



BOSTON PRIDE GUIDE

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Credit: Marilyn Humphries.

TABLE OF CONTENTS

BOSTON PRIDE WEEK EVENTS

- 14 Boston Pride Month Calendar
- 16 Mr. and Miss Boston Pride Pageant
- 18 Pride Arts
- 20 Flag Raising
- 22 Pride Night @ Fenway Park
- 24 Pride Day @ Faneuil Hall
- 26 Political Forum
- 28 Pride Lights
- 30 Boston Pride Parade
- 32 Boston Pride Parade Map
- 34 Boston Pride Marshals
- 40 Boston Pride Festival and Concert
- 42 Boston Pride Festival Map
- 44 Boston Pride Festival Vendors
- 46 Boston Pride Concert Entertainment
- 54 Boston Pride Youth Dance
- 56 Back Bay Block Party
- 58 Back Bay Block Party Entertainment
- 60 JP Block Party
- 62 Black Pride & Latin@ Pride - Orgullo Latin@
- 64 Pride@Night Calendar
- 66 Shoot for the Stars
- 88 The View from the Outfield
- 150 Safety at Pride
- 170 Meet the All-Volunteer Boston Pride 2016 Team

WELCOME TO PRIDE

- 4 Table of Contents
- 6 Guiding Discussions
- 8 Masthead
- 9 Happy Boston Pride Month 2016!
- 10 Mayor's Proclamation
- 11 Mayor's Letter
- 12 By the Numbers
- 13 Governor's Greetings
- 104 Community Portrait
- 124 Queer as a Three-dollar Bill
- 160 New England Prides
- 168 Pride Puzzle
- 177 Thank You to Our 2016 Partners and Donors

ARTS & CULTURE

- 68 Sites Unseen
- 82 Our Voices
- 110 Cooking Out, Dining In
- 122 The Word is Out
- 126 Band Together
- 136 Songs in the Key of Equality
- 154 Queer to a Fine Art

PERSPECTIVES

- 102 My World Changers
- 116 Reaching Out to Refugees
- 132 Family Outing
- 148 Consider Adoption
- 158 Coming Out and Around

SOLIDARITY

- 70 Pride Radar
- 92 Solidarity through Pride
- 130 Athens Pride

FEATURE

- 74 CONQuering Hate
- 98 Waging Battles
- 118 From a Shield to a Sword
- 142 In Sickness and in Health
- 156 Nonbinary

HEALTH

- 78 An I Opener
- 140 Staying in the Closet, an LGBT Health Hazard

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Guiding Discussions



Credit: Marilyn Humphries.

When last year's *Boston Pride Guide* was published, the Supreme Court had yet to deliver its landmark ruling that declared same-sex marriage a constitutional right nationwide. Yet, as our community rejoiced in this monumental achievement, decades in the making, religious exemption legislation was being swiftly introduced in several states, complicating the ability of queer people to exercise this hard-won right.

In addition to the direct backlash from *Obergefell v. Hodges*, some states have pending or passed legislation that actively discriminates against trans people. Others lack explicit protections for gender identity and expression in their public accommodations laws. These issues, among many others, are sobering reminders that our victories should never be taken for granted, and that equality and justice for all remains very much a work in progress.

Pride is the time of year when our community is most visible and audible. As such, it presents an ideal context for education about, and (re)commitment to, one another's causes – especially those concerning intersectional experiences. We believe the *Boston Pride Guide* has a critical role to play in this collective effort. Accordingly, in the sophomore volume of the Guide we remain dedicated to publishing stories that highlight less discussed topics, which require the attention and action of a community working alongside one another in *solidarity*: the impact of recent religion-based legislation on queer individuals; poverty in our community; the importance of coming out to one's doctor; intersex awareness and youth advocacy; and non-binary gender identity.

The 2016 Guide likewise sees the return of perspective pieces, in which individuals in our community are given space to speak personally about an issue of particular significance to them. This year's perspectives address a variety of issues and intersectional identities ranging from the local to the global, from coming out as a gay man in the Black community and growing up as the child of lesbian and gay parents, to mentoring and learning from young women, many of color, adopting children in foster care, and improving outreach and support for LGBTQI Syrian refugees.

The article on InterPride's Pride Radar demonstrates well the explosive growth and positive impact that the Pride movement has seen on an international scale. Still, there are many areas of the world where the Pride movement is just beginning. One of these is Southeast Asia, and particularly Indonesia, where one of our contributors, a gay man, has written an on-the-ground report on the recent and alarming surge in homo- and transphobic activity in the country. The global Pride coverage is completed by a short piece by a principal organizer of Athens Pride (Greece), who gives readers a look into the

ongoing work of a Pride across the world.

The History Project's story on the HIV/AIDS epidemic is a must-read for its pertinence to the community-selected theme "Solidarity through Pride" and its exploration of the relationship between the epidemic and the formation of our modern day, unified LGBTQI community.

Readers will also be treated to an interesting array of pieces that highlight *local* LGBTQI artistic accomplishments (poetry by lesbian and gay poets of color, queer women musicians in Boston), hobbies (home cooking, reading LGBTQI literature, queer-friendly tourism), and culture (Pride anthems and LGBTQI-themed art at the Museum of Fine Arts).

And, of course, the Pride Guide is packed with straight-from-the-source information about this year's festivities, including a number of exciting new or revamped events that you won't want to miss!

As in 2015, all this rich, wide-ranging content is the result of the *volunteer* efforts of a passionate, talented, and dedicated cadre of more than 40 LGBTQI contributors. The editorial team is grateful for their generosity and #wickedproud to have collaborated with them.

On behalf of Boston Pride, I would also like to express our deepest appreciation to the nearly 100 advertisers and sponsors, whose belief in and tangible support of our work enables us to produce this magazine and to offer it freely as a service to the community.

This year's Guide is poised to build upon last year's print and digital readership, which well exceeds 40,000 reads (and counting!) in 94 countries around the globe – many with environments hostile to queer people. It is my hope that this year's Guide attains an even greater international reach, carrying with it a message of affirmation, hope, and solidarity to LGBTQI people worldwide.

We have endeavored to make the 2016 volume worthy of our theme of solidarity. We hope that its pages reflect the great diversity of our community, including its strengths and challenges, as well as inspire us to join together in the fight against discrimination and injustice, wherever it exists and whatever its form.

Yours in Pride and Solidarity,

Michael Anthony

Michael Anthony Fowler
Editor-in-Chief
mafowler@bostonpride.org

A man and a woman are sitting on a dark grey couch, smiling and embracing each other. The man is wearing a red and white checkered shirt, and the woman is wearing a green and white plaid shirt. They are both looking at each other and smiling. The background is a plain, light-colored wall.

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The Boston Pride Guide

Volume 2 (2016)

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Mission Statement

Boston Pride produces events and activities to achieve inclusivity, equality, respect, and awareness in Greater Boston and beyond. Fostering diversity, unity, visibility, and dignity, we educate, communicate, and advocate by building and strengthening community connections.

Vision Statement

Boston Pride creates change and progress in society by embracing our community's diverse history, culture, and identities, promoting community engagement and inclusivity, and striving for visibility and respect in unity.

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Cover art: *Soft Butch* by sisterwerx (represented by Alternative Art Space).
Photo credit: Marilyn Humphries.



Credit: Marilyn Humphries.

Happy Boston Pride Month 2016!

June will mark the 46th occasion of the LGBTQ community's annual Boston Pride celebration. While we have traditionally celebrated for an extended 10-day week of events and activities around our great city, this year we are expanding our programming to the full month of June, and beyond the Greater Boston area. The creation of Pride Month stems from community feedback: with so many opportunities to hold Pride events, a week was no longer enough!

As of press time, our Boston Pride Month 2016 calendar (p. 14) already includes over 40 official events. We are #wickedproud to continue our tradition of offering a wide range of free events to our community. From the official Flag Raising ceremony at City Hall (June 3rd) and the Political Forum at Historic Faneuil Hall (June 6th), to the Pride Parade, Festival, and Concert (June 11th), there is something for everyone. Another major highlight for the 2016 Pride celebration is an enhanced program for Pride Night @ Fenway Park (June 3rd), which will see the raising of the rainbow flag over America's Most Beloved Park for the first time ever, as well as a VIP reception with MLB's own Ambassador for Inclusion, Billy Bean. Check out his exclusive interview with Boston Pride (p. 88)! Our two closing Block Parties (June 12th) will feature the hottest artists and performers from Boston and beyond: Miami's leading gay deejay Jalil Z will headline the Back Bay Block Party, and Boston's own DJ LeahV will spin at the JP Block Party.

In partnership with Boston Center for the Arts, the City of Boston, and Mayor Walsh's team, Boston Pride is delighted to bring back the Pride Lights tree lighting ceremony (June 7th) as an open and free event to commemorate the lives of those we lost to HIV/AIDS (p. 28). Do not miss this revamped gathering, with its renewed focus on our community and HIV/AIDS awareness.

Boston Pride is additionally launching a new series of events, Pride Arts (p. 18), in order to invite our community to celebrate and to reflect on our history and identities through the visual arts. The two inaugural events include a tour of LGBTQ-themed art at the Museum of Fine Arts (June 8th) and an exhibit of art by local LGBT artists commissioned to illustrate our 2016 Pride Theme, "Solidarity Through Pride" (June 2nd-17th).

"Solidarity Through Pride" was selected as our official theme through an online vote of the community. It encourages the LGBTQ community to recognize that there are multiple struggles in a wide range of communities, and that each are related and intertwined. This year's theme highlights how discrimination against one group of people is discrimination against everyone. We must stand together in solidarity; Pride is a vehicle to achieve this end. This is the first year that Boston Pride is adopting the same theme as InterPride, the international association of Pride organizations, of which Boston Pride is a founding member.

In keeping with the 2016 theme, Boston Pride has been working hard over the last two years to set the foundations for creating new, constructive, and respectful spaces and opportunities for solidarity building. The first few months of 2016 saw the fruits of these initiatives. First, a reinvigorated Boston Black Pride Week in February celebrated Black History Month with a series of events, produced by a coalition of community organizations (p. 62). Second, a Community Forum focusing on intersectionality and the challenges faced by trans people of color was held at the BCYF Blackstone Community Center. Moderated by City Councillor Ayana Pressley, this event promoted meaningful, action-oriented conversations that will continue in the coming months (p. 92). Last, but not least, Boston Pride inaugurated its first Community Fund grants with 11 awards to varying small local LGBTQ organizations. The financial support provided by Boston Pride through the Fund will enable hundreds of members of our community to benefit from the innovative and grassroots initiatives that our grantees generate on a year-round basis (p. 92).

2016 is bound to set records for attendance at Pride and for the diversity of our events. This would not be possible without the participations of dozens of individuals and organizations. Our heartfelt thanks go to the Boston Pride Committee, our volunteers, and our sponsors, partners, and donors, who, through their hard work and financial contributions, make our beloved Boston Pride events and programs a reality year after year.

With best wishes for a safe and enjoyable Pride celebration,

Sylvain Bruni
President

Linda DeMarco
Vice President

Malcolm Carey
Treasurer

Charlene Charles
Board Member

Marco Torres
Board Member

The City of Boston



PROCLAMATION

WHEREAS: *The Boston Pride Committee has been a strong advocate and supporter of Gay, Lesbian, Bisexual and Transgender communities throughout New England and is celebrating Boston Pride in the City of Boston; AND*

WHEREAS: *The City of Boston is honored to welcome members of the LGBT community and their allies to the City of Boston to celebrate 46 years of Boston Pride; AND*

WHEREAS: *The theme for this year's Boston Pride is "Solidarity Through Pride," which celebrates and recognizes the intersectionality of identities within our very diverse community and the call for solidarity and support among all parts of our community. Boston Pride has grown immensely and is now the largest annual public event in New England, reminding us all to embrace what makes each individual unique and to use those qualities to change the world for the better; AND*

WHEREAS: *The City of Boston would like to thank the Board of Directors, Committee Chairs and all of the volunteers, for your continued support and commitment to the mission of Boston Pride over the past 46 years; NOW*

THEREFORE, *I, Martin J. Walsh, Mayor of the City of Boston, do hereby proclaim Friday, June 3rd through Sunday, June 12th to be*

Boston Pride Week 2016

in the City of Boston, and I urge all my fellow Bostonians to join me in recognizing the Gay, Lesbian, Bisexual and Transgender communities and their enormous contributions to the quality of life in the City of Boston.

Mayor of Boston
June 3, 2016





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OFFICE OF THE MAYOR
MARTIN J. WALSH

June 2016

Dear Friends,

It is my honor and distinct pleasure to welcome you as you gather for our city's 46th *Annual Boston Pride Week*. I thank you in advance for coming together to acknowledge the importance of these cultural events celebrating LGBTQ equality.

Celebrating Boston Pride's 46th year, this is a week that has grown to become the largest pride event in New England. As Mayor of Boston, I've seen the powerful and positive impact these events have on both individuals and our communities, and I remain committed to creating a supportive network and true equality for all residents in all our neighborhoods.

This year's inspiring theme, "Solidarity Through Pride," is meant to recognize the intersectionality of identities within our very diverse community and the call for solidarity and support among all parts of our community. Boston Pride is an organization that stands with all communities and people who are struggling for basic rights, acceptance, visibility, safety, acknowledgement, and equitability. It sends a strong message for the LGBTQ community as we celebrate the unity and resilience of our strong city and our profound spirit. As we all are One Boston, we all have Boston Pride.

On behalf of the City of Boston, I wish you a joyous and memorable week of events and encourage you to embrace all our city has to offer.

Sincerely,

Martin J. Walsh
Mayor of Boston

BY THE NUMBERS



22%

increase in pages in the *Boston Pride Guide* between 2015 & 2016

36%

increase in *Boston Pride Guide* advertisers between 2015 & 2016

38

weekly Committee meetings open to the public for Pride 2016



11



Community Fund grantees in 2016

100,000+

digital impressions of the 2015 *Boston Pride Guide*

5

years of North Shore Pride, our sister Pride to the north



0

paid staff at Boston Pride



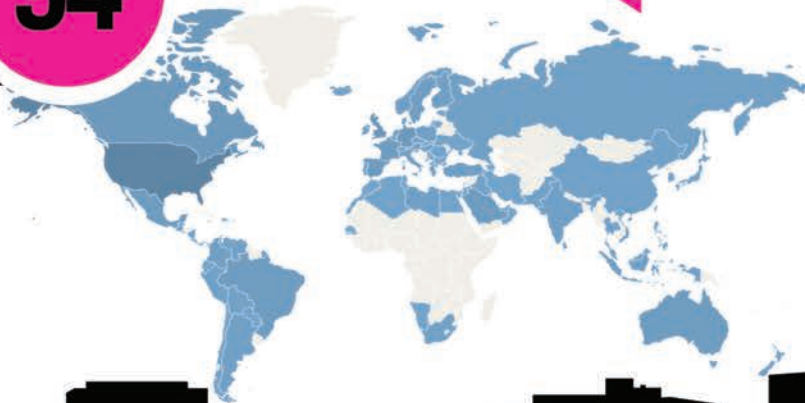
40

years of Rhode Island Pride, our sister Pride to the south



94

countries where the *Boston Pride Guide* is read



1,500

square footage of Boston Pride's new office in the Seaport District



43,000+

estimated digital & social media reach of Boston Pride



125,000+

estimated attendance at the 2015 Boston Pride Festival & Concert



535,000+

estimated attendance at the 2015 Boston Pride Parade





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KARYN E. POLITO
LIEUTENANT GOVERNOR

June 2016

Dear Friends and Visitors:

On behalf of the Commonwealth of Massachusetts, Karyn and I welcome you to Boston Pride 2016!

Since 1970 Boston Pride Week has honored and recognized the achievements of the LGBT community in the Commonwealth and beyond. This year will be no different, as thousands will gather to celebrate diversity and foster a sense of unity. We are all proud of the meaningful, long-lasting impacts you have made and more importantly, the contributions you bring to Massachusetts' rich and diverse history and culture.

We send our thanks and congratulations to the organizers for the hard work that goes not only into the advocacy and outreach, but also into putting together this week of fun and celebration.

Please accept our well wishes for an enjoyable week!

Sincerely,

Handwritten signature of Charles D. Baker in blue ink.

CHARLES D. BAKER
GOVERNOR

Handwritten signature of Karyn E. Polito in blue ink.

KARYN E. POLITO
LIEUTENANT GOVERNOR



Boston Pride Month Calendar

■ Flagship events ■ Pride Arts ■ Black & Latin@ Pride ■ Youth Pride ■ Pride@Night events, see page 64

SATURDAY, MAY 21

11AM-6PM ■
Massachusetts Youth Pride
City Hall Plaza

SUNDAY, MAY 22

6-9PM ■
Mr. & Miss Boston Pride
Pageant
Jacque's Cabaret

WEDNESDAY, JUNE 1

7-8PM
Special Choral Evensong to
Celebrate Marriage Equality
Feat. Margaret Marshall
Trinity Church on Copley Sq.

THURSDAY, JUNE 2

5-8PM ■
Art exhibition "Solidarity
through Pride"
Opening Reception
Alternative Art Space

FRIDAY, JUNE 3 ■

11AM ■
Flag Raising Ceremony
City Hall Plaza
7:10PM ■
Pride Night @ Fenway Park
Fenway Park

SATURDAY, JUNE 4 ■

10AM-5PM ■
Pride Day @ Faneuil Hall
Faneuil Hall Marketplace
1PM
Hull Pride
Village Green, Hull, MA

SUNDAY, JUNE 5

10AM
AIDS Walk Boston
DCR Hatch Memorial Shell
3-7PM
The Silver Party
A Pride Dinner Dance for LGBT
Seniors and Friends
Brookline Holiday Inn

MONDAY, JUNE 6

6PM ■
Political Forum
Historic Faneuil Hall

TUESDAY, JUNE 7

6:30-8:30PM ■
Pride Lights
The Plaza at Boston Center for
the Arts

WEDNESDAY, JUNE 8

6:30PM ■
Oscar Wilde Tour of LGBTQ-
themed art at the MFA
Museum of Fine Arts

THURSDAY, JUNE 9

8pm-1am ■ ■
If You Can Feel It, You Can
Speak It
Milky Way (284 Amory St.,
Jamaica Plain, MA)

10pm-2am ■
Queeraoke
Midway Cafe (3496 Washington
St., Jamaica Plain, MA)

FRIDAY, JUNE 10 ■

1PM
Pre-Pride Press Conference
Hard Rock Cafe Boston
6PM
Boston Dyke March
Parkman Bandstand
Event organized by the Boston
Dyke March Committee

SATURDAY, JUNE 11 ■

10AM
Pride Morning Service
Old South Church
Pride InterFaith Service
Union United Methodist Church
11AM
Gay Pride Service
Arlington Street Church
11AM-7PM ■
Boston Pride Festival
City Hall Plaza
12noon ■
Boston Pride Parade
Copley Sq. to City Hall Plaza
12noon ■
Black & Latin@ Pride Parade
Float and Contingent
Copley Sq.

12noon-7PM ■
Festival Bar
Across from the Concert Stage at
City Hall Plaza

12noon-7PM ■
Boston Pride Concert
City Hall Plaza

2-7PM
Esme Block Party
Venue TBD

4PM ■
Black & Latin@ Pride Meetup
Festival Bar, City Hall Plaza

4PM
Women's Meetup
Festival Bar, City Hall Plaza

7-11PM ■ ■
Boston Pride Youth Dance
City Hall Plaza

SUNDAY, JUNE 12 ■

1-8PM ■
Back Bay Block Party
Feat. DJ Jalil Z + more!
St. James Ave. at Berkeley St.

2-8PM ■
JP Block Party
Feat. DJ LeahV + more!
Perkins St. at Center St.,
Jamaica Plain

8PM-2AM
Official Boston Pride Weekend
Closing Party
Feat. DJ Andrea
The Wild Rover

THURSDAY, JUNE 16

8PM-12AM ■
Night of Comedy
Feat. Sampson McCormick
Hard Rock Cafe Boston

SATURDAY, JUNE 18

12noon
40th Anniversary Rhode Island
Pride
RI PrideFest and Illuminated
Night Parade
S Water St., Providence, RI

12noon
Pride Portland! Parade &
Festival
Monument Sq., Portland, ME

12noon-4PM ■
Color Fusion Pool Party
Mojitos Country Club, Randolph

TUESDAY, JUNE 21

6:30PM ■
Building a Family and Your
Fertility
Free educational event
Venue TBD, Boston

FRIDAY, JUNE 24

6:30PM ■
Workshop on Financial
Literacy and Living Wills
Free educational event, All ages
Venue TBD, Boston

SATURDAY, JUNE 25

11AM
Bangor Pride Parade &
Festival
Pickering Sq., Bangor, ME
12noon-4:30PM
5th Anniversary North Shore
Pride
Parade: Salem Post Office, Salem
Festival: Salem Common, Salem

1-5PM
South Coast Equality Pride
New Bedford, MA

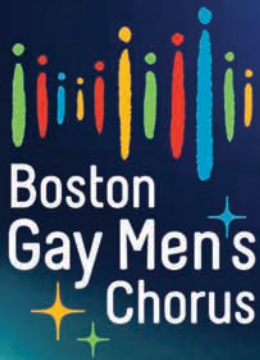
SUNDAY, JUNE 26

11AM-10PM
NYC Pride – Heritage of Pride
March: 5th Ave (36th St. & 5th Ave.),
New York
PrideFest: Hudson St. between
Abingdon Sq. & W 14th St.,
New York
Dance on the Pier: Pier 26,
Hudson River Park, New York

2-4PM ■
OUT Bowling
Kings Boston

THURSDAY, JUNE 30

2-4PM ■
LGBT Roller Bounce
Chez Vous Rollerskating Rink



Reuben M. Reynolds III
Music Director



Kickoff pride with pop songs you know and love. Hear music from the '60s to today: The Beatles, Queen, Abba, Elton John, Culture Club, Madonna, Christina Aguilera, Beyonce, Adele – and more! 175 singers. Dancing boys.



Special guest: Nick Adams

Friday June 3, 2016 at 8pm
Sunday June 5, 2016 at 3pm AND 7pm

Performances at New England Conservatory's Jordan Hall

Tickets from \$20 (before fees)

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Mr. and Miss Boston Pride Pageant

Following a successful breakout event in 2015, the Pageant returns for a second consecutive year to showcase the beat faces and crowd-pleasing talents of Boston's fiercest drag performers – all vying for the coveted coronation as Mr. or Miss Boston Pride! And this year it'll all be taking place at Boston's oldest continuously operating gay bar and the haunt of many a drag legend, Jacque's Cabaret!

With the theme of the 2016 Pageant, "A Magical Night Under The Sea," the audience will dive into the proverbial depths of contestants' imaginations. Watch in delight as our divine divas compete in four categories: creative walk-on, talent, evening gown/wear, and onstage question. An expert panel of judges, including a special celebrity head judge, will determine which contestants come through and win the crown.

The evening will also celebrate the reigns of outgoing Mr. Boston Pride Jovan Cardin Moore and Miss Boston Pride Severity Stone.

Capacity is limited and tickets are certain to sell out, so book yours now for a chance to see Pride pageantry at its best! ●

EVENT DETAILS

Sunday, May 22
6:00PM

Jacque's Cabaret

79 Broadway, Boston

Ⓣ Arlington (Green line),
Boylston (Green line),
Tufts Medical Center (Orange line)

21+ event

Tickets \$10

Purchase advance tickets at
www.bostonpride.org/tickets



For up-to-date information, visit
www.bostonpride.org/pageant



Contestants leave it all on stage in their quest for the title. Credit: Boston Pride.





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Pride Arts

The visual arts have long offered a powerful means of expressing queer identity and experiences. That is why Boston Pride is #wickedproud to be partnering with two different groups to add new arts-centered events to the Pride Week 2016 slate: a gallery exhibition of artists' interpretations of this year's theme, "Solidarity through Pride," and an expert-led tour of LGBTQ-related art in the Museum of Fine Arts, Boston.

Organized in collaboration with Alternative Art Space, the exhibition will treat visitors to a diverse array of creative reflections on the concept of solidarity within the Pride movement, as well as expose them to the work of a talented and thriving cohort of local LGBTQ painters, printmakers, drawers, photographers, and mixed-media artists. Following the inaugural evening reception, the show will run for two weeks. Exhibited artworks will be available for purchase.

As a pendant to the exhibition's focus on contemporary art, the Oscar Wilde Tour at the Museum of Fine Arts will introduce attendees to important works from LGBTQ cultural history. The tour leader and Boston Pride partner, Prof. Andrew Lear, is an internationally recognized expert on sexuality in the ancient world and founder of Oscar Wilde Tours. Join him as he deftly guides you through millennia of queer art and, in the process, transforms your understanding of the collections of one of Boston's beloved museums. To foster an intimate and interactive dynamic, tickets to this special event have been limited to twenty. So don't delay in securing your spot in this singular experience. ●



New arts programming celebrates queer people, past and present, as makers and subjects of art. Credit: Alternative Art Space, Oscar Wilde Tours, and Daderot (Wikimedia).

EVENT DETAILS

SOLIDARITY THROUGH PRIDE EXHIBITION

Thursday, June 2 (opening reception 5:00-8:00PM) – Friday, June 17

Alternative Art Space

460C Harrison Avenue, Suite 21C, Boston

Ⓣ Broadway (Red line),
Tufts Medical Center (Orange line)



Free and open to the public

OSCAR WILDE TOUR OF LGBTQ -THEMED ART AT THE MFA

Wednesday, June 8
6:30PM

Museum of Fine Arts

465 Huntington Ave, Boston

Ⓣ Museum of Fine Arts (Green line)



Tickets \$10; purchase advance tickets at www.bostonpride.org/tickets

For up-to-date information on either event, visit www.bostonpride.org/arts





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When hearts connect, you embrace.

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EMC²

Flag Raising

While the Pageant will offer the community a first taste of the 2016 festivities, it is the Flag Raising on Boston's City Hall Plaza that officially inaugurates Pride Week. The first Flag Raising, which took place 30 years ago, was a momentous occasion in LGBTQ history. Until this time, no banner representing the gay community had ever been raised on civic property in the United States and with the support of the government. Although the six-color rainbow flag has long replaced the original, now-lost banner bearing the erstwhile emblem of Boston Pride (the Lavender Rhino and pink triangle), the spirit of the Flag Raising endures. Boston Pride and the Office of the Mayor invite you to join us, as we present the Pride theme and Marshals, and proclaim the start of ten eventful days of city-wide Pride celebration. In accordance with tradition, the rainbow flag will fly over City Hall Plaza for the duration of Pride Week. ●

Friday, June 3

11:00AM, rain or shine

City Hall Plaza, Boston

Ⓣ Government Center (Green and Blue lines)



Free and open to the public

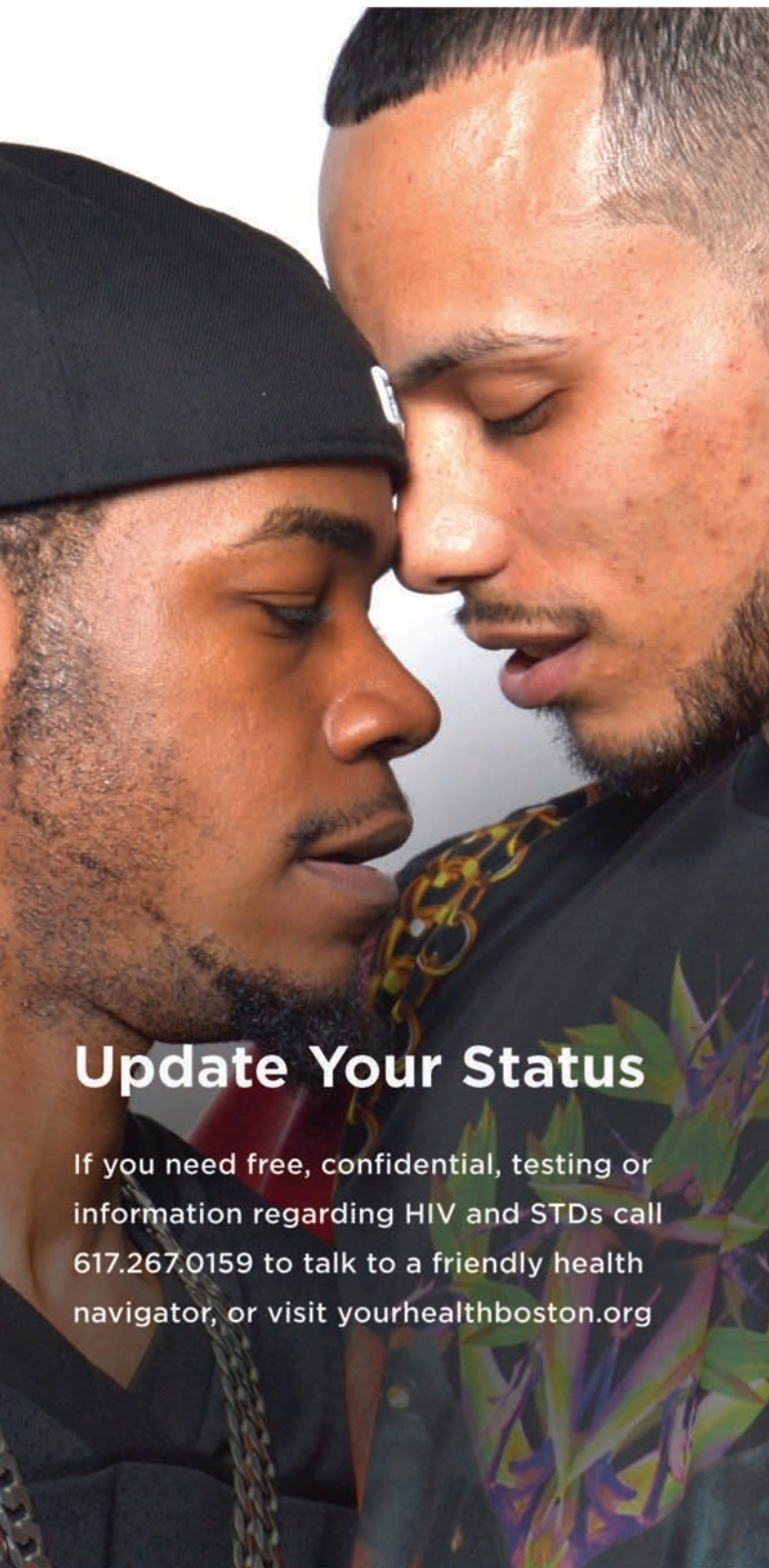
For up-to-date information, visit
www.bostonpride.org/flag



LGBTQ pride soars at the annual Flag Raising. Credit: Marilyn Humphries.

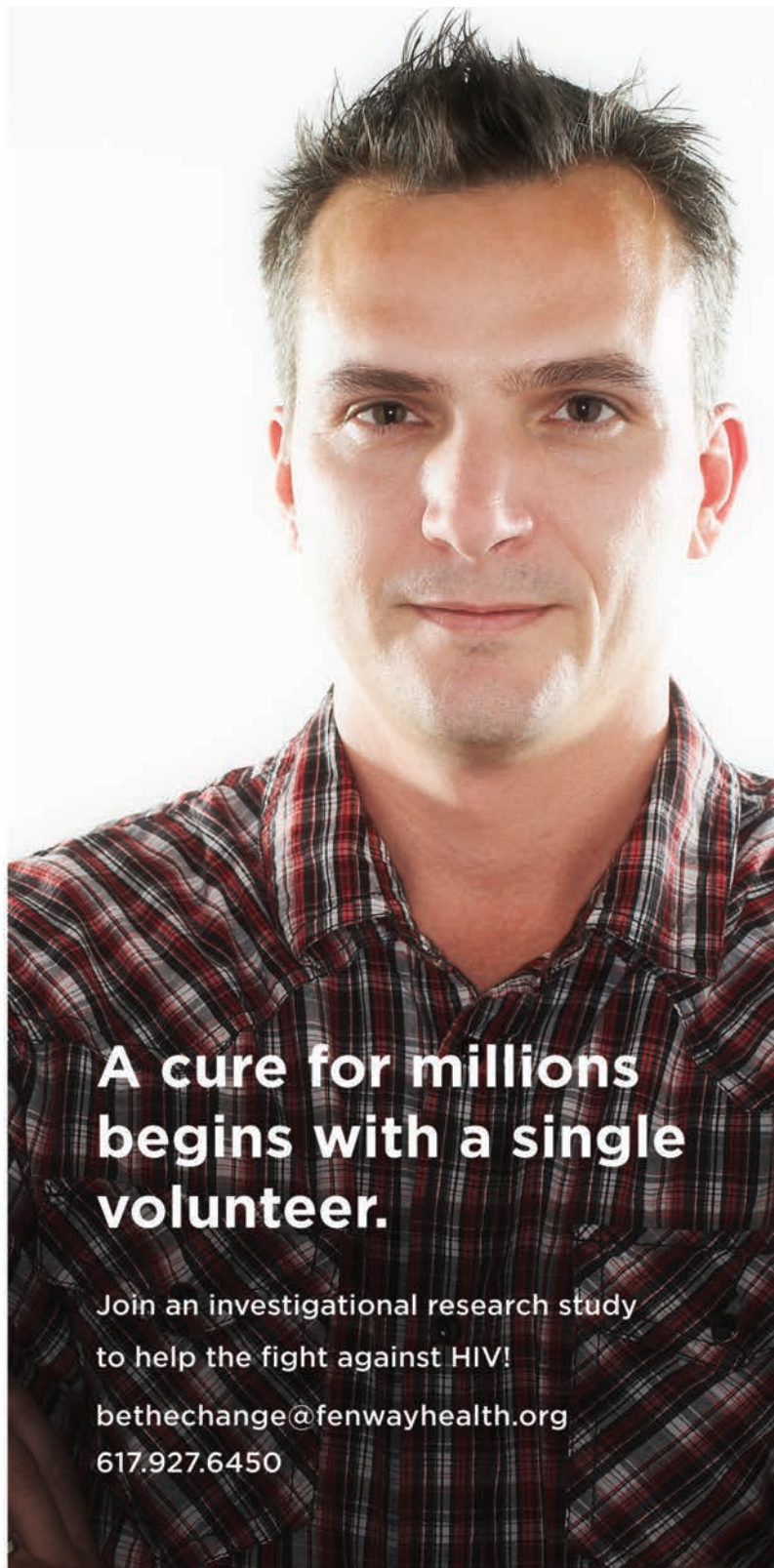


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Pride Night @ Fenway Park

For the fourth straight year, Boston Pride and the Red Sox are partnering to present Pride Night @ Fenway Park, an event specially designed for queer and ally lovers of America's proverbial pastime to show their (hometeam) pride at America's Most Beloved Ballpark. And this year's edition of Pride Night will mark another exciting first in the storied history of Fenway, when the rainbow flag is hoisted over the park to fly proudly for the duration of the game!

In 2016, the Red Sox have again expanded the number of seats in the Pride section of the stands in order to accommodate ever-increasing interest in the event. In addition to general admission, there will be a limited number of VIP tickets that include a food and beverage buffet, a meet-and-greet with openly gay former outfielder and Major League Baseball's inaugural Ambassador for Inclusion Billy Bean (see page 88), and a signed copy of Bean's newest book *Going the Other Way*. Tickets are going fast, so book yours now! In keeping with tradition, the Red Sox will donate a portion of the ticket proceeds to benefit the programs of Boston Pride.

Take yourself *out* to the ballgame and join hundreds of fellow fans in the community in cheering on the Sox to a victory over the Toronto Blue Jays! ●

EVENT DETAILS

Friday, June 3
7:10PM

Fenway Park
4 Yawkey Way, Boston
Ⓣ Fenway (Green line),
Kenmore (Green line)

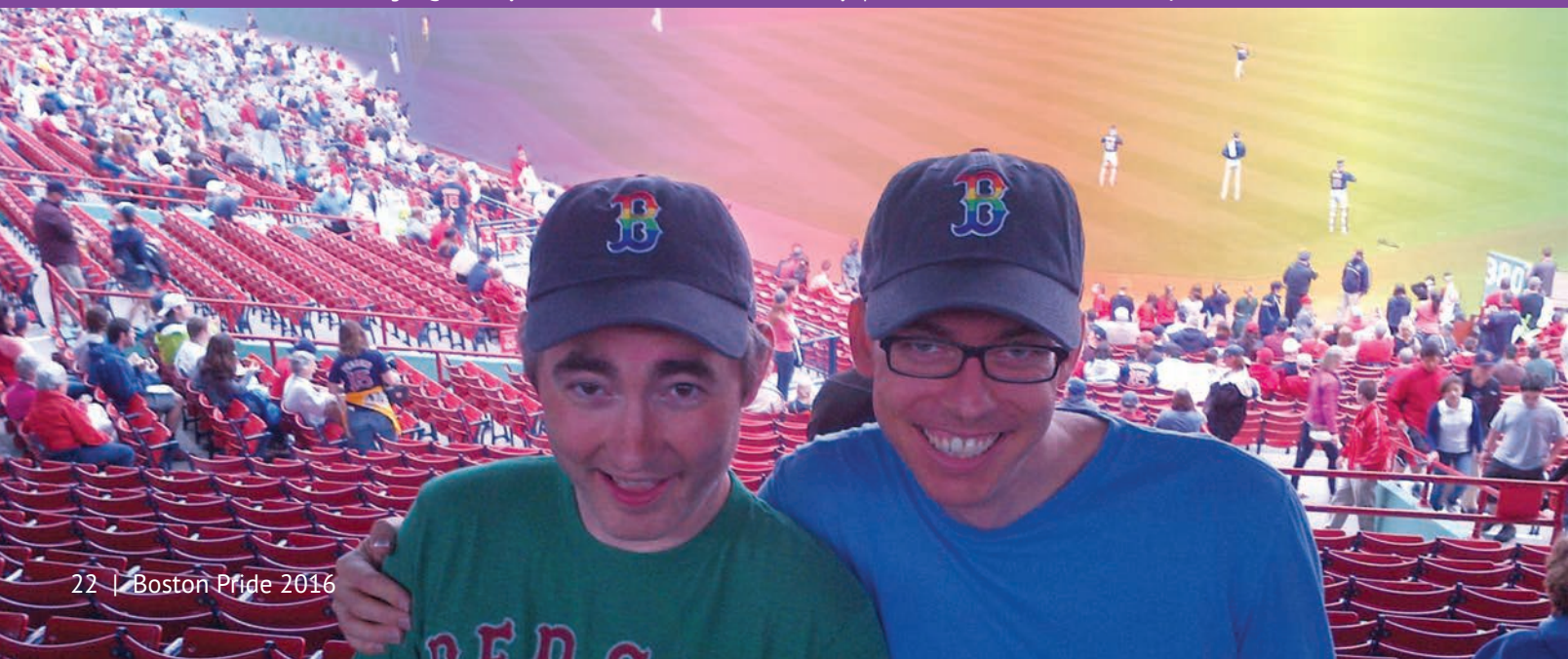


Tickets \$43 (General Admission)/
\$89 (VIP); purchase online at
www.redsox.com/pride

For up-to-date information, visit
www.bostonpride.org/fenway



Pride Night @ Fenway Park is a home run for LGBTQ and ally sports fans. Credit: Boston Pride and Amy West.



THE RED SOX FOUNDATION IS PROUD TO SUPPORT PRIDE



Pride Day @ Faneuil Hall

Head on down to Historic Faneuil Hall for an energetic day of family-friendly live entertainment, featuring local artists, youth acts, drag performances, and more. Back by popular demand, Zumba's Jess Perkins will offer one of the largest free outdoor classes and get attendees' blood pumping. The beloved voice of 14-year-old Chelmsford resident Mia Shahood will grace the stage for a third straight year.

In addition to these repeat favorites, the crowd will be treated to several new acts. "That Girl Band" UNRULY is ready to rock their Pride Day debut. Electro-pop recording artist Connor Street will get the audience grooving with his silky-smooth voice and stage-ready dance moves. Los Angeles based singer and rising pop artist JoLivi promises to captivate with her alternative vibe. Mr. and Miss Boston Pride will also be on site to show off their newly won crowns and to delight you with their drag numbers. The hilarious Kamden T. Rage will *werk* the crowd like only she can! And make sure to wear your dancing shoes in anticipation of the grand finale: a massive dance party on the plaza, played by Boston DJ extraordinaire Michael Giller.

Throughout the day, Boston Pride merchandise will be available for purchase, and our Pride Marshals will also be present to spread the word about the causes they represent and how you can get involved. ●

EVENT DETAILS

Saturday, June 4
10:00AM-5:00PM, rain or shine

West end of Quincy Market behind
 Historic Faneuil Hall
 Merchants Row, Boston

T Government Center (Green and Blue lines)



Free and open to the public

For up-to-date information, visit
www.bostonpride.org/faneuilhall



LGBTQ families and friends converge on Faneuil Hall to celebrate their Pride with diverse performances and group activities. Credit: Marilyn Humphries.



Every year, about 50,000 people in the
U.S. are diagnosed with HIV.



TOGETHER WE CAN HELP STOP THE VIRUS

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HelpStopTheVirus.com



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Monday, June 6
6:00-8:00PM, rain or shine

Historic Faneuil Hall
 1 Faneuil Hall Square, Boston
 Ⓣ Government Center (Green and Blue lines)



Free and open to the public

For up-to-date information, visit
www.bostonpride.org/humanrights

Political Forum

Given the recent increase in anti-LGBTQ legislation around the country, politics are as important as ever to our community. In this election year, Boston Pride wants to learn where the candidates for office stand on issues important to the LGBTQ community.

Since the founding of our nation, Faneuil Hall has played host to countless political forums. This summer, we will add one more to the list, as the Boston Pride Human Rights and Education Team presents a Political Forum to educate our community regarding candidates' positions on LGBTQ issues. Boston Pride has invited candidates or their representatives from both sides of the aisle to attend the Forum. After a moderated discussion among the panelists, we will open the floor to questions from the audience. ●



From out/trans athletics and LGBTQ rights in South Asia to (most recently) queer immigration and asylum seeking, the annual Forum creates space for the community to learn about human rights issues. Credit: Lou Raymond.





"I am honored to be able to lead this years' parade as Mayor of the City of Boston and look forward to many more in the years to come.

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Mayor Martin J. Walsh

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Pride Lights

Traditionally held on the Tuesday of Boston Pride Week, the Pride Lights ceremony consists in a short program of local speakers followed by the grand illumination of a tree bedecked in pink lights. The event highlights, so to speak, and commemorates the lives of those who are no longer with us to celebrate Pride. In particular, Pride Lights focuses on remembering our friends, family members, colleagues, and neighbors whom we have lost to HIV/AIDS.

The Pride Lights ceremony will be especially important in 2016, as we observe the 35th anniversary of the first diagnoses of the disease that came to be known as HIV/AIDS. While much has changed since then, awareness about HIV/AIDS still needs to be amplified. Our community should spread the word about new therapies and prevention methods, such as PrEP, which are now available to help fight this disease.

The outbreak of the HIV/AIDS epidemic in the early 80s contributed significantly to the gay and lesbian communities banding together in solidarity, thus weaving the tragedy of the disease into the fabric of our community's identity. Pride Lights recognizes this formative event in LGBTQ history.

