

# Grand River Rainbow Historical Project

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



## *The Voice*

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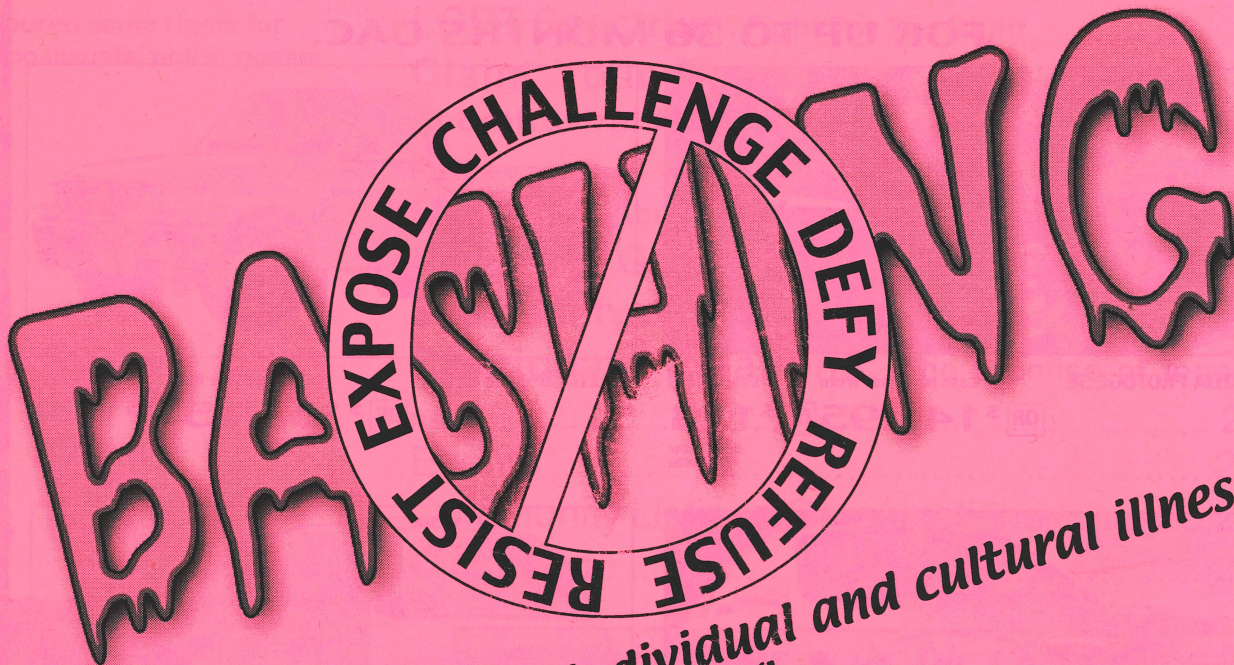
# The Voice

Serving the  
LGBT Communities of  
South Central/Western Ontario

Volume Three

Issue Eleven

August 2001



Queer bashing a sign of individual and cultural illness  
See page 14

### Hedwig Mania!!!

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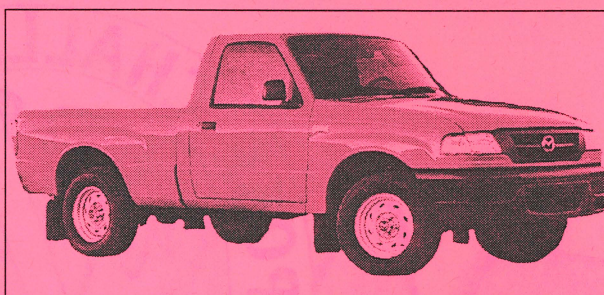
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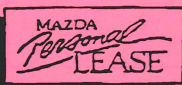
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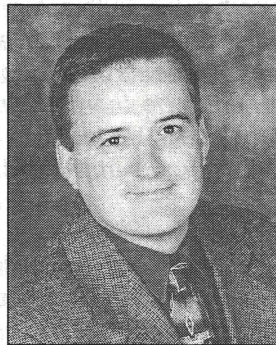
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# FIRST WORDS

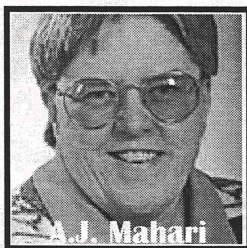
## Gay-Bashing - Blame the victim?

Shortly after 3:30 am on Wednesday July 18th, in Victoria Park, a 37 year-old man was beaten and robbed. Police have yet to make any arrests.

The victim of this assault and robbery told the Kitchener-Waterloo Record that he was a victim of gay-bashing.

Lead-detective on this case, Sgt. Brian Eckensviller said, "There was no element of a gay-bashing." He said he bases this upon the information that the victim gave police and the fact that the circumstances are consistent with a random robbery. He sees the motive for this crime as being money, identification, and cigarettes.

There has been no coverage that I'm aware of, of this incident and the possibility of gay-bashing anywhere locally, except the K-W Record.



A.J. Mahari

The Record has run a short story about the victim saying he was gay-bashed and then subsequent to that on Monday July 30th Record columnist Frank Etherington wrote about it. Sadly, he in his own admission of bias (regarding the park but maybe more?) seems not to grasp the depth or importance of this issue. He seemed more concerned about the park then he did about the news story, which was this 37 year-old gay man being beaten and robbed. Why I wonder? Are we as lesbians, gays, bi-sexual or transgendered people less significant in our lives or injuries than a park? Does Victoria Park itself make up the neighbourhood in which it resides or do the people? Are not some of those people LGBT?

Etherington wrote referring to Victoria Park, in his July 30th column, "The dark side is inhabited by a few gay-bashing deadbeats on the lookout for men who go there trolling for cheap-thrill-sex." He went on to say that "one group attracts the other".

So, somehow men who cruise for sex in the park are "attracting" those who would beat them up? This is tantamount to saying that it is their own fault for being there doing what they choose to do. I don't agree. Blaming the victim serves no one. It only helps those who want to avoid the deeper aspects of this culture clash keep their heads buried in the pretty park sand.

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

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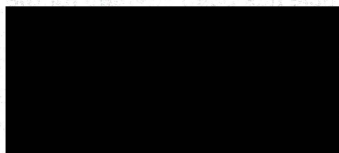
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## HAVE YOUR SAY

What is this world coming to? A guy gets gay-bashed in the park and everyone in Kitchener-Waterloo just wants to blame him, judge gay men for being gay and for having sex in parks and basically say it doesn't matter. This makes me so angry!

John Deitz, Kitchener

I'm so sick of hearing about gay men who can't control their hormones or whatever long enough to go somewhere less "animal-like" than the great outdoors to get their rocks off. Why do we have to even hear about this constantly? I don't get why guys do this. I don't really think it effects my life at all but I am sick of reading about it in the paper. Seems the only time you read about gays existing in Kitchener-Waterloo is when there's some public-sex scandal. Enough is enough!

Tracey Scott, Waterloo

Where have you been hiding The Voice? My partner and I just found a copy and we were delighted to by the way. Keep up the great work! It's wonderful to read so many differing viewpoints from such talented writers.

We also like the fact that we can see which business we should frequent. We like to spend our money where we feel accepted. We're glad that you have such a wide-variety of advertisers.

Jeff and Mike, Cambridge

How many people here, in our community, really want to see us make it better? I wonder often. I know that I wish we had a community centre

and I wish that we had more groups and social activities that were truly good for all parts of our community at the same time.

I think there are too many segregated groups. Groups just for women, or just for men, or just for bi-sexuals etc. Why is this? Am I the only one who wishes it wasn't this way?

When I socialize I like to meet all kinds of people. Both men and women and I don't want to just limit myself to any orientation either.

Richard Wright, Hamilton

How can a middle-aged gay guy or lesbian for that matter find friends? I am finding it difficult. I mean, I have friends, but they are all straight. I don't really feel understood by them if you know what I mean.

I don't like bars. I feel that there aren't enough avenues for us to meet each other. I'm not just looking for a relationship I would like to make some really solid, meaningful and lasting friendships.

George Shaver, Brantford

## HAVE YOUR SAY



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

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

# Kitchener Murder Fuelled by Racism

Where is justice for Howard Joel Munroe?

By Kevin Smith

**in Ontario**  
independent media centre

*Despite all the gains of movements for equality over the past few decades, we still find that sexist, racist, homophobic, and other oppressive attitudes still pervade our society, and for many people, are part of their daily lives. It is only when atrocities like the Montreal massacre, the murder of Matthew Sheppard, or the killing of Howard Joel Munroe happen that people really sit up and take notice. It is in these times that oppressed communities can stand together in mutual support.*

*A memorial service will be held for Howard Joel Munroe in Victoria Park on Saturday, August 11th, at 3 pm. If you would like more information about the struggle to overcome racism in the Kitchener-Waterloo area, call the Waterloo Public Interest Research Group at [REDACTED]*

The black community of Kitchener-Waterloo and many others are outraged at the slow pace of police investigations into the slaying of a young black man by a gang of predominantly white youths.

20-year-old Howard Joel Munroe was beaten and fatally stabbed after being swarmed by a group of up to 50 youths — a group known as the Slingers. The incident occurred just as the Victoria Day fireworks were about to begin in the park. A friend of his, a black teen, was also beaten and stabbed by the gang. His name has not been released, as he is under 18.

A protest was held on June 2 in front of the Frederick Street police station. One of the speakers was Dudley Laws, founder of the Toronto-based Black Action Defence Committee. He said that if racial lines had been reversed in the stabbing, every young black man in the city would have been questioned by police.

Munroe's girlfriend, Sierra Schaffer, who is white, said Munroe was often teased and taunted by the youths be-

cause he "was a big tough black guy." She also noted that he had been continually harassed by the Slingers for a year and a half before the incident, because of their inter-racial relationship.

Staff Sgt. Brent Thomlison of the homicide branch of Waterloo regional police said that about a dozen detectives are working on the case, but no one has been arrested in the slaying.

"They don't really have an ideology, so you can't say they're like the skinheads where their main purpose is to promote that segregation and separation," says Staff Sgt. Gary Askin of the Waterloo regional police intelligence branch. "They're like other gangs. Their main purpose is to make money by way of committing crimes."

Whatever the outcome of this investigation, this incident highlights the fact that racism still thrives within our community, both in organized racist groups,

and in the racist attitudes of individuals. Anti-racist activists call on community members to examine their own racist attitudes, and to speak out against racism whenever they can.

This article has been adapted for the Voice. It first appeared in the July/August issue of the Blind Spot the newsletter for the Kitchener-Waterloo Independent Media Centre, which gives non-corporate coverage of the issues which affect our daily lives. To find out more, you can e-mail us at [ontario@indymedia.org](mailto:ontario@indymedia.org), or visit our website at [ontario.indymedia.org](http://ontario.indymedia.org).

