

## *The Voice*

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# The Voice

Serving the  
LGBT Communities of  
South Central/Western Ontario

Volume Three

June 2001

Issue Nine



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*"I've put on twenty more pounds of  
Gay Pride since last year."*



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Waterloo-Wellington



Regional Pride

Pride 2001  
IMAGINE:  
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PRIDE WEEKEND - JUNE 8, 9, 10

FRIDAY, JUNE 8

At Kitchener's Victoria Park Pavilion - Rainbow Chorus Presents "The Rainbow Diary"  
8:00 - 10:00 p.m., followed by partying at Club Ren. Also, "BB & GG Night" at the  
Bombshelter, Student Life Centre, University of Waterloo, 9:00 p.m. to 1:00 a.m.

SATURDAY, JUNE 9

Pride 2001 - 12:00 p.m. to 6:00 p.m., on Roos Island in Kitchener's Victoria Park. \$2.00 cover  
or \$1.00 with donation to the food bank. There will be a wide variety of information and  
vendor tables. Kick-off at NOON with the creation of our "Hate-Free-Zone" to the tune of John  
Lennon's inspiring song, "Imagine." BRING YOUR OWN PRIDE SYMBOLS TO ATTACH TO  
OUR "HATE-FREE" CIRCLE. *There is no religious element to this event.* This year's entertainment will  
feature Chris Edwards, Candace and Drew. We will also hear from Sarah Dillon and Connie Buna, known  
as "Removable Red." Kool FM will roll onto Roos Island mid afternoon, bringing lots of fun and some  
free stuff! There will be a silent auction at the WWRP table, a business card exchange and a "Door of  
Dreams" where you can write your dreams for your community. Following our Pride-In-The-Park  
Celebration there is plenty of high-energy fun at Club Ren's First Annual "White Ball."

Celebrate

Also in K-W, "Celebrate Youth" is having its first official fund raising event. All proceeds go  
to starting a sexual minority youth drop-in centre, so come and DANCE THE NIGHT

YOUTH

AWAY!!! (This is a licensed event - photo I.D. required at the door) at The Phoenix - 70 Belcan

Street - Waterloo, 8:00 p.m. -1:00 a.m. (off Weber St North). For those of you in Guelph and  
surrounding area, the Rainbow Chorus will be holding a dance at 611 Silvercreek Parkway.

Sunday June 10

First Unitarian Congregation of Waterloo and Guelph Unitarian Fellowship will hold LGBT-affirming  
services at 10:30 a.m. for Waterloo and Wellington Regions. "JAMMIN PRIDE" will take place from  
2:00 p.m. to late 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.



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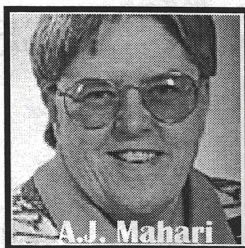


# FIRST WORDS

## Ex- Gay, Ex-Ex Gay?

Yet another study concluding that lesbians and gays can change their orientation through reparative therapy has made the news (see pages 30, 31 & 32). As suspect as the sample of this study is, the larger suspect reality is that many who may become "ex-gay" at one point will become "ex-ex-gay" (lesbian or gay again) down the road. Studies like this only perpetuate what being lesbian or gay is supposed to mean to those who have not yet been able to come to peace with who they are. These studies reinforce the feelings of shame and confusion that many have until they are fully out to themselves. Furthermore, they also fuel homophobia and create further profound misunderstanding of what it means to be lesbian or gay.

The question isn't so much whether or not someone who is lesbian or gay can change into being straight. It has more to do with whether the people in the study were unsure of their orientation to begin with. Then there is the reality of the kind of emotional manipulation that can be thrust upon one who allows him/herself to remain in a position of being shamed and re-shamed by those who believe that their way of thinking, and *only* their way, is right. This is the foundation of the problem.



A.J. Mahari

No matter how far we have come in regard to winning more human rights, the agenda-driven religious right continues to fuel homophobia in society and attempts to re-shame lesbians and gays into internalizing those homophobic messages. This abusive religiosity leads some to believe that they need to 'change' in order to be worthy or deserving according to the rules and moral judgment of the fundamentalist right by somehow 'changing' to be straight. Nothing could be further from the truth.

What's next? Everytime we take a step forward the radical right has to take a major step in our direction. This vicious circle of judgment, censure and condemnation being imposed upon us as "morality" is outright discrimination.

All assimilation into "mainstream society" aside, this study and the way in which organizations like *LifeSite* are using it against us, furthering homophobia, is evidence that the kind of grass-roots activism that gave birth to the ongoing tradition of Pride Celebrations remains essential today. We have a movement, not an *agenda*. We have a worthy cause, not a *hidden agenda*. The movement has always been about the right and freedom to live our lives as we choose to live them. The cause has always been about ending homophobia.

Pride Celebrations were born out of a healthy and appropriate rebellious resistance to the imposition of the heterosexual lifestyle and its values. Pride Celebrations continue each year as a reminder of that rebellious resistance and of the inherent value of celebrating our collective history, our individual orientations or gender identifications, and our diversely unfolding future.

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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**In Guelph at:**

The Bookshelf  
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**In Brantford at:**

The PineTree Native Centre

**In Toronto at:**

519 Church Community Centre

## HAVE YOUR SAY

In response to Randy Siegel's column, "Short Circuiting Relationships" (Voice, April 2001), the only thing I could suggest to make your article in The Voice more powerful would be larger type. People need to hear more about personal power outages.

This syndrome is just as present in lesbian relationships, and I have witnessed it over and over with greater degrees of sadness and sometimes nausea. I witness the phenomenon in straight couples, married and otherwise. I see it all the time in friendships of all shapes and sizes. People sacrifice the self to purchase a relationship, an empty exchange indeed. People give themselves away, allow others to drain their energy, allow others to trample over their personalities and gifts, and allow a relationship to completely thwart the free movement of a vibrant mind. And for what? To participate in an empty ritual, to fit into a pre-determined approved category of coupledness that provides virtually no rewards except fitting in. Society is full of these couples roaming about intact, populated with shredded souls. Sonia Johnson wrote a book about it called *The Ship that Sailed into My Living Room*—the ship being a relationship.

I also liked what you said about feeling your power drain. "*I will be watchful for when my power is waning. I will be aware when, like acid, fear bubbles forth.*" One of the most difficult lessons for people to learn is that you cannot cast your pearls before swine, to use your own metaphor. We like to reach out to people who need us, but in so doing we often let them suck the life out of us. When that happens, the energy we give out is going nowhere. It's in a vacuum. We have to grit our teeth and learn how to refuse such an exchange, even though it might seem cruel or heartless when we do it. And a remarkable thing happens when we make that choice. Suddenly our energy finds other avenues, avenues that have infinite potential to relay the energy instead of swallowing it up. We find ourselves surrounded by real people who are willing to receive love, and pass it on. And when they receive our love, they do not drain us. It's a magnificent

thing.

That's the kind of relationship we should all be pursuing. Though few models exist for us to emulate, your article starts the wheels turning. If we can envision it, we can have it.

Laurie Soper, Cambridge

It is great to see that you are including more than one 'voice' in matters such as same sex marriage. It is my opinion that the choice to do as we please free from oppression is what is vital to our community. Listening to several points of view on any given subject can only be an aide in helping people to make informed and knowledgeable choices. Thank you for providing differing points of view.

Leah Baker, Hamilton

In response to the interview with Jane Rule by A.J. Mahari (Voice, May 2001): Wow! It was wonderful to see that you had interviewed Jane Rule. I just love all of her books. "Desert Hearts" is my all-time favourite movie! I think Ms. Rule is both a great writer and a lesbian icon. Thanks for doing that and including it.

I don't think I agree with all that she has to say about same-sex marriage, but still, it was great to read it all the same.

I also very much enjoyed all the points of view that The Voice presented in May's issue on same-sex marriage. I am quite interested in the issue and think that it is one that will be talked about for some time to come.

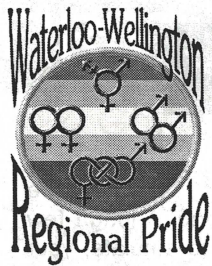
M.K., Brantford

I think that the Pride Up-dates have been great. It's really neat that you've included them. I like to know what is being planned and what is going on in our community, so thanks.

Lucy G., Waterloo

**Continued on page 8**





# Waterloo-Wellington Regional Pride Up-Date

By Audrey Charbonneau

## Removable Red Rocks

Wholistic Health Juice Bar and Lounge will not be the same after Removable Red rocked the rafters on May 10th. The Lounge was transformed from a quiet room to read and play chess to a great party. Sara Dillon and Connie Buna performed to an enthusiastic crowd of 50 or more who cheered and applauded at will up to and including the last song "Happy is..". We wish to thank Kathy and staff for hosting this fund-raiser and we really enjoyed the great fruit drinks and sweet treats. We would also like to thank our sponsors: Rainbow Chorus, Debra for the Dream Catcher, Goodlife Fitness, and artist Jennifer Janik. A special thanks to Joseph Taylor for all his help and willingness to sell an arm, leg or whole body for Pride.

## Shoppers SEE Wares & Information Tables

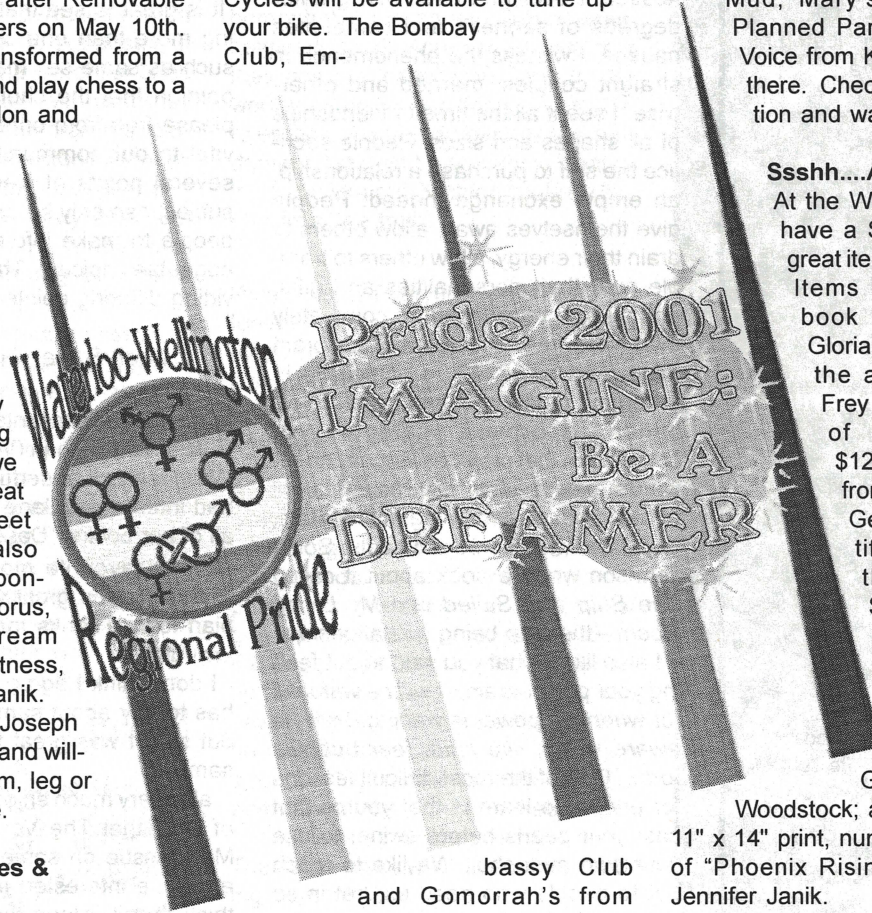
This year we are adding vendors at Pride 2001: Imagine be a Dreamer.

Look for the wide selections of crafts and works of art, novelty items, clothes, videos, jewellery and more. Recycle Cycles will be available to tune up your bike. The Bombay Club, Em-

GLOW, and Waterloo Region Community Health from Waterloo; Bread & Roses, Dream Catchers, Majestic Mud, Mary's Place, PFLAG, Planned Parenthood and The Voice from Kitchener will all be there. Check out their information and wares.

## Sssh....Auction!

At the WWRP table we will have a Silent Auction with great items for your bidding. Items include: the new book "Home Truth" by Gloria Nafziger, signed by the author and Kathy Frey who is the subject of the first story; \$125.00 gift certificate from Medical Intuitive; Generation X gift certificate for a marathon of videos; \$100.00 gift certificate from Linda's PAWsitive K-9 Training; 1 night stay at the popular Nunn's Hollow Guest Suites in Woodstock; and Limited Edition 11" x 14" print, numbered and signed of "Phoenix Rising" by local artist Jennifer Janik.



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### Dreams from the Closet

To enhance our theme "Imagine: Be a Dreamer" we are asking people attending Pride to post their Dreams on a Closet door and share the vision expressed in John Lennon's insightful lyrics from Imagine: "Imagine all the people living life in peace ... I hope someday you'll join us and the world will be as one." Visit the WWRP table and share your dreams and visions.

### Pridewear...Proudwear

Look for the WWRP Pridewear being sold. Your purchase and wearing of this jewellery adds to the spirit of the event and its a great souvenir! Advance sales at Wholistic Health and Muses Cafe or contact WWRP.

### PrideGuide

Weekend program will be available on admission to the Roo's Island, Victoria Park, Kitchener event on June 9th. Look for the \$1.00 off coupon valid on admission to the evening dance at: White Ball at Club Renaissance, Kitchener; Celebrate Youth at Phoenix, Waterloo; and Rainbow Chorus Party, Guelph.

### 3 Queens, 2 Dykes, KoolFM and a DJ

Both Chris Edwards & Drew have graciously performed for the past two years with great audience appeal. This year they are joined by Candace, who performs in Toronto and is new to our event.

*Removable Red* is raging red hot. Connie Buna and Sara Dillon are great talents separately but together they are a riot of fun and a must-see act.

For the first time ever at Pride, KOOL FM will be in attendance with lively entertainment and fantastic freebies.

Our new DJ is Bulut and he is skilled at his trade. Bulut welcomes your input and looks forward to playing your favourite tunes. Just write down the request and forward it to him.

### Eat, Drink and be Happy!!

We have good eats at the BBQ with

additions from Muses Cafe and Wholistic Health. Look for Egyptian foods like Falagal Wraps, Fatayar and Pita Chips with Hummus are available courtesy of Wholistic. Mexican Quesedilla, PizzaDilla and Black Bean Quesedilla are served up by Muses. Both these restaurants have Juice, Waters and Pop for your enjoyment. PFLAG are serving up the time honoured Sausage, Hot Dogs and Ham-

burgers and introduce the new Hot Tamales.

*The Beer Garden* has Labatts most popular brews and a variety of wine coolers. Staff for the third year by the volunteer Club Ren crew this was a popular spot last year. Early seating is suggested.

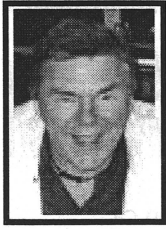
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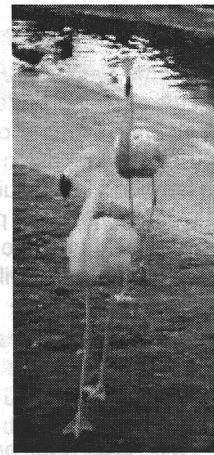
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## Pride is Where You Find It and What You Make Of It

By Charles W. Westfall



I sat at the bar and the man next to me, in blazer, white shirt and tie, very properly moustached, opened the conversation. "You know the stuff you write is crap. You know it's crap." I guess the only saving feature of the situation was that he had recognized me.

Well, they say the pen is mightier than the sword; but his comment proved that printed words were much easier to attack. I was learning fast that in journalism, a thick skin is a definite asset.

I had never met the man before and the first thought in my mind was, "Why don't I just take this mug of beer and pour it all over you?" In fact, that is a question still lurking in my mind, and next time I won't have to take the time to ask. I know what my response will be.

He ultimately conceded, with reluctance, that since I write for a wide and disparate audience, maybe I have to be cautious about how I express my opinions. I have to take time to get to the crux.

He nevertheless persisted, ultimately implicating me in a convoluted and inelegant effort to disrupt and derail the Hamilton AIDS Network. It was an effort in which he was a key participant, as was a business partner of mine. It was an effort that I tried desperately to keep on track and objective, in the face of a lot of anger and myopia and a lot of psychological pressure and duress.

