

## *The Voice*

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

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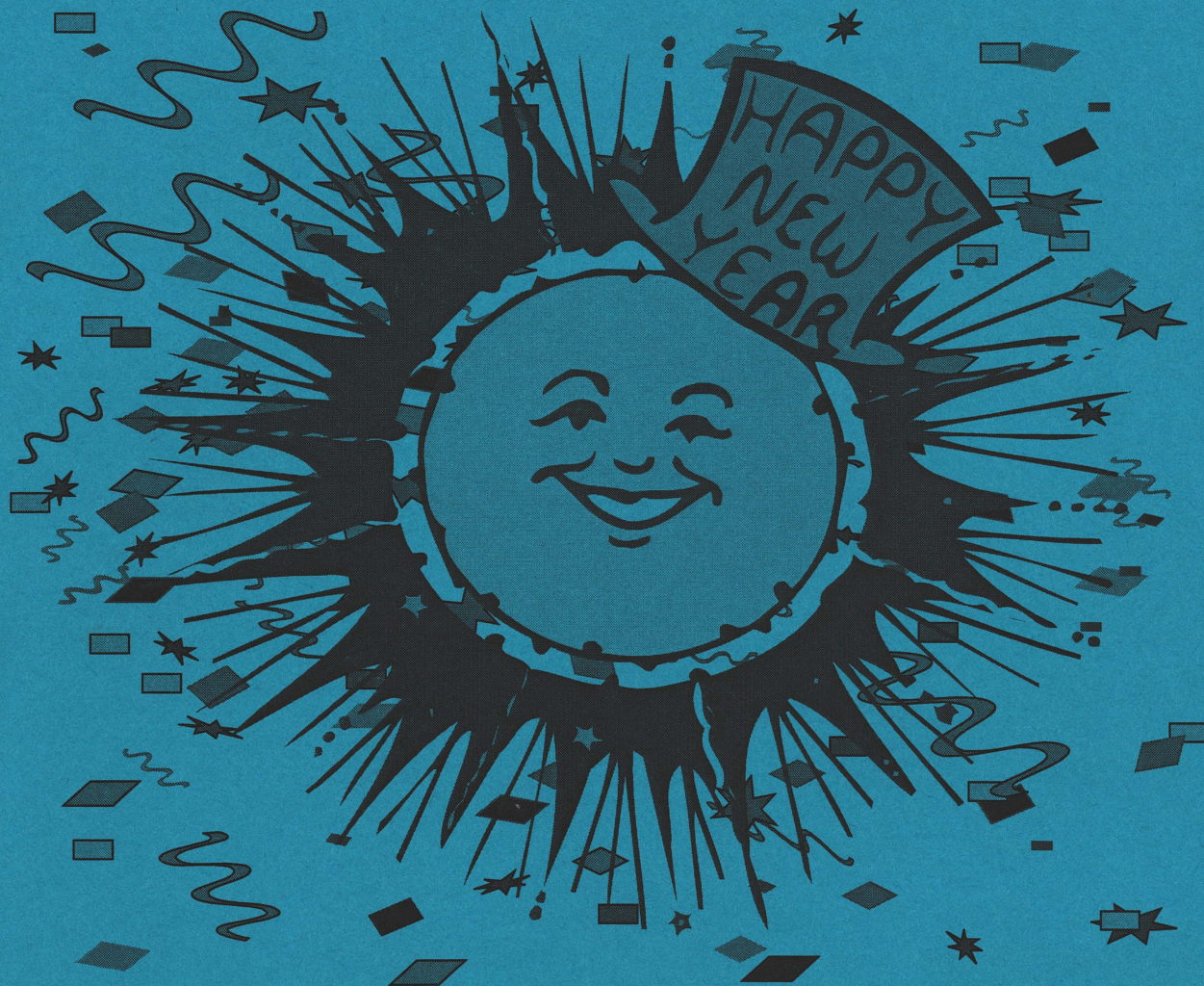
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LGBT/Alternative  
Lifestyles and Culture  
for South Central/Western Ontario

Volume Four

Issue Four

January 2002



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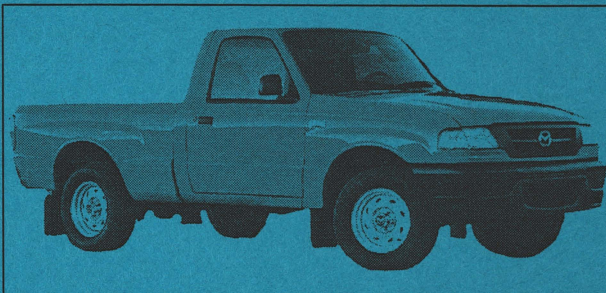
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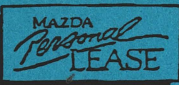
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# FIRST WORDS

## Roots

By Lyn McGinnis



What a year it has been! We will never look at a plane in the sky the same way again. While much has changed, the underlying roots of society and culture informing this new world are ancient. Most of us are ignorant of this history and unaware of how interconnected these roots are.

We should know better. After all, we are experts on this! As LGBT Queers we have an intimate understanding of the roots of homophobia. Because of our alienation, we are able to see the cultural constructs and their origins that are invisible to most.

While we are learning more about how much our genes determine who we are, we must never forget how immense is the power of our environment. There is no "debate" concerning whether "nature" or "nurture" determines our identity, both do.

While we have little control over our genes, we have a lot of control over our culture. We may not be able to change our past, but we can work to heal from it and fight to change the environment little queers are growing up in right now.

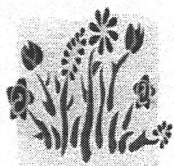
From this insight we need to stretch ourselves and see how our knowledge of our oppression; how it works, what tools it uses, how it tries to adapt to our increasing understanding of it, can apply to all other forms of oppression. Lesbians have always been one step ahead here, seeing the obvious links between homophobia and sexism. What the entire community has to learn is this is only the beginning. All oppressions are linked, like some vast interconnecting network of tree roots underground. On the surface, things appear to be separate and unrelated. This is an illusion. Everything has roots linking it to other related ideas

connected to some very ancient concepts.

It is these concepts we have to challenge. Most have long outlived their usefulness. Instead of dying out, they insist on continuing as if nothing has changed. They can do this because they are connected to other concepts, which in turn, are connected to others. The result is a geriatric web of ideas. If these ancient notions were cut off from the others and exposed to the light of day, they would die a natural death. Yet together they live despite their absurdity in the current context and make trouble for new life trying to find its way. In many parts of the world downtown rush hour traffic is composed not only of the latest models of cars, trucks, buses and motorcycles but, depending on where you are, also horses, donkeys, camels and even elephants.

We live in a culture where absurd and discredited concepts still proudly exist alongside more educated and informed ideas. We queers are in a unique position to pick out the elephants blocking traffic. What we now must do is open our eyes to how the obvious elephant and the comparably innocuous donkey are closely related and join others in removing them all at the roots

**Lyn McGinnis, of Waterloo, does ad graphics for The Voice and is the owner of BlueStar Web Design at [www.bluestarweb.on.ca](http://www.bluestarweb.on.ca)**



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The Voice is published monthly.  
Next deadline for submissions and  
ad copy is January 20th, 2002

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I just ran across your site and wanted to thank Rayne Jarvis for her review of my book "Gay Old Girls" in Volume 1, Issue 6 (March '99). I truly appreciate it.

I'd love it if you would feature the book on your "LGBT Books" Amazon.com link.

Again, thank you for your thoughtful coverage.

Best,  
Zsa Zsa Gershick (Author of "Gay Old Girls")  
Los Angeles, California

I really am enjoying the broader scope of articles that I have seen in The Voice. I really enjoyed the article about the Middle Class and Christmas. (The Voice December 2001: "Fear and Loathing in the Middle Class") So many people, GLBT or not, are struggling to make ends meet and our economy is not on the up-swing.

Steven Peterson, London

Tell me where are all the lesbian groups? I was looking through your Community Groups pages and don't see much in the way of stuff for lesbians. Is this just a bar town or does everyone go to Toronto or what?

Winnie Loukney, Cambridge

I have found many of the books that you have outlined very interesting. Do you think it would be possible to include more book reviews? It's very hard these days to know which books to try since things are so expensive now.

Dee Owens, London

Why was there so much coverage in December's issue about the man that got murdered in B.C.? Is that really all that relevant to us in Ontario? How many more times will we have to read page after page about some guy that becomes the victim of crime cause he's out in some park getting screwed?

Donna S., Waterloo

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## The big picture

by Greg Macdougall



Something I read recently seemed to put everything in perspective for me, about what we're fighting for in the global justice movement, and what we're fighting against.

It was the opening address from the Forum & Teach-In: How Should Canada Respond to Terrorism and War, held in Toronto December 9. It was delivered by John McMurtry, a professor of philosophy at the University of Guelph, and titled "Why is There a War in Afghanistan?" Although I wasn't in attendance, the text is available on-line at [ontario.indymedia.org](http://ontario.indymedia.org) article #5609, and I followed the link to print off the 10-page .pdf file for more comfortable reading.

It wasn't a detailed account of how this particular war came to be. Instead, it looked at the big picture, of which this war is only a piece. McMurtry put forward a definition of terrorism - "to instill in innocent people fear for their life security to coerce their compliance to an armed faction's demands" - that is not the same as the definition used by our government in bill C-36.

"Citizens everywhere are subjected to a low-intensity campaign of destabilization and fear that leaves no aspect of their lives secure." Who is performing this? The insidious "financial dictates of the corporate market."

There are two ways this is being accomplished. One is the attack (through defunding) on societies' non-profit social infrastructures, which eventually leaves no option but for-profit, privatized management of everything. The other is to control the 'wretched of the earth' (to use Frantz Fanon's phraseology) and to take their resources — accomplished through "one financial and military war after another on the poorest people of the earth." And "our disconnection from the meaning is [this system's] triumph."

It is through keeping the people from seeing what is truly happening that "this reign of fear and rapine" can continue to operate.