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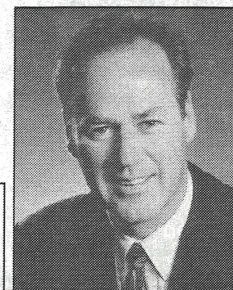
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## COLLECTIVE SOUL



### Not what I call apathy

By Laurie Soper

Apathetic, we call ourselves. People say Canadians just like to pretend life will always go on as it has, hoping there will be no disruptions. We think it's apathy because people tune out when the topic of politics arises in a conversation. They disperse. Whoever starts the topic gets ostracized for the rest of the evening.

But it's not apathy. It's an economical route to self-protection. Why expend emotional energy when nothing will come of it? Why hope when there is nothing to base your hope on? Why make a fool of yourself?

"Most of us Canadians just don't care," I heard someone drone the other day. "We don't want to know the truth. We don't even want to know what is going on."

I disagree. Where do we look for the truth? Where do we find out what is going on? In the media, the stories are diluted and skewed to suit the advertisers' interests. What do we expect to get from papers and networks owned and managed by multi-millionaires who protect the system they profit from? Certainly not the truth.

Take the reporting of what happened in Quebec City at the FTAA summit. Sixty thousand people from all over Canada marched peacefully through the city in one weekend. The question was seldom posed: what can motivate so many thousands of people to do such a thing? The coverage lasted only one week and then there was silence. And what do most Canadians see, over and over again? One dozen teenagers attacking a fence.

People aren't stupid. They know information is being presented in a biased format. But what can they do? They hear Jean Chretien, our supposed representative, blatantly pooh-poohing tens of thousands of Canadians who risk their security to state their points of view in Quebec. If he has no regard for any of us, and pushes through his own agenda with no regard even for dialogue, how can we feel any sense of personal power? What on earth can an average, ordinary, individual Canadian do?

"Business is okay," says the cab driver. "Just making it from day to day." He laments businesses are closing and going bankrupt right here in Cambridge. "But what can you do? In ten years the Americans are going to take over this place anyway. They're doing it already. Nothing's Canadian anymore."

"Do you think there's anything anyone can do?" I ask.

"Ha. Well, I suppose if they wanted to. But the prime minister is not about to do anything about it. He's laying the red carpet for them. He doesn't give a hoot about ordinary people. He may as well be one of them Americans. As if they hired him. It doesn't matter who's elected. They all end up working against the people that elected them. They cut off their hearts as soon as they get power. What can you do? It's useless."

This is not what I would call apathy. It's despair.

I turn to him as I hand him the cash. "What would you do if someone came into power that really wanted to do



something, to get back the power for ordinary Canadians?"

"Ha. That'll be a cold day in hell."

I shake his hand and look into his eyes. "Mark my words, sir, there will be someone. You just watch." He looks at me with a mixture of shock, amusement, and contempt. But a glimmer of something else shows in his eyes, as he remains silent. It's hope.

Try this out yourself. Talk to people you meet in the malls who sell you clothes or stand behind a cash register. Ask their opinion about anything to do with their daily life—their income, education, jobs, vacations, taxes, car, hydro bill.

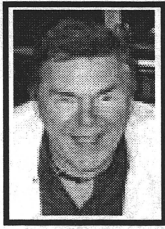
After you've listened to them awhile, professing their anger or frustration that they can barely make ends meet, then suggest that something will be done about it. "What would you do if someone came along that was committed to doing something to make your everyday lives easier, and they had the power to do something about it?"

They may respond with laughter or rolled eyes. Then say something like, "Stay tuned. You will never believe it until you see it."

And you will see their faces light up with hope. It never fails.

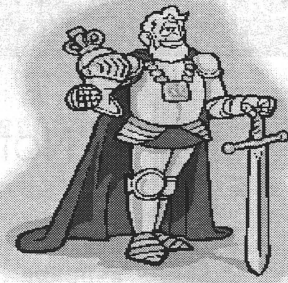
**Laurie Soper is a writer who lives in Cambridge, Ontario. A Voice exclusive.**





## Fight For The Right But With Question And Pause

By Charles W. Westfall



Don Quixote de la Mancha fought for the right without question or pause. In doing so, he imagined villains and enemies everywhere. One dark and foggy evening, he mistook a windmill for a monster. Like all brave knights of his time, he attacked it with his lance. Only he got caught up in the revolving blades and was tossed unceremoniously to the ground. The phrase "tilting at windmills", to describe somewhat paranoid attacks on imaginary problems or enemies, commemorates his sad defeat.

I was reminded of this story recently when I read a column by Bert Archer in XTRA. Archer is the author of the book, *The End of Gay*. In the article he talks about what he sees as an alarming tendency among Queers to take issue with persons or situations which really don't deserve that much attention. He sees an element of paranoia creeping into our efforts to gain equal rights and justice. He reflects that this element is actually placing the progress that has been made, especially in Canada, in jeopardy.

Recognizing the fact that we will never gain total acceptance by everyone and that there will always be some who don't like us, Archer used to answer questions about backsliding and the danger of mild hostility towards gays and lesbians turning into legislated hate. His answer was always the same, "We've come too far to backslide now; we've made irreversible progress."

He continues however, to qualify that response. "Now, I see that I was partly wrong. I think backslide is possible. But it won't happen as a result of trying to move forward. If the queer community loses any of the massive cultural, social and political capital it's got now,

it'll be through the foot-stomping angry little tantrums we throw over things like Dr. Laura and Eminem."

I'd like to take Archer's thoughts a step further. It's not just the angry tantrums that will put our progress in jeopardy. It is the misrepresentation of what actually constitutes the LGBT Communities; or as I have chosen to term them, "populaces."

I am, quite frankly, quite disillusioned when I look at what is so blithely termed, "community". The dysfunctionality, substance abuse, cliqueishness and exclusivity tend to provide a picture that is not at all appealing.

Realizing that there are those who are trying to make something out of what is often simply a compilation of disparate and contradictory efforts at self-justification, I have to divorce myself from those efforts.

It's easy to set up straw men to blow down. It's easy to justify anti-social behaviour with fund-raising and drum beating. It's also easy to demand what is essentially a special status and special treatment. This might be O.K. for ghetto populations where the concentration of like minded people requires more latitude. In normal living situations, however, it seems to me that the time has come to simply blend in and walk with the people.

There is nothing wrong with Gay Bars, Baths, Support Groups, Organizations and certainly not with Pride Celebrations. There's nothing wrong with any of them; let them flourish as they will. Where they come under attack, defend them. Where they tend to break down,

rebuild. But, for heaven's sake, don't pretend that commonality or mere proximity are enough to constitute a community.

There are those who insist that a community centre is what is needed and that such an establishment would bring the disparate elements together. In places where militancy was needed, such an approach has worked. In places where a strong community bond exists, it will also work. It cannot, however, be the starting point. It is, after all, not simply a case of "Build it and they will come."

Community building should be founded on something more like, "They need a place to gather, so build it."

When issues arise and rights are trampled, fight for the right, by all means; but do it with question and pause. When the question of community identity arises, think about just what it means and what it actually looks like. It is only too easy for well-meaning efforts in the name of community, to become either self-serving or self-destructive.

Thrust and parry to your heart's content and with all the skill you can muster. Just be careful, says he with a wicked grin on his face, where you stick your lance.

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


## The Risk Of Loss

"The act of love -- extending oneself -- requires a moving out against the inertia of laziness (work) or the resistance engendered by fear (courage). Let us turn now from the work of love to the courage of love. When we extend ourselves, our self enters new and unfamiliar territory,

so to speak. Our self becomes a new and different self. We do things we are not accustomed to doing. We change. The experience of change, of unaccustomed activity, of being on unfamiliar ground, of doing things differently is frightening. It always was and always will be. People handle their fear of change in different ways, but fear is inescapable if they are in fact to

change. Courage is not the absence of fear; it is the making of action in spite of fear, the moving out against the resistance engendered by fear into the unknown and into the future. On some level spiritual growth, and therefore love, always requires courage and involves risk. "

**From the "Road Less Traveled" by Scott M. Peck.**



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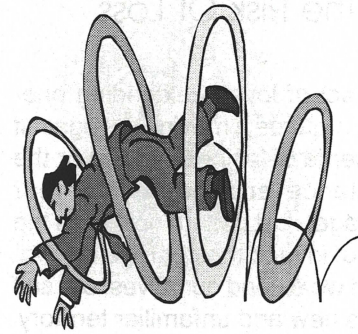
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## *Reducing Side Effects of Antiretroviral Medications with EFT: A Case Report*

by Judy Saltarelli Neal, M.A.



One of my regular counselling clients, a health care worker, recently had an occupational exposure to HIV. She was advised to undergo the 6-week Post-Exposure Prophylaxis (PEP) for health care workers outlined by the Centre for Communicable Diseases.

The PEP regimen consists of a 6-week administration of the same antiretroviral drugs that are given to people with known HIV infections to delay the onset of AIDS. These drugs are highly toxic, have some very uncomfortable and potentially dangerous side effects, and must be taken according to a rigid schedule in order to maintain their effectiveness. Many patients find the side effects quite debilitating.

The most common side effects are extreme fatigue, headaches, nausea, diarrhea, insomnia and muscle pain. More serious side effects can include, among other things, kidney, liver and pancreatic damage.

We used a very different approach to help my client deal with this difficult experience, which proved to be very effective for her. Our approach is based on my belief that there is a strong mind-body-spirit component in both our mental pain and our physical maladies, and that we can tap into this mind-body-spirit energy to enhance emotional and physical healing. It is not intended as a substitute for care by physicians or other health-care providers. Rather, it is intended to complement mainstream medical care by nurturing the mind and the spirit, two components that are often overlooked.

I believe that with individualized modifications, our procedure might provide some measure of relief from side effects for those who must take these drugs for a longer period of time. My client has generously consented to the release of this information in the hope that it may help others. Identifying information has been changed to protect her privacy.

"Cindy" told me that she was afraid of getting an HIV infection, afraid of the side effects of the drug cocktail, and that she feared her immune system was already so compromised by her fibromyalgia that she wouldn't be able to use the antiretroviral medications to her best advantage. She was also severely chastising herself for her carelessness,

which involved ignoring "universal precautions" for handling blood products and subsequently resulted in her exposure to the virus.

We set two primary goals for our session: first to do our best to boost her immune system, and, second, to do what we could to minimize uncomfortable side effects from the medication. Cindy had previously tried a variety of "energy psychotherapies" with me for both emotional concerns and the more distressing of her fibromyalgia symptoms, with good results. We chose to use that approach again. It is well known that our emotions affect our immune system. To paraphrase popular medical writer Dr. Christiane Northrup: every negative thought we have puts more stress on our immune system. So my first focus was on Cindy's self-directed negative thoughts.

