or email: [wwrp@rainbow.on.ca](mailto:wwrp@rainbow.on.ca)

Wednesday May 9  
Thursday May 17  
Thursday May 24  
Thursday May 31  
Thursday June 7

## June Events

### WATERLOO-WELLINGTON PRIDE

#### Friday June 8

Rainbow Chorus Concert  
Party at Club Ren  
BB&GG Night at The Bomber (UoW)  
tentative check Glow's Information line in a couple of weeks for details

#### Saturday June 9

Pride in the Park 12pm-6pm (Victoria Park)  
Party at Club Ren  
Celebrate Youth Dance (Fundraiser) The Phoenix in Waterloo  
Rainbow Chorus Dance in Guelph

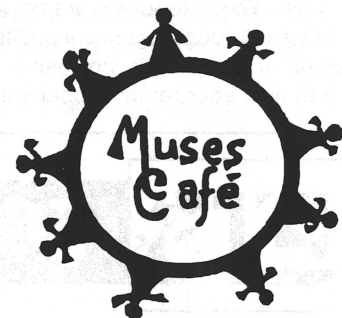
#### Sunday June 10

Unitarian Church Services in Waterloo and Guelph  
"Jammin' Pride" 2pm til late Wholistic Health Juice Bar & Lounge

(For more info re pride see the ad inside front cover and/or check out our web site at [www.rainbow.on.ca](http://www.rainbow.on.ca))



*Last cup of tea -  
thought I could sit here forever  
Passing the life  
and times back and forth  
Across the table with you,  
dear friend.*



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## COUNT YOURSELF IN ON MAY 15, 2001

2001 CENSUS SAME-SEX COUPLES WILL BE INCLUDED

This year, for the first time ever, the 2001 National Census will ask a question about same-sex relationships. The Census will provide important information about how we live our lives and structure our relationships. Our inclusion in the questionnaire will send a powerful message in communities large and small across Canada that same-sex couples are an integral part of Canadian family life.

### Will Responses Remain Confidential?

Neither names nor addresses are entered into the census database. All employees who work with census questionnaires are sworn to secrecy when they

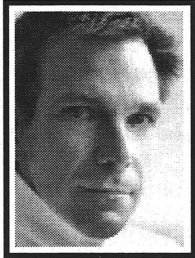
are hired, and only a small number of employees have access to completed questionnaires. There are severe penalties for any employee who does not up-hold this confidentiality.

This census is not recognizing or generate any information about lesbians, gays, bisexuals or transgendered and will not provide an opportunity for those who are single to make known their sexual orientation.

For more information call us at The Voice at (519) [REDACTED] or email:

[REDACTED]  
or  
[REDACTED]

# Confessions of a Late Bloomer



## Turning Into The Skid

By Randy Siegel

Most gay men enjoy a special bond with their mothers and dealing with their death is one of the most difficult tasks they must face. The below article, "In the Arms of Mama," shares the story of my Mother's death and how I learned to "turn the wheel into the skid," experience the pain and regain my emotional core.

Mother was the taproot of our family tree.

During her last few years, visiting her hospital room was a daily ritual for my two brothers and me. Through visits, doctor conferences, and updating family friends, my brothers and I grew closer. Looking back, I know this was Mother's plan.

She knew she was our touchstone and worried we would drift apart after she died. Our lives were so different, and in many ways she was our only connection.

My mother died more than 10 years ago. Her death was a slow one. It often is with cancer.

Upon her death, our family appeared to fall apart. Two coming-outs, three divorces and a mental breakdown followed, yet the brothers stayed together. Having two gay sons may have been too much for her at first, in time she would have come to accept the change. For above all else, she loved her boys.

Despite my love for her, I could not grieve her death. The pain of losing Mother was too intense. My feelings froze the day she died.

Friends with casseroles, flowers at the funeral and the long limousine ride home followed. Looking back, all were little more than a blurry memory, a surreal dream faded over time.

At her service, a flood of emotions raged beneath the surface yet I could not cry, really cry. I feared I might lose control. If I were not careful, I would sink so deep that I could never resurface.

After the service I barricaded myself in her kitchen unable to face the host of friends who came to pay their respects. I was afraid to see my own pain mirrored in their eyes.

Instead of facing my pain, I shut off my emotions and lost my emotional core. Blocking emotions in one area of my life meant blocking them all.

If loving someone meant losing him, I could not risk loving. I pledged I would never again feel like an abandoned child.

For ten years, I was disconnected with people, even those I loved most. For ten years, I was numb.

Today, the ice is melting and I am beginning to regain feeling. Seeing a lover share the challenges of a new career with his mother jolted my emotions from their sleep. His mother's intense concern, sincere sympathy and loving support made me long for my own mother. Never have I felt so alone.

I feel raw, vulnerable and lonely. I spend more time by myself and tear while watching the most benign television shows. My feelings flinch at the most innocent comments. I miss my mother so much my stomach aches.

Instead of masking the pain, I am leaning into it. I am turning the wheel into the skid.