I don't pretend, in any way, to deny that the Hamilton AIDS Network, at the time, needed some purging. I have to deplore, however, the totally unprofessional, aggressive and insensitive approach employed by the militant dissidents, who seemed intent only at indiscriminately undermining whatever had been established. That this abrasive and insulting individual should even suggest that I was an effective ally in that fight was ludicrous, if not totally inaccurate.

From that perspective, I can only hope that the crap that follows will please him. I will do my best to make it somewhat abrasive, offensive and confrontational. I somewhat doubt, however, that he ever picks up THE VOICE or bothers to read it. Too bad, for I'm sure he'd find a lot of crap to take issue with in a magazine that is dedicated to affirmation, examination, refutation and challenge from an objective point of view.

An experience, like that one in that bar, can cause one's timbers to shiver a bit. Consequently, it is with some trepidation and some reserve that I look at the state of Hamilton Pride. There are Pride Days here; but what they really represent is something open to question. Sometimes you celebrate a reality. Sometimes you celebrate wishful thinking. Sometimes you celebrate a total fiction. I guess that, ultimately, it's a matter of "to each his or her own." Pride is, in the final analysis, what you choose to make of it.

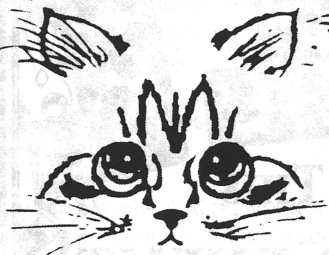
So, what about all these Pride Cel-

ebrations? Are they worth the effort and what do they ultimately contribute to the building of community? Are they just another example of a superstructure being attempted without an infrastructure to support it? Are numbers the only criteria by which these occasions can be measured or is there a more cohesive reality that can be sought?

I have been totally impressed by the efforts of the Halton Pride Committee. They are focused and capable and communicative. They are hosting a picnic afternoon at Bronte Conservation Area on June 2 to celebrate "Diversity in Family Life." They have gone out of their way to acquire civic support and, in fact, have been awarded a significant award for their accomplishments in promoting understanding and tolerance. I look forward to celebrating with them and take great comfort in the fact that it was that group that first approached me for support in their efforts to communicate this event.

The Waterloo-Wellington Pride Celebration is very much on track with an afternoon in the park at Roos Island in downtown Kitchener on June 9. There are other events connected with this one; but the day in the park is the focal point. I'm looking forward to renewing acquaintances there as well. The Pride Committee there seems to have no difficulty promoting celebratory activities in the nearly adjacent and popular Renaissance Club.

Hamilton Pride will host an opening function at the Art Gallery of Hamilton on Thursday, June 14. It will include refreshments and the screening of a Gay themed movie. On Friday, there will be a women's dance at the McNabb Street YWCA and a concert by the Rainbow Chorus at the Tivoli Theatre.



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Saturday sees a kick-off at City Hall followed by a march to Dundurn Park. There, a Beer Garden and Community and Commercial Displays will occupy participants, along with a full slate of entertainment. A "Black and Blue Ball" at the Ramada Inn closes the day. Sunday is low key, with a brunch at Whitehern Historical House, catered by Kazoo Supper Club.

In addition to these events, there are tons of fringe events happening. In

Toronto, nearly a million participants throng to the core of 'LGBTness', at Church and Wellesly Streets, supporting the businesses and services, the baths and the bars, the centres of social and community activity. Ironically, here in Hamilton, those who serve as a focal point for the community throughout the year become "fringe" on Pride Days.

The Pride Day Celebrations, for whatever noble and well-intentioned mo-

tives, have been moved outside the mainstream. Because that's the case, I have to support the fringe element, especially the fringe element that affirms me and supports me (and pays me), at the moment. Besides, in spite of continued requests made year after year, the only groups that have provided me with adequate and up to date information about Pride Celebrations are Waterloo-Wellington, Halton and currently, my employer, The Embassy Club.

With all of that in mind, I encourage you to come to The Embassy Club for some great dances, shows and barbecues and more. June is Pride Month at the Club and the entire staff is working hard to develop an entertaining and varied slate of activities.

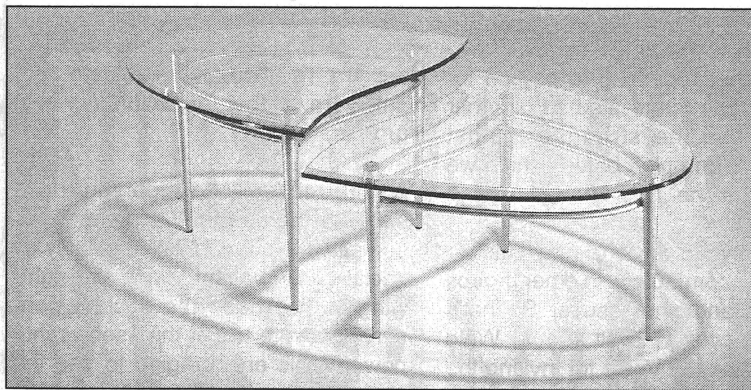
Among other events and activities, there will be Tea Dances, Drag Shows, Regular Dance Nights with Top Notch DJ's, Patio Shows, a Mr. and MS Hamilton Pride Election, A Thirtieth Anniversary Celebration of Gay Partners, Jim and Ken, Free Hot Dogs, Hamburgers and All the Trimmings on Sunday Afternoon and a great sense of Palpable Pride and Participation.

So, Mr. Crap Expert, and you know who you are, if all of the above is crap, I invite you to do better. The day that you can be published in over 40 North American centres may just be the day when your opinion begins to matter. In the meantime, put up or shut up. Anytime you think that you can write anything better than this crap, I will gladly cede my space to you. In fact, I would welcome the opportunity. It might just focus a spotlight on you that you wouldn't welcome.

Personally, I'm quite proud of who I am, what I have achieved and what I represent. I just wish that you, and all my readers, could share those sentiments. Not just for yourselves but for others in the LGBT Communities. Lacking that perspective, Pride becomes a Pipe Dream.

Happy Pride, everyone, whatever that means!

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



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## HAVE YOUR SAY

Continued from page 3

In response to Michael Alvear's column, "Aging Disgracefully" (Voice, April 2001), I want to thank you for your heartfelt confessions in "Aging disgracefully: When older gay men betray younger gay men." I feel it took courage to talk so openly about the moment with your friend, and what you lost, and what you gained.

Never were words more hopefully spoken than "life's propensity for pitching endless opportunities for redemption." In fact, I believe for any one mistake or betrayal, you can redeem yourself many times over, and grow stronger for each one.

As a lesbian, I was impressed by your analysis of the "transparent and constantly moving" lines in gay male society, an element just as present in lesbian culture. But more remarkable was your unyielding reflections on your own choices, that you had "a responsibility to redefine what it means to be an older gay man." The power to choose and to create your Self and your society is as great as we want it to be. We can all be co-creators if we choose. And the rewards of staying true to ourselves, by forging new paths of affirmation, are truly breathtaking.

Your whole article proclaimed YES to life, learning, and the beauty of the ever-becoming Self. These sorts of honest personal discoveries, in my mind, are the generators of social revolutions, and it's a delight to hear yours so triumphantly proclaimed.

Laurie Soper, Cambridge

## 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 [haveyoursay@thevoice.on.ca](mailto:haveyoursay@thevoice.on.ca) 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 three.

## "The People United Will Never be Defeated!"

By Kevin Smith

K-W Independent Media Centre

When a group like the LGBT community thinks about political issues, they are generally LGBT issues. It makes sense to find issues that the whole community can get behind, make some modest demands, and struggle to achieve them. This has been fruitful in the effort to decriminalize homosexuality, obtain same-sex benefits, and is beginning to pay off for the marriage issue also. For other issues, like the struggle against AIDS, it is an uphill battle, which we can't win alone.

This is why it is important to look beyond your community, to other groups of people and other issues. So that's what this column is all about. We'd like to thank the Voice for inviting the Independent Media Centre to participate in this column, and we hope that the readers will find it interesting.

For this first column, I'd like to talk about reasons why the LGBT struggle is closely linked with other popular struggles.

One reason is the power of transnational corporations. Many LGBT issues are social issues that do not directly challenge corporate power. But issues like AIDS and other health issues do. The corporate program can be seen through organizations like the World Bank and International Monetary Fund, and also in trade agreements like the Free Trade Area of the Americas, which was protested in Quebec City. These all call for government cutbacks and privatization, which limit the accessibility of health care, and make it impossible to create new programs to combat AIDS. The LGBT community cannot take on the power of transnational capital by itself. But when they join with other people and organizations, as they did in Quebec City, one starts to see progress.

Another reason for thinking about



these other issues is the diversity of the community itself. The idea of a singular gay lifestyle is a myth. The reality is a very diverse community of people who are young and old, of all income levels, genders, spiritualities, and ethnic groups. In order to really care for community members, we need to pay attention to issues like sexism, racism, and classism not only from without, but within our own groups.

A third reason for supporting these social struggles is that fiscal conservatism is often followed closely by social conservatism, since the right-wing parties need the socially conservative vote to get themselves into power. It is encouraging to see the change in popular attitude toward gay marriage over the past few years. However, politics is about more than popular opinion -- it is about power. For instance, 95% of the population want to see labelling for genetically-modified foods. Yet, this has not yet happened, because a powerful corporate lobby doesn't want to see it happen. If we allow the political climate to get too fiscally conservative, this will play into the hands of right-wing constituencies, which can be very anti-gay, as you well know.

So what's one to do? Stay tuned to this column, as we highlight various social issues in the coming months. If you have web access, check out the Ontario Independent Media Centre website at:

<http://ontario.indymedia.org>.

Keep an eye out for the "Blind Spot", a print publication of the Waterloo Independent Media Centre, which is available at popular bookstores, cafes, and other places around K-W. If you want to keep up-to-date on upcoming events for the Independent Media Centre, or would like to volunteer, please e-mail us at:

[ontario@indymedia.org](mailto:ontario@indymedia.org)



## OUT OF THE CLOSET

— Famed REM rocker Michael Stipe, who's hedged on his sexuality for years, has finally come out of the closet and admitted he's gay.

Stipe, 41, tells Time magazine he's a "queer artist" who has been "in a relationship with an amazing man" for the past three years.

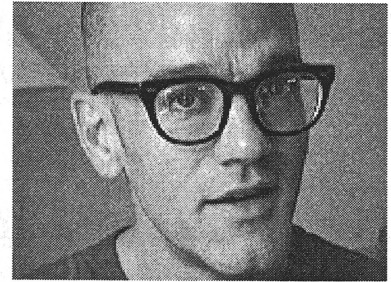
He adds that his lover is not a celebrity,

but doesn't identify him.

In the early '90s, Stipe had to contend with false rumors that he had contracted AIDS.

He denied the malicious gossip and reluctantly revealed that he did not think of himself as straight, gay or bisexual.

And he added at the time that he had engaged in relationships with both men



and women.

Still, various gay-advocacy groups routinely slammed the rock great for waffling on the issue.

Stipe tells Time he's now ready to go on the record about his sexuality because he finally feels more comfortable about it.

"I was being made to be a coward about it, rather than someone who felt like it really was a very private thing," he says.

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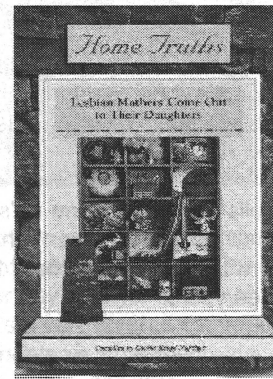


## Exclusive Interview with Gloria Kropf Nafziger

By A.J. Mahari

### **Home Truths Lesbian Mothers Come Out to Their Daughters**

Compiled by Gloria Kropf Nafziger



"Home Truths" is a nurturing look at the process of lesbian mothers coming out to their daughters. Through the actual experiences shared so candidly in this book, the reader is given the privilege of looking into the journey of these mothers and their daughters.

This book is unique in its ability to speak to the heart of women, lesbian or straight, with children or not, about this most complex of relationships. As a woman who does not have children, but does of course have a mother, it spoke volumes to me about what is most important to a mother-daughter relationship and to each woman. The integrity with which we need to live our lives and the way in which the application of that integrity into our relationships will ensure that we have a healthy connectedness is a very profound message of *Home Truths*.

Gloria Kropf Nafziger is a therapist, working and living in Kitchener. She decided to compile this book after realizing that there just weren't any resources out there to help lesbian mothers and their daughters through the multitude of issues that arise when a lesbian mother comes out to her daughter(s). Kropf Nafziger has three daughters and in her own coming out process there were no resources for

mothers. She had also done some research around mothers and daughters and didn't find anything on this subject in that research or in the media.

From the people that she worked with, Kropf Nafziger said, "I heard lots of stories and thought that people sharing stories was really empowering for others and that they'd feel less alone as they could come to understand the experiences of others."

**"I believe that it is more harmful to any individual to not be honest with the people that you are most significantly connected to. It causes significant disconnection."**

Having compiled this book, Kropf Nafziger found that there was a common thread interwoven in the experiences of these mothers and daughters. "The biggest common thread was pretty basic. The more support women had from family and community the better they were able to relate in terms of their other relationships and more specifically in terms of their daughters.

The biggest commonality was that if the community was supportive of them and of their relationship with their child, the mother-daughter relationship had less trauma."

When asked how reading her book might help other lesbian mothers who are not yet out to their daughters, Kropf Nafziger replied, "It can give them some idea of how to talk to their daughters. It can help them evaluate the reasons they are not out to them and why it might be helpful to be out to their daughters."

"Women had a much stronger sense of integrity and of self when they were able to be honest about all aspects of their lives with their children. Daughters learned more about what it means to be tolerant and understanding of difference, by accepting their mother's difference," added Kropf Nafziger.

One of the most profound issues between lesbian mothers and their daughters, and mothers of lesbians as well, revolves around the fact that there is often another significant woman, or the potential for there to be another significant woman, in a lesbian's life. Kropf Nafziger points out, "This significant relationship with another woman in my life does not negate my relationship with my mother as another significant female in my life. In heterosexual relationships, the mother and the daughter know that the mother-daughter relationship will be the most significant female relationship that the women will have. In lesbian relationships there is sometimes competition for that most significant relationship."

When asked what makes her book unique, Kropf Nafziger replied, "I think its stories aren't being told anywhere else. Its stories, while they are about mothers and daughters, and the significance of mother-daughter relationships, are also stories that can be applied across the board of all relationships in terms of our abilities to come

**Peter D. Martel**

**Chartered Accountant**

**Phone:** [REDACTED]

**Fax:** [REDACTED]



out and share our truths with one another. While I think it's really significant and important for mothers and daughters, I also think that it has a much broader application, generally. The more that we can understand different experiences the more we will realize that our experiences are not so different and that there is a commonality in them all."

Kropf Nafziger interjected, "I think that mother-daughter relationships are extremely complex. I was pushed by my own experience to write this book, as I have three daughters."

The relationship that exists between gender and the way in which we are socialized then accordingly differs for each gender. When asked how that socialization affects women in terms of mother-daughter relationships, Kropf Nafziger responded, "I think that there is a lot of pressure put on women to be the 'perfect mothers' and to make significant sacrifices for their daughters, for their children. When women choose to be honest and true to their own lives, that sometimes runs in direct opposition to what their earlier socialization has taught them. On first glance it may appear that what they are doing is not in the best interest of their child. I would suggest that on second glance it is indeed [in the best interest of their child] because it offers the child another picture of what it is to live with integrity. The mother can be a model of that. A lot of mothers are judged as having abandoned their children when they have not abandoned their children. They are asked how they could make a choice that is so 'selfish', implying that they are not thinking about their child. Lesbian and gay families still run into a significant amount of opposition in our

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culture. If a mother is saying I need to be honest about my sexual orientation and one of the fall-outs of that is that the child gets teased in school or gets picked on or can't play with the neighbour kids anymore or whatever because of prejudice in the community, that mother is going to have to have a lot of resilience in order to recognize that that's not about her, but it is about community prejudice."

Kropf Nafziger believes it could be much more hurtful to children in the long run not to come out to them. "I believe that it is more harmful to any individual to not be honest with the people that you are most significantly connected to. It causes significant disconnection."