To erase Cindy's chastising self-talk, which included statements similar to "I can't believe I was so stupid!" we used Emotional Freedom Techniques (EFT). EFT is a type of self-applied acupressure that usually erases negative emotions, fears and traumatic stress extremely quickly. It is similar to oriental acupuncture, except that instead of inserting needles, we tap on our own acupressure points while thinking about a negative feeling. EFT is easy to do, is very gentle, works rapidly, involves no special equipment, no supplements, and often works when nothing else will. Oriental acupuncture's basic premise is that disruptions in the body's energy pathways, or meridians, cause physical symptoms. EFT is based on the premise that all negative emotions, too, are caused by disruptions in our body's energy system. Correct the disruption by tapping on a certain pattern of acupressure points and you remove the negative emotion. We've also found that EFT works pretty well for many physical problems, too.

Cindy already knew EFT, so we started right in on her negative thoughts about being so stupid. Before we started, she rated them as a 10 on a 0-10 scale of intensity. In about five minutes we got that down to a zero. Now, instead of constantly thinking about how stupid she was, she said that she realized that not gloving wasn't a very smart thing to do, but that was water under the bridge, there wasn't anything she could do about it now, and it would make more sense to focus her energy on the

future. Her face already looked different. With her permission, I even tried to goad her to see if she could get the intensity back, but she couldn't.

Next, we did some visualization and affirmation work. I asked her to envision being surrounded by the healing white light of the Universe, the light of her Higher Power. (We'd done this before, too.) Then to see any invading organisms streaming out of her body and into the Light where they would be received with love and cared for in a place where they could not hurt anyone. We accompanied this with affirmations such as "my immune system is strong and healthy, and easily removes any dangerous organisms." I assigned as homework a daily meditation session incorporating this visualization and affirmation concept.

Then we did more EFT, this time for her fear of becoming infected. An initial intensity of 8 on that 0-10 scale quickly diminished to a 0. While her initial feeling was one of terror, now her attitude was rather philosophical: "If I get it, I'll deal with it then. I know I can cope with whatever happens." No fear! A big change in 2 minutes.

Finally, we addressed the issue of the side effects.

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We did some EFT for her fear that she would get side effects that would prevent her from working.

Cindy did get the most common side effects (nausea, headaches, extreme fatigue, diarrhea, etc.), and she had some trouble adjusting to the complicated administration schedule and remembering to drink lots of water. We did EFT for each one of these separately. While EFT is over 80% effective for emotional issues, it is a bit less effective for physical pain and symptoms. Sometimes clients get complete and permanent relief from pain or other physical symptoms. Sometimes the relief is only partial or temporary, and sometimes it doesn't help at all. We can't predict in advance what the result will be. It seems as though each individual person's "Inner Wisdom" uses the energy healing involved in EFT in the way that will be most helpful for that individual on both a physical and a spiritual level. In Cindy's case, she got almost complete relief from most of her symptoms, but they kept coming back. Perhaps it was important for her to pay attention to herself and nurture herself every day....

The solution that worked best for Cindy was as follows: she would repeat her affirmations (such as "my immune system is strong and healthy and easily protects me from HIV" and "I easily tolerate the medications I must take") many, many times each day. She would say them in the car and any time she had a free moment. She was highly motivated, and had no trouble remembering to say her affirmations. She would also do a quick round of EFT for any symptom that was bothering her. And once a day she would do a full body scan and systematically do a full EFT treatment for any symptoms she noticed. She would do the EFT until her intensity level was at 0 or 1. Then she'd go on to the next symptom. She usually played her relaxation tapes while she did this. Then, at bedtime, she would do her visualization exercise.

This approach enabled her to manage her symptoms, especially any pain, quite well. Pain was not fully eradicated, which is probably a good thing. Back pain, in particular, can be a sign of organ damage from the drugs and has to be monitored carefully. She recorded the presence and intensity of the pain so she could report it to her doctor, then she would tap to reduce it to a more tolerable level.

Cindy was able to manage her side effects so well that she did not miss a single day of work from either of her jobs. This is quite remarkable, given that she has fibromyalgia. She wouldn't exactly say that she "sailed" through the PEP regimen, but she is pleased with the help she got from EFT and the other energy work we did. The infectious disease specialist who followed her was amazed at how well she tolerated the medications. The first of her many post-exposure HIV tests was negative. More importantly, Cindy has a realistic yet philosophic attitude toward the future. That alone will decrease her stress and ease the pressure on her immune system.

Our experience with EFT now shows that it can be extremely helpful even when "nothing else" works. It can be a powerful adjunct to mainstream medical care. It's worth trying, because, at the very least it will do no harm.

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Judy can be reached at [REDACTED]

"The second most common misconception about love is the idea that dependency is love."

--Scott M. Peck

"If you don't have a plan for yourself, you will be part of someone else's." (American)

"Ingratitude sickens benevolence" (German)



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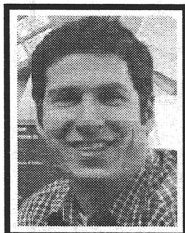


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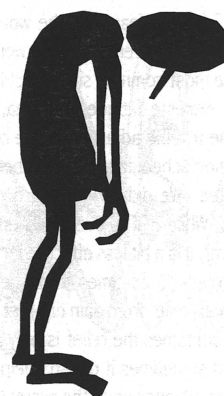
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Partner Abuse in Same-sex Relationships: What it is, What to do, and Where to turn

By Dr. Jeffrey Chernin



When John (not his real name) came in for his weekly counseling session, he didn't take off his sunglasses during session. I suspected something was wrong, and it turns out that his boyfriend beat him the night before. And unfortunately, John is in plenty of company, as partner abuse is extensive in the LGBT community.

The physical abuse John received not only included hitting but it also included restricting his whereabouts, who he associates with, and what he could say, through the use of intimidation and threats of violence.

John was not only physically abused, but he has been suffering from emotional abuse. Emotional abuse includes raging, put-downs, and name-calling. Emotional abuse, like physical, erodes your sense of self and your spirit. It is harder to detect and easier to place the blame on himself, but both forms of abuse are systematic attempts to control and dominate.

Quite often, abusive partners become more threatening and violent over time. When simply telling their partner to "shut up" doesn't work, for example, threatening him or her with a slap or a punch is the next step.

Abuse is often followed by a period of remorse, known as the Honeymoon phase. Abused partners hear things

like, "I'll never do it again," or "It was because I was drunk." The honeymoon period lasts until the Tension Build-up phase begins; the abused partner starts walking on eggshells until the abuser strikes once again.

Motivations for abusing another person are fairly clear. Two reasons are a huge insecurity of being abandoned and extreme jealousy. Yet another is simply the need to dominate and get what s/he wants without interference.

Reasons for staying in an abusive relationship are more complex and harder for outsiders to understand. Often I hear, "I provoked the abuse," from abused individuals. People who say this believe that they did something "bad" and deserve to be punished. It also means that the person has very low self-esteem.

Another reason for staying in an abusive relationship is that the abuser often has more "power" in the relationship. There may be financial or educational differences, or one person may be ill or have few friends or family nearby. These things make it easier for a power difference to develop, which is then maintained by abuse.

What to do?

If you've been dating someone and would like to move in together, but you're wondering if s/he could be abu-

sive, look for signs of being disrespected or dismissed. Also, how are power imbalances handled? For economic differences, for example, it's not about who makes more money; it is how it's dealt with. Do you talk about it, and is the other person sensitive to your feelings about making less money? Do you take the person to places that you can afford sometimes? If the answers are yes, it's a good sign.

On the other hand, does s/he refuse to enroll you in making decisions or refuse to let you pay for anything? When s/he doesn't get her way, do you get the "silent treatment" or other mind games? Do you get yelled at or called names?

If so, take any relationship of this kind very slowly. Keep your eyes open, and don't be taken in by "romance." In other words, don't let great sex affect your vision! Insist on open communication and counseling prior to moving in.

Let's say, however, that you didn't see it coming, and you're living in an abusive relationship. The first thing to do is to remember that you lived without this person for most of your life, and you can leave at some point, even if it's not currently financially possible. Also, remember that the kind words during the Honeymoon phase are not "love." They are further attempts at control and they happen as part of the abusive cycle.

If you want the relationship to work, then you will have to be able to talk openly about the abuse and to get a commitment from your partner to stop. If s/he's willing to get counseling with you, it's a sign that the relationship may get better.

Next, find a therapist who has experience in dealing with abuse. If money is an issue, find someone at a low-cost LGBT or gay-friendly clinic. In the meanwhile, develop an "escape plan"

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for when the abuse happens again. Have phone numbers and places to stay that are handy. For a sample escape plan, go to:

<http://www.police.nashville.org/bureaus/investigative/domestic/safetyplan.htm>

If you feel your partner may be monitoring your internet activities, use a computer at a library, at work, or at a friend's house.

If s/he refuses to stop abusing you, won't go to counseling, and does not take responsibility for the abuse, your only option is to Get Out. If money is a problem, try to save a bit every week, borrow from family or friends, or see if you can stay with them until you save up enough money for a place. Things will not get better.

General state and local resources:

<http://www.dvshelkertour.org/helpusa.html>

National hotline: 800) 799-7233 (800) 787-3224 TDD

Yellow pages or local law enforcement for shelters

LGBT resource:

[http://dmoz.org/Society/Gay, Lesbian, and Bisexual/Family and Marriage/Domestic Violence/](http://dmoz.org/Society/Gay,Lesbian,andBisexual/FamilyandMarriage/DomesticViolence/)

**Jeffrey Chernin, Ph.D. is a Licensed Marriage and Family Therapist in Los Angeles. He can be reached at**



## SHADES OF GREY



### Public Sex: Endless Beating Around the Bushes?

By Ms. A.J. Mahari



The tandem of public sex and homosexuality is again in the news. Recently, in the opinion of many, a *K-W Record* columnist, Frank Etherington, has been perceived as blaming the victim of a gay-bashing for the very fact that he was attacked.

The victim did tell *The Record* that he was, in fact, cruising in the park the night he was robbed and beaten. This, however, does not make it right to say that the victim of such a crime is, himself, in any way to blame for it. He isn't!

I found it sad that rather than deal with the reality of the homophobic false sense of entitlement of some who act out their feelings violently, Etherington succeeded in making the park, itself, the primary victim. What? How can a park be a victim?

He seemed to blame the victim for picking a place to cruise that is frequented just as often, according to Etherington, by "gay-bashing dead-beats." Somewhere in between the reality of the attack, the fact that those who perpetrated it are responsible and to blame for it, and the reality of neighbouring residents wanting their corner of the city and the park to be safe, is the seemingly ignored issue of homophobia and the prejudice of many straight citizens of our area.

In order not to beat around any bush myself, I'll say it outright: I do not agree with public sex. I don't condone

it. I see it as an activity that does still, in the minds of many heterosexuals, paint us all with an undesirable brush of *perceived* immorality. That said, I am not going to judge those who choose to engage in it.

No one, absolutely no one, has the right to hurt someone else. Difference or fear are not valid reasons to attack someone, rob them or beat them up.

I am also puzzled by the fact that the police maintain this was a random act of robbery that had nothing to do with gay-bashing. What does this mean? Does this mean that the victim has misperceived something? Does this mean that the police are turning a blind eye to crime that may well be motivated by hate? I don't have the answers but I do think that we had better start asking more questions.