"I came to explore the wreck," poet Adrienne Rich wrote. "I came to see the damage that was done and the treasure that prevailed."

By facing her death, I am free to see her life. Her memory is now with me always.

I laugh when I remember what an awful cook she was. I awoke each morning to the sound of scrapping toast and the smell of burning bacon. Regardless of being culinary challenged, she insisted on fixing her boys a big breakfast.

I see the elegant Sunday suppers where she served Kentucky Fried Chicken out of sterling silver bowls. I see the silly flowered bathing cap she wore to the beach each summer. I hear the sound of her laughter, and I smell Channel No. Five.

A special bond holds a gay son and his mama. Perhaps it is because we will never marry a woman who can replace our mother's love.

For most gay men, our mothers are irreplaceable and losing them is one of the hardest things we face. For no matter how much we are loved by fathers, friends, families, spouses or lovers, no one can replace a mother's love.

As a child, I would chant "Mama! Mama! Mama! I want you!" when nightmares came. Within seconds she was there, and the bogeyman disappeared into the night.

Closing my eyes, I feel my mother's loving arms around me, and I am at peace. For me, there's still no safer place than in Mama's arms.

**Randy Siegel is an Asheville, NC-based writer and speaker who specializes in the challenges of coming out later in life. He can be reached through The Voice or at RASWriter@aol.com. This article was submitted to The Voice by Randy Siegel.**

## GAY MONEY

Continued from page 20

Now you can calculate the capital needed to generate that income. Don't forget taxes and inflation when making this calculation. Revenue Canada will still want its share of the income. Also, even modest levels of inflation can erode the purchasing power of your family's income over time. For example, if your family can live comfortably on \$ 30,000 per year today, they will need \$ 49,000 per year 10 years from now to maintain the same lifestyle.

### Annual Income Required to Maintain \$ 30,000 of Purchasing Power

Years Rate	5% Annual Inflation
5	\$ 38,290
10	\$ 48,870
15	\$ 62,370
20	\$ 79,600

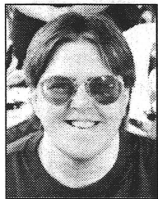
Once your total cash and income needs are calculated, you will reduce this amount by your existing insurance and other investments.

For most of us, nothing is more important than our families. Ensuring they will be able to enjoy a reasonable standard of living, even if you are not around to enjoy it with them, is a priority.

*Your comments and suggestions are welcome.*

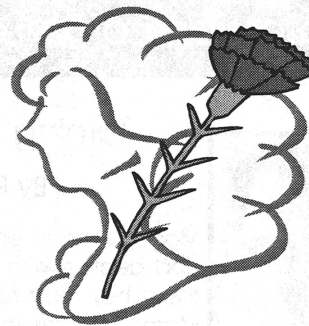
*Please respond to e-mail address: [bbabin@ipcc.org](mailto:bbabin@ipcc.org)  
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Fax: (519)836-6949*

# SHADES OF GREY



## Women-only space?

By Ms. A.J. Mahari



Is there a need for women-only space? Why? Many would say it's safety and empowerment in a patriarchal-driven world. It can be about understanding just as much as safety often.

Safety -- from what? Safety from the kinds of patriarchal or misogynist attitudes that are so prevalent. For it is equally about understanding, commonality and a sense of belonging and being heard than it is about safety alone.

Why is it not gender discrimination? According to Egale's John Fisher,

*"Canadian Courts and Human Rights Tribunals have developed a definition of discrimination which is more nuanced than requiring that everyone be treated identically, but which instead enables a recognition of historical disadvantage, differences in power, systemic inequalities etc. As a result, it is recognized that there is value in having spaces in which groups that have faced systemic disadvantage can celebrate and affirm their own identities on their own terms. Each case would be considered on its own facts, but it is likely that a womynspace such as that described above would be considered to be advancing, rather than contravening, the principles of Canadian human rights laws."*

Some men get livid when women talk about why they need their own space and activities and about why that's not gender discrimination. But the fact is that many women do not experience safety or have a sense of personhood reflected back to them in many of the "spaces" in our community that are for the most part male-dominated. Why are they male-dominated? Why is there "an old-boys network"? Why is our society still dominated by "old-boy-politics"? How is it that so many areas of gay culture are still less than welcoming to women? And why do so many

men find this hard to believe? Even sadder is the reality that many women are conditioned to the all-too-often subtle nature of gender discrimination. However, one does not have to be a radical feminist to "get it". Nor is one necessarily a "radical feminist" for getting it. Likewise one does not have to be a "man-hater" to speak up about it or to refuse to buy into it.

Many women would also support men having men-only space that was defined as such. This way we wouldn't have to endure the supposed "shared-space" that is catering to the men's interests anyway.

Women need their own space in order to celebrate what being women means to them. Women need to have the kind of space that nurtures them and provides them with an environment in which they feel not only heard but validated. Seeking women-only space is not about dividing community. It is about empowering women enough to strengthen community.

