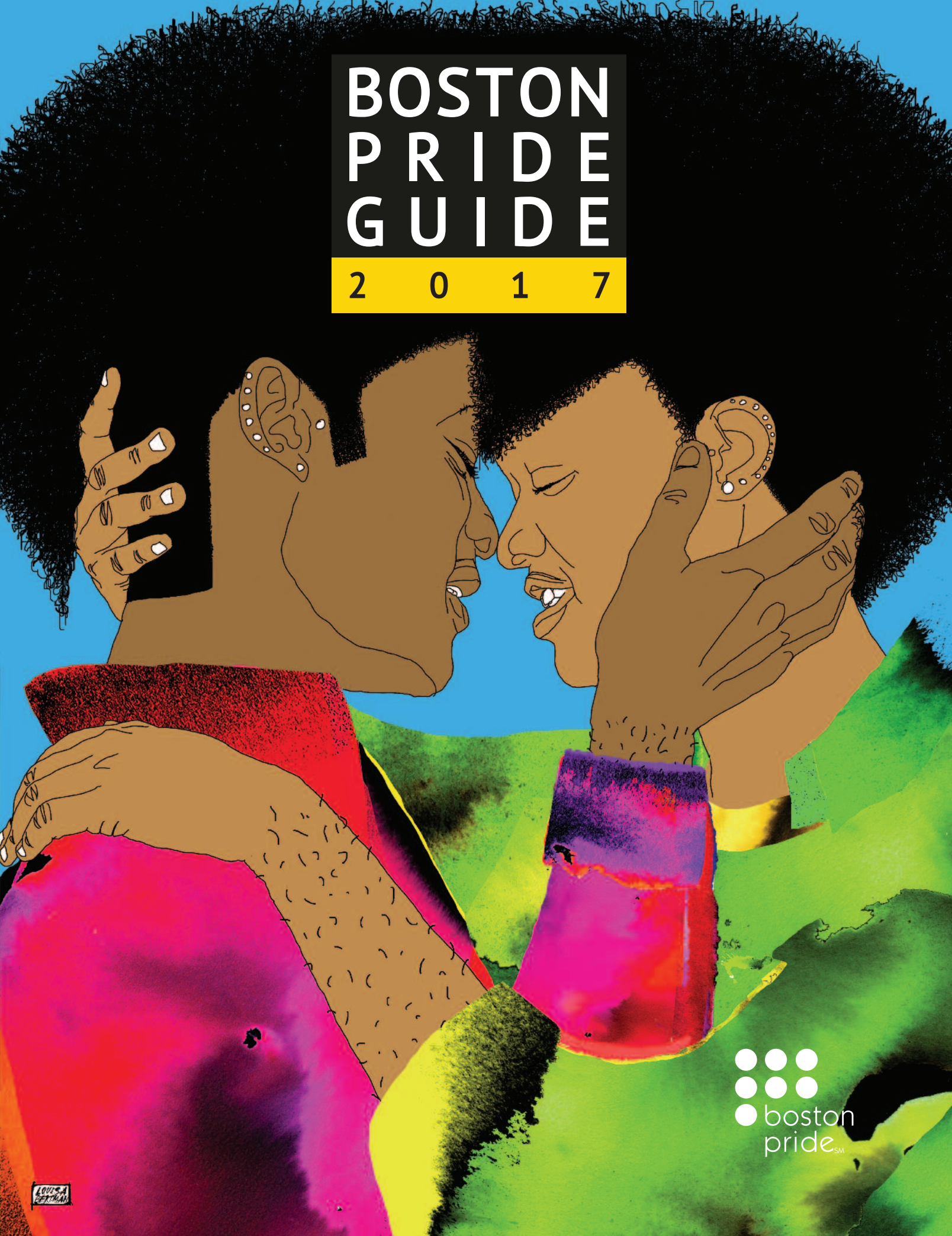


BOSTON PRIDE GUIDE

2 0 1 7



LOUISA
FETTERMAN

THROUGH SEPTEMBER 4

NARI WARD

SUN SPLASHED



Nari Ward, *We the People*, 2011, shoelaces, 96 x 324 inches (243.8 x 594.4 cm). In collaboration with The Fabric Workshop and Museum, Philadelphia. Speed Art Museum, Louisville, Kentucky; Gift of the Speed Contemporary, 2016.1. Courtesy the artist and Speed Art Museum, Louisville, Kentucky. © Nari Ward



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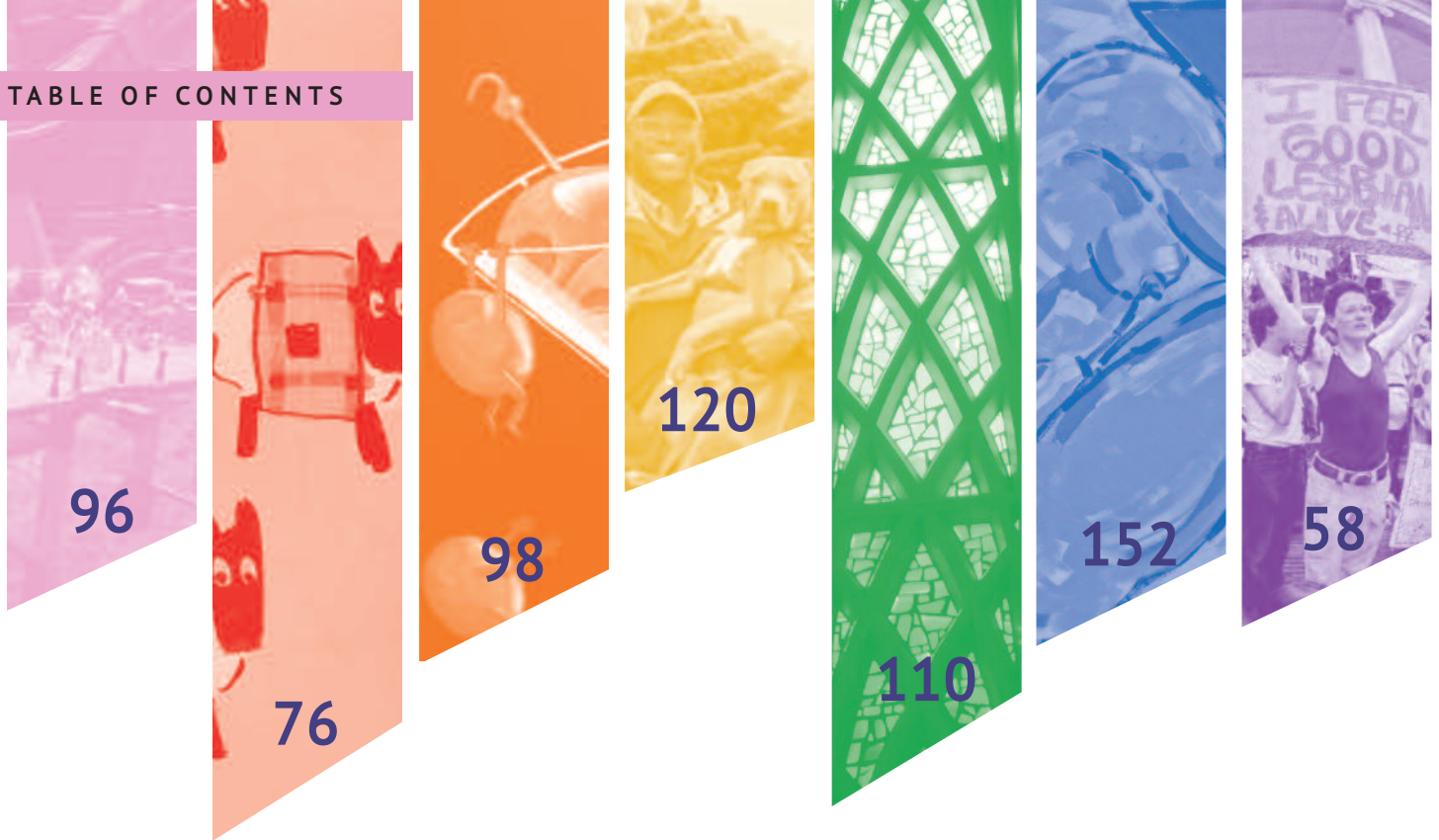
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STRONGER TOGETHER

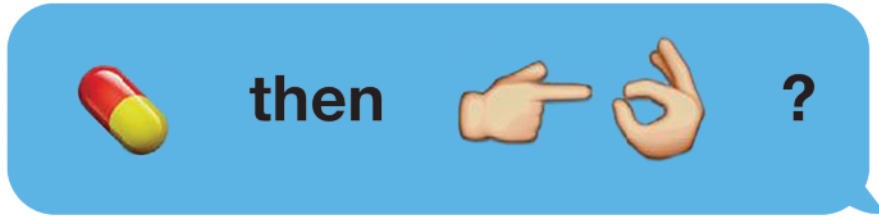
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Do you know there is a Pill to prevent **HIV**?

Come get tested and talk
about PrEP at the Pride
Festival!

Face Painting, Giveaways and Raffles

Project
TRUST

721 Massachusetts Ave
Boston, MA 02118
Drop-in Hours
8:30 AM- 5:00 PM

BOSTON
MEDICAL
CENTER

The Orange Issue



Credit: Boston Pride.

Since the publication of our first completely in-house edition of the *Boston Pride Guide* in 2015, Boston Pride has made a tradition of gracing the cover of our annual magazine with artwork created by members of Boston's artistic community. In the face of all the negativity and hate that queer individuals – and especially those living at the intersectional margins of our society – are experiencing in the current political climate, we sought an image that would boldly reaffirm that most fundamental of truths: *love is love*. Created by award-winning illustrator, filmmaker, and visual journalist, Louisa Bertman, the two figures on the cover are intended to appear androgynous in order to permit a multiplicity of possible permutations of queer love to be embodied in their embrace. For at the most basic level, love for ourselves and for one another is the driving force of the Pride movement. Love steels our resolve and binds us together. Public displays of queer love, in all their diversity and beauty, are powerful, even political. They proclaim our pride and dignity, and promote recognition and respect.