This year, the Pride Lights ceremony and tree lighting is produced by Boston Center for the Arts in partnership with Boston Pride and the City of Boston. It will feature a presentation by community leaders and local celebrities, who will lead the countdown to the lighting of the tree. ●

EVENT DETAILS

Tuesday, June 7
6:30-8:30PM, rain or shine

The Plaza at Boston Center for the Arts
 NE corner of Tremont and Clarendon
 Streets

Back Bay, Boston

 Bay Back (Orange line)



Free and open to the public

For up-to-date information, visit
www.bostonpride.org/pridelights



The spirit of our community shines brightly at the Pride Lights ceremony. Credit: Marilyn Humphries.



for a full list of locations go to AMAZING.net



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Boston Pride Parade

As one of Boston Pride's two oldest annual traditions, the Parade forms the centerpiece and historical foundation of Pride Week. For 46 years now the community has been marching through the streets of Boston to celebrate its constitutive identities and to advocate for greater visibility, inclusivity, respect, justice, and equality. What began as a political march of a few hundred people has grown and transformed in response to the dynamic circumstances of LGBTQ people to become the largest annual parade in New England and a signature cultural event for the City of Boston.

Join an estimated one half million spectators in partaking of this record-breaking occasion of the Parade, which will see more than 30,000 marchers from well over 220 groups marching along the two-and-a-quarter-mile route from Copley Square to City Hall Plaza. The Parade continues to welcome new and veteran marchers representing a wide diversity of causes and nonprofits, from churches to schools and gay-straight alliances to sports teams to LGBTQ advocacy and service organizations. Businesses that proudly serve and employ our community will also participate, among them our top sponsors TD Bank and EMC².

LGBTQ activist and teacher Claire B. Naughton will preside over the Parade as Grand Marshal. Raffi Freedman-Gurspan, seasoned LGBTQ advocate and policy specialist and first openly transgender person to serve in the White House Office of Presidential Personnel, will serve as Marshal. The Parade will also honor the lives and work of our Honorary Marshals: trailblazing civil and gay rights leader Bayard Rustin and ardent organizer for queer and workers' rights Thomas V. Barbera. For more information on our marshals, see page 34. ●

EVENT DETAILS

Saturday, June 11
12:00PM, rain or shine

For the parade route and closest
T stations, see map on page 32

Free and open to the public



For up-to-date information, visit
www.bostonpride.org/parade



The annual Boston Pride Parade is a moving display of the love, beauty, and diversity of the LGBTQ community and its allies. Credit: Marilyn Humphries.



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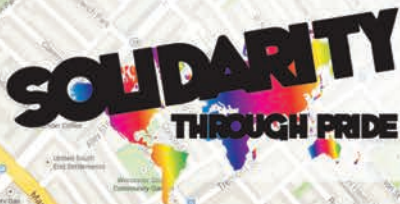
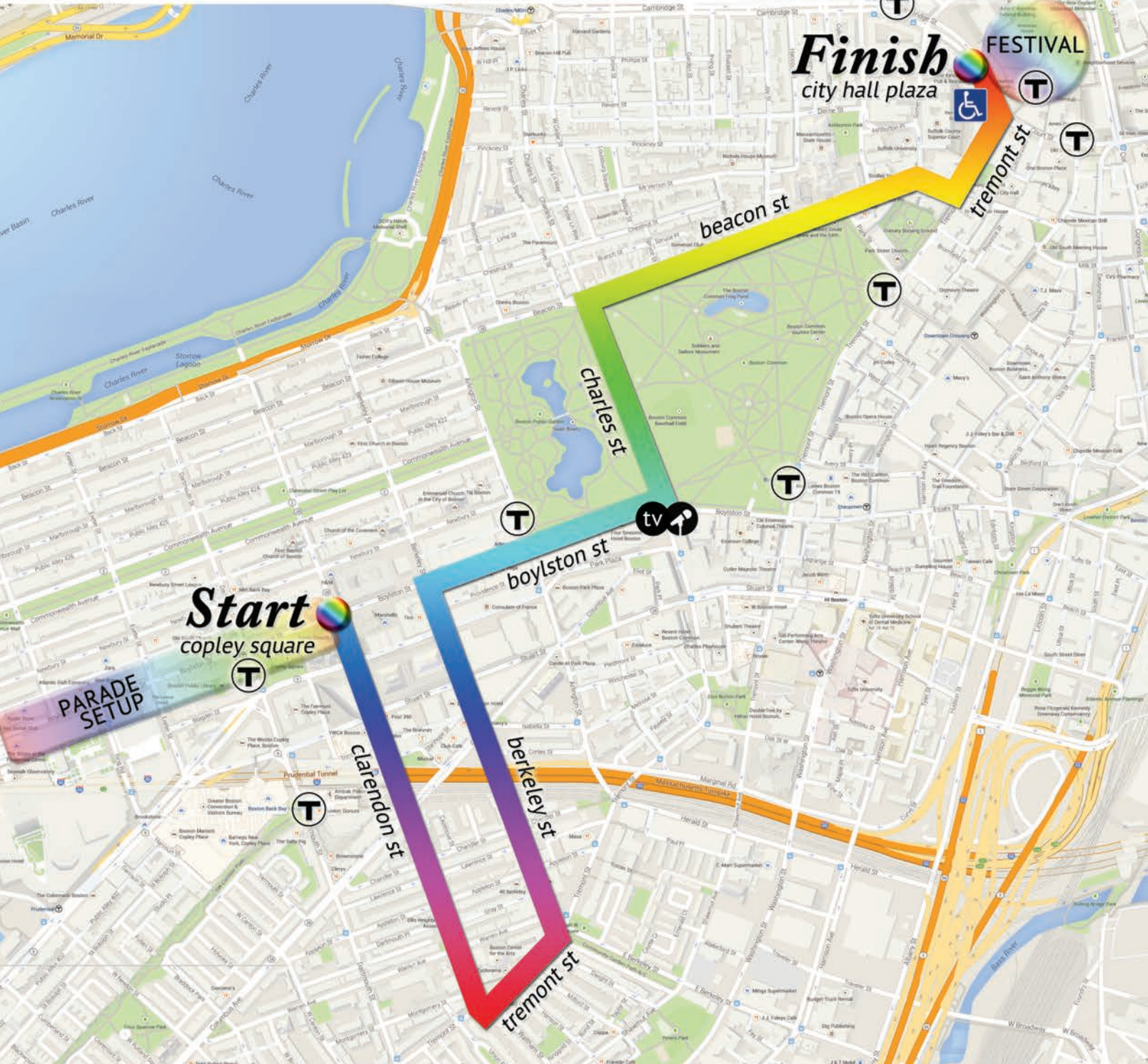
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2016 Boston Pride Parade Map

Saturday, June 11th, Copley Square to City Hall Plaza | kick-off: 12 noon



tv commentators



reserved viewing area



parade route



closest T stations



boston pride

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The 2016 Marshals join a distinguished group of LGBTQ activists, advocates, public servants, community leaders, scholars, and artists. Credit: Marilyn Humphries.

Boston Pride Marshals

Meet the 2016 Marshals, chosen by the community!

*These pages feature the content received from our Marshals as of our print deadline.
For all the latest about the 2016 Boston Pride Marshals, visit our website at www.bostonpride.org/marshals.*

GRAND MARSHAL

Claire Barkley Naughton



Credit: Ray Webb.

Claire Barkley Naughton, of Foxborough, Massachusetts, was born and raised in Grand Rapids, Michigan. She is a graduate of Michigan State University. Claire taught Family and Consumer Sciences for 22 years at Attleboro's Coelho Middle School. She also developed and taught a Sex Education program. Active in her teachers union, she was Grievance Chair and Vice President for 11 years. Claire subsequently taught High School in Warwick, Rhode Island until 2005, when she retired. Claire has been married to Dennis J. Naughton for 48 years, and is the mother of two grown sons, Matthew and Patrick.

Throughout her lifetime, she has maintained an interest in issues of individual rights and has been involved in The League of Women Voters, the Democratic Party, the Massachusetts Teachers Association, and the Bay State Stonewall Democrats, an organization advocating for the LGBT community within the Democratic Party. Claire ran for state representative in 2006.



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Governor Charlie Baker and his brother, Alex, who has been married to his husband for over a decade.

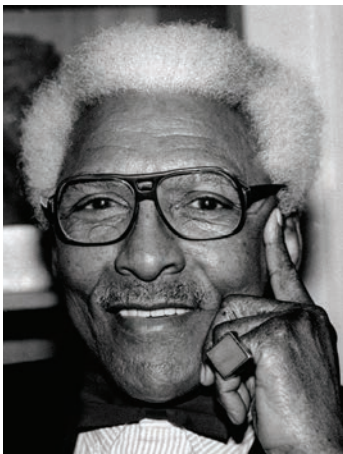
Charlie **BAKER** GOVERNOR
Karyn **POLITO** LT. GOVERNOR

Paid for by the Baker Committee



Credit: Marilyn Humphries.

HONORARY MARSHAL



Credit: Courtesy of Walter Naegle.

In Memoriam

Bayard Rustin (1912-1987)

Bayard Rustin was one of the most important nonviolent activists of the 20th century. Black, gay, and poor, he was raised with the Quaker values of his grandmother, who started him on a path to forge a more equitable and just world. A brilliant intellectual, a talented athlete, and a gifted tenor, Rustin began protesting racial segregation as a high school student, employing sit-ins, boycotts, and other peaceful means to raise awareness about social injustice. Working with peace groups like the American Friends Service Committee and the Fellowship of Reconciliation, he spoke out against war, while also urging those groups to address the inherent violence of racism and prejudice.

Despite his effectiveness as an advocate, his openness about his sexual identity led to his marginalization by these faith-based groups. While a staff member of the secular War Resisters League, he traveled to Montgomery, Alabama to lend support to the boycott of city buses by the African-American community. He became a close advisor to the Rev. Martin Luther King, Jr., but remained largely in the shadows because of his sexual orientation.

Organizing some of the most significant demonstrations of the period, including the Prayer Pilgrimage for Freedom and the 1963 March on Washington for Jobs and Freedom, he gradually emerged as a public figure and a leading advocate for civil and human rights. Late in his life he spoke in behalf of LGBT rights and recounted his experiences as a gay man in the movement for social justice. Peter Dreier lists him as one of "The 100 Greatest Americans of the 20th Century." Rustin was awarded a posthumous *Presidential Medal of Freedom* in 2013 by President Barack Obama.

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"Meet & Greets"
 with these artists!

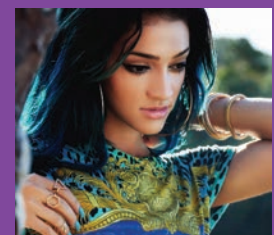
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Conrad Sewell



Aydian Ethan Dowling



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**Call
617.292.6211**



Credit: Marilyn Humphries.

HONORARY MARSHAL

In Memoriam

Thomas V. Barbera (1957-2015)



Credit: Courtesy of Pride @ Work AFL-CIO.

Last December, the Boston labor and LGBTQ communities suffered the untimely loss of one of their most energetic and outspoken activists, Thomas V. Barbera.

Since the late 1980s, with the formation of the Gay and Lesbian Activists Network (GALLAN), Barbera worked – out and proud – alongside fellow gay and lesbian union workers with the goal of enlisting the labor and LGBTQ rights movements in one another's causes. In so doing, he played an instrumental role in the organization of one of the first receptions for gays and lesbians at the AFL-CIO offices in Washington, DC, as well as in the creation of the inaugural Pride at Work (PAW) conference, held in New York in 1993 in conjunction with the 25th anniversary of the Stonewall Uprising. He was the first-ever GALLAN/PAW delegate to the Greater Boston Labor Council and a member of the Massachusetts AFL-CIO Executive Board, which benefited from his honest, unapologetically queer voice.

In the 2000s Barbera joined the Service Employees International Union Local 509 as the Community Organizer/Advocates Liaison. In this capacity, he endeavored to improve relationships with the disability community. Even with later limitations placed upon his own mobility and the required use of a wheelchair, Barbera would not be hindered in his continued advocacy for oppressed and disenfranchised people.

Throughout his adult life, Barbera was as an active player in Democratic politics, on the state and national level. From his participation on the GLBT and Disability Outreach Subcommittees of the Massachusetts Democratic Party to serving as a founding board member of the National Stonewall Democrats, Barbera pursued his commitment to protecting and expanding the rights of workers and queer folks.

While Barbera's life was cut far too short, the spirit of his life-long dedication to fostering solidarity among the various fights for social and economic justice lives on in our community. ●



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EST.
1983

Boston Pride Festival and Concert

Forty-six years ago, the Boston LGBTQ community saw its collective coming out and the birth of what is now the Boston Pride Festival with a ceremonial closet smashing held at a political rally on Boston Common. Today's Festival, New England's largest annual gathering of LGBTQ people and allies, is a unique opportunity for the community to come together – 150,000 strong – in a family-friendly atmosphere to celebrate our strengths and differences.

Thanks to recent renovations of the Government Center T stop, which have freed more space on City Hall Plaza, the 2016 Festival will welcome more vendors and all-day entertainment for you to enjoy. A new food court is being introduced, including an array of dining options and tables, so that you can take a break from visiting our 100 different vendor booths (for a list see page 44) and savor a bite to eat. At the booths you will encounter businesses from all over the country selling a great selection of merchandise as well as local non-profits offering critical information and services on a wide range of needs.

Starting at noon, a free seven-hour concert showcasing a diverse lineup of acts by local and international performers (see page 46) will take place on our Festival Main Stage. ASL interpretation and CART will be provided during the program. The Festival Bar (21+ to drink), which is making its third appearance, affords revelers a shaded place to enjoy a libation and an elevated view of the stage.

For an unforgettable day of sights, sounds, and – most importantly – “Solidarity through Pride,” grab your friends and family and join us at the Festival! ●

EVENT DETAILS

Saturday, June 11
11:00AM-7:00PM, rain or shine

City Hall Plaza, Boston

T Government Center (Green and Blue lines)

For a map of the Festival, see page 42.

Free and open to the public



For up-to-date information, visit www.bostonpride.org/festival



The community comes out and comes together at the annual Boston Pride Festival. Credit: Marilyn Humphries.





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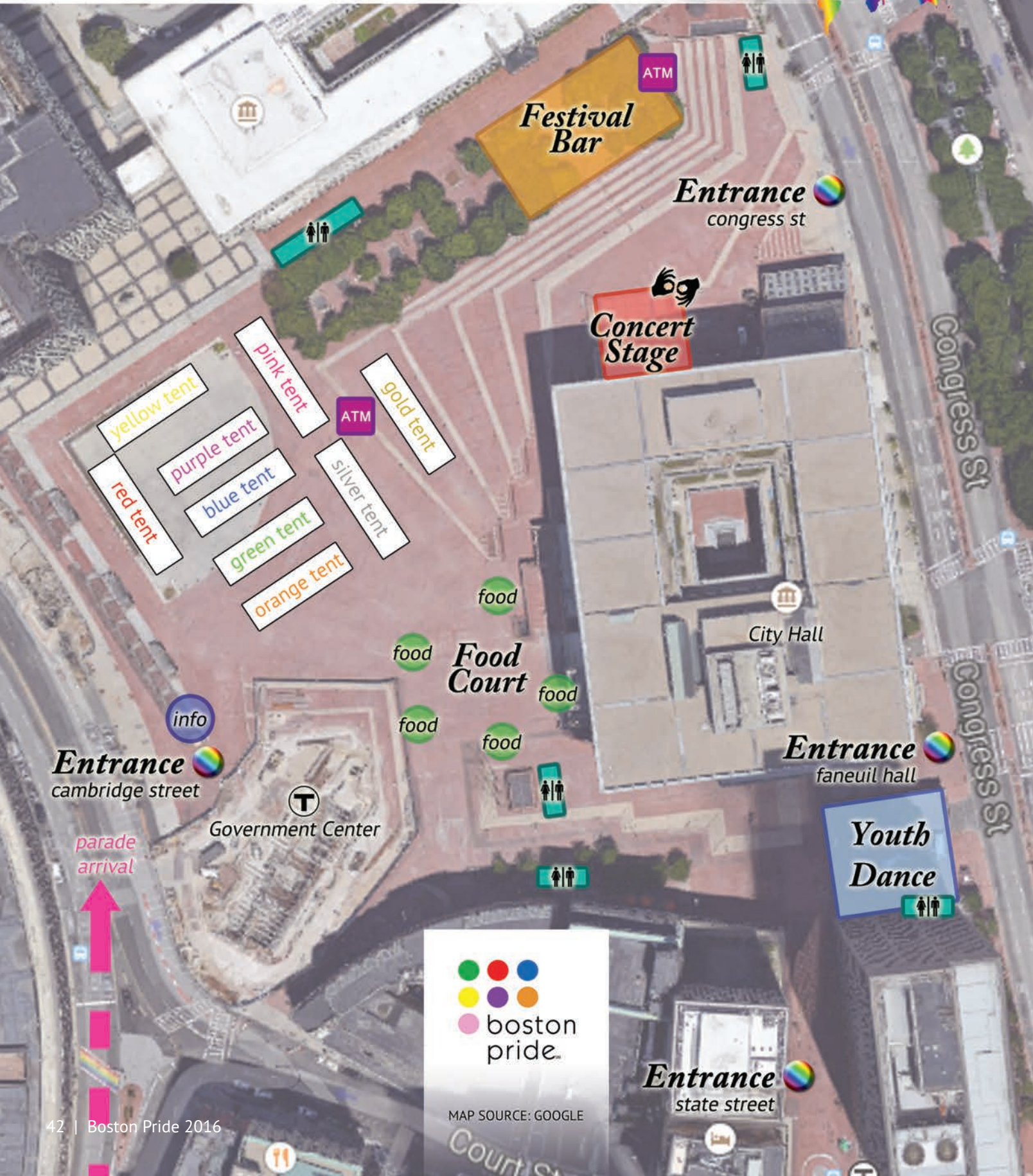
THE FENWAY INSTITUTE



2016 Boston Pride Festival Map

Saturday, June 11th, City Hall Plaza, 11AM to 7PM

SOLIDARITY
THROUGH PRIDE



Entrance
cambridge street

Entrance
congress st

69
Concert Stage

Food Court

Entrance
faneuil hall

Youth Dance

Entrance
state street

boston
pride

MAP SOURCE: GOOGLE

< Messages

Tony Grindr

Details

iMessage
Today 2:13 PM

Hey stud, hung? 🍆

Yea I'm down

Cool, bareback?



PrEP?

?

Bareback 🍑 + 💊 = 💧 🎉



Cool. See you in an hour.

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Come drop by for testing
at the Pride festival.
Play it safe.



iMessage 617 505 2534 (Text for PrEP)





Credit: Marilyn Humphries.

Boston Pride Festival Vendors

Stop by the booths of these supportive organizations and businesses and check out their sundry products and services.

(list as of May 1; ● indicates sponsor or donor)

AARP Massachusetts
 Absolutely Fabulous: The Movie ●
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 American Cancer Society ●
 Angell Animal Medical Center
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 Atrius Health
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 Bay Windows ●
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 Boston Bar Association
 Boston IVF
 Boston Medical Center
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 Dana Farber ●
 DEAF, Inc.
 Department of Veterans Affairs,
 Bedford VAMC
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 FCKH8
 Fenway Health
 Foundation for Urban and Rural
 Advancement (FURA)
 GayOutdoors
 Gays and Lesbians of Zimbabwe
 GAYTANKS
 GLBTQ Legal Advocates & Defenders
 (GLAD)
 Good Vibrations, Barnaby LTD
 Greater Boston PFLAG
 GutterShell of New England
 Hard Rock Café Boston ●
 Human Rights Campaign
 International Fund for Animal Welfare
 International Street Dog Foundation
 ISKCON Boston
 JRI - MA Commission on LGBTQ Youth
 Keshet
 KP Media/ Pink Pages
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 lovemyearrings.com
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 Marriott International
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 Massachusetts Advocates Standing Strong/
 Rainbow Support Group
 MassEquality
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 Metropolitan Community Church of
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 Mix 104.1 ●
 Moving Violations Motorcycle Club
 Neighborhood Health Plan
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 NEWPRO
 Northeastern Institute of Cannabis
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 Paws 4 A Cure
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 of MA
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 Pride@Work MA Chapter
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 Renewal by Andersen
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 Simply Stainless
 SpeakOUT
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Boston Pride Concert Entertainment

Headliner CONRAD SEWELL

Conrad's debut album *All I Know* marks the arrival of a major new talent, featuring "Hold Me Up," his sparkling, exuberant first single. His music draws from pop, dance, rock, and even gospel, and displays an impressive command of styles, from the blue-eyed soul of "21 Questions" to the wistful "Neighbourhood." The 25-year-old vocal powerhouse is also known for writing and singing the hook on Kygo's global smash "Firestone," which already has over 100 million streams on Spotify.

Born in Brisbane, Conrad started chasing his musical dreams early. At age eight, he began sending out tapes and recording demos in garages. Unfortunately, there was not a strong market for pop music in Australia, so he relocated to Europe, where he made a demo and signed with a band. Working with his band, Conrad learned the importance of songwriting.

Eventually, Conrad made his way to Los Angeles, where he connected with producer Jamie Hartman. They began refining his material, and recording live in the studio. In the process, Conrad was discovering new, more nuanced approaches to his craft. He learned that, while he has quite a big range, he does not need to use it all the time, because his voice is beautiful when he controls it and sings softer.

In Los Angeles, Conrad developed the confidence to perform more spontaneously. In fact, some of the tracks on this album were recorded with one take! "Start Again" is the demo vocal that he sang once, and felt that it defined him and inspired him to continue singing similarly soulful music.

The classic pop sensibility of "Beautiful Life" is another turning point, with its timeless rock vibe. The anthemic "Hold Me Up" emerged out of a late-night freeform session in the studio. Conrad set up a mic, put on some reverb to create the feeling of a live performance, put on a track, and just flowed a melody over it. It's one of his rare uptempo songs, because he loves nothing more than sitting at the piano and melting his heart into the music. But "Hold Me Up" is a catchy track that you can dance, drive, and sing to.

Millions of listeners around the world have fallen in love with Conrad's voice, and the buzz has only gotten louder since Conrad's initial, triumphant showcase performances. It's been a long ride for a debut artist, but everything seems to be lining up perfectly for his arrival. When he decided to do a solo record, he had to find his voice and to determine what he wanted to communicate to listeners. "Finding a sound is everything," says Conrad, "especially since I love so many types of music and grew up listening to so many types of music. With my voice, I can sing a lot of different styles, and it was a real struggle to hone in on one thing. So since this is the first thing people are going to hear from me, I wanted to focus on the songwriting—write songs that I felt were timeless or represented what I really wanted to say."



Credit: Justin Coit.

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Emcee AYDIAN ETHAN DOWLING

Ayidian is an FTM transgender activist from Long Island, New York. He documented his own transition on YouTube as a way to voice his thoughts, fears, and successes, as well as to offer a support mechanism for others looking to transition.

In 2011, Ayidian was one of three LGBT persons chosen to have their stories showcased on MTV's Emmy-nominated *It Gets Better Project*. Ayidian and his now wife Jenilee spoke of their upcoming wedding and the challenges that transgender couples face when planning to wed. That same year, Ayidian launched Point 5cc Clothing, which caters to the fashion needs of transgender men, women, and supporters. Twenty percent of sales are donated to The Surgery Fund and Point 5cc hosts Binder Exchange Programs and Breast Form Programs.

Ayidian has presented on a variety of trans-related topics in numerous venues across the country, among them "Masculinizing Your Body" at the 2013 Southern Comfort Conference in Atlanta. He gained worldwide recognition as the lead contender in *Men's Health Magazine's* search for the "Ultimate Men's Health Guy" 2015. Along with the four other finalists, Ayidian appeared on the cover of the magazine's November 2015 special edition. In doing so, he became the first transgender person to be featured on the cover of *Men's Health*, breaking down the stereotypes of what defines a man and creating tremendous visibility for the transgender community. Ayidian was also on the cover of *FTM Magazine's* April 2015 issue and the feature of a nude photo shoot that has since gone viral.

Ayidian came on the *The Ellen Show* twice in 2015, first to discuss the contest and his transition and, second, to showcase the cover and feature of *Men's Health Magazine*.



FLATLINE POETRY

Founded on the belief that poetry is stronger in community, Flatline Poetry is a group of six spoken word artists (Lewis M., Lissa Piercy, Guillermo Caballero, Kaleigh O'Keefe, Oompa, and Febo) who write, perform, and teach workshops throughout the United States. Since their formation in 2013, Flatline has performed everywhere, from traditional poetry slam venues to the United Nations to protest sidewalks.

The group won the 2013 *Poetry Award* for Best Poetry Group, was featured at Wheelock College's 2014 Half Year Program, and spoke at TEDxVail 2015. In addition, the poets of Flatline Poetry have performed, hosted open mics, or provided workshops at various venues and conferences internationally, including The Apollo Theater (NY), The Villar Performing Arts Center (CO), the United Nations Headquarters (NY), the Opportunity Collaboration (Ixtapa, Mexico), the Skoll World Forum (Oxford, England), and on TEDx stages.

The poets of Flatline Poetry write on topics of sexual and gender identity, love and loss, race and heritage, and the intersections between them. Combining their skills and experience in community organizing, social work, political science, visual art, spoken word poetry, entrepreneurship, music, activism, and education, the members of Flatline present challenging poetry and innovative workshops that foster dialogues where all voices are valued.

Photo Credits

Ayidian Ethan Dowling: Brian Davies.

Flatline Poetry: A.M. Disher.



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DJ JALIL Z



SUNDAY JUNE 12TH

BACK BAY BLOCK PARTY



DJ ANDREA

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ST. JAMES AVE, BOSTON • 1-8PM



ARLINGTON STATION
(GREEN, LINE)
BACK BAY STATION
(ORANGE LINE)



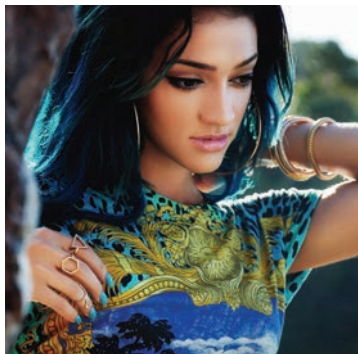
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SAMANTHA J



Singer-songwriter Samantha J has quickly blazed her own trail in the accelerated runway of pop music. Her unique blend of pop, reggae, hip-hop, and R&B has captivated audiences worldwide. Now in the studio recording her highly anticipated debut album, 19-year-old Samantha J is well on her way to becoming a global phenomenon.

Born in Kingston, Jamaica and raised in Saint Ann, Samantha J has always been a free spirit with a talent for the arts and an insatiable ambition. The young pop sensation erupted onto the music scene with her debut single "Tight Skirt." The irresistible track became a worldwide hit, quickly surpassing four million YouTube views. Her second single "League of My Own," featuring Dej Loaf, peaked at number 25 on the MediaBase *Rhythmic Chart*.

Samantha J's signature sound is strongly influenced by her Jamaican roots: "I always tell people they should take a trip to Jamaica and [the 'Bad Like Yuh' video] is the trip I would take them on," Samantha J. explains. Shot in her hometown of Ocho Rios, the video brings the sights and sounds of Jamaica to life.

With just a few tracks released, Samantha is grateful for her ever-growing fan base (her "loyal Js"), and she feels most at home performing live in front of them. Samantha has performed on some of the biggest stages in the world, with highlights including HOT 97 New York's On Da Reggae Tip, the BET College Tour, and opening for Ludacris.

Over the past few years, Samantha J has been on the journey of a lifetime, but she is only just getting started. With her debut album set for a 2016 release, Samantha J is eager to put her pop edge on the sounds of the Jamaica she loves and to share her music with her fans across the globe.

Photo Credits

Samantha J: Alex Jackson/KeDrew.

Samantha Johnson: IMAGEMAKERS.

Nikita Le Femme: Matthew Sinclair.

SAMANTHA JOHNSON



Samantha Johnson is a life-long native of Massachusetts. She fell in love with music at the age of four, singing along with her favorite movies and experimenting with her mother's flute. Samantha studied classically and went on to place among the top flautists in the state and country. At 16 she played her first leading role as Dorothy in New Bedford High School's *Wizard of Oz*.

Since then she has appeared in productions with Fall River Little Theatre, BCC Theatre Co., Reagal Music Theatre, Palace Theatre, and the New Bedford Festival Theatre. Samantha was the Normandin Middle School Drama Club Director from 2007 to 2010. In 2011, she was cast in the West End Production of *Thriller Live* and toured from the UK to Ireland, Scotland, Sweden, Germany, Switzerland, Japan, New Zealand, Malaysia, and Australia.

This year, Samantha placed as a Semi Finalist on NBC's *America's Got Talent*, accomplishing four performances, all of which received standing ovations from the judges. Neil Patrick Harris described her performance as hypnotic, while Howie Mandel and Mel B labeled her a superstar. Heidi believed her to be the best singer of the season! Samantha recently released her debut EP in March 2016.

NIKITA LE FEMME

Nikita Le Femme is a drag performer from Worcester, Massachusetts with 16 years of experience. She twice auditioned for *RuPaul's Drag Race* and *America's Got Talent*. She has performed all over the United States at clubs, colleges, and many other venues. In her performances at Pride festivals, dances, birthday parties, and weddings she keeps everyone on their toes.



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SUNDAY JUNE 12TH

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MRF

Mike Flanagan is a performing and recording artist, saxophonist, pianist, songwriter, producer, composer, arranger, music director, and educator. He has released two – soon to be three – albums under his artist name MRF: *Elevator Music*, *Mob Music*, and the forthcoming EP *Yasko Sensei*. His sophomore album, *Mob Music*, topped the iTunes Jazz Chart US and placed on Billboard's *HeatSeekers Chart* upon its release in October 2013. The album appeared on the initial 57th GRAMMY Awards voting ballot for Best R&B Album. MRF won two out of his five nominations at the OUTmusic Awards: Humanitarian Songwriter of the Year for "Be Strong (LGBT Youth)" and Best Spoken Word for "Tender." The vocal ballad "This Love" was a Top-10 Finalist in the 2014 American Songwriting Competition. The tracks "Mob Music," "I Just Wanted," and "Club Cafe" were in radio rotation in the UK, and "Trying" remains in rotation on over 60 Smooth Jazz Radio stations both nationally and internationally (five Billboard stations). "What If God Was One of Us," the only cover on the album, charted at number 24 on iTunes' top 200 jazz songs. MRF's most recent single, a cover of "I Can't Make You Love Me," appeared at number 55 in iTunes' top 200 jazz songs.



LONG ARM REX

Long Arm Rex is a hip four-piece ska/reggae band out of Boston, Massachusetts. They have a deep love for music and aim to share that love with all of you beautiful people. Be prepared to dance to their high-energy grooves. Some notable venues they have played include The Aquarium in Austin, Texas, Hard Rock Café Boston, The Middle East in Cambridge, Davis Square Theater, Pride Day @ Faneuil Hall, and Jacques Underground.

BRANDON SKEIE

Brandon is a singer-songwriter and an openly gay pop artist with a strong presence among the industry's creative community. At age 22, he has obtained features with *Billboard*, *Idolator*, Ryan Seacrest and MTV, over 10 million SoundCloud plays, as well as an active online fan base of over 400,000 followers. He is poised for a strong 2016, with the release of original music following his viral rendition of Adele's "Hello," including his debut single "So Bad." His first single "was inspired based on a previous love of mine. I had just gone through a breakup, but every other day I was battling the feeling of wanting this person so much but knowing the relationship on my end wasn't working and would never no matter how much I wanted it to. Sometimes you have to let go of what you want because it's not what you need."



Photo Credits

MRF: Ric Ide.

Long Arm Rex: Zana Callahan.

Brandon Skeie: Grant Komjackraphan.

Hunter Valentine: Leslie van Stelten.

Joe Bermudez: Joe Bermudez.

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Conrad Sewell Aydian Ethan Dowling Samantha J.



HUNTER VALENTINE

Hunter Valentine's power rock music and fiercely intoxicating live performances have transformed them from veteran indie artists to breakout music and television personalities.

Their 2012 endeavors included starring in the hit reality television show *The Real L World* on Showtime, releasing their third album *Collide and Conquer*, and completing their third North American tour in two years, which they capped off with a showcase in Tokyo. They spent the majority of 2013 on various tours. They headlined tours in Australia and Europe and embarked on tours throughout the United States with Cyndi Lauper and punk rockers Sum 41. The next year, Hunter Valentine joined the infamous Vans Warped Tour, returned to television on a new VH1 show with Linda Perry, and worked on their fourth full-length studio album.

Hunter Valentine premiered their "sexy and unrelenting power rock" music in an eponymous 2005 EP. They built on that foundation with their 2007 album *The Impatient Romantic*. The gripping follow-up to these earlier releases, 2010's *Lessons from the Late Night*, thoroughly embodied Hunter Valentine's unbridled love of rock 'n' roll, with unrivaled raucous power and intensity of their live shows. The band's most recent album was 2012's *Collide and Conquer*, which *Alt-sounds* proclaimed "is an anthology of gritty, edgy, power rock with dirty guitar and husky vocals, and is pure music sex." The band recently launched their EP *The Pledge*, and are furiously touring in 2016 before taking a hiatus to work on solo projects.

FINAL HOUR DJ JOE BERMUDEZ

Boston-based DJ Joe Bermudez has emerged as one of the hottest talents on the global club scene, a sonic triple threat with the sound, the look, and the (lack of) attitude.

Whether he's spinning live at clubs and festivals or remixing for the biggest names in music (including Britney, Rihanna, and Kesha), Bermudez has amassed a worldwide following for his seamless sets and pitch-perfect productions.

At 18 years old, Bermudez walked into a local radio station and demanded a job. By starting in radio he learned how to reach people with a range of musical tastes. His willingness to cross genre boundaries has caused Bermudez's meteoric rise as an international DJ. *DJ Times* has named him one of the Top DJs in the country and he has multiple IDMA nominations for Best Radio Mix Show DJ. While managing his syndicated show, *Mass Movement*, he continuously churns out remixes and productions for major industry names.

Like the music he spins, Bermudez is warm and approachable, full of energy, and always ready for a good time. Connecting with the crowd and keeping them moving all night long is the greatest perk of his job. ●







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Boston Pride Youth Dance

Calling all LGBTQ and ally youth! The Boston Pride Youth Team invites you to join them at the “Shout Your Colors” Solidarity through Pride dance. This year’s theme is designed to be inclusive and embracing of all youth. Due to hugely positive feedback, the dance will again take place outdoors, underneath the stars, with a large open-air tent situated on spacious City Hall Plaza. DJ Scotty P also returns to spin your favorite tunes and you’ll get a chance to meet celebrity transgender activist and Boston Pride Concert emcee Aydian Ethan Dowling! In addition to non-stop dancing, there will also be great door prizes, a fun contest, and plenty of glow sticks. Free water will be provided and pizza may be purchased for two dollars per slice. A photographer will be on site to help commemorate the evening with pictures of you and all your friends!

The Youth Team is collaborating with Greater Boston PFLAG to host a parallel event for parents, to be held at a nearby location. Visit the Boston Youth Pride webpage (see link in the event details tab) for any and all dance-related updates.

So save the date and gather your crew. You don’t want to miss out on the party of the summer! ●



EVENT DETAILS

Saturday, June 11
7:00-11:00PM, rain or shine

1 City Hall Plaza, Boston

Ⓣ Government Center (Green and Blue lines)

21 and under (alcohol-free event)

Tickets \$7 until June 1; \$10 after June 1

Purchase advance tickets at
www.bostonpride.org/tickets



For up-to-date information, visit
www.bostonpride.org/youthpride



The Youth Dance offers a safe and supportive place for youth and their queer-friendly peers to celebrate diversity and party the night away. Credit: Michael Bryant Photography.



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Back Bay Block Party

The Back Bay Block Party is the largest annual LGBTQ outdoor party in New England. The event, an open-air dance in the heart of the city, has closed out the Boston Pride Week festivities for the last 15 years. Several thousand revelers invade one block on St. James Avenue to dance, drink, and have fun. With seven bars, special cocktails, and finger foods, guests have plenty of delights from which to choose as they spend a memorable afternoon under the Boston sun.

The 16th edition of the Back Bay Block Party will see the return of popular local disc-jockey DJ Andrea, who will open the event with her innovative club beats and Top 40 hits.

The 2016 headlining performer will be DJ Jalil Z. Hailing from Miami, the Moroccan native mastered his trade in New York City before moving south. Recently nominated for Best Upcoming DJ by *JustCircuit*, he holds residencies at the best clubs and gay nights in Miami. The Back Bay Block Party will be DJ Jalil Z's first appearance in Boston.

To top off the event, Boston Pride is delighted to welcome a team of dancers from around New England who will help get the crowd moving. So grab your friends and come down to St. James Avenue for the can't-miss party of Pride 2016! ●

EVENT DETAILS

Sunday, June 12
1:00-8:00PM, rain or shine

St. James Avenue between
Arlington & Berkeley Streets
Back Bay, Boston

Ⓣ Arlington (Green line)



\$15 donation suggested upon entry

For up-to-date information, visit
www.bostonpride.org/backbay



The Back Bay Block Party draws a diverse crowd of LGBTQ and ally partygoers. Credit: Marilyn Humphries.



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Back Bay Block Party Entertainment

Opening Act DJ ANDREA STAMAS



Credit: Kristine Koob.

DJ Andrea Stamas has been showcasing her keen spinning skills in recent years at both Boston and North Shore Pride events, closing parties at Women's Week, Upstairs at Murphy's Pub, The Great American Tavern, and with KiKi Entertainment. She has worked with some fantastic organizations, including Go Out Loud, Dyke Night, Sportzgirl Sportz, and The Women Innkeepers of Provincetown.

Her DJing is highly versatile. She is well known to play multiple genres throughout her sets, such as Top 40, Dance, EDM, Hip Hop, Mashups, Old School, Club Classics, and everything in between. Her motto has always been "The Sky Is The Limit!" This versatility allows her to read and to satisfy nearly every dance crowd. DJ Andrea is respected as an upbeat, crowd-pleasing DJ.

As a proud member of the LGBTQ community, DJ Andrea prides herself on playing for the boys, lesbians, and mainstream, with an optimistic vision to bridge the gap and to bring everyone together under one roof!

Currently, you can find her at the helm of her successful start-up company, Studio A Entertainment, where she promotes and deejays an exclusive monthly dance party in and around the North Shore area. The party, TWISTED T-DANCE, is held at featured venues. Most recently, DJ Andrea was selected to ride on TD Bank's annual float for the 2016 Boston Pride Parade. Make sure you catch her while you can!

Headliner DJ JALIL Z



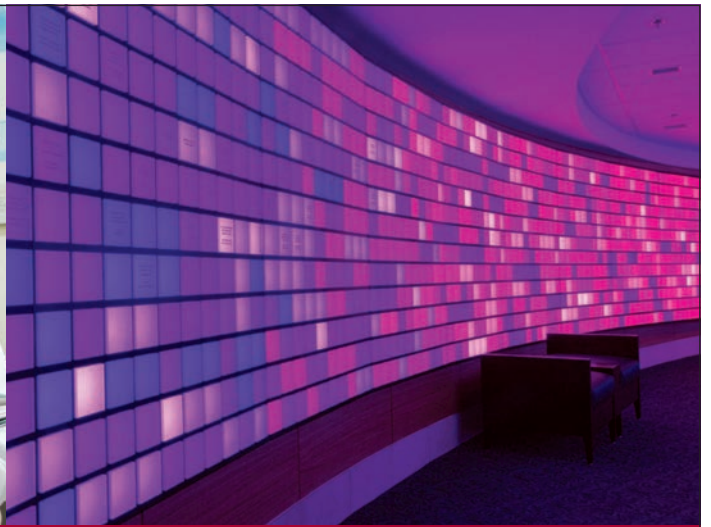
Credit: Marsin Digital.

DJ Jalil Z hails from Casablanca, Morocco. He currently resides in Miami, Florida. He has entertained at many house parties and always wanted to play in the house music scene, but did not start realizing those dreams until later, when he debuted his DJ skills at G Lounge (New York).

He has played and brought down the house at Club XL, Hydrate, Cameo, Parliament House, The

Manor, Xion, Score, Beatbox, Circus LA, Liquid Tampa, Sanctuary Chicago, Living Room, Club Vinyl, Palace Bar, Mova, Mekka, and many more. The last few years he has participated in several large events, among them Winter Party Festival, White Party Weekend, NVRLND, Gay Days, Caos, Bigger Saturdays, URGE, Climax, Kingdom, Verbe, Chicago Pride, Inferno Puerto Rico, and numerous Pride events nationwide. In the fall of 2012, Jalil Z spun with Peter Rauhofer last's performance in Miami.

Jalil Z has been featured in *Wire Magazine*, *JMG Magazine*, *2bExposed*, *Next Magazine*, *HotSpots*, and *JustCircuit*, where in 2013 he was nominated for Upcoming Circuit DJ of the Year. ●



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JP Block Party

Boston Pride and Kristen Porter Presents join forces once again to throw this year's edition of the JP Block Party. Come on down to Perkins Street and enjoy six jam-packed hours of outdoor entertainment with over 1,500 LBT women, queer folk, and their friends.

The party kicks off with face painting for revelers young and young at heart, and live music by Zili Misik, an all-female acoustic and electronic fusion of roots music of the African diaspora. Reconnecting Haitian *mizik rasin*, Jamaican roots reggae, Afro-Brazilian samba, Afro-Cuban *son*, and African American spirituals, blues, jazz, and neo soul, Zili Misik honors its influences while creating a sound that is uniquely its own: New World Soul.

The ever-popular Dogs & Drag show is making its fourth consecutive appearance at the party. The show will feature available-for-adoption rescue dogs from PAWS New England taking to the catwalk in tandem with beloved Boston drag queens and kings, including the newly crowned Mr. and Miss Boston Pride. The stunning Sapphira Cristal, former Queen of Boston Pride and current Miss Gay New York, will emcee.

Following the show, the dance party begins in earnest, when the award-winning "People's DJ" Leah V gets the crowd moving to her open-format mixing and genre-blending sets.

With delicious street food, libations (21+ to drink), local vendors, rescue dogs, live entertainment, and dancing, the JP Block Party is sure to tickle your fancy. ●

EVENT DETAILS

Sunday, June 12
2:00-8:00PM, rain or shine

Corner of Perkins & Centre Streets
Jamaica Plain, Boston

Ⓣ Jackson Square (Orange line)



\$10/\$15 (after 5:00PM) suggested
donation upon entry

For up-to-date information, visit
www.bostonpride.org/jp



Drag divas, dogs, dancing, and much more await you at the 2016 JP Block Party! Credit: Marilyn Humphries.



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A vibrant poster for the "Wicked Proud Pride Party" at Machine Boston. The background is a collage of images including a rainbow flag, a person in a rainbow costume, and a crowd of people at a party. The text is bold and colorful, with a rainbow gradient for the word "WICKED".

SATURDAY, JUNE 11TH
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dj gay jim & dj triana
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Black Pride

• • • • •

Latin@ Pride

Orgullo Latin@

Black Pride and Latin@ Pride are programs of Boston Pride, whose purpose is to celebrate the contributions of queer communities of color in a trans-generational manner, through educational programs, cultural events, entertainment, and collaboration. The 2016 Pride year started off with a bang, with the annual Boston Latin@ Pride award ceremony and the production of a successful series of events in commemoration of Black History Month. In response to the overall theme of “Solidarity through Pride,” Black Pride and Latin@ Pride decided once again to work together to present a diverse line-up of events that bring these two communities and their allies together under the sub-theme of “Color Fusion.” This year’s programming, which extends through the entire month of June, aims to celebrate the similarities that bind us together and the differences that make each of us unique.