"Controlled images" are used to maintain the smoke screen, while "trade lawyers construct hundreds of new laws behind everyone's backs in which only the rich can win." This "can only work where its deep pattern evades exposure." The speech talks of "The New Totalitarianism" that is not of the same form as either Nazism or Stalinism, in that it is not accomplished primarily by means of violence. "Armed terror is not the essence, but the punctuation mark of the new totalitarianism's meaning."

"Totality of rule is not the only parameter of totalitarianism. In Hannah Arendt's phrase, limitlessness of power also proceeds from "an omnipresent centre" - with Washington and Wall Street the dominant nodes of a global financial and media system. "The world's *means of life* and *mass media* are the *material* and *symbolic* vehicles by which the flows of goods and demand for goods control populations." When "catastrophes increasingly befall the majority of the world, the victims are blamed for their new deprivation, misery and oppression." [author's note: I found this thought very relevant to the problems that befell Argentina less than a fortnight after this speech was given, and one month after major demonstrations in Ottawa against the World Bank and the IMF.]

"To sustain acquiescence in the sacrifices it requires, a totalitarian movement must *keep all its subjects off-balance by a nonstop succession of disruptive changes and demands*. Private fear for one's own security is a necessary condition across communicatively isolated citizens for their submission to such a regime. The violation of long-accepted norms presented as *fait accomplis*, and the loss of life-bearings by permanent

threat to secure livelihood are the psychological operations which are at work in any totalitarian movement. To keep the majority in a continual state of inner anxiety works because people are made too busy securing or competing for their own survival to cooperate in mounting an effective response."

"Beneath communication, totalitarianism is a pathological solution to insecure and atomised life bearings which it appears to remedy with a homogenised unity - as we saw in the 1930's, or after the 9-11 crisis. In the latter case, orchestration of patriotic fervour overrides popular awareness of a collapsing internal economy, an illegitimate presidential vote, and rising forces of life-ground opposition. In fact, however, the new unity is false-bottomed. The civil vacuum is not resolved, but exploited to occupy with the restructuring of democracy by the "new order". Demagogic images are then sold at will to demoralized populations. When there is security for life, people claim life freedoms."

"The [transnational] Trilateral Commission is now known by scholars for its 1976 "Crisis of Democracy" report on the "excess of democracy" and "entitlements" for previously passive and unorganized groups in the populace, blacks, Indians, Chicanos, white ethnic groups, students and women". In other words, *fear of the people being free* was the ruling motive of the world's corporate CEO's, U.S. presidential candidates, and Harvard concept-setters leading the Commission's strategic recommendations."

"The most notorious characteristic of totalitarianism is "the big lie" - a pervasive overriding of the distinction between fact and fiction by saturating mass media falsehoods."

"The big lie - in the sense of the omnipervasive lie - is disseminated by



round-the-clock, centrally controlled multi-media which are watched, read or heard by people across the globe day and night without break in the *occupation of public consciousness instead of national territories*. Group-think, not soil, is the breeding ground of the new totalitarianism."

"Questions do not arise in such a total sign field. Indeed, there is no ground of truth from which to raise them. *For no criterion of truth or falsehood exists within this "knowledge economy" system.*"

"In the old totalitarian culture of the Big Lie, the truth is hidden. In the new totalitarianism, there is no line between truth and falsehood. The truth is what people can be conditioned to believe. The dare is now out, and not for the first time - "We can take anything, anywhere, and have the masses' support by declaring that someone else is attacking them"."

**The two-page December edition of Blind Spot celebrates Indymedia's two-year birthday - check it out at [ontario.indymedia.org/blindspot](http://ontario.indymedia.org/blindspot)**

**The Halton Pride Committee is pleased to inform you that we are putting on a Valentines Day Dance on February 8th.**



The dance will be held at the Munns United Church in Oakville (6th Line and Dundas Street) from 8pm to 1am. Tickets are only \$10.00 and you must be 19 or over. Contact Jean Clipsham 905-825-6060 ext 4541 to reserve your tickets. Or contact me directly through [www.haltonpride.org](http://www.haltonpride.org)

All proceeds will be used towards the third annual Halton Pride Picnic on June 8th, 2002. But our main goal is to continue to help the Halton LGBTTT community connect and grow.

## US queers left with no clear answer

The Stonewall Democrats expressed cautious optimism regarding the fact that partners of gay victims of the September 11th terrorist attacks would be able to file claims for federal compensation.

At the same time, NSD is disappointed that the U.S. Department of Justice failed to issue rules explicitly extending federal compensation to domestic partners. NSD remains hopeful that even without a uniform policy the DOJ will grant survivor benefits to same-sex partners on a case-by-case basis.

"We have strong hope that Ken Feinberg will treat all same-sex survivors equally and fairly," said Chad Johnson, NSD Executive Director, referring to the Special Master assigned to the case by the DOJ. "However, the current rules announced today treat gay families in a cruel manner, leaving them in an unresolved state and at the discretion

of the Special Master, unlike their straight counterparts. NSD will continue to monitor the actions of the Justice Department regarding these aggrieved families."

"The lack of explicit recognition in the adopted rules demonstrates the need for the enactment of state and federal laws that treat gay and straight Americans equally," said Johnson. "Although we have faith in Feinberg's abilities, it is dangerous to continue to allow issues of equality to be decided on an arbitrary basis."

The National Stonewall Democrats have worked diligently on this issue and recognize the advocacy undertaken by other groups including Members of Congress, other elected officials, the Human Rights Campaign, Federal GLOBE, Empire State Pride Agenda, Lambda Legal Defense Fund and the Log Cabin Republicans.

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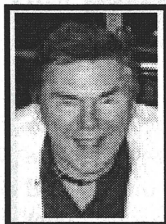
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## Hot House Babies Are A Hot Topic These Days

By Charles W. Westfall



Advances in human reproductive technology have only begun to make their mark on the world. Nevertheless, far-reaching and profound consequences of these discoveries are already the cause of much debate and speculation.

All of this comes to mind whenever I watch my favourite soap, *The Young and the Restless*. This show, centering on two feuding families in mythical Genoa City, currently features a story line about sperm deposits, their use and abuse.

One of the characters, previously married to one of the family patriarchs, stole a sperm sample from the local depository, impregnated herself and thought to use that fact as a way to regain her former husband's love. It didn't work, of course. Now, however, the matter has been complicated considerably. It seems that a former wife, and current lover, of the same patriarch switched samples on the first wife. It turns out that the sample she stole belonged to a member of the other family, who is about to marry a woman who will require access to that same deposit in order to become pregnant.

Hey, people get paid big bucks to come up with story lines like that. The

emotional roller coaster alone is mind boggling. The social implications, however, are no less so.

These social implications have been much in the news lately in the light of pending legislation regarding sperm deposits. Debate surges around the right of children to know the identity of the depositor, a.k.a. their biological father, and the right of the depositor to anonymity.

Unlike Genoa city, Canada seems to have a tighter hold on security for both deposits and records at sperm banks here. Nevertheless, the emotional roller coaster seems to be just beginning its reckless run. At the heart of the matter is the right to know. That right rears its head in many areas of our lives these days. Often, it is used to explode myths, damage reputations or gain advantages. It can also contribute to informed decisions, decreased uneasiness and enriched understanding. The ultimate result, it seems to me, depends on how and why that right is exercised. I'm not entirely sure that it's always good to know all the facts in a given situation.

While this debate continues, however, a related situation has aroused interest. This is the case of two lesbians who

are in the process of separating. They used a surrogate father in order to have a child. They have now launched a lawsuit against the man, asking

for child support. Talk about taking advantage of a good thing. Of course, the surrogate might well have made a direct deposit and not used a bank. In that case, maybe they're charging him for that privilege. But, wait, isn't that what street workers do and isn't it against the law? At least, the lawsuit would seem to be an attempt to have one's cake and eat it too.

Add to all of this the whole spectre of cloning and multiple questions arise about the future of reproductive technology and how it is used or misused by individuals and societies. I think we're still a long way off from Huxley's image of hothouses filled with human embryos. I think that love and romance still have an important part to play in the process. The day of No Name or President's Choice babies might never come.

At the same time, both the fictional and factual testing of the value and values of reproductive technology do give rise to much thought and speculation. Considering the struggle for legal status for same-sex partners, the LGBT communities are not absolved from giving it the same kind of serious thought and speculation.

In these, as in most matters of the mind and heart, Genoa City and all notwithstanding, the caution given to Romeo and Juliet rings truer than ever, "Wisely and slow. They stumble that run fast."

It would be a bitterly ironic tragedy if technology developed to improve and enhance human life led, ultimately, to its dehumanization.

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

### Jean-Paul Pilon

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## New HIV Funding Rules Worry Campaigners

HIV and AIDS campaigners are concerned that new funding rules introduced by the Department of Health will significantly reduce the amount of money available for HIV prevention services in England.

The new National Strategy on HIV was issued last year and will come into force in April.

A statement from the English HIV Policy Forum at the National AIDS Trust explained that funding for HIV prevention was previously allocated from a special budget. The statement said: "The budget will no longer exist and the money will be merged with all other local health funding. Money previously used for HIV prevention will be able to be spent on other services, even if they have nothing to do with HIV."

The Forum is concerned that the changes will mean many local HIV services are threatened at a time when new HIV and other sexually transmitted infection cases are at record levels. John Godwin, spokesperson for the English HIV Policy Forum, told RainbowNetwork: "Populations at greatest risk from HIV and AIDS are often the most stigmatised groups whose needs often drop to the bottom of the pile in terms of local priorities."

Godwin continued: "Many local health planners will prefer to spend the money on more socially-acceptable conditions such as heart disease, cancer or tackling waiting lists."

He added: "From April funding choices will be made locally by doctors and other health professionals in Primary Care Trusts. We are concerned that prejudice in the general community will be shared by the people in the groups setting local priorities."

Godwin said that there were no safeguards against such prejudice, but added: "We are calling for strong national guidelines that will protect the

groups shown to be most vulnerable to infection: gay men, African communities and drug users."