**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.**

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**Leaders Respond to Anti-Gay  
Reparative Therapy**  
Continued from page 19

the American Academy of Pediatrics, and the American Medical Association. Yet, Focus on the Family continues to advance the harmful and demeaning message at their conferences that GLBT people need "treatment."

Despite repudiation from virtually the entire psychological and medical community, Dr. Joseph Nicolosi, a speaker at the conferences and president of the National Association for the Research and Therapy of Homosexuality (NARTH), tells parents to tell their kids that "homosexuality is really a psychological problem and that many of them, if they really work hard at it, can overcome their homosexuality, get married and have families. This is basically what we want to teach our kids."

The National Religious Leadership Roundtable considers that ex-gay testimonies featured at the "Love One Out" conferences are "based not only on the misguided belief that everyone should be heterosexual, but also that everyone should belong to the same narrow religious view." These conferences deny the reality that a broad array of religious traditions throughout time and across the world embrace GLBT people and celebrate their unique sexuality as a divine gift.

The National Religious Leadership Roundtable members are leaders of over 40 faith-based organizations including Muslim, Hindu, Catholic, Jewish, Protestant, Mormon, Black church, and other religious and spiritual traditions. Together they work in partnership with other justice-seeking groups to amplify the voice of pro-GLBT faith organizations in public discourse; promote understanding of and respect for GLBT people within society at large and in communities of faith; promote understanding and respect within GLBT communities for a variety of faith paths and for religious liberty; achieve commonly held goals that promote equality, spirituality and justice. It is convened by the National Gay and Lesbian Task Force and founded with Equal Partners in Faith.

<http://www.nglrf.org/pi/nrlr>

## Parents' sexual orientation matters, study finds

### LOS ANGELES, April 27 (Reuters) -

Children raised by homosexual couples have different attitudes toward gender roles and sexual preferences than children raised by heterosexuals, according to a University of Southern California analysis of studies on the subject published this week.

USC sociologists Timothy Biblarz and Judith Stacey examined 21 studies on the subject dating back to 1980 and found that children of lesbians and gays are more likely to depart from traditional gender roles than children of heterosexual couples. Their findings were published in the *American Sociological Review*.

In an interview on Friday, Biblarz said that the study found that information on the subject had previously been stifled and the differences played down.

"Social research hasn't been fully free to explore differences among children. Research has been stifled and researchers have downplayed almost any finding of difference at all between children raised in gay and lesbian families versus straight families. Unfortunately, this produces a consequence in the science arena of not advancing knowledge," he said.

"One of the things we are calling for in the paper is that sometimes a difference really is a difference and we ought to be exploring them and acknowledging them," Biblarz added.

Biblarz said there were some modest "but very interesting differences ... as we would expect there should be."

For example, he said, teenage boys with homosexual parents were more sexually restrained than their counterparts who were raised by heterosexual couples. And boys raised by lesbian couples exhibited less aggressive and more nurturing social behavior than boys raised in heterosexual families.

On the other hand, teenage girls showed an opposite trend. Girls raised by lesbians gravitated towards less stereotypically feminine dress, play and occupations, Biblarz said.

### KIDS FROM HOMOSEXUAL FAMILIES 'DOING EXTREMELY WELL'

Teenage girls raised by lesbians also appeared to be more sexually adventurous and less chaste than girls raised by heterosexuals.

The study also showed that more children from homosexual households gravitated towards same-sex relationships although they were not statistically more likely to identify themselves as lesbian, gay or bisexual.

There seemed to be no difference in the mental and emotional health of children based on whether their parents were homosexual or heterosexual, or in the quality of the parent-child relationships, the

analysis said.

"They are doing extremely well," Biblarz said. "There's no evidence that in terms of their adjustment and development and well being ... that kids (from homosexual families) are suffering greater harm."

He added that, "Children brought up by lesbians and gay men are well adjusted, have good levels of self esteem, are as likely to have high educational attainments as children raised in more traditional heterosexual families.

Biblarz said the USC study focused mainly on children raised by lesbians, because fewer studies of co-fathers exist. He added that there seemed to be advantages to lesbian over heterosexual parenting in that co-mothers tend to be more involved in their children's lives and more nurturing than heterosexual couples. They also exhibited greater harmony in their parenting approaches, he said.

"Co-moms seem to spend more time with their children than their hetero male counterparts," Biblarz said. "Women in general seem to come out (higher) in many dimensions having to do with care of children relative to men and that's a function of gender differences," he said.

## NOW AVAILABLE

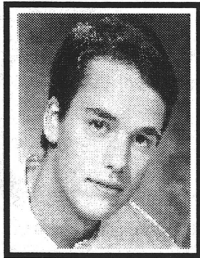
### Waterloo-Wellington Regional Pride's

### Annual Rainbow Directory 2001- 2002

Look for it on our web site as well in PDF format. You can print out the pages you want to reference or print out the entire guide. If you lose or mis-place your copy there's another one waiting right there for you.