Another big issue for mothers is guilt. Kropf Nafziger believes that most of us are socialized with tremendous amounts of guilt. And many who have difficult experiences with religious communities may be doubly-impacted with guilt. "There are books written on 'mother guilt' alone that don't even have anything to do with being lesbian. The way we are socialized in terms of mothers sacrificing for their children makes guilt a very real issue for many. It is difficult to measure. I often have people look at all that they feel guilty about. I have always been fascinated at how, as parents, we can feel guilty for our children's struggles and their getting teased or marginalized but we don't feel guilty about their successes, significant though they may be. We never have any guilt about that or take any responsibility for that. But we take great responsibility for our failures. Society supports us in this. Society always asks what kind of family did the child come from if and when they are in trouble. If a child is a leader and hero, no one asks what kind of a family did they come from."

*Home Truths* is not a book that will only impact lesbians with children. Lesbians who do not have children will also find it relevant and interesting. "I would hope that a lesbian who doesn't have any children would take away some sense of hope in the gifts that come from being honest in other significant relationships in their lives and what the benefits of that kind of honesty could be in terms of being out in the relationships they have in their lives," added Kropf Nafziger.

Intermingled in the book along with the stories of several lesbian mothers and their experiences of coming out to their daughters, Kropf Nafziger has written many moving poems. She included the poems to give an emotional feel to the stories being shared. The stories are shared from the cognitive experience of each lesbian mother. Her poetry effectively bridges the intellectual with the emotional and adds a nice personal emotive framework for the telling of each woman's story.

Kropf Nafziger's hope for the poems that she shared in this book was that they also "begin an integrative process of understanding where we began and where we are going."

*Home Truths* is not just a book, it is a journey through the richness of experience that several women shared. It engenders community and strongly puts forth the message that we are not alone. Each of us as lesbians, whether mothers or not, being daughters, are a part of one of the most complex and potentially-fulfilling relationships that exist, that of mother-daughter. It is nurturing, well-presented, and well-written. An excellent read.

*From Home Truths:*

"The small child is born  
complete, total, whole  
the world is entered  
filled with distortions and untruth  
until the child is broken and fragmented  
peace must return  
hope must be brought forth  
from truth to untruth to truth  
we return"

-- Gloria Kropf Nafziger

"It has been a long journey and one that is far from over as we continue to work together to be a family. I sometimes still hear from those who do not understand that, 'You left your babies and moved out.' I'm still surprised by the depth of emotion these twisted statements bring up in me."

"I write this now with celebration and with hope that the worlds they find and the homes they create will offer them continuing growth opportunities. As they grow I know and they know that the mother-daughter relationship is complex and one that is ever growing and changing. I look forward to the ongoing connections that take place in all parts of the relationship."

-- Gloria Kropf Nafziger



B&B shuts down rather than allow gay guests: Human rights ruling

The Canadian Press (In The National Post)



STRATFORD, P.E.I. - The owners of a Prince Edward Island bed and breakfast have decided to close rather than allow gays to stay there.

Dagmar and Arnost Cepica of Beach View Bed and Breakfast in Stratford will shut down their two-room operation and pay \$1,000 in damages in a settlement reached recently with a gay couple who they turned away.

Last August, Jean Bedard and Simon Comeau of Montreal filed a complaint with the P.E.I. Human Rights Commission. Mr. Bedard said he had been told a room was available until the owners discovered he would be sharing it with another man.

Greg Howard, executive director of the Human Rights Commission, said yesterday a settlement reached between the two sides states the B&B will close.

If it doesn't, Mr. Howard said the owners must provide assurances to the commission that they are complying

with the Human Rights Act by allowing gay couples to stay there.

Mr. Howard said the complaint was settled without the commission making a ruling.

"It was an interesting case because it was a real clash of cultures," he said. "The people who operated the bed and breakfast had very strong opinions about the matters that were covered in the complaint. They honestly didn't believe that they were in non-compliance with the human rights legislation in the province by enforcing the policy that they did."

"I hope this helps other gay people so it doesn't happen again,"

Mr. Bedard, 37, said in a telephone interview from Montreal.

"I don't understand why they are closing but I guess it's their decision."

Arnost Cepica declined comment yesterday.

## STONEWALL



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

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

<http://www.columbia.edu/cu/libraries/events/sw25/case1.html>

"They've lost that wounded look that fags had 10 years ago."

--Allen Ginsberg 1969

Although they had been regularly harassed by police, on this particular night, in history, Friday June 27, 1969, things would be different and would lay the foundation for the "gay civil-rights movement". At the Stonewall Inn Drag Queens and Kings, Butch Lesbians, and effeminate gay men -- the bar's patrons -- fought back against police with an ever-growing crowd of support gathering from onlookers. The results of the police action and the Inn patrons' response, on this historical night, continues to this day. Thirty-one years have passed and in those thirty-one years "we" have celebrated PRIDE each and every June.

What resulted from that five-day rebellion led not only to the gay rights movement but to the formation of lesbian and gay-rights organizations as well. Marches and Pride Celebrations held around the world each year commemorate the anniversary of the Stonewall Rebellion.

As you celebrate Pride, wherever you are, remember those whose courage and sense of justice paved the way for all of us to enjoy the rights that we now have and the rights that we are on the cusp of attaining. Be proud of those who stood tall for their culture, their orientations, identities and above all else -- their rights!

-- A.J. Mahari - June 2000

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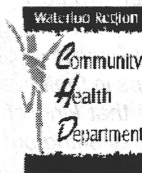
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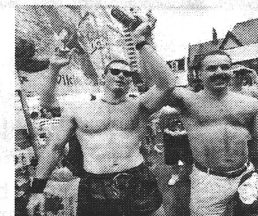


# SHADES OF GREY



Pride Is ...

By Ms. A.J. Mahari



Pride is important. Pride is and will be what you make it. The reasons that Pride is important are as varied as are the individuals that make up our community.

Pride is a historied reality. It has its foundation in grass-root rebellion and resistance. It personifies the kind of stubborn determination that is required to stand tall and be strong when it counts most, when you are not understood, validated or accepted for who you are in totality.

We continue to make astounding

progress in catching up to the rights and freedoms that have always been our birthright. Despite this, however, there is an ever-growing agenda on the part of those who continue to put religious rhetoric ahead of common sense. The discrimination and homophobia that constricted all-or-nothing thinking causes is "their" issue but our burden to bear. Pride reminds us that we do not bear this burden alone. No matter how much diversity exists within our community or how difficult it is to see eye to eye, we all have this one very

real and profound reality in common.

The hope is that the more we understand this, the more that we will choose to put our sameness ahead of our differences. Pride is a reminder of this.

Pride is an opportunity to see each other in a different light. A light whose brightness reflects all that we can share when we choose to understand.

**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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## You Are My Special Angel

By Noel Springwood

The old song, inviting you to be my special angel, was about a romantic attachment. However, it did, albeit inadvertently, express a profound truth.

We can be Special Angels for one another. In fact, it's part of what makes life worthwhile. It's an essential part of community building. It's absolutely fundamental to a positive self-image.

Ironically, Angels were not originally part of the Judaeo-Christian tradition. They dominated the spirituality of Babylon and Assyria, among others. Even the Sphinx is a kind of awkward attempt to bridge the gap between the human and the divine.

Ironic, too, is the fact that if the Judaeo-Christian tradition makes any sense at all, it is that the gap between the human and divine is not so great after all. From the outset, before God created a man and a woman, we read that God created them "male and female" and that they were created in the image of God.

In the story of Jesus and the Incarnation, that notion is heightened and the sense of divine life, or love, that gives substance to the human spirit, is revealed as something internal, not external.

These thoughts were brought home to me recently by a new friend, met via the Internet, who wrote me about his concept of human worth and mutual service. I was amazed when he talked about how we are angels for one another and how he tries to act in that capacity whenever and wherever he can. Whether it's just a kind of encour-

aging word, a bit of economic support, some needed advice or just a spontaneous act of generosity, the opportunities for "angelic" intervention are great.

Oddly enough, this is part of the premise of the popular T.V. show, *Touched by an Angel*. However, the problem with that show is that the Angels are still other-worldly creatures with limited but nevertheless extraterrestrial powers. It helps perpetuate the idea of a transcendent and distant power that directs human affairs.

I cannot accept that premise. I feel that I am master of my ship and the choices I make help determine its course. More than that, they often help steer the course of others, for good or evil. The Angels, Archangels, Thrones, Dominations, Principalities, Powers, Cherubim, Seraphim and Guardian Angels of tradition are simply labels for forces at work within and around each of us. As religions attempt to express the inexpressible, explain the unexplainable and make the transcendent imminent, the images sometimes become strange and distorted.

I discovered, along with a dear friend of long ago, that Angels were, in effect, God's love in action. From that point of view, each of us has a mission to help that love grow and spread in the world in which we live. My Internet friend went so far as to scatter coins around a well-trafficked area as a gesture that might just perk up someone's sagging spirits. It's a simple act and it's beautiful. It's the kind of spontaneity that does give life and is certainly born of love.



At the same time, some of the angels are reported to have fallen. There are forces of evil in the world and some individuals seem to have given themselves over to these forces. For the most part, they do not exemplify the popular conceptions of evil but rather the more easily tolerated attitudes of ambition, control, selfishness, insensitivity, intolerance, dishonesty, hypocrisy, inflexibility and greed. I have known only one person to have exemplified this kind of evil. Whether or not he was actually evil, I can't say. All I know is that his very presence made me fearful.

Absolute evil is hard to imagine and harder to sustain. At the same time, we can never dismiss the possibility that it is there and that we can fall victim to it. Not only that, we can really hurt ourselves and others if we succumb to it.

I would prefer, along with my Internet friend, to be a force for good: a very real and present Special Angel for everyone I meet. There are no special qualifications, special training or special approval needed to fulfil this role. All you really need is love - a caring heart - an awareness of others.

Especially among Lesbians, Gays, Bisexuals and Transsexuals, Special Angels are always in demand. The feeling of helpless abandonment can be a frightening thing, in itself.

You can be a Special Angel. Whether you know it or not, you can and will make a difference. I just hope that one of you, whoever and wherever you are, will be my own Special Angel.

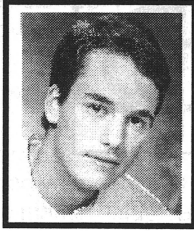
Hey, I need one too!

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

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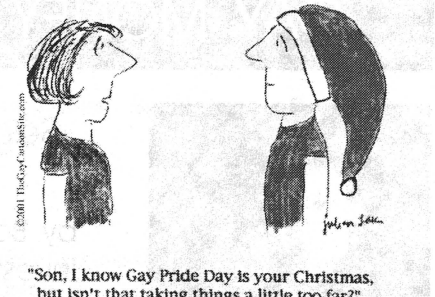


# HIS-STORY



## Pride: Are we having fun yet?

By Kirk Read



I look forward to Pride each year the way that I look forward to Christmas, with a mixture of giddy excitement and mordant dread. Gay Christmas, my friends, is exactly what happens at the end of June. The rainbow stockings are hung by the chimney with care, in hopes that a sponsoring airline soon will be there. This Pride phenomenon is our most embarrassing Frankenstein.

The Pride guide was just published here in San Francisco, all 304 pages of it. It looks like an issue of *Cosmo*, basically, except that its design is more along the lines of *Wired*. And it's full of advertising with stylish queer people kicking back with cocktails, lifting weights, and disco dancing. The guides are printed, natch, on heavy high gloss paper. If we get into a street altercation with religious wackos, we can mortally wound them by hurling Pride guides at them.

As for content, features include "Together", a Mark Veltman photo spread of five committed white couples, a feature on collectible antiques, a section subtitled "photos from all the right parties" and the requisite celebrity profiles. Our hometown heroes, this time around, include comedienne Margaret Cho, Wilson Cruz (from *My So Called Life*), and Kimberly Pierce (director of *Boy's Don't Cry*).

Once again, the message is that the

people we should really be proud of are the queers and straight but not narrow people in Hollywood. The people who are battling for change inside the Chrysler factory, getting elected to city councils, and getting beaten in high school locker rooms, as usual, are absent. The magazine makes obvious swipes at racial diversity in its photo composition. Someone, quick, tell these designers that diversity is more than putting a buffed-up black body next to all the buffed-up white bodies.

This is the official Pride guide for Los Angeles, New York, D.C. and San Francisco, mind you. Because it's all about unity and celebrating what we have in common: BMW, Bud Light, and Clairol.

This is our iconography, and it's up to each of us us to hold up every alleged gay community magazine and say loudly, "I do not see myself in this magazine."

It's not about crass commercialism everywhere. Many towns and cities across the country actually have Pride gatherings without beer trucks and the obligatory lesbian comedienne headliner. "How in the world do they do it?" you ask. Imagine! A pride gathering where you don't need plastic beer bracelets or food tickets; you don't even have to worry about your name being sold fifteen times by the vendor who, in exchange for your address, gave you a foam squeeze ball

one street corner, you could glimpse a pack of fire breathing Lesbian Avengers, a few archetypal Bible thumpers and a contingent of P-FLAG parents, all facing off. It was chilling. It was beautiful. It was *about* something.

When I lived in Virginia, I attended Pride gatherings in four different cities each year. They were organized like big family reunions with softball, horseshoes, and barbecue pits galore. My favorite Pride memory is from Roanoke, Virginia, where a funky drag queen set up shop in a dome tent, reading fortunes for one dollar a throw. I don't know where the slim proceeds went, but I certainly hope they went toward keeping this glittery child in mascara for the summer. I'd spent the morning working the crowd, giving away copies of the newspaper I edited, and interviewing various members of the community, so I was exhausted when I got to her. She stubbed out her long menthol cigarette, took my hand and moved her crookedly painted lips to say, "You're gonna get a boyfriend, girl. Not soon, but eventually. You deserve it."

All the circuit parties, all the gym memberships, all the airbrushed celebrities, all the liquor ads, all the Hollywood glamour...even if this empty fashion circus filled a million slick pages, it wouldn't come close to the mad pageantry of one middle-aged drag queen in a tent, imparting her considerable wisdom for singles. When I think of pride, I think of her.

emblazoned with their dot.com address. Valhalla! At 1998 Pride in Greenville, South Carolina, the humble march continued amidst bomb threats and city council spasms. On

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





## Segregated Funds

by Bonnie J. Babin,  
Investment Planning Counsel of Canada

### **What is a Segregated Fund?**

A segregated fund is an investment fund just like a mutual fund. Segregated funds (also referred to as seg funds) are sold by life insurance companies and are, therefore, insurance contracts ruled under the Life Insurance Companies Act. Mutual funds are ruled under the Securities Act. The assets of segregated funds must be kept and managed separately from the general assets of the life insurance company...hence, the name.

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Segregated funds are similar to mutual funds, but there are also some very important differences. Because seg funds are an insurance product they offer guarantees and many benefits not available to mutual fund investors. Segregated funds,

- have a guarantee of principal
- can offer creditor protection
- bypass probate with a named beneficiary
- are protected by a consumer protection organization

### **Guarantee of Principal**

Segregated funds must offer a minimum guarantee of 75% of principal at death and maturity. Many funds offer a 100% guaranteed return of principal. This means that at death or maturity, you or your estate will receive the higher of, your principal or the market value. At times other than death or maturity, you will receive the market value. Maturity must be at least 10 years from the date of your deposit.

For example: Assume that you purchased a seg fund with 100% guarantee, and made only one deposit of \$100,000. If the market value of the contract was \$130,000 at the time of your death then your beneficiary would receive \$130,000. However, if the market value was down to \$90,000 at the time of your death, then your beneficiary would receive the \$100,000 that you originally invested. The same would apply at maturity.

### **Locking In Your Growth**

Some seg funds allow you to lock your growth into the guarantee. Using the example above, you have invested \$100,000 in a seg fund. Three years into the contract, your \$100,000 has grown to \$130,000. When you reset, your death guarantee is effective immediately and your maturity date is reset for another 10 years. Some funds do this automatically while other funds only reset when you initiate the transaction.

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### **Creditor Protection**

Assets kept in segregated funds can be protected from your creditors under certain conditions. Speak to your Financial Advisor for more information about how to use segregated funds for creditor protection.