The English HIV Policy Forum brings together representatives from the voluntary sector, health professionals, commissioners, positive groups and groups representing affected communities.

RainbowNetwork is Britain's biggest media group serving the lesbian and gay community.

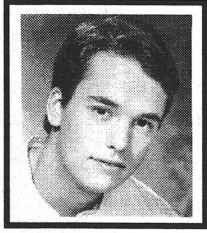
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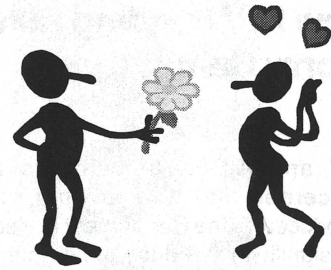
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## I Was a Teenage Lesbian

By Kirk Read



It was the 90s. Gender is a Chinese fire drill. Queers pull up to the red light in a beat-up Honda and jump out, run around it, and settle back into their seats in entirely different configurations. Boys kissing girls, girls whipping boys, boys and girls breeding! It's all too shocking at times. Just when you thought it was safe to tell your parents you were a perfect Kinsey 6, you find yourself fessing up: I kissed a girl.

My first full-tilt boogie obsession occurred when I was 14. Candyce was the captain of the girls' basketball and volleyball teams. She was a senior, I was a freshman. She was the kind of woman who gets me wet in that faded Levis kind of way.

Candyce didn't walk, she swaggered.

To the point that sometimes I'd wonder if some sports-related injury could be the cause of her deliciously slow mosey through our high school hallways. But no, child. It was hormonal. She was butcher than all the men I've ever dated put together.

Her locker was 11 doors away from mine, and I'd sneak glances of her as she embarked on her morning routine. First, she'd set her duffel bag on the floor. Then she'd put her red down vest on a hook. It was the sort of vest you'd wear while hunting deer. Remember, this was Southwest Virginia, where vegetarian was a kind of soup you had to put extra of salt in.

Then she'd look in the mirror (butches are so vain) and primp her hair, which was the classic girl jock do: bangs in


front, feathered on the sides, long and scraggly in back. She looked like a hockey player with teeth or a heavy metal guitarist without hair spray. It was enough to cause my forehead to bead up with sweat. When she styled her hair, she did it with her fingers — nails bitten to the quick — without a hairbrush in sight. I wanted her.

One day I dug through my father's closet and found a pair of cowboy boots. Dad and I had all the same sizes, so I was in luck. I wore them to school, completely mortified every time the heels clicked on floor of the hallowed linoleum halls. I might as well have been wearing I. Magnin pumps. Those naugahyde-machine-tooled-made-in-China booties were not making me the least bit butcher.

But all of my self-consciousness was justified when my best friend Whitney brought me a tiny folded note. Whit played basketball and volleyball and was therefore my connection. Whit said "Let's duck into a soundproof room." A wise move, I would soon realize. There, in tightly wrought cursive, were the words "Kirk-You look good in them boots. Candyce" I squealed, jumping up and down on Mrs. Leadbetter's desk until the vice-principal walked in and asked "Aren't you two supposed to be in class?" Whitney squinted at him, took a long sip of Diet Coke, and said "Probably."

I framed that note and have been gawking at butches of both genders ever since. There's Fetch Me a Beer Butch and I'll Drive Butch. There's Broad Shouldered Butch and I Call Everyone Babe Butch. There's Just Do Me Butch and Secretly Bottom Butch. My infatuation with Candyce turned me into an accidental sports fan. I went to all of her games. I even became an

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honorary scorekeeper so that I could travel to away games. I did all of my freshmen Algebra homework while logging assists and fouls for the girls' Varsity teams. I was in heat every time Candyce fouled out or mouthed off at a ref.

***"I then proceeded to vomit out the door. It was not one of my most dignified moments.."***

Then came Candyce's birthday party. Throughout the evening, Whit and I downed cheap keg beer, wine coolers, shots—anything that was handed to us. Thus began my illustrious hard drinking career.

Whitney and I, both dance-shy, quickly entered the zone commonly known in Rockbridge County as "all tore up." We stumbled onto the dance floor. Candyce and her boyfriend Buddy were dancing a few couples away. Buddy was twentysomething and had a moustache, which Whitney and I found shocking. I would have intervened, except that Buddy was the sort of redneck whose mere shove could have put me in the hospital. So I kept at ten paces—close enough for yearning, far enough for safety.

At the end of the evening, Whit's brother gave us a ride home. He was dating Candyce's sister Sabrina, so we drove to Candyce's house. While he was inside kissing her good night, I reached out of the car and filled the pockets of my overcoat with gravel from Candyce's driveway. I then proceeded to vomit out the door. It was not one of my most dignified moments. When I got home, the steps thundered with my ascent. I collapsed onto the bed. The room was spinning. I'd left my clothes up and down the hallway and was now in underwear and a Dead Kennedys t-shirt. My father appeared at my bedside and said "God damn it boy, you've been drinking."

I gathered every ounce of charm I could manage to cull from my years as the favorite and best behaved child in my family. I didn't have him convinced, but I'd talked him into letting me go to sleep. Then came a beautiful and angelic voice: "You feel yucky, don't you?" I melted and said "Yes, Mommy.

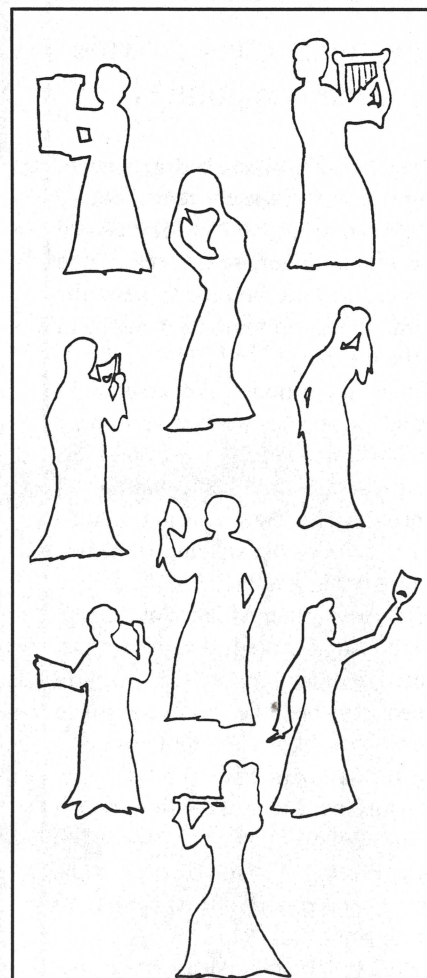
I feel yucky." "God damn it, boy," said my father, whom I'd forgotten about altogether. Dad flipped on the lights and shook hand fulls of gravel in my face. "What in the hell is this?"

"It's gravel, Colonel. And it's too long a story to tell right now."

As for Candyce, I can only dream. My queer soul sings "Red Rover, Red Rover, send Candyce right over." I'd love to think that she's out there somewhere, keeping her nails short for some lucky femme.

My love for Candyce got me in trouble with several levels of law enforcement, in school and at home. I drank over her. I puked for her. I followed her all over the mountains of Southwest Virginia. If this doesn't make me an official lesbian, then I give up. When does Melissa Etheridge bring me my toaster?

**Kirk Read is a professional writer living in San Francisco. He is the author of the book, "How I Learned to Snap". This article was submitted to The Voice by Kirk Read.**



**MCC's Legal Battle**

The attack on MCC Toronto is not the only time Ms. Kubassek has been a threat to our civil liberties. In the recent past she has disrupted a Lutheran minister's worship service in Kitchener and hounded the Guelph woman who a few years ago fought for the right of women to go topless in Ontario. Ms. Kubassek continues to interfere with people she claims are sinners. The incident in Toronto last January tells us that she is broadening the focus of her religiously intolerant actions. Will she inspire others to the same, or worse?

Please consider supporting the Legal Defence Fund at Metropolitan Community Church of Toronto with a tax-receiptable gift. \$500, \$250 or \$50 can make an enormous difference to them as they continue this important legal challenge. If you have a text based email program, you may reach Canadahelps.org at the following address:

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## Drag queen seeks to rule Canadian politics

Toronto's best-known drag queen, famous for six-inch heels, slinky dresses and a failed bid to become the city's mayor, said recently she wanted to join the race to head the right-wing opposition Canadian Alliance party.

Enza "supermodel" Anderson is 37 years old and has worked as a singer in Toronto's largely gay Church St. district, launched her campaign at Toronto City Hall wearing a short maroon dress, her signature stilettos, a blond wig and bright red lipstick.

Dismissing the Alliance as "racist, supporting bigoted attitudes and an anti-gay stance," she said the party needed to become more diverse to beat the Liberals. "I am the one to do it," said Anderson.

"As a new leader of the right, I plan to unite the opposition. Let me tell 'ya, there are a lot of sexy MPs (members of parliament) I'd like to unite right now."

But Anderson's platform may not match the tough-on-crime Alliance. She wants affordable housing, better public transport and decriminalization of marijuana and prostitution.

"Why is it that when a drag queen runs for office, people consider it a joke? But if (Stockwell Day) shows up in a wet suit or if the prime minister of Canada shows up in a dinghy, it's considered serious and worthy of national attention," she said, referring to recent media pictures of federal leaders.

Anderson, who says her political platform is "much more than my six-inch heels," sashayed into politics last November and won 15,000 votes in the Toronto mayoralty race. That placed her third on a slate of 25 candidates for the job, won — as expected — by flamboyant Mel Lastman.