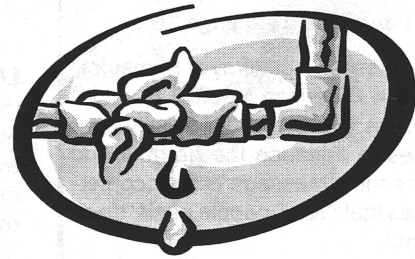
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## HIS-STORY



### Why My Next Boyfriend will be a Plumber

By Kirk Read



If an apple a day keeps the doctor away, then I want a Granny Smith orchard. In this case, I haven't figured out whether they're for eating or throwing. Okay, so I had a bad dating experience. With a doctor. A cute doctor. A rich doctor. A cute, rich, socially irresponsible, self-impressed, shallow, homopolitan doctor. Not that I'm smarting from the encounter or anything...

Now, before the Gay and Lesbian Medical Association sends out its public relations dogs, let me say that I don't have anything against gay doctors as a group, just this one in particular. I wish I'd had several syringes of local anesthesia before stepping into his presence.

I met this man in an upscale thrift shop. In the dressing room, actually. But before you reach for the lube, let me assure you that it was innocuous, if not completely innocent. I was trying on a pair of funky cowboy chaps and he knelt to help me zip the legs. A promising power dynamic from the getgo, I thought, being the princess that I am.

"They match your eyes," he said.

"Thanks and good day," I should have said.

"You have a great smile," he said, clearly leering at my butt:

"No solicitors, please," I should have said.

I left the store with his business card but without the chaps.

We played the requisite game of phone tag, during which he seemed overly eager to meet. Navigating our way through his schedule, however, was about as relaxing as having the Secret Service case your home for a Presidential visit.

He spent the first 20 minutes of dinner obsessing about the menu being fatty and high in carbs. This

was followed by a diatribe about his new trainer, his new workout regimen and a recent shift in his choice of muscle building energy bars.

This is what I get for being so easily flattered in retail stores, I thought. This will be a good lesson. Flirt first, then interview, then hire. The next man I date will write an essay before we go for a cup of non-threatening coffee.

"This was all adding up to a nasty dating malpractice suit." Just to irritate his health Nazi ideals, I ordered a duck entree with a demonically rich sauce. He visibly cringed and in a measured, demanding tone, he ordered a large spinach and tofu salad, with no dressing.

As an afterthought, I ordered a Rolling Rock. "Before dinner, please."

"What do you do?" he asked, setting his cellular phone on the table. If that phone rings, I thought, I swear to God I will learn black magic and cast a fat and flabby spell on this man.

"I'm a writer," I replied.

"What do you do for money?" he continued. This is perhaps the rudest question in the world to ask someone whose love job isn't quite footing each and every bill.

"I work at A Different Light bookstore," I said, fully realizing that he now considered me a cashier. Maybe dating menial laborers was exotic for him.

"That's in my neighborhood, but I'm a real sucker for Amazon.com. And Borders. I love Borders."

"Oh? And why would that be?" I said, choking back a growl. At this point I was holding the side of the table with both hands.

"The discounts are great. And Amazon is so convenient. They bring it right to your door."

"But you live in the Castro. Wouldn't it be more convenient to go get the books in person? Why does someone like you need the discount, anyway?"

"I just like doing it online," he said with a big grin across his lips. I think he expected me to giggle

at his lame double entendre. "Isn't it good that I buy books?"

"Yes, it is," I reassured him. "Congratulations. But the chains are wiping out the small stores left and right. They demolish independent stores as a business strategy. They don't care about queers."

"Gosh, you're really upset about this," he said, observantly. I'm glad he's in general practice and not psychotherapy. This is a man who was born to depress tongues with oversized popsicle sticks.

"Think of those discounts as a tiny rent at small bookstores. They're community centers. Can't you see that?" I asked.

His phone vibrated and moved three inches across the table. Blood vessels in my eyes were bursting at this point. He held up his index finger to shush me and took the call. After a few minutes of jovial chatter, he closed his flip phone.

"That was Aaron, this cute kid I work out with. He's a model," he said proudly.

I stared at him in the controlled manner that I learned from my cat. I calmly assessed the situation. I'm having din-din with a politically clueless, overstarched body fascist who takes calls during first dates and proceeds to make reference to a "kid" he works out with. Call me dramatic, but I was thinking walk-out. I kept staring. This was all adding up to a nasty dating malpractice suit.

As the waiter arrived with my duck and his naked spinach, his phone vibrated again. He again held up an index finger. My mouth dropped open and I stood up.

"This is so not working," I announced.

The waiter, puzzled, motioned to my plate.

"He'll eat it," I said, and disappeared in a puff of pink smoke.

A bad date is inevitable every now and again, I reckon. The difference between that doctor and me is that as an all-powerful gay press columnist, I am able to process the experience in print. This will either mean that no thinking man will ever want to date me, or he'll at least think twice about crossing me. After all, it's awful foolish to cross a Southern fag with a laptop, cuz hell hath no fury...