Public sex and homosexuality: a reality. I think that whether or not we understand the reasons for it we have to accept that it goes on. We also must do so without judgment or condemnation. I also think it only fair that those of us who do not agree with public sex not be condemned or judged for our points of view. To each his own....

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

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## Lesbian Romeo Makes Traditionalists See Red

A new interpretation of Shakespeare's Romeo and Juliet has had traditionalists seeing red - simply by replacing Romeo the man, with Romeo the woman.

The lesbian adaptation of the play promises a raunchy bed scene and has also turned Juliet's nurse into a gay transvestite.

The producers of the play, which is being staged at the Crescent Theatre in Birmingham [England], denied that they were using the lesbian hook to seek publicity.

"It is not meant to be offensive or gratuitous. It is being done carefully and tastefully, in a modern setting, sticking faithfully to the original text," Nick Fogg, 28, the female director and member of the Rattlestick theatre company from Shropshire told the Daily Telegraph.

Tony Wareing, chairman of the Mediawatch UK group accused the theatre company of cashing in for publicity. "People are becoming heartily sick of this sort of thing being offered up as entertainment," he told the Daily Telegraph.

<http://uk.gay.com>

"Misfortune comes on horseback and goes away on foot" (Chinese)

"Masters should sometimes be blind, sometimes deaf." (English)

"New day, new fate" (Bulgarian)

"No help is also sometimes help." (German)

"No one knows less than he who knows it all" (Welsh)

"Nothing is so certain as the unexpected" (English)

### Freeing Yourself of Prejudice

"The word *prejudice* means to pre-judge. We engage in toxic thinking whenever we allow ourselves to be in a judgmental mode. Prejudging based only on what others have said prevents the development of individual minds.

**Prejudiced thinking comes from treating your mind like a rental space for the thoughts and beliefs of others.** Learning to furnish your mind with

your personal interpretation, even for a moment, frees you to know yourself and others through your higher self. When your mind is occupied by prejudice, ego is the landlord.

Prejudging is a way of interpreting the motives and behaviours of others according to your ego-influenced standards. It is not restricted to the *racial* or *religious* antagonisms that we've come to associate with the word prejudice. (Dr. Wayne Dyer in his book, "Your Sacred Self".)

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**Hedwig and the Angry Inch**

**Director: John Cameron**

**Mitchell**

**Rated: R**

**Genre:** Comedy/Drama/Musical

**Tagline:** An anatomically incorrect  
rock odyssey

**Plot Outline:** A drag queen from  
East Berlin tours the US with her  
rock band.

Unbelievably Amazing and Com-  
pletely Kick-Ass

This film as a "Post-punk neo-glam  
rock odyssey," based on the hit off-  
broadway show that ran in New York  
from 1998-2000. Some people have

compared it to the Rocky Horror  
Picture Show, but that's only be-  
cause it's the only other Glam Rock  
musical ever made into a movie.

The premise alone should make  
you want to see it: A rock-and-roll  
drag queen tells her bizarre life  
story, starting as a boy in East Ber-  
lin, falling in love with an American  
GI, and going for a sex-change op-  
eration, waking up to find nothing  
but a "one-inch mound of flesh"

where her organ should be. The  
story takes more twists and turns  
after that, and I don't want to spoil  
anything.

The story is told mostly through the  
songs, which are perfect rock and  
roll gems, on par with the songs  
from Tommy. After only seeing it  
once, I walked away singing the  
words "Six inches forward and five  
inches back...I've got an angry  
inch!" over and over for days.

For a directorial debut with no big-  
name movie stars, the acting is  
right on the mark. These are theater  
people, after all, and there's none  
of the cringeworthy bad acting you  
see in a lot of independent films.  
John Cameron Mitchell gives the  
character Hedwig so much emo-  
tional depth, you forget that the  
premise is so silly.

The costumes are amazing, as you  
would expect from a movie with a  
drag queen as the main character.  
Hedwig wears no less than 41 out-  
fits, one of which is a dress made  
entirely of hair.

I came away from this movie to-  
tally inspired. It positively electrified  
me with an energy I rarely feel from  
movies anymore. And I don't even  
like musicals!



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Hedwig's band  
is called "The Angry Inch"  
Premiere is Friday, August 17.  
See back cover for details.



# Queer bashing: a sign of individual and cultural illness

By Lyn McGinnis



**“What are the sources of this hatred against us? They are deeply buried and often the perpetrators themselves are unable to explain why they have acted this way. Better understanding the personal and cultural roots of such hatred is also a vital step in healing everyone of this sickness.”**

I want to begin by thanking the person, attacked in Victoria Park in Kitchener recently, for having the courage to step forward and tell the media he was gay bashed. Too many times LGBT have been silent. Silence is always our enemy. Silence about abuse contributes to its perpetuation. It is only through uncompromising and complete disclosure that we have any hope of changing the world we live in.

I must also say while all LGBT are potential targets, it must be stated transgender persons are especially vulnerable to attack because they are the most visible. It is a shame within our own community so little is known of the terrible price transgender persons pay for standing out and taking the brunt of homophobia.

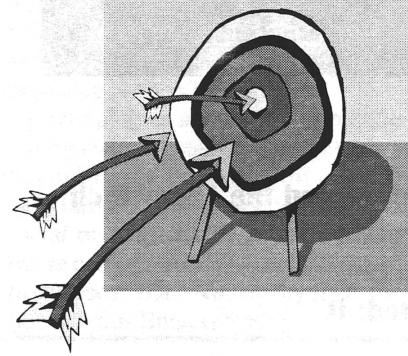
Most of those reading these words have suffered from homophobic abuse. This can range from verbal taunts, through being spat at and in other ways denigrated, to physical attacks. Trying to come to terms with this kind of experience is very difficult. Many choose to bury the event and go on without delving into what happened and why. As with any traumatic experience, such a strategy never works and leads to profound problems. We create a toxic environment where dangerous levels of anger and other destructive emotions eat away at us.

We must face the pain and horror of such hatred and try to come to terms with its source if we are ever to be healed. Many LGBT and straight allies view homophobia, and its ultimate expression of violent attacks, as only a problem for lesbians, gay men, bisexu-

als and transgender persons. Truth is, it is a manifestation of a sick culture and therefore everyone's problem. Significantly, more enlightened and scientific aspects of our culture are acknowledging this and homophobia is now coming to be seen as a treatable personality disorder.

We all recognize the terrible nature of physical abuse and have great sympathy for the local man who had to go to hospital with several broken ribs and other injuries. We must also remember being verbally abused, in person, on the phone, or in a letter, is also a

**“We must face the pain and horror of such hatred and try to come to terms with its source if we are ever to be healed.”**



form of bashing and comes from the same source.

What are the sources of this hatred against us? They are deeply buried and often the perpetrators themselves are unable to explain why they have acted this way. Better understanding the personal and cultural roots of such hatred is also a vital step in healing everyone of this sickness.

There is no doubt that in this battle we have come a long way. Once upon a time, LGBT were viewed by psychologists and other medical authorities as having a wide range of emotional disorders. Along with what closed minded religious authorities had to say, this created a hostile climate where LGBT were “open season” with little or no re-

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course. Today, representatives of these same scientific disciplines say it is homophobic bashers themselves who suffer from various personality disorders, including mood disorders, phobic/avoidant disorders and obsessive-compulsive disorders.

**“Homophobia is now a subject studied by psychologists from a developmental perspective, showing how it originates in the homophobe’s early relationships.”**

Homophobia is now a subject studied by psychologists from a developmental perspective, showing how it originates in the homophobe’s early relationships. With a scientifically-based treatment approach, this work uses psychodynamic, interpersonal, existential, cognitive/behavioral, and supportive techniques to treat homophobes and to help LGBT, who are the recipients of this disorder. These techniques are also being employed on other forms of bigotry, including anti-

Semitism and racism. They should also be applied to all other forms of patriarchal behavior based on the stone age thinking many in our culture continue to cherish.

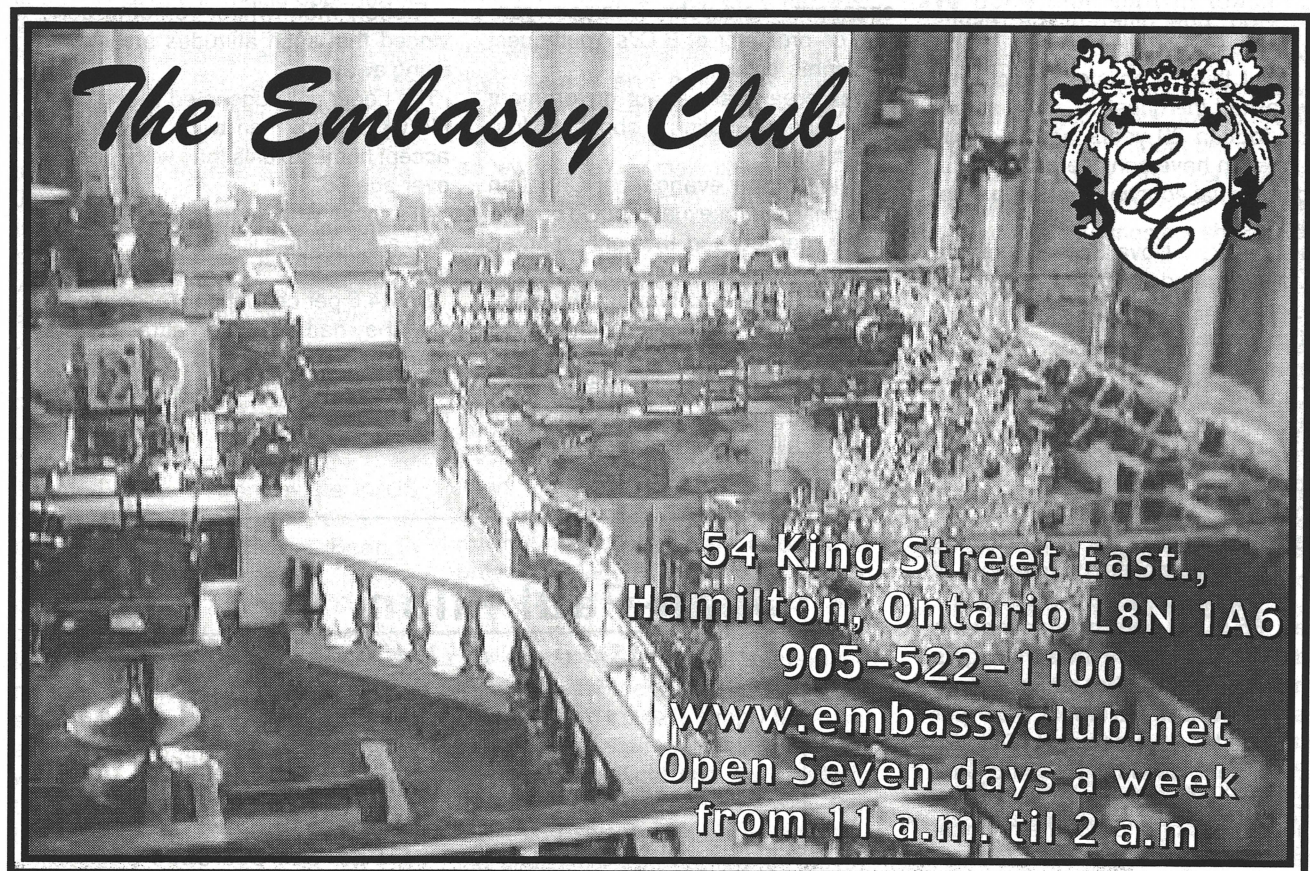
Given how LGBT suffered just a generation ago from these kinds of approaches, it is highly ironic the shoe is now on the other foot. While the scientific community is showing a willingness to reexamine past assumptions our true enemy remains religious dogma. While the leadership and intelligentsia of many Christian denominations are also going through a similar process of reevaluation of past thinking, the folks in the pews have a long way to go.