### **Bypass Probate**

Because seg funds are an insurance contract, you can designate a beneficiary, outside of your will, to receive the assets upon your death. If you name a beneficiary, the insurance company will pay the beneficiary the higher of the guarantee or the market value. Because these assets will be passed on outside of your estate, probate fees are not required to be paid. This could cause your estate substantial savings.

### **The Canadian Life and Health Insurance Compensation Corporation (CompCorp)**

CompCorp was created by the life and health insurance industry in Canada to provide policyholders with protection, within limits, against the loss of policy benefits in the event of the insolvency of their insurance company.

CompCorp provides coverage up to \$60,000 for a policy registered as an RRSP and up to another \$60,000 for a non-registered policy. Mutual funds are protected by the Canadian Investor Protection Fund (CIPF) only when sold by a Financial Planner, who is licensed to sell Securities.

### **Comparison of Mutual and Segregated Funds**

	Segregated Funds	Mutual Funds
<b>Maturity and Death Guarantees</b>	✓	✗
<b>Ability to lock in gains through reset option</b>	✓	✗
<b>Estate planning benefits</b>	✓	✗
<b>Potential creditor protection</b>	✓	✗
<b>Consumer protection organization</b>	✓	Sometimes
<b>Pooling of investments</b>	✓	✓
<b>Professional money managers</b>	✓	✓

### **Conclusion**

A wide range of segregated funds is now available to diversify your portfolio and meet your investment objectives. In fact, many mutual fund companies now offer segregated funds through a partnership with an insurance company.

The growing popularity of segregated funds, with the safety of principal and excellent performance, is a reflection of the value investors place in these benefits. The variety and sophistication of segregated funds will continue to grow along with your needs.

**Your comments and suggestions are welcome. Please respond to e-mail address:** [REDACTED]

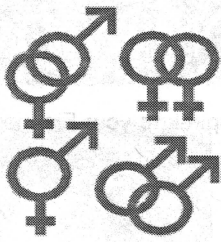
**Phone: (519) [REDACTED] Fax: (519) [REDACTED]**

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

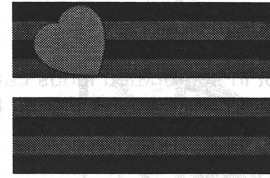
The society for Human Rights, founded in 1924 by Chicago postal worker Henry Gerber, was the first gay rights organization formed in the United States. Unfortunately, the society was short-lived and it would be over twenty years before another such organization would be formed.

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

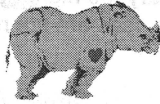




# Unmasking OURstory Symbols of Pride By Gip Plaster

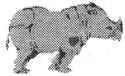


At least there's not a lavender rhinoceros on your bumper.



Sticking on bumpers, hanging around necks and dangling in front of windows are a few of the places you'll find the symbols of lesbian and gay pride. There might even be one tattooed on your partner's arm. Rainbow flags, pink triangles and that odd wishbone-like Greek letter called lambda are the most popular symbols today, but there were many others before them.

And, by the way, what does a lavender rhinoceros have to do with gay pride? Stay tuned.

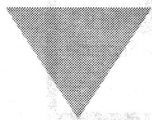


Because our community has been forced into hiding and secrecy throughout much of time, lots of our history was locked into closets that were never opened. Today, many closet doors are flung open and the symbols of lesbian and gay pride are displayed prominently. We are attempting to reclaim the bits of history that remain -- and openly make tomorrow's history.

The exact reasons we choose to put these symbols on our clothes or cars are usually personal and vary a lot. Some of us do it so other gay people can identify us; other say the symbols notify the world that they are lesbian or gay. Whether most people recognize the symbols is not clear, but most gay people do -- and our staunchest enemies do, too.

"Whether the general populace recognizes the rainbow flag or other queer symbols for what they are, the two primary camps in the struggle for queer civil rights certainly do," one man wrote in an internet post.

Perhaps more people know the origin of the pink triangle than any other symbol. During World War II, Nazis



herded gays and many others into concentration camps along with Jews. Gay men were forced to wear down-

ward-pointing pink triangles on their sleeves. Other colors and configurations denoted other prisoners.

Red triangles marked political prisoners; green labeled habitual criminals. Jehovah's Witnesses, emigrants and others each got their own color, too. Black triangles labeled vagrants and antisocials, the category into which most sources report lesbians were placed. A yellow triangle pointing upward marked a Jew.



But gay men were the most mistreated of the prisoners, many say.

"The fate of homosexuals in the concentration camps can only be described as ghastly," Eugen Kogon, who was a political prisoner of the Nazis for six years, said in his book *The Theory and Practice of Hell*. "[They were] the lowest caste in camp... Theirs was an ineluctable predicament and virtually all of them perished."

A pink triangle over a yellow one forming a star of David marked the people who were even lower than the lowest in camp, gay Jews.



Because Nazi records of concentration camps are incomplete and often falsified, there is no reliable way to know how many gays and lesbians may have died in German death camps.

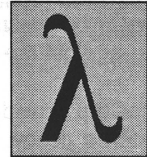
The gay and lesbian community began using the symbol as a sign of pride in the 1970s to upturn their oppression. Claiming a symbol once used to label gays for prison and death as a symbol of pride is a way of overcoming the scars of oppression that the symbol once represented, according to the reasoning behind the symbols use.

The other symbols of our pride don't carry with them the baggage that the triangle bears.

Lambda is an "officially" recognized symbol of pride. In 1970, the Gay Activists Alliance chose Greek the letter, which looks like a lowercase "y" flipped upside down, as the symbol for the gay

movement. The International Gay Rights Congress adopted it in 1974.

It is not known for sure why lambda was chosen. In physics, lambda signifies change; that may be the reason. Others say it was because in ancient Greece it symbolized reconciliation and justice. Whatever the case, in the seventies, the lambda was the symbol of choice, if there was one, for the lesbian and gay community. The word "lambda" is still sometimes a code-word for the whole gay, lesbian and bisexual community.



The lambda and the triangles seem to be going out of style these days, though, and a more colorful symbol is in. Rainbow flags, in many versions, hang from windows, adhere to bumpers and even wave down from flagpoles. The six-striped flag would be even more colorful, but a flag manufacturer changed the form of the symbol fated to become associated nationwide with gay and lesbian pride.

The flag dates back farther than many know. It was first stitched together by its designer, Gilbert Baker, and a group of thirty volunteers who hand-dyed and assembled two large flags for the 1978 San Francisco Gay and Lesbian Freedom Day Parade.

The rainbow flag had eight stripes then, and each had a meaning: hot pink for sex, red for life, orange for healing, yellow for sun, green for nature, turquoise for art, indigo for harmony and violet for spirit.

When Baker tried to get the flags mass-produced, he was informed that hot pink fabric was not commercially available, so Baker's flag became seven-striped. In 1979, turquoise was removed and today's six-stripe version was born. The flag is now recognized by the International Congress of Flag Makers.



Some people like the flag because



the rainbow is a Biblical symbol; others like it because rainbows appear in nature.

"When I see a lambda or pink triangle in the sky, I might change my mind," one gay man said.

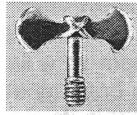
Today, the rainbow flag may be the symbol of choice, but the pink triangle, lambda and many others are still around, too.

Historically, lots of symbols have been used to represent the gay and lesbian community. These symbols are as diverse as the times and the people from which they came.

Earlier this century, before red power ties became common in the corporate world, a red tie worn by a man might have indicated he was gay.

In 1955, the five-year-old Mattachine Society, a gay group, used harlequin diamonds as their symbol. The icon presented four diamonds placed in a pattern to form a larger diamond. Before that, the ancient Chinese yin and yang, featuring black and white interlocking commas forming a circle, was associated with lesbians and gays. In 1933, a flag bearing that symbol flew over the International Commission for Sexual Education, according to the International Gay and Lesbian Archives.

That flag predates the rainbow banner by decades, but, of course, even it was not the first pride symbol. In an-



cient Crete, the labrys, a two-edged ax, was a symbol of feminine strength and eventually lesbianism.

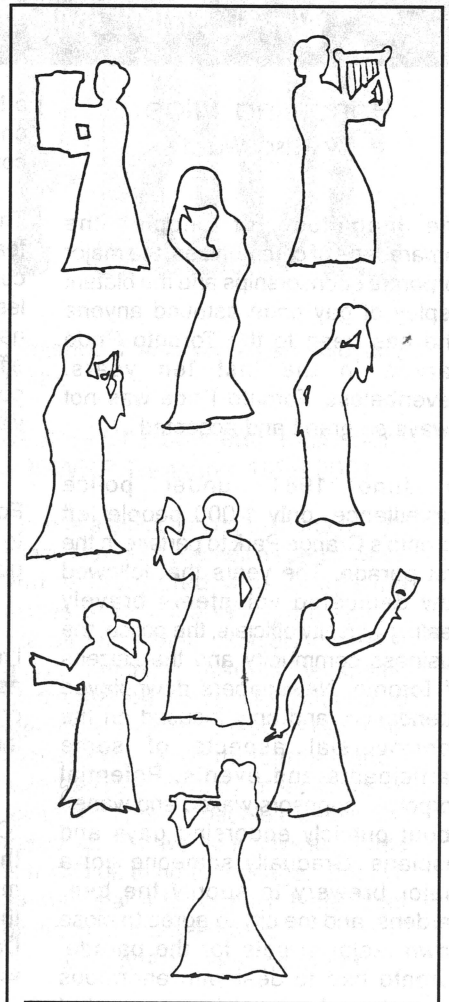
No one knows for sure how far back signs of lesbian and gay pride go, and there are dozens of other known symbols that are not mentioned here.

In 1974, Bernie Toal and Tom Morganti, Boston gay rights activists, began a campaign in the media using a lavender rhinoceros as the symbol for gay people. They placed placards on subways for three months beginning in December 1974.

They intended a longer campaign, but since they didn't qualify for the public service rate for subway advertising, they had to pay more than three times that amount for the commercial rate (seven dollars). They finally decided to spend their time focusing on something else.

According to the Alyson Almanac, Toal said, "The rhino is much a maligned and misunderstood animal and, in actuality, a gentle creature -- but don't cross him or her."

So what does a lavender rhinoceros have to do with the signs of our pride? Well, fortunately, not very much.



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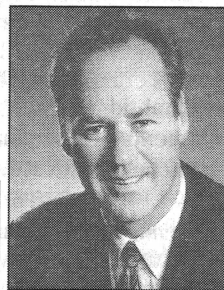
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## WHAT PRIDE MEANS

### Honouring Pride By Lisa Ward

The magnitude of people, the camaraderie of communities, the major corporate sponsorships and the blatant display of gay pride astound anyone who has been to the Toronto Pride Parade in the last ten years. Nevertheless, Toronto Pride was not always so grand and accepted.

In June 1981, under police surveillance, only 1,000 people left Toronto's Grange Park to partake in the first parade. The years that followed saw dedicated volunteers bravely dealing with city officials, the police, the business community and the citizens of Toronto. Newspapers downplayed attendance, and only focused on the controversial aspects of some participants and events. Potential corporate sponsors waxed and waned about publicly endorsing gays and lesbians. Gradually someone got a major brewery to supply the beer gardens, and the city to agree to close down major streets for the parade. Toronto had to deal with enormous opposition, fear and ignorance, but perseverance produced results.

On Sunday June 16, 1995, I participated in London's first Pride Day March. The weekend celebrations proceeded without the blessing of the mayor, and the police were everywhere trying to keep marchers on the sidewalks. I knew no one in London. Hearing of the lack of support confirmed my belief that as a member of the greater gay and lesbian community, I owed London my support. It was an exciting experience. Reminiscent of Toronto in June 1981, London was history in the making.

Last summer was my first Tri-Pride. The Waterloo-Wellington Regional Pride is still in its infancy. Pride in the Park is unique. The island provides a safe space for the gay and lesbian community, and Chris Edwards offers excellent entertainment. There is no comparison to Toronto; WWRP is not

a huge provincial party and that is its charm. It simply unites the local communities.

There is strength in numbers, and our fear and ignorance only devalues the commitment of others in the gay and lesbian communities. We owe it to the nameless volunteers to honour their efforts and our own existence in today's communities. So this summer be visible and be proud!

---

For me, Pride means that I don't have to be ashamed of who I am or apologize to anyone because of it.

T.J., Dunnville

I'm Proud to be Gay because I can associate myself with some of the most creative individuals from the past and the present.

B.B., Welland

"Ooo, look Honey, Lesbians!" Okay, that's not exactly what I said to my partner, but it was pretty close to the way I was feeling. Attending Pride Day in Victoria Park for the first time was, in part, a way to find a difficult-to-

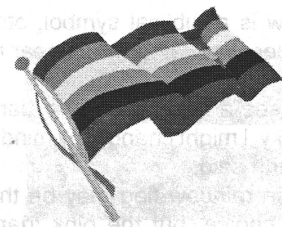
locate community into which I might comfortably "fit". What I needed was information and personal contact. And that's what I found at Pride - an opportunity, through individual contacts and conversations and through the information available at tables, to connect to others with whom I might be able to find community, connectedness and friendship.

Shelley Durocher, Kitchener

Pride is not just a celebration of sexual orientation. It is a celebration of sexuality. For far too long sex has been relegated to the closet and not enjoyed for the tremendously enjoyable thing it is. Sex is NOT a four letter word any more. Yeah!

Kayla S., Elmira

Watching a bunch of sicko men parading in dresses and makeup and a lot of queers making out in public and having condoms shoved at me from all sides just shows the extent that some people will go to undermine the tradit-



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Waterloo, 99 Regina St. S., 2nd floor; Wed. 9 am to 3:30 pm

Kitchener, ACCKWA, 85 Frederick St., Thurs. 4 pm to 7 pm

For more information 883-2251

Waterloo Region Community Health Department AIDS/STD Program

or ACCKWA, The AIDS Committee 570-3687





ional morals and family values of our society. You should be ashamed of yourselves.

Andrew, Kitchener

For me, Pride Day is a time to relax with myself and others who share my perceptions and orientation or who, at least understand it. It's a time to set issues and political pressures aside and just enjoy being who I am.

Pete Neufeld, Brantford

I'm proud of the fact that I have accepted myself and can live with others, whatever their orientation. Pride is about understanding and acceptance and real love. We need to be reminded about stuff like that.

R.D. Grimsby

I'm just proud that I live in a country where I can be proud and show it, especially in the wonderfully open and celebrative way we do on Pride Days. At least once a year, I can feel connected and supported.

Valerie T., Kitchener

I think that Pride represents the totality of the individual and the dignity of each human person. It is for all the sexes and all the orientations. It is a real celebration of the kind of harmony possible if people work at it.

T. Moore, Kitchener

Our Pride Day Committee in Hamilton has moved the Pride Celebrations away from the commercial core, away from the bars and away from what they must consider the riff-raff to a more remote and unconnected venue. I wonder how this must affect those who serve the LGBT Community here year round. To me, it looks very much like an exercise in self-promotion, profiteering and conflict of interest.

N. S., Hamilton

The Rainbow Flag says it all. Pride is about UNITY in Diversity. With all the backbiting and gossip that fills the LGBT community, the prospect of real unity is pretty dim.

J.J., Niagara Falls

We still need to make people aware that we do not have the same rights as others and that we are still victimized

in many areas of religion, business and society. Pride celebrations help make it all a bit more bearable and provide strength and support to continue hoping and working for a better tomorrow.

Mr. D. Myers, Kitchener

Pride Days are getting so commercial that they've lost their meaning and are just one more way of getting money out of a minority group. Smarten up and just enjoy who you are without all the fanfare. It just offends people anyway.

Hilary Perrins, St. Catharines

Pride is about visibility. It is a chance for all of us to come together and celebrate our common culture from our very diverse backgrounds.

In Waterloo-Wellington Region, Pride is a lot of hard work done by far too few volunteers.

Pride is a celebration of what those who came before us stood up for and fought for. It is a time to have fun but also a time to remember the grassroots movements that has such important roles in winning us the rights that we have today and the rights that we stand on the cusp of acquiring. Remember Stonewall.

Pride to me is a chance to feel like part of a majority for a few hours. It is a chance to see the kind of tolerance and acceptance, in action, that so many of us dream about seeing more often in practice in every day life.