[www.q.co.za](http://www.q.co.za)

## How Robert C. Gallo Could Seize Victory From the Jaws of HIV Defeat

By Charles Ortleb

**The piece is about the Little, Brown book, "Science Fictions," by John Crewdson. It is the most important book about AIDS since Randy Shilts' "And the Band Played On."**

In just a few weeks, "Science Fictions," a detailed account of the discovery of HIV written by Pulitzer Prize winner John Crewdson, will reach bookstores. Ten years in the making, this book virtually skins AIDS researcher Robert C. Gallo alive. The Little, Brown book is a page-turner that finishes the job that Crewdson started as a journalist many years ago at the "Chicago Tribune." It leaves little doubt that Gallo and his American colleagues appropriated the discovery made by French researchers of a retrovirus in AIDS patients. The retrovirus eventually became known as HIV and is virtually synonymous with AIDS. "Science Fictions" is so thoroughly researched and well written that it hard to believe it won't win most of the major nonfiction awards for 2002. As a veteran Gallo-watcher, I know that Gallo's first response will be to go after Crewdson and "Science Fictions" like a pit bull. And yet, should Gallo have an uncharacteristic bout of cool-headedness, he has a unique opportunity to play one last card that could not only redeem his reputation, but could also save millions of lives. I've tried to explain what that strategy would be in the following **fictional letter** from Gallo to the rest of the scientific community.

**Dear Colleague,**

*By now you have heard that a new book about me by John Crewdson, "Science Fictions," will soon be published. While "Science Fictions" raises the old question of who really discovered HIV, and is extremely critical of both me and many of my colleagues, I would like to take this opportunity to raise my own new questions about AIDS.*

*While "Science Fictions" focuses on HIV, the controversies surrounding its discovery, and the creation of a blood*

*test, it has become increasingly clear to me that the whole discussion of HIV discovery and testing is actually now quite moot. HIV, it turns out, is not the central figure in the AIDS epidemic that we all thought it was. We as scientists know that research is full of surprises. Why should AIDS research be any different than any other kind of science? For any of us to say that everything we know about AIDS is carved in stone is for us to deceive ourselves about the evolving nature of knowledge.*

*I am in a very peculiar position in the AIDS research establishment. Not only was I involved in the work done on HIV, but I am also credited with the discovery of HHV-6. A virulent strain of this virus, HHV-6A, now seems to be a far more important factor in AIDS than HIV. The biggest error in John Crewdson's book may turn out to be his cavalier dismissal of the importance my discovery of HHV-6.*

*I am writing to you to suggest that our attention should now turn to HHV-6A as the real problem in AIDS and other diseases, like the immune dysfunction syndrome euphemistically called "Chronic Fatigue Syndrome." The virus may also be a key to our understanding of multiple sclerosis.*

*Many times during the last decade, I have suggested that HHV-6 may be a cofactor in AIDS. My colleague Peter Duesberg often publicly warned us that cofactors often raise new questions about causality. If HIV and HHV-6A are partners in the crime of AIDS, then it now looks like HHV-6A is the senior partner. And I would be lying to you if I did not also suggest the possibility that HHV-6A can cause serious immune dysfunction without HIV. All of this needs to be sorted out, which is why I am writing to you. John Crewdson's book will raise serious questions about the work we have done on AIDS. Rather than turn this into a bitter time*



of recriminations, and rather than obsessing over the past, for the sake of public health I urge you to help me focus our questions and research on HHV-6A, the other virus I claim to have discovered. While HIV may turn out to be less important than we thought, HHV-6A turns out to be far more important than we thought. I would hate to see the battle over HIV overshadow important work we must now do on HHV-6A. I would hate to see a controversy about my role in the discovery of HIV prevent us from trying to stop HHV-6A from destroying the immune systems of AIDS patients and many others.

If I had known in 1983 what I now know about HHV-6A, I would probably have suggested that it is the cause of AIDS. Early on, the Centers for Disease Control may have been looking at HHV-6A in AIDS patients and assuming it was CMV, which may turn out to be one of the most tragic mistakes in the history of science.

Another tragic mistake may be the much too narrow definition of AIDS as T-cell depletion that the Centers for Disease Control gave us. A third tragic mistake by the CDC seems to be their inability to see the relationship between the immune dysfunction in AIDS and "Chronic Fatigue Syndrome." In some ways we virologists were sent on a wild goose chase by a bad CDC definition of AIDS that resulted in the political mess that HIV seems to have become. I know that most of you will read John Crewdson's "Science Fictions" because it will receive enormous media attention and it paints a very disturbing picture of the AIDS research community. But rather than spend my time defending myself against this book, I would like to take this new opportunity to urge that we all reexamine the AIDS paradigm. All the new research on HHV-6A suggests that we consider working with a model of immune dysfunction that we could call HHV-6A disease. Given how destructive this virus is, we need to make sure the blood supply is screened for it, and that clinicians are keenly aware of what it is doing in a variety of conditions that involve immune dysfunction. We need to ask Congress and philanthropists like Bill Gates to begin redirecting their resources and philanthropy at this important AIDS pathogen.

I know I have caused a great deal of

grief among my colleagues in the HIV matter. I am sorry for that, but as the discoverer of HHV-6, I feel I now have an opportunity to show the public how science works best.

By demonstrating that we can recognize our mistakes and can move in a positive direction, we reveal what a wonderful self-correcting enterprise good science can be. I urge you to now redirect your attention to HHV-6A so that we can put AIDS research on the path not to "Science Fictions," but to

truth.

Sincerely yours,  
Robert C. Gallo

**Charles Ortleb is the former publisher of "New York Native" and is the author of "The Closing Argument," a novella about HHV-6A, race and civil liberties.**

This article was submitted to The Voice by Charles Ortleb.

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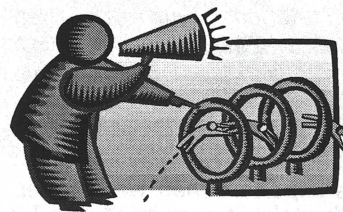
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## Youth activism at the crossroads: where next for anti-capitalism?

By Joel Harden



"I came here to protest the killing of turtles. I'm going home determined to turn the world upside down."

These were the words of a young environmentalist who took part in the storied "Battle of Seattle." Her words are not unique: thousands upon thousands of youth across the globe are waking up to activism and taking their voices to the streets. As they challenge the world's injustices, they are beginning to learn what will be necessary to end these injustices for good.

**Contrary to popular fiction, youth revolts do not arise spontaneously. . . . There is nothing inherently radical about this time in our lives.**

### Where next for anti-capitalism?

Youth activism, of course, is nothing new. In the annals of recent history, from the heady days of 1968 to the present, young upstarts have figured prominently in struggles for a better world. Indeed, the exciting spirit of resistance in the past two years - particularly the anti-capitalist mood within the broader anti-globalization movement - has resonated loudest among the politically newborn. Here calls for reforms to trade deals have won less support than arguments surveying the ruins of capitalism itself. Amidst the tear gas and riot police in Seattle, Melbourne, Prague, Buenos Aires or Quebec City, there were few cries for "corporate responsibility." The most popular slogans are revolutionary claims: "This is what democracy looks like," "Our world is not for sale," "Human need not corporate greed," "A better world is possible."

But contrary to popular fiction, youth revolts do not arise spontaneously. Be it from high prices in Indonesia, vicious paramilitaries in Colombia, ruthless pharmaceutical companies in South Africa, or a barricaded trade meeting in Quebec City, there are material reasons why waves of student unrest take place. The real question is how youth activism can be mobilized into an

unstoppable force to change society. To do that, solidarity must be painstakingly forged between youth radicals and those who produce the world's wealth, the working class (who are, we must remember, not a uniform group, but segmented in numerous ways: young and old, low-/middle-/high-wage, full-part-time, of different genders, races, religions and sexualities). Many young activists have been heavily involved in various identity-

based struggles that still divide workers. Through their involvement they can provide an agitational force to inspire millions to act for progressive change. The images of trade unionists and young radicals in recent mass protests led many to claim an importance alliance had begun between youth activists and organized labour. Often dubbed the "Teamster-Turtle alliance," fresh hope was held for future solidaristic work that could usher in an exciting renewal of left politics.

From Seattle to Seoul, from Belgrade to Jakarta, massive waves of protest have arisen where workers and youth activists (among others) have shown their collective strength. Of course, this solidarity remains uneven and will not last forever. The upsurge in radicalism thrust onto the world stage with the inspiring - and growing - presence of a "globalisation from below" was sideswiped with the terrible events of September 11, and the U.S.-led retaliation ongoing in Afghanistan. There is ample trepidation among many who had argued that youth radicalism was on the threshold of enormous possibilities. Examples covered here will testify to the fact that much more must be done to push youth activism in a direction that will yield lasting rewards.

One caveat is useful here at the outset: age does not determine one's propensity for left radicalism. The pubes-

cent "whiz kids" behind today's right-wing political parties make this obvious. Some make the mistake of discussing "youth" in a broad, populist sense that cuts across important political distinctions. Youth, as the "whiz kids" have shown, is sometimes wasted on the young. There is nothing inherently radical about this time in our lives.

About youth activism, however, one thing is for certain: the anti-capitalist mood inside today's anti-globalization movement has provoked a shift away from the single-issue campaigning and parochialism that marked youth politics during much of the seventies, eighties and nineties. In the West, as the reach of today's insatiable markets has spread extensively on campus, an ideological war is being waged by a growing minority of youth who name capitalism as the source of their problems. Elsewhere, youth are gaining the confidence to take on dictatorial regimes that rightly fear the agitational role young radicals are playing.

### North America and Europe: Youth on the Move

The events of Seattle were an appropriate beginning to a new century where an exciting optimism is taking hold. After Seattle, North America and Europe were alive and well with the exuberant spirit of anti-capitalist politics on the campuses. The internationalism witnessed in student protest in Europe and North America are providing a means to break down old divisions. On September 26, 2000 in Prague, Macedonians marched with Greeks, Basques with Spaniards, Poles with Russians. On April 20 and 21, 2001, in Quebec City, French and English militants united to tear down security barricades.

There were important campaigns that set the stage for the onset of today's anti-capitalist mood. By the mid-nineties, U.S. student activism woke up

Continued on page 19

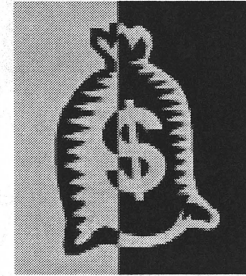


# GAY MONEY



## Life Insurance: A Useful Planning Tool

by Bonnie J. Babin,  
Investment Planning Counsel of Canada



While there are few tax shelters available outside of Registered Retirement Savings Plans, there is one that anyone can take advantage of; "exempt" life insurance.