2016 will see the return of poetry performances, educational seminars, the community brunch, as well as the introduction of new events like a comedy show. For a second year, a Carnival contingent will bring the bacchanal to the Pride Parade (June 11th), which will culminate in the Carnival on the Beach party later that evening. Given Boston’s thriving club scene organized by queer people of color, Black Pride and Latin@ Pride will collaborate with entertainment groups like Island Pride Entertainment, The Laus Squared Entertainment, and Escandalo Latin Night to offer the community a vibrant slate of nighttime festivities.

Events are being added continuously, so visit www.bostonpride.org/calendar for the most updated listing. Additional events for the Black and Latin@ communities and allies can also found on the community calendar of the Boston Pride website. We hope that you will join us in celebration this June! ●

Black Pride and Latin@ Pride join forces to produce a month-long fusion of educational, cultural, and festive events. Credit: Boston Pride and Nikia Manifold.

EVENT DETAILS

A variety of events have been planned throughout Pride Week.

Una variedad de eventos se planificaron a lo largo de la semana de Boston Pride.



For a complete schedule, including times and locations, visit www.bostonpride.org/calendar

Para ver el programa de actividades, incluyendo horas y locales visita www.bostonpride.org/calendar

Black Pride y Orgullo Latin@ son programas de Boston Pride, cuyo propósito es celebrar las contribuciones de las comunidades queer de color de modo transgeneracional, a través de programas educativos, eventos culturales, entretenimiento y colaboración. El año Pride 2016 empezó a lo grande, con la ceremonia anual de premios Boston Orgullo Latin@ y la producción de una exitosa serie de eventos en conmemoración del Mes de Historia Afroamericana. En respuesta al tema general de “Solidaridad a través del Orgullo,” Black Pride y Orgullo Latin@ decidieron una vez más trabajar juntos para presentar una alineación diversa de eventos que reunieran a estas dos comunidades y a sus aliados juntos bajo el subtema de “Color Fusion.” La programación de este año, que se extiende al mes completo de junio, busca celebrar las similitudes que nos unen y las diferencias que nos hacen únicos a cada uno de nosotros.

El año 2016 verá el regreso de lecturas de poesía, seminarios educativos, el brunch de la comunidad y la introducción de nuevos eventos como un show de comedia. Por segundo año, el contingente del Carnaval traerá la celebración al Pride Parade/Desfile del Orgullo (junio 11) que culminará en la fiesta de Carnival on the Beach en esa misma noche. Bajo los auspicios del fulgurante ambiente organizado por la gente queer de color, Black Pride y Orgullo Latin@ colaborarán con grupos de entretenimiento como Island Pride Entertainment, The Laus Squared Entertainment y Escándalo Latin Night para ofrecer a la comunidad un conjunto vibrante de festividades nocturnas.

Visita www.bostonpride.org/calendar para conocer la lista de eventos que se añaden continuamente. Eventos adicionales para las comunidades afroamericanas y latinas pueden encontrarse en el calendario de la comunidad del sitio web de Boston Pride. ¡Esperamos que se nos unan a la celebración este junio! ●

Black Pride y Orgullo Latin@ unen fuerzas para producir una fusión de eventos educativos, culturales y festivos por todo un mes. Crédito: Boston Pride y Nikia Manifold.



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F E N W A Y  H E A L T H

Pride@Night Calendar

■ Flagship events ■ Black & Latin@ Pride

FRIDAY, JUNE 3

10PM-2AM ■
Escandalo – Pride Night @
Fenway Park After-Party
Machine Nightclub

SATURDAY, JUNE 4

5-9PM
Pride Day Corona Patio
After-Party
*Feat. DJ LeahV and
DJ Raq City
Sterling's*

THURSDAY, JUNE 9

8PM-1AM ■
If You Can Feel It, You Can
Speak It
Milky Way, Jamaica Plain

10PM-2AM
Queeraoke
Midway Cafe, Jamaica Plain

FRIDAY, JUNE 10

9PM-1AM
Official Dyke March
After-Party
*Feat. DJ Maryalice
Bella Luna, Jamaica Plain*

10PM-2AM ■
Escandalo presents RuPaul's
Drag Race Lineysha Sparx
Machine Nightclub

SATURDAY, JUNE 11

7PM ■
Boston Pride After-Party
*Feat. DJ Joe Bermudez
Hard Rock Cafe Boston*

8PM-2AM
LUSH Pride Party
*Feat. DJ Gay Jim and
DJ Triana
Machine Nightclub*

10PM-2AM ■
Pride@Night Carnival on the
Beach Part 2
Sammy's Patio, Revere

10PM-2AM
Shhh All-White Party
*Feat. DJ HerShe
Causeway Bar*

SUNDAY, JUNE 12

1-8PM ■
Back Bay Block Party
*Feat. DJ Jalil Z + more!
St. James Ave. at Berkeley St.*

2-8PM ■
JP Block Party
*Feat. DJ LeahV + more!
Perkins St. at Center St.,
Jamaica Plain*

12noon-5PM
Corona Patio Block Party
*Feat. DJ Esh
Sterling's*

6:30-11:30PM
Unity Boat Party w/ DJ Paulo
*6:30PM boarding,
7:30PM sailing time
Provincetown II,
200 Seaport Blvd., Boston*

8PM-2AM ■
Official Boston Pride Weekend
Closing Party
*Feat. DJ Andrea
The Wild Rover*

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PRIDE WEEK



"I'm so excited for what's happening in the gay and transgender community right now. We're on the forefront of something huge. I love you guys so much." –Keshia

"You've always shown me your love and support. Well, I want to send that love right back to you and I wish you a Happy Pride." –Celine Dion

"Keep up the good fight. The fight for equality is *never* easy. There's strength in numbers. Be proud of who you are. And eventually the rest of the world will see you as being as beautiful as you see yourself." –Wendy Williams

"It's been an amazing year for LGBTQ rights and I can't wait to see what we accomplish together in the year to come." –Andy Mientus

"...I ask you to think about the powerful words of the American modern-day scholar RuPaul: 'If you can't love yourself, how the heck can you love somebody else?'" –Thomas Roberts

Shoot for the Stars

Check out Boston Pride's celebrity videos, a fresh addition to the diverse array of Pride Week programming

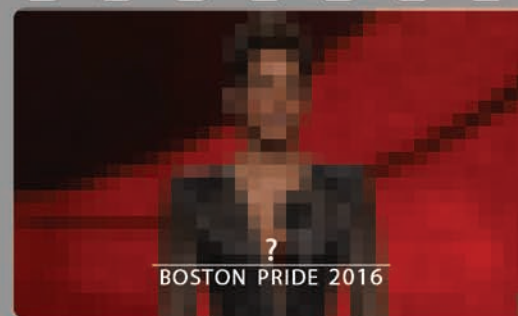
Boston Pride Week is once again upon us, providing an affirming environment in which we can assemble in solidarity and celebrate our identities. Over the past five years, over 60 beloved celebrities have joined our celebrations in spirit by filming a personalized Happy Pride greeting for the Boston LGBTQ community.

Due to positive reception, what began as a single video by Lady Gaga is now an annual tradition. Celine Dion, Josh Groban, Christina Aguilera, Keshia, Lily Tomlin, Fifth Harmony, and the late Joan Rivers are just some of the amazing stars in film, television, music, and comedy who have followed with their own messages of love and support.

These one-of-a-kind videos are a unique aspect of Boston's Pride celebrations and we are #wickedproud to offer them to the community.

Pride Week 2016 marks the sixth straight year of video submissions, with yet another star-studded line-up in store. Beginning at 9:00AM on Friday, June 3rd, we will kick off Boston Pride Week and unveil the first of our daily videos on our YouTube and social media platforms. Our final video will be posted at the close of the Week on Sunday, June 12th.

To view the celebrity videos, both past and present, visit Boston Pride's YouTube page: www.youtube.com/bostonpride. ●



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Lion's Head offers a spectacular sunset view of the bay.

Credit: LoAnn Halden.

Satisfy your wanderlust in these unexpected LGBT-friendly destinations.

By **LoAnn Halden**

Where to go next? For travel junkies, it's the million-dollar question. Do you revisit the places you love or leap off the beaten path and find a new LGBT-welcoming destination? As more countries move toward equality for all citizens, the options are expanding rapidly. At the International Gay & Lesbian Travel Association (IGLTA), where we have travel business members in 80 countries, we're often asked about new places for LGBT globetrotters. Here are a few of our favorites across three continents – two far-flung spots that are worth the long haul and one close to home for a quick getaway that won't break the bank.

Cape Town, South Africa

Cape Town is already well known among LGBT Europeans, but Americans have been slower to follow suit. While the flight is long, airfares aren't much pricier than a summer trip to Europe and the very favorable U.S. dollar-to-rand conversion rate ensures that you can vacation in grand style when you arrive. In 1996, South Africa became the first country in the world to enshrine sexual orientation protection in its constitution. Marriage equality followed in 2006, nearly a decade before the United States got on board. Although neighboring countries frequently make headlines for homophobia, South Africa is a pioneer – and nowhere is that progressive spirit more evident than in Cape Town. Think of it as the West Hollywood of Africa, with a cosmopolitan dining scene, fantastic regional wines, and plenty of queer nightlife. The LGBT scene centers on the De Waterkant/Green Point area. Visit Beaulah Bar for women-centric events, Beefcakes for burgers with a heaping side of drag, and Crew Bar for late-night dancing. But don't forget, there's more to this stun-

ning waterfront city than the nightlife. Hike to the top of Lion's Head or Table Mountain for the sweeping vistas, visit Robben Island where Nelson Mandela was imprisoned during apartheid to better understand the country's fight for freedom, or take a day trip to the Cape Winelands for tastings far more affordable than Napa. Gay-owned Rhino Africa can assist with short excursions or longer South African safaris that include the country's famous game reserves, like Kruger National Park.

The Harajuku district of Tokyo bursts with nighttime activity. Credit: LoAnn Halden.



Japan

LGBT rights in Asia have lagged behind other parts of the world, but keep an eye on Japan. Tokyo's Shibuya and Setagaya wards now recognize same-sex partnerships, and the city of Iga joined their ranks earlier this year. The Hotel Granvia in Kyoto embraced LGBT couples before the law caught up and began offering same-sex wedding packages in 2014, complete with a traditional Buddhist ceremony at Shunkoin Temple. Visit Tokyo for the eye-popping fusion of Eastern and Western cultures and a sampling of the estimated 200 gay and lesbian bars. Many of them are tiny and tucked away, but Out Asia Travel can provide an introduction into this fascinating world. Venture beyond Japan's largest city to become immersed in Japan's rich culture, from Kyoto's ancient temples and traditional teahouses to Nara City, where the serenity of the shrines is supplemented by free-roaming sika deer that offer kisses to passersby in the town's central park. For those who love to explore less touristy areas, travel to Shikoku, the least populous of Japan's four main islands. There you can lounge in romantic *onsens* (hot springs) overlooking tranquil rivers, and eat fish so fresh they were swimming only moments before hitting your plate. While English-language infrastructure is lacking, the island is known for its 88-temple pilgrimage route and because of this has deservedly earned the reputation of welcoming all travelers. Sometimes getting lost in translation is a beautiful thing.



Shunkoin Temple welcomes same-sex marriages.

Credit: Hotel Granvia Kyoto.

St. Petersburg, Florida

South Florida often grabs the lion's share of LGBT attention, but don't overlook this Gulf Coast gem. St. Petersburg's devotion to individuality serves as a magnet for artists, entrepreneurs, and a sizable LGBT community. The city is home to the largest collection of Salvador Dali's artwork outside of Spain and enough independent galleries to rival a much bigger metropolis. More than 100,000 participants flock to the downtown Grand Central District for St Pete Pride's festival and nighttime parade each June, making it the largest Pride event in the state. Central Avenue is home to the bulk of the LGBT nightlife and the popular gay-owned Queen's Head Eurobar and Restaurant. The 35 miles of powdery white-sand

beaches running from St. Pete to Clearwater are often ranked among the best in the country. The LGBT sunbathing spot, Sunset Beach, is located west of downtown toward the southern end of Treasure Island between two jetties. It gets busiest on Sundays, after which the crowd migrates to the tea dance at the Flamingo Resort, a sprawling LGBT complex with multiple bars. ●



LoAnn Halden is Communications Director of IGLTA, the leading member-based global organization dedicated to LGBT tourism. To learn about more LGBT-friendly travel destinations, check out our welcoming members at iglta.org. Credit: Jurriaan Teulings.

St Pete Pride throws the largest annual LGBT Pride celebrations in Florida. Credit: Visit St. Pete/Clearwater.



Pride Radar

Global trends within the Pride movement

By Frank van Dalen

Pride events – whether they take the form of celebrations, protests, or marches – are intended to raise the visibility of LGBTI people as an oppressed minority. Pride Radar, InterPride’s inventory of almost 800 Prides, is the proof of how vibrant the Pride movement is on a global scale. Each event, wherever it is held, is a profound political statement. Where the LGBTI equality movement has enjoyed substantial success, the Pride movement is strong as well.

At the same time, we see blank spots on the world map where Prides are absent or presently unknown to us. With social climates of exclusion and laws that criminalize homosexuality, it is an act of bravery to organize a Pride event in many areas of Africa, parts of Asia, Russia, and the Middle East. These regions constitute the frontier of the worldwide Pride movement.

In recent years, Pride United located Prides around the world and identified the underlying mechanisms that propel the Pride movement. As we did this work, one mechanism became clear to us: the existence of a Pride, its format, and the role it plays in society are strongly related to the local political, social, and legal situation for LGBTI persons.

After the collapse of the Soviet Union, many countries in Eastern Europe joined the European Union, adopting LGBTI rights as a fundamental European value. Despite the adoption of pro-equality laws, organizing a Pride event remained an uphill battle in many countries in Eastern Europe. In 2010, Belgrade Pride was met with severe violence; it was only last year that the Pride event finally took place without incident, albeit thanks to a heavy presence of thousands of combat



A powerful asset of Pride events is their visibility.

uniformed police officers. By taking the streets in Moldova, Serbia, Bulgaria, Poland, Latvia, Estonia, and Lithuania, the climate in Eastern Europe slowly changed. Protesters became less vocal and media started to cover Pride events in a less biased fashion. That many Prides in Europe have a strong political agenda is not without reason.

A powerful asset of Pride events is their visibility. What is visible cannot be ignored; it must be addressed. However, there is a dark side to this as well. In Russia, where visible homosexuality is perceived as a negative influence on the values of the country, anti-gay laws have created an unsafe environment for LGBTI people. As a result of Russia's annexation of the Republic of Crimea in 2014, LGBTI Crimeans found themselves in a newly criminalized situation.

In a survey of over 100 Pride organizers, 20 percent of the European Prides reported that their Pride events make no or minimum impact on local LGBTI equality. In the United States, this number is 57 percent. One explanation could be that the battle for same-sex marriage was fought for in the courtrooms. And although equal rights are getting into place and LGBTI issues are given strong support by many political leaders, there are reasons to make Prides in the United States more political: for instance, the LGBTI movement is still struggling with public accommodations and trans rights bills in many states. Homo- and transphobic violence and youth suicide need pub-

lic attention, which can easily be provided by the Pride movement, making an impact on a local level.

The situation is different in Africa, where except for South Africa, equal rights and political support for LGBTI persons are absent. In South Africa, where the Constitution protects and affords rights for LGBTI individuals, there has been an increase in Black Prides. Now that Black persons in South Africa have achieved legal advances in racial equality, they have been able to become more vocal and visible as LGBTI-persons as well. But, sadly, the increase in the number of Black Prides is also a manifestation of the growing gap between Black and White, rich and poor. This phenomenon is not limited to South Africa. Wherever minorities and economically disadvantaged LGBTI people feel excluded from existing Prides, they organize their own Prides.

Hostility of a society towards LGBTI people does not always prevent a Pride event from happening. In 2016, for the fifth year in a row, a Pride event will take place in Uganda. The multi-day Pride, including a march in the forest close to the lake of Entebbe, empowers the local community. With an organizing committee that changes annually, an army of LGBTI activists is being trained to transform the legal and social climate for LGBTI people in Uganda. It is only a matter of time before the dream of local activists to march down

"The right to love and peaceful assembly." A participant's sign succinctly conveys the reason why LGBTI Ukrainians and international allies came together for the 2015 Pride march in Kiev. The March took place after authorities reversed their position from the previous year and committed a protective police detail to the gathering. Credit: Andrey Basevich.



In spite of the danger, LGBTI Ugandans march proudly through the forest, blazing a trail for future activists to follow. Credit: Frank van Dalen.



the streets of Kampala, the capital city, is realized. And Uganda is not the only country where LGBTI activists are celebrating their Pride. We have seen initiatives in Zimbabwe, despite the homophobia rife under president Robert Mugabe. The same happened in Kenya, with the US Embassy providing a safe venue for the event. Even though there is a long road to walk, the climate is changing slowly. In December 2014, the Africa Liberal Network (ALN), composed of 35 political parties from 24 African states, established a human rights framework including non-discrimination based on sexual orientation.

Blending political support with the Pride movement, connecting one freedom movement with another, and demonstrating international political solidarity can strengthen the Pride movement and its impact on society. The newly elected president of Taiwan, Tsai Ing-wen, and her Democratic Progressive Party (DPP) endorsed LGBTI politics heavily and even participated in Taipei Pride in October 2015. That same month, Ing-wen's endorsement received international support during the congress of Liberal International (LI) in Mexico City. Hong Kong Pride's endorsement of the Umbrella movement lent additional momentum to the protest of China's domination in the election of Hong Kong's leadership. At the same time, in many other Asian countries, autocratic governments are active. Following a military coup in Thailand just two years ago, all events considered by the ruling military group to be a threat to the happiness doctrine, including LGBTI demonstrations, were suppressed. Within this environment, it is hard to blame Prides for having less controversial events, like that in Phuket, which focuses on HIV-prevention within the

LGBTI community, rather than fighting for legal and social reforms. And although China has made a lot of progress on LGBTI-themes, the government does not allow mass assemblies.

Pride events make a difference. In South and Central America there has been an increase in the number of small Pride events alongside the mega-prides in Rio, Sao Paulo, and Mexico City. They pave the way for the improvement and expansion of rights, like same-sex marriage in Mexico. What is visible cannot be ignored and must be addressed.

The impact that a Pride wants to have on society and the LGBTI community is a decision to be made by its organizers, based on the social and legal climate of the region. Whatever form it takes, the number of Prides around the world is growing and these events will continue to effect positive change for the global LGBTI community. ●



Frank van Dalen is former Chair of the Dutch LGBT movement COC and Gay Pride in Amsterdam. He currently serves as Chair of Pride United, Chair of the LGBTI committee of Liberal International, and Vice-president of InterPride, the international organization of Pride organizers, of which Boston Pride is a founding member. He is the author of Pride Radar. In recent years he visited and contributed to many Prides from Australia to Cuba, from Toronto to multiple countries in Eastern Europe, from Latin America to Africa. Credit: Ollegott.

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Indonesian LGBT activists and organizations demonstrate in Medan in observance of the 2013 International Day Against Homophobia and Transphobia.
Credit: RUNS (Rainbow United of North Sumatera).

CONQuering Hate

**An on-the-ground report on LGBT experiences
in Indonesia and Southeast Asia**

By **Daniel Headstrong**, with an introduction by **Alex Willow**

[To protect the identity of the authors, pseudonyms have been employed. —Ed.]

Many countries around the world are seeing a wave of change, sometimes as subtle as an acknowledgement of a person's preferred gender pronoun(s). This wave of change is often driven by the younger population, towards recognition and acceptance of people with diverse gender identities or sexual orientations. Unsurprisingly and dishearteningly, it has been met with often violent, always oppressive resistance from status-quo groups who tout religion, culture, or 'values' as their primary reasons for rejecting those who do not identify as straight, or as their given binary gender. The conflation of LGBT-identity expression with having a mental disease or propensity for sexual abuse by voices in the media and politics draws a monstrous image that feeds into the violent backlash and marginalization

of those in the LGBT community. Generations of societal expectations and beliefs heavily influence this resistance, and so countries like those in Southeast Asia find themselves at a precipice of change. Change away from 'traditional values,' from heteronormative and cis-centered privilege, from hate and fear.

The account below is written by a bright, wonderful, creative, sweet soul of a person that I am so grateful to have as a friend. I am also thankful to him for sharing a piece of himself with the rest of us through this story. The text reflects his voice, and may therefore have culturally contextual phrases or words here and there. *[In order to preserve the integrity of his voice, these phrases and words have been retained in the printed version. —Ed.]*

The calm before the storm: How things were when we kept our heads down

LGBT communities used to be passively tolerated despite rampant ignorance in Jakarta

LGBT communities used to go unnoticed by the general public. LGBT news was unremarkable. The public simply didn't care enough; people thought gays (as we are sometimes called here) were isolated in their own world doing their own thing and minding their own business. Gays could live relatively free of prejudice...as long as they didn't go out of their way to draw attention to themselves.

Portrayals of LGBT people in Indonesia, at least in the 1990s and 2000s, were relatively uncommon and often the only presence of an LGBT character was to serve as comic relief in a television show. Ignorance was rampant; offensive jokes were the norm, especially against transgender men and women. Transmisogyny was especially virulent. It was everywhere: on television, on the radio, during professional or social gatherings. It seemed more like a benign tumor: the jokes were an ever-present part of discourse without the mob sense of malice behind them. A 2003 draft regulation to criminalize homosexuality even failed to pass.

But the reality is that the hate is there. And it is taught early, from the home. Parents would invoke gay people as a way to scare their kids into being disciplined. I remembered one time my friend stopped going to an internet café simply because his parents told him there were lots of gay people there and one touch from them was enough to infect him. It was difficult for me to accept children being indoctrinated with these false, toxic ideas and it bothers me to this day.

I felt vulnerable and I had nowhere to go. I wished for someone to turn to, someone who could tell me what's right, or basically just someone to tell me that it is ok, that I would be alright.

Little to no resources; society's first reaction is to 'convert' out of 'concern'

The day I realized that I was gay I felt the world caving in on me. Everything that I thought I knew ceased to matter. I felt unclean, like I was sick and needed to be cured. Like nothing good could come out of my life and that I was a disgrace to my family. My initial reaction was to try to take my life. I felt vulnerable and I had nowhere to go. I wished for someone to turn to, someone who could tell me what's right, or basically just someone to tell me that it is ok, that I would be alright.

I sought help from my closest friends. They responded with what seemed like love. They sincerely wanted to help me and to ease my pain – by trying to 'convert' me. This was at a time when the majority of the people here thought that being gay was a mental disease that needed to be cured. They suggested so-called conversion therapies for me, and I even looked into them but realized that there's little

In such a communal culture being in the closet is a way to protect your safety, your career, your ability to exist in society.

that I can do that won't compromise my personal life or career. After even more research, I discovered that most of the people who were 'converted' never really changed; they just learned how to suppress themselves.

From then on, I began questioning why things are the way they are. Why am I gay? What happened in the past that made me this way? Were there signs from throughout my childhood? I became very conscious of how I projected myself to others, how I behaved, how I said things, how I walked. I spent so much energy trying to conform to the expected societal standards of masculinity. In the closet, I felt alone. And then I realized that I'm not alone: many others like me are also in the closet. In such a communal culture being in the closet is a way to protect your safety, your career, your ability to exist in society. It took a long time for me to begin to accept myself, to rid myself of all that self-hatred, and to embrace and love who I am.

Across Southeast Asia the struggle continues

Varying degrees of acceptance in different countries; discrimination remains a fact of life

I live in a relatively progressive capital of the country, so my problems may seem trivial compared to how gays have it in other provinces or regions. In one autonomous province where they enforce Sharia laws, gays are considered to be adulterers. Adulterers may be condemned to death by stoning. Back in 2009, Hartoyo, now an LGBT rights activist, was living with his boyfriend when they were assaulted by the masses and even by members of the police force – the very people whose duty is to protect them.

Despite not being the best place for LGBT people, homosexuality in the majority of Indonesia, the Philippines, Vietnam, and Thailand is still not criminalized. This picture is starkly different in other ASEAN (Association of Southeast Asian Nations) countries where it is illegal to be gay; homosexuals can be sentenced to death in Brunei, imprisoned and whipped in Malaysia, and incarcerated in Singapore and Myanmar.

The Philippines and Thailand are regarded as two of the more tolerant countries in Southeast Asia. According to a 2013 Pew Research study on global opinions on LGBT communities, 70 percent of Filipino respondents said that homosexuals should be accepted by society. Often dubbed as the gay paradise of Southeast Asia, Thailand is the country where gender expression is protected by law. The Gender Equality Act specifically prohibits discrimination against someone "of a different appearance from his/her own sex by birth." Indeed it is an important step on the long road to equality for transgender people.

This tolerance in Thailand barely scratches the surface, however. Behind the glitzy cabaret shows and 'ladyboy' pageants, we still hear stories of transgenders being driven out of their hometown to avoid ridicule and threats of physical and mortal harm. Many families are still struggling to come to terms with their children's identities. Sadly, some families turn to the Buddhist temples to train their sons to be 'cured,' leading these children to grow up hating themselves. Indeed, the practice of instilling self-loathing and shame in LGBT youth does not seem to be the monopoly of any one religion.



Members of the Alliance of Youth and Students assemble in the West Java capital of Bandung to manifest their rejection of LGBT people and LGBT human rights (which they claim to be “unhealthy and immoral”), citing Islamic law. Credit: TEMPO/STR/Aditya Herlambang Putra.

The winds of change are heading this way

More people are “out” in a sense, and not actively trying to hide their identities

Within these past few years, I have observed a larger portion of the population becoming more open to the concept of LGBT identities, especially in the younger generations. This expression ranges from more people being comfortable in their own skin to more openly gay and lesbian people being present in alternative media, such as social media profiles and web series.

One of a few brave LGBT communities in Indonesia is CONQ [a name inspired by the Indonesian slang term for gay men—Ed.]. They are best known for their web series, which allows viewers to peek into the lives and daily struggles of the greater LGBT community. Their web series has covered a variety of topics, including the difficulties of finding a meaningful relationship, managing HIV, finding companionship and building relationships, and dealing with family pressures to marry straight and live a ‘normal’ life. It was a series that struck at the heart of its viewers, accurately describing the daily struggles of LGBT life.

Unfortunately, due to the recent increased publicity surrounding LGBT rights movements, the creators of CONQ have taken all of their videos offline and closed off all content from their website to ensure the safety and to protect the identities of its founders. It is truly a sad loss for the LGBT acceptance movement.

...but there is violent rhetoric and strong backlash from many

Last year, regional newspapers started publishing surveys that attempted to highlight how many LGBT people there are, which I initially thought was a positive thing, inasmuch as they were trying to show that LGBT people are just like anyone else. Instead, the newspapers focused on how LGBT identity is a disease that has been

spreading unnoticed and will swallow the nation whole if left unchecked. This kind of ignorance is rearing its ugly head in Indonesia.

To make matters worse, a popular Indonesian religious celebrity has been charged with raping someone of the same gender. The media easily conflated this case of rape with the supposed dangers posed by the LGBT community. Cases like these, and ongoing fights on campuses to keep LGBT students from being able to seek a safe space or openly express their identities, serve only to worsen the general public’s already ignorant opinions on LGBT people.

Recently, a university in Indonesia banned the formation of a counseling and support group for sexuality studies (including LGBT) after public outcry, most of which was hateful and violent in its rhetoric. The hate was fueled even more by popular media voices launching sensationalist and incredibly hateful hashtags such as #TolakLGBT (Reject LGBT) and #BoikotLGBT (Boycott LGBT). Many statements were also published in the media from numerous high-ranking campus officials, local governors, ministers, and religious groups, ranging from outright rejection of the idea of LGBT acceptance to barring their rights to form communities. A political party secretary claimed, “LGBT people must be banned just like we banned communism and drug trafficking.” One university rector stated that she “rejects the growth of LGBT in campuses, as it is a sin. LGBT people are lower than animals because they cannot even differentiate [the opposite] gender.” Another provincial education council official insists that we should ban LGBT communities in campuses for fear they might grow in numbers. Even one high-ranking public official made the truly ridiculous statement that “LGBT is even more dangerous compared to terrorists, because LGBT silently spreads throughout the country and if unchecked will lead to extinction of the human race.”

Continuing the conversation, one person at a time

Based on the recent conversations taking place between members of the LGBT community and the general public, I believe the public pushback stems mostly from ignorance of real LGBT issues and real LGBT people. In this virulent environment, homophobic urban myths like LGBT being an infectious disease that can potentially wipe out humanity grow in strength, passed on from one ignorant conversation to another. Those of us belonging to the LGBT community can do our best to put a human face to these issues, to show that we are people just like them. It will be a tough journey ahead to enlighten the rest of Indonesia and to be

Whoever is reading this, wherever you are, know always that in the midst of all the hate and discrimination raining down on the LGBT community or even yourself, you don't have to fight these battles alone.

openly accepted in society – especially in regions where religion is a driving influence in government (Malaysia, Indonesia, Philippines). In such regions it is the norm to condemn LGBT identity as a sin. Despite all this, I still believe we should continue to strive to make a difference, one person at a time.

Whoever is reading this, wherever you are, know always that in

the midst of all the hate and discrimination raining down on the LGBT community or even yourself, you don't have to fight these battles alone. Don't lose hope. There are people fighting day and night for equality. As I continue to grow to accept and to love who I am, I too will join the fight for a more equal tomorrow. ●

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An Opener

The I in LGBTQIA
doesn't stand for Invisible

By Kimberly Zieselman



[T]oday, more intersex people, especially intersex youth, are breaking through the isolation and shame and speaking out proudly about their bodies and experiences.

Intersex – the I in LGBTQIA – is an umbrella term for people born with a combination of biological traits that are not strictly ‘male’ or ‘female’. As common as red hair, nearly two percent of the population is born with reproductive or sexual anatomy and/or a chromosomal pattern that does not seem to fit the typical male/female binary notion of sex. For example an intersex person like myself could be born with XY, or typically ‘male’, sex chromosomes, internal testes, and no uterus but have typically female genitals and secondary sex characteristics. This is a trait referred to as ‘androgen insensitivity’. Or a person may have typically ‘female’ XX chromosomes and internal reproductive organs but have external genitals that are perceived

to be atypical, such as an enlarged clitoris. Intersex people are not really that rare; they have just been mostly invisible.

One reason many people have not heard of intersex traits is that they are not widely discussed. Doctors have problematically attempted to surgically erase us. Intersex is often discovered at birth or during adolescence. Since the 1950s, intersex children in the United States have been routinely subjected to irreversible, harmful, and unnecessary surgeries and other medical interventions in an attempt to ‘normalize’ or ‘fix’ their bodies. But intersex bodies aren’t broken; rather, what harms them are so-called normalization surgeries, which Sharon E. Preves’ research has shown can result in loss of genital sensation and sexual function,

sterility, scarring, ongoing pain, incontinence, loss of reproductive capacity, depression, and PTSD for many intersex individuals.

The families of these youth are often told to keep these experiences a secret, sometimes even from the children themselves. Sometimes doctors did not fully inform the parents or the children about the procedures that they performed. Until recently, doctors believed that early surgical intervention and concealment would help the child develop a 'normal' gender identity. Most young people born with intersex traits still do not receive long-term follow-up after surgery and to date very few studies have been conducted to evaluate this treatment.

Parents of children with intersex traits still find themselves pressured by medical personnel to make a crucially important, irreversible, and medically unnecessary decision for their child when the child is too young to participate in the decision making process. As opposed to providing families with adequate mental health care to process the situation, children with intersex traits are pathologized by much of the medical community and the decision to perform early and irreversible genital surgery is presented as a medical necessity due to society's generalized discomfort around the diverse array of natural human bodies.

Often the parents are presented with the option to operate when the child is very young and has no medical need for surgery, even though cosmetic surgeries could just as easily be performed later, when the child is able to participate in the decision.

Since the 1990s, intersex adults around the world have been stepping forward to speak out against the medical treatment that they received in childhood. Many also disclosed that the secrecy surrounding their experiences led to traumatizing feelings of shame and stigma, and had a profound negative impact on their lives. Leaders of the adult intersex community, like sociology professor Georgiann Davis in her book *Contesting Intersex: The Dubious Diagnosis* (2015), have called for an end to unnecessary surgeries, and for children with intersex traits to have a voice in the treatment of their own bodies.

Today, interACT, a national organization based in the Greater Boston area, is the only organization fighting to promote legal and human rights of intersex youth as well as working to raise awareness of intersex issues in the media and empowering intersex youth advocates. Some of interACT Youth's recent projects include a viral BuzzFeed video entitled, "What it's like to be intersex", as well as consulting with MTV to create the first intersex main character on

interACT Youth member Amanda Saenz on the set of MTV's *Faking It* in February 2016. Amanda is the first intersex person to play an intersex person on TV. Credit: Courtesy interACT.





Ryan, interACT member, attends Creating Change in Chicago, 2016.
Credit: Courtesy interACT.

the popular teen show *Faking It!* Readers can find both these videos on YouTube.

interACT also uses innovative advocacy strategies on the state, federal, and international levels to impact law and policy in favor of intersex rights. Recently, interACT co-sponsored an international intersex human rights forum with the Arcus Foundation at Creating Change.

The LGBTQA community and intersex global rights movement are battling some of the same societal constraints associated with not fitting into narrow understandings about bodies and identities. Most intersex people share the common experiences of discrimination, stigma, and shame based on non-binary notions of sex, gender, and sexual orientation. Many intersex people struggle with sexuality and feelings of abnormality, which are perpetrated by doctors' framing of intersex as a 'disorder'. Although intersex is not a sexual orientation, it can be an important identity that some have reclaimed and celebrated in the face of medical providers who have felt intersex is shameful and should be kept hidden.

While the fight for bodily autonomy and acceptance is a continuing battle, today more intersex people around the world, especially intersex youth, are breaking through the isolation and shame and speaking out proudly about their bodies and experiences.

Invisible no more! ●



Kimberly Zieselman, JD, is an intersex activist and Executive Director of interACT (www.interACTadvocates.org). Kimberly lives in Sudbury, Massachusetts.



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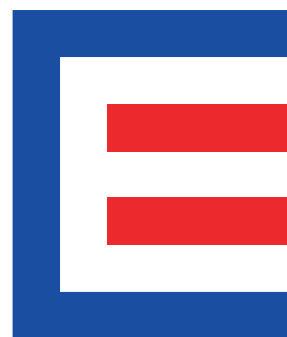
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Our Voices

Harnessing the power of the word,
local queer poets of color speak



Jayy Dodd

Homeboy

I am often caught hollering at homeboys and homothugs in the stairwells of labored White parties. Kissing spliffs before familiar tongues. These are our bodies.

My eyes were caught looking at homeboys and older boys with better bodies and better masks. Momma said there would be days like this, boys like you – pretty.

Take the tensions, tender and tragic. Disrobe to see our reflections in still waters.

My hands were caught feeling myself. Alone and with you for the first time, before we knew the danger in our bodies. I prefer you holding me – tight, squeezing infantile strokes, pressing innocence into careful quiet.

I am often caught in the dark, with familiar failures, hollering at homeboys and whispering profanities.

The Laziest Soul Saver

I live in the movements he allows.
If birds trust the southern wind,
& tides trust the moon,
I, too, can trust his possibility.

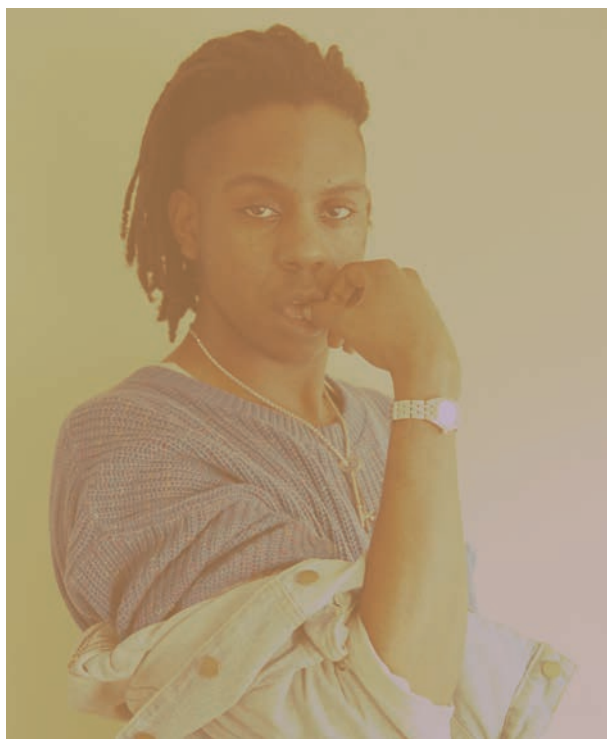
The possibility of his tenor in the morning.
The warmth of his knee on crowded basement couch.
In the movements he allows.
The evenings we find ourselves under.

Find me there, waiting & looking
for balmy sonnets & the angle of your jaw at a distance.
In the back-street chateaus we are silent.
He allows my being humor to dangerous degrees. He allows whenever.

When our words are bodies are transactions, we change
small talk
into drunken whispers & hands on the small of backs.

And Whatever Happens

absence goes unnoticed here / some quiet
revery of limb and tongue / brown hair in warm lap
fingers tracing night's contours / boys loud
in other rooms / laughing and rumpus taunts
behind doors / growls murmur secrets
kept between cushions of back-room couches
like silent shore whispers / small breaths
and whatever happens
at the end of a laugh as want washes over.



Jayy Dodd is a homeboy writer and poetry editor from Los Angeles, now based in Boston. His work speaks to survivals of soft Black boys. His essays and poems have been and will be seen in the Offing, Winter Tangerine, Lambda Literary, Prelude, Day One, and Asscaracas. He is the author of [sugar in the tank] (Pizza Pi Press). He is also the co-director of Books of Hope, a youth poetry program based in Somerville, Massachusetts. Connect with him at jayydodd.net. Credit: Mona Maruyama.

Ifé Franklin

Twelve Moons

Twelve moons have moved through the night sky – since we lay under blankets and dried grasses. Clear and crisp the autumn air was, my heart excited. The field was still, except for our conversation, our laughter. I think we held hands – it's all we dared to do.

Twelve Moons

I had no idea that we would lay together again and again. Counting crescents, quarters, solar eclipses, stars, anything that the heavens offered. This is our ritual, this is how we mark our love. Twelve moons have passed and I love you differently than yesterday, looking forward to tomorrow. What we have is sacred, as is the moon in its many phases and it always, always, comes back to its wholeness. We are like the moon, shape shifting, glowing, being full and present.

Twelve Moons

Twelve moons have passed and when we make love, I howl like a she wolf at your touch, be it the tips of your fingers, or your wet tongue, on my back.... Arched..., toes clinched I dig into the earth of your skin, a song rises from my belly, I am in zero gravity, you whisper to me “float” I am weightless, being pulled ever closer to the heat of the moon. The moon I know is not a cold barren place, no, it is warm and alive...glistering, shining like silver, the moon reminds me of the love that I have longed for. Twelve moons have passed since we lay under her beams, and the light from your gaze is still there, still with me. I am overwhelmed, grateful, truly happy to be sharing my life with you. Twelve Moons.

The Skirt

Some days I just want to get lost in the bold print of a woman's skirt.

To be with her at every curve, every crease.

To be part of a pattern that she has chosen to wear so beautifully around her waist, thighs, hips, her behind.

To be on her body, touching her, caressing her, feeling smooth. More smooth than any hand that has ever been there.

Some days I just want to get lost in the bold print of a women's skirt.

So beautiful a print I would make, and you would love me... Love to show off my boldness, my brightness, my ability to blow with the breeze....

You would wash me with exotic soaps and oils, Lotus blossom, Patchouli, Jasmine, Gardenia.... and when your hands are around me, gathering bubbles, gently rubbing my fabric between your fingers, you realize just how much you love me.

You love having me touch your body, you love me on top of you. My fibers cover you.

Some days I just want to get lost in the bold print of a woman's skirt.

If I could be a print on the skirt of the woman of my choice, I'd be the spot right in front of her flower so I could rub up against her and smell her fragrance and all of her glory.

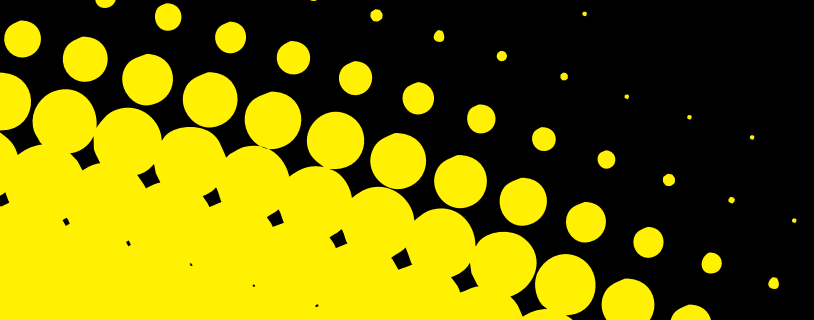
I'd even unravel a few of my threads so I could tickle her belly button. She would then touch that place on her skirt gently and think about how much she enjoys having me near to her, close to her, touching her.

Some days I just want to get lost in the bold print of a women's skirt.



Ifé Franklin has lived and worked in Roxbury, Massachusetts for over 30 years. A graduate of the School of Fine Arts, Boston, Franklin is an interdisciplinary artist. She owns and operates IféArts, which features her Indigo Project, a multidisciplinary “piece” that includes a life-size replica of a “slave cabin” that is covered in aso adire (indigo fabric); another version of the “slave cabin” is painted indigo. Community members are invited to write messages directly on the surface of the structure to “communicate” with their ancestors. Also included are the performance of “The Slave Narrative of Willie Mae” and other mixed media elements.

Credit: Ifé Franklin.



Wally's Latin Jazz Boston

Tonight I witnessed black hands on
white and black keys,
Playing, pounding, caressing...

Rich melodic tones, reaching, calling, holding ebony ancestors
with white and
black keys.

Drums, burning blazing, hands gliding,
singing, speaking to keys and drums, drums and keys, black
hands holding
down the story of time.

Mahogany hands...
Energy, powerful, big, full, solid.

My spirit recognizes music speaking...burning, blazing, gliding.
My Spirit
KNOWS this music. Afro. Cuban. Black. Ancestors. African.

My Spirit recognizes music speaking in Rhythms...swirling...
Climbing.

Reaching...Pulling. Spinning. Black fingers on white and black keys.
Indigo fingers holding drumsticks.

Fire!

Sweat fogs the armpit of his tee shirt.

Thunder! Lighting! Kawo Kabiyesile Sango!

Lord of The Drum! Spitting Fire!
Lighting. Jazz. African. Cuban. Jazz. Fire. Jazz.

This beauty takes me back in time.

This music has the power to stop pain!

Rich melodies reaching, drums and keys touch...inner voyage.
Hands and fingers, calling black spirits...Divine revelation.

That's Why Harriet Carried A Gun

They wanted freedom, but were scared to run.
That's why Harriet carried a gun.

She heard "voices" messages in each one... Moses moved through
the darkness and hid from the sun.

She found her way, she didn't look back, walked days and miles, had
all she owned in rough gunny sack...

Cause she knew fo' damn sho' she wasn't go'in back!

That's why Harriet carried a gun.