Pride Celebrations take place in one month of the year but the idea behind them is that we take from them the message that we have the right to be proud, and to live proud all year 'round.

A.J. Mahari, Kitchener  
WWRP Chairperson 2001

I applaud all those helping hands in the last three years. Pride means a lot of hard work and extreme planning. All that goes into presenting the Pride Day Celebration was done by fundraising, soliciting and selling. A very small number of people make this happen. The Celebration and day of solidarity is worth the effort. The turnout crowdseem to enjoy themselves and 500+ people cannot be wrong. The volunteers who staff the event are the backbone of the day. The entertainers work hard to give us a great perform-

# PRIDE

formance. I wish you all an enjoyable Pride!

Audrey Charbonneau, Kitchener  
WWRP Treasurer 1999-2001

Pride is a difficult thing to manage. It's difficult to count yourself as proud when you're inundated with sniggering asides, snide remarks and cruel jokes. We all know that. Society makes a grand attempt to make us feel shame for the way we live our life. But I would feel more shame if I tried to live a lie. Sometimes, when my partner and I hold hands or display other forms of affection in public, people express disapproval. But we do it anyway. Pride is a difficult thing to manage. But I've learned that it feels much better than giving in to the alternative.

Melody Alderwick, Kitchener

I'm gay and I'm not really sure what Pride means to me. I guess it's a party. It's a chance to hang out with friends and to feel part of a crowd. I'm glad we have it though.

Larry J., Brantford

I always knew I was different. I was fair game for other people's insecurities. To challenge the norm invites punishment. I was either alone, or part of some hopelessly twisted group. I only saw my reflection in the distorted mirror of film, television and novels. These characters were the emotionally unstable, the spiteful betrayers, the cold war spies, the killers. Perhaps worse, they were the helpless victims. Pride means I reject this legacy and remember the horrible history of extreme persecution our queer ancestors suffered. Thus I define myself and challenge the oppressor culture, having no illusions about history repeating itself if we forget.

Lyn McGinnis, Waterloo

## JUNE 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.

## June 8, 9 & 10 WATERLOO-WELLINGTON PRIDE

### Friday June 8

Rainbow Chorus Concert  
Party at Club Ren  
BB&GG Night at The Bomber (UofW)

### 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 at 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))

For a list of groups and activities that take place on a regular basis please see page 38. Or check them out on line at [www.thevoice.on.ca](http://www.thevoice.on.ca) by clicking on Community.

For other Pride Celebrations see page 26

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## The Next Canadian Census May Ask About Sexual Orientation

On the next census, Census Canada may ask you what your sexual orientation is.

That is the hope of the December 9 Coalition, a British Columbia coalition on issues affecting lesbians, gay men, bisexual and transgender people, in the wake of a settlement of their human rights complaint against Statistics Canada announced today.

"We filed a human rights complaint after the last census, because one of the ways that people dismiss our communities is to say there are very few of us — and then Statistics Canada refused to count us," explained Barbara Findlay, one of the project team working on this issue for the Coalition. Census Canada has now agreed to partner with the Coalition to develop questions about sexual orientation and test them. Though the agency has not agreed to include the question on the 2006 census — that decision is up to Cabinet — the Coalition is hoping that a successful test will encourage the government to include the question next time round.

Inclusion of a question about sexual orientation in the census would put Canada at the forefront of countries in the world collecting this information. "The government has already acknowledged the importance of collecting information about same sex partners," said Findlay, "so this is just the logical next step".

Asked if the Coalition had a particular question in mind, Findlay said the Coalition was keeping an open mind but favoured something simple, like "Are you heterosexual — yes or no".

## BLACKLIGHT BOOTED FROM GAY.COM

Black-lightonline is one of the few places where the authentic voices of queer people of color can be heard.

Nothing could carry more truth than to emphasize an attack against Blacklight is an attack on each of us.

When activists such as Bill Dobbs warned about the dangers of the ever increasing consolidation of Gay media into a relative few hands, other activists usually "pooh-poohed" the thought this could lead to censorship.

The new White owners of Gay.com Planet Out, removed Blacklight from their server.

I'll address this matter further in MY OWN publication. But for all those who don't think that censorship can be a result of these various media consolidations, think again.

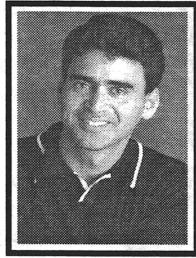
Sidney Brinkley - Editor

Blacklight: Black Gay History - Black Gay Art

<http://www.blacklightonline.com>

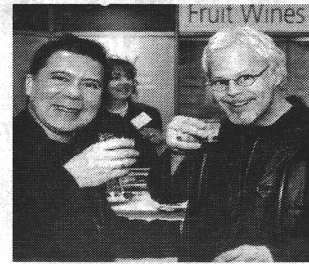


# SLOUCHING THROUGH GOMORRAH



## Let's just be friends

By Michael Alvear



*"Let's Just Be Friends."*

It's the ugliest phrase in the language of love.

We've all uttered it; we've all heard it uttered.

It's like a gun, that phrase. The trigger goes off and something dies.

I had the misfortune of having someone pull the trigger recently. And since I live in the south where indirectness is a way of life, the gun had a silencer on it. It took me a while to realize that the sharp pain I felt was the bullet lodged in my heart.

How you respond to the death of nascent hope reveals the essence of character. It's always nascent, too, the hope. It's only in the first few months of a budding romance that the phrase is uttered.

When I was younger, my reactions were Old Testament: An eye for an eye. I was always so hurt, so heart-broken that the only option that made sense to me was to hurt back. And I always did.

When a guy took away his love, I took away my friendship. It was as simple as that. You take all of me or none of me. When you're in pain, you think hurting back is the right thing to do.

But the older I get, the more New Testament I get. Now, I turn the other cheek. Even when the sting feels like it won't go away.

At some point in my life I realized that if I was ever going to transcend pain, not just avoid it, endure it or defend against it, but *transcend* it, that I had

to experience it without lashing back.

Pain needs to find a way out and retribution is like a lock on all the exit doors. Creating more pain from the pain you received creates a vicious cycle of one-upmanship. What looks like a flanking maneuver ends up as self-immolation.

I had only seen this guy a few times. It wasn't like there was anything to break up. Still, there was something about him that made me feel, I don't know -- hopeful?

When he pulled the trigger I wanted to pull mine too. Old habits die hard. When you've spent a lifetime hanging on to resentments and getting even with people who can't love you the way you want, it's hard to know what to do.

The thing that saved me, the thing that stopped me from doing what I always do, was the memory of a story my grandmother liked to tell.

"I loved chocolate when I was a teenager," she used to say. "And one day I was standing in a long line at the ice cream parlor. I waited and waited for what seemed hours and when I finally got to the front of the line, you know what the guy behind the counter said?"

*"I'm all out of chocolate."*

"Well, you can imagine my disappointment," she said. "He offered me vanilla instead, but I told him no, I didn't come in for vanilla, I came in for chocolate."

"Well, the guy looked at me, real sad-like and said, 'sweetheart, I can't give you what I haven't got. I've got plenty of vanilla, though. Why don't you sit down and have some? It's on the house.'"

My grandmother thanked him just the same and took her leave. But just as she put her hand on the doorknob the guy behind the counter asked her something that made her pause:

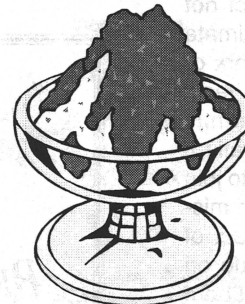
*"You know the only thing worse than not getting chocolate?" he asked her. "Not getting any ice cream at all."*

And with that, my grandmother sat down and ate what she says to this day was the best vanilla ice cream she had ever tasted.

And so, one day I called my friend and asked him if he'd like to go out and get some ice cream. I promised him I wouldn't ask for chocolate.

He didn't understand, of course. But I did. And what I understood was

the folly of giving up essence for preference. That even a child knows better than to pass up ice cream just because the parlor ran out of the flavor you came in for.



**Michael Alvear lives with Zoey & Zack, his lesbian Labrador and girlie-boy Vizsla. He can be reached at [redacted]. This column was submitted to The Voice by Michael Alvear.**

## Pride Day is About Supporting Community



By Lyn McGinnis



Here we are on the verge of another Pride season. Some are planning to hop around from location to location, Kitchener, Hamilton, Toronto and Party! Party! till the end of June. There are others in our community, having no such plans. While some of us already

**“Make no mistake, going to Pride Day is an act of defiance. Everyone in party mode on Roos Island this June had to bust out of their own closet to get there.”**

persons who just don't attend Pride events.

For some, it remains an issue of not daring to go. They suffer the legitimate fear of repercussions on their work or relationships. Homophobia is a terrible thing and while our community mounts such events as a celebration, it still is a very personal decision to join such defiant gatherings. Make no mistake, going to Pride Day is an act of defiance. Everyone in party mode on Roos Island this June had to bust out of their own closet to get there.

Those who stay away out of fear or go because of pride, I understand. However, those who have come out of the closet, but who do not identify with the queer community remain a mystery to me.

How it is possible for someone to struggle with the profound stigma attached to being queer, and yet remain apathetic to queer issues and indifferent to our queer community?

Whether you dance naked down Yonge

Street while thousands cheer, or you raise a solitary glass to the reflection in the mirror, Pride is about many things. These include self-esteem in the face of hatred. It means embracing all aspects of your being and seeing everything you are as connected to everything else. Pride is saying we are whole persons and part of this wholeness is being queer.

Pride also means you are not alone. The number of choices you have are there because so many disdained the luxury of a private existence and went out in the streets and fought for us.

**“The number of choices you have are there because so many disdained the luxury of a private existence and went out in the streets and fought for us.”**

To say there is “no reason” for Pride events or even for a community is a terrible slap in the face to all those who work so hard in so many ways for us.

Worse, it is a slap in the face of those who need these events so badly. How many personal horrors are happening out there right now? How many families are breaking up with children disowned and banished? How many teens, coming to realize they are queer, consider or commit

suicide? How many adults live in profound fear every day of their lives? How many end up in hospital or worse because of rejection? How many have the nightmare of the worst voices of hate coming from inside them and truly loathe who they see in the mirror? As



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a result, now much alcohol and substance abuse, leading to other self-destructive behaviour, can be laid at Homophobia's door? To add insult to injury, how many subject themselves to "therapy" and pray for a "cure" to being who they are? No need for Pride events or a queer community?

I know there are others who don't attend Pride events because they have issues with certain aspects of this community. For instance, there are lesbians and gays not happy to see bisexuals or transgender persons at "their" event. What can be more absurd than biphobia and transphobia from a community defined by homophobia?

This is just one illustration of our queer community being far from perfect. Another is the ongoing tragedy of us being our own worst enemies. Our history is marred by a tedious repetition of organizations imploding with major divisions and trivial personality clashes. It isn't hard to understand why this happens. We are filled with the negativity of our culture. Many of us are suffering from a legacy of hatred and abuse. The resulting fear and insecurity can lead those most needing community to sabotage it. Our most common flaw is reducing complex issues to petty character assassination. What the world sees is that we are better at smirking and back stabbing than we are at cheering and supporting.

The only thing to do in this situation is to look at what any given queer organization offers and what it does. If it is dedicated to serving our community and does what it says it will do, then ignore the critics and support the builders and creators.

We are a diverse group with a number of key things in common. Pride is our way of celebrating who we are and saying NO to homophobia in all its forms. Whatever you do this June, be proud of who you are and support those providing you with the option of showing it.

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

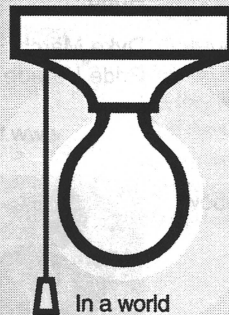
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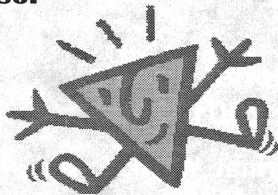


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JUNE 10TH - 17TH

[www.gaycanada.com/windsor-pride/](http://www.gaycanada.com/windsor-pride/)



Friday, June 15, 2001

Hamilton Pride's 2nd Annual Dyke Dance

This is a Women's Only event

Cocktail Reception and The Rainbow Chorus at The Tivoli Theatre

Saturday, June 16, 2001

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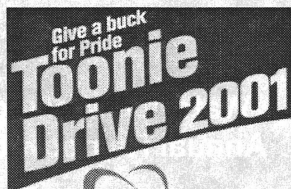
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Dyke March Saturday June 23 at 2pm  
Pride Parade Sunday June 24 at 2pm

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



Walk With Pride

Friday, June 29th to July 28th, 2001

The 10th Anniversary of the Annual London Pride Art Show

Saturday, June 30, 2001

The Pride Kickoff .....Comedy Show

Sunday, July 1, 2001

The Opening Ceremonies begin at 11:00 a.m., followed by the annual Family Picnic at 12:00 noon in Gibbons Park at the Pavillion.

Tuesday, July 3, 2001

The London Pride 2001 Film Festival

Thursday July 5, 2001

Literary Night: Proud Writings IV

July 6, 7 and 8th, 2001

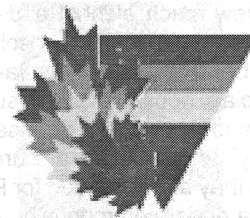
London Pride 2001 Festival

<http://www.pride.london.on.ca/events.htm>

Parade: July 8th, 2001

<http://www.pride.london.on.ca/location.htm>

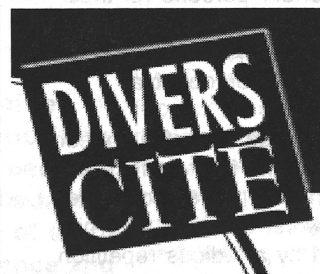
## Ottawa



July 6-15 Parade on July 8

[www.gaycanada.com/ottawa-pride/english\\_home.htm](http://www.gaycanada.com/ottawa-pride/english_home.htm)

## Montreal

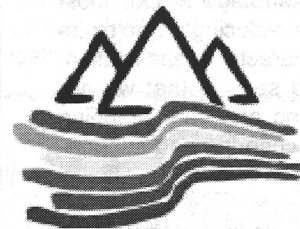


July 28th to August 6th, 2001.

<http://www.diverscite.org/anglais/index.htm>

## Vancouver

2001: A Proud Odyssey



Saturday, July 28 - August 6

<http://www.vanpride.bc.ca/>

## Sarnia, Ontario & Port Huron, Michigan

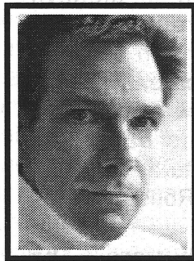


August 10, 11 & 12, 2001

<http://www.gaybluewater.com/pride.htm>



## Confessions of a Late Bloomer



### Surviving Truth

By Randy Siegel

My wife stared at me blankly, her face void of emotion, my words too horrific to absorb.

I had just told her I was gay and was leaving. With six words, 14 years of marriage and 39 years of lies ended.

I had done it. I never thought I could. My life and the lives of those I loved would never be the same, and I was scared.

I was no longer a mainstream married man. Instead, I was a queer, a fag, a homo. I feared I would lose my family, friends and future. I feared for my wife.

"What will happen to me?" she cried out as pain pumped into every cell of her being.

"How could I do this to her?" I asked myself, wracked with guilt. I would soon learn that love overpowers fear. Truth triumphs over guilt.

Looking back, my decision to marry was a complicated one. I thought I loved her, but knew I was gay.

I knew marriage was the ultimate cover. If I married, fewer people would speculate on my sexuality; if it didn't work out, divorce would provide another smoke screen.

In many ways our marriage was a good one. We enjoyed each others' company, shared similar interests and forged a partnership most businesses would envy. Some thought we had the perfect marriage.

Our marriage was far from perfect, however. While we were sexual on occasion, we were never intimate. One cannot speak from the soul while wearing a mask.

At age 38, cracks began to form on the walls protecting my life. I blamed work for my unhappiness, thinking that my job was no longer fulfilling.

I secured the names of two counsellors, an industrial physiologist and a psychiatrist. I went to both.

After giving me the Myers-Briggs test, the industrial physiologist informed me I was already in an appropriate job in the right field. The psychiatrist was more perceptive, suggesting that I was searching for something more than a new career.