Exempt life insurance, such as universal life, works as an investment vehicle. You pay money to purchase life insurance coverage, then pay an additional premium that goes into a reserve fund to earn interest - free of tax. This means that in a single policy, you get life insurance coverage plus investment earnings.

Depending on your situation, this could be a useful investment vehicle. More importantly, it can be a powerful tax-planning tool because the funds that accumulate within the policy are tax-deferred until cash is withdrawn. If kept until your death, the funds are tax-exempt.

While there are limits to the maximum amount of the policy's reserve fund within the tax-deferred status, the rules are fairly generous. Take the example of a 40-year-old buying a \$50,000 policy for as little as \$2,900. With a universal life policy, the premiums collected can run as high as \$15,100 per year. The \$12,200

difference would be sheltered in the reserve fund.

In addition to a tax shelter, the exempt life insurance plan offers two key benefits: control and flexibility.

1) Control. With this type of plan, you manage your own funds. You can choose low-risk investments such as daily interest savings accounts or Guaranteed daily interest savings accounts or Guaranteed Investment Certificates.

The interest accumulates tax-free as long as you follow the government's rules. You have to keep a certain balance in the policy. If you pay too much into the investment fund compared with the insurance portion, you will lose the tax exemption. Get professional advice on how to keep the tax shelter intact.

2) Flexibility. An important advantage of a universal policy is its flexibility.

In the first few years the charges will lower the investment yield, but you can eventually use the reserve fund to pay your life insurance premiums. For those in the top marginal tax bracket, this can cut

insurance costs in half.

Or you could, for example, make a withdrawal for four successive years to pay for your child's university education. Alternatively, if you find yourself with a lump sum of money one year, you could make an additional payment into the policy - up to certain legal limits - much like making an extra payment on your mortgage.

If you leave your funds with the insurance company until your death, the proceeds will be returned to your estate, and/or beneficiaries completely tax-free. With many other investments, the government could end up with half your assets and your beneficiaries could wait a very long time for the other half.

The key to using exempt life insurance successfully is to remember that life insurance is a long-term plan.

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

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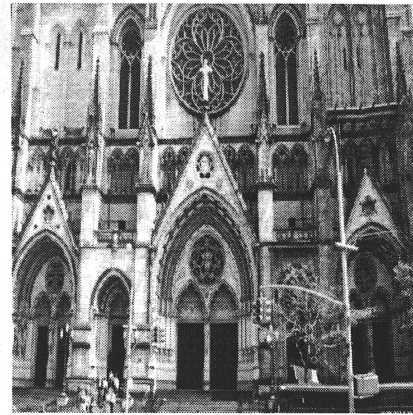
**BONNIE J. BABIN - Financial Planning & Tax Consultant - Phone [REDACTED]**



# Spiritual Life: The Quest for Freedom

## Sacred Places And Sacred Memories

By Noel Springwood



The Roman God Janus has two faces. One looks forward into the future and the other looks back into the past. The month of January owes its name to Janus and fittingly so. As we stand on the threshold of a new year, it is common to take time to remember what has been and to wonder about what is to come. That, after all, is what Robbie Burns's Auld Lang Syne, that echoes round the world on New Year's Eve, is all about. It urges us to remember the good things and to leave rancour and resentment behind.

One of the good things I'll remember at this particular time is The Cathedral of St. John the Divine. A significant portion of this venerable structure was damaged by fire in late December. Situated on Morningside Heights, 151st Street and Amsterdam Avenue, in New York City, this massive structure has long been one of my favourite sacred places. I rarely visit New York City without making a mini-pilgrimage to check on the buildings progress and the many programs and activities it sponsors. I once, trekked over 100 blocks in subzero weather to do just

that. My trek, however, came more from my refusal to hail a cab or hop a bus than from a high degree of religious fervour.

That being said, St. John the Divine is in many ways the exemplar of what Church and Church Community should be all about. It may have begun as a project of the rich and privileged in the late 19th century; but, as it grew, the surrounding neighbourhood changed. Fortunes declined and where the wealthy had once held sway, the poor, disadvantaged and scorned were appearing in ever greater numbers. Harlem was becoming a ghetto and the people living there were walking contradictions to much of what lofty Cathedral buildings seemed to stand for.

To their credit, the Episcopal Archdiocese of New York and the Cathedral Administrators reacted quickly and wisely. Plans were adjusted to include Gyms, Auditoriums, Schools, Meeting Rooms, Workshops and Outreach Programs. The Cathedral of St. John the Divine became, like the Cathedrals of old, not just a geographical focal point. It became the social, political, spiritual and educational centre of the community. In this way, as the massive structure rose throughout the span of the 20th century, so did its influence and effectiveness expand.

I first became aware of the place in the early 1950's through the writing of Thomas Merton, who was a regular visitor in the 40's. Since that time, I have learned that many prominent world figures have been featured in its roster of speakers, artists and performers. Vaclav Havel, Duke Ellington, Leonard Bernstein, Desmond Tutu and others too numerous to mention.

One of my favourite books, *Song of the Bird* by Anthony DeMelo, S.J., has

something to say about sacred places. It says that we designate some places as sacred to remind us that all places are sacred. From my experience, a place like The Cathedral of St. John the Divine not only reminds us that all places are sacred; but, all people and all times, as well.

I remember on one visit seeing hundreds of letters from Prison Inmates displayed alongside colourful children's drawings and letters of appreciation and tribute from all over the world. In the murky silence of the vast interior, a collection of disparate voices was speaking, eloquently but softly, about the importance of a loving and caring community. It was a wonderful, though silent, tribute to what this great enterprise was all about. It demonstrated that the stones did have a heart and that the hearts of those involved were far from stony.

On another visit, shortly after the Christmas season, I encountered a woman on a high stepladder. She was removing beautiful white origami peace doves from a giant Christmas tree. When I asked about the possibility of getting one as a souvenir, she proudly informed me that she had written an instruction book about them and that it was for sale in the gift shop. It came to me, observant and insightful as I am at times, that she herself had made the ornaments and had carefully and lovingly put each in place for the Christmas festivities. That and the fact that a children's choir in the distance was singing "This little light of mine, I'm going to let it shine...", in vibrant contrast to the massive and soaring pillars and arches, were wonderful evidences of the nature of this special place and the people who gave it

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meaning and life.

As The Cathedral of St. John the Divine re-emerges from the ashes and continues its growth upwards and outwards, I am reminded of how similar this struggle is to my own life and the lives of those I have known and cared about. One way of coping with that struggle is to find special places, times and people, if only in the heart and in the treasure trove of fond memories that bring them to life again and again. These are the things that bring hope and shine light into the darkness and pain of both a rancour filled past and a fear filled future.

It is this kind of hope and this kind of light that can form the basis of a sound spirituality and a wholesome life. Sacred places like The Cathedral of St. John the Divine can help; but, it is the sacred places, people and times that individuals make for themselves that give that hope and light substance and power.

Thanks to the inspiration of Janus, I can draw on those resources as I stand on the threshold of another year. From them I can gain a renewed sense of purpose and perspective as I venture into the unknown and a reinforced sense that at least portions of my life have been memorable and meaningful as I leave the past even farther behind.

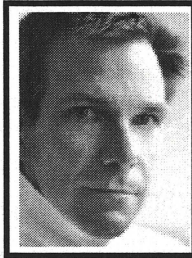
There is a saying that the longest journey begins with a single step. Let me amend that wisdom with the observation that it also begins and ends in a sacred place, if it was at all worth making.

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

"Boredom is ... a vital problem for the moralist, since half the sins of mankind are caused by the fear of it" --Bertrand Russell

"What we call the beginning is often the end. And to make an end is to make a beginning. The end is where we start from."  
--T.S. Eliot

## Confessions of a Late Bloomer



### The Tapes Play In My Head

By Randy Siegel

Despite the rich trappings of my life, I am a pauper. I have work I enjoy, a home I am proud of, money in the bank and a cadre of loving friends, and it is not enough. I have no partner. I am a starving man. A clawing hunger consumes my soul and no matter how hard I try to feed it - by doing, being, analyzing, bargaining, settling, repressing and running - the pain returns. Growing up, my father said, "You can be anything, do anything or have anything you want, son, if you just want it bad enough." Dad lied for there is nothing in the world I want more than a lover, and still I am alone.

Do I want it too much? Has desire swelled into obsession, and has obsession squeezed all hope of a special someone coming into my life? My future seems bleak. "You will always be alone." "You're not good enough." "You don't deserve love."

-- The tapes play in my head.

This year I will be 47, and I worry I will always be alone. The pool of available men gets smaller, I cannot afford to lose my looks to age, and I am tired. I am lonely. I live alone. I work alone. I feel isolated. Several times a day I pick up the phone to check my voice mail. A hollow dial tone moans in my ear. No one calls. My mailbox is full of bills and my email is cluttered with junk mail.

Feeling empty, I pray for the White Knight to save me from myself. The self-help books I read say I should love myself. Religion tells me I am never alone, and the therapists say only I can make myself whole. But no one says how to soothe my troubled spirit. No one tells me how to ease this pain. I listen for my heart, but flesh and blood has turned to clay, dense and lifeless. My heart is heavy. I gasp for air. I breathe deeply. It feels good to breathe. I try to take care of myself. I journal, walk, meditate, and work out.

For brief moments I forget, but the pain returns. It always returns. How do I stop this pain? "Embrace the pain," the therapist replies. "With pain comes growth." Taking her advice, I strip naked and smear the rich, dark mud of pain on my body. My arms and legs are black, my torso covered with mud. I paint my face. Angry stripes dry on my cheeks like war paint.