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1x, 2x, 3x (performance poem)

Once, twice, three times the minority
not considered a person let alone / a citizen or intellectual
worthy of their majority

see, their rules their laws their freedoms didn't apply to me and
when they spoke of equality / they weren't referring to me They
told me / I didn't have a voice

And that if I did it would be rejected

Told me I didn't have a choice

Because it was being cast in shadow, subjected by their
pride, fears and desire to control anything unlike them

Disregarded, disrespected and neglected by their ignorance They
claimed that

My color
was confined to slave labor

My sex
was restricted by chauvinistic gender roles And my "preference"
would condemn my soul

Told me

I could clean their homes, but couldn't reside amongst them
I could raise their families, but couldn't be the head of them alone
I could be the female athlete that kept them in awe, but that I
couldn't be their daughter-in-law

Segregated, separated, set aside by society

but still superseding their supposed superiority
because I'm once, twice, three times the person they'll ever be I
have once, twice, three times the soul they'll ever have
I am once, twice, three times stronger than they want me to be
See, they envy me, they mimic me, they want me and my bravery
They see my walk, remember its history, and want to pick up on
the rhythm. They want to apologize, but don't know where to
begin.

Because for centuries I've been responsible for challenging their
hearts
opening their minds
abolishing adversity

and defining diversity!

...I add a spice to life that they're afraid to taste, but are curious to
cook with They're attempts to break me gave me the greatest
strength; resilience.

And try as they might, but they will never successfully strip of my
rights I have been lynched, raped and mobbed.

I've been suppressed, denied and ignored,
And will tolerate this no more!

I will not stop marching, rallying, advocating and speaking until
my honor is restored. I demand respect and acknowledgement /
for the bookmarks I own in history

So, revise all the text books to recall / that I was there for it all
Meaning, wars wouldn't have been won without me,
economies wouldn't have thrived without me,
advancements limited and reputation devoid of dignity
without me

I was once 3/5 of a person, and now I am president
Was once just a house wife, and now I am CEO
Was once a taboo, and now I am mainstream, the poster child of
self-acceptance so I'm demanding change and taking names
and I'm not even going to bother asking for equality or
reparations,

I just want them to dismiss themselves the hell out of my way
As they realize that tomorrow will be nothing like yesterday

I am the cultural essence of this country

I have perspectives that they'll never see, and been places they
could never be

Check the census / the numbers do not lie,
and no longer can they deny my presence, purpose and place in
this society because as of today, I am once, twice, three times
Their majority
Black, Female, Homosexual.

The Siren

say your lover's name
so that she hears you
even when you have to be silent
say it so that she trusts
that your emotions belong to her when they are able to
say her name so that she knows you need her
so that she knows she can trust you,
when you are up for being trusted.
say her name so that it lingers in spaces
between her heart and her heat.
speak it into her mouth
so she tastes your desires.
speak it into your existence
so that she might save you from yourself.
speak it into your realities so that she might
revise and realize your predestined fantasies.
say your lover's name so that she can hear it in her sleep.
so that she can feel it when your hands trace passion
around her hips and up her spine. say it
loudly so that you startle yourself
loudly so that it resonates between your legs
loudly so that you don't forget it.

repeat it.
let it distract you from your thoughts,
don't be captured by anything else.
say her name because you can
because you are powerful.
powerful enough to hold her intangible entirety in
your mouth.
call out to her, call for her, call on her...
speak her into your space.
say her name with all of your sincerity across your face
and all of your inhibitions overpowering your grace.
say your lover's name in a way
that she is forced to respond with
passion
conviction
courage
desire
intention
and satisfaction.
say your lover's name
so that she believes you.



Jha D is an architect by trade and a spoken word artist by passion. She has been performing and organizing events for the past 12 years. Jha D is the founder of the "if you can Feel it, you can Speak it" Open Mic Movement. The "Feel it, Speak it" Movement was the first monthly open mic in Boston dedicated to the voices of LGBTQIA communities of color. Jha D's poetry is a celebration and exploration of identity, sexuality, and self-realization. She professes that there is "undeniable art in expressing your own truth." Credit: Michelle Antoinette.



THE VIEW FROM THE OUTFIELD

Billy Bean, openly gay former pro baseball player and MLB Ambassador for Inclusion, speaks to Boston Pride about out athletics.

Credit: Amy West.

Boston Pride has enjoyed a strong partnership with the Boston Red Sox for the past four years, and this year LGBTQ and ally Red Sox fans will be treated to a truly memorable experience. Prior to the game and first-ever rainbow flag raising over the ballpark, there will be an opportunity for Pride Night @ Fenway Park VIP ticket holders to meet Billy Bean, the only openly gay Major League Baseball player (current or former) alive today. From 1987 to 1995 he was an outfielder for the Detroit Tigers, Los Angeles Dodgers, and San Diego Padres. Major League Baseball (MLB) named Bean as Ambassador of Inclusion in 2014, and recently expanded his role as Vice President, Social Responsibility and Inclusion. Billy Bean took a moment to speak with Pride about his work for the MLB, his experience as a gay big leaguer, and the changing atmosphere for out athletes in professional sports:

Boston Pride (BP): Please describe your role as MLB Ambassador for Inclusion. What are your duties and responsibilities?

Billy Bean (BB): My role as MLB Ambassador for Inclusion is multifaceted. My primary job is to communicate and educate our players about our Workplace Code of Conduct, which states that MLB has a zero tolerance policy for harassment or discrimination based on race, color, religion, national origin, or sexual orientation. My personal story as a former Major League Player, and being the second former big league player in our sport's 147 year history to publicly disclose that I am gay, is a unique opportunity to speak with each of our 30 clubs (in many different formats, from players, to front offices, minor leaguers, and stakeholders) about the values that matter most to baseball. There is also a tremendous amount of outreach from individuals and different organizations in various communities around the coun-



Credit: Courtesy of MLB.

try that want to know where MLB stands on many social issues, and it's my responsibility to communicate with everyone as best I can.

BP: Do you think that the environment in Major League Sports has changed for the better for LGBTQ players?

BB: I can only speak to our working environment in Major League Baseball. If there are LGBTQ players in our sport who have chosen not to disclose their sexual orientation, I'm certain they would tell you the environment is getting better and better each day. (It is absolutely better than when I was a player.) The

conversation is still new to some, but I'm very proud of baseball for continuing to lead in the area of social responsibility. Our goal is to help our players be role models to our fans, and understand the responsibility that comes with being a big leaguer. (As of today, we have only one active minor league player, named David Denson, who has publicly conveyed that he is a member of the LGBTQ community).

BP: Are there differences in the way that the different professional sports handle the issue of LGBTQ players who are coming out while a player? Are some sports better than others at this?

BB: There has only been one player in the history of the four major men's team sports who came out while still an active player, and that is former NBA basketball player, Jason Collins. *[Collins marched in the 2013 Boston Pride Parade shortly after coming out as gay. —Ed.]*

BP: What is the feedback from fans regarding the MLB support of LGBTQ players?

BB: Our sport has never had an active major league player come out, so I have yet to listen to feedback from fans in that exact situation.

Only two major league players in MLB's history, Glenn Burke and myself, ever publicly disclosed our sexual orientation as being gay. However, I have every confidence that our players, management, front office, and fans will be supportive of a major league baseball player when they are ready to share something so personal about their life off the field. We are working very hard to create a culture of acceptance in and around our clubhouses, in our workplace, front offices, and stadiums. Last summer, the majority of support for minor league player, David Denson, when he announced that he is gay was positive. However, he was playing in rookie league ball in Billings, Montana.

BP: Regarding your counseling of Dave Denson, how did that come about for you?

BB: David heard of the work I was doing and called the Players Association to ask if they would give him my number. We started talking right away, and over the next four to five months, he made it very apparent to me that he wanted to come out. It was important to me that I suggest he consider every possibility, and ultimately, he was ready, and I know he is very happy with his decision.

BP: Do you get approached by other professional or amateur athletes for help in their own situations of coming out to their peers and families?

BB: I get many emails and calls from athletes around the country who want or need some advice, and I am happy to try and help out however I can. Every scenario is different, but just as important.

BP: You wrote a book, *Going The Other Way: An Intimate Memoir of Life In and Out of Major League Baseball*. Why did you write the book, and how has writing the book affected your life?

BB: I wrote that book without ever knowing it would be published. I had buried many terrible memories and choices that I made while I was playing and in the closet, and I believe writing the book was very therapeutic, and allowed me to forgive myself of many mistakes I made. I put it ALL out there in the book and it was a bit overwhelming when it was published and everyone could read it. The book allows people to know the whole story of my career (if they want to take the time to read about it). I don't worry about being misquoted, because it's all there in the book.

BP: You will be in Boston at Fenway Park for Pride Night @ Fenway, where the Pride flag will be raised for the first time at this iconic ball field. What does this mean to you and to MLB?

BB: I am looking forward to the game on June 3rd in Boston very much. It will be another important example of MLB's social conscience, and a great day for the LGBTQ community seeing a Pride flag prominently displayed at Fenway Park. It makes me very proud of the Red Sox, and it's another example that our work is making an impact. ●



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The panelists addressed an interested audience of more than 80 people. Credit: Boston Pride.

Solidarity through Pride

With a commitment to community building, Boston Pride introduces two new programs.

This was a groundbreaking year for Boston Pride. Through the organization of a Community Forum on Intersectionality and the inauguration of the annual Community Fund, Boston Pride reaffirmed its commitment to engaging and supporting the local LGBTQ community and its ongoing efforts. The Forum provided a safe space for community education and discussion on the multifarious nature of our identities and the interconnectedness of all forms of oppression. With the Community Fund, Boston Pride realized a long-term goal of providing financial assistance to grassroots organizations in Greater Boston.

This past March, Boston Pride held its Community Forum on Intersectionality, with a focus on the issues affecting transgender people of color. Moderated by Boston City Councilor Ayanna Pressley, the panel comprised Dr. Van Bailey, Director of BGLTQ student life at Harvard College; Hope Freeman, High Risk Young Adult Specialist at Health Imperatives; Josiane Martinez, founder of Archipelago Strategies Group; Marco Torres, Boston Pride Board Member and BCYF-Blackstone Community Center Program Su-

pervisor; and Dr. Michele Tat, a research psychologist. The panelists spoke to their intersectional identities as people of color who are transgender, queer, lesbian, and gay.

The panelists shared their experiences with racism. Martinez disclosed that she has experienced more racism than homophobia, explaining, "Being Latina is harder than me being gay. Coming straight from Puerto Rico and having an accent, people assume you're stupid. Well, I have two BAs, an MBA, and I own my own corporation."

Freeman discussed internalized homophobia within communities of color. Torres added that there is little discussion of LGBTQ identities in Latino communities. Emphasizing the challenges of identifying with different groups that are not always in sync, Freeman spoke of a situation in which she felt forced to choose one identity over another.

Dr. Bailey perfectly encapsulated the experience of holding intersectional identities. As a Black masculine trans man, they face discrimination based on their race and trans status, but they also benefit from the privilege of masculinity. They ex-

The Forum provided a safe space for community education and discussion on the multifarious nature of our identities and the interconnectedness of all forms of oppression.

Recognizing the need for grants that are intentionally designed to assist small area non-profit organizations in better serving LGBTQ Bostonians, Pride established the Community Fund in 2014.



Members of the community engaged the panelists with questions related to intersectional issues. Credit: Boston Pride.



Dr. Van Bailey discusses their experience of the dynamic intersection between race, gender identity, and masculinity. Credit: Boston Pride.

amined the way that gender is treated in communities of color, explaining "I'm not saying whether or not [the policing of gender roles] is more prevalent in queer communities of color, but as far as the visibility of it—for sure. The depictions of our relationships are very binary, when ours are not, but we don't talk about it."

Dr. Tat expressed outrage at the lack of protection for transgender Bay Staters, as "[w]e're not where we fucking should be with trans rights in the state of Massachusetts." She noted, "[s]eventeen states have public accommodations for trans people; we were the first state to legalize gay marriage, but we are way far behind when it comes to trans people." Despite the transphobia that she has encountered, and the lack of protections in Massachusetts, Dr. Tat believes that being transgender has been the best thing that ever happened to her.

The panelists agreed that the public accommodations bill, currently before the Massachusetts State Legislature, does not go far enough in protecting transgender people, because it only applies to a certain category of spaces, not all spaces. Dr. Tat indicated that there is a disconnect within the larger LGBTQ community, as lesbian, gay, and bisexual people often lack education about transgender issues. She emphasized that "ally" is also a verb, so allies need to stand actively in solidarity with the communities of which they express support.

Boston Pride set its strong allyship with local LGBTQ-affirming groups into action this year. Recognizing the need for grants that are intentionally designed to assist small area non-profit organizations

in better serving LGBTQ Bostonians, Pride established the Community Fund in 2014. A portion of ticket proceeds from the 2014 and 2015 Back Bay Block Parties and the 2015 Jamaica Plain Block Party were designated for the fund. In 2016 partial ticket proceeds from both these events will once again be dedicated to the Fund.

In 2015, the inaugural year of Fund awards, Boston Pride was pleased to receive numerous applications from a diversity of LGBTQ non-profits. Most applications were submitted by youth-focused organizations and those dedicated to serving people of color, two segments of the community that Boston Pride is committed to supporting. To ensure a transparent and unbiased process, the grant recipients were selected by an independent review panel. A total of \$17,633 was awarded to eleven organizations (of which to date nine have accepted their funding).

One grant recipient, the Lesbians of Color Symposium (LOCS) Collective works collaboratively with communities of color and allies to eliminate disparate access to resources by local LGBTQ women of color. The LOCS Collective used their award to assist with the costs of their annual symposium, held in March, which featured keynote speaker Dr. Kaila Adia Story, whose academic research focuses on the intersections of race and sexual orientation.

Thanks to the tangible support of the Community Fund, another group serving queer people of color, New England Professional Queer WoMen of Color (PQWOC), will officially incorporate as a



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non-profit organization. The grant will fund multiple PQWOC programs, most notably their Purses for the Homeless initiative, which fills women's purses with toiletries and distributes them to homeless women throughout Greater Boston.

Through another grant, Boston Pride sponsored the Queer Asian Pacific-Islander Alliance's (QAPA) Community Catalyst Awards, which will honor Bostonian Amit Dixit, the Founder and Executive Director of the South Asian Arts Council.

Youth were among the primary beneficiaries of the Boston Pride Community Fund. Mystic LGBTQ+ Youth Support Network (Queer Mystic) offers youth a biweekly "Friday Drop In Night," complete with theater programs, sexual education, crafting activities, self-defense training, and workshops on writing and queer history. They will use their grant to provide an honorarium to volunteers who plan and implement these programs.

Bay State students are also the beneficiaries of the GLSEN Massachusetts project. GLSEN's annual conference, supported by the Community Fund, provides a safe and collaborative space for students and educators to work to ensure that Massachusetts schools become more LGBT-affirming.

While the GLSEN conference is free for students of all ages, another grant recipient, nAGLY, is using its funding to aid youth in middle school. LGBTQ programs are rare in middle schools, so nAGLY is adding a middle school support group to their programs for LGBTQ youth.

LGBTQ teenagers can also participate in the support groups offered by OUT MetroWest. The Community Fund grant will allow the organization to hire, train, and provide professional development opportunities to the adult facilitators who run the support groups, in order to ensure that they are able to provide their youth mentees with culturally competent services. The Peer Leadership Program, also benefiting from the grant, will empower youth while developing their leadership skills.

While support groups are important for LGBTQ youth, the value of such groups does not diminish as participants age. The Tiffany Club of New England is a support and social group for transgender members of the community. The organization hosts an annual conference, First Event, which in recent years has attracted as many as 700 participants. To ensure that finances are not a barrier to at-

tendance, the Tiffany Club has developed a robust scholarship program, now bolstered by the Community Fund, that assists approximately 10 percent of attendees.

Lower income LGBTQ people, particularly youth, seniors, and people of color, are the focus of the Tennis4All Boston project, which aims to increase the participation of members of these communities in Tennis4All Boston. In addition to supporting outreach efforts in low-income communities, the grant will enable Tennis4All Boston to expand its scholarship program, in order to defray the costs associated with tennis. Such will ensure that finances do not prevent low-income tennis players from engaging in the sport.

As Boston Pride Week 2016 places a spotlight on the arts, it is fitting that two of the inaugural Community Fund grant recipients are arts organizations. In the Streets Productions' grant will enable them to offer a Queer Ballet Class. The class is judgment-free and open to all regardless of skill level. In addition to exposing participants to ballet movement and terminology, the class will aim to deconstruct stereotypes about ballet and to bring a queer aesthetic to the art form. The Voices Rising Chorus will be using their award to participate in the Gay and Lesbian Association (GALA) Festival, a five-

day event that provides over 200 choruses throughout the country with an opportunity to perform for each other. The Voices Rising Chorus engages in activism through their art; they have used their performances to raise awareness on issues ranging from same-sex marriage to domestic violence.

Boston Pride looks forward to continuing to foster dialogue about the issues faced by LGBTQ people based on their various identities, and to providing continued financial support to the projects in which our peer organizations are engaged. Through mutual support of our collective efforts, we may improve the lives of LGBTQ residents of the Commonwealth. Applications for the second annual Community Fund will be open in fall 2016. Boston Pride welcomes all new applicants and looks forward to receiving their project proposals. Likewise, as Marco Torres emphasized at the Community Forum, Boston Pride welcomes all members of the community at our weekly public meetings. With further development of these programs, Pride is poised to continue the work of fostering *solidarity through Pride* in 2016 and beyond. ●

With further development of these programs, Pride is poised to continue the work of fostering solidarity through pride in 2016 and beyond.

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The Stonewall Warriors march in the Boston Pride Parade to call much-needed attention to the issue of poverty, particularly as it affects queer people of color. Credit: Marilyn Humphries.

WAGING BATTLES

To eliminate poverty in the LGBTQ community a comprehensive strategy is needed.

By Jose Abrigo

Since coming out as transgender, Caitlyn Jenner has come under fire numerous times by LGBTQ activists for her political views. Jenner's stance on social welfare and her continuing support of Ted Cruz stand in stark contrast to the crushing poverty and discrimination faced by the majority of the trans community. While Jenner has contributed immensely to transgender visibility, her position of privilege and the views she espouses present a dangerous image that masks the reality for a large segment of the LGBTQ community, particularly queer and gender-nonconforming people of color. Many LGBTQ people live in poverty. It is time that they become more visible, and that their issues receive the same national attention as marriage equality.

A pervasive stereotype of the gay community is that it is an affluent group. A recent study by The Williams Institute reveals that most people perceive the LGBTQ community as gay, young, childless, white men. This false stereotype is perpetuated and bolstered by and through media images. Jenner is the latest in a long line of highly visible queer celebrities who shape the national conversation and focus of LGBTQ issues. Tim Cook of Apple, Chris Hughes of Facebook, Dustin Lance Black, Ellen DeGeneres, and Neil Patrick Harris are some of the most visible gay and lesbian figures in the media. Unfortunately, current conversations ignore a crucial issue affecting our community: because of discrimination, a large percentage of our community lives in or near poverty. In order to address the issues surrounding LGBTQ poverty our focus needs to shift.

In addition to all the factors that affect the entire population (most notably, racism and sexism), LGBTQ people also have to contend with the economic impacts of homophobia and transphobia.

Poverty in the United States

Poverty in the United States is a systemic issue caused by a confluence of factors. While the exact roots of poverty are debatable, it is largely agreed that a major cause is the desire of those with privilege to preserve power and wealth for themselves. This can manifest with exclusionary actions and discrimination against disenfranchised groups. The more different someone is from those with power and privilege, the more likely they are to be impoverished. In addition to all the factors that affect the entire population (most notably, racism and sexism), LGBTQ people also have to contend with the economic impacts of homophobia and transphobia.

LGBTQ Poverty: The Numbers

A recent study by The Williams Institute revealed that the LGBTQ community is disproportionately impacted by poverty. Poverty rates nationwide are higher for LGB adults; twenty percent of LGB singles have incomes of less than \$12,000 per year compared to 17 percent of heterosexual singles. The statistics are worse for transgender individuals, who are four times more likely than the national average to have incomes under \$10,000.

While 7.6 percent of female same-sex couples live in poverty compared to 5.7 percent of heterosexual couples, only 4.3 percent of male same-sex couples do. This is likely due to the intersectional discrimination based on both gender and sexual orientation. The numbers are worse for LGBTQ families with children. Single LGBTQ adults with children are three times more likely, and married LGBTQ adults with children two times more likely, to have incomes near the poverty lines as their non-LGBTQ peers.

LGBTQ people of color, who contend with the intersectional oppressions of racism and homophobia, are in the gravest position. Black people in same-sex relationships have poverty rates that are at least double those for Blacks in heterosexual marriages. More alarming still, they are about three times more likely to be poor than their White counterparts.

Even in progressive cities like Boston and New York City, which have large LGBTQ populations, the numbers are startling. A recent study by Legal Services NYC (LSNYC) found that 62 percent of low-income LGBT New Yorkers had difficulty paying for a basic need in the past year. In Boston, the National LGBTQ Task Force estimated that 150-300 LGBT youth enter emergency homeless shelters every year.

The Causes of LGBTQ Poverty

The Movement Advancement Project has identified three key areas where being LGBTQ puts one at greater risk of poverty: lack of protection from discrimination, refusal to legally recognize LGBTQ families, and failure to protect LGBTQ students.

Discrimination

Lack of anti-discrimination laws results in LGBTQ people having lower incomes and higher costs for basic needs. In more than half the states there is no form of protection for employment discrimination. As a result, LGB adults are 40 percent more likely to be unemployed than heterosexual adults; on average, LGBTQ people have less income than their heterosexual counterparts. Even in states where these protections exist, people still suffer discrimination. Twenty-six percent of trans participants in the LSNYC study experienced employment issues in the past year. Other studies have found that 46 percent of trans individuals in New York City have either been denied a promotion or were fired because of their gender identity.

Basic healthcare is also discriminatory and much more costly for LGBTQ individuals. A recent study by Lambda Legal found that some healthcare professionals refused physical contact, or employed excessive precautions, when treating LGBTQ individuals, used harsh or abusive language, blamed their patients for their health status, or outright denied treatment. In the LSNYC survey, one participant stated, "The most discrimination I face is in emergency rooms and



hospitals; people will leave me alone for hours, misgender me, ask inappropriate questions that are not related to why I am there, and have lots and lots of students come through to see the freak show.”

Further, if an LGBTQ individual lives in a state lacking fair housing laws, rent is much more expensive. The US Department of Housing and Urban Development found, moreover, that homeowners are much more likely to respond favorably to heterosexual couples than homosexual couples. Same-sex couples applying for mortgages are denied at higher rates than heterosexual couples, and transgender individuals experience more difficulty in obtaining required identification documents for basic financial transactions. As a result, securing housing for LGBTQ individuals is more challenging and costly.

Even in cases where individuals have secured housing, there can be unexpected costs. In a case that I litigated last year, my client’s partner moved in with him, which effectively outed them to the management company. Suddenly management stopped responding to requests for repairs, eventually resulting in the spread of black mold. When my client informed the landlord that he would be reporting the problem to the city, he was threatened with eviction for having an “illegal roommate” and was intimidated into silence. When he finally sought legal representation, even though all his issues were remedied, he was so tired and afraid of the harassment that he and his partner moved elsewhere. Most other LGBTQ individuals face this type of harassment alone.

Family Recognition

Even with the marriage equality ruling in 2015, many states still discriminate against families, while in others laws are rushing to catch up with the new status afforded LGBTQ individuals. LGBTQ families are still suffering from the effects of decades of inequality concerning taxes, access to partner’s health insurance, and social safety net assistance for families. LGBTQ seniors often do not benefit from marriage equality because their retirement planning, initiated decades in advance, was not affected by the ruling. As a result, LGBTQ seniors have higher poverty rates than seniors in heterosexual relationships.

School Safety

Because of discrimination and bullying, LGBTQ students tend to underperform in school, drop out at higher rates, and have difficulty accessing financial aid due to familial rejection. In the LSNYC report, a transgender student reported that he was prevented from registering for classes after he changed his name to reflect his gender identity. School officials told him that they would not acknowledge his identity as a male and, as a result, his education was delayed for four months. Another student reported changing his clothes four different times throughout the day just to feel comfortable at home, at school, and with his peers. As a result, LGBTQ students face substantially



Members of City Life/Vida Urbana bring their organization's long-standing commitment to intersectional advocacy on economic justice issues, particularly as concerns housing, to Boston Pride. Credit: Marilyn Humphries.

greater challenges obtaining higher education, leading to reduced eligibility for higher-paying jobs.

The lack of these protections against discrimination results in the reduction of income earned by members of the LGBTQ community, which leaves them more vulnerable to the systemic barriers keeping low-income people in poverty.

We Are Not Done Yet

Marriage equality has been a great achievement for the LGBTQ community, both in terms of legal rights and symbolic recognition across the country. But there is much work yet to be done to fight discrimination and to alleviate the plight of poverty in our community. Currently, national discourse centers mainly on transgender issues. Caitlyn Jenner has launched the issue into the spotlight and activists are organizing around transphobic legislation, such as North Carolina’s recently enacted discriminatory bill that forces transgender individuals to use bathrooms according to the sex they were assigned at birth.

Advocates welcome this shift. Within the LGBTQ population, transgender people suffer the most brutal forms of discrimination and are one of the groups most likely to experience poverty. Most of the energy and resources, however, are funneled into changing laws. While the fight for equality continues, and society continues to evolve, resources must be allocated to help people in our community

Racism, sexism, homophobia, transphobia, and other forms of prejudice should not be viewed as isolated forces, but rather as synergistic factors of a single endemic system that forces people into poverty.

who are currently suffering as a result of systemic oppression. As our comrades in the Black community have demonstrated, eliminating overt discrimination does little to address the collateral consequences of insidious prejudice. Aid for victims of discrimination can take the form of a better social safety net (increasing welfare grants, expanding Medicaid, lowering the barriers to Social Security, etc.), more LGBTQ affirming homeless shelters, and increased funding to organizations serving the poor. The Volunteer Lawyers' Project of the Boston Bar Association offers LGBTQ people living in poverty culturally affirming assistance with a variety of legal problems, most notably landlord/tenant and unemployment benefit cases. LGBTQ Bostonians can find aid appealing the denial of government benefits, particularly Supplemental Security Income (SSI) and Social Security Disability (SSD), and preventing evictions from the Justice Research Institute's Health Law Institute. Additionally, Greater Boston Legal Services provides low-income people with assistance in many areas including public benefits, such as welfare and food stamps, housing, and immigration and asylum seeking.

It is also important to keep in mind that battling different forms of discrimination piecemeal only alleviates the issue of poverty slightly. We must make a coordinated effort to combat all the factors that make an individual vulnerable to poverty. Racism, sexism, homophobia, transphobia, and other forms of prejudice should not be viewed as isolated forces, but rather as synergistic factors of a single endemic system that forces people into poverty. To truly be an effective LGBTQ rights activist who advocates for social and economic equality, one must also fight all forms of discrimination. The fight continues. I look forward to standing with you on the front lines. ●



Jose Abrigo is Staff Attorney in the LGBTQ/HIV Advocacy Project in the Queens branch of Legal Services NYC, an organization dedicated to fighting poverty. To read the report on LGBTQ poverty and to learn more about the organization, please visit: www.legalservicesnyc.org.



Congratulations On Another Successful Boston Pride Event



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What You See Outside Your Front Door Is Important To Us





Participants in the "I Am Woman" project share their diverse expressions of womanhood. Credit: Author.

MY WORLD CHANGERS

WHAT I'VE LEARNED FROM DOING YOUTH WORK

By Chaylin Diaz

It's 5:00PM and I am currently on the Red line preparing myself to speak in front of the scariest crowd I have ever had the honor of addressing, as they are the most important people to me. I have planned conversation starters, icebreakers, and possibly a joke or two. When I arrive I see the shining faces of the group of young women who would shape everything I understand about our youth today.

As an adult, I constantly wish that in my youth I knew what I know now. I wish someone had told me about the different forms of abuse, the struggles I would encounter as a Hispanic woman, the battles I would have to fight as a woman of color and an openly sometimes androgynous lesbian woman, and that I could create change with nothing more than determination.

When I was asked to run a girls' group in the Community Art Center in Cambridge I knew that I would only be successful if I was allowed the freedom to speak uncensored, openly, and without judgment. The group I run, the B.E.S.T (Believing and Educating ourselves while Standing Together) Girls Group, is essential for our youth because they can come with any questions or concerns they may have and know that their peers and I will try our best to find a solution. It is critical for them to know that they do not have to go through their experiences alone. I formed the girls' group with the purpose of creating a safe space for our youth to use as a resource. For most of my girls it is the only resource they have. The only requirements to join this group are to be at least 12 years old and to identify as a female. It is free and held every Tuesday night from 5:30 to 7:30PM at the Community Art Center of Cambridge at 119 Windsor Street.

We start each session by having everyone check in with a number from one to ten, representing how we are doing at that moment. Whenever we have a new member, I explain that we maintain a safe and open space and my only rules are that we respect each person for who they are and for the opinions they express, and that we do not repeat what is shared during the meeting. I always tell my world changers that I am not here to tell them what to do but merely to guide them through my knowledge and experience; I can only tell them what I would do and they must choose what to do with that information.

We engage in conversations about sexuality, sexual orientation, our experiences as women generally and as women within our different races and cultures. The group is a safe space for members to discuss the challenges of growing up in economically challenged

households, their fears, and their struggles maintaining strong self-esteem. Together, we have explored where we stand and learned how to advocate for our causes. I have taught them how to successfully apply for college and led discussions on whether they even want to pursue higher education. Through these conversations, I have learned that my students are all very different, but can respect each other through having a common safe space that empowers them to be themselves.

Whether my students are LGBTQ, heterosexual, poor, woke, still learning, black, brown, or any color of the spectrum or ethnicity, my goal is for them to acknowledge their differences respectfully, celebrate them, and come together to change the world. Together they have created a charity event to raise donations for homeless LGBTQ youth and a women's empowerment project called "I Am Woman,"

through which they asked women to share their own definition of what it means to be a woman. One of my students spent a summer learning about the struggles facing trans teens and educated others on trans issues. My world changers are phenomenal on their own; I simply provide them a space to figure out the details.

Our youth need to be heard. They need to be supported, and they need representation. They need to see you unapologetically being yourself so that they can do the same for themselves. If you know a young person, do not judge them or turn your nose up at them, but rather ask them how they are doing and if they need anything. And if you cannot help, refer them to someone who can. If I've learned anything from my amazing students, it's that they are more resilient than they realize and are often dealing with incredibly difficult situations. I give my all for my students because I know that they will be the face of our future, and I know what a difference it would have made in my life to have someone do the same for me. It has been my greatest honor to stand by them and watch them grow every day. ●

OUR YOUTH NEED TO BE HEARD. THEY NEED TO BE SUPPORTED, AND THEY NEED REPRESENTATION.



Chaylin Diaz, 27, is a Hispanic Florida native and co-founder and Vice President of Youth Voices Silent Cries, a non-profit that aims to equip urban youth with tools for success. Among these skills are public speaking and positive expression of emotion, which she teaches through spoken word. Chaylin's work in behalf of LGBTQ youth was recognized in 2015 with a Boston Latin@ Pride award.

COMMUNITY PORTRAIT

A statistical analysis of the Boston Pride Surveys 2015-2016

Introduction

In January 2015, Boston Pride established its first community survey. The purpose of the “Pride Winter Survey” was twofold: first, to collect demographic data from the population that Boston Pride serves, and, second, to elicit community feedback on existing Pride programming and community needs. Two hundred and fifty-two members of the queer community responded to this survey over the period January 1 to March 1. Because of the healthy level of response, and of the quality of the data gathered, Boston Pride decided to issue a “Pride Summer Survey” between July 1 and September 1, which received 130 responses. The Summer Survey collected, once again, demographic data, as well as feedback on the 2015 Boston Pride Week celebration. A second “Pride Winter Survey” was distributed in 2016, between February 1 and April 1, in which 142 members of our community took part.

Purpose

We report here on the demographic data collected in the aforementioned surveys: Knowing the population one serves is key to needs assessment and to ensuring the relevance, usefulness, and impact of our work. While specialized surveys are regularly conducted in the LGBT community, they typically focus on very general aspects of respondents’ *behavior* (e.g., consumer habits, travel interests) and capture few demographic data points. To our knowledge, the surveys produced by Boston Pride are the only examples of systematic and specific demographic data collections in our region, focusing on the LGBT community.

Methods

The demographics section of the Pride Surveys comprised eleven questions covering a wide range of life characteristics relevant to an organization like Boston Pride. We selected a questionnaire format with pre-selected answers (as well as “n/a” or “other” options) to simplify and to accelerate both data capture and analysis. These questions and the multiple-choice answers employed standard language used by the Pew Research Center, GLAAD, and the Transgender Law Center, in order to reduce bias and ensure coverage of non-binary identities, to leverage best practices, and to allow for our data to be compared to other samples.

No personal identifiable information (PII) was collected during this effort. PII typically includes first and last names, full date of birth (our questionnaire only asked for birth year to identify age group), social security number, etc., which were not included in the surveys.

Boston Pride tested the questionnaire through in-person, paper-based surveys during the Boston Pride Festival held on June 14, 2014. A team of Boston Pride volunteers walked through the Festival with clipboards and a paper-based copy of the eleven questions. They conducted face-to-face, one-on-one interviews with festival attendees. Of primary importance during this data collection exercise was the qualitative feedback provided by respondents regarding the duration of the survey collection, the complexity of the language used in the questions, and the variety, coverage and pertinence of the pre-selected answers. Based on this exercise, where dozens of questionnaires were completed throughout the day, and based on the experience of our team of volunteers, the questions and pre-selected answers were slightly amended to the final set listed in Table 1. Note that a standard “prove you are not a robot” question was also inserted into the questionnaire.

The Pride Surveys were administered through a web-based interface. The surveys were advertised through Boston Pride’s website, email newsletter, and social media posts throughout the duration of the data collection periods (Table 2).

Table 1. List of questions and pre-selected answers for the demographics section of the Pride Surveys.

- 1 What is the zipcode of your primary residence? (US and Canada only — respondents from other countries, enter your City and Country of primary residence)
open ended
- 2 What year were you born?
• 1900 to 2015
- 3 Where were you born? (For US and Canada: enter zip/postal code — For other countries, please enter City and Country)
open ended
- 4 What gender do you identify with?
 - Male
 - Female
 - Trans M to F
 - Trans F to M
 - Trans
 - Intersex
 - Queer
 - Other
- 5 How would you define your sexual orientation?
 - Heterosexual or straight
 - Gay or lesbian
 - Bisexual
 - Pansexual
 - Asexual
 - Other
- 6 What is your ethnicity?
 - White or Caucasian
 - Hispanic or Latino
 - Black or African American
 - Native American or American Indian
 - Asian or Pacific Islander
 - Other
- 7 What is the highest educational degree you have?
 - No schooling completed
 - Nursery school to 8th grade
 - Some high school, no diploma
 - High school graduate, diploma or the equivalent (for example: GED)
 - Some college credit, no degree
 - Trade/technical/vocational training
 - Associate degree
 - Bachelor's degree
 - Master's degree
 - Professional degree
 - Doctorate degree
- 8 What is your marital status?
 - Single, never married
 - Married
 - Widowed
 - Divorced
 - Separated
 - In a domestic partnership (partnered but not married)
- 9 How many children do you have?
 - 0
 - 1
 - 2
 - 3
 - 4
 - 5
 - 6 or more
- 10 Prove you are not a robot by selecting "Happy Pride!"
 - yes
 - no
 - Happy Pride!
- 11 Where does your annual family income fall?
 - Less than \$25,000
 - \$25,000 to \$50,000
 - \$50,000 to \$75,000
 - \$75,000 to \$100,000
 - More than \$100,000
- 12 What is your current employment status?
 - Employed for wages
 - Self-employed
 - Out of work and looking for work
 - Out of work but not currently looking for work
 - Homemaker
 - Student
 - Military
 - Retired
 - Unable to work

Table 2. Dates and count of respondents for the three Pride Surveys.

#	SURVEY	START DATE	END DATE	RESPONDENT COUNT
1	Pride Winter Survey 2015	01/01/15	03/01/15	252
2	Pride Summer Survey 2015	07/01/15	09/01/15	130
3	Pride Winter Survey 2016	01/02/16	04/01/16	142
				524 Total respondents



Councilor Sal LaMattina/DISTRICT #1

**Congratulations
Pride Week 2016**

With the likely under-representation of non-Whites in the survey sample, these data points are a strong indication of the need for and the continuation of Black Pride and Latin@ Pride programming and outreach.

Limitations

The aforementioned methods provide an efficient approach to capturing reliable data in large quantities over a relatively short period of time. They are not, however, without limitations. We recognize the self-selection and technological biases of these surveys. Despite evidence of a general increase in the adoption of technology and access to the internet by older adults or populations of low socio-economic status (as demonstrated by the Pew Research Center's 2015 "U.S. Technology Device Ownership" report), the data must be considered with care: these segments of our community are bound to be under-represented in the demographics collected through this effort. Additionally, we recognize that the analysis sheds light only on those in the community with which Boston Pride has a direct or organic communication relationship, respectively through emails or website/social media. The LGBT community in Greater Boston in general, and the attendees at Boston Pride events span much larger populations than those who subscribe to our newsletter, visit our website, or receive Boston Pride-related information through social media.

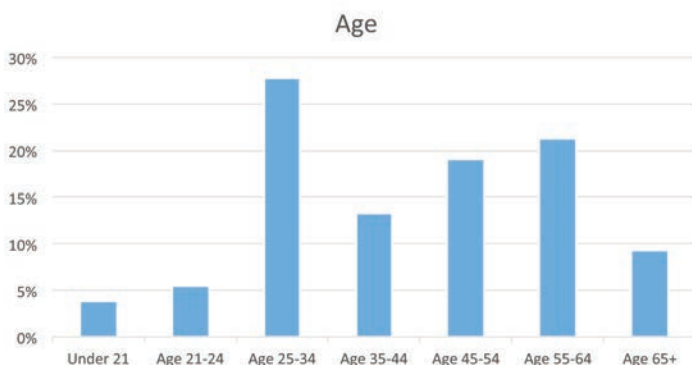
With that said, we believe that the data collected through the Pride Surveys are an appropriate starting point to paint a realistic, data-based portrait of our community. Further efforts and additional resources are needed to expand the target population of these surveys, in order to resolve the biases described herein.

Results

We report here on the nine questions of the Pride Surveys that are not open ended or verification questions (questions 2, 4 through 9, 11, and 12). Note that, for some questions, totals are greater than 100 percent, when multiple answers may have been selected by respondents (e.g., sexual orientation and ethnicity).

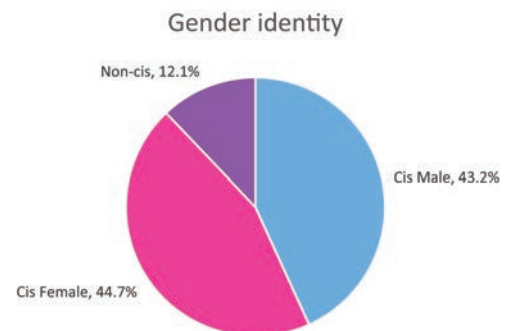
Age

Two major age groups can be discerned in the Pride Survey data. Members of our community aged 25-44 and 45-64 each represent about 40 percent of our sample (respectively 41.0% and 40.3%). Notably, the tail ends of our pool of respondents are balanced: 9.3 percent are aged 65 and over, and 9.3 percent are under 25 (including 3.9% who are younger than 21). With almost two out of ten members of our community being a youth or a senior, Pride programming targeting these groups remains a significant need.



Gender

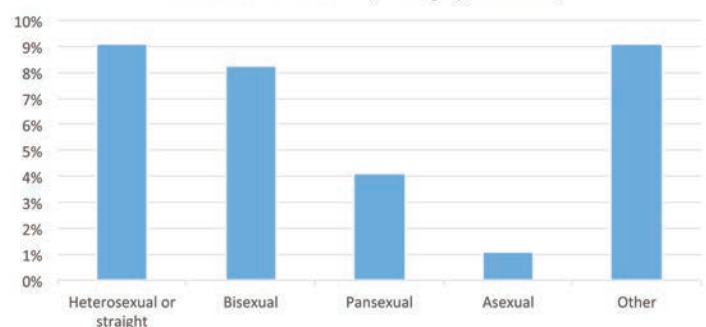
Whereas a large majority of respondents identified as cis-gender (43.2% cis-male and 44.7% cis-female), 12.1 percent of our sample identified otherwise. Non-cis members of our community respondents included 5.0 percent who identified as trans*, 0.2 percent as intersex, 3.5 percent as queer, and 3.5 percent as 'other'. The fact that over one in ten members of our community does not identify as cis-gender reflects a strong need for Pride programming for these populations.



Sexual orientation

Unsurprisingly, gay and lesbian respondents constitute the majority of our sample (72.0%), but it is interesting to see that other sexual orientations represent almost one third of our respondents (31.7%). In particular, 9.1 percent identified as heterosexual or straight, 8.2 percent as bisexual, 4.1 percent as pansexual, 1.1 percent as asexual, and 9.1 percent as 'other'.

Sexual orientation (non-gay/lesbian)





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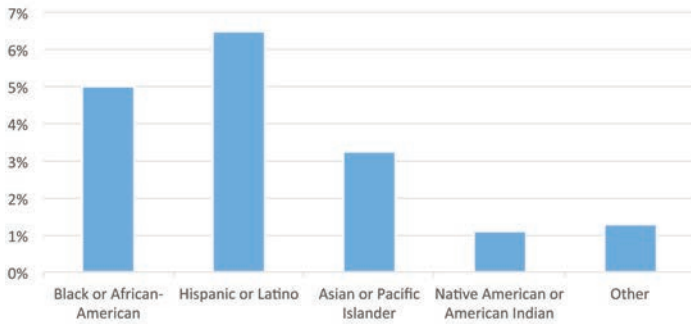


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Keeping our flagship Pride programming free of charge is critical to reaching and serving our entire community.

Ethnicity (non-white / caucasian)



Ethnicity

As might be expected, the majority of respondents identified themselves as White or Caucasian (87.2%). 6.5 percent of the members of our community identified themselves as Hispanic or Latino, 5.0 percent as Black or African-American, 3.2 percent as Asian of Pacific Islander, and 1.1 percent as Native American or American Indian. Note that an additional 1.3 percent of respondents selected 'other'. With the likely under-representation of non-Whites in the survey sample, these data points are a strong indication of the need for and the continuation of Black Pride and Latin@ Pride programming and outreach.

Education

Over three quarters of our respondents report having attained a higher education degree (75.8%), an unsurprising majority, in view of the number of colleges and universities in Greater Boston.

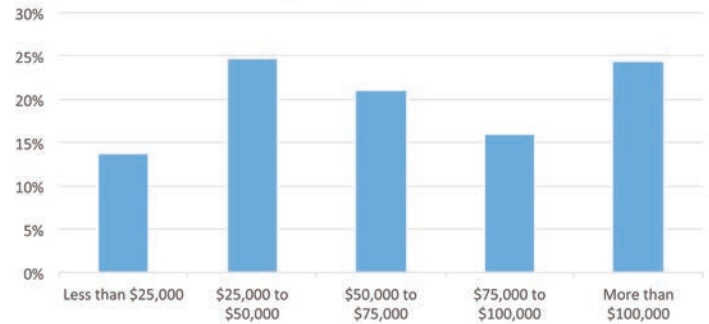
Marital status

Half of our community reports being single and never married (48.9%), and four in ten respondents describe being either married or partnered (38.0%). Interestingly, those in committed relationships are mostly married (almost a quarter at 24.5%). Note that almost one in ten respondents report being divorced (9.4%). Widowed or separated members of our community represent respectively 2.0 percent and 1.7 percent of our sample.