It is certainly encouraging to see how public opinion has changed in our favour in the past decade. This is a direct result of LGBT shedding the luxury of hiding who we are and being willing to say openly, “We’re here! We’re Queer! Get used to it!” We have done so from every forum at our disposal and have been aided by our Charter of Rights and Freedoms. This enlightened document has opened the door for our

powerful influence on the legal system and the clear direction the Supreme Court is heading in regarding LGBT equality.

Despite all these developments, ignorance and bigotry die hard and will be with us for quite some time. What is different now is that we have the institutional tools at our disposal to ensure every basher we can prosecute faces the consequences of their actions. We can also raise our voice every time we are victims of any form of bashing. All are equally unacceptable and must be brought to the light of day and challenged in the larger public arena. There, the furtive perpetrators will be at the disadvantage and we can strike another blow against a culture still denying its institutional and religious homophobia and the responsibility it bears in such terrible acts of violence.

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



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## Canadians massively favoured same rights for homosexuals, poll suggests

By ALEXANDER PANETTA

MONTREAL (CP) - While 75 per cent of Canadians believed that homosexuals deserve the same rights as everyone else only a slim majority also thought gay people should have the right to adopt, a poll suggests.

The Leger Marketing survey indicated that 75.7 per cent of Canadians felt gays and lesbians should have the same rights as heterosexuals, compared with 19.5 per cent who disagreed. Another 4.7 per cent of respondents did not know or refused to answer. The June 5-13 poll, which was made available to The Canadian Press, also said 53.1 per cent of respondents believed homosexuals should have the right to adopt children.

"There's a definite laissez-faire attitude of Canadians toward homosexuality," said Christian Bourque, vice-president of Leger Marketing.

"If we had done the poll 15 years ago - my God, how different the results would have been.

"I don't think a pollster would even have asked the question about same-sex adoption 20 years ago. Nobody would even have considered it."

Homosexual adoption has been a hot topic lately.

Last week, a Nova Scotia Supreme Court judge ruled that homosexual couples have the right to adopt children in that province.

Same-sex adoptions are allowed only in Ontario, British Columbia and Alberta, with Alberta including its provision under an allowance for same-sex step-parents.

The poll of 1,507 Canadians is considered accurate within plus or minus 2.6 percentage points 19 times out of 20. In Quebec and the Atlantic provinces, 85.5 per cent of respondents said gays should have the same rights as heterosexuals. Other regional numbers were British Columbia, 76.5 per cent; Alberta, 71.5 per cent; Ontario, 69.8 per cent; and Manitoba and Saskatchewan, 67.3 per cent.

The margins of error for the regional breakdowns are higher than the national margin of error. Gay-rights groups hailed the poll results as an-

other sign that attitudes are changing. "As people come to know us - who we are - I think they recognize there's no rational reason for denying us equality," said John Fisher, executive director of EGALE, a national gay-rights organization.

"I think it's clear that Canadians support the rights of gays and lesbians to be treated like equal citizens and to be respected in all aspects of our lives." Canadians also seemed prepared to offer greater recognition of homosexual couples, with 74.5 per cent of respondents saying gay couples should have access to the same tax benefits as heterosexuals and 65.4 per cent saying they supported access to same-sex marriages.

But one Vancouver resident says the 53.1 per cent support for gay adoption indicates that - despite the overall shift in attitudes - Canadians do not completely accept homosexuals.

"As soon as children are involved it becomes more personal to the respondent," said John Trueman, general co-ordinator of B.C.'s Youthquest gay-rights group.

"Tax breaks are about government and money. Adoption is about children and family."

At least one evangelical Christian says only heterosexuals should be able to get married and that only married couples should have sex.

"The notion that all humans have dignity and should be treated with respect comes out of the Christian tradition," said Clemenger, spokesman for the Evangelical Fellowship of Canada, a national alliance of evangelical Christians.

"Does that mean we redefine the institution of marriage? We would say no."

Also, same-sex adoptions are wrong because they work against the best interests of children, Clemenger added. Perhaps the harshest critic of Canadians' acceptance of homosexuality is a controversial Baptist preacher from the United States.

Followers of the Rev. Fred Phelps have burned the Maple Leaf during protests in Canada.

Also, the preacher from Topeka, Kan., has picketed outside the funeral of a gay Wyoming college student who was beaten to death in 1998.

Phelps calls homosexuality a sin and says Canadians face punishment through "the wrath of God."

"At every level of Canadian society, they have adopted that Luciferian lie that it's OK to be gay," Phelps said in a phone interview.

"It's the big lie that Satan has peddled on this generation."

Fisher, meanwhile, remains convinced that such attitudes are slowly dying away.

The Leger poll suggested young people were more than twice as likely to accept homosexuals than were people over age 65.

"It's those who seek to demonize us who are fighting a losing battle," Fisher said.

Only 4.6 per cent of poll respondents said they had ever been attracted to a member of the same sex, while a mere 2.6 per cent said they had had a homosexual relationship.

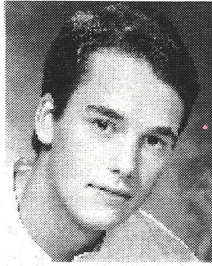
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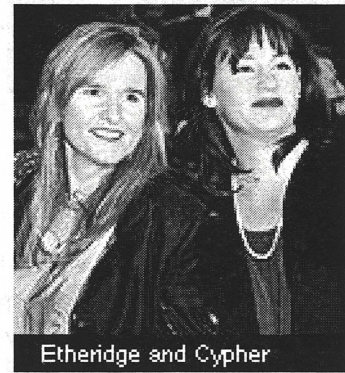
## DIVORCE, LGBT Style

By Kirk Read

When Julie Cypher and Melissa Etheridge broke up, my mother asked me one question: "What will happen to the children?" The answer, of course, is roughly the same as it is for any kids that grow up with divorced parents. It's anyone's guess. The recent baby boom among celebrities and lesbian and gay couples is cutting a wide swath through all levels of media. The cover of US magazine says it all. Michael Douglas and Catherine Zeta-Jones are dressed in white, angelic and pensive, holding their new baby. The child is two weeks old, which means that Douglas and Zeta-Jones wasted no time in squeezing the mother's milk out of this media opportunity. With a little plastic surgery, a fleet of nannies, and a pair of eight figure box office salaries, this family could be yours. The photos inside are staged shots of the entire Douglas clan holding the baby; there's a naked Zeta-Jones holding the baby and lurid portraits of the happy couple kissing in bed, holding the baby. It's a publicist's wet American dream. How many mothers pluck their eyebrows within two weeks of delivering a baby? The spread is reminiscent of at least a dozen recent media frenzies around celebrities and their babies. Sharon Stone and her adorable husband hold their adopted baby, wearing white in US magazine. Courtney Love dresses as an angel, holding Frances Bean in Vanity Fair. Melissa Etheridge, Julie Cypher, and David Crosby, hold the children they've created together in Rolling Stone. When heterosexuals show off their babies for media attention, it screams publicity stunt. When lesbians and gay men do the same thing, we reason that if the world sees pictures of our famous babies, they'll stop thinking we're promiscuous child molesters.

I'm consciously not using LGBT here,

because the media has yet to show bisexual and transgender people having families. Well, maybe bisexual. Since Ellen Degeneres and Ann Heche broke up, tabloid reports of Ann's alleged dalliances with men have given rise to traitorous accusations and cries of lesbian mutiny. So yes, the media is sort of covering bisexuals, but not well. Despite tabloid reports that Heche is pregnant, there were no kids involved in her relationship with Degeneres, even though they spoke frequently of having children. So what does it mean for the rest of us when celebrity queer couples break up? I thought we'd learned our lesson about deifying the celebrity couple when Bob Jackson and Rod Paris went the whole nine yards, hyphenating their names and doing the media rounds, only to fizzle. This was especially disappointing because there are so few visible gay male couples. Ellen Degeneres and Ann Heche came barreling into the spotlight, tearfully declaring each other "Wife" within weeks of meeting. Even Ellen's mother Betty got in on the act, referring to Heche as her "daughter-in-law." They did Oprah together, they did countless Human Rights Campaign appearances together, and they made blonde TV movies together. Then comes the news that Miss Heche has stumbled onto the doorstep of an avowed fan, mumbling incoherently about the breakup, allegedly overdosing on ecstasy. Trouble in paradise, kids. But nothing could have prepared me for the nearly simultaneous announcement of the Etheridge/Cypher split. I figured they'd make it, simply because they'd started their relationship outside the media spotlight and had made it for twelve years. But there it was, the short and sweet announcement that the poster children had parted ways. "Somebody bring me some water!"



Etheridge and Cypher

LGBT people are starved for positive media imagery. We long to see our lives, relationships, and families reflected in popular culture. So starved, in fact, that when we find a couple glib enough to be sacrificial lambs for the movement, we cannibalize them. We airbrush them and put them on covers, add their names to phony boards of directors, make them Pride grand marshals and demand that they reveal every detail of their lives in print." Lately, this media attention has been won at the expense of those relationships. We've certainly mastered "celebrating" our queer relationships, and these rock star couplings have done their part in teaching straight people and mainstream media outlets to do the same. Now these folks need to learn to honor their relationships by figuring out how to maintain privacy that isn't about being closeted. That's the trick. And I don't care if you're gay or straight, keep your babies to yourself. Youngsters should not be shamelessly peddled for media exposure. Whether you're selling magazines or gay liberation, hawking your kid for public consumption is not a fantastic idea. The moral of this story is that we are, indeed, just like straight people. Now that there are queer celebrities, offering up their lives and babies for all to see, their foibles and breakups are fair game for exploitive reporters. Which, in a perverse way, is a sort of progress. Heather has two mommies and they're breaking up. Now, *THAT'S* the American Dream.