A single tear runs down my face while a river of tears flows through my veins. I find no comfort

among friends who share my loneliness. They only mirror my pain and the absurdity of my actions. Desperation clings to them like cheap cologne. "No man will be attracted to such desperation," I counsel. I remove the splinter from their eye while a log is lodged in my own. I am self-absorbed and needy, yet I give advice. Charged by the electric buzz of my friends' restlessness, I fight to stay grounded. I pledge not to join them on another frantic, manic manhunt, yet later that night I enter the Internet chat rooms.

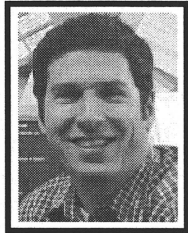
I run from one relationship to another. None lasts more than a series of months. I blame these men. Finally, I look within. "What am I doing wrong?" I ask. I berate myself. "If only, I was less intense, more giving, less judgmental, less dependent;" "If only;" "If only." And, the tapes play in my head: "You're not good enough." "You don't deserve love." "You will always be alone." My ex-wife's words haunt me. "I hope once day you know the pain I feel," she said. I am not worthy of happiness. I am cursed. Sentenced to a solitary life, my loneliness is my punishment for the pain I caused her. "You don't deserve love." "You're not good enough." "You will always be alone."

The tapes continue their endless loop, and I want to stop them. Awareness is the first step to recovery, and I am aware. Now, I seek to understand. What purpose do my mind messages serve? What is the payoff and what is the cost? Perhaps these tapes protect me from love. By avoiding love, I avoid the possibility of getting hurt. The tapes deny me the very thing I want most in life. I have had enough. I cry out: "I will find love!" "I am enough!" "I do deserve love!" I walk into the pain.

**Randy Siegel is an Asheville, NC-based writer, speaker and communications trainer and coach. He can be reached through this publication or at:**

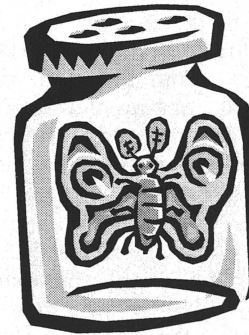
**This article was submitted to The Voice by Randy Siegel.**





## Change -What Can You Do About It?

By Dr. Jeffrey Chernin



Since this is the first Q Health column for the new year, I think that a good thing to think about is Change. Change is inevitable, and there are three types of change. The first has to do with events over which we have no control, or global changes. The second type of change has to do with what I call our "sphere of influence." The third kind is what we have most control over, which is over ourselves.

When things are changing around us, we still have control over one thing: our attitude. Whenever I hear someone talk about "the good ol' days," I think that this is a person who is stuck in the past and clings to certainty. Unfortunately, with September 11th an unchangeable reality, we must live in a new world.

On the other hand, since most change happens outside of our control, the healthiest way of coping with change is to realize that it is inevitable.

When change occurs on a global scale, and especially if you feel despair for the world, you still have options. One way to feel better is to get involved. Not everyone has the capacity to devote their life to causes, but each of us can impact our world in small, yet important, ways.

Moving from a global to local concerns, have you ever wanted to change your family of origin? Your spouse? These questions involve a discussion of the second type of change. Although we cannot change people, we can certainly influence them.

If you remember Barry Goldwater before he became pro-gay, you would never have believed he would change. Considering that his grandson came

out to him prior to his conversion, the power of his grandson's influence should not be underestimated.

Perhaps one of the most interesting stories regarding our sphere of influence involves a skinhead and a rabbi's family. The skinhead continually harassed the rabbi and his family by telephone, but they were always kind to him. One day, while talking to the rabbi's wife, he simply opened up about his personal life. He started to strike up conversations with the entire family, and he learned to like the people he once despised. Eventually, he renounced his racism, became their friend, and publicly speaks out against racism. I believe that this family and the ex-skinhead are aware of their ability to influence others.

As with the people in this story, we can also change the way we respond to others. This leads to the third type of change: changing ourselves. It's a hard balance. Sometimes, we take on too much, and a useful metaphor for the self-defeat caused by attempting rapid change is dieting. Dieting is self-defeating because our "set point," or equilibrium, can only shift in small increments.

Unfortunately, new year's resolutions are similar to diets, and they generally don't work either. That's the reason that there is always a large influx of people at the gym in January... which subsides by February. Most resolutioners are tenaciously determined to work out every day of the week, which is too much for beginners, and then when they start missing, they give up.

That's not to say that you shouldn't resolve to make changes. In fact, that's how personal change begins: with an

idea. What generally works, however, is making small changes over a period of time rather than making unrealistic promises or doing too much at once. Not giving up also works: for example, it often takes people dozens of attempts to finally quit smoking.

Also, be sure that your motivation comes from within. And don't be too hard on yourself. Slipping or "relapsing" is part of personal change. We can't learn to walk without taking our share of falls.

So, for personal change, remember to make small, realistic goals. Don't make promises to yourself that you can't keep—it'll only make it more difficult to change. Don't try to change others: You can't force people around you to be different than who they are. You can influence people, though, and as for those changes completely outside of your control? The less you wish for things to be different, the more happy you'll be.

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

"You can't step twice into the same river" --Heraclitus

"If we do not find anything pleasant, at least we shall find something new" -- Voltaire

"There is nothing stable in the world -- uproar's your only music" -- John Keats



## US gays have less air travel anxiety

Research shows that gays and lesbians plan to travel more often in the coming months as compared to their heterosexual peers.

Rochester, New York - Gays and lesbians plan to travel more often in the coming months as compared to heterosexuals. In addition, in the aftermath of September 11, by a substantial margin, gays and lesbians say they plan to volunteer more than their non-gay counterparts.

These are the results of a nationwide Witeck-Combs Communications/Harris Interactive study of 2,053 adults surveyed online between November 9 and 14, 2001, of whom 5% self-identified as gay, lesbian, bisexual or transgender (GLBT).

Despite fluctuations in the economy and the aftermath of September 11th, the majority of GLBT and heterosexual adults say their behaviors have remained unchanged. Both GLBT and heterosexual adults say in the next three months that they will spend about the same time attending religious services. Gay and non-gay respondents also expressed similar, strong desires to socialize more with friends and family. Roughly one-third of each group stated they would socialize "more" or "much more" with their friends and family.

In addition, when comparing GLBT and heterosexual adults to each other, some interesting differences arise. For example, when asked whether they would fly more or less in the next three months, compared with last year, 20% of heterosexual respondents stated they

"These findings are not surprising," said Wesley Combs, president of Witeck-Combs Communications. "While September 11 touched every American in different ways, it seems to have amplified two ingrained behaviors of gays and lesbians - the propensity to travel remains strong, as well as the need to volunteer and connect with friends and family."

"Gays and lesbians have long enjoyed the freedom of travel because it represents their ability to relax and recreate in places that welcome them free from discrimination. This need outweighs the fear that travel by air may offer," added Combs.

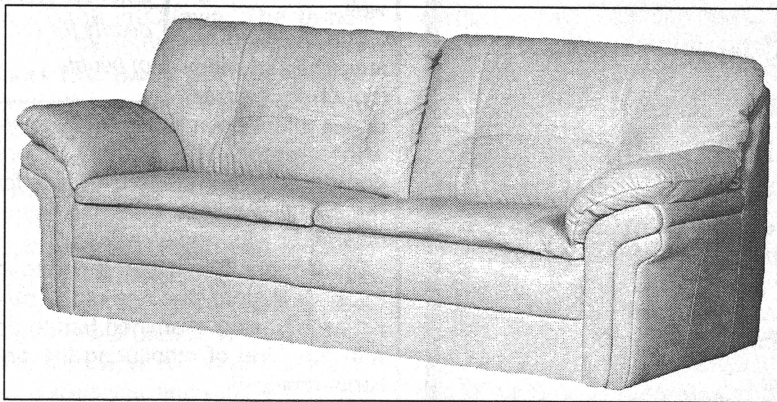
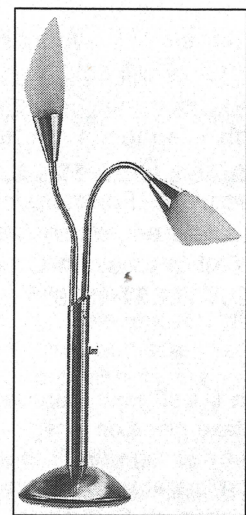
"It does not surprise me at all that gays and lesbians plan to volunteer and connect

with friends and family more in the coming months," said Combs. "The gay and lesbian community has a long history of coming together to aid others, with the community's response to the AIDS epidemic being a prime example. The bulk of today's HIV/AIDS service organizations were created by members of the community when the government was slow to respond."

"Harris Interactive and Witeck-Combs Communications have been regularly

querying gay and lesbian consumers about relevant issues and how they impact this important market segment," said David Krane, Senior Vice President at Harris Interactive. "By using online tools like the Harris Interactive Gay and Lesbian Pulse, it is now possible to get near real-time information about the attitudes and preferences of gay consumers."

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## EVENTS

2nd & 4th Tuesdays in January

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

2nd & 4th Wednesdays - January

On the second Wednesday of July, Glow will hold its Heart to Heart Discussion Group. On the fourth Wednesday in July the Diversity Discussion Group takes place. For more information on either group or the Coming Out Discussion Group call GLOW at 884-4569

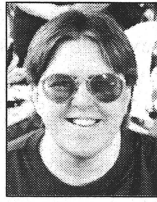
For a list of groups and activities that take place on a regular basis please see page 30. Or check them out on line at [www.thevoice.on.ca](http://www.thevoice.on.ca) by clicking on Community

Would you like to see your event listed here?

Do you have an event that you'd like to publicize? Get the word out by letting us know about it so we can include your event in our events section.

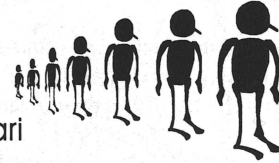


## SHADES OF GREY



### Suicide

By Ms. A.J. Mahari



Suicide is in the news in Kitchener-Waterloo. Grand River Hospital was served notice that the families of three men who killed themselves in the hospital in 2000 and 2001 have filed suit against the hospital.