Children

While an overwhelming majority of respondents (79.6%) indicated having no children, a significant number of families in our community include one or two children (14.9%), or more (5.5%). This places the ratio of parents at one in five in our community, suggesting that a large portion of our community would benefit from children- and family-oriented Pride programming.

Annual income



Income

Almost one quarter of our respondents reported an annual income between \$25k and \$50k, and another quarter over \$100k (respectively 24.7% and 24.5%). In between falls a little over one third of participants (37.1% with an income \$50k to \$100k). On the other end of the scale, 13.7 percent of respondents reported an income below \$25k. Overall, the distribution of respondents is fairly balanced with a maximum category spread of 11 percent. Keeping our flagship Pride programming free of charge is critical to reaching and serving our entire community.

Employment

The distribution of employment status is quite sharp. Out of ten respondents, approximately six are employed for wages, one is self-employed, one is out of work (either looking for work, not looking for work, or unable to work), one is retired, and one is a homemaker, a student, or in the military.

Conclusion

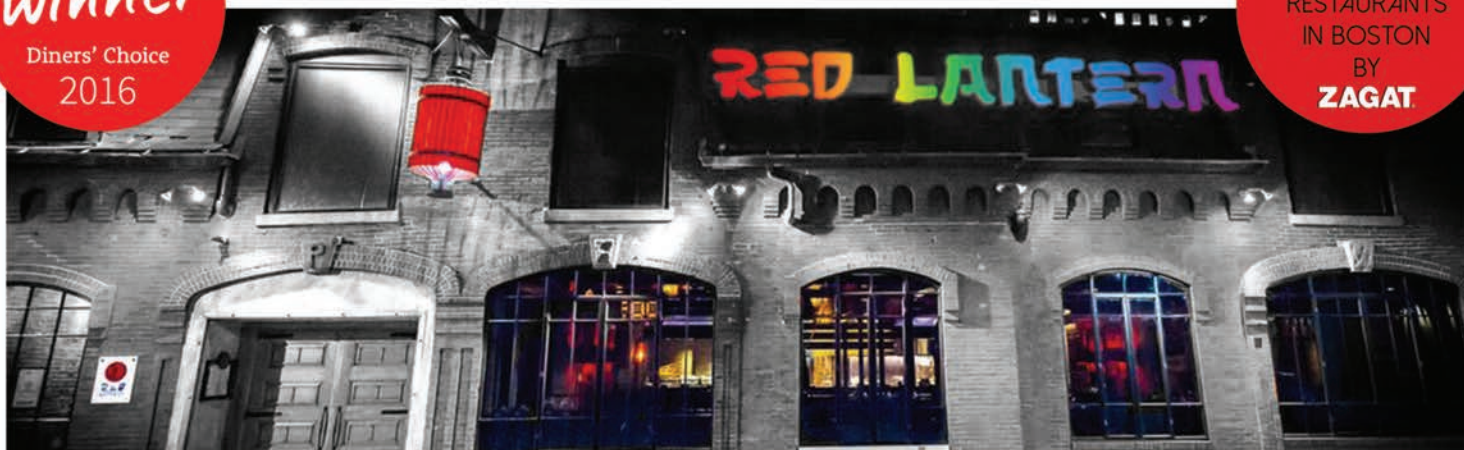
The three Pride Surveys reported herein shed light on the makeup of our community, and provide tangible data to describe the great diversity of the LGBT populations in Greater Boston. Further analysis of our data is, however, warranted in three components. First, questions 1 and 3 should be analyzed to get an idea of the geographic distribution of our community. Second, greater attention should be afforded to respondents who selected 'other' throughout the survey. Third, these survey data should be compared to census data as they pertain to Boston, the Greater Boston area and the Commonwealth of Massachusetts. Additionally, more resources should be invested to reduce the self-selection and technological biases, potentially through systematic, in-person data collection at Pride events, or through partnership with other organizations in our community. Finally, Boston Pride will release its Pride Summer Survey 2016 on July 1. We invite all members of our community to visit www.bostonpride.org/survey to complete the Survey when it is made available. And make sure that your friends, family, and colleagues know about it, too! More data means a more representative analysis of how to make Boston Pride even better for our community. ●

OpenTable

winner

Diners' Choice
2016

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THE SEXIEST
RESTAURANTS
IN BOSTON
BY
ZAGAT



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FEATURES

MINOGUE À TROIS
TRIO OF SUSHI HANDROLLS: SPICY SALMON, HAMACHI, & TUNA
WITH SHAVED CUCUMBER, CARROT, & SPICY SAUCE

HEDDA LETTUCE SALAD
BABY ICEBERG WEDGES, PICKLED ONIONS,
BUTTERMILK, BLUE CHEESE, & LEMON PEEL

KD LANGOUSTINE
TEMPURA BATTERED LANGOUSTINE TAILS TOSSED IN OUR COCONUT
SRIRACHA SAUCE, TOGARASHI & CANDIED MACADAMIA NUTS

GEORGE TAKEI TATAKI
OUT OF THIS WORLD SPICE BLEND OF AROMATICS
& CHILIES, SEARED TUNA SLICED THIN, TOBIKKO & PONZU

KAMA CHAMELEON MAKI
CHOPPED SPICY YELLOWTAIL KAMA, SUSHI RICE,
CUCUMBER & AVOCADO. ROLLED IN PINK SOY PAPER

NEIL PATRICK CARROTS
SIDE DISH OF BRAISED CARROTS WOK FRIED WITH MUNG BEAN SPROUTS

MARGARET CHO MEIN
PAN FRIED THIN NOODLES, TENDER CHICKEN, CHINESE WHITE SAUCE OVER THE TOP
WITH BEAN SPROUTS, NAPA CABBAGE, & SWEET ONIONS

COCKTAILS

RUBY ROSE
CIROC RED BERRY, PASSION FRUIT, GRAPEFRUIT, TOPPED WITH CHANDON

SHADE LEMONADE
CIROC PEACH, LIME AGAVE, FRESH LEMON & LIME

STONEWALL SANGRIA
PROUD WHITE WINE, BACARDI PINEAPPLE,
PINEAPPLE JUICE, LIME AGAVE, MANGO NECTAR

TRANSPARENT-INI
GREY GOOSE CITRON, YUZU OMOI SAKE, ST. GERMAIN, BARROW'S GINGER

PROUD MARY PUNCH
GREY GOOSE CHERRY, GREY GOOSE CITRON, BACARDI MANGO
PASSION FRUIT, MANGO NECTAR, PINEAPPLE

BANANA HAMMOCK
HAVANA CLUB, CRÈME DE BANANA, BARROWS, FRANGELICO

SHARED COCKTAILS

QUEEN BEY BOWL
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DESSERTS

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EMERALD ICE CREAM, YELLOW BRICK ROAD SAUCE, DARK CHOCOLATE TOTO

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Cooking Out, Dining In

Try your hand at these tasty homemade recipes, courtesy of local queer and ally hobby chefs!

Hummus By Fadi Kanaan

Ingredients:

30 ounces of chickpeas (canned is fine)
 ¼ cup fresh lemon juice
 ¼ cup tahini
 one clove of garlic, minced
 few sprinkles of salt
 dash of paprika, olive oil, and fresh parsley for garnishing

Directions:

Bring a 2-quart pot of water to a boil. Add the chickpeas and cook for 10 minutes.

Drain the chickpeas in a colander and let them cool to room temperature.

Then place the chickpeas in a food processor. Add the lemon juice and process for one minute.

Add the tahini, garlic, and salt to the food processor and process for one to two minutes.

Scoop the hummus out of the food processor and store in an airtight container. Consume within a week. Serve topped with a dash of paprika, a drizzle of olive oil, and fresh parsley.

Fadi Kanaan

Fadi is a risk manager by day, but spends his free time training and running marathons, cooking, baking, and playing cello. A Bostonian by choice, he tries to explore the city's culinary scene frequently, but also misses and celebrates his Lebanese roots.



“This healthy dish is popular around the world, especially America, despite its low likelihood of being homemade. With a little bit of time and effort, this popular vegan dish can taste substantially more delicious. As a Lebanese native, I take pride in introducing my friends in America to a classic from home.”

Maple-roasted chicken and glazed root vegetables

By Marianne Bonnard

Ingredients:

1 whole chicken
1 onion, peeled and halved
1 cup chicken broth
1 cup maple syrup
1 tablespoon dried oregano
pepper, to taste
3 pounds root vegetables of your choosing (potatoes, parsnips, carrots, beets...), washed and sliced or cubed
1 cup olive oil
1 tablespoon miso

Directions:

Preheat oven to 375 degrees Fahrenheit. Insert a roasting dish on the upper rack of the oven to preheat it (for later use with the veggies).

Then, prepare the chicken and glaze. Stuff the onion halves inside the cavity of the chicken. These will help keep the chicken moist. Set the chicken in a roasting pan. Mix the broth, ½ cup of the maple syrup, and oregano. Set aside (this will be your glaze). Place the chicken in the oven, on the center rack.

Next, prepare the veggies. Mix the olive oil, the remaining ½ cup of maple syrup, and miso in a large bowl. Toss in the veggies and mix to coat them. After the chicken has been roasting for about 10 minutes, remove the pre-warmed dish from the oven and spread the veggies over it. Put the dish with the veggies into the oven.

Roast the chicken until the thighs are easily removed, around 1 hour (depending on the size of the chicken), spooning the glaze over it every 10 minutes. Do the first glazing when you take out the pre-heated plate for the veggies. With each subsequent glazing, also stir the vegetables. Cook the veggies until they are tender and slightly caramelized.

Before serving the chicken, add pepper to taste.

My secrets: let the chicken dry on the countertop or in the fridge for a few minutes before roasting it. For a crispy skin, let the heat of the oven work its magic for about 10 minutes before you spoon the glaze on the chicken for the first time. As for the veggies, I brush but do not peel them. It is faster and keeps all the good vitamins. Plus it is more food on your plate and less in the garbage!

Serve with a Pinot noir or a light fruity red wine. Bon appétit!

Marianne Bonnard

Marianne, a globetrotter, moved to New England three years ago to work at the Québec Government Office in Boston. She is an avid bike commuter, hiker, swing dancer, as well as a fierce ally for the LGBT community.

"This recipe is the perfect combination of my native French background and my adopted Québec: sophisticated but not pretentious. It's affordable, quick, and easy to prepare – even if you're not a cook!"



St. Bess island vibes lasagna

By Lamar Brown

Ingredients:

salt
olive oil
1 pound ground beef chuck, lean (93/7 or 90/10)
Walker's Wood Jamaican jerk seasoning (select desired level of spiciness)
½ onion, diced (about ¾ cup)
½ large bell pepper (green, red, or yellow), stem and core removed, diced (about ¾ cup)
2 cloves garlic, minced
¾ cup scallion, chopped
¾ fresh thyme, finely chopped
1 14-ounce can crushed tomatoes

1 28-ounce can good quality sloppy Joe sauce
2 tablespoons A1 steak sauce
3 ounces tomato paste
¼ cup fresh parsley, chopped
2 tablespoons chopped fresh oregano (or 2 teaspoons dried)
1 tablespoon Italian seasoning
1 tablespoon red or white wine vinegar
1 tablespoon to ¼ cup sugar, to taste (optional)
½ pound dry lasagna noodles, unbroken (9 in total)
15 ounces Cottage cheese
15 ounces Ricotta cheese
24 ounces Mozzarella cheese, grated
24 ounces Pepper Jack cheese, grated
4 ounces freshly grated Parmesan cheese
herb and garlic breadcrumbs

Lamar Brown

Lamar Brown was born on the island of Jamaica, but now lives in Massachusetts. He enjoys Korean drama, road trips, spending time with friends, exploring new places, and meeting interesting people. He loves cooking for anyone who is interested in trying his recipes.

“All my friends and co-workers voted on this dish, as it is their favorite meal for me to prepare. It is my version of lasagna, with a unique addition of island spice and flavor.”

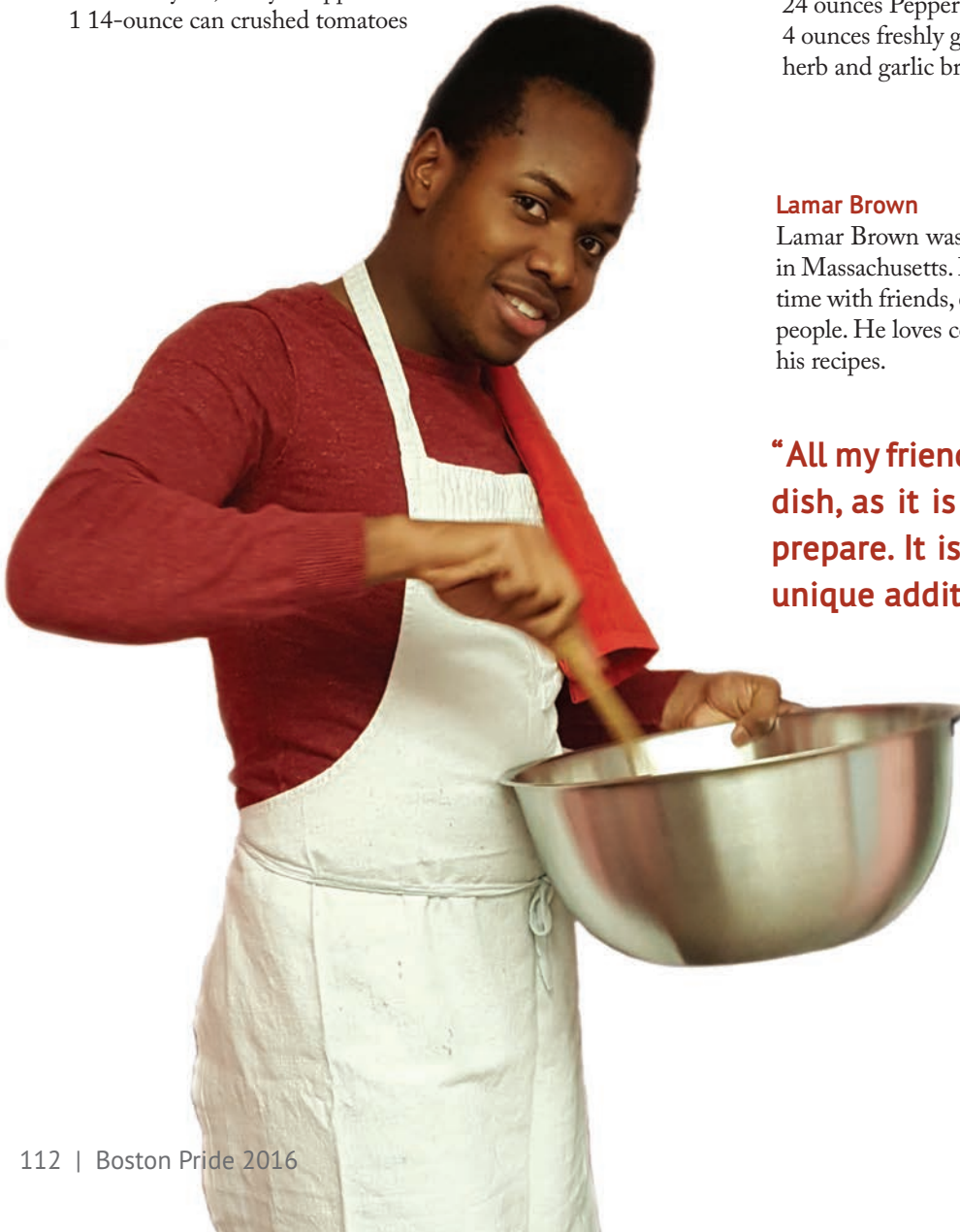


Photo credits

Fadi's portrait: Kyle Sullivan.

Hummus: Fadi Kanaan.

Lamar's portrait: Patricia Price.

Lasagna: Lamar Brown.

Marianne's portrait: Sylvain Bruni.

Chicken and root veggies: Sylvain Bruni.

Sarah's and Allie's portrait: Jennifer Wiley.

Cookies: Jennifer Wiley.



Directions:

Put a large 8- to 12-quart pot of salted water (1 tablespoon salt for every 2 quarts water) on the stovetop on high heat to bring to a boil. While the water is heating, prepare the sauce.

In a large skillet heat 2 teaspoons of olive oil on medium high heat. Add the ground beef and cook it until it is lightly browned on all sides. Remove the beef with a slotted spoon and transfer to a bowl. If there is more than a tablespoon of fat left in the pan – there should not be if you are using lean ground beef – remove it from the pan. Add the jerk seasoning to the ground beef, mix, and let it stand for 5 minutes or more.

Add the diced onion and bell pepper to the skillet. Cook for 4 to 5 minutes, until the onions are translucent and the peppers softened. Add the minced garlic, scallion, and thyme and cook for 30 seconds more. Return the browned ground beef to the skillet. Stir to combine, reduce the heat to low, and cook for another 5 minutes.

Transfer the beef-pepper-onion mixture to a medium sized bowl. Put the crushed tomatoes, Sloppy Joe sauce, A1 sauce, and tomato paste in a 3- or 4-quart pot. Add the parsley, oregano, and Italian seasonings, adjusting the amounts to taste. Sprinkle with the vinegar. Stir in the sugar, one tablespoon at a time, tasting after each addition, until a balanced flavor is achieved. (The amount of sugar needed will vary, depending on how acidic your tomatoes are.) Add salt to taste, though note you will later be adding Parmesan, which is salty!

Bring the sauce to a simmer and reduce the heat to low in order to maintain a gentle simmer. Cook for 15–45 minutes, stirring often. Scrape the bottom of the pot every so often so that nothing sticks and scorches. Remove pot from the heat.

By now the salted water should be boiling. Add the lasagna noodles to the water. Stir often and keep the water at a full rolling boil during

the entire cooking process to prevent the noodles from sticking together. Once the noodles are *al dente*, pour them into colander and rinse with cool water, gently separating any noodles that may have stuck together. Spread a little olive oil on a large rimmed baking sheet. Then, lay the cooked noodles on the sheet, turning them over so that they are coated with a little of the oil. (Note: the noodles may also be prepared in advance.)

Melt the Cottage and ricotta cheeses together in a small saucepan.

Preheat oven to 375 degrees Fahrenheit.

Using a 13x9x2-inch casserole or lasagna dish, ladle a cup of sauce and spread it over the bottom of the dish. Arrange one layer of lasagna noodles lengthwise over the sauce (about 3 long noodles; the edges may overlap, depending on your pan). Ladle a third of the remaining sauce over the first layer of noodles, and add the beef mixture. Sprinkle a third of the grated Mozzarella and Pepper Jack cheeses in a layer over and the beef mixture. Then, add half of the Ricotta cheese and cottage cheese. Next, sprinkle the grated Parmesan cheese evenly over the Ricotta and Parmesan cheeses.

Apply a second layer of three noodles, topping it with half of the remaining sauce. Add half of the remaining Mozzarella and Pepper Jack, the remaining Ricotta and Cottage cheeses, and another thin sprinkling of Parmesan. Top it all with the final layer of noodles. Finally, spread the remaining sauce over the top layer of noodles and sprinkle with the remaining Mozzarella, Pepper Jack, and Parmesan, as well as the breadcrumbs.

Tent the lasagna pan with aluminum foil, without touching the noodles or sauce. Bake for 45 minutes. Let cool before serving. The dish may be reheated in a conventional oven or microwave. Retain the aluminum tent for storage.

Gluten-free pecan and cacao nib cookies

By Sarah Ouano and Allie Rhode

“Our family’s twist on the classic chocolate chip cookie, the recipe draws on the bitterness of raw cacao to cut the sweetness of the coconut and brown sugars. We’re typically dairy-free, but use Kerrygold butter here because it’s fantastic – though we’ve had decent results with dairy-free alternatives like Earth Balance. Nothing beats these cookies warmed and accompanied by a glass of ice-cold almond milk. Enjoy!”

Ingredients:

2 cups gluten-free flour (preferably Bob’s Red Mill 1-to-1 GF flour)
 1 teaspoon baking soda
 1 teaspoon Himalayan pink salt or sea salt
 ¾ cup coconut sugar
 ¾ cup light brown sugar
 2 sticks unsalted butter (Kerrygold or bust!), room temperature
 2 large eggs
 1 teaspoon gluten-free vanilla extract
 1 cup cacao nibs
 1 cup chopped pecans
 parchment paper, for baking (optional)

Directions:

Preheat oven to 350 degrees Fahrenheit.

Combine the flour, baking soda, and salt in small bowl. Set aside.

In a separate bowl, mix the coconut and light brown sugars with the butter. Then add the eggs and vanilla extract and whisk until well incorporated.

Gradually beat in the flour mixture.

Gently fold the cacao nibs and pecans into the batter.

Drop tablespoon-sized dollops of the batter onto a baking sheet, ungreased or lined with parchment paper.

Bake until the cookies are golden in color, typically 9-10 minutes. Let cool on wire racks for at least 5 minutes before handling.

Sarah Ouano and Allie Rhode

Sarah and Allie are happy wanderers who have lived and loved together in Chicago, Seattle, and now Boston. Sarah, a naturopathic doctor, works in development at a local non-profit, and Allie spends her days designing the ever-changing displays at IKEA Stoughton. Joined by a quirky Schnorkie with a massive underbite named Elphaba and a tiny tri-pawed Rat Terrier named Vespa, the pair can usually be found kayaking on Lake Massasoit, exploring Boston’s restaurant scene, or strolling through the area’s many awesome dog parks. ●





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An LGBT Syrian refugee shares his personal story with Bay Area high schoolers who are helping raise money to purchase food cards for LGBT refugees in Turkey.

Credit: Courtesy of ORAM.

REACHING OUT TO REFUGEES

**THE REFUGEE CRISIS IS NOT OVER AND
LGBT SYRIANS ARE PARTICULARLY IN NEED OF
CULTURALLY COMPETENT SUPPORT.**

By Hala-Mary Hazar

The LGBT population is mostly comfortable in the United States right now. Marriage equality is now legal in all 50 states, so we can marry whomever we love and receive equal rights. But what about those who come from countries where it isn't even safe to be gay, let alone to fight for equal rights? And what happens when those people are forced to flee due to violence and terrorism?

It's been in the news constantly: refugees fleeing for safety in droves. They are fleeing in terrifyingly precarious rafts to varying degrees of success and paying huge amounts of money to try to save themselves and their families. They are leaving everything they know

behind - their safety nets, families, and memories. What could possibly make this a better option than staying put? What has the world come to that this is really their best option to be able to live in peace? It's terrible for everyone, but what happens to the ones who cannot safely be themselves and worry that coming out means certain death? Daesh is known to throw men they believe to be gay off roofs, for no other reason than their perceived sexual orientation [*Daesh is an Arabic acronym for the group commonly referred to as ISIS in the United States.* -Ed.].

As a representative from Proud Lebanon, which aids LGBT Syrian refugees, explained to Daily Beast reporter Amelie Zaccour, LGBT Syrians are “double refugees.” In addition to the ethnic or religious persecution faced by all Syrian refugees, LGBT Syrians are also persecuted by those within their community – even fellow refugees – leaving them especially vulnerable.

Have we become somewhat complacent in the US when it comes to equal rights? Here’s a reminder of where we are in the world in terms of LGBT rights: We still face discrimination in the US, but what we don’t see speaks volumes. According to the World Economic Forum, there are laws against homosexuality throughout much of Africa and the Middle East. Even in countries where homosexuality is not criminalized, anti-discrimination protections are rare. Large swaths of Europe, Asia, and Africa have no laws prohibiting discrimination based on sexual orientation or gender identity, while most countries in North and South America only provide limited protections.

Organizations that support LGBT refugees are out there. But they are hard to find and often advertised via word of mouth. The resources that exist are small and grassroots, but growing with increased need. Toronto, Amsterdam, and Berlin have organizations that aid LGBT refugees. Sadly, the United States is not nearly active enough in providing support to LGBT refugees.

People want to help and we should be more active and involved in doing so, while remaining cognizant that our needs (as LGBT Americans and allies) and their needs (as LGBT refugees) will not be the same. There are nuances to their issues; for them, LGBT rights are embedded within the political and human rights context of their native countries. In their home regions, refugees often lack protection from the government. Then, when they finally reach Europe, they face the same persecution at the hands of their fellow refugees. Living in cramped quarters with little personal space, they are unable to escape harassment by other refugees. The Lesbian and Gay Federation of Berlin and Brandenburg reported to the Washington Post that approximately three to six gay asylum seekers are victimized by fellow asylum seekers each week.

Refugees need resources, safety, and understanding of their complex situation. The issue is not just protecting gay rights, but ensuring that we respect the basic humanity of all and provide safety based on political persecution as well as LGBT oppression. We need to better understand the circumstances of LGBT Syrians and not force them out of the closet. We need to provide resources to support them in dealing with what they have gone through. By coercing Western standards of how we have dealt with our fight for LGBT equality on those living with significantly different experiences, we may cause more harm than good.

We can use the progress we have made here in the United States to make an impact and help those from less safe countries. What can

you do to help LGBT refugees when they arrive in the US? Donate your time, goods or money. House a refugee. Introduce them to other LGBT people and communities. Help teach language skills or how to use the public transportation system. If they are interested, take them to religious organizations that welcome them.

It’s best to work with a group that assists refugees. Find communities of LGBT refugees by reviewing the list of resources for one in your area. Attend meetings in your local city or town. Learn ways to help. Sponsor a refugee. Help fund them abroad.

LGBT refugees can find support from the United Nations High Commissioner for Refugees (UNHCR) LGBTI Caucus of the Refugee Congress, which advocates for better supports for LGBTI refugees in the United States.

There are a number of organizations that will provide free legal services, including Political Asylum/Immigration Representation (PAIR) Project here in the Greater Boston area, which represents asylum and detention clients. Other organizations in Massachusetts providing free legal representation to LGBTQ immigrants include Community Legal Services & Counseling Center (CLSACC) and Ascentria. Additionally, Immigration Equality provides free immigration-related legal assistance to LGBT people throughout the country.

Here in Boston, Catholic Charities, Refugee & Immigrant Assistance Center, and the International Institute of Boston provide comprehensive refugee resettlement services, such as housing, acculturation and language classes, job training and application assistance, and legal help.

Refugees can find social support and community through numerous organizations such as the Brotherhood of the Billys and Radical Faeries on the West Coast of the US and Vancouver, Canada, as well as other parts of the world. They can also find support online at ahwaa.org (“Ahwaa” means “passions” in Arabic), a discussion platform, in both Arabic and English, for LGBTQ youth in the Middle East. The Heartland Alliance’s Rainbow Welcome Initiative and Organization for Refuge, Asylum & Migration (ORAM) provide resources for LGBT refugees and those seeking asylum.

If you are interested in helping refugees, these are some excellent organizations to contact in order to volunteer your time or to make donations of money, food, clothing, and other essentials. ●

REFUGEES NEED RESOURCES, SAFETY, AND UNDERSTANDING OF THEIR COMPLEX SITUATION. THE ISSUE IS NOT JUST PROTECTING GAY RIGHTS, BUT ENSURING THAT WE RESPECT THE BASIC HUMANITY OF ALL AND PROVIDE SAFETY BASED ON POLITICAL PERSECUTION AS WELL AS LGBT OPPRESSION.



Hala-Mary Hazar is Director of Analytics by day and a member of Coro Allegro, Boston’s LGBT classical choir by night. She is also a former board member of the organization. In addition, she leads Queer Arab, Desi, North African group (QADBA) and is a contributing member to Professional Queer Women of Color (PQWOC). Hala-Mary is training to be a yoga instructor.



Protestors rally in Uptown Charlotte, North Carolina to demonstrate against the passage of HB2, the so-called Bathroom Law. Credit: Blue Canary Photography.

From a Shield to a Sword

The Corrupting of an Important American Value

By Sarah McBride

Throughout the more than 200-year history of the United States, the value and principle of religious freedom has remained at the center of our pursuit of a more perfect union. For much of that history, religious freedom has meant the protection of religious minorities from discrimination or persecution. Unfortunately, over the last several years, forces opposed to equality for lesbian, gay, bisexual, and transgender (LGBT) people have corrupted that value to legitimize animus and discrimination.

Beginning in the years prior to the Supreme Court's historic marriage equality ruling, and increasing in the year since, the shrink-

ing anti-equality movement has introduced a record number of anti-LGBT bills aimed at codifying discrimination under the laws of their state. In 2015, roughly 150 anti-LGBT bills were introduced in legislatures across the country. This year, that number has approached 200 pieces of legislation in dozens of states.

While the bills differ in mechanisms and scope, each grants a license to discriminate against LGBT people and their families. Some utilize a technical power of state governments to rescind local LGBT nondiscrimination ordinances; others bar transgender people from restrooms that correspond with their gender identity. The most com-

Outrage, however, should not be limited to these proactively negative measures, but should extend to the equally discriminatory status quo.

mon form of discriminatory legislation, however, seeks to grant broad religious exemptions that condone and legalize discrimination by privileging religiously based anti-LGBT animus and actions.

In 2015, the legislatures of Indiana, Arkansas, and other states, passed overly broad versions of Religious Freedom Restoration Acts, or RFRA's. Much like the overall value of religious freedom, RFRA's originated as a progressive effort to protect people of faith from unnecessary government intrusion or persecution. For example, these bills ensured that Muslims who found themselves in settings such as prisons that forbid the growing of beards could continue to do so in a manner consistent with their faith.

Recently, however, these laws have been adopted as vehicles for discrimination against women and LGBT people. After an unprecedented Supreme Court decision expanding the scope of the federal RFRA to some for-profit companies, and with subtle but significant changes to language in state bills, anti-equality forces have pushed for passage of overly broad so-called RFRA's in several states.

Following Indiana's enactment of their RFRA, a nationwide outcry forced the state legislature and governor to go back and add language stating that the law could not be utilized to undermine nondiscrimination protections. In Arkansas, pressure from the state's

largest private employer, Walmart, secured some pro-LGBT changes to the pending legislation, which was eventually signed into law by the state's governor.

More recently, a more explicit and arguably more harmful form of religious exemption legislation has spread across the country. These new bills, which come in many names, explicitly forbid any government action or punishment in response to an individual acting in accordance with religious beliefs that marriage is between a man and a woman and, increasingly, that gender is immutable and based on one's sex assigned at birth.

In March of this year, Mississippi passed a version of this anti-LGBT legislation, introduced in that state as the Protecting Freedom of Conscience from Government Discrimination Act. This Mississippi law was passed just one week after North Carolina enacted an anti-LGBT bill that rescinded local nondiscrimination ordinances and banned trans people from government restrooms in accordance with their gender identity.

Some have called this new Mississippi law the worst religious freedom bill to date. It condones – and forbids from any punishment – discrimination throughout significant areas of life, including counseling, foster care, adoption, and certain businesses. Such hateful leg-

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In a show of support for transgender people, Wells Fargo lights up the Duke Energy Building (Charlotte, North Carolina) with the colors of the transgender pride flag. Credit: Blue Canary Photography.

isolation has far-reaching consequences for LGBT people, including for same-sex couples and transgender people; its impact also extends to women accessing contraception, unmarried partners potentially seeking housing, and single parents.

Despite being introduced and passed under the guise of religious freedom, these bills are not fooling many. The federal government has already announced that it is reviewing the implication of the bill in Mississippi and the toll that it could take on the ability of the state to continue to receive federal funds from departments that have LGBT-inclusive nondiscrimination rules. A similar review is under way regarding North Carolina's mean-spirited bill.

Businesses, large and small, have taken steps to protest anti-LGBT religious exemption laws. In Indiana, for instance, Angie's List canceled a \$40 million expansion in the state. An analysis by my employer, the Center for American Progress, found that Indiana lost or put at risk more than \$250 million in economic activity due to their overly broad RFRA. In Georgia, the potential business boycott convinced Gov. Nathan Deal to veto the legislation.

Small business owners also oppose these religious exemption laws, even in the instance of wedding-related services, according to a poll done by the Small Business Majority, the Center for American Progress, and the American Unity Fund. Almost two-thirds of small business owners stated that they opposed granting exemptions to small business owners to allow for the denial of goods or services to LGBT people.

Outrage, however, should not be limited to these proactively negative measures, but should extend to the equally discriminatory status quo. A majority of states, including Mississippi, Arkansas, and Indiana, still lack clear protections from discrimination based on sexual orientation and gender identity in employment, housing, and public accommodations. Similarly, the federal government has yet to pass explicit nondiscrimination protections for LGBT people and their families throughout daily life.

The current situation, which is perpetuated in part through rhetoric surrounding religious freedom, remains just as insidious and harmful for LGBT people as the proactive negative bills. The lack of protections for LGBT Americans condones harm and grants a license to discriminate as much as the religious exemption bills seen across the country.

For example, while the religious exemption laws forbid adverse government action against discriminatory acts, the lack of LGBT protections in public accommodations at the state and federal level means that in many instances, LGBT people do not even have an avenue to file an initial complaint. In those cases, the anti-LGBT laws merely serve to reinforce the existing license to discriminate.

Treating LGBT people equally and respectfully does not diminish or infringe on anyone's ability to practice their faith or believe what they want. In fact, it upholds and expands the very pluralistic nature of this nation that allows for people of all faiths, backgrounds, and identities to live together and thrive.

Legislation pending before Congress seeks to remedy this situation. The Equality Act would not only add sexual orientation, gender identity, and – where its currently excluded from federal law – sex to existing nondiscrimination protections, it would also make clear that the federal RFRA cannot be utilized to allow discrimination.

The LGBT movement must continue to push this legislation, as well as nondiscrimination protections at the local and state levels.

But we must also seek to ensure that the other victims of religious exemption laws are not left behind, including women and those who would see their access to necessary health care eroded because of these bills. In addition to passing nondiscrimination protections for LGBT people, we should also support language clarifying that the federal RFRA, as well as state counterparts, cannot be utilized to impose harm on others, regardless of the circumstance.

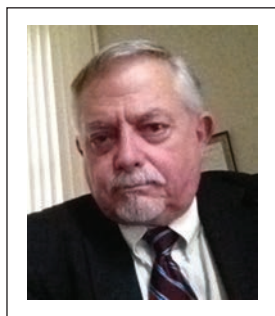
Religious freedom is a fundamental human right. Every person must have the right to practice their faith without fear of persecution, but that right does not extend to discriminating or harming others in the name of religion. Treating LGBT people equally and respectfully does not diminish or infringe on anyone's ability to practice their faith or believe what they want. In fact, it upholds and expands the very pluralistic nature of this nation that allows for people of all faiths, backgrounds, and identities to live together and thrive.

For centuries, religious freedom has served as a shield for marginalized religious communities. Today, it is too often being turned into a sword to hurt already vulnerable groups of people. We must restore the balance and ensure that every person can fully and completely participate in public life without fear of discrimination. ●



Sarah McBride is Campaigns and Communications Manager for LGBT Research and Communications Project at the Center for American Progress. Sarah is a graduate of American University, where she served as student body president and made national headlines when she came out as transgender in the student newspaper. A native of Wilmington, Sarah currently serves on the Board of Directors of Equality Delaware. In that capacity, Sarah helped lead and served as the primary spokesperson for the successful effort to add gender identity and expression to her state's nondiscrimination laws during the 2013 legislative session. Prior to her work at American Progress, Sarah interned for the White House, and was the first out trans woman to do so.

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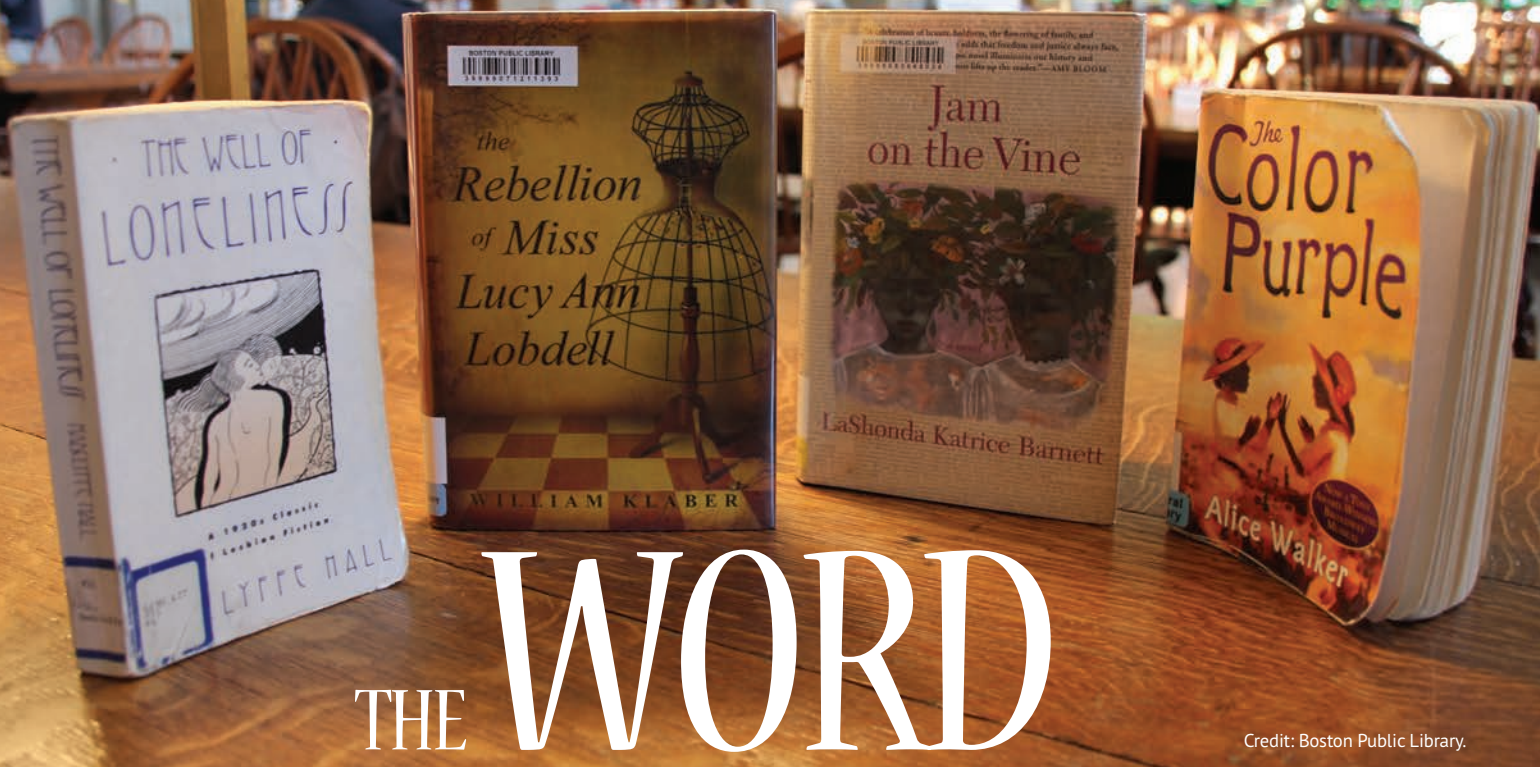
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Boston Public Library (BPL) has a lengthy history of providing access to a wealth of information for and about the LGBTQ community, offering an avenue of discovery about queer perspectives and experiences.

In 2015, the BPL increased its number of LGBTQ materials by 30 percent with the purchase of newly published titles, the expansion of its e-book collections, and the introduction of previously published titles to the e-book format.

Also in the last year, two books featuring same-sex romances ranked in the BPL's top 50 list of circulating adult titles. *The Paying Guests* by Sarah Waters (2014), featuring a lesbian love affair set in post-WWI London, was the 34th most-checked-out book of the year. Close behind was *The Song of Achilles* by Boston-based author Madeleine Miller (2011), which tells the story of a love affair between Achilles and Patroclus during the Trojan War.

In honor of Boston Pride, the Reader's Services Department at the BPL has compiled a chronological list of 14 exceptional books. Half are groundbreaking titles that paved the way for LGBTQ literature to come, while the rest are contemporary titles covering a diverse range of settings, characters, time periods, and backgrounds. All of these titles are available through the BPL's online catalogue (bpl.org).

The Well of Loneliness by Radclyffe Hall (1928)

FICTION HALL R

Stephen Gordon was a little girl who always felt out of place in the Victorian upper class. When Stephen falls passionately in love with a woman, she struggles to find acceptance within the confines of society. *The Well of Loneliness* is considered to be a thinly veiled autobiography of Hall and is the only novel Hall wrote with a lesbian character. Although its only sexual reference consists of the words "and that night, they were not divided," *The Well of Loneliness* faced obscenity charges in Great Britain and the United States at the time of its publication, which almost ruined Hall's literary career.

The City and the Pillar and Seven Early Stories by Gore Vidal (1948)

FICTION VIDAL G

Handsome, all-American athlete Jim is shy around girls but values his relationship with his best friend Bob. As Jim grows up and discovers his attraction to other men, he bases his life choices on the hope that the result will always bring him back to Bob. *The City and the Pillar* was widely recognized at the time for its portrayal of a masculine gay character and as the first post-World War II novel with an openly gay protagonist who is not killed off at the end.

***Giovanni's Room* by James Baldwin (1956)**

FICTION BALDWIN J

Giovanni's Room is a haunting story of passion, death, and the complexities of desire versus convention. In 1950s Paris a young American expatriate, David, struggles with feelings for the men in his life. While David's fiancée is away on a trip he begins an affair with an Italian man named Giovanni. Reportedly, when Baldwin submitted the manuscript to his publisher, he was told to "burn" it because its romantic relationship between two men would alienate his readers. Baldwin defied this advice and eventually found a publisher, albeit with some difficulty. This year marks the 60th anniversary of the publication of *Giovanni's Room*.

***Naked Lunch* by William S. Burroughs (1959)**

FICTION BURROUGHS W

This 1959 novel by beat writer William S. Burroughs follows addict William Lee as he travels around the country, world, and, eventually, the dreamlike Interzone. In 1962 *Naked Lunch* was banned in Boston for claims of obscenity under United States sodomy laws. The ban was overturned in 1966 after a trial featuring favorable testimony from Allen Ginsberg and Norman Mailer.

***Rubyfruit Jungle* by Rita Mae Brown (1973)**

FICTION BROWN R

Molly Bolt is a feisty young girl who has several relationships with women as she grows up in the South in the 1950s. Molly is open about her sexuality and does not feel guilt or remorse about loving women, even as the discovery of her relationships leads to the loss of her college scholarship and familial rejection. *Rubyfruit Jungle* was notable at the time of its publication for having a main character explore her sexuality in a solely positive light, without guilt or worries of abnormality.

***Annie on My Mind* by Nancy Garden (1982)**

TEEN FICTION GARDEN N

Published in 1982, this groundbreaking novel tells the story of Liza and Annie, teenage friends who fall in love. When family and school threaten their relationship, they promise to be true to each other. *Annie on My Mind* was met with protest when it was published, including burnings of the book at the Kansas City school district headquarters, due to its homosexual theme. *Annie on My Mind* ranks 48th on American Library Association's list, "100 Most Frequently Challenged Books of 1990-2000."

***The Color Purple* by Alice Walker (1982)**

FICTION WALKER A

The Color Purple tells the story of two sisters, one a missionary to Africa and the other a child wife in the South, who stay connected despite distance and hardship. The protagonist and narrator Celie's resilience in the face of protracted sexual, physical, and emotional abuse and her eventual queer self-actualization assures it an enduring place among the LGBTQ literary canon. A frequent target of censors, the novel is ranked 17th on American Library Association's list, "100 Most Frequently Challenged Books of the 2000s."