Before I knew it, I had told him I was gay. By admitting it to someone else, I admitted it to myself. The first step of coming out was coming out to myself.

His response would change my life. He assured me that my wife and I would survive. With the right support I could come out, and we would be fine.

I went to him a few more times, but the chemistry didn't feel right. A friend recommended another therapist. "But, she's tough," my friend warned.

As I shared my story with the new therapist, I emphasized that I had been faithful. I wanted her to know that I was a good person. Integrity was important to me.

"Don't you see? You're living a lie." She responded.

Her words were a boil on my soul waiting to be lanced. I was tired of lies.

A week later, I told my wife I was seeing a therapist. I was unhappy with "every aspect of my life."

The door was open for dialogue. Sensing that a demon waited on the other side, she slammed it shut.

Fate was watching out for me for I was not yet prepared to weather the crisis of coming out. Before coming out, I needed more information and a strong support system.

Although I had a few gay friends, I knew little about what it meant to be gay. I began secretly reading gay newspapers, magazines and several books on coming out, purchased at an across-town book store.

My therapist helped me find a support group for married men who are gay, and I began lining up friends who I could count on when crisis hit.

Within several weeks, I was ready to face the storm. No sooner had my wife and I returned from a Memorial Day trip that I blurted it out. I came out to my wife.

For weeks, I had worried about what I would say, but when I spoke from love, the right words came.

Stripped of all pretenses, we felt naked and exposed. Raw and vulnerable, we shared intimacy for the first time. We talked openly and honestly about our fears for the future, and found strength in each other.

We would survive.

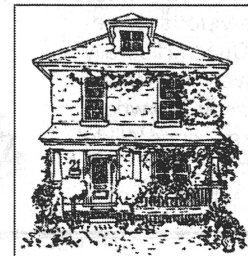
### Passionate Disclosure: Taking The Sting Out Of Telling Your Wife That You Are Gay

For her 1982 doctoral dissertation, "When Husbands Come Out Of The Closet: A Study On The Consequences For Their Wives," Jean Schaar Gochros, PhD, surveyed 33 women married to gay men. Wives were better equipped to deal with the news of their husbands' homosexuality when the marriage was thought to be a good one, husbands voluntarily confessed they were gay, and homosexual activity was infrequent or limited to their husbands' imaginations. In breaking the news to their wives, husbands received higher marks when they:

- Expressed guilt and anxiety.
- Were at least somewhat empathetic for their wives' feelings
- Showed distress for causing pain.
- Assured their wives that they were not at fault and that they were sexually attractive.
- Told them they loved them, had always loved them, and wanted to stay married if possible.
- Demonstrated they had considered the future and were sensitive to timing.

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 [REDACTED]. This article was submitted to The Voice by Randy Siegel.

#### Nunns Hollow Guest Suites, Woodstock

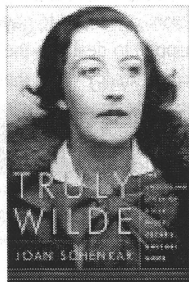


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# BOOKS

## Truly Wilde: The Unsettling Story of Dolly Wilde, Oscar's Unusual Niece

by Joan Schenkar



She was lovely, sophisticated, and famous for her witty conversation, even in a social circle that was known for its fabulous talkers. The only child of Oscar Wilde's dissipated older brother Willie, Dolly Wilde (1895-1941) led a life as scandalous and glittering as her uncle's: she, too, loved her own sex, and her longest romantic relationship was with American heiress Natalie Clifford Barney, who was host of the most important Parisian literary salon of the 20th century. Unfortunately for Dolly's posthumous reputation, she "was an artist of the spoken word" whose only written legacy was her marvelous correspondence. Quoting liberally and perceptively from those letters, American playwright Joan Schenkar brings Wilde to life in a modernist biography that is written in prose



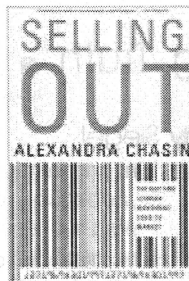
as sparkling as Dolly's fabled bons mots. Schenkar eschews conventional chronology to consider Wilde's life thematically, from her lesbianism to her taste for smart society to her self-destructive identification with Uncle Oscar. She reminds us just how remarkable and accomplished were the women at Barney's salon (journalist Janet Flanner, novelist Djuna Barnes, and artist Mina Loy, among them) and how much they esteemed Dolly Wilde.

Yet, her biographer downplays neither Wilde's addiction to drugs nor the sad loneliness of her death (possibly from a drug overdose) at age 45. This is essentially a tale of "squandered gifts and lost opportunities," Schenkar acknowledges, but she successfully provokes readers to share her admiration for Wilde's prodigal generosity with both her talent and her affections. --Wendy Smith



## Selling Out : The Gay and Lesbian Movement Goes to Market

by Alexandra Chasin

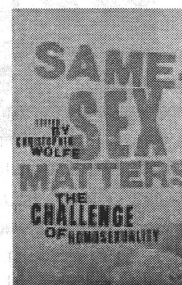


Many in the gay press seem to take pride in announcing every new commercial or advertisement that targets gays and lesbians, and books such as Grant Lukenbill's *Untold Millions: Secret Truths about Marketing to Gay and Lesbian Consumers* (1995) tout the potential of the gay and lesbian market. Chasin, cochair of the International Gay and Lesbian Human Rights Commission's board of directors, questions in this thoughtful treatise, however, whether this is the kind of "acceptance" that leads to progressive social change. She documents the existence of the gay and lesbian "niche market of the 1990's," looks at the gay and lesbian press, and examines specific advertising campaigns. She then investigates the role of boycotts and focuses on the 1977 campaign against orange juice marketers who had used Anita Bryant as a spokesperson. Chasin also considers

fundraising and gay and lesbian nonprofit organizations, and asks what strings might be attached to moneys raised. Throughout her analyses, Chasin acknowledges conflicts and differing points of view among gays and lesbians but warns against "cultural assimilation." David Rouse

## Same-Sex Matters : The Challenge of Homosexuality

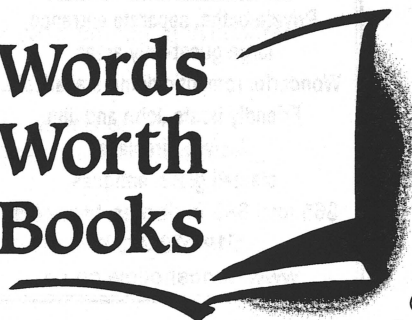
by Christopher Wolfe  
(Editor)



Homosexual activists owe much of their breathtaking success to conservative opponents who unwittingly participate in the disordered sexuality that propels the gay agenda. With "gay marriage" clearly on the horizon, a new book from Spence Publishing provides a stimulating reevaluation of homosexuality and its proper place in American public policy.

This comprehensive examination of homosexuality starts with the fundamental political, social, and cultural principles at stake. Christopher Wolfe delineates a reasonable and persuasive position that recognizes homosexuality as a disorder to be sympathetically discouraged, controlled, and even cured. In a strikingly original contribution, Patrick Fagan then argues that contraception has "homosexualized" heterosexual sex. As long as self-centered, rather than other-centered, love is the norm,

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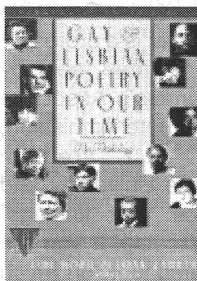


society will be defenseless against the demands of homosexuals.

Subsequent sections cover public policy (anti-discrimination laws, the military, marriage and adoption), illuminate the cultural battlefield (the media, schools, and other institutions), defend the Christian and Jewish moral traditions, and confirm with personal testimony the possibility of overcoming homosexuality.

**Gay & Lesbian Poetry in Our Time : An Anthology (Stonewall Inn Editions)**

by Carl Morse (Editor), Joan Larkin (Editor)



"Gay and Lesbian Poetry in Our Time: An Anthology," edited by Carl Morse and

Joan Larkin, brings together the work of nearly 100 poets, mainly from the U.S. and Canada. This anthology is a stunning achievement. The poets represent a multigenerational group of men and women. These poets also represent many different cultural heritages: Native American, Jewish, Asian, Latina, and more. There is a particularly strong representation of African-American poets: Essex Hemphill, Audre Lorde, Cheryl Clarke, and many, many more.

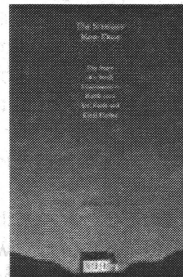
The authors are a good mix of both well-known and lesser-known poets. The poems themselves cover many different themes and stylistic approaches. Some of the many highlights include Alexis De Veaux's narrative poem "The Sisters"; Maurice Kenny's "Winkte," a celebration of the gay Native American experience; and Irena Klepfisz's "death camp," a painful poem about the Holocaust.

If you have a passion for poetry, for lesbian literature,

for multicultural studies, or for gay men's literature, you will want to add "Gay and Lesbian Poetry in Our Time" to your library. It is a remarkable volume.

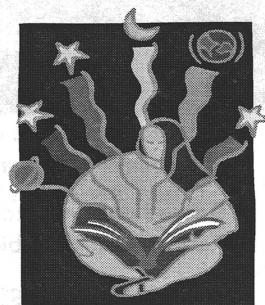
**The Stranger Next Door: The Story of a Small Community's Battle over Sex, Faith, and Civil Rights**

by Arlene Stein



"To conservative Christians, homosexuality was sinful, unnatural, against God and family ... but to the vast majority, who believed that religion--and sex--should be kept private, these words sounded intolerant ... even hateful," writes Stein in this astute social analysis of how a small Oregon community

dealt with an early 1990s political referendum to prohibit "special rights" for homosexuals. A Jewish lesbian, Stein (Sisters, Sexperts, Queers) writes as both a community insider and outsider, drawing upon personal observation, media analysis and interviews with 50 of the town's residents to sympathetically and critically reveal how both sides, and those caught in the middle, responded to this culture war. She conjures a complex portrait of people under stress, attributing much of the community's conservatism to the flagging economy caused by the weakening of the timber industry in the 1980s. Stein is best when articulating and exploring the myriad paradoxes and contradictions of the situation. Her most striking observation is that while conservative Christian organizers from outside Timbertown created widespread fear of a gay takeover, the town itself had no visible homosexual community, and most of its gay citizens were well integrated and accepted within the social fabric. A careful observer and writer, Stein uses traditional sociological methodology to reach conclusions about the boundaries of tolerance that are similar to those in Beth Loffreda's recent work of straightforward reportage on the murder of a young gay man in Wyoming, Losing Matt Shephard (Forecasts, July 31).



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# Gays can turn straight, study claims



**NEW ORLEANS** - An explosive new study says some highly motivated gay people can turn straight.

That conclusion clashes with that of major mental health organizations, which say sexual orientation is fixed and so-called reparative therapy may be harmful.

Gay rights activists attacked the study, and an academic critic noted many of the 200 "ex-gays" who participated were referred by religious groups that condemn homosexuality.

Dr. Robert Spitzer, a psychiatry professor at Columbia University who led the study, said he cannot estimate what percentage of highly motivated gay people can change their sexual orientation.

But he said the research "shows some people can change from gay to straight, and we ought to acknowledge that."

He was to present his findings today in New Orleans at a meeting of the American Psychiatric Association, and said he plans to submit his work to a psychiatric journal for publication.

The issue has been hotly debated in the scientific community and among religious groups, some of which contend gays can become heterosexuals through prayer and counselling. The American Psychological Association says most scientists think sexual orientation probably comes from a complex interaction including biological and environmental factors.

Dr. Spitzer, who said he began his study as a skeptic, said the research was paid for out of his department's funds.

He conducted 45-minute telephone interviews with 200 people, 143 of them

men, who claimed they had changed their orientation from gay to heterosexual. They answered about 60 questions about their sexual feelings and behaviour before and after their efforts to change.

Most said they had used more than one strategy to change their orientation. About half said the most helpful step was working with a mental health professional, most commonly a psychologist. About a third cited a support group, and fewer mentioned such aids as books and mentoring by a heterosexual.

Dr. Spitzer concluded 66% of the men and 44% of the women had arrived at what he called good heterosexual functioning. David Elliot, a spokesman for the National Gay and Lesbian Task Force in Washington, criticized the study because of the main sources of its participants.

"The sample is terrible, totally tainted, totally unrepresentative of the gay and lesbian community,"

---

## PRO-HOMOSEXUAL RESEARCHER ATTACKED FOR STUDY SHOWING GAYS CAN CHANGE

**WASHINGTON**, May 22, 2001 (LSN.ca) - Dr. Robert Spitzer, the psychiatrist who released a study two weeks ago showing that "contrary to conventional wisdom some (homosexuals) . . . can and do change (sexual orientation)" has been assailed by homosexual activists. The rage has been so volatile that Spitzer canceled

his appearance at a press conference on Monday citing concern for his family. The inaugural issue of the Culture and Family Report (CFR) by Concerned Women for America reports that Spitzer had planned to appear at a press conference at the National Press Club, hosted by Anthony Falzarano of Parents and Friends Ministries, a support group for families with loved ones who struggle with homosexuality.

Falzarano read a statement by Spitzer announcing his regret and citing the vitriolic tone that critics have taken toward him since the study's release. Falzarano released copies of several e-mails sent to Spitzer and to Columbia University, where Spitzer is a professor of psychiatry. One of them, sent by James Minter, Columbia's Associate Director of Undergraduate Admission, read, in part: "You are an embarrassment to the University and a disgrace to science. Your "findings" are, in a word, despicable. If you are in need of a gay-related topic on which to do some constructive research, why not address the pathological homophobia of the bigots and reactionaries who will embrace your latest pronouncements?"

CFR reports homosexual activist groups, which once lauded Spitzer as a groundbreaking scientist, are now attacking his credibility by falsely portraying him as a pawn of pro-family groups. Wayne Besen of the Human Rights Campaign (HRC) assailed Spitzer in an interview with The Washington Times last week, claiming Spitzer was biased because he held conservative views on such issues as "gay marriage," adoption of children by homosexuals, and "gay" rights legislation. However, Spitzer, a self-professed atheistic Jew, is on record supporting the homosexual activist view of these issues. In fact, Spitzer was "the" instrumental figure in the American Psychiatric Association's 1973 decision to remove homosexuality from its diagnostic manual of mental disorders.

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## Commentary:

### Editor's Note:

Robert L. Spitzer, a professor of psychiatry at Columbia University speaks out in answer to the recent criticism following the release of his most recent study that concluded that "highly motivated gay people can change their sexual orientation" (see page 30)

## Psychiatry and Homosexuality

By Robert L. Spitzer



In 1973, I opposed the prevailing orthodoxy in my profession by leading the effort to remove homosexuality from the official list of psychiatric disorders. For this, liberals and the gay community respected me, even as it angered many psychiatric colleagues. I said then — as I say now — that homosexuals can live happy, fulfilled lives. If they claim to be comfortable as they are, they should not be accused of lying or of being in denial.

Now, in 2001, I find myself challenging a new orthodoxy. This challenge has caused me to be perceived as an enemy of the gay community, and of many in the psychiatric and academic communities.

The assumption I am now challenging is this: that every desire for change in sexual orientation is always the result of societal pressure and never the product of a rational, self-directed goal. This new orthodoxy claims that it is impossible for an individual who was predominantly homosexual for many years to change his sexual orientation — not only in his sexual behavior, but also in his attraction and fantasies — and to enjoy heterosexuality. Many professionals go so far as to hold that it is unethical for a mental-health professional, if requested, to attempt such psychotherapy.

This controversy erupted recently, when I reported the results of a study that asked an important scientific question: Is it really true that no one who was predominantly homosexual for many years could strongly diminish his homosexual feelings and substantially develop heterosexual potential?

What I found was that, in the unique sample I studied, many made substantial changes in sexual arousal and fantasy — and not merely behavior. Even subjects who made a less substantial change believed it to

be extremely beneficial. Complete change was uncommon.

My study concluded with an important caveat: that it should not be used to justify a denial of civil rights to homosexuals, or as support for coercive treatment. I did not conclude that all gays should try to change, or even that they would be better off if they did. However, to my horror, some of the media reported the study as an attempt to show that homosexuality is a choice, and that substantial change is possible for any homosexual who decides to make the effort.