Also in that same week, on January 9th, the coroner's inquest into the suicides, two of which occurred in the psychiatric unit, and one that happened in the emergency department, of the hospital got under way.

Understandably, the families of these three men want answers. I think the community as a whole needs answers as well.

The question being asked by many though is, if someone is intent upon killing themselves whose responsibility is that? Where does that ultimate responsibility lie for our lives -- with therapists and hospital staff or with ourselves?

On January 10th it was reported in the K-W Record that one of the major issues being examined had to do with the level of monitoring the patients received.

Here is where the issue seems to wind its way toward funding as well as each patient's rights. There is a tremendous lack of meaningful intervention in our community due largely to a lack of funding in the system. Could it be that if these men had received more effective help earlier they might not have ended up killing themselves? What needs to be done for those who are suicidal now and perhaps falling through the cracks?

How can the mental health system better deliver this crisis care? As a community the hope is that some

practical and doable recommendations will result from this inquest.

Clearly, the mental health system in K-W is underfunded and stretched beyond its limit. The number of people that require more intervention than there are services available is skyrocketing. There is a shortage of psychiatrists. Many agencies cannot offer intervention or long term therapy due to a lack of funding.

*Isolation, oppression, depression, economic pressures, everyday stress, alienation, mental illness, lack of community and the separation of families all play a major role in combining with an underfunded mental health care system - the results all-too-often are deadly for an increasing number of people.*

As we become a more and more isolated society and less "community-oriented" in terms of coming to the aid of our neighbours, and as families continue to often live in different cities, increasingly the mental health system is facing not only trying to meet the mental

health needs of our community but also, to some extent, it has to try to provide the kind of support that many used to get from relatives and friends. Government must invest more in the lives of its citizens who are suffering.

Isolation, oppression, depression, economic pressures, everyday stress, alienation, mental illness, lack of community and the separation of families all play a major role in combining with an underfunded mental health care system - the results all-too-often are deadly for an increasing number of people.

Let's hope that this inquest produces recommendations that may at least save other lives and mean these 3 men didn't die in vain.

**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.**



## Youth activism

Continued from page 12

over the issue of sweatshop labour. Youth were shocked to learn of the conditions in which their school's garments were being produced, they rejected the notion that their only recourse against the brutality of sweatshops was individual consumer power. They began to realize that, if they mobilized and united with workers' organizations both North and South, other tactics were possible. By July of 1998, activists from over 30 different schools came together in New York to establish an organization that would help co-ordinate anti-sweatshop campaigns from campus to campus: the United Students Against Sweatshops was born.

Of course, the USAS movement would not be the only campaign to move youth into action in the West. The international movement to save imprisoned Black Panther Mumia Abu-Jamal from state execution was an important pole of international solidarity. Ralph Nader's campaign during the recent U.S. presidential elections provided a voice for thousands of youth politicized in anti-capitalist activity. In Canada and Quebec, youth figured in city-wide strikes and mass protests against cuts to social programs. Over 100,000 participated in a national day of students in 1995, and Quebec was rocked with a tremendous student strike in 1996 (one of several in recent history). In Europe, the anti-nuclear movement has seen sizeable youth involvement, along with campaigns against genetically modified organisms and soaring tuition fees. May Day of 2001 was as raucous an affair as ever, with thousands of youth celebrating the traditional workers' holiday in diverse fashion in Europe and elsewhere.

### After September 11, 2001: What next?

After the events of September 11, we face an anxious question: what does the future hold for anti-capitalism? Young radicals who had proudly used tactics of confrontation were thrust into a frightening milieu of patriotic jingoism. A predictably sweeping definition of "terrorism" intensified an already stringent crackdown on left activism.

For a moment, the confidence to resist seemed to dwindle.

But this understandable pause was short-lived. Many anti-capitalists (and others) moved quickly into anti-war campaigns. Almost immediately, small vigils of thousands were seen worldwide, from the Gaza Strip to New York City. Many of these vigils have turned into sizeable anti-war teach-ins, rallies and demonstrations. On September 29, over 20,000 rallied in Washington D.C. and 10,000 in San Francisco at events staged by Act Now to Stop War and End Racism, a newly-formed national coalition. On October 13, over 50,000 rallied in Berlin and London. Over 200,000 marched in Italy days later. Thousands of anti-poverty protesters swarmed Toronto's financial district on October 16 as part of the Ontario Coalition Against Poverty's campaign to unseat the Harris Tories. Over 20,000 demonstrated against the European Union's neoliberal trade policies in Ghent on October 19. A mass anti-capitalist teach-in was held from November 6 to 8 in Beirut (!) under the slogan "Our world is not for sale - people's lives and well-being are not a material for trade." Mass protests occurred in major Canadian cities for the November 17 meeting of the IMF and World Bank in Ottawa. The terrible events of September 11 were certainly a shock to activists, but they have not stopped the need to mobilize for global justice.

Successive protests have also seen the reappearance of raging debates. The use of live ammunition by police in Gothenberg and Genoa emboldened some, but left others fearful; a spirited debate about tactics at mass demonstrations is well underway. Others have questioned how inclusive the movement currently is, and what steps must be taken to build solidarity among wider layers of marginalized and racialized groups. Despite the best arguments of anti-capitalists, the question of fixing or nixing international financial institutions remains on the table. Emerging left institutions - either in the form of "structured movements," activist spokescouncils, the World Social Forum or mobilizing coalitions -- are attempting to introduce greater democracy in planning the activist calendar. The outcome of these debates at the moment is uncertain, but they hold great importance for the future of

today's radicalization.

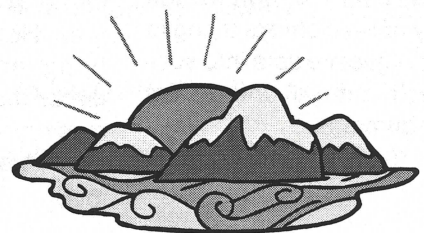
Some might argue that the new mood of solidarity created in the wake of Seattle was never practiced or welcomed by all. This is of course true, but hardly surprising. Some leaders of trade unions and NGO's - particularly in the U.S. - happily bucked this trend for the comfortable salons of jobs or credibility-for-political-support arrangements (Teamster president James Hoffa Jr.'s endorsement of George W. Bush's drilling project in the Alaska wildlife reserve being the most bald example).

If today's activism is truly built on a mass basis, in the process most will recognize something else: That the fate of their efforts hinges on the need for a completely different economic and social system. As Rosa Luxemburg once claimed in her assessment of mass strikes, it is false to place any walls between acts of resistance and the bold assertion of alternatives. In the process of mass struggle, the artificial divide global capitalism places between questions of politics and economics begins to break down; the capacities activists require to transform society begin to develop. This is the political space where alternatives can and must be put forward, and it is here where young anti-capitalists can play a most important role. At present, no one holds a monopoly of insight on exactly what alternatives might be most compelling. Nevertheless, the exciting process of anti-capitalist (and for today's purposes, anti-imperialist) debate still offers the hope for transformative politics to be considered, if not realized.

**Joel Harden is a member of CD's editorial collective. He coordinates Bookmarks Canada and studies political science at York University.**

(Excerpted from Canadian Dimension Magazine)

[www.canadiandimension.mb.ca](http://www.canadiandimension.mb.ca)

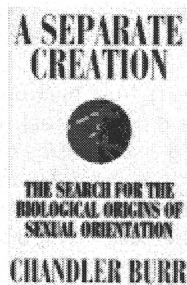




# BOOKS

## A Separate Creation : The Search for the Biological Origins of Sexual Orientation

by Chandler Burr,  
Rick Kot (Editor)



If there is one lesson to be taken away from reading this report on "the search for the biological origins of sexual orientation," it's that science at its best is always an ongoing process. Combining profiles of the top researchers of sexual orientation with straightforward explanations of the results of their experiments in neurobiology, genetics, and other fields, Burr provides a fascinating glimpse of men and women for whom science is not the pursuit of definitive answers about the way things are, but the motivation for constant questions.

He also gives them a voice to vent frustration at the ways their research has been misrepresented by non-scientists trying to fit objective data into subjective moral and ethical arguments.

## Substitute for Love by Karin Kallmaker



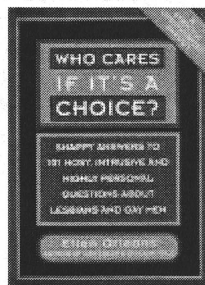
When Holly's best friend Tori takes her to a dance for lesbians only, she realizes that Tori is gently trying to push her out of the closet. While it is true that Holly had been trying to come to terms with her growing attraction toward women, no one expected Holly to take one look at the mysterious Reyna and fall hopelessly in lust. Unable to resist the purely physical appeal of Reyna's sensuous demands, Holly quickly succumbs to Reyna's delicious seduction. After a night of delirious passion, Reyna gives Holly a long kiss and a single rule: "Call whenever you want me to make love to you. There can be nothing else."

Although sexually fulfilled for the first time in her life, Holly soon realizes that pleasure without emotion is no substitute for love -- a love she knows she and Reyna could share. Knowing too well the high cost of living in shadows and denial, Holly risks everything and sets out to pierce the deep shroud of mystery surrounding the woman she has come to love.



## Who Cares If It's a Choice? : Snappy Answers to 101 Nosy, Intrusive and Highly Personal Questions About Lesbians and Gays

by Ellen Orleans



A hilarious parody, *Who Cares If It's a Choice?* provides snappy answers to all those nosy questions about being gay.

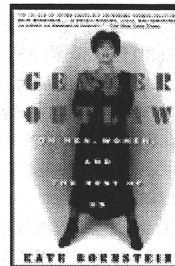
From rainbow flags and the gay "agenda" to code words, lipstick lesbians, and bisexual dating, it's all here.

Plus, as an added bonus, a special section of gender confusion in public restrooms! A great gift, this best-seller of popular author Ellen Orleans has sold over 9,000 copies world-wide.