To emphasize the keepsake nature of the Pride Guide, we also designed the spine of the magazine to progressively adopt one color from the late Gilbert Baker's original 1978 eight-band rainbow flag. Thus, with the publication of the eighth volume of the Guide (and a little patience!), the reader will have recreated this flag on their bookshelf. Following the hot pink and red spines of 2015 and 2016, respectively, this year brings us to the Orange Issue. When we first set out on this multi-year project, we could not have anticipated the untimely passing of Baker, which adds a somber dimension to our initial design. Nor were we expecting to arrive at an altogether different sort of *Orange Issue*: the presidency of Donald J. Trump.

In response to the adverse political landscape in which we now live, the 2017 Guide includes two different articles that each address ways of building strong, mutually supportive coalitions and of resisting the regressive policies and actions of the current administration. Relatedly, a piece on political correctness within the queer community is sure to incite discussion, especially as it concerns the never-ending work of fostering solidarity among communities of resistance.

We also continue our coverage of wide-ranging LGBTQ and intersectional issues, including the relationship between labor and queer rights; Boston's sober and recovering queer community; the queer roots of cannabis legalization campaigns; living with HIV as a trans or gender-nonconforming older adult; the commercial exploitation of cis and trans boys and young adults; intimate partner violence in queer relationships; serving as a trans person in the military;

Boston's active bi+ community; LGBTQ people and faith communities; and a local youth's coming out story. And if you're a prospective queer parent, you may also wish to check out a FAQ created especially for you.

The Guide also offers a wealth of content pertaining to queer arts and culture, from a visual exploration of the bonds that LGBTQ people and our allies form with their canine companions; to the history of the gay choral movement; to must-see queer films of the 21st century; to a critical appraisal of LGBTQ-themed theatre in Boston; to an exploration of the parallel experiences of comic book mutants and queer people. Of particular interest to the global Pride movement are the stories on the formation and expansion of Pixel Prides within the virtual worlds of the online gaming community, as well as the creation of a new Pride flag for queer individuals of African descent. On a more local level, the Guide is replete with information about Boston Pride programming, from Pride Week events to our annual Community Fund grants.

As in previous years, all this rich content was produced by a highly dedicated and diverse all-volunteer team of LGBTQ and ally contributors from Boston and beyond. Boston Pride extends our deepest gratitude to each of them for their service to a community of readers that extends from New England to 107 countries around the globe. The quality of their collaboration is a great testament to the fact that we are indeed *Stronger Together*.

Finally, I would like to thank the over 80 businesses, politicians, and local non-profit organizations who placed advertisements in the magazine. Your continued financial support enables us to offer the Pride Guide as a free service to the community. A special word of thanks is due to Stop & Shop for agreeing to stock the magazine at over 100 locations in Massachusetts. With the increased distribution through Stop & Shop, the 2017 *Boston Pride Guide* will be available to even more people in all parts of the Commonwealth, including places where access to information on LGBTQ issues may be limited.

With Pride in and Love for Our Community,

Michael Anthony

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

*WHERE YOUR
FAMILY IS
PART OF OURS.*



**STRONGER
TOGETHER**

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CENTER

Welcome to your medical home, where your primary care team will always have your back. Book your checkup at bmctgether.org



The Boston Pride Guide

Volume 3 (2017)

the official annual publication of the 501(c)3 non-profit
The New Boston Pride Committee, Inc. DBA Boston Pride
ISSN: 2471-5972



www.bostonpride.org

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Android stores

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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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Photo credit: Marilyn Humphries.

Cover art: Louisa Bertman.



Stronger Together

Credit: Marilyn Humphries.

The silver lining of the largely unpredicted outcome of the 2016 presidential election is that it has galvanized our community and those of other oppressed minorities into concerted action and resistance. From the Women's March to demonstrations of support for Muslims at airports, for trans and gender non-conforming students throughout the country, for immigrants and refugees in many cities, and for communities of color, our country is answering the wake-up call.

This year's Boston Pride theme, *Stronger Together*, is meant to energize and to embrace communities struggling for equal rights for everyone. The intersectionality of our fight is undeniable. It is the crux of why we march, every year, through the streets of our city. It is the reason behind our vying for visibility in the cluttered and noisy media landscape. It is our motivation as an all-volunteer, grassroots organization to work relentlessly to ensure that Boston Pride is a safe and inclusive platform for everyone in our community to celebrate who they are and to voice the messages they wish the world to hear.

Already this year, our community worldwide has suffered irreparable losses. The many gay men rounded up, detained, and tortured in Chechnya by government forces are a stark reminder of the need for global queer equality. In that regard, Boston Pride's contribution as a founding member of InterPride, the international association of Pride organizers, is essential to our mission. Similarly, as of May 1st, nine trans women, each a person of color or indigenous, have already been murdered in the US this year. We #saytheirnames: Mesha Caldwell, Jamie Lee Wounded Arrow, JoJo Striker, Tiara Richmond, Chyna Doll Dupree, Ciara McElveen, Jaquarrius Holland, Alphonza Watson, and Chay Reed. And we march to demand an immediate end to transphobic violence and discrimination.

The team at Boston Pride has also worked hard to respond to community calls. First, based on community feedback, our organization changed our Latin@ Pride program's name to Latinx Pride, as an explicit expression of the program's inclusiveness of non-binary and gender-nonconforming individuals in the community. Second, based on suggestions from our Council of Advisors, Boston Pride adopted the following values statement:

- **Volunteerism:** We value the time, energy, commitment, and passion of our dedicated volunteers.
- **Awareness:** In our aspiration to social, racial, and economic justice, we strive to understand and to respond to our community's evolving needs.

- **Leadership:** We believe in developing the future leaders of our community.
- **Unity:** Through collaboration, we wish to unite our community, to embrace our differences, and to end prejudice.
- **Empowerment:** We aim to empower community voices through visibility, and our members through responsibility.
- **Solidarity:** We stand in solidarity with communities at home and around the world, because we are not equal until everyone is equal.

From a programmatic perspective, 2017 will be a year of great expansion for Boston Pride. Our Community Fund grant program is supporting 50 percent more organizations than in 2016 (see page 148). Additionally, our Pride Arts program, which seeks to highlight the artistic and cultural achievements of our community, will include three times the number of events compared to last year (see page 18). Boston Pride is equally delighted to announce three new major events: the High Heel Dash, a fun, short race on June 3rd, 2017 to raise monies for the Community Fund (see page 22); Pride Night @ The Revolutions, organized in partnership with the Midnight Riders and the Revolutions soccer team, on June 3rd, 2017 at Gillette Stadium (see page 24); and the Stronger Together Rally, on June 11th, 2017 at the Boston Common (see page 58). The Rally will be held in solidarity with the Global Equality March for Unity and Pride of Washington, DC held the same day.

Finally, our heartfelt thanks go to all those who make this programming possible. Every year, our incredible Boston Pride Committee members donate hundreds of hours of their time, starting in September, to plan all of Boston Pride's events. Our Pride volunteers, who arrive very early in the morning and leave very late in the evening, spend the days of Pride working hard to ensure the success of the events and the full safety of all our attendees. All our sponsors, and especially Delta Air Lines | Virgin Atlantic, Liberty Mutual Insurance, NBC Boston, and TD Bank, contribute their financial and media support to ensure that our organization has the means to carry out its mission for the community. Thank you all for your dedication, your support, and your commitment to making Boston, New England, and the world a better place for our community.

We wish you a happy and safe 2017 Boston Pride Week!



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 support 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 LGBTQ community and their Allies to the City of Boston to celebrate 47 years of Boston Pride; AND*

WHEREAS: *The theme for this year's Boston Pride is "Stronger Together," which 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.*


WHEREAS: *The City of Boston would like to thank the Board of Directors, the Committee Chairs and all of the volunteers, for your continued support and commitment to the mission of Boston Pride over the past 47 years; NOW*

THEREFORE, *I, Martin J. Walsh, Mayor of the City of Boston, do hereby proclaim Friday, June 2nd through Sunday, June 11th to be*

Boston Pride Week 2017 *in the City of Boston*

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





MAYOR OF BOSTON
June 2, 2017



CITY OF BOSTON • MASSACHUSETTS
OFFICE OF THE MAYOR
MARTIN J. WALSH

May 17, 2017

Dear Friends,

It is my honor and distinct pleasure to welcome you as you gather for our city's 47th Annual Boston Pride Week. I thank you in advance for coming together to acknowledge the importance of these cultural events celebrating LGBTQ equality.

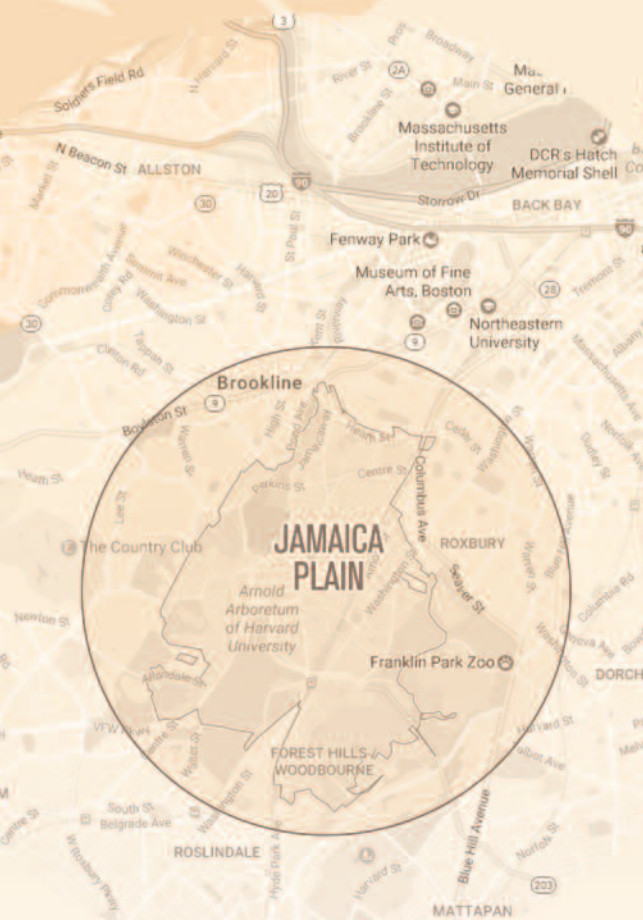
Celebrating Boston Pride's 47th year, this is a week that has grown to become the largest pride event in New England. As Mayor of Boston, I've seen the powerful and positive impact these events have on both individuals and our communities, and I remain committed to creating a supportive network and true equality for all residents in all our neighborhoods.