**Kirk Read is the author of "How I Learned to Snap," (see page 25) This article was submitted to The Voice by Kirk Read. He can be found at [www.temenos.net/kirkread](http://www.temenos.net/kirkread)**

## HERSTORY

### Lesbians have ruined the gay movement?

by Paula Martinac

Here's a pronouncement I wish I never had to hear again from any gay man: "Lesbian-feminists have ruined the gay movement." This was the crux of a recent lecture, provocatively titled "The Emasculation of Gay Politics," that gay journalist Andrew Sullivan gave in New York. Statements that Sullivan made and that I've heard different versions of from other gay men suggest that they are willfully ignoring the important role feminism could play in their lives.

At this moment, Sullivan is the loudest proponent of this "lesbians have taken over" view. But in fact, feminist-bashing has been a popular sport of the gay right for years. In the early 1990s, gay writer Stephen H. Miller was penning anti-feminist tirades in Christopher Street magazine with headlines like "Who Stole the Gay Movement?"

Feminism, according to these gay writers, has infused our movement with a politics of victimization. As a result, the gay movement has become more about hating the people who oppose us than about building a strong, unified gay community. Worse yet, because feminists direct our movement, gay men don't feel free to connect with their true, core masculinity; whenever they try to, harpy lesbians jump in to berate them as sexist. Gay men are, in effect, being pussy-whipped.

Ironically, this kind of thinking suggests that gay men are victims, the helpless pawns of pushy dykes. Sullivan actually proposes that if lesbians weren't running most of the national gay organizations and alienating their gay brothers with incessant demands of political correctness, more gay men would abandon their beach chairs on Fire Island and get actively involved in community politics. Curiously, Sullivan neglects to say what prevented so many beach boys from getting involved in gay politics when there were almost no large community organizations for lesbians to ruthlessly

grab control of — that is, before AIDS came along.

Of course, throughout history, there have been men who've used some version of the "women are to blame" argument. It's a long and cherished tradition to point to women as the cause of just about everything undesirable — like homosexuality and male juvenile delinquency — right on back to the biblical "Fall of Man."

But it's disheartening to see gay men upholding that tradition. And it's not exclusively the gay right taking part. More subtle forms of feminist-bashing have trickled out of the gay center and gay left, too. Sullivan hasn't been the only gay man to raise a skeptical eyebrow and wonder loudly, "How could the National Gay and Lesbian Task Force hire seven female executive directors in a row? Didn't any men apply for the job?"

At the root of all the complaints about lesbian-feminism is, I think, the misperception that feminism has no relevance for gay men. In fact, the connection between feminism and gay men is profound.

In his talk, Sullivan spoke of the "deep wound" that many gay men carry from childhood — being taunted because they're not "real men." Yet he failed to go a step further and recognize that, in the eyes of many straight men, what being a "real man" signifies is being higher up the social scale than women. As Suzanne Pharr first theorized in the late 1980s, homophobia pretty much owes its existence to sexism.

Gay men who've been able to draw that vital connection have seen it in their interest to support feminists and

join in coalition with them. But Sullivan suggests that gay men start learning from straight men instead. We need, he says, a "more masculine gay politics," one that is "less passive and defensive" (read: "feminine"). In cruder terms, let's put those broads back in their place and start doing guy stuff.

There's a persuasive book called "Manhood in America: A Cultural History," written by Michael Kimmel, a very smart and well-known sociologist who's not hesitant to make connections. Kimmel's the kind of straight man I wish Sullivan would bond with, but I doubt if he's someone Sullivan has in mind for guy-to-guy talks.

Through a historical study of masculinity in this country since the 18th century, Kimmel shows that prevailing ideas about what makes a "real man" have often been about "the fear of others dominating us, having power or control over us." By contrast, womanhood, femininity and effeminacy comprise "a negative pole against which men define themselves."

How great it would be, Kimmel suggests, if men didn't have to live up to a constricting idea of manhood. What a different society this could be, better for everyone, male and female, straight and gay.

That's the hope feminism has been holding out for years. Instead of seeing feminists as the spoilers of the gay movement, then, I wish more gay men would recognize that feminism is ultimately on their side.

**Paula Martinac is the author of seven books, including *The Queerest Places: A Guide to Gay and Lesbian Historic Sites*.**

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## Winning Ugly

Derogatory comments by Ivanisevic largely ignored.

Nearly 200,000 people filled the streets of Split, Croatia, to welcome newly crowned Wimbledon champion and native son Goran Ivanisevic home.

Some of those people were probably ugly women and homosexual men. They were lucky Ivanisevic didn't stop the celebration and have them ejected. Because that's how Ivanisevic described a lineswoman and linesman who made questionable calls in his Wimbledon championship match Monday.

Have you heard the quote yet? Probably not.

"First of all, that game, I was 30-love up," Ivanisevic said. "I play some stupid shots. I make myself in trouble. Then first foot fault. Hit great serve. He missed it. First foot fault all tournament. That ugly, ugly lady—she was really ugly, very serious, you know. I was like kind of scared.

"Then I hit another second serve, huge. And that ball was on the line, was not even close. And that guy, he looks like a faggot little bit, you know. This hair all over him. He call it. I couldn't believe he did it. Just, you know, in two seconds, I won point twice and I'm down 4-2. Then I got little crazy, you know."

That's what Ivanisevic said.

As troubling as the comments are, equally as troubling is the double standard that seems to exist.

Whether said in anger or as a joke or simply out of emotion, certain words and descriptions are especially hurtful and people who feel free to say them should also be prepared to deal with angry criticism.

These descriptions of a lineswoman and linesman were not made in the heat of the moment. It was not, as was the infamous John Rocker interview, conducted between only one journal-

ist and one athlete.

There was no outrage though. Ivanisevic's comments were either not reported or barely so in most of the stories written from Wimbledon the day before.

But as Ivanisevic found out Monday, it is still very easy to thoughtlessly denigrate homosexuals and women, especially when you are a man who makes

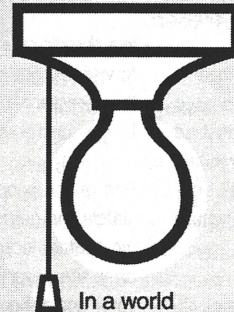
people laugh and cry.

Is it because 200,000 people will forget everything to cheer for them? Even the ugly women and homosexual men?

Excerpted from Diane Pucin - LA Times article July 11 2001

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# Spiritual Life: The Quest for Freedom

## Look For a Miracle. Reach For a Star.

By Noel Springwood

A hundred million miracles are happening every day, at least according to the character who sings those words in "A Flower Drum Song."

I don't think that she is singing about Miracle Whip, Miracle Gro or Miracle Cleanser. She is singing about all the little things that go unnoticed amid the hustle and bustle of daily survival. She is singing about a mindset that can help get someone through the darkest of times and most challenging of situations.

Certainly, she isn't singing about the often theatrical and mega-sized miracles that have appeared on the world stage. She isn't singing about the kind of miracles attributed by believers to a big vending machine in the sky that they call God. She isn't singing about an attitude that considers blind good luck a miracle and random bad luck a curse.

She is singing, however, about the miracles of life and nature and love that can give a person new hope. She is singing about a gentleness that pervades all of creation: a gentleness that can be obscured, if not obliterated, by violence, destitution and death.

When that happens, the natural reaction is to reach out for support. That support, however, is often out of reach because of the vortex of moral, physical, social and psychological degeneration taking place. At that point, there is another natural tendency to turn to pain killers: alcohol, drugs, sex, violence, denial, self-mutilation or destruction, power, control and domination. The potential for humans to find ways to numb their senses and sensibilities, when it comes to the pain of living, is almost limitless. It is also, almost always, futile, if not fatal. Those avenues of escape at least hasten that eventuality, if not for those who try them, then for innocent victims who are affected by them.

Ironically, one of the miracles I see happening in the world today is an increasing awareness and concern over the pain and suffering of others. Certainly, the attitudes that contribute of much of the disease, hunger, cruelty and disregard of human rights have a long way to go before they are effectively changed. It is, however, heartening to see the efforts of humanitarians who are ready to sacrifice life and freedom to help those in need.

Miracles happen closer to home, though, too. I'd

like to share what I consider a small miracle from my own life.

My father spent his last days in a chronic care facility. He spent them dozing comfortably away in his wheelchair. After greeting me, and carefully pointing out that if I needed to use the washroom, it was located in the night stand beside his bed, he would doze off for an hour or so.

In a chronic care hospital, however, it is impossible to visit just one person. Invariably, when I'd shout the necessary "Hi, Dad!", because of his deafness, I'd get several responses from others in the room.

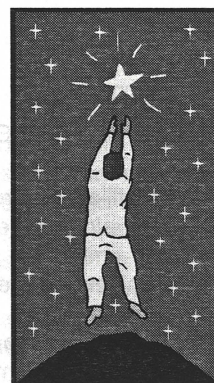
One of the people I got to know that way was a stately and quick-witted woman named Mickey. Almost totally incapacitated and, herself, lacking energy, she nevertheless always made me feel welcome and at home.

One day Mickey confided in me that she had a yearning for a piece of Sour Cherry Pie, a favourite from her youth. Montmorency cherries weren't in season; but, I resolved to do what I could to help her get her wish.

As luck would have it, that night I had dinner with a family with whom I was closely associated. Lo and behold, when dessert was put on the table, it was Sour Cherry Pie. I just about fell off my chair. Hesitatingly, I asked if there might be an extra piece left over, explaining about Mickey's wish. There was and it was soon packaged carefully for transport to the hospital the next day.

Mickey wasn't sitting in her usual place when I took the pie in. I found her in her room, in bed, surrounded by nurses. She looked ashen and in shock and was incapable of anything but a weak smile and feeble wave. When I told the nurses about the pie, they assured me that it was more than welcome. Mickey had just had what they termed "her treatment". They explained that the treatments always took a lot out of her and that they were sure that the pie would help her get her energy back.

What I was met with the following day, proved them right. Mickey was sitting tall in her chair, looking absolutely radiant. As soon as she saw me, she said, "That was the best Sour Cherry Pie I have ever eaten and I could tell that it was made with lots



of tender, loving care. Be sure to thank the person who made it. It has to be someone very special."

The lump in my throat on hearing that easily translated into tears when I told the story to the woman who had baked the pie. In fact, it translates into tears whenever I think about it and the wonderful woman in the wheelchair who showed me so much about the importance of little miracles and their power to transform lives, if only for a moment.

A hundred million miracles are happening every day. There are a hundred million stars in the universe, too. It's not always easy to recognize them. All too often, it takes a pretty dark night to get a good glimpse of even some of them.

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

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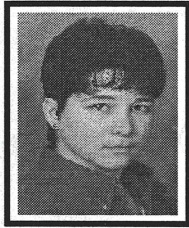
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## PASSIONATE RELATIONS



### The promise of loneliness

By Jasmine Neaves



When I was a teenager I felt a deep, deep shame for being so lonely. I worked hard to accept the fact that I was not as popular, attractive, or interesting as other people who always had friends. I writhed in fantasies of my best friend, aching to see her letter in my mailbox, lying awake at night languishing in visions of her beside me, aching for a deeper communion and animated interaction. Oh, to walk hand in hand, and share feelings and secrets, and learn things together!