In reality, change should be seen as complex and on a continuum. Some homosexuals appear able to change self-identity and behavior, but not arousal and fantasies; others can change only self-identity; and only a very few, I suspect, can substantially change all four. Change in all four is probably less frequent than claimed by therapists who do this kind of work; in fact, I suspect the vast majority of gay people would be unable to alter by much a firmly established homosexual orientation.

I certainly believe that parents with homosexually oriented sons and daughters should love their children — no matter how their children decide to live their lives — and should not use my study to coerce them into unwanted therapy.

However, I continue to hold that desire for change cannot always be reduced to succumbing to society's pressure. Sometimes, such a choice can be a rational, self-directed goal. Imagine the following conversation between a new client and a mental-health professional.

Client: "I love my wife and children, but I usually am only able to have sex with my wife when I fantasize about having sex with a man. I have considered finding a gay partner, but I prefer

to keep my commitment to my family. The homosexual feelings never felt like who I really am. Can you help me diminish those feelings and increase my sexual feelings for my wife?"

Professional: "You are asking me to change your sexual orientation, which is considered by my profession as impossible and unethical. All I am permitted to do is help you become more comfortable with your homosexual feelings."

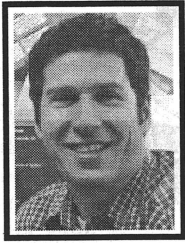
The mental health professions should stop moving in the direction of banning such therapy. Many patients, informed of the possibility that they may be disappointed if the therapy does not succeed, can make a rational choice to work toward developing their heterosexual potential and minimizing their unwanted homosexual attractions. In fact, such a choice should be considered fundamental to client autonomy and self-determination.

Science progresses by asking interesting questions, not by avoiding questions whose answers might not be helpful in achieving a political agenda. Gay rights are a completely separate issue, and defensible for ethical reasons. At the end of the day, the full inclusion of gays in society does not, I submit, require a commitment to the false notion that sexual orientation is invariably fixed for all people.

Wall Street Journal, May 23, 2001  
(E-Mail: [REDACTED])

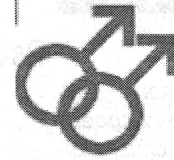
( <http://www.wsj.com> )





## Ex-Gay: Born Again Queer

By Jeffrey N. Chernin, Ph.D.



As implausible as it seems, Catherine Wulfensmith was ex-gay before she was gay.

In July of 1986, Catherine joined *Love in Action*, an ex-gay ministry founded by Frank Worthen, who claims to lead people out of a "homosexual lifestyle." *Love in Action* is one of many ministries affiliated with Exodus International, a Christian referral and information center relating to homosexuality.

Catherine is emphatic that she never identified as a lesbian before becoming ex-gay.

Rather, at the time, all she knew was that she found women attractive and that, according to her strict religious upbringing, it was wrong. Her story of going from ex-gay to gay, and not the other way around, is a surprising revelation to come from a complex and fascinating world.

Catherine is one of thousands of people to emerge triumphantly after a long, mostly agonizing, rite of passage through the ex-gay movement to become "ex-ex-gay." Two other individuals interviewed for this story, Jeffrey Coates, and Gary Hayashi, also stress that becoming an ex-gay has been part of the process of coming to terms with their sexual orientation.

Some ex-gays, however, are not so fortunate. The prevalence of attempted suicide is high, but it just isn't discussed in the ministries, according to Catherine. She tells me about her friend, Keith, someone she knows who attempted suicide a couple years after he left an ex-gay ministry. He survived, but he is in a partial coma.

Tom Ottosen, an ex-*Love In Action* member, was allegedly told by the Director of the Memphis-based ex-gay ministry that he would rather see Ottosen commit suicide than return to his homosexual lifestyle.

Catherine, Jeffrey, and Gary agree that they never heard those words out of any staff-person's mouth, but there is an unspoken, hanging anvil.

"No one ever told me to commit suicide," Catherine says, "but it was understood that if you left the ministry you were going to hell."

Jeffrey and Gary are former members of the ex-gay ministry *Desert Stream*, which has several programs concerning ex-gays, life threatening illnesses, and pastoral care workers. They concur that the threat of damnation is ever-present. But they each hasten to add that most ex-gay leaders see these threats as an attempt to save souls. All three ex-ex gays believe that the leaders are sincere but misguided individuals who think they are helping gay people by attempting to change their sexual orientation.

### The Evolution from "Conversion" Therapy to "Reparative" Therapy

Starting in the early part of the twentieth century and continuing through the 1980's, there were two distinct groups of individuals who tried to convert gay people to heterosexuality.

The first group based their conversion attempts using the Bible as their ideological bedrock. They felt that homosexuality was immoral, that gay people were doomed to hell, and that conversion to a "heterosexual lifestyle" was good for gay men/lesbians and beneficial for society.

The second group relied upon psychological, mainly Freudian, principles but used behavioral techniques, based on Pavlov, Skinner, and others. By the 1950's, they coined their method *Conversion therapy*.

Conversion therapists sometimes resorted to crude methods to attempt to change sexual orientation, including aversion therapy. Aversion therapy consisted of being forced to watch same-sex pornography while under the influence of nausea-inducing drugs. The goal was to pair an aversive stimulus (same-sex attraction) with a desired response (nausea and vom-

iting), thus causing repulsion to sex with the same gender, and, as the theory went, creating an attraction to the opposite sex. Other, more barbaric methods included lobotomy, electroshock therapy, castration, and breast amputations.

By the 1980s, the two groups became less distinct. Conversion therapy's psychological roots intermingled with conservative Christian morality, while religion-based ex-gay ministries infused their religious doctrine with psychology.

Reparative therapy (RT) emerged in the 1980s as an amalgam of these various psychological and religious principles. Reparative therapy can be traced back to Elizabeth Moberly, a Christian theologian who developed a theory that formed the basis of RT. Moberly, who has subsequently distanced herself from the ex-gay movement, declared that gay men suffer from "defensive detachment." Defensive detachment, she claimed, begins in early childhood, with boys who do not bond with their fathers. In later childhood, these boys do not form close friendships with other boys. After puberty, defensively detached boys redirect their longings for a close male relationship into a search for love. They sexualize this longing, which causes sexual attraction to other men.

A current proponent of RT is Dr. Joseph Nicolosi, Executive Director of the National Association for Research and Therapy of Homosexuality (NARTH). He also directs the Thomas Aquinas Psychological Clinic, a Catholic counseling center. The following quote on NARTH's website illustrates its religious links with a specific religious viewpoint: "NARTH welcomes the support of all lay organizations, including religious groups, which turn to us for scientific evidence which may support their traditional doctrines." Moreover, Nicolosi has spoken at conferences and meetings of *Focus on the Family*,



One by One (a Presbyterian ex-gay ministry), and the Catholic ex-gay ministry, Courage.

Mainstream mental health and medical organizations, however, have discredited RT. Not one mainstream professional organization supports Reparative therapy or, for that matter, any attempts to change one's sexual orientation (See Sidebar).

#### A Faustian Descent

In July, 1986, Catherine heard about Reparative therapy and the ex-gay ministry *Love in Action*. She moved into the all-male 24-hour facility. Even though *Love in Action* had not established a women's program, Catherine and two other women lived there for several months.

One day, Anita Worthen, founder Frank Worthen's wife, asked the women to develop an ex-gay program for themselves and other lesbians.

Catherine explains, "We tried, but we of course couldn't do it. We, who wanted to change our orientation, were expected on our own to devise a program and then go through it. In retrospect, I don't even know why we attempted it."

Given that the women were unable to develop a program, Anita Worthen pieced together a program from other ex-gay ministries, drop-in groups, and other sources. Catherine and fellow members went along.

"I was labeled an ex-gay from day one, but just because I entered the program, it didn't mean that I changed my orientation. They are very big on making sure you have that label," Catherine says wryly. "Half the time, the poster boys and girls for their advertisements are just people who have been through the ministry and nothing's changed, and then they go on church speaking tours. I did it myself, and I gave my testimony." But inside, she was miserable and distraught.

So was Jeffrey Coates, who started going to *Desert Stream* in 1984. "I was willing to do anything to change my orientation, including putting myself in a place where I was very uncomfortable, because I was desperate, and I can understand why people go to great lengths to change their orientation."

Gary Hayashi was also obsessed with changing his sexual orientation, fueled by what he called the "best little boy in the world" syndrome. While Catherine and Jeffrey limited themselves to meetings and testimonies, Gary became more actively involved in the ex-gay ministry. By 1994, three years after starting in the program, he became a program coordinator at *Desert Stream*.

Unlike Catherine, he became a psychotherapist prior to going into the ex-gay ministry. He was able, however, to keep his ministry and his therapy separate, unwilling to provide Reparative therapy.

He still hoped, however, that as he helped others out of the homosexual lifestyle through the ministry, a flip would switch for him to become straight. Instead, Gary became increasingly fragmented.

"The 'good boy' persona took energy to maintain, and it took an emotional toll," Gary explains. "The real person behind the persona just got in more and more agony and despair. I still hoped in vain that my true heterosexual self would emerge."

In spite of his involvement, the distance between his persona and real self grew further. Along with that came torment. "In retrospect," Gary says, "I hoped to find myself in the ministry and indeed thought it was happening at various times. Unfortunately, I got caught up in it. This persona took on a life of its own, and it was based on other

peoples' expectations of me. Meanwhile, I lost control, and my sense of self vanished."

Jeffrey voices similar feelings to Gary. There were times when he thought he was making progress, but his feelings for men were not changing. "I ended up having a relationship with a guy I met in H.A. (Homosexuals Anonymous, which is based on the 12-step program). We were together for about a year. I got tired of being on the fence, of getting in the shower every morning and my first thought is, 'oh my God, I'm dealing with being gay, I hate it, I'm really depressed.' I felt that throughout the program."

Depression, an outgrowth of the anguish of feeling torn apart into two personalities, is a common thread for ex-gays. Thoughts of suicide are not far behind.

"I was suicidal the whole time I was in the program," Jeffrey reflects, "and I attempted suicide once, within a month of starting the program. I thought that God did not want men to act out sexually with other men, but even though I believed that suicide is a sin, well, maybe God would forgive me by doing the right thing. I actually believed that it could be righteous to kill myself for God to keep me from acting out."

Catherine reveals a similar history. "I became very depressed and would ask hard questions for Anita. I had conflicting thoughts about that; when I would bring some of the contradictions to the surface, I was chastised. On the other hand, I didn't want to bring it to the surface because I wanted to believe so strongly that these people could help me." So, Catherine began to develop suicidal thoughts.

To help her, the staff gave Catherine religious and ex-gay books to read, including one from Elizabeth Moberly. Moberly promoted the idea of seeing a therapist because ex-gays need to bond with same-sex therapists. But, as part of the rigid structure of the ex-gay ministry, in which members had to receive permission about which television shows and movies to watch, which books to read, and which people to see, the leaders wouldn't let her see a therapist. Until, "one day, out of the blue," Catherine says, "they told me that I needed to go to a therapist because (I was so depressed) they

Continued on page 34

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## Ex-Gay: Born Again Queer

Continued from page 33

didn't know what to do with me."

As she began to go to therapy, she became more depressed because, "I could finally be honest with someone about what I was feeling. I had an emotional breakdown; I was at work one day and couldn't stop crying. That's when I started seeing a psychiatrist; after sorting through a couple of them, I started on anti-depressants, in spring of 1987. I also started carrying around a plastic pipe in my trunk that I could hook up to my car to kill myself with."

### Rock Bottom

Catherine, hitting a series of lows in the summer of 1987, recalls that she saw a movie about suicide and became fixated with the idea. "I was in constant agony. I got to the point where I was going to kill myself, and I talked to my psychiatrist, who put me in the hospital. I needed to have time to sort out what was going on for me and whether I wanted to stay in the ministry. When I told them [*Love in Action*] that I didn't want any visitors, they informed me that I was kicked out of the program." She was homeless.

Within two weeks, she made her first of several suicide attempts. "I was hospitalized about a half-dozen times. I moved to a group home for about a year. I married someone in 1989, while I was still in the group home; I honestly believed at the time that I had changed my orientation, but in retrospect he was more like a brother, not to mention having some sexual orientation issues of his own."

Jeffrey can also recall the incident that propelled him out of *Desert Stream*.

The program has weekly meetings, where members are put into several small groups, with curtains separating them. "Suddenly, we heard this loud slap behind one of the curtains and a low, murmuring voice. Then, we heard someone scream, 'Look at me! Look at me!' This guy tore over to us, pleading with us to pray with them over an exorcism. Our group decided not to help them because we had 15 minutes left before we had to leave the room. When you have to be out in 15 minutes, what do you say to that person, 'Sorry we can't get out your demons, let's come back and finish later?' It was really irresponsible. I didn't see it as the straw at the time, but in retrospect it was what finally did it for me."

A few months after the botched exorcism, Jeffrey recalls sitting in the bathtub at Christmas time, contemplating suicide. "I told myself, I either have to kill myself or give the other side a chance. I thought, maybe it is possible to be gay and Christian at the same time. I never even considered it until then."

Gary, like Jeffrey, was able to recall the incidents that led to his departure from *Desert Stream*. The first incident occurred when he broke off a long-distance relationship with a woman; he had tried over several months, but failed to develop sexual feelings for her. The second incident was when his supervisor, Andrew Comiskey, asked to meet with him to tell him it was time for him to move on. He was encouraged, Gary recounts, to start his own ministry.

The breaking point for Gary, however, came when he could no longer keep the pain at bay while he was counseling one of his clients. Being unable to separate his own pain from his client's, he knew he had to do something.

Gary recalls that in July of 1997, "I felt this increasing sense of pain finally breaking through to the surface. My sadness spells had become unmanageable, until there were times I wanted to die. By October of 1997, I decided to see a Christian therapist who was gay-affirmative. I knew I didn't want Reparative therapy, but I also knew I needed someone who was not directive and had no agenda, someone who understood the complexity of what I was going through."

In the spring of 1998, Gary angrily left the church. He felt marginalized. At the end of his rope. He was through.

### Crossing Over From Ex-Gay to Gay

Gary needed time to sort things out. After a few months, he went to a church he had heard about where he wouldn't be judged. "I basically wanted to be left alone. I heard about one church that blessed same-sex unions, but that it wasn't all gay." He eventually found a 'spiritual director,' someone to help him sort through spiritual issues.

"I also used my anger as fuel to come out," Gary says. After several months, he began to feel reconciled. "I am even using my anger now, for this article, to take the next step by coming out publicly." He wants to continue to find the deeper layers of his true self.

After leaving her husband of nine months, Catherine went to live with her grandmother. "I was still seeing the same therapist, and still thought of myself as an ex-gay, but I started getting healthy. I got a job, I started setting boundaries with people, I stopped feeling suicidal.

"My therapist was my life saver," Catherine continues. I could go to her for a reality check, and she pointed out the cult-like properties of the ministry,



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including brainwashing, by attempting to change how you think and how you act. I realized they can't change your orientation."

Catherine decided to become a therapist. In 1991, and she enrolled at Azusa Pacific College, a Christian University. In her last semester, she took a sexual ethics course. "When I read some pro-gay theology in the course," she recounts, "I had already started to allow my feelings to come to the surface through therapy. The pro-gay theology was the last piece of the puzzle for me. It was when I was able to accept myself for who I was. I started to explore my gay side, first coming to believe I was bi-sexual. The more I explored things without judging, I eventually came to realize I was a lesbian."

Catherine also went to an LGBT bookstore and read everything she could find. She also started attending a gay-friendly church, even joining their social gay group. With her support group in place, she became more confident in her new identity. In the summer of 1993, Catherine adds, "I got closure when I wrote coming out letters to my family, which was the end of a long process. They all rejected me, except for one sister, but at that point, I was O.K. with it."

Jeffrey was also not looking for answers or direction, but room to just think. "During the program, I was in therapy with a person who was helping me get out of being gay, and after, I went to a therapist who helped me out of being ex-gay. He would have supported me in either direction, so he was a transitional person, and we didn't really deal much with gay issues anyway. I eventually left him, and when I was assimilating into the gay community, I sought out a gay therapist."

### **Hindsight and Insight from the Ex-gay Experience**

Despite the harm that can come from such programs, the three people who survived these ex-gay ministries and Reparative therapy grew stronger in their gay identity.

How else was the program helpful?