***The Rebellion of Miss Lucy Ann Lobdell*
by William Klaber (2013)**

FICTION KLABER W

The Rebellion of Miss Lucy Ann Lobdell is a fictionalized account of the real life of Lucy Lobdell, a woman who disguised herself as a man in the mid-19th century. Lucy lived the life that she wanted, including marrying another woman, but faced public scorn for her sexual identity and independence.

***Jam on the Vine* by LaShonda Katrice Barnett (2015)**

FICTION BARNETT L

Set in 1897 in Texas, *Jam on the Vine* follows Ivoe Williams, an African American woman journalist, over the course of her education and life in the Jim Crow era. With her lover Ona, Ivoe starts the country's first female-run African American newspaper *Jam! On the Vine*, running stories misreported and ignored by major publications.

***The Gods of Tango* by Carolina De Robertis (2015)**

FICTION DEROBERT C

In Buenos Aires, 17-year-old Leda must find her way after the murder of her husband. She masters the violin and performs in public with a troupe of tango musicians by disguising herself as a man named Dante. Over time, Leda's and Dante's identities become entangled and her sexual desires begin to surface, placing not just her career but her very life at risk.

***Under the Udala Trees* by Chinelo Okparanta (2015)**

FICTION OKPARANT C

During a civil war in Nigeria, young Ijeoma meets another displaced girl from a different ethnic community, and they fall in love. When their love is discovered they struggle with having to hide this part of themselves.

***After the Parade* by Lori Ostlund (2015)**

FICTION OSTLUND L

Aaron Englund escapes the small Midwestern town he grew up in under the wing of Walter, his older partner with whom he had a 20-year relationship. After leaving Walter on a voyage of self-discovery, Aaron realizes that true freedom will only come with confronting his small-town past.

***Adult Onset* by Ann-Marie MacDonald (2015)**

FICTION MACDONAL A

Mary Rose is struggling to make progress on her third novel between the demands of raising two young children and caring for her aging parents, while her partner Hilary focuses on her career. When Hilary is out of town for a week, Mary Rose's world teeters on the brink in this story of family responsibility, domesticity, and anxiety.

***Black Deutschland* by Darryl Pinckney (2016)**

FICTION PINCKNEY D

Jed is young, gay, Black, and out of rehab. He flees the racism and homophobia of 1980s Chicago for Berlin. Over the course of decades, Jed travels between Europe and America and struggles to find an identity between two very different worlds.

***What Belongs to You* by Garth Greenwell (2016)**

FICTION GREENWEL G

Set in Bulgaria, where same-sex attraction is considered taboo, this novel follows an unnamed American expat as he enters a tangled, asymmetrical relationship with a hustler named Mitko. ●

Who would you want to see featured on our money and why? Tweet your selection to @bostonpride or gram it with the tag @boston.pride.

Queer as a Three-dollar Bill

Artwork: MB Jones



With the Treasury Department's recent proposal to recognize Harriet Tubman and her heroic work by placing her on the front of the twenty-dollar bill, as well as to include other pioneers in the suffrage and civil rights movement on the backs of the five- and ten-dollar bills, Boston Pride got to thinking about the many contributions of queer people from diverse backgrounds throughout our nation's history, from the struggle for social justice to the creation of art and the advancement of science. Accordingly, we asked members of the community "If you could place any LGBTQI individual from US history on the nation's currency, who would it be and why?" Here are their responses:

"**James Baldwin** because he was an African American gay man who was a literary genius. He captured his life of being gay through his writing. I also appreciate how open and fearless he was in talking about race in America."

– Julia Golden, *Assistant Director of Diversity & Multicultural Affairs and LGBT Liaison, Salem State University*

"I feel obligated to select someone socially respectable, so as not to upset the masses. Someone just provocative enough to honor the legacy of the people that gave me the rights I enjoy today, but not so near the edge to be offensive. But our history is not and has not been about making society comfortable. It has not been about fitting into traditions, but rather demanding traditions be changed or abandoned to ensure our equal treatment and rights... So I'd pick **Joseph A. Sonnabend**. While not an American citizen, was pivotal in the fight for and expansion of patient's rights, specifically as it relates to the treatment and research of the AIDS epidemic."

– Demetrius Tuck, *Talent Agent, Boston*

"Abraham Lincoln, but since he's already on the five-dollar bill, I'd say **Eleanor Roosevelt**. Not only is she a bad-ass bitch, but it's about time we had more women on our paper money."

– Sister Luvinya Always, *The Boston Sisters of Perpetual Indulgence*

"A tireless warrior for the underdog, **Barbara Jordan** was a trailblazer in the Civil Rights Movement. As the first known lesbian elected to the United States Congress, she ushered in the active participation of women of color, lesbians, and other marginalized people in politics and activism on a national scale."

– Erin O'Fallon, *Gay4Good & Queeraoke Host*

"All the **transwomen of the Stonewall Riots** for their courage and unwillingness to be pushed around for the good of a community that has ultimately forgotten them."

– Keelin Godsey, *Physical Therapist, Cape Cod*

"**Harry Hay**'s story is steeped in 20th-century history. In the early 1950s he founded the Mattachine Society and publicly fought police entrapment and prosecution of gay men; in the 70s he founded the Radical Faeries, and explored the idea that gay men had a unique consciousness and purpose in society. He was a dedicated leftist, an early member of the Communist Party, an anti-war and environmental activist, a supporter of Native American rights, and labor unions. Heck, he even dated Grandpa Walton (Will Geer). Doesn't get more American than that."

– Tony Grima, *Board Member, The History Project* ●

*"It's so important that we respect one another,
that we respect and celebrate differences and
that we treat others as we want to be treated.
For me, it's as simple as that."*



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Anjimile rocks out. Credit:
John Thomas Gay/Color Bars To
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Band Together

Local queer women artists speak about Pride, their music, and the performance scene in Boston.

By Tina Lafleur

Back in 2010, I began volunteering for The History Project, during which time I realized that there was no project to document the vibrant Boston queer women music scene. I decided to take on that project and immediately held a meeting with inaugural volunteers Libby Bouvier, Pam Nicholas, and the late Andrea Still Gray. Thus Queer Women in Music Boston was born. The group decided that the project would work best as a web-based archive of articles, media, and photos that document the history of queer women performers based in Boston. Since the publication of the first article in 2011, many other materials have been made available to the online com-

munity. The result: a space where local queer women and their musical talents are featured, supported, and recorded.

Over the years we have been fortunate to highlight a wide array of artists, including Shepherdess, Anjimile, and Solo Sexx. Shepherdess is a three-piece, alternative, riot grrl fueled powerhouse featuring Alison Murray, Emily Arkin, and Hilken Mancini. Anjimile performs solo acoustic, forceful alt-rock. Solo Sexx is a hip-hop funk-fest composed of Heather Mack and Julez Sheerah. Queer Women in Music Boston reached out to these musicians to get their take on Pride, queerness, and music.

Society has an impulse to silence, hide, and shame people perceived as different; Pride is the opposite of that.



Has your music been inspired by the Pride movement?

Shepherdess: (Hilken) I don't really think of the Pride movement as a musical inspiration; however, as a person I am inspired by the Pride movement and feel connected to it as an artist and an underdog. I am inspired by what Pride signifies to me: not being afraid to speak out, be heard, say what you think, and be who you are. **(Alison)** My life has been inspired by the Pride movement; therefore my music has been as well. I came out in high school to my friends and one sister, but was too afraid, and maybe even ashamed, to tell my parents. I used to sit in my room and learn how to play every bass line and guitar lick by The Cure because I felt connected to their mood/vibe, which I was unable to express on my own. A few years later, when I went to my first Pride event, I was so blown away by the love, joy, acceptance, freedom of expression, creativity, and the overwhelming personal sense of community belonging. I saw Pansy Division perform, and was so excited to try to play my own stuff instead of covering other people's music. That day so inspired me to live my life as my true self that I came out to my mom the next day and have never looked back.

Solo Sexx: (Julez) I think our music has always reflected a desire to question cultural norms and to embrace all that is beautifully subversive within ourselves. I think without realizing it we've been inspired by what the Pride movement represents. **(Heather)** Pride for me not only represents sexual and gender liberation, but also a rejection of the status quo – a “queering” of the norm, which I am drawn to in music and life in general. In that sense, and in many others, the concept of Pride is imbued in every aspect of my music. I've been attending Pride and other queer events since I was young, and was always drawn to the juxtaposition of the extremely flamboyant, boundary shoving theatrics mixed with the seemingly unprovocative message of social justice and basic human rights. That tension has always been present in my music. Growing up, I listened to a lot of punk, and later hip hop, which had the kind of rebellious “fuck you” attitude that I was drawn to as a teenager, as it also talked about genuine social issues...In Solo Sexx, we not only discuss queer themes in our music, but we also intentionally play with gender and sexual presentation in the vein of our gender and genre-bending heroes. I consider my performances drag in a lot of ways, playful and political. Pride and my music, in that sense, are really one and the same. Through my music I am able to honor the legends who have paved the way, challenge some norms, and stick it to the status quo. And in turn,



The dynamic duo of Solo Sexx. Credit: Day Kamp Music.



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Shepherdess opens for Mission of Burma at Brighton Music Hall.
Credit: Lindsay Metivier.

Pride and queer culture shapes my presentation of myself on stage and the content of our songs and performances.

Anjimile: I have a complicated relationship with the Pride movement. In my opinion, the mainstream Gay Pride movement does not necessarily support or advocate for the most marginalized voices in the queer community: trans folks, trans women, and trans people of color. I would say that I identify more with a radical queer political ideology that thrives on the liberation of marginalized folks in the context of intersectionality. I am an active anti-racist and a proud Black queer woman/man/gay kid, but I am also anti-classism, anti-misogyny, anti-ableism, and anti-bullshit. Pride to me is liberation for all marginalized people: women, femmes, differently-abled folks, Black people and people of color, those who suffer at the hands of income inequality, and humans that identify all across the queer spectrum. I try to be down for my people.

Why do you think Pride is important?

Shepherdess: (Emily) Society has an impulse to silence, hide, and shame people perceived as different; Pride is the opposite of that. We need it to counteract the huge weight of bias, misunderstanding, and stigmatization with an equally powerful staking out of our own values, sexualities, personae, and true/unique voices. **(Alison)** I think Pride is important for several reasons. The first is to reflect on what life was like pre-Stonewall for the LGBTQ community and being forever grateful and indebted to those who stood up for themselves and their communities and fought back against oppressive, oftentimes brutal, forces. The second is to remind ourselves that the work is not done and that we need to continue to take up space in our communities and societies, and to be visible and audible out there every day. The third, and final for this interview (though I could go on forever), is to remind us that we are not alone in our struggles and we should be damn proud of everything that's been accomplished thus far, so let's celebrate!

From dumpster diva drag pageants and gender-bending burlesque to women's wrestling and queer DJ nights, our small but fierce scene is on point.

Solo Sexx: (Heather) I think Pride is important because the world is still unfortunately a sterile and stoic place, but Pride gives folks permission to act out every element of their wildest selves and be celebrated for it...At the same time, it couples liberatory performance and presence with liberatory action. It gives us a tangible way to support equal rights, build relationships and network, and to move ourselves towards justice.

Anjimile: Pride is important to me because queerness is still stigmatized in society. I've experienced homophobia from my immediate family. I've been told that I was sick, that I had shamed my family, that I was a disappointment. I am none of these things. I am proud to be who I am.

How would you describe the queer Boston music scene?

Shepherdess: (Emily) There's a diverse pool of musicians, bands, and solo acts that make up multiple queer Boston scenes. One shared trait is a freedom to set your own rules for presenting yourself, for example, not caring if the way you look, sound, or express yourself musically and lyrically challenges other people's ideas of convention. **(Alison)** I think what's interesting about the queer Boston music scene is its fluidity and pervasiveness. It's constantly morphing and changing shape. It doesn't live and thrive in one neighborhood or another, only at one club on one night, or in one basement once a year. It's everywhere all the time – a living, breathing thing...The queer Boston music scene is so diverse, with producers, DJs, audio engineers, artists, photographers, promoters, and everything else that comprises a music community. In small doses or single shows, it might not feel very big, but then you show up at the Dyke March and Pride and are reminded of our strength and presence in Boston.

Solo Sexx: (Julez) The Boston queer music scene is a very supportive network of artists, bands, and musicians that have organized some of the most amazing shows I've been to. We've also been fortunate to be a part of several events which helped raise money for local nonprofits that support the LGBTQ community and that's something I'm very proud of. **(Heather)** The queer Boston music scene is amorphous and wild, and getting weirder and greater by the day. From dumpster diva drag pageants and gender-bending burlesque to women's wrestling and queer DJ nights, our small but fierce scene is on point. I would like to see more representation of queer people of color in the Boston music scene in general, and I want to be intentional when booking shows to seek out artists that identify as such. We recently did a show that featured queer women in hip hop, and two acts were fronted by queer women of color. It was an incredible success and we want to keep it going.

Anjimile: The queer Boston music scene is kickin'. It's under the underground music scene. I love what the queer music community in Boston has to offer. I feel infinitely safer at specifically queer-oriented shows than I do at other shows. It's inspiring to see so many LGBTQ folk organizing, uniting, and bringing that queer flavor to the Boston music scene.



Pride, in its many forms, and the spirit of self-expression are thriving in Boston's queer music community. The community embraces its members and fosters a creative network of artists all around the city. Queer women musicians are additionally fortunate to have numerous venues that are welcoming and friendly to queer people and queer shows. The Midway Café in Jamaica Plain, The Lilypad in Cambridge, and Jacques Underground in the South End are among the many great places where interested readers can discover the diverse sounds and voices of Boston's queer music scene and support local artists. ●



Tina Lafleur is an archivist, historian, and teacher of geography. She plays guitar in a post punk/noise band called Death Cloud. She also enjoys traveling, volunteering for Girls Rock Campaign Boston, and taking care of her two dogs. She has been working on Queer Women in Music Boston and maintaining www.qwimb.org since 2010.

The website, which is a labor of love, seeks to preserve the history of the queer women's music scene in Boston, past and present.

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The Athens Pride Parade 2015 kicks off from Klafthmonos Square.

ATHENS PRIDE 2016

SOLIDARITY WITH THE TRANS COMMUNITY

By **Andrea Gilbert** with photos by Lucian Dorel Popescu, courtesy of Athens Pride

The 12th annual Athens Pride will take place on June 11, 2016, and coincides with Boston Pride. Given the difference of seven hours between our two cities, Boston will just be taking to the streets as the Athens parade reaches its peak. Our missions are similar: rallying for solidarity within our community and full acceptance in society as a whole.

Athens Pride 2016 focuses on the trans and non-gender-conforming members of our community and their right to freedom of expression. This year's dual campaign – ΓΥΝΑΙΚΑ δε γεννιέσαι ΓΙΝΕΣΑΙ (WOMEN ARE MADE not born) and ΑΝΔΡΑΣ δε γεννιέσαι ΓΙΝΕΣΑΙ (MEN ARE MADE not born) – was conceived by the Athens-based group Queertrans and paraphrases Simone de Beauvoir's statement in *The Second Sex*, "One is not born, but rather becomes, a woman." This initiative, our first direct collaboration with a particular community organization, will hopefully set the precedent for further partnership between local LGBTQI community groups and Athens Pride.

Although various, sporadic 'Pride' events had been held in the city starting in the mid-1980s, all took place at night as concerts and gatherings. The first Athens Pride with a daylight parade through the city center took place on June 25, 2005. At that time, despite the well-developed local bar and club scene, LGBTQI people were extremely close-

eted, virtually invisible, and mostly scorned by Greek society. There were no legal protections for minority sexual orientations, let alone for gender identities. As little as ten years ago, the institution of Pride was unheard of in Greece, except, perhaps, as some "ludicrous," "provocative" display that happened in places like Paris or Berlin. In this context, the parade attendance of 500 that first year was seen by the Athens Pride organizers as miraculous.



The Pride flag is paraded past the Hellenic Parliament.

The initial challenge of those early years was to create a positive image of LGBTQI people (within and without the community), in order to shift public opinion through the media, and most importantly, to encourage people to show up to the event.

The first marked increase in visibility and attendance was in 2008, when the number of marchers in our parade reached 4,000. Several factors contributed to this success. In 2007, Athens Pride joined InterPride, the International Association of Pride Organizers, and attended the annual general meeting Zurich, where we gained invaluable practical knowledge and inspiration. Additionally, we issued a new, provocative logo appropriating the national and city symbol of the Acropolis, now dressed in rainbow colors, and moved the date of the event to earlier in the month, before the summer was fully underway. Most significantly, three days before Pride, the Mayor of the island of Tilos took advantage of a loophole in the Greek Constitution and performed the first gay and lesbian marriages. As expected, however, the Justice Minister immediately declared the marriages void. Nevertheless, the topic of marriage equality finally entered the public discourse.

In the ensuing years, attendance, recognition, and respect for Athens Pride has exponentially increased, as has the visibility and acceptance of LGBTQI people in Greece. We have seen a parallel increase in legally registered NGOs (non-governmental organizations) and informal support groups working to combat all manifestations of homophobia, transphobia, and discrimination in Greek society. We have gone from a mayor, who though gay himself, was homophobic and vehemently refused to issue Athens Pride the city seal, to the enthusiastic support of the current mayor, the governor of Attica, cabinet members, and parliamentarians. Speakers at Athens Pride 2015 included Mayor Giorgos Kaminis, Secretary of Justice and Transparency Kostis Papaioannou, and then-President of the Hellenic Parliament Zoe Konstantopoulou. The 2015 parade had a record turnout of 32,000 marchers.

In addition to its annual main event, Athens Pride holds periodic cultural, social, and political events. We are currently partners in two community programs. The telephone hotline, “11528 δίπλα σου (by your side)” is managed by OLKE (Gay and Lesbian Community of Greece) and funded by Solidarity Now, in cooperation with Athens

Pride, Positive Voice (People Living with HIV/AIDS), and Thessaloniki Pride. This vital service, staffed by licensed professionals, aims to combat discrimination based on sexual orientation and gender identity. The line offers psychological support and advice to youth, family members, teachers, and other youth-workers, as well as the LGBTQI elderly, people with disabilities, migrants, and refugees. Athens Pride is also one of seven partners in the international project, “Visionary Youth,” funded by Erasmus Plus, a program of the EU, which provides educators and youth-workers with a toolkit for creating and using video to express non-conforming identities, to combat bullying, and to facilitate coming out. The program will be launched in September 2016. In addition, Athens Pride is participating in “Balkan Pride,” another Erasmus Plus program, with regional organizations to establish a revolving international Pride event similar to Baltic Pride or EuroPride.

The past year has produced some positive results for LGBTQI people in Greece. A milestone in our fight for legal equality took place on December 23, 2015, when, after eight years of lobbying and a European Court for Human Rights decision against Greece two years earlier, the Hellenic Parliament finally voted same-sex civil partnerships into law. To accommodate our growing attendance and stature, Athens Pride 2016 is moving its venue to the city’s central Syntagma Square, in front of the Hellenic Parliament. Nevertheless, Greek society and its legal framework still have a long way to go in recognizing equal rights such as marriage, parenthood, gender identity, and education. Athens Pride, in concert with civil society and our political allies, continues tirelessly in the struggle for the full acceptance and respect of all members of Greek society. ●



New York-born Andrea Gilbert has lived in Greece since 1989, where she is an international activist for Jewish and LGBTQI issues. She was a member of the Greek Section of Amnesty International (1989–1998). Since 2000, she is the Jewish Expert and SOGI advocate for Greek Helsinki Monitor. She has organized Athens Pride since its inception in 2005. At InterPride, she was Region 15 Director (2008–2011), Vice President (Female Identified Non-US), and Chair of the Solidarity Fund, which she initiated (2010–2012). Credit: Pavlos Pilavachi.

Mayor of Athens Giorgos Kaminis opens the Athens Pride Parade 2015. LGBTQI Against Xenophobia marches in the Athens Pride Parade.



Family Outing

**It's a new era for people
with LGBTQ parents in Massachusetts.**

By Emily McGranachan

The author (left) stands proudly beside her loving parents, Cathy McGranachan (center) and Nancy Smith (right). Credit: Tristan Brosnan.



My stomach was in knots the first time I called into a radio station. I was in the car with one of my moms listening to fellow Massachusetts residents cite the trauma that kids with LGBTQ parents suffer as further evidence that marriage equality should be banned. Well, that caller did not speak for me. Seething, I told the radio host that the challenges I faced as a person with lesbian moms came from how other people treated my family; ignorance, discrimination, and fear-mongering were the problems, not my parents' sexual orientation.

The host went on to ask me the predictable questions about school and whether I was bullied for having lesbian moms. I had to disappoint him, because while I faced my share of bullying, the comments were rarely related to my family. I was out and proud about my parents, so bullies had to find other insecurities to target. Perhaps surprising no one – certainly not me – the host also asked me whether I was dating anyone. That thinly veiled prying into my own sexual orientation is beyond infuriating.

Throughout my life people have asked me whether having lesbian parents means I am also a lesbian. This question implies that if I identify as anything other than cisgender and heterosexual, it would be a direct result of my parents' sexual orientation and would be evidence of their failure as parents. It is homophobic, transphobic, and cruel, plain and simple. So I deflected the question with the answer that, no, I was not currently dating anyone. When asked if I understood stereotypical gender roles, I pointed out that I watched television. Despite what some might think, being raised by lesbians did not mean that I spent my childhood in a women-only bubble devoid of any interaction with the outside world (though at times that sounds appealing).

I came of age during the period of debate, scare tactics, and misinformation that followed the 2003 Supreme Judicial Court decision that instituted marriage equality in Massachusetts. Those years of anger and frustration at hearing radio ads, viewing TV commercials, and listening to politicians lie about families like mine are still difficult memories. As the debate waned in Massachusetts in 2007, after the State Legislature voted against a state constitutional amendment limiting the definition of marriage to heterosexual unions, my heart went out to all the other kids with LGBTQ parents across the country, who continued to face these harmful attacks. In a 2013 analysis of LGBT families in the United States, the Williams Institute calculated that roughly 125,000 same-sex couples, including married and unmarried couples, are raising approximately 220,000 children.

By applying the current statistics on LGBT parenting to the national population, the same report concluded that there may be up to three million LGBT parents in the US and six million people – including adult children – with at least one LGBT parent.

It amazes me that there are now people with LGBTQ parents who have spent most or all of their lives in a state that explicitly respects their family's right to exist. Discrimination, homophobia, transphobia, and ignorance have certainly not disappeared. Still, the atmosphere and level of acceptance in Massachusetts is impressive. Since I graduated from Massachusetts public schools, the state has passed a strong anti-bullying law that explicitly includes LGBTQ students.

The Board of Education also just passed an updated Safe and Supportive Learning Environments for LGBTQ Students policy.

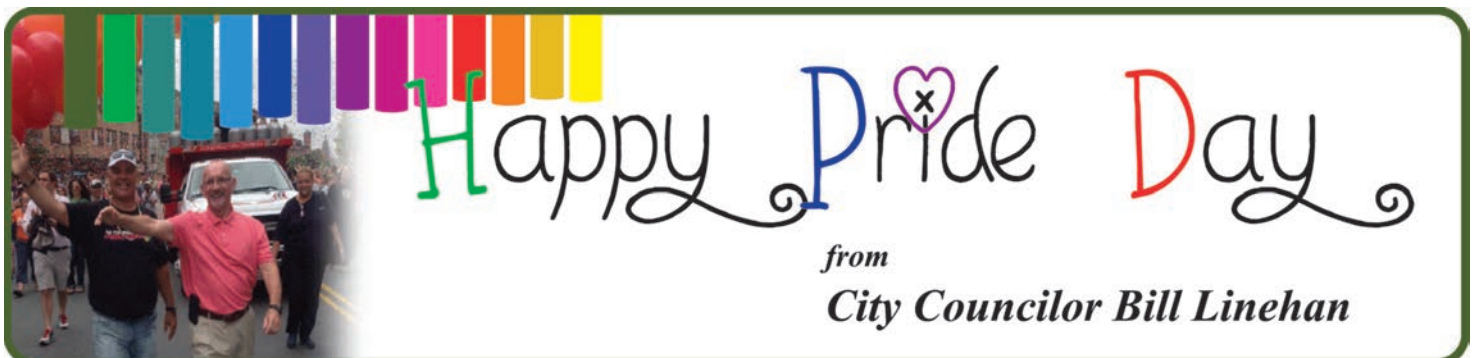
Compared to my experience growing up in a town where I was the only person out about having LGBTQ parents, and attending a school where the first time any

teacher even mentioned the word 'gay' was in eighth grade, because the marriage debate had started to leak into the classroom and to distract students, many Massachusetts youth are now hearing more supportive conversations about LGBTQ families and seeing more representation. Sadie and Alex are among these youth, who experience being part of an LGBTQ family in a different way.

[W]hen it comes to talking about having LGBTQ parents with peers, the ability of those parents to get married can be a real game changer.



Lauren Marder, Kim Austen, and their kids Sadie and Alex huddle up for a selfie on their family outing.





The Azar-Tanguays joined LGBTQ families from around the country in Provincetown for fellowship and all-ages fun during Family Week 2015, co-organized by Family Equality Council and COLAGE. Credit: A New Outlook Photography.

I met Sadie and Alex with their moms Lauren and Kim on a rainy January afternoon. At age eight, Sadie already knows several other peers with two moms or dads at school *and* down the street. Sometimes when she tells friends that she has two moms, she gets asked, “What do you mean?” to which she gives the charmingly simple answer, “I have two moms. They got married.” And that’s that.

For Sadie, having two moms is something that makes her special. Though she knows her family is unique in some ways, in her view, her family is, “the same [as other married families], just one person is different. Being together makes a family.”

Sadie’s moms, Lauren and Kim, moved from New York to Massachusetts in 2011, mere months before New York legalized marriage equality, so they could live in a state that provided their family with the protections associated with marriage. After moving, Lauren and Kim were married, with then two-year-old Sadie joining in the celebration. One week later, Alex was born, completing the family of four.

When I tried to ask Sadie about bullying related to having two moms, I got a beautiful, heartwarmingly confused look. That idea was completely foreign to her! Those moments of coming out about your family, worrying how certain people will react and whether it is worth it to tell at all, are not part of Sadie’s life.

By Sadie’s age, I had already confronted kids on the playground who insisted people with gay parents must be weird. I had already explained many times that having gay parents did not make me gay. For me, it was just the way things were. But Sadie and Alex are experiencing a whole new conversation, or even the lack thereof, on the playground. Many kids seem to take it at face value that a person can

have two moms or two dads, a single parent, or a myriad of other parenting configurations.

As parents, Lauren and Kim are out in their community and at Sadie’s school. When they went to meet with Sadie’s kindergarten teacher, they were thrilled to learn that she was well versed in LGBTQ parenting. She had already had students with LGBTQ parents, and had a gay son as well. The classroom was already equipped with books that celebrated diverse families. This is very different from my own parents’ experience. While my teachers and administration were welcoming to my family, we never discussed LGBTQ individuals or families. One of my moms is a retired Massachusetts public school teacher and for over thirty years she was afraid to be out at work.

After speaking with Sadie, Alex, Lauren and Kim, I wondered whether this experience is unique to young kids. Perhaps things are different for today’s high schoolers. That question prompted me to speak with Jean, a freshman at Boston Latin. She has two fathers who are married and a younger brother in middle school.

Though I was confident when speaking out about my family during my high school years, I still felt the strong internalized need to prove to others that I was an accomplished student and well-rounded person, in order to prove that my lesbian moms were good parents. In the back of my mind was the idea that should I slip up, it would provide fodder to those who believed my parents’ sexual orientation had warped me in some way.

I was interested to learn whether Jean was having similar experiences. Was her school also silent on LGBTQ issues like bullying? As it turns out, Jean knows several other students with

LGBTQ parents in her grade alone. Bullying is addressed by the administration in a holistic way that emphasizes that everyone should be treated with kindness, as opposed to singling out homophobic or transphobic bullying.

Jean has no specific memory of when she met other people with LGBTQ parents, because she has known other kids like herself all her life. The vast majority of people whom she comes out to about her family respond with positive statements or probing questions that issue from a place of curiosity rather than malice. Jean talks with her friends about having gay dads and LGBTQ rights. It's a normal part of her life. In fact, it was only recently that she even realized that having gay dads was "odd," or at least not as common as she thought.

Children of LGBTQ parents, like Jean, Sadie, Alex, and me, are not new. We existed well before same-sex marriage was legalized. As Sadie and Jean mention, love and being together is what makes a family and marriage is not a requirement. But when it comes to talking about having LGBTQ parents with peers, the ability of those parents to get married can be a real game changer. It's one of the numerous reasons why the recent Supreme Court ruling in favor of nationwide marriage equality was important.

What is new for today's young Bay Staters is being able to talk about their families in terms that are more familiar to their peers being raised by heterosexual parents. For Jean, marriage is a personal

choice and not something that defines commitment or a family. It does, however, "make it easier for the kids. They are more familiar or 'normal' [when talking with peers]." When the law recognizes LGBTQ families, regardless of the parents' marital status, the structure of these families is better understood by the children's peers and community. The knowledge that our parents could get married becomes another tool in our pockets, another way to explain to others that, though we are unique, our families have many similarities. The love, respect, and commitment that have long defined what makes a family in the LGBTQ community are now validated with familiar rights and words.

While Jean, her brother, Sadie, and Alex are still young, and their families currently live in an area of the state and country that is distinct in its open and vocal acceptance of diverse families, their experiences encourage the hope that kids like them will continue to flourish in an ever-growing community that values and recognizes families of diverse forms. ●

Emily McGranachan grew up on the North Shore with her lesbian moms. She is East Coast Regional Manager with Family Equality Council, a national organization that connects, supports, and represents the three million parents who are LGBTQ in the United States and their six million children. For someone who did not meet another person with an LGBTQ parent until she was thirteen, it is a job that inspires her each day.

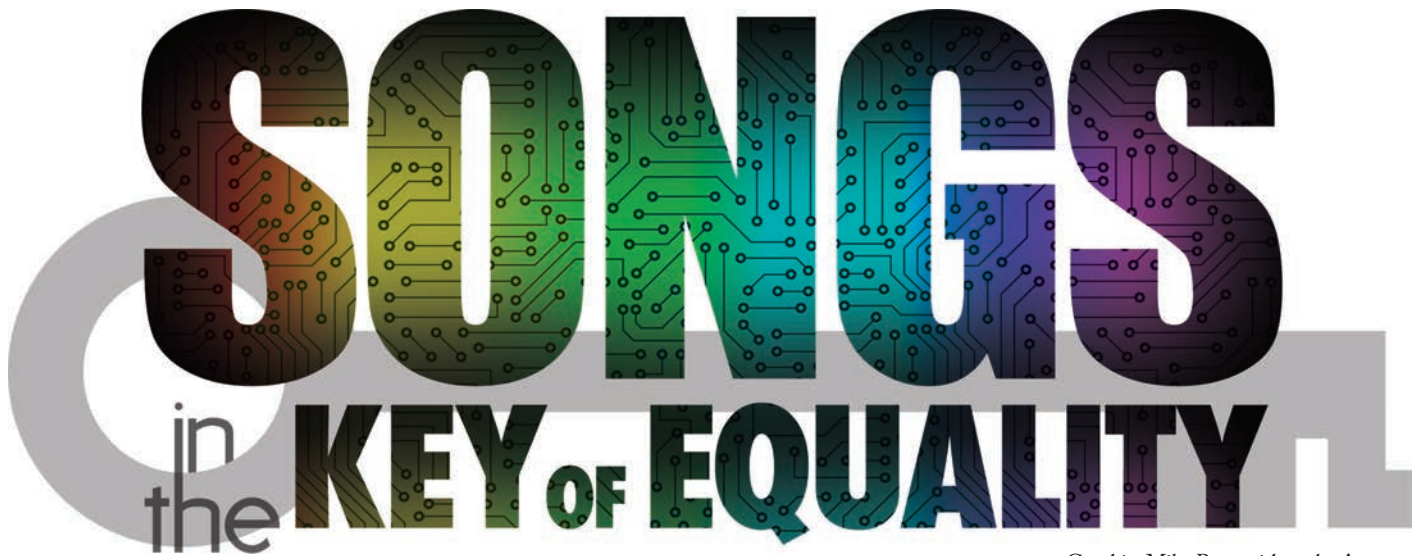
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SONGS

in the KEY of EQUALITY

Graphic: Mike Ross, with art by Amgun.

a local DJ's spin on the top twelve Pride anthems

By **Mike Ross (formerly known as DJ Shpank)**

Music has long possessed the power to bring people together and to give artful expression to the collective experiences of diverse communities. This is certainly true for the LGBT community, the formation of whose identity was integrally linked to the underground bar and club scene of the early and mid 1900s. Each generation of LGBT people has its beloved songs – its anthems – which voice its struggles, its victories, its Pride. In the following list, I highlight 12 such anthems, which are distinguished not just for their musical quality but also for the enduring relevance of their messages of Pride and self-love.

HEATHER SMALLPROUD ILLEGAL, SAINT, or JOSH HARRIS REMIXES

For me, this song is the quintessential Pride anthem. I first heard it when I was about eighteen. At that point, going out dancing was a huge part of my life. I had just discovered the local gay bar, called The Grotto, and it was an unbelievable rush to be in a place full of people just like me. The lyrics encourage the listener to take “a stand for freedom” and never to give up. “What have you done today to make you feel proud?” Small reminds us that while we have made great strides toward equality, there is still much to be done. Josh Harris’ remix is the only one that is commercially available. It can be found on the *Josh Harris Remix EP*.

PAT HODGES with THE SWEET INSPIRATIONS LOVE REVOLUTION ROSABEL ANTHEM VOCAL

Hodges declares “a war against hate” in this feel-good diva anthem! Rosabel (Ralphie Rosario and Abel Aguilera) deliver a stomping club mix by combining classic piano house chords with tribal, Latin-influenced percussion. The upward key change in the bridge invokes a feeling of celebration, which is reinforced by the added sound of a cheering crowd. This one is available on Pat’s single, *Love Revolution: The Remixes*. There is even a handy radio edit of this remix for you non-DJs!

WHITNEY HOUSTON YOU'LL NEVER STAND ALONE TONY MORAN MIX

This is Whitney at her finest. Her emotional delivery showcases a broad, dynamic range, moving seamlessly from quiet, intimate passages to powerful belting. "You'll Never Stand Alone" was taken from her *My Love Is Your Love* album, but never released as a single. Tony created two remixes of this song – the first around 1999, which is the mix I am referring to here. It has tremendous amounts of drama with an epic tempo change that features – wait for it – church bells! I wouldn't be surprised if this production were the inspiration for the Thunderpuss remix of Mary J. Blige's dance floor hit, "No More Drama," which famously slowed down for half of the production. Sadly, there was never an official release of this remix.

AMBER LOVE ONE ANOTHER MYSTICA TRANCE MIX or JUNIOR EXTENDED CLUB MIX

The title says it all! This fantastic, but lesser known, song was the final single from Amber's self-titled sophomore album. The melody has an extremely catchy, rolling feel, with a heavy reliance on neighboring tones. Amber co-wrote "Love One Another" with Billy Steinberg and Rick Nowels. It was later covered by Cher, whose version inspired further remixes. The shorter radio edit of the Mystica Trance Mix can be found on Amber's best-of album, *Hits Remixed*.

LARA FABIAN I AM WHO I AM HQ² CLUB MIX

Lara is a French Canadian artist who is best known for "I Will Love Again." She was marketed by Columbia Records to fill the void that would be left by Celine Dion during her 1999-2002 hiatus from the music business. Not to be confused with the similarly titled "I Am What I Am," this song also contains lyrics that speak to the importance of staying true to oneself. HQ² was comprised of Hex Hector and Mac Quayle, who delivered an exciting, dramatic remix of this song. It's disappointing that Columbia didn't properly release or promote this single, especially after the success of "I Will Love Again." The full, extended remix can be found on a compilation CD from House Nation, entitled *White Party USA*.

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ACE OF BASE NEVER GONNA SAY I'M SORRY LENNY B or MIKE ROSS REMIXES

I have a deep and longstanding love for Ace of Base. “Never Gonna Say I’m Sorry” was the third single from their second album, *The Bridge*. It was written to be a musical sequel to Ace of Base’s first international hit. Listeners will notice a flute melody reminiscent of “All That She Wants.” “Never Gonna Say I’m Sorry” is joyful and celebratory, proudly refusing to apologize for being oneself. Lenny B’s dance remixes on the original 1996 maxi single have a buoyant house vibe resulting from the syncopated synth and organ chords. I am currently working on new 20th anniversary remixes from the original vocal tapes. Keep an eye out for them. They should be released by late 2016! Lenny B’s versions are included in *Never Gonna Say I’m Sorry (The Remixes)*.

TABORAH I AM (THE RISING) JOHNNY ROCKS FIRE ISLAND MIXSHOW

Taborah is a double threat, with talent in both singing *and* songwriting! Her voice is quite distinctive due to her lower range and heavy vibrato. Johnny’s arrangement is both encouraging and uplifting. Its cheerful, high string melody is the icing on the cake! The lyrics of “I Am (The Rising)” speak about breaking free and being yourself. This song deals with themes that everyone encounters when coming of age, and especially resonates with those of us who grew up feeling different. The remix is available as part of Taborah’s single *I Am (The Rising)* – EP.

CHER ONE BY ONE JUNIOR VASQUEZ CLUB VOCAL MIX

This empowering anthem was released in 1996, the year after Chaz Bono came out publicly via *The Advocate*. Following the single’s release, Cher was also featured in *The Advocate* as a proud parent! There is a notable tenderness in Cher’s vocal delivery, leading the listener to imagine that she was singing to Chaz. A whole lot of love and empowerment can be found in this jam! The shorter radio edit of the remix was used in lieu of the original version in the US release of her greatest hits album, *The Very Best of Cher*.

MELANIE WILLIAMS NOT ENOUGH? LOVE TO INFINITY’S CLASSIC PARADISE MIX

“So many people, lost and abandoned. Is there not enough love to go around?” Unlike most of the titles on this list, which are joyful, the lyrics of “Not Enough?” remind us that our fight is not over. While great strides have been made in human rights, more change is needed. The homelessness and suicide rates for LGBT youth are far too high, and we continue to be discriminated against by people like Kim Davis and Kathryn Knott. It’s up to us to take a stand and to make a difference. This rare track is not available as a digital download, as far as I can tell. Your best bet would be to look for a used copy of the maxi single.

GLORIA GAYNOR I WILL SURVIVE SHPANK’S PINK RIBBON CLUB MIX

Released only nine months prior to the July 1979 “Disco Sucks” movement, “I Will Survive” was one of the last hits of the disco era and the only song to win the *Grammy* for Best Disco Recording! While the themes of this tune revolve around the end of a romance, the song has evolved into a beacon of hope and strength. My own remix is the most recent rendition of this classic and the first officially sanctioned release of “I Will Survive” in over a decade. It was featured on *The Today Show*. It can be found on Gloria’s most recent album, *We Will Survive*.

RUPAUL SUPERSTAR MATT POP AMSTERDAM CLUB MIX

RuPaul has been a gay icon since his 1992 release of “Supermodel (You Better Work).” “Superstar” is an affirming song about loving someone for who they are: “Gonna love you as you are. Gonna love you, you’re a superstar!” Matt Pop provides an energetic, 80s-inspired dance remix, which can be found on RuPaul’s remix album, *Superglam DQ*. I particularly love the way he highlights the backing vocals after the key change that happens towards the end of the track.

If you were to list your top Pride anthems, what would they be and why?
Tweet your picks to @bostonpride and don't forget to use our hashtag, #wickedproud!

HQ² pres. KIM SOZZI WE GET TOGETHER HEX HECTOR/MAC QUAYLE CLUB VOCAL MIX

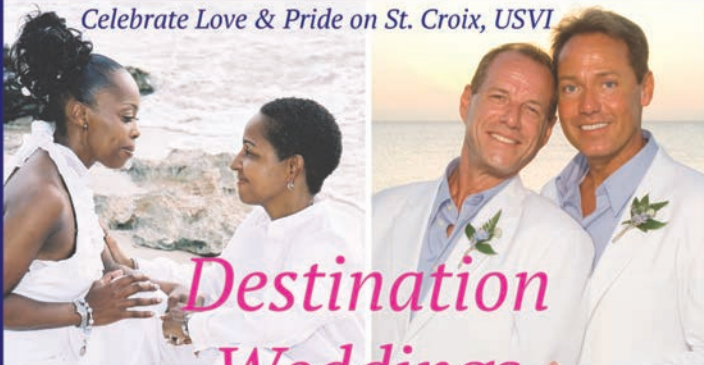
The lyrics are creative and uplifting, the production is impeccable, and Kim's vocals are powerful. The main theme of this tune is coming together to make a difference, and that's what Pride is all about! "We Get Together" was only commercially released as a single on vinyl, but it can be found on Tommy Boy Records' continuously mixed compilation, *Dance Mix NYC – Volume 2*.

Creating a short list of top anthems is difficult due to the abundance of rousing songs that been used to empower our community over the decades. Each of the songs listed were game-changers. All of the artists and songwriters have my heartfelt gratitude. Honorable mentions go to: Macklemore & Ryan Lewis feat. Mary Lambert "Same Love" (Cutmore Mix); Lady Gaga "Born This Way"; Judy Cheeks "Reach" (Dancing Divaz Remix); and Diana Ross "I'm Coming Out" (Almighty Mix). ●



Mike Ross (formerly known as DJ Shpank) is a remixer, producer, and DJ from Holyoke, Massachusetts. He has been DJing for 14 years, appearing in clubs and circuit parties all over Massachusetts, Connecticut, and Arizona, including four Boston Pride block parties. He has produced remixes for such well-known acts as RuPaul, Ace of Base, Gloria Gaynor, and Right Said Fred. In 2015, Mike released his debut single, DJ Shpank feat. Victoria Ladd & Erica Romeo "Walk Like an Egyptian," which enjoyed a successful stint on European radio.

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From
State Representative
Liz Malia



Future healthcare providers from Boston University School of Medicine march in the Boston Pride Parade and show their support for LGBT patients and their wellness. Credit: Marilyn Humphries.

Staying in the Closet, an **LGBT Health Hazard**

How and why to come out to your doctor

By Jesse Ehrenfeld

Most LGBT people know about the health risks of unprotected sex, heavy drinking, and using drugs. But many are unaware of the danger of not coming out to your physician. If your doctor does not know that you are LGBT, you really ought to have a discussion at your next visit in order to make sure that you are getting all the preventive health care you need and deserve to stay healthy. Coming out to your healthcare provider could be one of the most important things you ever do!

You Are Not Alone

Studies have consistently shown that many LGBT people are not open with their doctors about their sexual orientation or gender identity. Why is this? A lot of people are afraid of being discriminated against, judged, or even turned away. Additionally, some people may feel embarrassed or uncomfortable talking about their sexuality – especially if they happen to be sitting in a doctor's office in a paper gown! And it's quite natural to feel some reluctance in talking about something so deeply personal. After all, almost no one loves seeing the doctor.

Coming Out for Your Health

Why come out to your healthcare provider? Simply put: the recommendations for the routine preventive screenings and vaccinations that you need as an LGBT person are different from those who are not LGBT. But your doctor will not know to do these for things you, if you don't come out.