Little did I know a true friend is more rare than pearls. Little did I know you need to be open to honest interaction, to be able to love and trust another person freely before friendship can thrive. Little did I know that at the age of 14 the numbers were not on my side. Neither was time. I had to meet more people, get more exposure.

Since then I have cultivated a rich, rich orchard of true friends. I am also surrounded by caring family and neighbours, as well as professional associates. And yet I still feel moments of intense loneliness.

But now, I am not ashamed. On the contrary, since I've learned where loneliness comes from, I have much to be proud of.

The acute craving for true friendship demonstrates the immensity of the human soul. It often finds expression in sexual cravings, and as lesbians the sexual cravings remain unfulfilled for so long that we often consider them one and the same, and they often get tangled up, when they don't need to be. But the desire for ever deeper experiences of communion, in new friends and old, is a never-ending thing. One friend becomes two, two become four,

and your circle of loved ones expands. Your soul plants roots and grows into leafy detail like a massive oak. It's what k.d. lang refers to as "constant craving": *Maybe some great magnet pulls all souls towards truth.*

It is this great magnet we feel as loneliness. The desire for intimacy indicates you still have a pulse. It doesn't matter if your life is bursting with love on all sides; you can still yearn for something more. It doesn't mean you're ungrateful for what you have; it simply means you feel new organs inside of you that have never been explored or touched. The soul is a country with numberless forests, rivers, valleys, lakes and mountains, and in one lifetime you cannot explore all of them. But if you're game, you can follow each new tugging to an uncharted place inside, with your current friends (or lover) or with new friends (or a new lover).

On the other hand, if you never feel loneliness, or that desire for new levels of intimacy and closeness with your current friends and lover, it's like shutting down. Funny thing that is why some couples stay together so long. They unconsciously, or deliberately, halt the flow of desire in order to maintain stability and familiar company.

This is a sacred choice, one that I respect, but I could never go there. It's too much of a sacrifice. It would be the death of me. My choice is to challenge my friends, my lover, and myself to explore every conceivable avenue of intimacy. It makes life a continual adventure.

Your experience of loneliness may be more or less acute than mine. But it is beautiful and it is sacred. Yes, it can be agonizing. But don't hide it or ignore it. Follow it. Let it pull you towards a conversation you've been hoping to have with that lady in your class. Let it tempt you to make that phone call. Never feel ashamed of saying, I feel lonely. Do you want to talk? If you feel lonely for your own lover, that too is something you have to explore, or else you will become ill physically. Do you want to share things with your lover, but you're afraid of asking for it? Ask for it. Yes, you risk rejection. But that's a far smaller risk than shutting a part of yourself down. Feel the loneliness, find a friend. Feel lonely again, and find more friendship. Feel desire, find the love. You'll find richer and richer levels of intimacy, and delights you never imagined. I dare you to prove me wrong.

**This column is a Voice exclusive.**

Peter D. Martel

Chartered Accountant

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Fax: [REDACTED]



## AUGUST COMMUNITY EVENTS

2nd & 4th Tuesdays in August

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

2nd & 4th Wednesdays in July

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

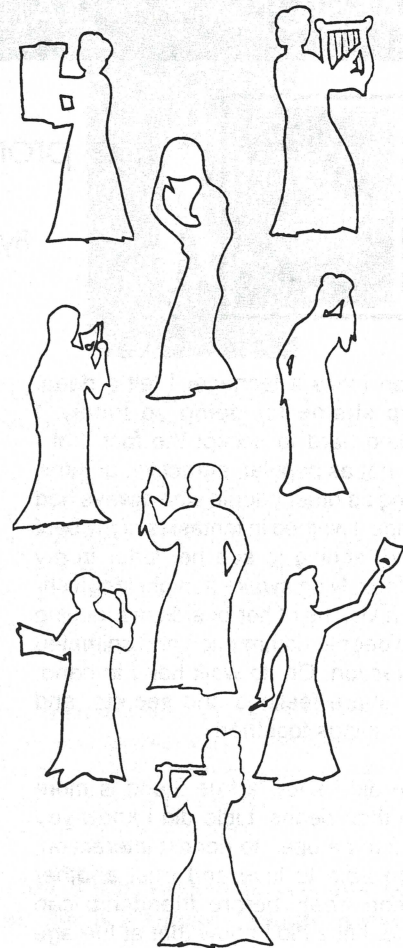
For a list of groups and activities that take place on a regular basis please see page 30. Or check them out on line at [www.thevoice.on.ca](http://www.thevoice.on.ca) by clicking on Community

Waterloo-Wellington  
Regional Pride

We will be beginning even earlier this year to organize next year's Pride Weekend. Volunteers are welcome to come and join in the process of not only planning pride but helping to continue to build this community organization. [wwrp@rainbow.on.ca](mailto:wwrp@rainbow.on.ca) or call (519) 743-5015. (new number as of August 15th is (519) 744-8687)

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. [REDACTED]



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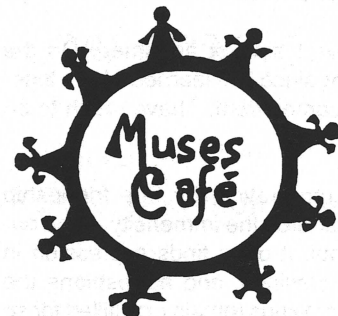
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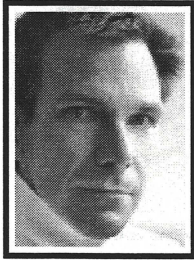
When salt was first mined, the supply was limited and expensive. The necessity for a receptacle in which to serve the salt resulted in the first open salt a crude hand carved wooden trencher. As time passed salt receptacles were refined in style and materials. In the 1500's both master and individual salts existed. By the 1700's firms such as Meissen, Waterford and Wedgwood were making glass, china, and porcelain salts, leading manufacturers in the 1800's included Libbey Glass Co, Mount Washington, New England Glass Co., Wavecrest, Webb and many outstanding silversmiths in England, France and Germany. Open salts were used as the only means of serving salt until the appearance of the shaker in the late 1800's. The ease of procuring salt from a shaker greatly reduced the use and need for the open salts.

*There are two ways of  
spreading light:  
to be the candle or the  
mirror that reflects it.*



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# HIS-STORY



## Confessions of a Late Bloomer

### Birthday Manna

By Randy Siegel



A friend once said birthdays are about beginnings. Blow out the candles, make a wish, and start anew.

Today is my 46th birthday and it's a milestone. Only seven years ago, I came out and divorced my wife.

Since that time I redefined myself. Stripping off the masks, I unmasked my authentic self.

Still, I am anxious about getting older. I worry about the time I have wasted and all the things still missing from my life.

The phone rings. It's a friend calling to wish me a happy birthday. During our conversation he asks "If you could have one wish on your birthday what would that wish be?"

"I don't know," I reply, surprised I don't have a quick answer. His question haunts me through the day.

Finally, no longer can I stand it. I take out a pen and paper and formulate a list:

"I wish I had a partner."

"I wish I had more business."

"I wish! I wish! wish!"

Before I know it, I have 25 wishes, but no wish offers all the happiness I am seeking. No one wish fits the entire bill.

At 46, I still do not know what I want. I don't know what will make me happy.

Yet at 46, I ask myself, shouldn't I know what it is I need?

Pondering the question, I look out my kitchen window. Spotting a hummingbird, I observe its erratic flight.

The tiny bird flutters up to my plate glass window and examines the bright red feeder with trepidation. Darting back and forth, she appears unsure of the treasure she has found. In a split second, she charges the feeder. After one frantic sip, she quickly flies away.

I have put the feeder there for her enjoyment, yet she is too busy to enjoy it. She is unable to accept the gift that has been so freely given.

Am I just like the hummingbird? I wonder. Am I not savoring the sweet nectar before me? Do I overlook the rich bounty before me while scouring the horizon for what I cannot or may not obtain?

Am I so busy, I don't see gifts I have been offered? Will I ever find the happiness I am seeking, or is happiness an illusion, only a dream spun from smoke and air?

A friend's wise father once told her, "Happiness becomes elusive when we make the pursuit of happiness our lives' work."

Like the hummingbird, I don't stop long enough to feast at the smorgas-

bord before me. I make the pursuit of happiness my life's work.

Perhaps a secret to happiness is to swap longing for gratitude. When I am still, I find happiness in this moment. When I choose love over fear, I have all I need to thrive, or at least to get by.

Not a month ago, I heard a wonderful sermon on the Old Testament story of the manna that miraculously feed the Israelites on their journey through the wilderness. The minister's central point was God always provides.

At the end of his sermon, he led us in singing an old Rolling Stones tune. I left the church with his sermon playing in my head:

"You can't always get what you want, you can't always get what you want. But if you try sometimes, you get what you need."

Ask me what is the happiest time in my life and I will reply, "This moment!" At 46, I have all I need.

I have loving friends and family with whom to share my life. I have work that challenges me and feeds my soul. I live in a city I love and a house I renovated for me. I am in good health. I exercise regularly. I like the way I look at 46.

Today is my birthday, and I will celebrate it joyfully by slowly slurping the sweet nectar life has given to me today.

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**Check for the addition of this year's  
Pride Pictures very soon!!**

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

# BOOKS

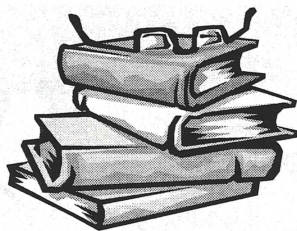
## Embrace in Motion

By Karin Kallmaker



Kallmaker, in her novel *Embrace in Motion* brings her message home with understated poignance. Sarah and Leslie find friendship based on their respect for each other and their differences, and sex isn't the be-all and end-all of the life they are beginning together.

I was touched to tears by the final pages. More vividly than with any erotic scene of hers I've read so far, Kallmaker had me longing to be one of her characters, just holding hands with the woman I loved, looking forward together into a future that promises every dream fulfilled.



## Safe Harbor

By Radclyffe

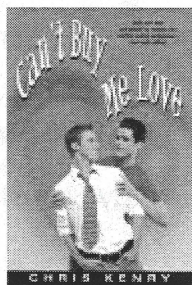
When an author takes a nom de plume to honor that pioneer of lesbian fiction Radclyffe Hall, it should come as no surprise to learn that she writes stories about women who love women.

Radclyffe's first published contribution to the genre is, however, a breed apart. Set in Provincetown, *Safe Harbor* is the story of two strong women -- one the town doctor, one the new deputy sheriff -- whose growing mutual attraction wars with layers of pain and past betrayal that each wears like a suit of armor. Tory and Reese must learn to trust, must open themselves to possible pain, so that their love has a chance to flourish. And while Tory and Reese are sorting their own lives out, two younger women are coping with the dangers inherent in being out and in high school.