*Kirk Read lives in San Francisco and can be reached at [REDACTED]. This article was submitted to The Voice by Kirk Read.*

**Peter D. Martel**  
Chartered Accountant  
Phone: 519-741-1851  
Fax: 519-741-9451

The Lesbian Video  
& DVD Hot List

Sex, lesbians and videotape! With so many lesbian films to choose from these days we could all use a bit of guidance for that next trip to the video store. PlanetOut's own Jenni Olson offers some of her top tips for lesbian movies on video and DVD in this installment of the PopcornQ Video Hot list.

"Bound" is a sexy, suspenseful, and funny neo-noir classic.



But I'm a Cheerleader  
Clea DuVall and Natasha Lyonne star in the sexiest (and most romantic) lesbian comedy of the year 2000.

Desert Hearts

The mother of all lesbian love stories!  
With the sexiest lesbian love scene ever filmed.



Everything Relative  
A kind of lesbian "Big Chill" group of women (lesbian and straight) who went to school together in the late 1970s and are reunited in New York City when one of them has a baby.

Fire - the depiction of two sisters-in-law who fall in love and dare to defy the traditions of a patriarchal society.



Go Fish - young urban dyke love story - one of the biggest indie lesbian hits of all time.

If These Walls Could Talk 2 - A mainstream lesbian movie starring most of our favorite lesbian icons.



The Incredibly True Adventure of Two Girls in Love - One of the best coming out movies ever filmed.

Salmonberries - full-frontal-nudity. Quirky lesbian love story that features k.d. lang's cinematic debut.



The Watermelon Woman - directed by a black-lesbian. Savvy, wry and self-consciously ironic.

When Night Is Falling - A film for the hopeless or hopeful romantic in all of us.



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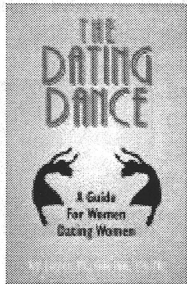
<http://www.planetout.com>

# BOOKS



## The Dating Dance : A Guide for Women Dating Women

by Joyce M. Gayles



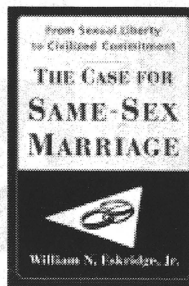
Joyce Gayles, Ph.D., a clinical psychologist and success coach, takes the reader on a journey through the "dilemma of dating." She defines what a date is and asks the reader to confront the reality that "dating is an often difficult and avoided part of the woman-to woman...experience."

The Dating Dance-creates a new paradigm for dating that encourages readers to explore their definitions and expectations of dating as well as their cultural conditioning....Scared? Don't be. Gayles provides step by step suggestions, affirmations, exercises and realistic examples of lesbian dating issues and ways to resolve them.

Gayles has created a "must read" book for all lesbians who are considering dating, who are currently dating, and even those in relationship. Even the most experienced lesbian can benefit from this insightful book. Let the dance begin!

## The Case for Same-Sex Marriage : From Sexual Liberty to Civilized Commitment

by William N., Jr Eskridge



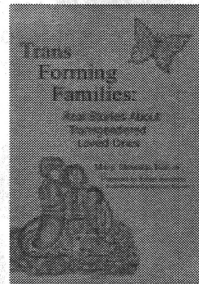
The issue of gay marriage continues to make headlines. In July 1996, Congress voted on the Defense of Marriage Act, a Federal bill that would forbid same-sex marriage.

In The Case for Same-Sex Marriage, Beltway lawyer and professor William N. Eskridge makes a compelling case for why gay people should have the "right" to marry. Eskridge blends legal arguments, historical data and Constitutional law to make his point, and his erudition and wit show through on every page.

The Case for Same-Sex Marriage is informed, provocative and highly convincing. It is an easily understandable compendium of everything you have to know about the gay-marriage debate.

## Trans Forming Families: Real Stories About Transgendered Loved Ones

by Mary Boenke

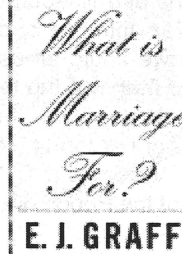


'Must read' is hardly adequate - it is a must-feel, must-understand kind of book...plunges the reader into the kaleidoscopic diversity and courageous decisions of transgendered experience.

Trans Forming Families: Real Stories About Transgendered Loved Ones includes 31 stories by parents of very young gender variant children, by parents of adult transgenders, by spouses and partners, and by special others - grandparents, siblings, adult children. It is the first book published detailing the journey families experience when their trans loved ones comes out to them - shock, denial, dismay, and finally understanding and acceptance. These are role models for all trans folks' families. The stories includes a wide variety of transgenders - FTM's, MTF's, cross-dressers, intersexed, young and older, married and single, several from other countries, some with disabilities. The book is already selling very well and it is predicted to be a best seller within the gender community and gender service providers.