This year's inspiring theme, "Stronger Together" 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 are all 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



\$16.53M

ESTIMATED 2016 ECONOMIC IMPACT OF BOSTON PRIDE CELEBRATIONS

including **\$1.75M**

OF LOCAL & STATE TAX REVENUE

16

GRASSROOTS ORGANIZATIONS SUPPORTED BY THE 2017 COMMUNITY FUND

936,000

ESTIMATED NUMBER OF PEOPLE REACHED ANNUALLY BY BOSTON PRIDE

50

OFFICIAL PRIDE EVENTS IN BOSTON IN 2016

8

COLOR STRIPES IN THE ORIGINAL 1974 PRIDE FLAG

55

PERCENTAGE OF WORLD COUNTRIES WHERE THE BOSTON PRIDE GUIDE IS READ

02130

BOSTON PRIDE'S LARGEST CONSTITUENCY

180

2010

176

2011

184

2012

236

2013

222

2014

232

2015

252

2016

287

expected

2017

NUMBER OF REGISTERED GROUPS & ORGANIZATIONS IN THE BOSTON PRIDE PARADE



Location data based on 5,897 zip codes collected through Boston Pride's newsletter signups, theme and marshal voting, and demographic surveys, over the period 2015 through 2017. Economic impact data based on estimates calculated using Americans for the Arts' Arts & Economic Prosperity IV calculator with 2016 Boston Pride data. All other data based on Boston Pride records of past registrations and programming.





CHARLES D. BAKER
GOVERNOR

OFFICE OF THE GOVERNOR
COMMONWEALTH OF MASSACHUSETTS
 STATE HOUSE • BOSTON, MA 02133
 (617) 725-4000

KARYN E. POLITO
LIEUTENANT GOVERNOR

June 2017

Dear Friends and Visitors:

On behalf of the Commonwealth of Massachusetts, Karyn and I welcome you to Boston Pride 2017!

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 under the theme of "Stronger Together". 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,

A handwritten signature in blue ink that reads "Charles Baker".

CHARLES D. BAKER
GOVERNOR

A handwritten signature in blue ink that reads "Karyn E. Polito".

KARYN E. POLITO
LIEUTENANT GOVERNOR



Boston Pride Week Calendar

■ Flagship events ■ Pride Arts ■ Black & Latinx Pride ■ Youth Pride ■ Pride@Night events, see page 70

SATURDAY, MAY 20

11AM-6PM ■
Massachusetts Youth Pride
City Hall Plaza (Boston, MA)

SATURDAY, MAY 27

6-9PM ■ ■
Boston Pride Pageant
Club Café (209 Columbus Ave,
Boston, MA)

THURSDAY, JUNE 1

7PM ■
Reading with queer memoirist
Alexandria Marzano-
Lesnevic "The Fact of a
Body: a Murder and a
Memoir"
Brookline Booksmith (279
Harvard St, Brookline, MA)

FRIDAY, JUNE 2

12PM ■
Flag Raising Ceremony
City Hall Plaza (Boston, MA)

7-9:30PM ■
Dispatches From the Plague
Years: David France and
Andrew Sullivan in
Conversation
Twenty Summers (29 Miller Hill
Road, The Hawthorne Barn,
Provincetown, MA)

8PM ■
Pride Night @ Hedwig and
the Angry Inch
Shubert Theatre at the Bock Cen-
ter (265 Tremont St, Boston, MA)

SATURDAY, JUNE 3

10AM-5PM ■
Pride Day @ Faneuil Hall
Faneuil Hall Marketplace
(Boston, MA)

11AM ■
High Heel Dash for Charity
Faneuil Hall Marketplace
(Boston, MA)

7:30PM ■
Pride Night @ The Revolution
Gillette Stadium (1 Patriot Pl,
Foxborough, MA)

SUNDAY, JUNE 4

10AM
AIDS Walk Boston
DCR Hatch Memorial Shell
(Boston, MA)

2-4PM ■
Screening: The Guys Next
Door
Coolidge Corner Theatre (290
Harvard St, Brookline, MA)

3-7PM
The Silver Party
Brookline Holiday Inn (1200
Beacon St, Brookline, MA)

6PM
Pride Remembrance Memorial
New England Holocaust Memo-
rial (98 Union St, Boston, MA)

MONDAY, JUNE 5

6PM ■
Political Forum
Edward M. Kennedy Institute for
the United States Senate (210
Morrissey Blvd, Boston, MA)

TUESDAY, JUNE 6

6:30PM ■
Pride Lights @ the Boston
Center for the Arts
The Plaza at Boston Center for
the Arts (Tremont St, Boston, MA)

WEDNESDAY, JUNE 7

5PM ■
Oscar Wilde Tour of LGBTQ-
themed art at the MFA
Museum of Fine Arts (465
Huntington Ave, Boston, MA)

7PM ■
Lecture on LGBT art at the
MFA
Museum of Fine Arts (465
Huntington Ave, Boston, MA)

THURSDAY, JUNE 8

6-8PM ■
Hydra Effect – Opening
Reception of the Summer
2017 Exhibition of the Boston
LGBTQIA Artists Alliance
Midway Studios Gallery (15
Channel Center St, Boston, MA)

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

10PM-2AM ■
Pride Queeraoke
Midway Café (3496 Washington
St, Jamaica Plain, MA)

FRIDAY, JUNE 9

6PM
Boston Dyke March
Parkman Bandstand (Boston
Common, Boston, MA)

7:10PM ■
Pride Night @ Fenway Park
Fenway Park (4 Yawkey Way,
Boston, MA)

SATURDAY, JUNE 10

10AM-12PM
Pride Services
Various locations

11AM-7PM ■
Boston Pride Festival
City Hall Plaza (Boston, MA)

11AM ■
Performance: All the Men and
Women Merely Players
Boston Public Library (700
Boylston Street, Boston, MA)

12noon-7PM ■
Festival Bar
Across from the stage at City Hall
Plaza (Boston, MA)

12noon-7PM ■
Boston Pride Concert
City Hall Plaza (Boston, MA)

12noon ■
Boston Pride Parade
Copley Square to City Hall Plaza
(Boston, MA)

12noon ■
Latinx Pride Parade Float and
Contingent
Copley Square (Boston, MA)

2-7PM ■
Esme Women's Block Party
Entrance at the corner of Tremont
and Lagrange St (Boston, MA)

6-10PM ■ ■
Boston Pride Youth Dance
City Hall Plaza (Boston, MA)

SUNDAY, JUNE 11

10AM
Pride Brunch
Fleming's Prime Steakhouse
(217 Stuart St, Boston, MA)

11AM ■
Stronger Together Rally
Boston Common (Boston, MA)

1-9PM ■ ■
Back Bay Block Party
St. James Ave (at Berkeley St,
Boston, MA)

1-8PM ■ ■
JP Block Party
Perkins St (at Center St, Jamaica
Plain, MA)

1:30PM ■
Performance: All the Men and
Women Merely Players
Boston Public Library (700
Boylston Street, Boston, MA)

MONDAY, JUNE 26

7PM ■
Reading with queer novelist
SJ Sindu "Marriage of a
Thousand Lies"
Brookline Booksmith (279
Harvard St, Brookline, MA)



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Gretjen Helene Photography

Boston Pride Pageant

Now in its third year, the Pageant has quickly become a beloved staple of Pride Week and should not be missed! In 2017, Boston's fiercest performers will now be competing for coronation in not two, but four different categories: Miss Boston Pride (drag queen), Mistah Boston Pride (drag king), Ms. Boston Pride (cis/trans women and those who identify as female), and Mr. Boston Pride (cis/trans men and those who identify as male).

The Pageant theme, *Gears & Garters: A Steampunk Paradise*, promises to delight the audience with dazzling displays of vintage fashion and neo-Victorian retro-futurism, and homages to the industrial 19th century. An expert panel of judges will determine which contestants will come through and be crowned in each of the four categories.

The evening will also see the final walk of Kamden T. Rage, and celebrate her dynamic reign as Miss Boston Pride 2016. Additionally, two special announcements exclusive to the Pageant will be made at this year's event. Tickets are limited and are certain to sell out! So book yours now to experience some of the finest Pride pageantry. ●

Pageant contestants are all geared up to deliver a riveting show.

Credit: Kristen Porter and Boston Pride.

EVENT DETAILS

Saturday, May 27
6:00PM

Club Café

209 Columbus Avenue, Boston

Ⓣ Arlington (Green line),
Back Bay (Orange line)

21+ event

Tickets \$25 VIP / \$10 General Admission

Purchase advance tickets at
www.bostonpride.org/tickets



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



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 DELTA

virgin atlantic 

Pride Arts

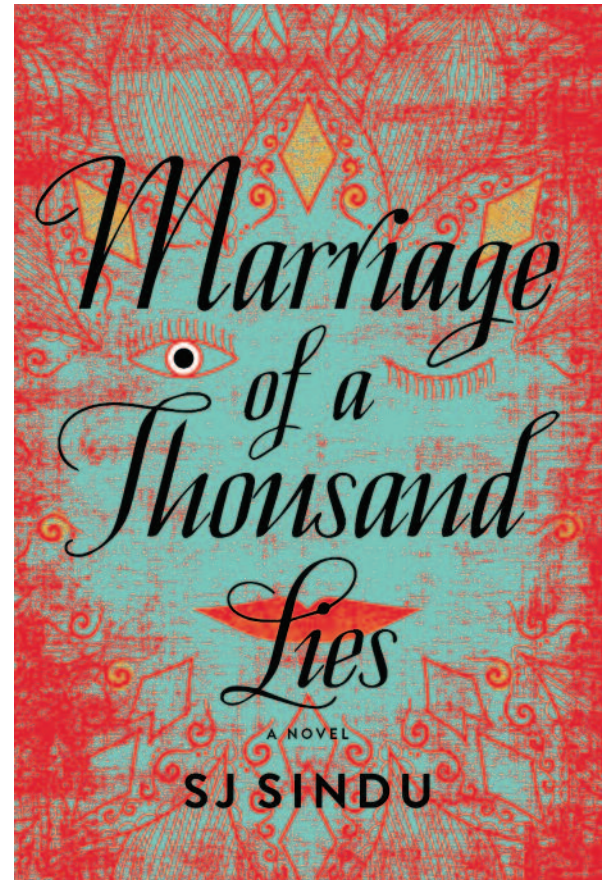
Following the success of the inaugural edition of Pride Arts last year, Boston Pride is expanding its cultural programming in 2017 with seven events throughout the month of June. Brookline Booksmith will offer two book readings, featuring queer memoirist Alexandria Marzano-Lesnevich and her latest work *The Fact of a Body: A Murder and a Memoir*, followed by a conversation with memoirist Kristen Raddtke (June 1st); and queer novelist SJ Sindu and *Marriage of a Thousand Lies*, which is about a couple who marry to satisfy their conservative Sri Lankan families while each pursues their own relationships (June 26th). In Provincetown, Twenty Summers is hosting “Dispatches from the Plague Years”, a conversation between author and journalist David Frances and the *New York Times*’ provocative political commentator Andrew Sullivan. The discussion will focus on Frances’ documentary *How to Survive a Plague*, which chronicles the AIDS crisis in the US (June 2nd). A special film screening of *The Guys Next Door*, followed by a panel discussion, will address the expansion of the American family through the story of Erik and Sandro, a gay married couple whose friend Rachel is a surrogate for their two daughters (June 4th).