What sets Radclyffe's story apart from much of the lesbian pulp, is a first-rate story, fascinating characters, and romance. Beautifully written. The love scenes will singe your eyebrows and fry your circuits.

## Can't Buy Me Love

By Chris Kenry

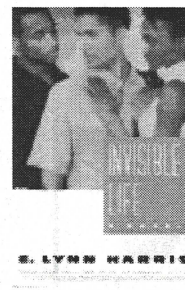


Jack Thompson, the 26-year-old, unemployed, spoiled brat protagonist of Kenry's rollicking debut receives a rude awakening when Paul, his lover (and unlimited source of income), dies suddenly, leaving his entire estate to Wendy, his homophobic sister.

The author's talent for catchy, catty dialogue and innovative (and often quite humorous) sexual interplay buoys a prolonged story line that occasionally bites off more than it can chew. Still, Kenry shows promise with this first effort, and his moxie shines through in moments when Jack and Ray are allowed to be fully developed characters, instead of the hyper-stereotyped caricatures so popular in contemporary gay fiction. Seasoned readers will see the inevitable, saccharine-sweet conclusion coming a mile away, but that won't diminish the charms of this satisfying confection.

## Invisible Life : A Novel

By E. Lynn Harris

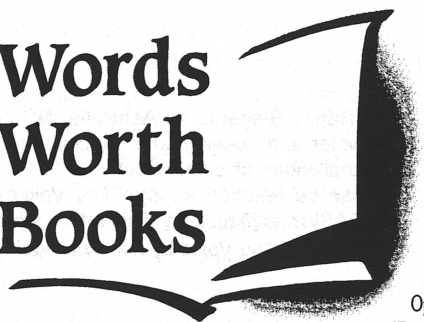


*Invisible Life* is the story of a young man's coming of age. Law school, girlfriends, and career choices were all part of Raymond Tyler's life, but there were other, more terrifying issues for him to confront. Being black was tough enough, but Raymond was becoming more and more conscious of sexual feelings that he knew weren't "right." He was completely committed to Sela, his long-time girlfriend, but his attraction to Kelvin, whom he had met during his last year in law school, had become more than just a friendship. No matter how much he tried to suppress them, his feelings were deeply sexual.

Fleeing to New York to escape both Sela and Kelvin, Raymond finds himself more confused than ever before. New relationships--both male and female--give him enormous pleasure but keep him from finding the inner peace and lasting love he so desperately desires. The horrible illness and death of a friend force Raymond, at last, to face the truth.

Proceeds from the sale of this special fifth anniversary edition will go to the E. Lynn Harris Foundation, a charitable organization that gives young people across the country the opportunity to study writing with established authors, and also aids emerging artists.

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## HOW I LEARNED TO SNAP

By Kirk Read

### A Small-town Coming-of-Age and Coming Out Story

June 2001

1-58818-039-5

224 pages with 10 b/w photographs

\$22.95 hardcover

Gay Studies

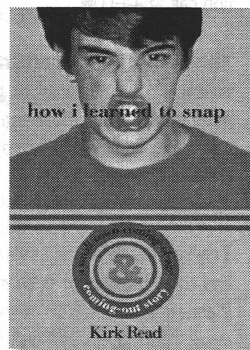


#### A Shenandoah Valley Coming-of-Age and Coming-Out Story

Kirk Read's youth in the Shenandoah Valley had the outward signs of a comfortable adolescence in the Reagan-era South. Dad: career military. Mom: a homemaker. Son: Little League/soccer player, Baptist youth group member, a straight-jawed boy from a long line of VMI men. One would expect that a young gay man growing up in such a way would lead a tortured teen life. But early on, Read began to show the surety and openness that has marked his later

life and career as a young, queer journalist. (*Kirk Read's column appears in The Voice*)

Passing through the tough terrain of Bible Belt guilt and culturally ingrained sexual hypocrisy, Read acknowledged his difference first to those closest to him—with expected doses of fag-baiting—and with acceptance from surprising corners. Read's skewed and skewered version of the holy trinity of American adolescence—sex, drugs, and rock and roll—is described in his unique voice: he became sexually active



at a time when we were only just learning that sex can kill, began saying yes to drugs when Nancy Reagan was just saying no; and when underground music was still buried. It is a story of bold strokes (premiering a play about coming-out in high school while still in high school) and ironic misfires (he expected to ignite a firestorm by demanding that he take his same-sex date to the senior prom; instead his request was calmly okayed).

Read's story is neither victim-based nor intended as a survival guide. It is not a radical call to action but a call to acceptance, with a Southern accent: "So much of gay Southern memoir has been so veiled in the shroud of first fiction that it's lost its sense of urgency. Or it's been so literary that the queer content has been erased or relegated to the back in service to Gothic, poetically indirect costuming of hard realities," Read says.

Ultimately, Read's is finally the story of every coming-of-age—heart-breaking, comic, tragic, and redemptive—and will be appreciated by everyone who, to quote Paul Goodman, grew up absurd in the 1980s.

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# COMMUNITY GROUPS

## SUNDAYS

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

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

**Metropolitan Community Church of Toronto (MCC)** 115 Simpson Ave., Toronto, Ontario, M4K 1A1. Phone (416) 466-6228  
[www.mcctoronto.com](http://www.mcctoronto.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]

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

## 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 11 pm.**

**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]

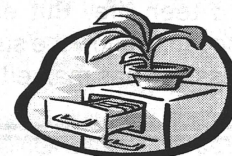
**Women For Sobriety** - Create a New Life, a drug & alcohol addiction support group for gay women, meets

## 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

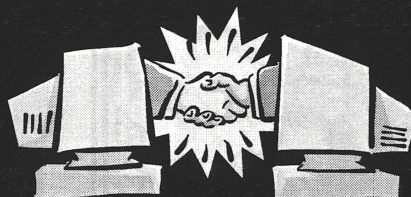
**PFlag (Parents, Family and Friends of Lesbians and Gays)** meets bi-monthly. PFLAG is a support group for those with an LGBT family member. Children or teens with a gay parent(s) may also seek support from our group. Call Evie at [redacted] (Kitchener) or Sue at (519) [redacted] (Cambridge) or email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



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! (Note our new phone number as of August 15th on page 22)

## The Voice Magazine On Line

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



Check Out our online **Community Listings Section**

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

# COMMUNITY LISTINGS

## KITCHENER-WATERLOO

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

**Anselma House:** A crisis shelter for abused women with or without children. 24 hour crisis line: (519) 742-5894

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

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

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

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

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

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

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

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

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

Want to add a resource?  
Contact The Voice today!  
[REDACTED]

## GUELPH

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

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

**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: [glbt@msu.mcmaster.ca](mailto:glbt@msu.mcmaster.ca) [www.msu.mcmaster.ca/services/glbt/glbt.htm](http://www.msu.mcmaster.ca/services/glbt/glbt.htm)

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

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

**Hamilton-Wentworth Regional Public Health Department-** Sexually Transmitted Disease Services, Tuesdays and Thursdays, 4 to 5:30 pm. A walk-in clinic; no Health Card required. Hamilton General Hospital, Outpatient Clinic

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

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

**PFLAG--**Parents, Family and Friends of Lesbians & Gays. For information call 662-[REDACTED]

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

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

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

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

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

GLBT 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:

**Want to See Hedwig and the Angry Inch For Free? You can win tickets to see it at the Princess Cinema! (see page 13) for contest details and email The Voice today!!**



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

### The Voice Magazine

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RPO Evergreen

Kitchener, Ontario

N2M [REDACTED]

Phone: (519) [REDACTED]

Email: [REDACTED]

The Voice Magazine is On Line at:  
<http://www.thevoice.on.ca>

## On Line

Waterloo-Wellington Regional Pride sponsors two new email lists. One, WWRP is an announce list that will keep you up to date on the activities and plans of the WRRP. The other is an interactive list with the purpose of community-building and the discussion of issues relevant to the LGBT communities of Southern Ontario.

To join one of these lists email:  
[wwrp@rainbow.on.ca](mailto:wwrp@rainbow.on.ca)

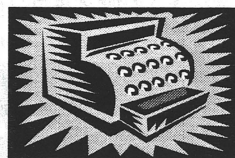
For further information check out our web site at: [www.rainbow.on.ca](http://www.rainbow.on.ca)

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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(519) [REDACTED]

Mailing address is at top of page

Waterloo Region Community Health Department  
Anonymous HIV Testing Drop-In Clinics

ACCKWA—85 Frederick Street East, Kitchener  
Thursdays 4:00 to 7:00 p.m.

99 Regina Street South - Second Floor, Waterloo  
Wednesdays 9:00 a.m. to 3:30 p.m.

150 Main Street - Second Floor, Cambridge  
Mondays 1:00 to 4:00 p.m.

***Free and Confidential  
Sexually Transmitted Disease Clinics***

Monday and Thursday 3:00 to 6:00 p.m. drop in  
99 Regina Street South - Second Floor, Waterloo

Tuesdays 3:00 to 5:00 p.m. drop in

150 Main Street - Second Floor, Cambridge

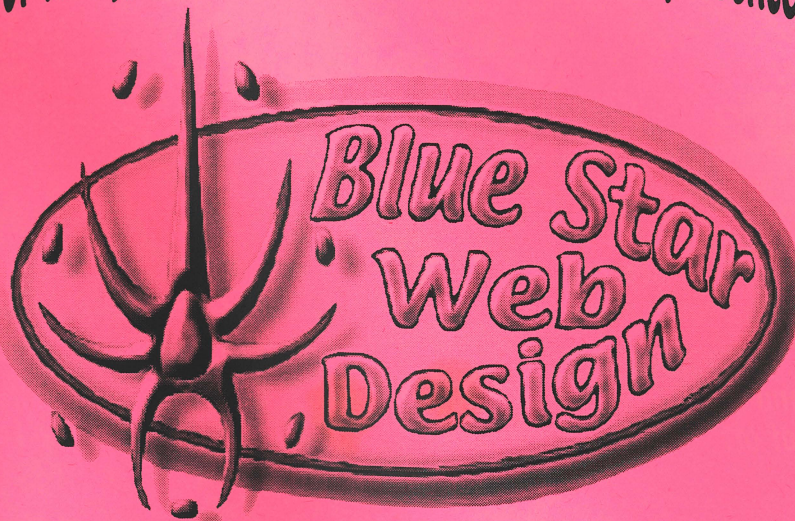


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*"Dazzling in its design and surprisingly smooth in execution for a first-time director, "Hedwig" has the makings of a substantial art house hit!"*

KIRK HONEYCUTT, THE HOLLYWOOD REPORTER

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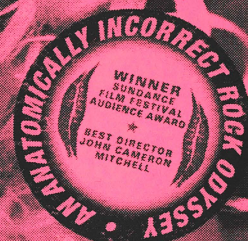
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- Andy Bailey, indieWire



# HEDWIG

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