For example, *gay and bisexual men* should have regular tests for HIV, screenings for anal papilloma, and those under 27 should get the HPV (Human Papilloma Virus) vaccine in addition to the hepatitis vaccine which all gay men should get. *Lesbians and bisexual women* are at increased risk for certain types of gynecological cancers but many do not realize they should have a yearly gynecological exam, even if they are not having sex with men. These exams can help diagnose many forms of gynecologic cancers in their early stages and so all women who have sex with women should be screened for gynecological cancers every year.

Transgender people may have specialized medical needs, including management of cross-gender hormones. While hormone therapy is

often used to make a transgender person more masculine or feminine, the use of hormones does pose some risks. Testosterone can damage the liver, especially if taken in high doses or by mouth. Estrogen can increase blood pressure, blood glucose (sugar), and blood clotting. Anti-androgens, such as spironolactone, can lower blood pressure, disturb electrolytes, and dehydrate the body. Hormone use should *always* be supervised by a doctor.

This is My Partner

If you have a partner or spouse, it is important that your doctor not only knows about them, but also knows how to get in contact with them in case of an emergency, crisis, or another unanticipated health event. You want to make sure that your partner can be by your side when facing a health problem or new diagnosis, or having to make an important decision about undergoing surgery. But this is only possible if you are out to your doctor and they know who makes up your support system.

How Should I Come Out

Coming out to your doctor does not need to be a production. Just be honest, open, and matter of fact about who you are. Medical practices are increasingly asking sexual orientation and gender identity questions during new patient registration. But not all do, so be prepared to provide this key detail directly to the person taking care of you.

If your sexuality does not come up naturally in the course of care, take ownership of the conversation and start by saying, "Doctor, I need to tell you something."

I'm Out, Now What? Questions to Ask

Coming out is obviously just the start of having a productive doctor-patient relationship. You'll want to ask questions that are relevant to *your* health. Go into your next visit with a list of questions. Here are some to get you started:

1. What screening tests or other services do you recommend that I get as an LGBT person?
2. What sexually transmitted infections should I be concerned about?
3. Do I need to be screened for HPV?
4. Am I a candidate for PrEP (HIV Pre-exposure Prophylaxis)?
5. Have you had training on LGBT health issues and taking care of LGBT patients?
6. How can I fill out an advanced directive or healthcare power of attorney for my partner and me?
7. Should I be worried about my drinking or drug use?
8. Can you help me quit smoking?

Come Out, Come Out, Wherever You Are

Your doctor can only provide you with care that is *personalized* and *relevant* if you come out. This will ensure that you receive the right referrals to specialists and other providers with expertise in LGBT care. Remember, staying healthy isn't just about having your blood pressure checked or getting an HIV test. It's about taking care of the whole person. When you are open and honest with your doctor, you enable that person to give you comprehensive and compassionate health care that will support your entire mind and body. ●



Jesse M. Ehrenfeld, MD, MPH is a physician at Vanderbilt University Medical Center in Nashville, Tennessee, where he directs the Vanderbilt Program for LGBTI Health. A US Navy combat veteran, Dr. Ehrenfeld has extensive experience taking care of LGBT patients in both the armed forces and civilian community. A former chair of the Massachusetts Medical Society Committee on LGBT Matters, Dr. Ehrenfeld now serves on the Board of Trustees of the American Medical Association.

Say What? If your doctor doesn't know about your sexual orientation or gender identity, here are a few suggestions to start a conversation:

- "I have some questions for you about being gay/lesbian/bisexual/transgender and my health."
- "This is my partner."
- "There is a conversation I need to have with you."
- "I am interested in getting tested for HIV."
- "I have been taking these hormones to transition my gender."
- "Would you mind referring to me as 'he'/'she'/'they'?"

Tips on Coming Out to Your Doctor

- **BRING A FRIEND** along if you're uncomfortable being open with your doctor.
- **ASK FOR A REFERRAL** to an LGBT-affirming doctor. If you're new in town, you can also look online at the Gay and Lesbian Medical Association's Health Care Provider Directory.
- **ASK ON THE PHONE** when making an initial appointment if your doctor takes care of LGBT patients.
- **PICK A TIME THAT WORKS FOR YOU** to bring up the subject. Ask your doctor for a couple of minutes to talk before you undress.
- **TAKE ALONG A LIST OF QUESTIONS** that are relevant to your health as an LGBT person.

In Sickness and in Health

The AIDS crisis and the forging of a community

By Mark Krone and Dave White on behalf of The History Project

with photographs courtesy of The History Project (www.historyproject.org)

"I just heard the Statue of Liberty has AIDS. Nobody knows if she got it from the mouth of the Hudson or the Staten Island Ferry."—comedian Bob Hope

New York Harbor, July 4, 1986. An estimated six million spectators thronged New York Harbor to witness the reopening of the renovated Statue of Liberty exactly 100 years after it was bestowed on America by the people of France. ABC News paid 10 million dollars for TV rights to the four-day "Liberty Weekend," produced by David Wolper, who had staged the flamboyant Los Angeles Olympics two years before. More than 30,000 sea vessels sailed, motored, and paddled as close to the proceedings as possible. The dais glittered with stars like Elizabeth Taylor, Frank Sinatra, and Billie Jean King. At the opening ceremonies, French President Francois Mitterand and his wife Danielle sat next to President Ronald and Nancy Reagan. Bob Hope, the venerable comedian of the establishment, strode to the microphone and delivered a line remembered to this day. When he did, the Mitterands looked stricken. Ronald and Nancy Reagan reportedly laughed. By that summer night, at least 15,000 Americans had died of AIDS.

This is a story about an epidemic. This is a story about how the first queer generation in history to enjoy sexual liberation was struck by a new and horrible disease that made them pariahs in their own communities. At first, it struck gay men but it quickly spread to sex workers, IV drug users, and people who had sex with them.

Solidarity, this year's Pride celebration theme, may not be the first word you think of when describing our community. After all, we're many orientations and expressions. We are from every race, every class, and all religions or none. We hold all political views and are apolitical. And since we're everywhere, we're from everywhere. For almost all of human history, we were not allowed to gather together in public to celebrate, to dance, or to touch each other. For all of these reasons, no one believed that when the chips were down—*really down*—we would come together as one community. But that is what happened at the height of the AIDS crisis. This is a story about tragedy, injustice, and triumph. But most of all, it is a story about solidarity.

This is a story about tragedy, injustice, and triumph. But most of all, it is a story about solidarity.

The First Decade

For the first 10 years of the epidemic there was no effective treatment, let alone cure. Many people who did not show symptoms of the deadly disease, agonized every time they caught a cold or noticed a spot on their skin.

The anxious waiting could last a long time, since the disease had an incubation period of up to ten years or longer.

As bad as HIV/AIDS was, the stigma of having it could be worse. Many AIDS sufferers were evicted from their homes, fired from their jobs, and shunned by their families. In March 1986, journalist William F. Buckley called for tattooing the buttocks of AIDS sufferers to warn off potential sex partners. Neurosurgeon Dr. Vernon Mark, who was affiliated with the conservative organization Morality in Media, pro-

Silence = Death. Act Up Boston makes the reality of AIDS heard at Faneuil Hall (1990). Credit: Marilyn Humphries.



posed that people who tested positive for HIV be sent to the former leper colony on Penikese Island, off the coast of Massachusetts. US Representative Bill Dannemeyer (R-CA) called for quarantining all gay men on a South Pacific island and arresting those who transmitted the disease.

Here in Boston, terrified young men (and others) streamed into the gay-friendly Fenway Community Health Center, then housed in a basement warren on Haviland Street. Patients fidgeted on worn, red satin movie seats rescued from the closed Fenway Theater one block away. Though Boston was proud of its world-class hospitals, queer people often did not feel welcome in them, especially during the early stages of the AIDS crisis. Even though the Fenway was a small neighborhood health center, its non-judgmental, caring treatment attracted a loyal following of LGBT people from across the city. Because of AIDS, a tidal wave of patients came through its doors in the early 1980s. It was a place where people felt welcome and safe, which itself was a kind of treatment.

The Fenway staff met weekly to discuss the stress of dealing with a large influx of young, very sick patients. Jerry Feuer, a retired physician's assistant who saw thousands of AIDS patients at the Fenway, recalls a book containing the names of deceased patients. "If you didn't see someone for a while, you'd check the book. In the beginning, all we could do was help them cope with anxiety and sleep issues."



Bound in bureaucratic red tape, Act Up volunteers demonstrate at the Department of Public Health and Sanitation (January 29, 1989). Credit: Laura Wulf.

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June 27, 1981

When did the dancing stop? When did the celebration ignited by Stonewall turn to muted talk of T cells? If a particular day can be pinpointed for the end of an era, it was June 27, 1981. A brief notice about a mysterious illness appeared in an issue of *Gay Community News* (GCN). Most readers probably missed it. The small blurb was in the Notes section of the paper, a place for short news items from around the country. It referred to a report released by the Center for Disease Control (CDC) on a small number of gay men in San Francisco who had been diagnosed with pneumocystis pneumonia, an uncommon and dangerous form of pneumonia. One week later, a *New York Times* headline announced “Rare Cancer Seen in 41 Homosexuals.” The paper reported that Dr. Friedman-Kien found a rare cancer called Kaposi sarcoma and that the patients exhibited “severe defects in their immunological systems.” He called the findings “rather devastating.”

Many of the patients had previously been treated for a sexually transmitted disease and they reported a high number of sexual partners in the months prior to their diagnosis. Kaposi sarcoma was an uncommon condition that had been found mostly in Mediterranean populations.

Even if they had read reports of a small number of men with a strange disease, it probably would not have registered for the millions of young, healthy gay men who comprised the first generation in history to celebrate their sexuality with so many others, so openly. The Baby Boom fueled the Gay Rights movement with millions of LGBT young people, and by the 1970s they were ready to party. Bill Conrad, who worked in gay bars in Boston for 30 years, recently said about that time, “The bars were packed seven nights a week. You couldn’t move.”

Looking back, we know that pneumocystis pneumonia and Kaposi sarcoma are hallmarks of a dysfunctional immune system and potential



The community comes together for the Boston AIDS vigil (June 16, 1983).
Credit: Susan Fleischmann.

Throughout the 1980s, LGBT people were almost alone in the fight against AIDS, but they came together and organized.



“Outlaw Cardinal Law” proclaim protestors at the ordination of priests at the Cathedral of the Holy Cross, Boston (June 16, 1990). Credit: Marilyn Humphries.

HIV infection. As 1981 came to a close, the CDC reported 270 cases of immune-deficient men, and 121 were already dead.

Dr. Jim Curran was then head of the research branch for sexually transmitted diseases at the CDC. He reported the first cases of Gay Related Immune Disease (GRID) – as AIDS was then known – to

the CDC. Dr. Curran, a distinguished pioneer in the AIDS fight, was in a quandary. Congressman Henry Waxman (D-CA) wanted to form an exploratory committee on the disease in 1981. But according to a June 2011 article in *The Atlantic*, Joshua Green writes that Dr. Curran was worried that if he reported his findings to Congress, the gay community would be further stigmatized and

gay people would refuse to cooperate in his studies. For queer people at that time, contact with the government often meant harassment and arrest. Also, many people who had the disease were still in the closet, which made them unlikely to be interviewed or to have their sexual histories taken. It wasn't until the following April that Waxman, whose district included West Hollywood, convened a congressional committee to investigate the crisis. This tragic delay meant that the first year of the crisis would pass without any major funding for research.

In 1982, based on its own work and the findings of Congressman Waxman's committee, the CDC requested five million dollars for "surveillance" of the disease and another 10 million dollars to the National Institute of Health for research. Later that month the CDC provided its first update on what they now called "Acquired Immuno-Deficiency Syndrome." According to its website, "within 18 months the CDC epidemiologists conducted studies...that identified all of the major risk factors for AIDS." It would take much longer for the public to accept that the disease could not be contracted by casual contact.

Remiss Reagan

Ronald Reagan's election as president at the beginning of the 1980s and the country's move rightward had a profound impact on the government's response to the disease. In a December 2015 *Slate* article, Mark Joseph Stern writes about an exchange between President Reagan's press secretary, Larry Speakes, and reporter Lester Kinsolving, at an October 15, 1982 press conference, in which Kinsolving asks Speakes about a "horrific new disease called AIDS that is ravaging the gay community":

"What's AIDS?" Speakes asked.

"It's known as the 'gay plague,'" Kinsolving replied. Everyone laughed.

"I don't have it," Speakes replied. "Do you?" The room erupted in laughter again. Speakes continued to parry Kinsolving's questions with quips, joking that Kinsolving himself might be gay simply because he knew about the disease. The press secretary eventually acknowledged that nobody in the White House, including Reagan, knew anything about the epidemic.

President Reagan's political success was built on his trademark blend of rightwing bluntness combined with a grandfatherly naiveté. His policies might have been brutal, but his delivery was warmly reminiscent of a simpler time and a more homogeneous America. In 1989, Reagan's personal physician, Dr. John Hutton, said that Reagan thought "[AIDS] was like measles and would go away."

Some researchers did not help matters by offering findings that did little to treat the disease, instead adding to the stigma faced by its sufferers. One such theory was the Overload Theory. Author Steven

Seidman wrote, "proponents of the 'Overload Theory' held that the 'gay lifestyle' by which was meant multiple sex partners, drug abuse, a history of sexually transmitted disease, and poor health habits, was responsible for the collapse of the immune system." The Overload Theory carried a judgment about the behavior of those who contracted the disease. The other theory, which ultimately proved correct, was the Viral Theory. Seidman explains that the Viral Theory states, "the virus is transmitted through blood and bodily fluids, including semen." Note that both theories discuss intimate details of a person's sexual and recreational habits. Both theories were seen by rightwing ministers, televangelists, politicians, and even some doctors as proof implicating the victims in acquiring their disease. The straight public could rest easily because the disease was the result of a decadent, homosexual lifestyle.

In 1983, the *Journal of the American Medical Association* published a report by Dr. James Oleske that challenged the Viral Theory, alleging that HIV/AIDS could be contracted by "routine close contact" and that children were especially vulnerable. Though inaccurate, Oleske's findings encouraged suspicion and fear across the country, from grade schools to barbershops (one Republican congressman insisted on bringing his own scissors to the congressional barbershop).

Seizing the opportunity, Moral Majority Executive Vice-president Ronald Goodwin declared, "Now it turns out that homosexuals...



Act Up sticker (date unknown).

I believe

LGBT equality is the civil rights fight of our generation, and I will speak out until we have achieved equality for all.

Seth Moulton

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On behalf of the Massachusetts Senate, Happy Pride!

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Stan Rosenberg**

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threaten our lives, our families, our children...all because a tiny minority flaunts its lifestyle and demands that an entire nation tolerate its diseases and grant it status as a privileged minority." The paranoia escalated in 1983, when the CDC reported that four healthcare workers were diagnosed with AIDS-related symptoms. Beth Israel, which was arguably the most gay-friendly Boston hospital, reacted by putting anyone identifying as gay "on precautions," regardless of whether they showed symptoms or not. This included among others things, quarantine and limited interaction with medical personnel. It also could mean having their food trays left outside the room.

Until September 17, 1985, the only comment the White House had made on the AIDS crisis was the string of jokes at the expense of AIDS sufferers by press secretary Speakes four years earlier. When Reagan finally spoke publically about AIDS, it was only in response to a reporter's question. By that point, cases were reported on every continent and over 10,000 Americans had perished from the disease. AIDS was still seen as a disease of gay men, sex workers, and drug users. It took the heroic activism of an Indiana teenager, Ryan White, who had been barred from returning to school after contracting HIV from a blood transfusion, to rouse the President to allow a significant, though still too small, increase in the AIDS budget.

Ryan White was young, White, and most importantly had acquired the disease from a transfusion, meaning his diagnosis was not considered to be his fault. As the new face of AIDS, the public, including Ronald Reagan, rallied to his side. At the dawn of 1986, it finally looked as though HIV/AIDS research and support programs would get desperately needed funding that could lead to effective treatment or even a cure.

Solidarity, Forged in the Crucible of AIDS

Throughout the 1980s, LGBT people were largely alone in the fight against AIDS, but they came together and organized. In cities across the country, queer people, along with straight allies, formed political organizations and support groups. They demanded increased funding for treatment and research, and pushed for more candid and direct educational outreach on safer sex. They formed groups that spoke at schools, combating widespread disinformation about the disease. They organized massive food delivery efforts to housebound people with HIV/AIDS. Volunteers walked dogs, did laundry, picked up mail, made phone calls, and shopped for groceries. Most importantly, they sat with people, offering support and listening to their hopes and fears. In most American cities, people with HIV/AIDS were not alone. This was a monumental achievement.

Here in Boston, when small bands of helpers became large armies, the AIDS Action Committee was there for coordination and training. In the years that followed, AIDS Action, which grew out of a committee at the Fenway Community Health Center, trained countless men and women to provide services. It designed educational campaigns, found housing, and organized an army of buddies who helped with the individual needs of people living with HIV/AIDS. AIDS Action also operated a 24-hour hotline that fielded thousands



Sickness, literal and metaphorical. Act Up demonstrator David Kamens has a message with a dual meaning for President George H.W. Bush (July 1991). Credit: John Zek.

of calls from anxious people all across the US with questions about symptoms and/or resources. In 1987, AIDS Action devised the "Safer Sex Can Be Sensuous" brochure, which clearly explained how to protect against HIV/AIDS. At the time, Massachusetts Governor Michael

Dukakis and some members of the legislature thought it was too explicit. After they refused to use public money on the brochure, it was printed with private funds. A major achievement of AIDS Action was their annual AIDS Walk that has raised millions of dollars for education, research, and support. Larry Kessler, who guided AIDS Action tirelessly for many years, was appointed to the National Commission on AIDS in 1989.

Lesbians played important roles in the organizations fighting HIV/AIDS. In 1983, Boston held a forum to discuss the causes and effects of the disease on women. The heroic efforts of lesbians on behalf of gay men during the 1980s are too little known. Joyce Crowder, a registered nurse, was part of the valiant work by many lesbians in the

combat against AIDS. Crowder was active in the AIDS Action Committee from the beginning. In an interview with The History Project, Crowder recalled the early days: "Our first big goal was to give whatever care and support we could to those persons already with the disease.

Second, we wanted to deal with the fear

and panic in the community as a whole. Volunteers tried to help people stay at home. They cleaned their homes, bought food and cooked their meals, ran errands. They fed and bathed them."

In 1987, a Boston branch of the AIDS Coalition To Unleash Power (Act Up) was formed by four activists. Like its New York counterpart, Boston Act Up focused on political actions to speed drugs through the trial process, to devise and to disseminate prevention strategies, and to conduct educational programs. Sleep-ins, dies-ins, vigils, and actions were used to attract the attention of the press, politicians, and the business community. A major achievement was getting the drug manufacturer Astra to allow expanded access to its experimental drugs. Bowing to pressure from Act Up, John Hancock Mutual Life Insurance covered the cost of off-label use of a medication for people with AIDS. The City of Boston instituted a needle exchange program primarily due to educational and political activity by Act Up. In 1995, AIDS Action and Act Up collaborated to publish the *New England Clinical Trials Review*.

On March 19, 1987, the first drug to treat AIDS was approved. Zidovudine, better known as AZT, was greeted with high hopes. While it gave temporary relief to some patients, they soon became sick again. Some patients grew worse after taking the drug. In 1988, the Multicultural AIDS Coalition was founded to address the needs of minority people, especially, but not limited to, sub-Saharan Africans,

The heroic efforts of lesbians on behalf of gay men during the 1980s are too little known.

[T]here was a time when we came together to serve and to save one another when government, the clergy, and even families turned their backs. That fact, along with those we lost, should *never* be forgotten.

Black men who have sex with men (MSM), injection drug users and their sex partners, and female sex partners of MSM. It is now the oldest HIV/AIDS organization that serves people of color in New England. In 1990, Act Up New York joined Act Up Boston outside the Cathedral of the Holy Cross in the South End, where Cardinal Bernard Law was ordaining 16 priests. They threw condoms at the priests, simulated anal sex, and pretended condoms were the Holy Eucharist, which they offered to each other. Congregants were handed safer sex brochures as they exited.

By the 1990s, AIDS had become the leading cause of death in men aged 25–44. Over 100,000 Americans were infected by the time Bill Clinton took office. The mainstream performing arts industry began to include AIDS in its plays and movies. *Philadelphia*, a movie starring Denzel Washington and Tom Hanks, depicted a middle-class White man (Hanks) dying of the disease. In Tony Kushner's *Angels In America*, AIDS formed the backdrop of a two-play phantasmagoria about the epidemic.

Advances against HIV/AIDS

A host of new drugs were approved for HIV/AIDS treatment in the 1990s. But it wasn't until they were combined that a real breakthrough occurred. In 1994, Dr. David Ho of the Aaron Diamond AIDS Research Center found that the amount of HIV in a patient's system (viral load) remained constant over time. Although a large amount of the virus was cleared by the body every day, an equal amount replaced it. When a drug was administered that fought the virus, the virus mutated quickly, making the patient get sick again. Dr. Ho's team theorized that if the virus were attacked by multiple drugs (three or more), it would be cornered and not allowed to mutate. This therapy, called "the cocktail" or combination therapy, had an immediate and profound effect on patients. The vast majority got well within a couple of weeks. Many were able to return to work. Now, it is estimated that a person on combination therapy can live a fairly normal life and have a normal lifespan. There are now over 25 drugs to treat HIV/AIDS. Millions of people have been given a reprieve.

But HIV/AIDS is still a killer. After 35 years, we still do not have a cure. It is disproportionately affecting people of color. Though at the time it was still seen as a disease of White gay men, Blacks accounted for 49 percent of AIDS deaths by 1998. According to the CDC, in 2014, 44 percent (19,540) of estimated new HIV diagnoses in the United States were among Blacks, who comprise 12 percent of the US population. Many people cannot afford the cocktail and still more are unaware that they have the disease.

As of this writing, 650,000 Americans have died from AIDS. The fight is far from over. Yet, recent advances, especially HIV Pre-Exposure Prophylaxis (PrEP), are encouraging.

Amy Hoffman, writer and former editor of the late *Gay Community News*, a Boston paper with a national focus, wrote about how they chose the paper's name. "Community" was chosen because "...the claim that gays were a class of people with a common culture and interests – rather than isolated cases of perversion – was revolutionary, the heart of the gay rights movement."

We are a diverse lot, there is no doubt. But there was a time when we came together to serve and to save one another when government, the clergy, and even families turned their backs. That fact, along with those we lost, should *never* be forgotten. ● ●



Mark Krone is a regular contributor to Boston Spirit Magazine on Boston LGBT history. He has been a volunteer at The History Project for 15 years.



Dave White is a freelance writer and researcher from Boston. A historian by training, Dave is interested in LGBT history, gender variations, and the role of race and class in the construction and representations of identity.

Celebrating Boston Pride



Congressman Mike Capuano
7th District

Paid for by Capuano for Congress Committee

Consider Adoption

Hundreds of great kids in the Bay State are looking for loving families.

By Diane Tomaz

At any given moment, there are 600 children and youth living in foster care in Massachusetts and waiting to be adopted.

They are blossoming artists, athletes, and academics in need of parents who will nurture their interests, encourage their talents, and open up more avenues for them to succeed. The majority of them are school-aged, many of them are children of color, and some are sibling groups who want and need to stay together. Despite their experiences of abuse and/or neglect, they tend to be very resilient.

They are children like 16-year-old Veronica, who is learning how to cook, loves listening to her iPod, and has an infectious laugh. Her social worker feels she would do well with a single mother or two moms.

Or Ryan, a six-year-old boy, who is learning to play piano, excels in school, and wants to keep in touch with his siblings. His social worker is looking for the right single father or two dads to parent him.



Tom Scott, Scott Sandagato, and their kids celebrate a graduation in the family!

Credit: Courtesy of MARE.

Veronica and Ryan are not exceptions. There are children who, based on their background, experiences, or birth family connections, would thrive with a single parent or couple. And the children, for their part, have little interest in the sexual orientation or gender identity of their adoptive parents. They hope to grow up in a safe place they can call home, and with a family they can call their own.

The most important qualities in a prospective parent, according to adoption professionals and adoptive parents

alike, are a good sense of humor, the ability to balance a stable lifestyle with some flexibility, and openness to the unknown. LGBT parents can certainly be the loving, committed individuals our children need. In fact, many social workers recognize the benefits of placing children in LGBT-headed households. Last year, 196 waiting young people throughout the Commonwealth joined permanent adoptive families thanks to the work of the Massachu-

LGBT parents can certainly be the loving, committed individuals our children need.



Veronica's laugh is contagious. Credit: Judy West Photography.



Ryan loves learning. Credit: Nicole Chan Photography.

setts Adoption Resource Exchange. One out of every five of these children and youth was placed in an LGBT-parented household.

The Evan B. Donaldson Adoption Institute, which researched eliminating barriers to adoption from foster care, argues that a broader definition of family leads to more children being placed with LGBT-headed families and fewer children aging out of state care. Queer individuals can provide the permanent and loving homes that are so desperately needed and reduce the number of young adults forced to live independently without the skills to do so. LGBT folks who possess a strong sense of self can be great role models for children who struggle to work past shame to become proud of themselves. For this reason, agencies like Family Equality Council (FEC) have long fought for the recognition of LGBT families and their right to adopt from foster care on the local, state, and federal levels. FEC advocates for new policies that support LGBT parents and challenges existing oppressive policies that are discriminatory against the LGBT community. Over the past few years, FEC has been part of a national coalition working to pass S. 1382/H.R. 2449, the Every Child Deserves A Family Act, which is “a bill to prohibit discrimination in adoption or foster care placements based on the sexual orientation, gender identity, or marital status of any prospective adoptive or foster parent, or the sexual orientation or gender identity of the child involved.”

[W]hen provided a stable, supportive, and loving home in which to thrive, adopted kids can amaze you with their resilience.

This is promising groundwork if you are considering building a family, like Tom Scott and Joe Sandagato of Oakham have done. Over the last two decades they have finalized the adoptions of seven children from the foster care system in Massachusetts. Their decision to adopt siblings and older children over the years provided the children with permanency and stability through family life and allowed the couple to experience parenthood. The experience has not been without its share of challenges. As Joe explains, “adopting children from the system means that you must acknowledge the role that their past plays in their lives.”

But when provided a stable, supportive, and loving home in which to thrive, adopted kids can amaze you with their resilience.

Hundreds of children in foster care await parents of their own. Consider adoption. ●



In her current role as Director of Family Support Services at MARE, Diane Tomaz is responsible for developing and implementing services to recruit, retain, and support prospective adoptive families from their first steps into the adoption process to the placement of a child in their home. She resides in Roslindale with her partner and two sons, both adopted from foster care.

Safety at Pride

When producing events, the safety and security of our guests is Boston Pride's number one priority. As the largest annual public celebration in New England, we host hundreds of thousands of members of our community at various venues, public and private, indoor and outdoor, small and large. The diversity of our crowds and the wide range of event characteristics yield a multitude of potential risks, from unexpected crowd movements to inclement weather, from vehicular accidents to threats of violence. Consequently, we have a duty to our community to implement measures necessary to minimize the impact of these risks to the attendees.

But let us be clear: Boston Pride is one of the safest celebrations in the country, with only one reported incident in the last 13 years.

To maintain such a stellar status in the public events world, Boston Pride takes security very seriously, at all levels. Each year, one member of our Board of Directors (currently President Sylvain Bruni) is designated as security coordinator. On the Boston Pride Committee, each event chair or area manager is charged with the supervision of safety and security measures for their respective activities. On our volunteer teams, all volunteers are apprised of security measures, and volunteers in key positions are specially trained. Occasionally, Boston Pride hires extra security to be a visible presence at our events.

Additionally, Boston Pride has worked hard over the last decade and a half to build strong relationships with law enforcement agencies, starting with the Boston Police Department (BPD). Our main points of contact at the BPD are Officer Javier Pagan,

Liaison to the LGBT Community for Police Commissioner Evans, member of Gay Officers Action League of New England (GOAL), and recipient of the 2013 Boston Latin@ Pride *Ejemplar Award*, and Sergeant Beth Donovan, who serves as Special Events lead, with purview over Pride events. Leaders of Boston Pride have forged a productive relationship based on mutual trust and transparency, whereby any concern of Boston Pride or the BPD is immediately addressed in a constructive and caring approach.

Boston is fortunate to have an extremely supportive Police Department, which values our community and is committed to working with our organization to guarantee the safety and security of all event attendees. We are proud of our men and women in uniform who work hand-in-hand with Pride staff year after year. Such a relationship is rare in the Pride world, even in the United States.

Every year, typically in March or April, Boston Pride presents its plans to a city-wide meeting that assembles multiple municipal agencies, including those related to public safety: the BPD, the Boston Fire Department, Boston EMS, Parks & Recreation, the MBTA, and transportation representatives. At these meetings, Boston Pride details its emergency procedures, which must be validated by the City of Boston.

Boston Pride works hard each year to ensure a rapid, effective response to any situation that could arise, from heat strokes to acts of terrorism. But safety and security also rely on every attendee's participation. We count on guests to alert us if something is or seems wrong. As the slogan goes, "If you see something, say something."

Boston Pride is one of the safest celebrations in the country.

Each year, Boston Pride works closely with local authorities to ensure that our annual celebrations remain among the safest in the United States. Credit: Marilyn Humphries.





Community

Freedom and support to do what inspires you. That's what you'll enjoy when you move to Linden Ponds, the most popular retirement community on the South Shore. Our campus is home to vibrant seniors like you who are sharing their gifts, exploring new talents, and living a life of purpose.

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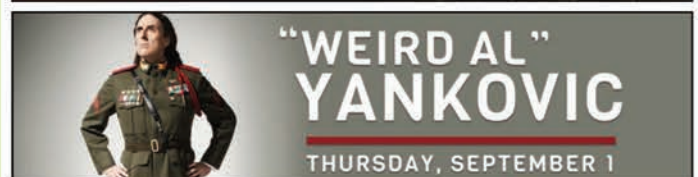
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[S]afety and security also rely on every attendee's participation. We count on guests to alert us if something is or seems wrong. As the slogan goes, "If you see something, say something."

Safety and security measures:

- ✓ City-wide review of Boston Pride's emergency management plan
- ✓ Pre-event security briefing of Pride staff
- ✓ Pre-event venue inspections
- ✓ Day-of-event security review and walkthrough with Pride staff
- ✓ Day-of-event venue inspections
- ✓ Crowd control training and certification from the Commonwealth of Massachusetts for Boston Pride Committee members
- ✓ Safety manual and emergency management binder on site at all events
- ✓ Distribution of safety info sheets to event participants
- ✓ Roamers at events
- ✓ Crowd control and section leaders at the Boston Pride Parade
- ✓ Dedicated radio channels
- ✓ Red shirts for rapid visual identification of Pride staff
- ✓ Badges and other credentials for verification of identity and access control
- ✓ Training of Parade group marshals through four mandatory orientation meetings
- ✓ Information and education of our community through public messaging
- ✓ Emergency and medical tent with EMS staff at the Parade, Festival, and Block parties

Advice to our event attendees:

- ✓ Bring plenty of water and sunscreen
- ✓ Be cognizant of children and older adults
- ✓ Be mindful of pets' needs
- ✓ Don't run at vehicles in the Parade, and don't let kids run at them
- ✓ If you see something, say something ●

AUGUST 6TH

**EVERYTHING YOU LOVE
UNDER ONE ROOF.**

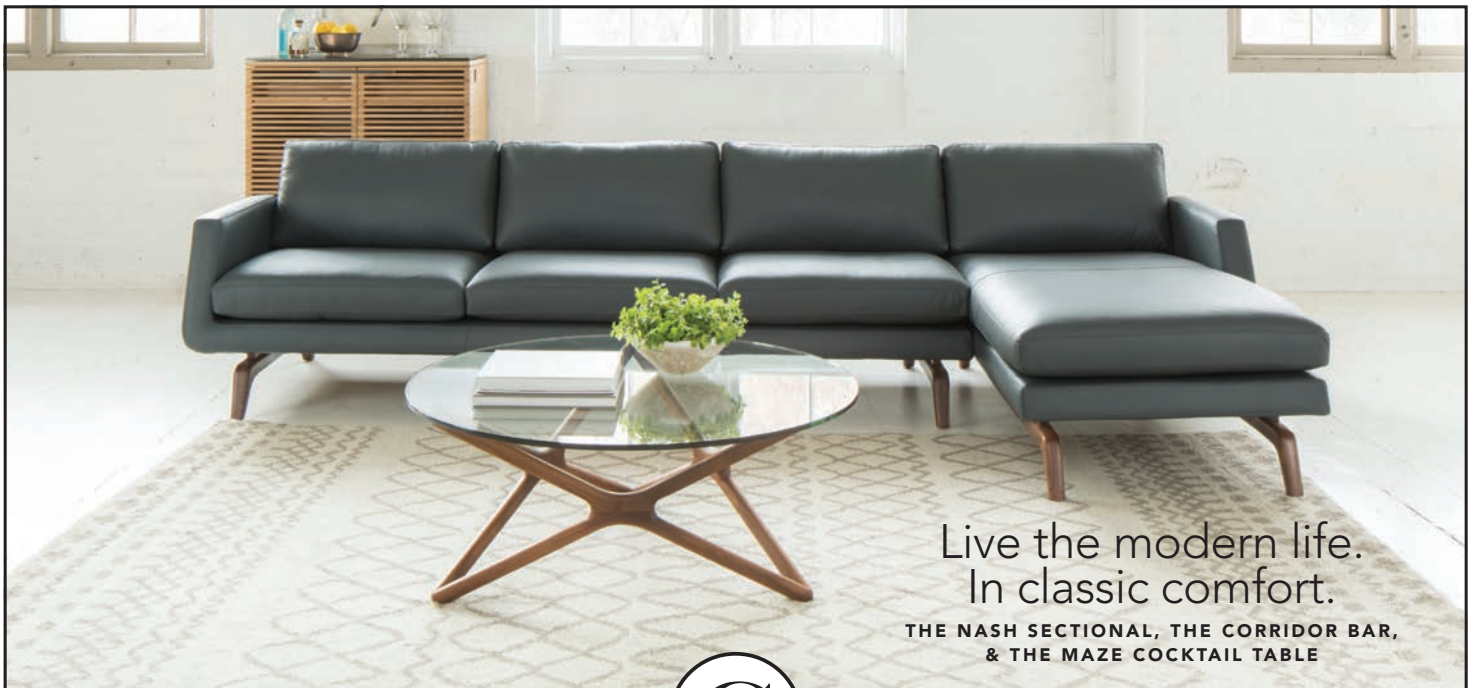


A hot stone massage at Norwich Spa at Foxwoods. A three-course dinner at VUE 24. And a front row seat to Wanda Sykes on August 6TH. It's all here at Foxwoods Resort Casino. The only thing missing is you.

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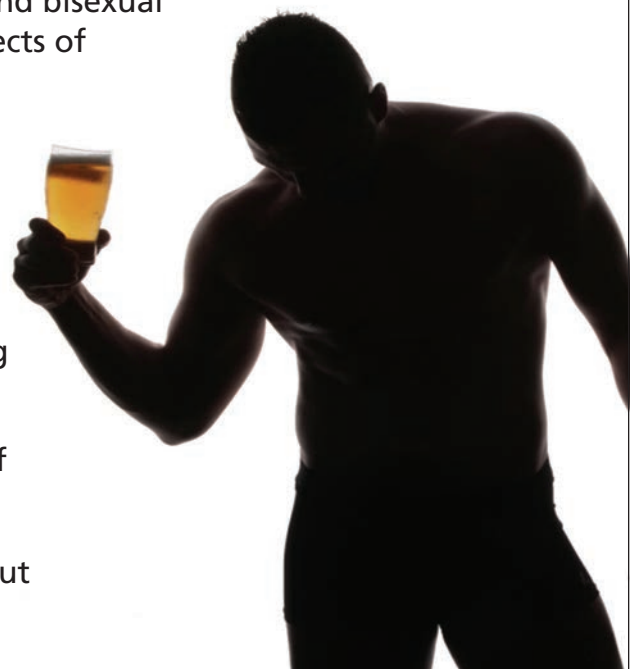
Single gay or bisexual men 21-50 years of age wanted for research study on alcohol use and decision making.

Researchers at Boston University are seeking gay and bisexual men who are social drinkers for a study on the effects of alcohol on judgment, and decision making.

Those who are eligible will first participate in a two session study which involves the completion of several questionnaires and the evaluation of interactive videos. Those who complete this phase may be eligible for another study phase that involves monitoring behaviors and completing computerized surveys over a 6 week period.

Participants may earn up to \$600 for completion of all study phases.

Please call 617-353-0962 for more information about the study or email alclab@bu.edu



QUEER TO A FINE ART

This Pride season, explore the Museum of Fine Arts' (unexpectedly) rich holding of LGBTQ-themed art

By **Andrew Lear**

Given Boston's reputation for cultural conservatism, you might not expect its art museum to have a great collection of works on LGBTQ themes. But you would be surprised. The Museum of Fine Arts (MFA) is in fact the only museum in the US that rivals New York's Metropolitan as a place to explore gay history. This article offers but an enticing taste of the many queer works of art on display in the galleries of the MFA.

Both Greek and Roman cultures approved of certain kinds of same-sex relations – and disapproved vocally of others – and same-sex love is a big theme in Classical literature and art. As a result, the best museums for a gay history tour are museums with strong Classical collections. The MFA is, however, special even among such museums, because of its relationship with the great gay collector Edward Perry Warren (1860–1928) – famous for the British Museum's Warren cup – who donated many key pieces in the collection. In fact, Warren made these donations because he wanted to use the museum to teach fellow Bostonians (whom he loathed!) about same-sex love.

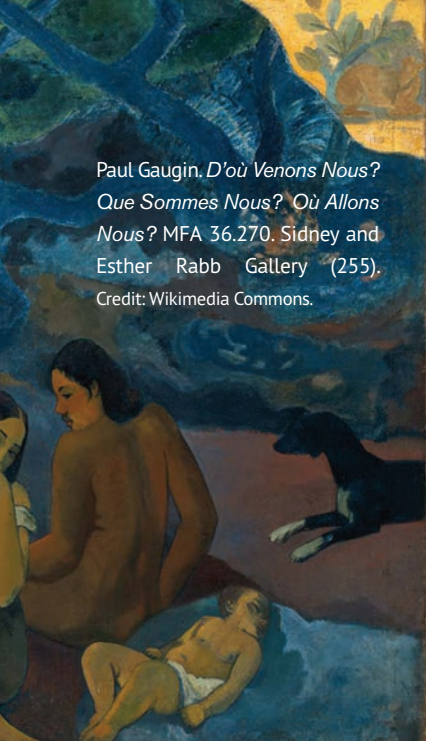
Our first work of art, a small ceramic vessel (an oil flask, for bathing) from ancient Athens (mid-sixth century BC), is an excellent example of Warren's donations. It bears three painted

scenes arranged in three distinct registers. The scene in the uppermost register represents male-male courtship. The man on the left is making a set of gestures common in such scenes to the man on the right: with his left hand he reaches for his chin, and with his right for his genitals, indicating a combination of begging and desire. The man on the left is a bearded adult; the man on the right is probably a late adolescent, since he is full-grown but beardless (the Greeks did not shave). The

dog accompanying the bearded man indicates that he is a hunter. Men line up behind them on either side bearing typical Greek courtship gifts, including a fighting cock (to the couple's left) and a live hare (to the couple's right). Such relationships were, as we know from Greek literature as well as art, typical of Greek upper-class society and supposedly revolved around role modeling. This vase seems to illustrate that idea, because the scene in the lowest register (not visible in the photo) shows what these gifts are for: there is a hare being chased by a dog and a throw-stick that is about to strike the game in the head. Considered together, the scenes seem to tell us that the older man gives the younger man a hare so that he will learn to be a hunter like himself – and presumably develop the military skills that hunting teaches, so



Anonymous artist. Archaic Athenian black-figure oil flask. MFA 08.291. Gift of Edward Perry and Fiske Warren. Greek Archaic Gallery (113). Credit: MFA.



Paul Gauguin. *D'où Venons Nous? Que Sommes Nous? Où Allons Nous?* MFA 36.270. Sidney and Esther Rabb Gallery (255).
Credit: Wikimedia Commons.



Rosso Fiorentino, *Dead Christ with Angels*. MFA 58.527. Museum Council Gallery (254).
Credit: Wikimedia Commons.

important to elite Greek society. Once mature, the mentee will in turn become the mentor to an attractive ephebe of his own.

There are also a number of homoerotic works in the museum from Renaissance Italy. Renaissance Italy was, of course, a Christian society and should not have approved of same-sex love; nonetheless same-sex love and gender ambiguity are common themes in Renaissance Italian literature and artworks, indicating (as do other historical sources) that society was more flexible or at least more complicated than you would expect. Astonishingly, many religious images are particularly homoerotic, and even more astonishingly, Christ in crucifixion and deposition scenes is frequently portrayed in a homoerotic way. Complicated theories have been proposed to account for this, but the most likely is simply that artists tended to treat any nude figure erotically. The MFA has one of the great examples of this theme, Rosso Fiorentino's *Dead Christ with Angels* (1524-1527). In this painting, Christ does not appear dead. Rather, he seems to be lounging in the arms of a group of singularly beautiful angels. His body is sinuous and gender-ambiguous; this effect is heightened by the way his thighs conceal his genitals – although his pubic hair is visible, which is highly unusual. His nipples almost seem to be erect, and his facial expression indicates pleasure rather than pain. The markedly phallic candles held by the angels contribute to the scene's almost lurid sexiness.

We are much better informed about men's private lives than women's in most historical periods, among other things because so many writers and artists were men. As a result, female-female love is less common in museums. Nevertheless, the MFA does have a number of works referring to female-female relations. One, for instance (not currently on display, however) is the 18th-century Chinese painting

album *Secret Spring* by Meng Lu Jushi, which depicts women engaging in sex together in the privacy of the women's quarters. At least one famous painting in the MFA also contains a person with a non-binary gender identity. This is Paul Gauguin's monumental canvas *D'où Venons Nous? Que Sommes Nous? Où Allons Nous?* (Where Do We Come From? What Are We? Where Are We Going?), completed in 1897-1898. The composition centers on a figure who is plucking a fruit from a tree, perhaps analogous to the Tree of Wisdom. The figure resembles the other women in the painting except for the lack of breasts. For this reason, the person is generally believed to be a *mahu*, one of the several intergender categories traditional to Tahitian society. Gauguin was fascinated by *mahus* and portrayed them numerous times in his works.

So we have male-male courtship, a homoerotic Jesus, female-female group sex, and a genderqueer person in the center of a huge canvas. And this is a just a small selection of the many pieces of LGBTQ interest in the MFA. Not as conservative as you might have thought, eh? ●



Andrew Lear, Classicist and gay historian, is the leading expert on same-sex love in ancient Greek art. He has taught at Columbia, Pomona College, and New York University. In 2013, he founded Oscar Wilde Tours (www.oscarwildetours.com), the first company to offer tours worldwide focused on gay history and art. During Boston Pride Week, Lear will lead a 'Gay Secrets' tour in the MFA. For more information visit the Pride Arts page.

Nonbinary

Life outside the trans umbrella

By Jo Triglio



Credit: Meriel Jane Weissman.

Nonbinary, genderqueer, pangender, agender, genderfluid, genderless, both/neither, ambigendered, androgynous, neutrois. While the term “trans” has made its way into mainstream media, these are terms that are rarely seen or heard. They refer to people who cannot understand or describe their gender as man or woman, masculine or feminine.