In art circles, it is well known that Boston’s Museum of Fine Arts (MFA) has the world’s greatest collection of LGBTQ-themed Classical Greek and Roman art. It is less known that the MFA’s collections are extraordinarily rich in queer art of other cultures as well. Join art historian Andrew Lear at the MFA during Boston Pride Week for two special events: the Oscar Wilde Tour of LGBTQ-themed art, and a lecture on LGBTQ art at the Museum (June 7th).

Finally, join Boston Pride and the Boston LGBTQIA Artists Alliance at the opening reception of *Hydra Effect*, an exploration and celebration of the cultural value and significance of the arts in the current political climate, featuring works by artists from our community (June 8th). ●

For a complete schedule of events, including times and locations, visit www.bostonpride.org/arts

Purchase tickets online at www.bostonpride.org/tickets



Pride Arts celebrates queer achievements in literature and the arts. Credit: Oscar Wilde Tours, Boston Pride, and Soho Press.





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Flag Raising

It was thirty-one years ago that a flag representing the LGBTQ community was first hoisted over municipal property in the United States. And the venue for this historic occasion was none other than Boston's City Hall Plaza! The raising of the rainbow flag, the universal symbol of Pride, has since become an annual ceremony, which commemorates this milestone in queer visibility, introduces the community-selected Pride theme and Marshals, and officially kicks off ten #wickedproud days of events and festivities. In light of the recent passing of Gilbert Baker, creator of the rainbow flag, this year's Flag Raising will be especially moving. Please join Boston Pride and the Office of the Mayor as we continue this important local tradition and honor the generations of people whose work ensured that the LGBTQ community and its flag would continue to rise.

As is customary, the community's colors will fly above City Hall Plaza for the entirety of Pride Week. ●

Friday, June 2

12:00PM, rain or shine

1 City Hall Plaza, Boston

Ⓣ Park Street (Red and Green lines),
Haymarket (Green and Orange lines),
Bowdoin (Blue line)



Free and open to the public

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



LGBTQ pride is sky high at the Flag Raising ceremony. Credit: Marilyn Humphries.





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Pride Day @ Faneuil Hall/ High Heel Dash for Charity

Celebrate 47 years of being *Stronger Together* with free live entertainment for people of all ages, including Pride Day regular Zumba with Jess! A variety of Boston's best drag performers will join the festivities, including Boston Pride's newly crowned Pageant royalty. All-male Boston burlesque troupe Sirlesque will also make their Pride Day debut. And Mr. B Styles will be teaching attendees how to salsa!

If you're feeling competitive, join fellow LGBTQ and ally participants in Boston Pride's inaugural High Heel Dash for Charity! This new event will take place at 11AM, near the corner of Hanover and Union Street, just north of Faneuil Hall. Entry fees will benefit the Boston Pride Community Fund, which offers financial support to small, grassroots organizations through annual grants. Past recipients of the Community Fund have organized seminars for trans and youth audiences, conducted health outreach to communities of color, and enabled projects for queer singers and local activists. So first get registered for the Dash at www.bostonpride.org/dash. Then, strap on your flashiest stilettos and share in the unforgettable fun, all while helping Pride to empower community groups and their important work!

Contestants may enter one of three categories: Best Heel, which will be awarded to the person with the most creative decorative adaptation of their heels; Best Costume, which recognizes the individual with the most impressive ensemble; and Best Group, which rewards the coterie with the most cleverly coordinated costumes. ●

EVENT DETAILS

Saturday, June 3
10:00AM-5:00PM, rain or shine

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

Ⓣ City Hall Plaza (Green and Blue lines),
Haymarket (Green and Orange lines),
State (Blue line)



Free and open to the public

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



A diverse, interactive slate of performances make for a family-friendly day out at Historic Faneuil Hall. Credit: Marilyn Humphries.



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NEW YORK POST

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Pride Night @ The Revolution

Saturday, June 3
7:30PM

Gillette Stadium
1 Patriot Place, Foxborough

Tickets \$25
Purchase online at
www.bostonpride.org/tickets

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



Soccer fans rejoice! Boston Pride, the New England Revolution, and the Midnight Riders (the Revs' loyal group of supporters) are partnering in 2017 to present the first official Pride Night @ The Revolution. True to their commitment to diversity and inclusion as a major league professional team, the Revs will be hosting this special event for the LGBTQ community and its allies at Gillette Stadium on the first Saturday of Boston Pride Week. Our valiant home team will face off against Toronto FC in what promises to be a wonderful night of soccer, camaraderie, and fun. The Revolution will be donating a portion of the ticket proceeds to support Boston Pride programs. On June 3rd, let's bring the rainbow to Foxboro and cheer our New England players on to victory! ●

Come out and help the Revs outplay Toronto! Credit: Courtesy of the Midnight Riders.





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Monday, June 5
6:00-8:00PM, rain or shine

Edward M. Kennedy Institute for the
United States Senate
210 Morrissey Boulevard, Dorchester
Ⓣ JFK/UMass (Red line),
then free Bus no. 2



Free and open to the public

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

Political Forum

The aftermath of the 2016 elections has seen dramatic reversals in government policies that specifically affect members of the LGBTQ community and other oppressed groups; the momentum of progress of the past eight years has been slowed, as we now find ourselves defending the victories that we had already won. Our communities are now regrouping and discussing how best to continue the fight for equality in a more adverse political landscape.

As part of Boston Pride's annual activities during Pride Week, Boston Pride holds a forum focused on human rights and education, with an emphasis on issues that intersect with queer identities. As a continuation of last year's pre-election forum, which sought to clarify where the federal, state, and local candidates from the two major national parties stood on issues of importance to LGBTQ individuals, the 2017 Political Forum will focus squarely on the current political climate under the Trump administration. Join Boston Pride and its panel of experts for a critical discussion on how LGBTQ and other oppressed and minoritized communities can band together and use our collective strength to resist regressive policies and actions. ●



Where does LGBTQ activism go from here? Join the discussion at the Political Forum. Credit: Marilyn Humphries.





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

Thank you for your commitment to making us part of one Boston!"

Mayor Martin J. Walsh

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Samedi 10 juin, rejoignez le groupe francophone et francophile de la Marche des Fiertés de Boston pour célébrer la liberté, l'égalité et nos diversités au sein de la francophonie locale et internationale
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Pride Lights

The AIDS Crisis of the 1980s and early 90s is a defining event in the history of the LGBTQ community. In the face of wide-spread devastation, confusion, and fear, queer people banded together in solidarity to care for the sick and to demand the attention and action of the government. Pride Lights at the Boston Center for the Arts is a celebration of the community's strength and resilience, rooted in collective resistance, and a recognition of those whom we have lost through the years to HIV/AIDS.

A signature tradition of Boston Pride Week, Pride Lights features performances, music, fun and games, and – as its name implies – the illumination of the evergreen tree which towers over the corner of the Plaza at the Boston Center for the Arts. The tree lighting ceremony is meant to commemorate departed friends, family, and coworkers and to increase awareness of the HIV/AIDS epidemic, which is still affecting our community today. Pride Lights engages businesses throughout the South End Neighborhood and welcomes hundreds of LGBTQ and ally visitors. The event is a collaboration of the Boston Center for the Arts and Boston Pride. ●

EVENT DETAILS

Tuesday, June 6
6:30PM, rain or shine

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 community comes together to honor the lights of our lives. Credit: Marilyn Humphries.





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DRAG DIVAS GIVE BACK **TUESDAY 6/6**
ATOMIC KARAOKE PRIDE EDITION **WEDNESDAY 6/7**
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Pride Night @ Fenway Park

Once again, Boston Pride and the Red Sox have teamed up to bring you the fifth annual Pride Night. Following last year's historic raising of the rainbow flag over iconic Fenway Park for the duration of the game, Pride Night returns with an exciting new offering for LGBTQ and ally baseball lovers to show their pride in their community and its home team.

This year, the evening kicks off with a special pre-game Pride Party on the Right Field Roof Deck. This exclusive social event is included with all tickets purchased through the event's dedicated website, and will feature music, refreshments, and swag. You also won't want to miss the ceremonial first pitch, when – for the first time ever – a lucky member of the Boston Pride community will be taking to the mound. Generously donated by the Red Sox, this once-in-a-lifetime experience was among the most highly coveted items to be auctioned at the Victory Programs 2017 Dinnerfest.