## What Is Marriage For?

by E. J. Graff



E.J. Graff had a very personal reason for asking the question in this book's title: she was married in 1991, but in a ceremony legitimized by neither church nor state. Graff and her dearly beloved, you see, are lesbians. But instead of being dominated by agenda, What Is Marriage For? is a playful and informative study of the institution of wedlock throughout history. Chapter by chapter, Graff looks at the legal, sociological, and anthropological assumptions about money, sex, procreation, tribal affiliation, and the pursuit of personal happiness that underlie the concept of matrimony in Western societies. Her eye for the odd historical footnote is especially striking: we learn, for example, that in ancient Rome, marriage vows were exchanged by the groom and his father-in-law, and that--the assertions of right-wing fundamentalists notwithstanding--families were actually far less stable in the premodern era (where as many as 50 percent of all French children lived with a stepparent) than they are today. Graff's conclusion? The rules of engagement have fluctuated so wildly over the centuries that the term "traditional marriage" is something of an oxymoron; same-sex unions are but one of the many ways in which marriage has evolved to meet the changing social dynamics of the 20th century.

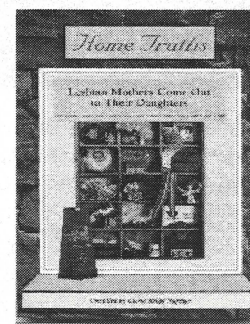
## Home Truths: Lesbian Mothers Come Out to Their Daughters compiled by Gloria Kropf Nafziger

Review by Melody Alderwick

As a mother, I know there are resources available enabling me to talk to my children about drugs, sex, alcohol, and other issues relevant in our society. And when a child comes out, there are resources available that help to promote parent/child dialogue. But where does a mother go when she is the one coming out?

*Home Truths: Lesbian Mothers Come Out to Their Daughters* is a fantastic place to start. This anthology, compiled by Gloria Kropf Nafziger, relates the experiences of thirteen different women, including Nafziger herself.

Each woman relates, in an honest and open fashion, the doubts, fears and questions she has experi-



enced during her unique coming out process, and how that process has affected her relationship with her daughter(s).

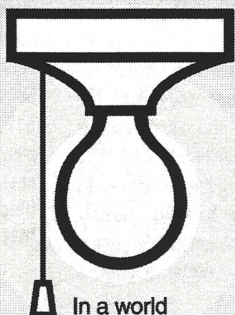
This book allows us to experience a connection with the speaker, to reassess our own lives as mothers and as lesbian women, and to delve more deeply into our relationships with our daughters and with others. Each woman's experience is related so naturally that many readers will personally empathize and be left with the feeling of honest vulnerability clearly felt by each speaker.

The search to find an authentic self in a life that seems like a lie, followed by the taste of freedom and its accompanying feeling of self-fulfillment that rises within when that search has ended is a common thread that runs throughout the stories of all of these women.

Gloria Nafziger has put together a book that is easy to read, and written in everyday language. But the stories themselves are not an easy read. They are emotional and full of fears, and doubts and rejection, the sting of which is soothed by heartwarming moments of acceptance and love between mother and daughter.

*Gloria Kropf Nafziger is a therapist in practice in Kitchener.*

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# COMMUNITY GROUPS

## SUNDAYS

**Westminster United Church (an affirming congregation):** Services are held each Sunday at 10:30 am. at 543 Beachwood Dr. in Waterloo.

**First Unitarian Congregation of Waterloo** - Open and diverse congregation respecting a wide variety of backgrounds and experience. Christians, Post-Christians, non-Christians, mystics, pagans and humanists - all are welcome. 10:30 Sunday mornings. 96 Dunbar Road South, Waterloo  
www.gpcmp.com/waterloounitarian/

**Metropolitan Community Church of Toronto (MCC)** 115 Simpson Ave., Toronto, Ontario, M4K 1A1. Phone (416) 466-6228  
www.mccutoronto.com

**AWARE K-W** :Aware K-W. A discussion and support group for gay Christians, their parents and friends who have been disillusioned by the church's often negative approach to homosexuality. We meet the 4th Sunday of every month. For more information call Gary at [redacted] or Ada at [redacted]  
Email [redacted]

**KW-Friends of Dorothy**, 10 Pin Cosmic Bowling - Sundays at 3:15 pm at Brunswick Bowling Lanes - Frederick St. Mall. For more information contact Katherine at [redacted] or Mark at [redacted] or [redacted]

## MONDAYS

**The Lesbian Discussion Group** meet on the first Monday of every month, at the Wholistic Health Shop, 119 King St. W. in Kitchener - 7pm to 9 pm For more information call [redacted] or email: [redacted]  
[www.thevoice.on.ca](http://www.thevoice.on.ca)  
Click on [Lesbian Groups](#)

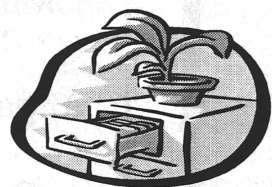
## TUESDAYS

**Guelph Queer Equality (GQE)** meets every Tuesday from 7:00 to 9:00 pm in UC536, the University Centre's Mature Student Lounge at the University of Guelph. Contact GQE at: [gqe@uoguelph.ca](mailto:gqe@uoguelph.ca) for details.