## Gender Outlaw : On Men, Women, and the Rest of Us

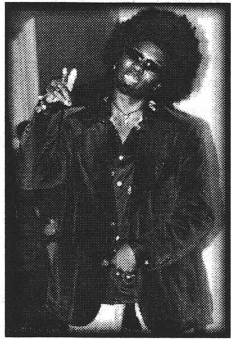
by Kate Bornstein



A thoughtful challenge to gender ideology that continually asks difficult questions about identity, orientation, and desire. Bornstein cleverly incorporates cultural criticism, dramatic writing, and autobiography to make her point that gender (which she distinguishes from sex) is a cultural rather than a natural phenomenon. Confronting transgenderism and transgendered people is not easy for many individuals, but Bornstein does it in a way that sparks debate without putting her audience on the defensive. She suggests that "the culture may not simply be creating roles for naturally-generated people, the culture may in fact be creating the gendered people." Her discussion of the "parts" of gender is based on respected sources and includes analyses of gender assignment, identity, and roles. Things get mixed up, according to Bornstein, because "sexual orientation/preference is based in this culture solely on the gender of one's partner of choice," in effect confusing orientation and preference. Bornstein uses the term "gender defenders" to describe those who work hard to maintain the current rigid system of gender, and she claims that her "people" (i.e., the transgendered) are just beginning to challenge the system and to demand acceptance and understanding.

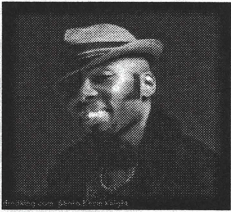


# HERSTORY



Born in Brooklyn of Haitian parents, Mildred Gerestant, a.k.a Dréd, is a singer, actor, model and gender illusionist. Inspired after

seeing drag kings at an East Village party, "The Ball", Mildred decided to do her thing. Since 1995, Dred has been the winner of several contests, including: 1996 Drag King of Manhattan, 1997 Drag King of Brooklyn, The Glammy Awards' 1998 Drag King of the Year, and Runner Up for Kiss FM/Black Filmmaker Foundation's 1998 Superfly Look-Alike Contest. Dred has also performed and done drag king make over workshops nationwide and a broad (England, Poland, Switzerland, Austria, Germany, and Holland). Using theatre, dance, humor, and cultural history, she plays with gender roles and social/racial stereotypes to hopefully inspire her audience to think about the complexities of race, gender, identity, and ethnicity. Through her work she also hopes to have her audience be more open to differences in their selves and others.

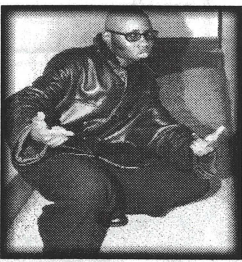


A woman of many talents, Dred holds a Bachelor's degree from Pace University and works for a research institute creating computerized questionnaires and databases that study/examine statistical research of urban social problems. She also volunteers for The House of Moshood, a group which educates women who have sex with women about safer sex. Dred says: "I love doing drag. I have fun playing with my gender and I like to make people think about, and have

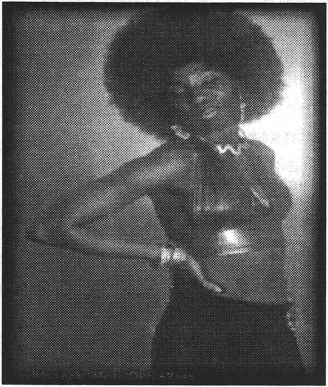
## Gender-Illusionist, Dred D.R.E.D. - Daring Reality Every Day

fun with, their own gender/sexuality. It's a powerful statement and feeling for me, especially as a woman, and as a woman of color, doing this. It's important for women to not be afraid, and to feel free, to do what they want or need to do.

Dred's act can be describe as a funky, funny, fly, - supernatural high, musical of gender fluidity. Dred brings to life funky characters like Shaft, Sly Stone, Isaac Hayes, Michael Jackson, Marvin Gaye, Grace Jones, Diana Ross, Busta Rhymes, Puff Daddy, DMX, Sylvester, etc. She also performs with other drag kings, recreating groups such as The Jackson Five, Run DMC, and The Village People. Dred also brings to life duet acts like Puff Daddy and Lil' Kim with her partner in crime, Drag Queen Bee Luscious. It's amazing to see her "morph," for example, from Busta Rhymes to Puff Daddy to Shaft to Grace Jones right before your eyes!!!



Dred has also been featured in several documentaries and short films, including SOON TO BE RELEASED!!! Onix Films Venus Boyz: A FILM JOURNEY THROUGH A UNIVERSE OF FEMALE MASCULINITY, by Gabriel Baur. Other films include Lucia Davis' "Kings" and "Club Casanova", and upcoming feature length "Drag Kingdom Come"; plus Pratibha Parmar's "Long Live the Kings" which is being produced by



**Dred has appeared in numerous television programs: HBO's "Sex In The City," MTV'S "Oddville" and "The Grind," "The Maury Povich Show," "Sally Jesse Raphael," "Ricki Lake," Co-Host of Public Access Cable TV show — "VDO Girls," and international television and radio shows in Switzerland, Australia, Brazil, Germany, and Japan.**

Juidth Halberstam, author of Female Masculinity and The Drag King Book. She's also appeared Off-Broadway in The WOW Theater productions of "Cafe Bimbo" and "Hot Tamales," PS 122's Fringe Festival's "The Baby with No Name," Pace University's Schaeberle Studio reading of Eve Ensler's "The Vagina Monologues," Mr Mistah's production of "The Family" at the Producer's Club, and a remake of the Charles Busch play "Theodora: She-Bitch of Byzantium." Dred is currently working on



her one woman show titled "D.R.E.D. - Daring Reality Every Day." (c) Dred has also appeared in The New York Daily News, Venus Magazine, New York Magazine, Vibe, HX, Paper Doll, Out, Colours, Composite (Japan), The Face (London), Marie Claire (London), Facts (Germany), Allure (Germany), The Village Voice, etc. The Village Voice describes her as "...giving Isaac Hayes realness."

VoiceMail/Hotline: 1-212-946-4475

e-mail: [redacted]  
[www.dredking.com](http://www.dredking.com)



# COMMUNITY GROUPS

## SUNDAYS

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

**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.gpcomp.com/waterloounitarian/

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

**AWARE K-W** :Aware K-W. A discussion and support group for gay Christians, their parents and friends who have been disillusioned by the church's often negative approach to homosexuality. We meet the 3rd Sunday of every month. For more information call Gary at [redacted] or Ada at [redacted]  
Email [redacted]

**Friends of Dorothy, 10 Pin Cosmic Bowling** - Sundays at 3:15 pm at Brunswick Bowling Lanes - Frederick St. Mall. \$10.00 + shoe rental, For more information contact Jason at [redacted] or email: [redacted]

## TUESDAYS

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

**The Rainbow Community Conversation Group** Now meets on Tuesdays on the U of 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

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]

**Women For Sobriety** - Create a New Life, a drug & alcohol addiction support group for gay women, meets

## 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

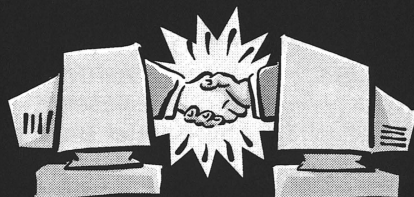
**PFlag (Parents, Family and Friends of Lesbians and Gays)** meets bi-monthly. PFLAG is a support group for those with an LGBT family member. Children or teens with a gay parent(s) may also seek support from our group. Call Evie at [redacted] (Kitchener) or Sue at (519) [redacted] (Cambridge) or email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

Want to add a resource? Contact The Voice today!  
[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 [REDACTED], Eastwood Square, Kitchener, ON N2H [REDACTED] or call Colleen at [REDACTED]

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

**Gay Men's Group** - is a social group for males of all ages and orientations. For more information call Gordon at (519) [REDACTED]

**Global:** is available to help anyone in the Laurier community who is dealing with LGBT issues. Staff, students, or faculty can reach GLOBAL directly at the club's e-mail address 00global@mach1.wlu.ca Laurier Peer Help Line 884-PEER.

**GLOW Phone Line: 884-GLOW.** Information and peer support.

**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.

## GUELPH

**ACGWC** (Aids Committee of Guelph and Wellington County) 2 Quebec St, Suite 206, Guelph Ont., (519) 763-2255

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

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

**OUTline:** A support and resource phone line for people dealing with LGBT issues at the University of Guelph. **Phone lines are closed Wednesdays and Saturdays (for the summer)** Open 7 to 10 pm other evenings. Call (519) 836-4550. [outline@uoguelph.ca](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: [REDACTED]@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:

### Transgender Issues

We are a transsexual support group, run for transsexuals, and any one else who are supporters or family or friends.

We try to get updated medical info. for our members, as well as useful tips for anything from daily living and coping skills all the way to makeup and tricks to enhance your breasts.

<http://communities.msn.ca/UKTransgenderIssuesUK&navtyid=261>



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

### 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)

### Friends of Dorothy is a GLBT

League was established as another way to bring the GLBT community & friends together. The League was started in September 1999 with 8 Bowlers



we had grown to over 40 Bowlers.. The League also believes in supporting the GLBT community, each year we hold a Charity

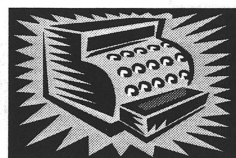
Bowling Tournament, where we ts raised over \$2,300 for Cancer Society-Breast Cancer & Hospital for Sick Kids-HIV Care.

The Voice Magazine online has news, articles, tons of links, our Pride Album, and much much more and all there for your convenience.

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The Voice Magazine online - community at a glance!

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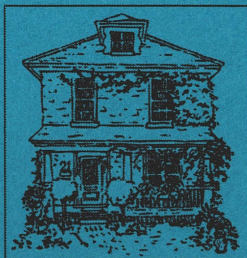
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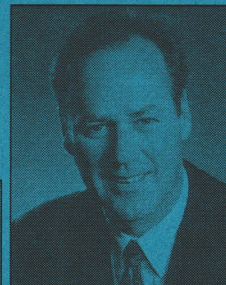
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