“I describe my gender as transmasculine nonbinary,” says Gary, a graduate student who also performs as a bearded drag queen. “Although I have a tendency toward feminine expression, clothing, and mannerisms, neither male nor female identities work or resonate for me.” CJ, an artist and social worker in the Boston area describes her gender as genderqueer and androgynous. “Neither gender feels comfortable to me. Somewhere in the middle feels best. But I don’t feel like half girl and half boy. I’m neither. My gender is something else.”

The term nonbinary refers to forms of gender that do not conform to the rules, regulations, and norms of the binary (man/woman) sex/gender system. Nonbinary people describe their gender as fluid, multiple, hybrid, often using creative and clever terms to describe their unique form of non-normative gender. Their gender, presentation, behavior, and mannerisms are constituted by a context-dependent blend of femininity, masculinity, androgyny, and queerness. Many are not concerned with being “misgendered” because neither gender in the binary applies – there is no correct gender for them. In fact, some nonbinary people reject the notion of gender identity altogether. They are not interested in constructing yet another gender identity.

Breaking the rules of the binary sex/gender system comes at a price. People who enact nonbinary gender experience harassment, violence, and discrimination at the same rate as transgender people, and in some cases at a higher rate. A 2008 study conducted by The National Gay and Lesbian Task Force and The National Center for Transgender Equality found that gender-variant respondents who checked “Gender Not Listed here” were at a higher risk for discrimination and violence than transgender respondents who identified as men or women. Despite their significantly higher level of education, “Gender Not Listed” respondents lived in the lowest household income category at a higher rate (21%) than trans respondents that identified as men or women (14%). Similarly, “Gender Not Listed” respondents reported higher rates of physical assault due to bias (32%) than their counterparts (25%).

Why do we rarely hear about nonbinary forms of gender? A major reason why the existence of nonbinary people has been invisible is that they have been subsumed under the trans umbrella for at least two decades. Since the term “transgender” emerged in early 1990s, it has been used as an umbrella term to include transsexual, transvestite, cross-dresser, butch, drag queen, genderqueer, androgynous, bigender, and pangender. The concept is used to describe a spectrum that ranges from transsexuals who have sex reassignment procedures with the goal to pass as the “opposite” sex to gender-nonconforming individuals who resist reference to the binary.

Although many gender-variant people have found a home in trans identity, the broad scope of this concept presents challenges for

those who cannot explain their gender expression in terms of transition from one gender to another. “Trans” is a Latin prefix meaning “across” or “on the opposite side.” Mainstream discourses on “transgender” place emphasis on sex and gender transitioning, making forms of non-transitional gender variance invisible. Most people who enact nonbinary gender do not desire to transition from one gender to another. Nonbinary people may modify their bodies using hormones or surgery in order to feel more comfortable, but not for the goal of living as the other gender. Many nonbinary people experience themselves as always already gender variant or nonconforming.

“There have been times when I have considered going on hormones,” Gary says, “but I don’t want to be a woman. I don’t want to go from one side of the binary to the other. I just want to look more feminine. Transitioning would make my gender more readable, as something that makes sense to people, but is that really my goal?” CJ’s perspective on transitioning

is much like Gary’s: “I would like my body to be more agendered-looking, but I don’t want to be a man. I don’t identify as trans because I don’t want people to think that I want to be a man.”

Nonbinary forms of gender are plagued by what gender scholars call “the problem of intelligibility.” Recognizing someone’s gender is a necessary condition for almost all social interaction. As CJ reports, “In everyday social interactions, people constantly try to name me as male or female.” We have a lack of tolerance for ambiguity in general, and gender specifically. A certain level of gender variance is tolerated in mainstream society, as long as we can understand a person in reference to the binary system. It is much easier to make sense of a masculine woman or a birth-assigned male who has transitioned to a transwoman than to understand someone who is agender, genderless, or pangender. CJ continues, “Even many people in the queer community cannot understand why I don’t identify as male or female.”

Our understanding of the world is limited by language, and we have very little language for understanding people and human bodies without a gender. Gary, who sports a beard, makeup, and feminine clothing says, “I’m aware that people often view me as spectacle. People probably don’t understand my gender. Sometimes it’s fun to be confusing, but it is also unfortunate to not be recognized as how you feel yourself to be.”

When asked what they like about their nonbinary gender, both Gary and CJ spoke about openness and freedom. Gary explains, “I like that my gender is messy, that I don’t feel fixed in one identity or the other. I feel open about how I can express myself.” CJ described nonbinary identity as “being open to experiencing things without a prewritten way to feel, think, or be. What I am supposed to be like, what roles in relationship look like – it’s all open to creativity.” ●

“Even many people in the queer community cannot understand why I don’t identify as male or female.”



Jo Trigilio is Director of the Graduate Program in Gender and Cultural Studies at Simmons College. Trigilio was on the leadership team for the Boston Dyke March for 14 years, and now heads the Boston Dyke March History and Archive Project. Their current scholarship focuses on forms of nonbinary gender.

A GAY BLACK MAN REFLECTS ON HIS COMING OUT.

By Earnest Offley

The author attends his fourth annual Fourth of July gathering of fellow gay Black men on Martha's Vineyard. Credit: Courtesy of the author.



COMING OUT AND AROUND

When the media began to focus on the suicides of many of my LGBTQ brothers and sisters, it brought to light their stories and the realization that others went untold. I realized that we need solidarity in the LGBTQ community. We are stronger standing together as one oppressed group than we are as multiple groups, separated by the different races, sexualities, and gender identities within the community.

I want others to be able to identify with my story and understand that, while the struggles I faced when coming out as a gay man are common regardless of race, culture can play a role in a person's coming out experience. When I came out to my mother she was upset because she had spent her whole life defending me from accusations of homosexuality. She truly believed that I was not gay, but just had some stereotypically gay characteristics. After coming out to my mother she explained that in the past she had asked me indirectly if I was gay or not, and because I changed the subject she assumed that I was not. Despite this past miscommunication, my mother and I went only one day without talking to one another, and then we picked up and spoke as if nothing ever happened. Not many people in my community can say that their parents reacted to their coming out in such an uneventful way.

When I told the rest of my family, they simply asked what took me so long! Some of my family members are religious, and my coming out started a small debate in which we agreed to disagree, because I truly don't see the way I live as a sin regardless of what any religions teach about homosexuality. From the day I came out, my family was very supportive – even to the point of asking when I was going bring a partner into the family. I couldn't have asked for anything more than this.

While it may seem like I had the least stressful coming out experience imaginable, leading up to my coming out I had many of the same experiences as other people struggling to come to terms with their sexual orientation. I dated guys and girls (not at the same time) and tried to convince both that I was sure of myself. I was always changing the subject when friends and family members asked whom I was dating. As the oldest grandchild in my family, there are a lot of expectations. I assumed that I wasn't living up to one of them by not being a heterosexual. I just wanted to be considered normal for the feelings that I had inside of me. My life only got better after I came out, and this is because of the love and support of my family.

My life and my coming out experience are different from many of my peers in the African American community regarding family. However, from a religious standpoint I had similar experiences. In my experience, African Americans tend to be more conservative on this issue than any other group in the United States.. While my fam-

ily may have been okay with my life, many of my peers are less fortunate. As I mentioned before, my coming out sparked a conversation within in my family that was religiously based. In my community we hold religion in high regard, especially when it comes to things we see as “Sins”.

I have often seen the damning of gays in my community and religion, but not the damning of those who have been divorced, or have other issues that are deemed as “Sins”. We run to the Bible to justify our hate speech when we know that our God is love and that Jesus was known to hang out with prostitutes. We are all human no matter how we look at it, and given that we are a people who were, and continue to be, oppressed, you would think that we would be welcoming towards another minority dealing with similar societal discrimination. If you replaced the word “gay” with the word “Black” 20 to 30 years ago you wouldn't be able to tell the difference between the treatment that one group received and the other. Even though my family has been okay with me, I still am part of a larger community that has problems with the way I live my life.

As part of my full cycle of coming out, I have returned to religion and have been embraced by an amazing church family at Myrtle Baptist Church, where we are working to become officially known as an open and affirming church. I have returned to religion to help create an affirming place for other LGBTQ Black people to worship and find fellowship. Steeped in African American Baptist tradition, we are welcoming of all races, sexualities, and gender identities. The work of helping to heal those in the LGBTQ community who have been riddled with Bible bullets is ongoing in my church.

We all have a story, and no matter how nominal you may think your story is, it matters. We come from so many walks of life in the LGBTQ community, and these vast differences should pull us together. By acting as a unified community to stand against the hatred and bigotry of this world, we will continue to change the hearts and minds of those closed off to the reality our lives.

I am living my life as free as a bird and looking forward to marrying my partner of five and a half years this September 23, 2016. ●

Earnest Offley is Director of Human Resources at Cambridge Housing Authority in Cambridge, Massachusetts. In his spare time, Earnest remains active at his alma mater Roger Williams University, serving on its Alumni Board. Since summer 2014 Earnest has been on the Board of The Theater Offensive (TTO). He appreciates the work that is being done by TTO to help change the way we think about race, gender, and sexual orientation. Earnest can be found traveling, checking out a local vineyard, or running a 5K.

**WE ALL HAVE A STORY, AND
NO MATTER HOW NOMINAL
YOU MAY THINK YOUR STORY
IS, IT MATTERS.**



Photographs courtesy of their respective Pride organizations.

New England Prides

Come out and support Boston's sister Prides in 2016!

Northampton Pride ("Noho Pride")

May 7 | Northampton, MA | www.nohopride.org

Congratulations to Noho Pride for a successful 35th Anniversary in early May! More than 20,000 celebrated 35 years of Pride with the annual Parade and Festival. The 2016 theme "Love. Strength. Progress." recognized the huge strides the LGBTQ community has made in recent years.

Hull Pride

June 4, 2016 | Hull, MA | <https://hullpride.net>

Hull Pride's celebration will take place on Saturday, June 4th at 1:00PM on the Village Green, at 157 Spring Street. The Festival is easily accessible by foot from the commuter ferry dock at Pemberton Pier. The festivities will include a family-friendly afternoon with BBQ and live entertainment. Later, the party continues for the 21+ members of the community at Jo's Nautical Bar at 125 Main Street.

Boston Dyke March

June 10 | Boston, MA | www.bostondykemarch.com

This year, Boston Dyke March participants will meet at Boston Common's Parkman Bandstand at 6:00PM. The March, which winds through Downtown Boston, will begin at 7:00PM, and an accessibility vehicle will be provided to ensure that all can participate. The March concludes back at Boston Common, where marchers can enjoy musical performances and hear speakers. People of all genders, sexual orientations, races, ages, and abilities are encouraged to attend. The official after-party at the Milky Way, sponsored by Dyke Night, will feature DJ Maryalice.

Pride Portland!

June 10-18 | Portland, ME | www.prideportland.org

Pride Portland! presents a full week of Pride events, less than two hours away from Boston. The week kicks off with a launch party at Port City Music Hall on June 10th and culminates in the Parade and Festival on June 18th. The Parade starts at noon at Monument Square and terminates at Deering Oaks Park, where the Festival is held. The 2016 Pride theme is "Pride Through the Generations: Honoring, Celebrating, Creating."

RI PrideFest & Illuminated Night Parade ("Rhode Island Pride")

June 18 | Providence, RI | www.prideRI.com

Rhode Island PrideFest celebrates its 40th year in 2016! The Festival, which was attended by over 35,000 people last year, will take place on South Water Street in Providence. Live stage performances by Sarah Potenza (*The Voice*), Sarah Potenza, Joslyn Fox (*Ru Paul's Drag Race*), and Jodi Jolt and the Volt will entertain attendees as they browse the more than 130 vendor booths. Two featured youth areas – the Pride Kids Zone and the Youth Pride Zone – guarantee fun for all ages. The Illuminated Night Parade kicks off at dusk, led by Marshals Providence Mayor Jorge Elorza, PrYSM (Providence Youth Student Movement), and RI Pride's "76ers," the original Rhode Island Pride marchers of 1976. The Parade winds through the streets of downtown Providence. Afterwards, the party continues, as local bars and clubs host block parties throughout the city.

RHODE ISLAND PRIDEFEST & ILLUMINATED NIGHT PARADE



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Photographs courtesy of their respective Pride organizations.



Bangor Pride Festival

June 20-25 | Bangor, ME

www.facebook.com/BangorPrideFestival

www.facebook.com/TheBridgeAlliance/

Sponsored by The Bridge Alliance and Mabel Wadsworth Woman's Health Center, the 2016 Bangor Pride will feature several days of events leading up to the annual Parade and Festival on June 25th at Pickering Square. The 2016 theme, "Bye Bye Binary," centers the celebration on the transgender, gender variant, and gender nonconforming members of the community. Visit the Facebook pages above for more details.

North Shore Pride

June 24-25 | Salem, MA | www.northshorepride.org

North Shore Pride celebrates its fifth anniversary in 2016 by honoring the "Fabulous 5" who have supported the LGBTQ community. This year's theme is "Building Community with Pride." North Shore Pride will be hosting an Interfaith Pride Service on June 24th, and the Parade and Festival on June 25th. The Parade route travels from the Post Office on Margin Street to Salem Common, where the Festival is held. The day concludes with two after-parties, one for youth under 21 and one for celebrants over 21.

South Coast Equality Pride

June 25 | New Bedford, MA | <http://www.sclgbtqnetwork.org>

South Coast Equality Pride will be holding their annual Pride event from 1:00 to 5:00PM on June 25th. At press time, the location is not announced (check their website for updates). Later that evening, join fellow celebrants at local gay bar Le Place (20 Kenyon Street) for a DJ and dancing from 9:00PM to 1:00AM.

New London Pride Festival

August 26-27 | New London, CT | www.outct.org

On Friday, August 26th, OutCT will bring live entertainment to downtown New London, a culturally diverse city located just two hours south of Boston, where festival attendees can enjoy the event at Hygienic Art Park in addition to visiting the city's many shops, galleries, and restaurants. The party continues the next day at Ocean Beach Park, where revelers can enjoy a relaxing day on the seashore, including more entertainment and vendors. OutCT presents a variety of programs throughout the year, such as happy hours, film screenings, a masquerade ball, art events, and a fashion show.

Pride Vermont

September 11 | Burlington, VT

www.facebook.com/pridecentervt

Vermont Pride is a big LGBTQ party with events scheduled throughout September. The main celebration on September 11th begins with the Parade, which steps off at 12:45PM at the Hood Plant and moves up Church Street to the Festival in Battery Park. The Festival will feature the Northern Decadence Food & Travel Expo. The 2016 Pride events include great transgender speakers, entertainment, movie premieres, women's tea dances, and fabulous Burly Bear parties.

Worcester Pride

September 7-10 | Worcester, MA | www.worcesterpride.org

Worcester Pride starts its 2016 celebrations with a bang at the Pride Kick Off Dinner on September 7th. The next day, view the Pride Flag Raising at City Hall and Union Station. The annual Pageant will be held that Friday at Fiddler's Green. On Saturday, the Parade begins at Institute Park and works its way down Main Street to Worcester Common, where the Festival will feature live musical performances, vendors, and food. A Block Party and Youth Dance will follow.

Springfield Pride

Date TBD | Springfield, MA

www.facebook.com/SpringfieldMassPride

The Springfield Mass Pride Committee produces an annual Pride week with a variety of events, including a Flag Raising ceremony, Pride Festival, Open Mic night, Pageant, and Interfaith Service. For more information, as it becomes available, consult the organization's Facebook page. ●

FENWAY  HEALTH

Fenway Health is investigating whether it's effective for FtM spectrum individuals to test themselves for HPV (the virus that can cause cervical cancer) with a frontal self-swab versus a provider Pap test.

The goal of this study is to develop less invasive methods of sexual health screening. During our one-time study visit that lasts 3-4 hours, we also provide a comprehensive sexual health screening for common STI's. Compensation is \$100.

To learn more, visit our website at transmaschealth.org, or contact us at 617.651.1948 or transmaschealth@fenwayhealth.org

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Plus Food, Booze & Fun!

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STEVE GRAND

JUNE 17TH | GATES AT 7PM

HOSTED BY KITTY LITTER WITH LILI WHITEASS
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THE DARK LADY & ALLEYCAT PRESENT

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THE OFFICIAL RI PRIDE AFTER PARTY

JUNE 18TH

GATES OPEN @ 5PM

WELCOME TO THE JUNGLE



DARK LADY



@THEDARKLADYPVD & @THEALLEYCATPVD

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SATURDAY, JUNE 18

March along our Float **EAGLE NIGHTCLUB ON WHEELS**

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PROVIDENCE EAGLE EVENTS LEADING UP TO PRIDE

2016 New England Rubber Contest with The New England Rubber Men: May 13-15

Send off Party to IML with Mr New England Leather 2016 Eric Alden: Saturday, May 21

Bear Brigade Military Underbear Party with Bear Providence: Saturday, May 28

Lust 2016 RI Pride's Countdown to Pride Event: Friday, June 3

N.E. Leather Pride Party and Charity Auction
with Q-Flag 2016 Remi Graber: Saturday, June 4

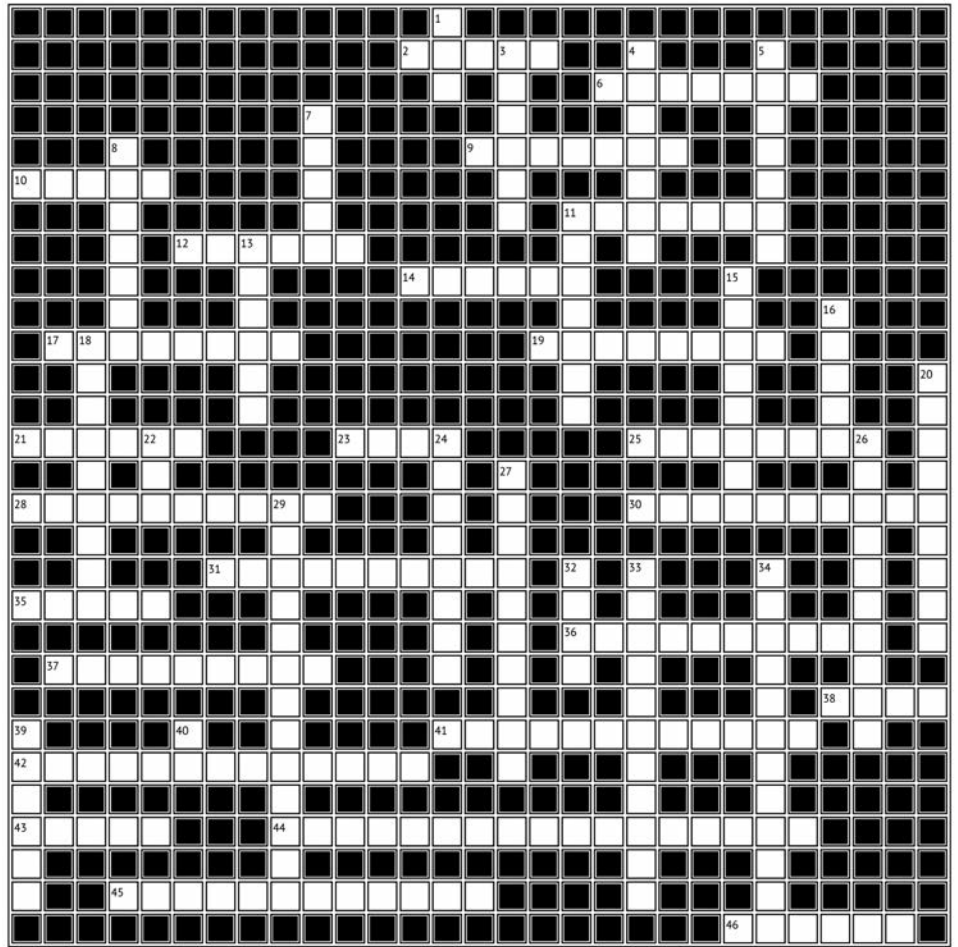
124 Snow Street, Providence • ProvidenceEagle.com •  ProvidenceEagle

Pride Puzzle

Try your hand at this crossword and test your knowledge of LGBTQ history and culture!

Across

2. a more political permutation of the Pride festival
6. Boston's oldest LGBTQ bar still in operation, home to many a legendary drag queen
9. *Latin@ Pride*
10. recently reclaimed pejorative word for sexual and gender minorities
11. nation's first gay-straight alliance was formed at this private Bay State academy in 1988
12. quintessentially Bostonian intensifier
14. a vanishing form of gay argot that flourished in the mid 20th century
17. sustained, direct action to effect a particular social or political change
19. a long-standing address for LGBTQ non-profits in Boston, #29
21. launched in 1971, one of Boston's, and indeed the country's, earliest gay publications (hint: derogatory rhyme) (2 Words)
23. drag term for flawless makeup application
25. "Stand Out, Stand Up, Stand _____" (1997 Boston Pride Theme)
28. conspicuous act of challenging traditional norms of gender identity and expression
30. beginning to live as self-identified gender rather than that assigned at birth
31. represented by a three-banded flag of hot pink, yellow, and light blue
35. Bisexual Health Awareness Month
36. international organization of Pride organizers, co-founded by Boston Pride in 1982
37. dozens of these work year-round to make Pride happen
38. Indonesian slang term for gay
41. multicolored sartorial code for sexual roles and interests
42. until 1973 the American Psychological Association deemed this a mental disorder
43. a woman companion who helps to disguise a man's queer identity
44. the notion that all forms of oppression and discrimination are interdependent and co-constitutive
45. Massachusetts' "gay mecca"
46. color of harmony in Baker's first standard



Down

1. Boston's gay village (before the South End)
3. ancient double-bladed ax, symbol of lesbian and feminist strength
4. actress, songstress, gay icon of the 1950s
5. Black activist, minister, and keynote speaker at first-ever Boston Pride march
7. Massachusetts State Representative, first openly gay woman ever to be elected to state office in the US
8. location of Boston Pride's new office
11. first US president to officially recognize Pride month
13. for clothing, not identities
15. not the complex, the beloved local music venue!
16. Prof. Shivley caused quite the stir at the 1977 Pride Rally, when he burnt this along with his Harvard diploma and draft and insurance cards
18. alignment of biological sex and gender identity
20. ongoing process of forming a positive queer identity and openly sharing it with others (2 Words)
22. in-group term for asexual
24. afternoon get-together with drinks and diversion (2 Words)
26. erstwhile mascot of Boston Pride
27. an indispensable skill of the drag entertainer (2 Words)
29. structure of a polyamorous relationship
32. initial acronym for AIDS
33. first country to legalize same-sex marriage
34. students from this University founded Fenway Health clinic in 1971
39. an intense, unreasonable fear of something that in reality poses little or no danger
40. gender neutral alternative to he/she

Across: 2 rally, 6 Jacques, 9 orgullo, 10 queer, 11 Concord, 12 wicked, 14 Polari, 17 activism, 19 Stanhope, 21 Fag Rag, 23 beat, 25 together, 28 genderfuck, 30 transition, 31 panssexuals, 35 March, 36 InterPride, 37 volunteers, 38 conq, 41 handkerchief, 42 homosexuality, 43 beard, 44 intersectionality, 45 Provincetown, 46 indigo. Down: 1 Bay, 3 labrys, 4 Garland, 5 Kennedy, 7 Noble, 8 Seaport, 13 Clinton, 15 Napoleon, 16 Bible, 18 cisgender, 20 coming out, 22 ace, 24 tea dance, 26 rhino, 27 lip syncing, 29 constellation, 32 GRID, 33 Netherlands, 34 Northeastern, 39 phobia, 40 ze.

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SHUTTLE**



from Pride Fest
to the Village
and from end
of parade route
to the Village



Food, Drinks & Good Times



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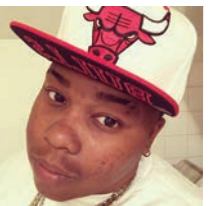
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Lucky Belcamino

Lucky is an avid Red Sox and Patriots fan, loves ghost hunting and playing poker, and holds a national poker ranking. As the President and Founder of the East Coast-Gulf Coast-West Coast Biker Chicks, Lucky has appeared in numerous biker-themed books and magazines, as

well as regularly on KISS 108-FM, Boston's *The Matty in the Morning Show*. A veteran volunteer with Boston Pride, she has served in a variety of Chair positions (JP Block Party, Entertainment, and Pride Day @ Faneuil Hall). She also supports local non-profits, including the North Shore Alliance of GLBT Youth and the Leukemia and Lymphoma Society. She is a licensed realtor in Massachusetts and a chef and caterer. She is married to Candace Belcamino and mother to Olive, Houdini Boo, Andover, and Riley.



Angela "K Star" Bellamy

Better known by her stage name DJ K-Star, she is one half of Boston's dynamic female djay duo, Natural Vybez Entertainment, and one of five members of the Island Pride family. Natural Vybez was established in 2008, when she and her friend 2Nyce decided to take their love of music

to the next level. K-Star's talents do not end with music; she also has an established career as a union carpenter. When she is not on the turntables, rocking out a crowd or with her family, K-Star can be found utilizing some of her free time by giving back to her community. She has been a member of the Boston Black Pride team since 2015, in addition to volunteering with Boston Pride's Youth team.



Anthony Bovenzi

In 2016, his sophomore year as a Boston Pride volunteer, Anthony returns as Chair of the Pageant. He looks forward to Pride Week and especially to putting on another crowd-pleasing evening of fierce drag pageantry. Anthony, in the guise of his alter ego Nikita Le Femme, is also

excited to be performing on this year's Festival main stage for the first time. He wishes everyone a happy, fun, and safe Pride.



Sylvain Bruni

Sylvain was reelected to a second term as President of Boston Pride in December 2015. He is also Publisher of the *Boston Pride Guide*. A volunteer with Pride since 2004, he chaired the Parade and the Back Bay Block Party prior to joining the Board of Directors. As a Board member,

he spearheaded the addition of the *Boston Pride Guide* to the organization's programming. Sylvain is Regional Director (Region 6) and Communications Co-chair at InterPride, where he also serves on the conference, finance and governance committees. Originally from France, Sylvain has lived in Boston for over 12 years. He was elected a Consular Councilor in 2014 to represent French citizens who reside in New England. Professionally, Sylvain is Senior Human Systems Engineer and leads the Cognitive Systems Integration research domain at Aptima, a local small business that develops defense and healthcare technology. Sylvain was educated at the École Supérieure d'Électricité and MIT.



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HAPPY PRIDE!

PROUD TO STAND WITH
LGBTQ FAMILIES IN
FIGHTING FOR EQUALITY
AND INCLUSION





Malcolm Carey

After volunteering on the Boston Pride committee for five consecutive years, in 2009 Malcolm joined the Board of the organization. Over the last decade, he has worn many hats and taken part in the planning and execution of all regular events produced by Pride. From 2010-2015 Malcolm served as Clerk of the Board of Directors. This year, Malcolm transitioned into the position of Treasurer, which will benefit from his knowledge and experience as a professional accountant. A fitness enthusiast, Malcolm also teaches seminars at various LGBT conferences with the aim of enhancing the health of our community. Malcolm's hobbies include weightlifting, crochet, gardening, and video games.



Charlene Charles

Charlene is Director of the New England Professional Queer WoMen of Color and works with queer community organizations of color to bridge gaps and to create multicultural safe spaces. She is also the owner of Cecsy's Spice. As the newest member of the Board of Boston Pride, Charlene is committed to strengthening the organization's image within the queer person of color (QPOC) community and to making it a catalyst of unity. In 2011, Charlene held a Harvard Administrative Fellowship, which deepened her understanding of academic administration, leadership, professional development, and interpersonal effectiveness. She brings this experience to her work with Pride. With a solid foundation in accounting and professional training in research and contract administration, Charlene aims to secure state and federal funding for new and existing Pride initiatives. Charlene holds a BSBA in Accounting from Suffolk University, and an MS in Management from Emmanuel College.



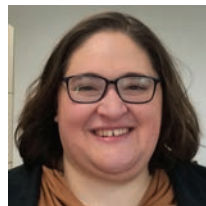
Steven Cullipher

Steven has been with Boston Pride since 2010. During that time he has served as both Festival Chair and Merchandise Manager. Steven holds an MS in Environmental Science from Florida Gulf Coast University and a PhD in Green Chemistry from the University of Massachusetts Boston. He is currently Assistant Professor of Chemistry at Massachusetts Maritime Academy. When not engaged in his passion for teaching, Steven spends his time designing and making quilts.



Linda DeMarco

Linda is Vice President of Boston Pride. As a member of Pride for over 18 years and a member of its executive board for 16 years, she has overseen a great variety of projects. In recognition of her tireless work on behalf of the Greater Boston community, Linda has received several distinctions, among them the *David Lafontaine Award for Excellence in Commitment to LGBT Youth* from the Friends of LGBT Youth, a *New England Community Service Award* from the Gay Officers Action League, and the *Abigail Adams Award* from the Massachusetts Women's Political Caucus. In her capacity as Treasurer of InterPride, Linda also works to support the global Pride movement. An active businesswoman, she is Vice President of the Merchants Association of Faneuil Hall and a member of numerous small vendor organizations in Boston. Her small business, Boston Pretzel Bakery, Inc., celebrated its 20th anniversary this year. Linda and her wife Anna met while volunteering for Pride. They love traveling and their cat Pinky.



Jessie DeStefano

Jessie is excited to be working with Boston Pride for a second year. She returns to her role as Social Media Coordinator and has stepped into the new role of Assistant Editor of the *Boston Pride Guide*. She also volunteers with InterPride on the Methods and Standards, Human Rights, and Governance committees, and manages the organization's Instagram account. Jessie lives in New York, where she is a Staff Attorney at Queens Legal Services. She serves on the board of TOUCH, an HIV/AIDS organization, and is a member of the LGBT Committee of the New York Women's Bar Association.



Anna Dubrowski

Anna has been a member of Boston Pride for 14 years. She has served as Bar Manager for the last six years. After leaving the private sector, she finally realized her dream to become an elementary school teacher for Boston Public Schools, of which she is also a proud alumna. Given her passion for and joy of individualized learning, she enjoys teaching in a Montessori setting. She holds a master's degree in education and is married to her life partner, Linda DeMarco. They both enjoy travelling, their cat Pinky, and are avid Boston sports fans.

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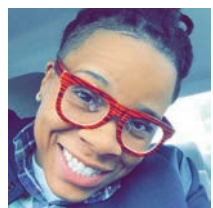
Michael Anthony Fowler

Michael has reprised the role of Editor-in-Chief of the *Boston Pride Guide*, after having overseen the successful publication the organization's inaugural volume in 2015. His first experience as a casual volunteer for Boston Pride in 2007 was so positive that it inspired him to seek a more sustained involvement with the organization. The following year, his volunteer work began in earnest, with the coordination and management of the infrastructural and logistical aspects of each Pride Week event. A scholar of classical art and archaeology, Michael was trained at Columbia University (MPhil and MA), Tufts University (MA), Harvard University (MTS), and The Colorado College (BA).



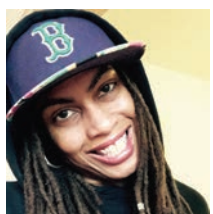
Ed Hurley

Ed is Manager of the *Boston Pride Guide*. His job is to assist in the smooth production of the magazine and to ensure that it is properly distributed throughout New England. This is Ed's second year as a member of Boston Pride. Outside of Pride, he is the Marketing Director at Faneuil Hall Marketplace, where he is in charge of all events, promotions, and other marketing initiatives for the property. He enjoys spending his spare time with his husband, Ken Elie.



Nik "Hansum" King

Nik *aka* Hansum proudly belongs to the Island Pride Boston family and openly represents the T in LGBTQ! Brought up in a Panamanian household, Nik spent most of his free time blasting calypso and soca music and dreaming of the future. As a child, Nik often indulged in activities that consisted of exploring the realm of imagination, creativity, and fashion. Currently Nik, is working on a short film in dedication to his experience as a FTM trans! Nik strongly believes in the progression of all humans, as we are one race. Togetherness, righteousness, and happiness are things Nik attempts to promote within society on a daily basis. Nik is excited to join the Boston Black and Latin@ Pride team in 2016 and to provide representation for the trans community of color.



Nikia Manifold

Nikia Manifold is a creative graphic designer with eight years of experience in print design and a photographer with four years of digital photography experience. In 2003, Nikia co-founded and served as Art Director for T.R.U.E. Magazine. T.R.U.E. was a Boston-based quarterly that featured articles about musicians, fashion designers, and filmmakers. Nikia was educated at Northeastern, earning a BA *cum laude* in Graphic Design in 2009 and a master's degree in Digital Media with a specialization in Interactive Design in 2012. She is eager to lend her talents and experience to the Black and Latin@ Pride teams in 2016.

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Jackie "The Mixtress" Mason

Jackie The Mixtress represents the beautiful island of Barbados, and is one of five island babies who, by normalizing the LGBTQ lifestyle by melding it with their culture, form the group Island Pride Boston. Jackie The Mixtress is one of the world's most versatile FEMaLE DJs. From the

Club to STREETS to THE RADio, The Mixtress has been mixing since the tender age of 13, specializing in soca, dancehall, hip-hop, EDM, and trap music. The Mixtress brings years of experience to the Boston Black Pride team for 2016.



Danny Matos

Danny es de Puerto Rico. Es diseñador de ropa, makeup artist, diseñador arte gráfico, promotor de Escándalo Latin Nights en Machine Boston. Actualmente es el dueño original de Império Gay Boston y productor de eventos. Su importancia en este ambiente es la lucha y diversidad de derechos

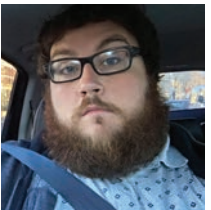
para l@s latin@s en la comunidad LGBT. Es por eso que decidió ser parte de la organización para el Boston Pride, porque es una manera de acercarnos más como comunidad y crear vínculos para una sociedad mayor en este ambiente que incluya a tod@s por igual y crear eventos de importancia dentro de la comunidad LGBT.



Vionet Montano

Vionet Montano was born in NYC and raised in the Dominican Republic. She loves merengue, bachata, salsa, reggae – you name it. While going to college in Boston, she discovered a lack of diversity in events that she could attend as a lesbian.

She had to go to straight clubs in order to get a taste of her roots. Accordingly, for the last five years Vionet has been hosting events to cater to the Black and Latin@ communities under the promotional name Buenas Entertainment. She later became part of the group Island Pride Boston, along with four other Caribbean women, who, like her, want to bring diversity to the Massachusetts club scene. In 2015, she had the pleasure to be a part of Black and Latin@ Pride Boston and looks forward to "mashing up the road" for Boston Pride 2016.



Henry Paquin

Henry was born and raised in Boston. A local event planner and community organizer, he has been a member of Boston Pride for over five years. During that time, Henry has worn many hats and organized several Pride events, among them the royal pageant, youth dances, and Pride Day @

Faneuil Hall. He is currently working to debut a new fundraising event in the fall: the Diva Dash - High Heel Race 2016. Henry is also a member of the Imperial Court of Massachusetts, serving as Director of Special Events. Through his annual Drag Divas event, he has raised over \$10,000 to benefit the Massachusetts Transgender Political Coalition.



Deborah Pierre

A longtime straight ally, Deborah has volunteered for Boston Pride for the past six years. This is her first year as a member of the Committee, serving as Beverage and Ice Coordinator. She enjoys seeing all the smiling faces during Pride Week. Deborah works at Massachusetts General Hospital as

a Patient Service Coordinator. She has loads of fun watching anime and has twice joined Boston Pride's contingent at Anime Boston, most recently in March.



Ziggy Pijewski

Ziggy is excited to be serving as Logistics Manager this year. At previous Boston Pride celebrations he could be found volunteering as security or riding aboard a parade float. Since 2010 he has also volunteered for the Pan-Mass Challenge, an annual bike-a-thon that raises

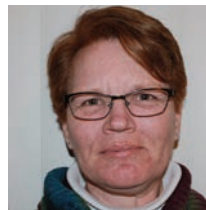
money for essential cancer research at the Dana-Farber Cancer Institute. He is an enthusiastic traveler; he particularly enjoys spending time with friends in Spain and Peru. With a history of managing the effective daily performance of the busing services at Logan International Airport, in addition to his current work as a systems engineer at Takeda Pharmaceuticals, Ziggy is seeing to the successful coordination and operation of Boston Pride 2016.



Martha Plaza

Martha is returning for her sixth year as Parade Chair. She joined Boston Pride as a Parade Section Leader in 2008 and in 2010 joined the Parade Committee, quickly taking on the role of Parade Chair that same year. Beyond her commitment to Pride, Martha works at Veristat, a

full service CRO that services pharmaceutical and biotechnology companies. As Director of Project Management Martha oversees 14 employees and works closely with clients to manage their clinical trials. She also does volunteer trail work at Acadia National Park and brings the skills she learns there back to Massachusetts, where she volunteers at the Trustees of Reservations as well as the Assabet River National Wildlife Refuge.



Tammy Plaza

Tammy has been a member of Boston Pride since 2008. For Pride Week 2016 she is serving her second consecutive term as Youth Dance Chair. She also collaborates with her wife Martha as Parade Coordinator, a role she has performed since 2010. During the daytime,

Tammy is Clinical Counselor at Grafton House group home for You, Inc., where she works with female youth. She also attends Worcester State University part time, where she is pursuing a BS in Urban Studies with a concentration in Human Services. She and her wife have been married for nine years, have three cats, and try to carve out time (when possible) to spend outdoors.



Prince

Prince aka DJ 2Nyce is the other half of Boston's dynamic female djay duo, Natural Vybez Entertainment. Not only does 2Nyce have a talent for rocking the crowd, she also has an established career as a director in a mental health facility. In addition to her passion for music, DJ 2Nyce is also committed to giving back to her community and those in need. She is a member of Island Pride Boston and a volunteer for Boston Pride's Youth team. 2016 will be her second year working to ensure that Black and Latin@ Pride celebration is a success.



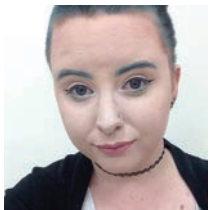
Eddie Ramos

Eddie is from the culturally rich island of Puerto Rico. He is the brains behind one of Boston's famed Latin nights, Escandalo, which celebrates its second anniversary this year. Eddie returns as an active member of the Latin@ Pride team to continue his fight for diversity and visibility of his community. He's happy to be a part of this team, which is organizing special events for LGBT communities of color.



Lou Raymond

Lou has working with Boston Pride for six years. He brings 20 years of experience in many areas of the entertainment industry to his role as Manager of Entertainment for the annual Boston Pride Festival at City Hall Plaza. Lou has also used his experience and relationships within the industry to enlist celebrities to film Happy Pride wishes for the Boston community. Over the past five years, Lou has accumulated over 60 unique videos from A-list celebs like Lady Gaga, Celine Dion, Josh Groban, Christina Aguilera, Joan Rivers, and Lily Tomlin, just to name a few. To date, Boston Pride is the first and only Pride in the world to have celebrity videos as a part of its annual celebration.



Phoenix Reign

Phoenix is Volunteer Coordinator and Festival Co-Chair for Pride Week 2016. They attended their first Pride in 2009 and have been volunteering every year since. In fall 2015 Phoenix decided to step outside their comfort zone and to join the Committee. Outside of Pride, Phoenix is a hair-stylist and master colorist. They have had every hair color imaginable and regret none of them. Phoenix, who has three cats but still wants more, is what some might call a crazy cat person.

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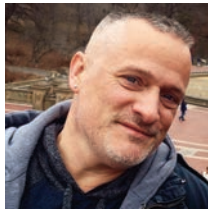
DebGoldberg.com



Tina Rosado

A longtime member of Boston Pride, Tina has coordinated and volunteered for several of its fundraising and social events. For Pride 2016, she has planned a full day of fun for all as Chair of Pride Day @ Faneuil Hall. Tina has also represented Boston Pride at InterPride conferences.

When not volunteering for Pride, Tina works for a semi-private internal medicine practice affiliated with Massachusetts General Hospital (MGH). Tina serves on the Board of Directors for the MGH LGBT resource group, which aims to educate the hospital community about LGBT health issues and to create an environment that is supportive of LGBT employees, patients, families, friends, and allies.



Kevin Schattenkirk

Kevin is a brand new volunteer with Boston Pride. He is currently completing a PhD in ethnomusicology, with a focus on gay chorus music and performance aesthetics. When he is not dissertating, Kevin sings with his friends in the Boston Gay Men's Chorus. In his free time, he

enjoys writing and recording his own music, working out, game nights with friends, greasy-spoon diners, cooking, and traveling. Kevin sends big love and hugs to his friends and family for all of their support and especially to Gregg, his amazing husband of nearly 16 years.



Daniel Shea

Daniel joined the Boston Pride team in autumn 2015 and is thrilled to serve as Flag Raising Chair. On a professional level, he handles research and legislative affairs for the Boston City Council, where he hopes to foster greater engagement with the LGBT community. He also volunteers on the

Community Advisory Board for HIV/AIDS research at the Fenway Institute. Daniel holds a bachelor's degree in Political Science from Northeastern University and plans to pursue advanced degrees in public policy. A Massachusetts native, he currently resides in Jamaica Plain and enjoys travel, gaming, and the great outdoors.



Shaunya Thomas

Shaunya, Founder of the Lesbians of Color Symposium (LOCS) Collective, brings nearly 10 years of experience serving the greater Boston lesbian, bisexual, and queer communities of color. She is the recipient of the 2014 City of Cambridge *Bayard Rustin Award* and the 2013

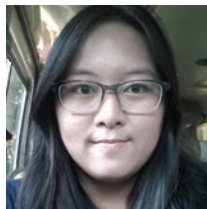
Audre Lorde Cancer Awareness Trailblazer Award. Through her work on various committees and boards, Shaunya consistently creates initiatives that directly address the physical, mental, emotional and social needs of LBQ women of color. By collaborating with local organizations including but not limited to Fenway Health, Boston Pride, Black and Latin@ Pride, Shaunya is a staunch advocate who insists on carving out spaces that address the diverse needs of lesbian, bisexual and queer communities of color.



Marco Torres

Marco is a lifelong resident of Boston. In 2005, he entered public service, when he was appointed by then Mayor Thomas M. Menino as Neighborhood Coordinator for the South End/Bay Village. In 2006 Marco, who is of Puerto Rican descent, was named City-Wide Liaison to the

Latino Community. During his tenure with the Menino administration, Marco also served as Interim City-Wide LGBT Liaison. He joined the Board of Directors of Boston Pride in 2013, serving as the board liaison to Latin@ Pride, among other programs. He enjoys spending time with family and friends, traveling, and volunteering for various cultural causes and organizations throughout the city. Marco is an avid New England Patriots fan!



Thao Tran

Thao is new to the Boston Pride team, stepping into the role of Volunteer Training Coordinator. She started volunteering for Pride because she wants to learn more about the LGBTQIA community in Boston. Thao is a senior at Newton South.



Jha D Williams

Jha D is an architect by trade and a spoken word artist by passion. She has been performing and organizing events for the past 12 years. Jha D is the founder of the "if you can Feel it, you can Speak it" Open Mic Movement. The "Feel it, Speak it" Movement was the first monthly open

mic in Boston dedicated to the voices of LGBTQIA communities of color. Celebrating its seventh anniversary this November, "Feel it, Speak it" continues to be a home in the community. Jha D's poetry is a celebration and exploration of identity, sexuality, and self-realization. She professes that there is "undeniable art in expressing your own truth."

Angela "EnKore" Haynes, Youth Team

Perri Mertens, JP Block Party Team

Carol Sabin, Festival Stage Manager •

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