**The Rainbow Community Conversation Group** Now meets on Tuesdays on the U o f W Campus at 7pm. For more information call 884-GLOW.

**The Rainbow Parenting Network** - A forum for GLBT parents, parents-to-be, and those considering parenting. For more information call 743-[redacted]

**Tri-Youth Pride** - meets the first and third Tuesday of each month at Planned Parenthood - 4-6pm. For more information call Gail at [redacted]



## WEDNESDAYS

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

**Hamilton Coming Out Proud Discussion Group** meets every first and third Wednesday of each month. Meetings start at 6:30 pm. Call us for more details: 905-526-[redacted] toll-free 1-888-338-[redacted] - [info@gomorrah.com](mailto:info@gomorrah.com)

**Rainbow Chorus:** Holds rehearsals every Wednesday Night. The first rehearsal of the new season is Wednesday September 6th, 7:30-9:30 pm at the Guelph Unitarian Fellowship, 122 Harris St. at York Rd., Guelph. For more information call Robert at [redacted] or [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

**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. For more info, call Marilyn at (519) [redacted]

**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 [redacted] or Michael at [redacted]

## 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. 6:30 pm to 8:30 pm at the Hamilton AIDS Network, 512 James St. N. For further details, please call (905) 528-0207 ext.43, or e-mail: [htpspg@gto.net](mailto:htpspg@gto.net) <http://home.golden.net/~kcr/htpspg/htpspg.html>

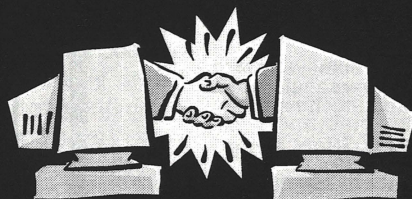
## BI- MONTHLY

**PFlag (Parents, Family and Friends of Lesbians and Gays)** meets bi-monthly. PFLAG is a support group for those with an LGBT family member. Children or teens with a gay parent(s) may also seek support from our group. Call Evie at [redacted] (Kitchener) or Sue at (519) [redacted] (Cambridge) or email them at: [pflag@rainbow.on.ca](mailto:pflag@rainbow.on.ca)

Do you have a group that is not listed here? Would you like to change that? Email us at [redacted] or call us at (519) [redacted]. Help us keep our community up-to-date!

## The Voice Magazine On Line

See what's **NEW** comprehensive and convenient just for you!



Check Out our online **Community Listings Section**

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

# COMMUNITY LISTINGS

## 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

**BMC (Brethren Mennonite Council for Lesbian & Gay Concerns):** A social group that provides support for Mennonite GLBT people, their friends and families. Various events throughout the year. For info write P.O. Box 43031, Eastwood Square, Kitchener, ON N2H 6S9, or call Colleen at [REDACTED]

**Coffee Club** - If you like to drink coffee and just chat. For more information call - Peter at [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.

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

**Sexual Assault Center:**  
KW.....(519)741-8633

**Waterloo Region Alliance For Equal Rights-Kitchener-**(519) 743-[REDACTED]

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

**WOODS:** is a social club for lesbians in K-W and area. In Kitchener call Leslie at [REDACTED] or email [REDACTED]

Want to add a resource?  
Contact The Voice today!  
groups@thevoice.on.ca

## GUELPH

**ACGWC** (Aids Committee of Guelph and Wellington County) 2 Quebec St, Suite 206, 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  
www.uoguelph.ca/~outline

**Rainbow Chorus:** is a choir that performs and will also be **hosting dances for the LGBT community 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)823-5806

## 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-[REDACTED]

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

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

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

**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-[REDACTED]

**Greater Hamilton Gay & Lesbian Business Association** (905) 526-[REDACTED]

**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

**Kindred Spirits:** a social and recreational group for lesbians and bi-sexual women in the Hamilton/Burlington/Niagara area. (905) 541-[REDACTED]  
KindredSpiritsofHamilton@hotmail.com

**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-[REDACTED]

**Sexual Assault Center:**  
Hamilton.....(905)525-4162

**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** (Hamilton) Monthly meetings are held on the first Wednesday of each month & there is a bar night on the second Saturday of each month. Men interested in the Leather/ Denim lifestyle are invited to attend both. For more information email Secretary - Ron at [REDACTED] or phone (905) [REDACTED]

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

## BRANTFORD

**A Rainbow of Hope.**  
Brant County HIV/AIDS Support Group. Call 753-4937 ext.261 for information. All calls confidential.

**GBLT adult social/support group** of Brantford and area. A safe place to meet people and be yourself. call 752-5132 ext.34

**GBLT youth support group** of Brantford and area. 753-4937 EXT 261

**Pine tree Native Centre of Brant** Presents: PFLAG... Parents, Families & friends of Lesbians & gays Support group meetings held 3rd Tuesday each month. 7:00-8:30pm. all welcome. call 752-5132 ext.34 for details.