"Going through an ex-gay ministry made me accept and understand myself in the long run," Catherine says with conviction. "Besides going into therapy, I first accepted myself as an ex-gay, which meant that I accepted

the underlying presumption that I was gay to begin with."

Jeffrey claims he made progress toward becoming a more healthy person while in the program. "It never affected my sexual orientation, but I did become more open and honest. We talked about other issues, and they were really helpful. I grew emotionally. For most people, including myself," Jeffrey says with certainty, "many of us left the program with a propensity for being healthy."

Jeffrey expresses the irony that if someone told him he had nowhere to go to cure his homosexuality, he would have probably committed suicide. "I had to go through it to figure out that it didn't work for me, which is what I think happens to most people who go through the program. It's a weigh station for closeted religious people, it gives them a chance to be with other people who are struggling, who are going through the same thing and really understand what it is you're going through. When you finally leave, you can more easily find your place in the gay community."

So, in another irony, Jeffrey integrated what he learned in the program to become a stronger, healthier, more spiritual person. "I'm more at peace with myself and I no longer think that being gay is a sin. I'm still dealing with the fact that I was raised conservatively in a Baptist family, but it's just something I have to deal with. I still have doubts, but they don't last for very long."

At first, Jeffrey went to an all-gay church, but "I got to a point where I wanted my church to be diverse, to be gay and non-gay, that had other ethnic cultures," Jeffrey explains. "I wanted to deal with life and not exclusively on my sexuality. Today, I consider myself spiritual, and my orientation is God-given."

Gary still fights the demons of regret and the seven lost years of his life. He realizes that he must work hardest to forgive himself, that he put himself through it because he didn't have a strong sense of self. "The hardest part," he claims, "is to not consider that time a waste."

But Gary also learned a valuable lesson. "Before going into the ministry, I trusted other people more than myself. Today, I am not as susceptible to other peoples' feedback and perspectives. I have learned to trust myself more, and

my relationship with God is stronger."

Catherine is at peace. She currently lives with her partner, and they are raising their two children. Catherine also describes herself as a Christian. "The one place I still feel a bit conflicted is towards Anita. I forgive her for the most part, but she does a lot of damage to people."

### **Words of Advice for People Coming Out from an Ex-gay Ministry**

For people who are struggling with their sexual orientation due to their religious beliefs, Catherine, Jeffrey, and Gary urge them to talk to former ex-gays who are comfortable with their sexual orientation. They add that it is important to read pro-gay theology, in addition to any affirming LGBT books" [See Sidebar for ex-ex-gay resources].

Some people turn to substances to deal with their feelings, Jeffrey cautions, "they are slowly committing suicide by doing drugs and having unprotected sex. They won't commit suicide directly, but their self-loathing leads them to be very self-destructive, basically killing themselves."

To leave an ex-gay program, or to prevent people from going in the first place, Gary is emphatic that he wants "people who might be taken in by the movement to face the reality of who you are, to realize that you can get through it, and with the support of loving people, you can integrate your spiritual and sexual self."

How does he know that he just wasn't in the program long enough to change his orientation? Gary chuckles and says, "I was as far into it as anyone could go and I did the best I could to change my sexual orientation." He pauses for several moments and adds, "for my detractors, I would say, 'if it wasn't enough, it wasn't enough.'"

Today, Gary describes himself as spiritual. He wants to start a support group for ex-gays who are trying to integrate their spirituality with their sexual orientation. He wants people to celebrate their sexuality, to love themselves right where they are.

Through his tears, he ends our interview by saying to those who are struggling, "I want you to know that God loves you and blesses you, and I hope that you emerge from your protective shadow."

**Continued on page 36**



Continued from page 35

### MENTAL HEALTH AND MEDICAL ORGANIZATION STATEMENTS ON REPARATIVE THERAPY

Every mainstream mental health and medical association with an opinion on Reparative therapy views the method at the least not helpful and at the most dangerous. Here is a summary of several professional organizations, which together represent over 500,000 professionals.

#### **American Counseling Association,** [www.counseling.org](http://www.counseling.org)

On March 27, 1998, the Governing Council of the American Counseling Association (ACA) passed the following resolution:

"The American Counseling Association opposes portrayals of lesbian, gay, and bisexual youth and adults as mentally ill due to their sexual orientation; it supports the dissemination of accurate information about sexual orientation, mental health, and appropriate interventions in order to counteract bias that is based in ignorance or unfounded beliefs about same-gender sexual orientation."

At its 1999 World Conference, the ACA adopted a position opposing the promotion of "reparative therapy" as a "cure" for individuals who are homosexual.

#### **The National Association of Social Workers** [www.naswdc.org](http://www.naswdc.org)

The National Association of Social Workers (NASW) wrote a Policy Statement on Lesbian, Gay and Bisexual Issues: it endorses policies in both the public and private sectors that ensure nondiscrimination; that are sensitive to the health and mental health needs of lesbian, gay, and bisexual people; and that promote an understanding of lesbian, gay, and bisexual cultures.

"NASW discourages social workers from providing treatments designed to change sexual orientation or from referring practitioners or programs that claim to do so."

#### **American Psychological Association** [www.apa.org](http://www.apa.org)

"The most important fact about 'reparative therapy' is that it is based on an understanding of homosexuality that has been rejected by all the major health and mental health professions, (which) have taken the position that homosexuality is not a mental disorder and thus there is no need for a 'cure.'"

"Changing one's sexual orientation is not simply a matter of changing one's sexual behavior. It would require altering one's emotional, romantic and sexual feelings and restructuring one's self-concept and social identity."

"Groups who try to change the sexual orientation of people through so-called conversion therapy are misguided and run the risk of causing a great deal of psychological harm to those they say they are trying to help."

#### **American Academy of Pediatrics** [www.aap.org](http://www.aap.org)

"Confusion about sexual orientation is not unusual during adolescence. Counseling may be helpful for young people who are uncertain about their sexual orientation or for those who are uncertain about how to express their sexuality and might profit from an attempt at clarification through a counseling or psychotherapeutic initiative. Therapy directed at specifically changing sexual orientation is contraindicated, since it can provoke guilt and anxiety while having little or no potential for achieving changes in orientation."

#### **American Medical Association** [www.ama-assn.org](http://www.ama-assn.org)

"Most of the emotional disturbance experienced by gay men and lesbians around their sexual identity is not based on physiological causes but rather is due more to a sense of alienation in an unaccepting environment. For this reason, aversion therapy is no longer recommended for gay men and lesbians. Through psychotherapy, gay men and lesbians can become comfortable with their sexual orientation and understand the societal response to it."

#### **American Psychiatric Association** [www.psych.org](http://www.psych.org)

"The potential risks of 'reparative therapy' are great, including depression, anxiety and self-destructive behavior, since therapist alignment with societal prejudices against homosexuality may reinforce self-hatred already experienced by the patient. Many patients who have undergone 'reparative therapy' relate that they were inaccurately told that homosexuals are lonely, unhappy individuals who never achieve acceptance or satisfaction."

"The American Psychiatric Association opposes any psychiatric treatment, such as "reparative" or "conversion" therapy, which is based upon the assumption that homosexuality per se is a mental disorder or based upon a prior assumption that the patient should change his/her homosexual orientation."

**Jeffrey Chernin, Ph.D. is a Marriage and Family Therapist in Los Angeles. He can be reached at [redacted] - This article was submitted to The Voice by Dr. Chernin.**

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# HERSTORY

## The Doctor is (Almost) Out on Hit TV Drama, ER

By Jon Garbo



The time was ripe for Dr. Weaver, County General Hospital's fiercely independent (and perpetually single) chief of emergency medicine, to get a little action, lesbian style.

### How did you prepare for the lesbian aspect of your character?

The first thing I did was talk to some friends of mine who are gay and with a gay writer on the show. And then I spoke to a couple of lesbians who work



in health care, who talked about the difficulty of coming out in their careers. They said it's hard enough to be a woman in the medical profession, and it's still fairly difficult to come out and not have it diminish your career -- especially if you don't work in a large city. This was a big issue for my character, Dr. Weaver, who always has this in the back of her mind because her job is such a huge part of her life.

### Did you read up on the topic?

The most helpful thing actually was reading. The coming out stories were helpful, though I'd say the most helpful book of all was *Married Women Who Love Women* (Alyson Books). It's an anthology of true stories by women who've come out later in their lives. It was really moving and dramatic because the women talked about feelings that were very sweet and tender, like love, companionship and intimacy. And they had to make very courageous changes in their lives, sometimes leaving their marriages. They had children and career issues, and all kinds of things were at stake.

### Your character seems to send mixed signals to her love interest, Dr. Legaspi.

I've learned that the coming out process for somebody Dr. Weaver's age is incredibly slow. Dr. Legaspi (Elizabeth Mitchell) chats with Dr. Weaver.

There's enthusiasm, a sort of adolescent excitement, and then self-re- crimination and pulling back. Dr.

Weaver has dealt with this feeling of being on the outside her whole life. So all of a sudden, when it comes to her sexuality, she's thinking, "So I'm gonna do this again? I'm gonna be another disenfranchised part of society?"

### In what ways do you hope your character impacts your millions of viewers?

One of the things we do is reflect society in a way that's accurate. We're portraying this positive image of Dr. Weaver as a real person who's trying to be true to herself, and who with good will is living her life. We're saying that homosexuality is not something you need to feel afraid of, and it's not something that's different from you. I would hope that

one of the things we do in telling our stories is to create more tolerance.

### Some may accuse ER of crossing the line between entertainment and politics.

The truth is, it's not about politics. It has to do with the fact that people should be able to live their lives freely. It's ironic to me that there are so many people who feel more conservatively, who are so into libertarian thinking, independence and freedom from government intervention in their lives. Yet these are the same people who tell gay people, "Oh no, you can't do that."

<http://www.gayhealth.com>

## Adelphi Antiques

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### We Buy and Sell Antiques

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### DOULTON AND ROYAL DOULTON

Doulton & Co., Ltd., was founded in Lambeth, London, about 1858. It was operated there till 1956 and often incorporated the words "Doulton" and "Lambeth" in its marks. Pinder Bourne and Co., Burslem was purchased by the Doultons in 1878 and in 1882 became Doulton & Co., Ltd, It added

porcelain to its earthenware production in 1884. The "Royal Doulton" mark has been used since 1902 by this factory, which is still in production. Character jugs and figurines are commanding great attention from collectors at the present time.



# 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 their friends who have been disillusioned by the church's often negative approach to homosexuality. We meet the 3rd 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** meets 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)

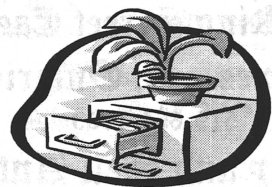
## TUESDAYS

**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: 905-526-1074, toll-free 1-888-338-8278 - [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>

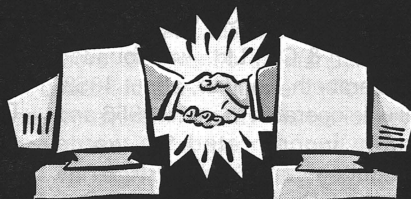
## BI- MONTHLY

**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: [redacted]

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!  
[REDACTED]

## 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](mailto:gqe@uoguelph.ca)

**HOWL: Hanging Out With Lesbians** is a social group for women (lesbian, bisexual, transgender and gay friendly) ages 25 and up who are active in Guelph and area. Women may contact HOWL through Outline (519) 836-4550

**OUTline:** A support and resource phone line for people dealing with LGBT issues at the University of Guelph. Phone lines are closed Wednesdays and Saturdays (for the summer) Open 7 to 10 pm other evenings. Call (519) 836-4550.  
[outline@uoguelph.ca](mailto:outline@uoguelph.ca)  
[www.uoguelph.ca/~outline](http://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: [gibt@msu.mcmaster.ca](mailto:gibt@msu.mcmaster.ca)  
[www.msu.mcmaster.ca/services/gibt/gibt.htm](http://www.msu.mcmaster.ca/services/gibt/gibt.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]@hotmail.com

**Narcotics Anonymous**  
Hamilton: (905) 522-0332  
Brantford: (519) 759-2558  
St. Catherines: (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: [gbltadultsocialbrant@yahoo.ca](mailto:gbltadultsocialbrant@yahoo.ca)

## CAMBRIDGE

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



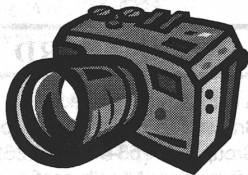
## Classifieds

### 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:

### PRIDE PICTURES



If you take pictures at Pride, any Pride celebration this year, and would like to submit them to The Voice for inclusion in our July Pride Collage and/or our Web Pride Photo Album, please contact us at:

or call us at (519) [REDACTED]

The Voice Welcomes Your Submissions  
If you have something you'd like to submit, write, email, or phone us!

### The Voice Magazine

P.O. Box [REDACTED]

RPO Evergreen

Kitchener, Ontario

N2M [REDACTED]

Phone: (519) [REDACTED]

Email: [REDACTED]

The Voice Magazine is On Line at:  
[www.thevoice.on.ca](http://www.thevoice.on.ca)

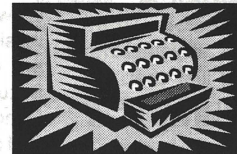
### Support Email List for Married Lesbians

#### List Description:

Kaleidoscophiles is for Canadian lesbians who are, or previously have been, married as well as for married women questioning their sexuality. The forum is safe & supportive focusing upon all aspects of our personal experience as lesbians including the sharing of individual stories, information, and networking. As a caring group, we respect all women in all their choices: those staying, those leaving and those yet to define the expression of their lives. No men may join.

<http://groups.yahoo.com/group/kaleidoscophiles>

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(519) [REDACTED]

### WATERLOO-WELLINGTON REGIONAL PRIDE

PRIDE 2001: IMAGINE: BE A DREAMER!

FRIDAY JUNE 8TH - SUNDAY JUNE 10TH

CHECK OUT OUR AD ON THE INSIDE COVER OF THIS ISSUE FOR ALL THE EVENTS TAKING PLACE ON OUR PRIDE WEEKEND!

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



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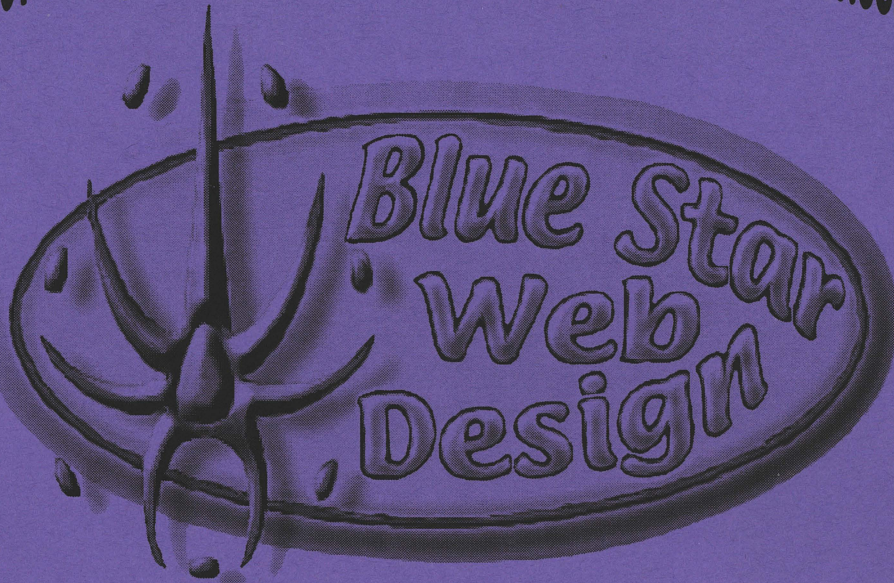


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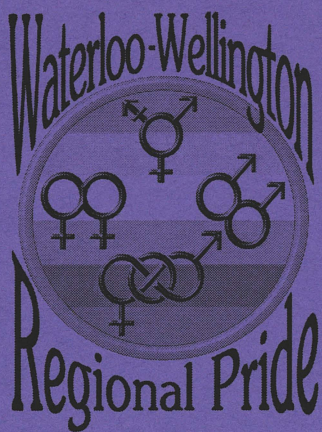


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[www.rainbow.on.ca](http://www.rainbow.on.ca)