As is tradition, the Red Sox will kindly donate a portion of ticket proceeds to benefit the programs of Boston Pride. So take yourself out to Fenway Park for Pride Night and “root, root, root for the home team!” as they challenge the Detroit Tigers to victory! And while you're at it, you'll be supporting the efforts of Pride to foster visibility and inclusion of the queer community in the world of professional sports. ●



EVENT DETAILS

Friday, June 9
7:10PM

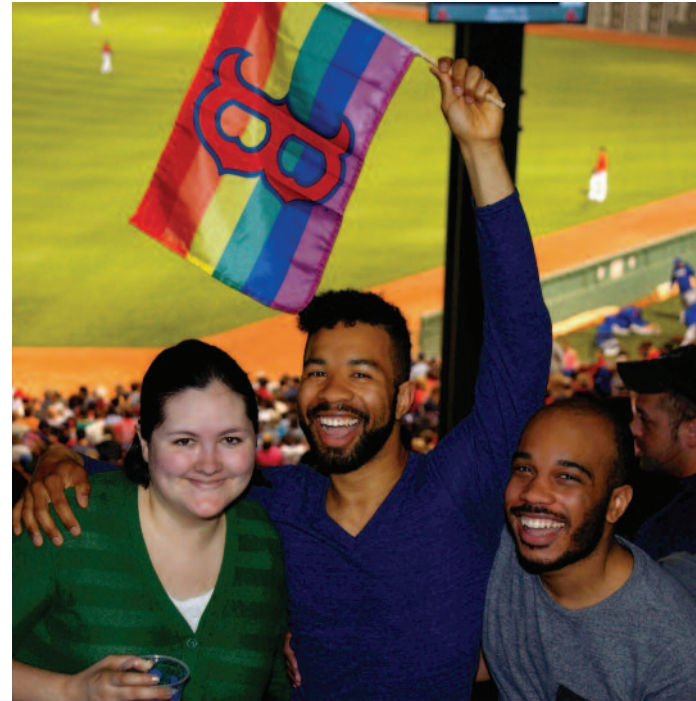
Fenway Park
4 Yawkey Way, Boston
 Fenway (Green line),
Kenmore (Green line)



Tickets \$43 (includes pre-game
Pride Party)

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Pride Night @ Fenway Park is a hit with LGBTQ baseball fans. Credit: Hurley Event Photography.



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Boston Pride Parade

For a 47th year, the LGBTQ community will be marching through the streets of Boston in a powerful display of unity because we are *Stronger Together*. As one of our community's oldest traditions, the Parade holds pride of place among the week's events. What began as a small but vocal group of a few hundred marchers has grown into the largest annual parade of any kind in New England and one of Boston's most distinctive events.

Indeed, the 2017 Parade is shaping up to be a record-breaking occasion, with nearly 300 contingents and upwards of 38,000 marchers representing community organizations, LGBTQ causes, schools, municipal and state government, and supportive local and national businesses. Join fellow spectators from the queer and ally communities along the two-and-a-quarter-mile Parade route and help cheer these groups on!

This year, to commemorate the first anniversary of the Pulse Orlando tragedy, Boston Pride will be hosting a marching group of survivors. Leading the parade will be Grand Marshal Kristen Porter, philanthropist and founder of Kristen Porter Presents Dyke Night. Our Honorary Marshals, recognized posthumously for their lifetime of advocacy for and service to the LGBTQ community, are: Norman Hill, former President of the Gay Officers League and Deputy Superintendent of the Boston Police Department; Dr. Judy Bradford, Co-chair of the Fenway Institute since its inception in 2001; and John Michael Gray, gay activist, fundraiser, and one half of Boston's beloved Hat Sisters. For more information on the 2017 Boston Pride Marshals, see page 36. ●

New England's largest annual gathering of LGBTQ folks and allies, the Boston Pride Parade offers unparalleled visibility to our community, in all its diversity. Credit: Marilyn Humphries.



EVENT DETAILS

Saturday, June 10
12:00PM, rain or shine

For the parade route and closest
T stations, see map on page 34

Free and open to the public



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

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Thank you and happy Pride to our current, past and future volunteers — we couldn't do our work without you! Your contribution to Fenway research studies makes a difference in our world.

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47TH ANNUAL BOSTON PRIDE PARADE

Saturday, June 10th, Copley Square to City Hall Plaza | kick-off: 12:00PM



Start
copley square

Finish
city hall plaza

PARADE SETUP

-  parade route
-  tv commentators
-  reserved viewing area
-  closest T stations





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Boston Pride Marshals

Presenting the
Community-
selected Marshals
for Pride Week
2017

GRAND MARSHAL

Credit: Hurley Event Photography.

Kristen E. Porter

Kristen E. Porter, PhD, MS, MAc, LAc, JP celebrates 20 years of leadership, advocacy, and service to the LGBTQ community. *Kristen Porter Presents* (which includes Dyke Night®, The List: Boston's Queer Agenda, and One Night StandUp) creates high-quality, inclusive, accessible events that support the LGBTQ community artistically, socially, and philanthropically, along with free weekly/monthly local queer events, classfieds, and housing e-blasts.

Kristen's gerontological research on resilience in sexual minority older adults, transgender, and gender-nonconforming

older adults, as well as those aging with HIV, has been published, presented, and cited nationally and internationally. She serves as national Chair of the Emerging Scholars and Professional Organization (ESPO) for the Gerontological Society of America (GSA). Her two decades of hands-on care for the LGBTQ/HIV community has included roles as an acupuncturist, death midwife, justice of the peace, and foster parent, in addition to serving as executive director of the non-profit AIDS Care Project and Pathways to Wellness.



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“ For me, marriage equality isn't just political, it's personal - it's about family. ”



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

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HONORARY MARSHAL



Credit: David Surber.

*In Memoriam***Norman J. Hill, Jr. (1960-2017)**

Norman J. Hill, Jr. grew up in Roxbury and graduated from Northeastern University in 1982 with a degree in Criminal Justice. He was appointed to the Boston Police Department on November 1, 1982 and worked in Districts A1, D4, and B2.

It was in District B2 that Norman's hard work and accomplishments were recognized, leading to his appointment to the Community Service Office in 1990. During his tenure as a Community Service Officer, he was appointed by Commissioner Roach as LGBT Liaison, a position he held from 1993 to 1999. Norman was a trailblazer in Boston's LGBT and law enforcement communities. While working as LGBT Liaison, he spearheaded a successful recruiting effort that bolstered the ranks of openly gay and lesbian officers in the Department. He also participated in numerous in-service and academy trainings on LGBT

issues for law enforcement agencies across New England, including the Boston Police Academy and the Massachusetts State Police. He was promoted to the rank of Sergeant on February 14, 1995.

In 1999, Norman vacated the post of Liaison, when he was promoted to Sergeant Detective, with an assignment to Internal Affairs, and then to Commander of Recruit Investigations. In recognition of decades of exemplary service to the Department and to the communities he served, Norman was appointed Deputy Superintendent on July 14, 2007 and placed in charge of administrative hearings. Norman retired from the Boston Police Department on August 13, 2010. After a brief but courageous battle with cancer, Norman passed away on February 4, 2017. He was 57 years old.

HONORARY MARSHAL



Credit: Courtesy of Fenway Health.

*In Memoriam***Judith Bradford (1943-2017)**

Dr. Judith Bradford was Co-Chair of The Fenway Institute at Fenway Health. She was widely respected for her groundbreaking contributions to research on the health of sexual and gender minority populations, including people who identify as lesbian, gay, bisexual, and transgender.

Judy was a leader in many important ways, having conducted research on HIV/AIDS, African-American women's health, and transgender health and access to health care. She had a talent for developing sustainable community partnerships with members of hard-to-reach populations, which has resulted in several highly successful research collaborations. She sat on numerous study sections at the NIH, and was the first LGBT member of the National Advisory Council on Minority Health and Health Disparities, a prominent research institute.





Judy's advocacy literally changed the way that LGBT health research is valued at the national level, most particularly concerning people within our communities who are hardest to reach yet most in need of services, such as LGBTQ youth, elders, and people of color. Because of the emphasis that she placed on creating strong community partnerships, she was a role model, exemplifying how participatory and ethical research should be conducted in order to truly consider the needs, concerns, and safety of the communities being studied. Her research at Fenway covered the lifespan, from young people exploring gender-variant identities to the special needs of LGBT seniors.

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HONORARY MARSHAL



Credit: Joel Benjamin Photography.

*In Memoriam***John Michael Gray (1950-2016)**

For over 30 years, The Hat Sisters – the husband duo of John Michael Gray and Timothy O'Connor – were known from Boston to Provincetown for their jeweled jubilation and sartorial splendor.

Starting in the earliest heart-shattering days of AIDS, the dearly beloved Hat Sisters fought back against despair and grief with their sewing machine. They painstakingly stitched and sewed, glue-gunned and velcroed, and molded and melded endearing, flamboyantly unforgettable hats inspired to razzle, to dazzle, and to remind the LGBTQ community to feel sheer, pure joy again.

The Hat Sisters were original and outlandish, vivacious, elegant, and extravagant. They were the LGBTQ community's very own zany, anti-femme fatales. They were always there for us, attending seasonal benefits for people living with HIV/AIDS, fundraisers, and political rallies. They honored every facet of LGBTQ life. They brought people together, and made others feel valuable, proud, and worthy.

On September 24th, the community received the heart-breaking news that John Michael Gray had died peacefully in the arms of his partner, after a short illness. For Tim, it was as if all the rainbows had faded away.

John Michael was a fine arts professional, with advanced degrees from Cornell, Tufts, Stanford, and Boston University. For 40 years, he was a leader in art education for Newton Public Schools and the New Hampshire Department of Education. He was an art lecturer, consultant, and board member to numerous non-profits. And in every waking minute of his spare time, John Michael, with his husband Tim – in the guise of their fabulous hatted alter egos – were giving back to the LGBTQ community.

This Pride, we honor John Michael Gray, one-half of the dynamic Hat Sisters and a friend of the community, for changing our world one hat at a time.

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SMOKER**



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clogged artery
in my neck.
Smoking with
HIV did.**

Brian, age 45, California

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Boston Pride Festival & Concert

Boston's LGBTQ community has come a long way since our ceremonial closet-smashing on the Common nearly 50 years ago. And while we have much ground still to cover until we arrive at equal rights for all, it is important to celebrate the progress that we have made and to replenish our spirits for the work that still lies ahead. The Festival offers an occasion to do just that.

Situated on City Hall Plaza, at the end of the Parade route, the Festival awaits you and upwards of 150,000 fellow LGBTQs and allies with an enticing assortment of delectable bites and refreshments at our Food Court, merchandise and informational booths bedizened with rainbow décor, and nonstop live entertainment.

The expansive space of the Plaza will host over 100 local and national vendors and exhibitors. Among them are LGBTQ-supportive businesses and area non-profits that can provide information on services and needs for people in the larger community (for a list see page 46).