**The Coalition for gay, bisexual, lesbian and transgendered youth of Brantford** and area. (519)753-4937 ext.261. call and leave message. All calls will be returned. We advocate for you.

To find out more information about anything else happening in Brantford email: glbltadultsocialbrant@yahoo.ca

## CAMBRIDGE

**Sexual Assault Center:**  
Cambridge.....(519)658-0551

## Classifieds

### Community Listings

If you have a group or event that you would like to have listed in our Community Listings please let us know! Likewise if you have any new information for your group or event contact us so we can keep things right up to date.

Or if you'd also like to be listed on our website:

## WHAT DOES PRIDE MEAN?

### FREE GIFTS

Have you ever gone to Pride? Which ones? What did you think of them? What did you like? What would you like to see or do differently?

*The Voice and Waterloo Wellington Regional Pride want to know what Pride means and are willing to give away gifts in order to get your opinion.*

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Deadline for all comments is May 15th, 2001. This is your opportunity to tell it like it is.

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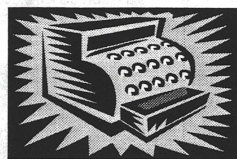
### VENDORS AT PRIDE 2001

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[www.rainbow.on.ca/vendors.html](http://www.rainbow.on.ca/vendors.html)

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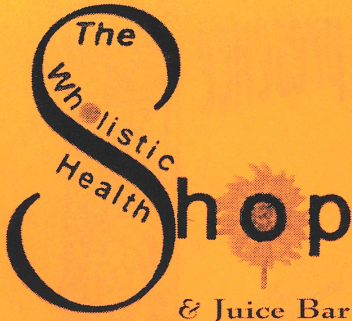
Check back often as we keep adding new pages. We want to keep you informed!

The Voice Magazine online - community at a glance!

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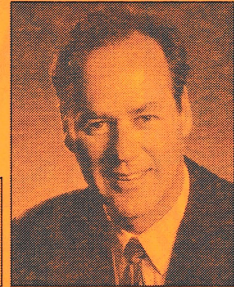
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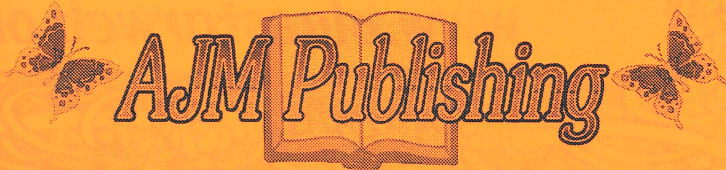
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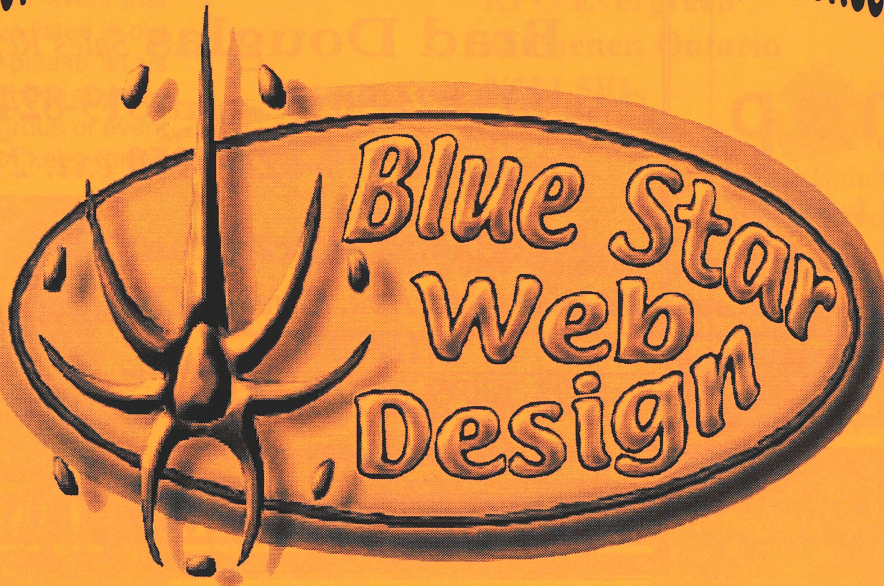
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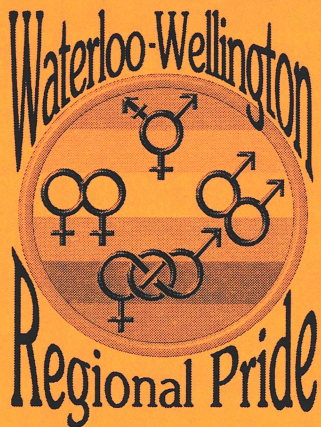
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[www.rainbow.on.ca](http://www.rainbow.on.ca)