Beginning at noon, a free concert featuring a diverse lineup of local and national headlining acts for all ages will take place on the Concert Stage (for this year's performers see page 48). ASL and CART are provided for the duration of the concert. The Festival Bar, our very own beer garden, is also back, giving the 21+ crowd an opportunity to enjoy the show from a shady, elevated spot and with a libation in hand. And for those with children in tow, this year's Festival includes a family fun zone for the young and young at heart.

To mark another momentous year in Pride's history and to show the world that we're *Stronger Together*, bring your friends and family to the Festival for a day of unforgettable fun and community. ●

EVENT DETAILS

Saturday, June 10
11:00AM-7:00PM, rain or shine

City Hall Plaza, Boston

Ⓣ Government Center
(Green and Blue lines),
Haymarket (Green & Orange lines),
Bowdoin (Blue line)

Free and open to the public



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



A crossroads of culture and community, the Boston Pride Festival is New England's largest annual gathering of LGBTQ folks and allies. Credit: Marilyn Humphries.





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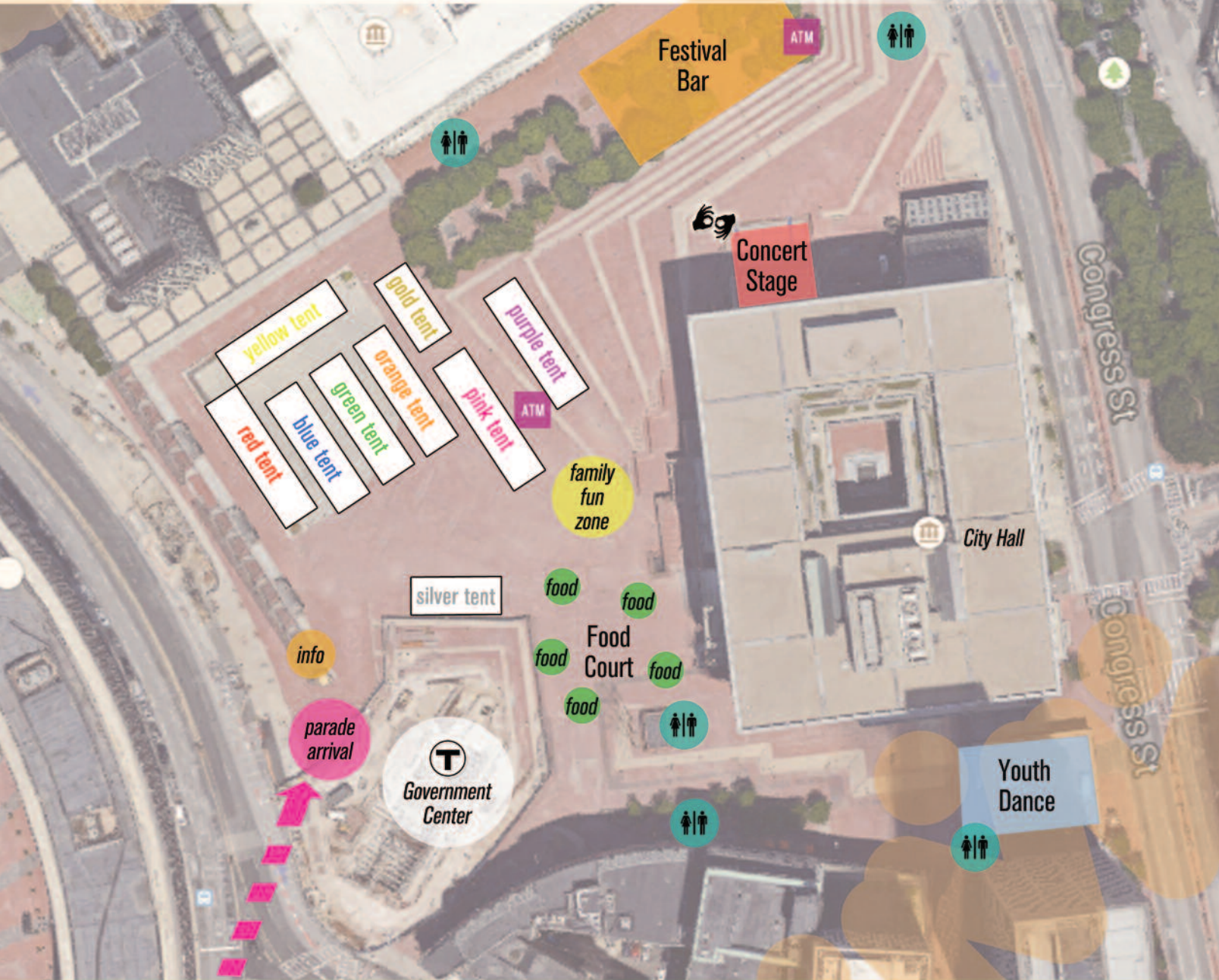
MONDAY-THURSDAY & SATURDAY 10AM-3PM FRIDAY 10AM-5:30PM

47TH ANNUAL BOSTON PRIDE FESTIVAL

Saturday, June 10th, City Hall Plaza, 11:00AM to 7:00PM



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Credit: Marilyn Humphries.

Boston Pride Festival Exhibitors

These LGBTQ-supportive organizations and businesses are #wickedproud to offer you their products and services.

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

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 Mass Cann/NORML
 Mass Trans Political Coalition
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 Metro PCS
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 Transgender Women of Color
 Neighborhood Health Plan
 New England Leather Alliance
 New Zealand Awaits
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#WickedProud | 47

2017 Boston Pride Concert Entertainment

Headliner LILLIE MCCLOUD



Lillie McCloud, commonly known by her former stage name Nicole McCloud, or Nicole J McCloud, is a dance/pop, R&B, and gospel soul artist. McCloud first appeared on the Billboard US R&B charts as Nicole in 1985 with “Always and Forever”. In 1986, her single “Don’t You Want My Love” reached the third spot on the Top 10 US Dance charts; it also charted in Belgium, France, Germany, the Netherlands, Sweden, and Brazil.

Ten of McCloud’s singles landed on the US Billboard R&B and Dance charts. Some of her biggest hits are the 1994 single “Runnin’ Away” and “Don’t You Want my Love”, which both peaked at number three on the US Dance charts. In 2002, Nicole J. McCloud, returned to the Top 10 with “Search’n”, which peaked at No. 5 on the US Billboard Dance charts. That same year, she received a nomination for the International Dance Music Awards, alongside Craig David and Shakira.

McCloud has recorded hits written by Diane Warren, Ital Shur, D Roberts, Mark Rooffe, and Timmy Thomas, and has performed duets with Donna Allen, Tito Jackson, Timmy Thomas, U.S.U.R.A., and The Source. She has sung with Stevie Wonder, Kool & The Gang, Bruce Springsteen, Mick Jagger, Sly from The Family Stones, and Isaac Hayes, to name a few, and has performed for ambassadors and presidents.

The world got reintroduced to Lillie McCloud on the third season of the hit American televised vocal competition *The X Factor*. Her audition was broadcast on September 12, 2013. She received a standing ovation and four yes votes from judges Simon Cowell, Demi Lovato, Paulina Rubio, and Kelly Rowland for her rendition of CeCe Winans’ “Alabaster Box”. Her performance of “Alabaster Box” has reached over 15 million YouTube views alone. McCloud was selected by the judges to progress to the Final 40 and subsequently competed successfully in the Four Chair Challenge, securing her position in the Final 16. As part of the Final Four “Over 25s”, she was mentored by Kelly Rowland.

In 2014, McCloud signed with the Spectra Music Group and released two singles entitled “What about the Beautiful Children” and “The Other Part of Me”. Her new album *Red Apples* was released on May 27th, 2015 and features 18 songs, including a remake vocal of her *The X Factor* audition song.

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Headliner CARLITO OLIVERO

Twenty-seven-year-old Carlito Emmanuel Olivero hails from the windy city of Chicago, Illinois. Growing up in a household of Mexican and Puerto Rican descent, he gained an appreciation for rich history of song and dance engrained deep in their Latino roots. As far back as he can remember, music has not only been an undying passion, but also an essential part of his existence. The bilingual artist has been performing in English and Spanish since the young age of five, pursuing his life's intention of changing the world through his love of music.

In 2007, Carlito auditioned for a lead vocalist role in the Latin pop group Menudo. Later that year, an MTV reality television series titled *Making Menudo* premiered with 15 contestants competing to land a slot in the new band. Carlito Olivero, along with four other Latin hopefuls, formed the new Menudo, with an album planned for release in the fall. Signed to Sony Music, the group toured in support of their debut singles "Lost" and "More than Words". The group disbanded the following year and Carlito relocated to Los Angeles to continue pursuing his singing career and to move into the acting arena.

Upon his arrival to Los Angeles, Carlito was tapped as a lead in Mario Van Peebles' teen-based film *We the Party* (2012). A year later, he auditioned for the Hit TV show *The X Factor* on FOX. Ending the competition as a Top-3 finalist and becoming one of the first Latino contestants ever to participate on the show, Carlito won over fans' hearts worldwide.

With a lead role on seasons 3 and 4 of the Hulu original series *East Los High Season*, in addition to two major films hitting theaters everywhere in 2017, Carlito continues to grow both in his acting and songwriting skills while collaborating with numerous industry pros. His first album, *Dreams Don't Become Reality While Sleeping*, was released on July 16, 2015. Now we wait anxiously for the release of his sophomore album *V2*, which is scheduled to drop mid 2017. Carlito's urban-based rhythmic pop flavored with occasional Spanish language offers a unique sound that sets him apart from other male vocalists in the current pop/R&B landscape.



Emcee

ADRIAN A

Adrian A, who identifies as Mx, mashes up music, parties, culture, and gender. As the co-creator and DJ of Bootie Mashup, the world's largest all-mashup bootleg party, Adrian A performs in front of thousands of people each week, spinning (and singing) an unparalleled collection of 100-percent genre-busting mashups at their Bootie events. To learn more about our Concert emcee, check out the entertainment lineup of the Back Bay Block Party (page 62), where they'll also be performing!



STRONGER TOGETHER



**SUNDAY
JUNE 11TH**

BACK BAY

St. James Ave, Boston

BLOCK PARTY

ALL AGES • FOOD • 21+ BAR • 1-9PM



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

**FREE ADMISSION 1-3PM
CREDIT CARDS ACCEPTED
\$15 AT DOOR**



SKIP THE LINE AT THE DOOR

ADVANCE TIXS: BOSTONPRIDE.ORG/BACKBAY





FANTINE

Born to a Russian father and Dominican mother, Fantine is an emerging multi-talented singer-songwriter, fluent in English, Spanish, Russian, and French. Fantine made her musical debut in 2010, stepping onto the Australian scene by lending her vocals to Space Invada's soulful jazz-inspired single "Super Sweet".

In 2011, Fantine announced "Rubberoom" as her first solo single. The music video aired on Australian national television programs and was recognized as *Indie Video Clip of The Week*. "Rubberoom" was followed by "Eleven", and then her third single titled "Perfect Strangers", which was produced by Jason Cox, producer of multiple albums for popular virtual band Gorillaz.

Fantine's career began to skyrocket in 2013, when she moved to Miami and began working on her debut album, *I Am Fantine*, with 19-time Grammy-winning producer Emilio Estefan and seven-time Grammy-winning singer-songwriter Gloria Estefan (who also co-wrote two of her songs). Emilio Estefan curated and helped develop Fantine's most popular songs, including "Bachata de Rosa" and "Reservation for Two". In September 2014, "Reservation for Two" peaked at No. 5 on Billboard's Dance Club Songs list.

Fantine's undeniable talent and musical style reflects her eclectic ethnic background. Her voice is a fusion of indie and electro-soul, paired with a "swampy yet sultry" tone. Her upcoming debut album *I Am Fantine* is infused with Emilio Estefan's signature style and will feature her latest song "What A Day". Produced by three-time Grammy-winning producer Wyclef Jean, with additional production by Emilio Estefan, "What A Day" also features Wyclef Jean and El Cata.

Recently, Fantine shared the stage with Wyclef Jean at Miami Beach's Centennial celebration concert. She has collaborated with Australian singer-songwriter Pete Murray, toured with Dave Stewart from Eurythmics, the critically acclaimed Russian jazz saxophonist Igor Butman, and also served as the opening act for Erykah Badu at the iconic Sydney Opera House.



LYRIC RACHAE

Lyric Rachae Stephen, professionally known as Lyric Rachae, is an entertainer/singer-songwriter born and raised in Atlanta, Georgia. Rachae (ruh-shAY) is a merge between her mother's first name, Rashidah, and her musician father's stage name, Chae.

Lyric grew up under the influence of her father's musical taste and performance attributes. She'd come home from school to find artists like Anthony Hamilton, Al Green, Marvin Gaye, and The Isley Brothers playing on the stereo system, with her father singing along. Lyric has been characterized as an "old soul" because of the roots of her musical repertoire. However, as Lyric got older, she developed her own palette of musical tastes, highly favoring artists like Janelle Monae, India Arie, Erykah Badu, Beyonce, and Taylor Swift.

At the age of 10, Lyric took the stage in musical theatre productions all around Atlanta in major venues, such as The Fox Theatre, The Rialto, Alliance, Variety Playhouse, and Atlantic Station. With her passion for music, dance, and drama, she decided to further her studies by attending DeKalb School of the Arts in Decatur. There she studied voice, drama, and dance while laying the basis of her own career as a performing artist.

While performing is Lyric's all-time favorite passion, she also enjoys writing her own songs. At age nine she locked herself in the front office of her childhood home in the Grant Park area and wrote her first song "Did You Thank the Lord Today" to Pachelbel's "Canon in D". She takes pleasure in writing uplifting and empowering lyrics. Other early originals include "Lemonade Stand" and "Find Your Love", which she went on to record at age 13. In 2011, Lyric wrote a rebuttal to the chart-topping Mindless Behavior song "Mrs. Right", entitled "Mr. Right". The song received over 43,000 plays on YouTube. Some of her more recent songwriting accomplishments include the theme song for a short film called "What About Us", and earning second place in the Ringling Brothers Barnum and Bailey Circus Jingle Competition.

Lyric has worked with Grammy Award winners Anthony Dent, Christal Nicole, and music/entertainment executive Ron "Tricky" Montgomery. In 2012, Lyric opened for the Southeast Emmy Awards alongside Jasmine Guy.

Today, Lyric is attending the prestigious Berklee College of Music as a Full Tuition City Music Scholar and full-time student, and developing her own sound. She is dual-majoring in Songwriting and Music Business, learning to expand as a writer and sharpening her business skills. In Boston, Lyric pursues her passion for performing not only through outlets that Berklee provides, but also by being the lead singer in the one of Boston's most popular bands, Sweet Tooth and the Sugarbabies, which allows her to travel around New England and to share her gift for song.

STRONGER TOGETHER



SUNDAY
JUNE 11TH

JP BLOCK

Divas, Dogs & Drag Show

PARTY



KRISTEN PORTER PRESENTS

PERKINS ST, JP 1-8PM

ALL AGES • FOOD • 21+ BAR

FREE ADMISSION 1-2PM



JACKSON (ORANGE LINE)
HEATH (GREEN E LINE)
PERKINS (39 BUS)



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MR. GAY UNITED STATES



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THE BURGEONING

The Burgeoning's name represents their musical MO: they are a fresh take on what rock means in this generation's musical landscape. The Philadelphia-based band's never-ending pursuit of adventure and self-discovery drives their signature brand of poppy yet inventive indie rock. The four-piece is made up of brothers Logan and Alex Thierjung on vocals and bass, respectively, lead guitarist Mark Menkevich, and drummer Brandon Bradley.

Born out of the early songwriting sessions of Logan and Alex in 2011, The Burgeoning's sound is a combination of the various musical influences of its members. Logan's admiration of trailblazing British

indie rock manifests in his crunchy guitar riffs and, at times, delicate vocals, while Brandon's propulsive drumming is a result of his tenure performing with church groups at an early age. Mark's sugary guitar melodies reveal his love of all things Beatles, and Alex's rumbling bass lines pay homage to the 90s alt-rock giants who formed the genre.

These newcomers' individual styles blend to become a unified sound with a distinct, shared mission: to take a sonic journey through the hearts and imaginations of their listeners by drawing them into The Burge's philosophy of unity, discovery, and growth.

In this band's movement, there is no end to the adventure; only new ones to begin. Let's grow together.

STRONGER TOGETHER

**SATURDAY
JUNE 10TH**

FESTIVAL BAR

Party on the Plaza

CITY HALL PLAZA, BOSTON 1-6PM

PRIDE CONCERT • 21+ BAR • GIVEAWAYS

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CONNOR STREET

Connor Street, an electro-pop recording artist with silky smooth vocals and stage-ready dance moves, is one of Boston's hottest new rising talents. Connor exploded into the entertainment scene as the youngest dancer and choreographer for one of the city's biggest dance groups: DanceWorks Boston. He made a name for himself performing in some of the biggest LGBT night clubs around New England while posting cover videos on YouTube. His videos have been viewed over 200,000 times by thousands of fans. Last June, he released his debut EP *Love Like Me*. He is currently working hard in the studio, writing and recording new material before he relocates to Hollywood in August.



GIRLS NITE OUT

Girls Nite Out is a US-based girl group consisting of five girls from the Boston area who are infusing attitude and style back into the pop landscape of America. Their infectious music is a mix of pop-laden hooks with a touch of soul and the beat-driven sounds of UK garage and urban dance. Having worked with multi-platinum chart-topping producers both stateside and as far away as England, Sweden, and Germany, the girls are looking forward to bringing their fresh new sound to the masses in summer 2017, with the release of their first single.

Building on their performances with top artists such as Ke\$ha, Big Time Rush, and JLS, the girls look forward to bringing their high-energy show on the road early next year. Boston Pride Concert attendees are certain to fall for the girls' dynamic performances and fresh sound. ●



Photo Credits

Lillie McCloud: Courtesy of the Artist.

Carlito Olivero: Gilbert Duran.

Adrian A: Courtesy of the Artist.

Fantine: Courtesy of the Artist.

Lyric Rachae: Courtesy of the Artist.

The Burgeoning: Nemá Etebar.

COTTONMOUTHS: A NOVEL

FROM BOSTON AUTHOR KELLY J. FORD

"Filled with foreboding and anguished desire, *Cottonmouths* is a perfectly paced drama of the perils of loyalty, love, and homecoming. A terrific novel by an exciting new queer voice."

Christopher Castellani, *All This Talk of Love*

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Boston Pride Youth Dance

After the Festival and Concert, join your fellow Pride attendees under the age of 21 and the Boston Pride Youth Team for a high-energy evening of dancing and drag. Our 2017 theme, *Stronger Together*, reminds us that the LGBTQ community must be inclusive and embracing of all. The dance will take place under the stars with a large open-air tent on the Plaza. Get ready to dance the night away with DJ Scott P spinning your favorite tunes.

Queer youth and their allies will also be treated to a slaying drag performance and the chance of taking home some sweet door prizes, including a Garmin Vivoactive Smartwatch and an XBOX One! Water will be provided for free, and youth may purchase cheese or pepperoni pizza for \$2.00 a slice.

The Dance promises to be the biggest LGBTQ youth party of Pride season. So grab your friends, get your tickets, and make sure you're there for the evening that everyone will be talking about! ●

EVENT DETAILS

Saturday, June 10
6:00-10:00PM, rain or shine

1 City Hall Plaza, Boston

Ⓣ Government Center (Green and Blue lines),
Haymarket (Green & Orange lines),
Bowdoin (Blue line)

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



Dance the night away in a safe and supportive space with hundreds of other LGBTQ and ally youth. Credit: Michael Bryant Photography and Boston Pride.



DARE TO LOVE IN FULL COLOR.

PHOTO BY ANDREY BEST ©2017 BLUE MAN PRODUCTIONS, LLC



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GROUP**

Stronger Together Rally

With the Stronger Together Rally, organized in solidarity with the Global Equality March for Unity and Pride, Boston Pride will be returning to its roots. Forty-seven years ago, Boston's own Pride movement was born in a pointedly political march followed by an energetic gathering on Boston Common. This year, after marching in Saturday's Boston Pride Parade for visibility, inclusion, and equality for LGBTQ people, the community will keep the momentum going on Sunday with the Rally on the Common. A diverse and dynamic lineup of speakers drawn from grassroots and activist organizations and local elected officials will address the crowd on a range of pressing issues. The objective is to energize the LGBTQ community and its allies to engage in intentional, intersectional activism, particularly in behalf of those who are at the greatest risk in the current political climate.

Boston Pride will be distributing rainbow flags to all who attend the Rally. To ensure that enough flags are made available, please visit www.bostonpride.org/tickets to RSVP for the event by obtaining a free ticket.

Rally attendees are especially encouraged to bring signage bearing messages of personal significance to them. ●

Thousands of queer people rally at Parkman Bandstand in 1974 (right) and 1976 (below) to demonstrate for their rights and to hear speeches by community leaders. Credit: Spencer Grant.

EVENT DETAILS

Sunday, June 11

11:00AM, rain or shine

Boston Common

Corner of Beacon and Charles Streets

Ⓣ Park Street (Red and Green lines),
Boylston (Green line)

Free and open to the public



For up-to-date information, visit

www.bostonpride.org/rally



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Back Bay Block Party

Following the Stronger Together Rally, join thousands of fellow merry-makers at New England's largest outdoor LGBTQ party for eight hours of non-stop live music and dancing on a sun-drenched street of Boston. Three full bars and a pop-up Budweiser beer bar offer a wide range of beverages (alcoholic and nonalcoholic; 21+ to drink), including a special Pinnacle Bloody Mary (while supplies last!).

DJ Adrian A, co-founder of Bootie Mashup club nights in San Francisco, will get the party started with dynamic, dance-worthy mashups of songs from a variety of genres.

Later, headlining Montreal-based DJ Alain Jackinsky will take the stage and get the crowd moving with his signature sets, which take current house sounds and give them a touch of 'old-school' feel. Jackinsky has played some of the biggest festivals around the world, including Circuit Festival Barcelona/Ibiza, the White Party in Palm Springs, and Gay Days in Orlando. For more on information on the DJ lineup, see page 62.

So grab your friends and head to the Back Bay Block Party to close out Boston Pride Week 2017 in style! ●

EVENT DETAILS

Sunday, June 11
1:00-9:00PM, rain or shine

St. James Avenue and Berkeley Street
Back Bay, Boston

Ⓣ Arlington (Green line)



Admission free before 3:00PM /
\$15 suggested donation thereafter

Purchase advance tickets at
www.bostonpride.org/tickets

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



Keep the beat of Boston Pride Week steady at the Back Bay Block Party. Credit: Marilyn Humphries.



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Back Bay Block Party Entertainment



Credit: Courtesy of the Artist.

Opening DJ Adrian A

Adrian A, who identifies as Mx, mashes up music, parties, culture, and gender. As the co-creator and DJ of Bootie Mashup, the world's largest all-mashup bootleg party, Adrian A performs in front of thousands of people each week, spinning (and singing) an unparalleled collection of 100-percent genre-busting mashups at their Bootie events in San Francisco, Los Angeles, Seattle, New York City, and Berlin. A recipient of various nightlife awards over the past 13 years, DJ Adrian A celebrates pop culture of the past and present, keeping your brain guessing and body dancing with creative song combinations. They provide the soundtrack for the ADD generation.

Their annual "Best of Bootie" compilations are internet sensations each year, and their monthly "Bootie Top 10" is anxiously downloaded not just by fans, but also by other DJs! On top of all that, as documented on their YouTube channel, DJ Adrian A recently became only the 14th person in the United States to legally change their gender to non-binary, proving that even they are a "mashup"! To learn more about DJ Adrian A or to start following their work visit <http://AdrianRoberts.com> and <http://BootieMashup.com>.



Credit: Zapata Zapata.

Headlining DJ

Presented by Chris Harris Presents and Gay Mafia Boston

ALAIN JACKINSKY

Alain Jackinsky is native to the province of Alberta, Canada, but has been living in Montreal for more than 15 years. Music has forever been part of his everyday life. Alain quickly developed an intense and specific fascination for house music as he discovered the Montreal gay underground club scene. Alain took his first spin in the DJ booth in 2001 and swiftly became a popular figure in Montreal.

Over the years, he has acquired a solid reputation among his peers, who instantly recognize the quality of his mixing techniques and value his precious contributions in the recording studio. Jackinsky is passionate about house music, and his energy in the DJ booth often explodes into renditions of sparkling hot sound textures that favor the multilayered rhythms of vocal, tribal, progressive, and tech house.

Alain's reputation is one of a true crowd-pleaser. He has claimed weekly and monthly residencies at the most frequented clubs in the province of Quebec, such as Club Apollon, the Complexe Sky, Club Drague, Stereo Nightclub, while also regularly performing around the world in highly-acclaimed venues and events, such as Miami Winter Party, Viva New York City, The Week Brazil, Karmabeat Mexico, and Circuit Barcelona Festival in Spain.

His current influences derive from the likes of today's international key figures in the house music scene. But make no mistake: Jackinsky always succeeds in setting himself apart with his sulfuric style and sharp musical inspiration. To expand his horizons as a producer, Alain completed a full training program at the l'École Musitechnic in Montreal in 2006, where he refined his technical skills and acquired all the necessary tools to enable him to invest all his time on his life-long dream of music production. ●

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JP Block Party

Boston Pride and Kristen Porter Presents (Dyke Night® & The List: Boston's Queer Agenda) team up to present the 2017 installment of the JP Block Party. Our community is *Stronger Together* when over 2,000 LGBTQ women, trans and non-binary folk, drag queens and kings, rescue dogs, and friends of *all ages* take over Perkins Street for a fun-filled afternoon outdoors.

The party opens with an amusing array of special activities for kids big and small. Then comes your opportunity to meet your new best friend at the fifth annual Divas, Dogs, and Drag Show, which stars rescue dogs eligible for adoption from PAWS New England, accompanied by a retinue of celebrity drag queens and kings. Your host – back by popular demand – is the glamorous Sapphira Cristal, reigning Miss Gay New York and former queen of Boston Pride. Last year's event took a somber turn, as we stopped the party for a moment of silence for the victims and survivors of the Pulse Orlando shooting. To commemorate the anniversary of this tragedy and to celebrate the resilience of our community, two Pulse survivors will take the stage for a moving performance.

After the show, the street will morph into a giant dance floor, with the much-acclaimed "People's DJ" LeahV spinning her signature open-format mixes and genre-blending sets.

Our new layout provides seating for you to enjoy our multitude of food vendor options, so come for lunch and stay for dinner! With several cash bars (21+ to drink), food, drag performances, adorable dogs, and dancing, the JP Block Party is sure to nourish your body, mind, and spirit.

Five dollars from every admission will benefit the Boston Pride Community Fund, which provides annual grants to small, local non-profit organizations. ●

EVENT DETAILS

Sunday, June 11

1:00-8:00PM, rain or shine

Corner of Perkins & Centre Streets
Jamaica Plain, Boston

 Jackson Square (Orange line)



Free entry before 2:00PM/
\$15 suggested donation thereafter

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



The JP Block Party's diverse entertainment offerings attract a mosaic of queer and ally revelers each year. Credit: Hurley Event Photography.



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Black Pride & Latinx Pride – Orgullo Latinx

Black and Latinx Pride are programs of Boston Pride, which exist to celebrate the multicultural dynamic of our diverse community, to enhance the visibility of LGBTQ people of color in Boston and beyond, and to provide safe spaces for community gatherings throughout the year. Our events range from educational programs to cultural and social events.

In 2016 and 2017 Latinx Pride celebrated many milestones; one of those was renaming the Latin@ Pride program to Boston Latinx Pride and adapting the logo as an explicit expression of the program's inclusiveness of non-binary and gender-nonconforming individuals within the community. In spring 2017, Latinx Pride marked the beginning of the season with three events: a social in collaboration with Noche Latina at the Alley Bar; the Dragapalooza Paint Party at Jacques Cabaret, where 40 people enjoyed a night of painting and live entertainment, all to raise funds Latinx Pride; and OutSalsa Boston, whose event at Club Café we came out and supported. In addition, we co-presented five Latinx Films with the Wicked Queer: Boston LGBT Film Festival.

In 2017 Black Pride celebrated Black History Month with the organization of events during the month of February, among them a film screening of "Bumming Cigarettes" and a discussion panel on HIV/AIDS awareness, education, and testing.

The Black and Latinx Pride teams are looking forward to collaborating on events during Boston Pride Week to celebrate our Pride and to demonstrate that we are *Más Fuertes Juntos/Stronger Together*. For more information on Black and Latinx Pride and upcoming events, please visit bostonpride.org/latinxpriide and bostonpride.org/blackpride. ●

Black Pride and Latinx Pride offer a diversity of programs all year long, from educational workshops to cultural events and social outings. Credit: Boston Pride and Hurley Event Photography.

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

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

El Black Pride y Latinx Pride son programas de Boston Pride, que existen para celebrar la dinámica multicultural de nuestra comunidad diversa, para aumentar la visibilidad de las personas de color LGBTQ de Boston y más allá, y para proveer espacios seguros para reuniones comunitarias a lo largo del año. Nuestros eventos van de programas educativos a eventos culturales y sociales.

En 2016 y 2017 el Latinx Pride celebró varios logros, uno de los cuales fue el cambio de nombre del programa Pride Latin@ al Pride Latinx Boston, y la adaptación del logo como una expresión explícita de la inclusividad del programa de individuos no-binarios y género-disconformes en la comunidad. En la primavera de 2017, Latinx Pride marcó el inicio de la temporada con tres eventos: un evento social en colaboración con Noche Latina en el Alley Bar; la fiesta de pintura Dragapalooza en Jacques Cabaret, en donde 40 personas disfrutaron una noche de pintura y entretenimiento en vivo con el objeto de recabar fondos para Latinx Pride; y OutSalsa Boston, cuyo evento en el Club Café apoyamos. Adicionalmente, copresentamos cinco películas Latinx en el Festival de Cine LGBT de Boston: Wicked Queer.

En 2017 Black Pride celebró el mes de historia afroamericana con la organización de eventos durante el mes de febrero, entre los cuales se encuentran la exhibición de la película "Bumming Cigarettes" y un panel de discusión sobre conciencia, educación y pruebas de VIH/SIDA.

Los equipos de Black y Latinx Pride esperan colaborar con eventos durante la semana de Boston Pride para celebrar nuestro orgullo y demostrar que somos *Más Fuertes Juntos/Stronger Together*. Para más información sobre Black y Latinx Pride y eventos futuros, por favor visita los sitios webs listados arriba. ●

Black Pride y Latinx Pride ofrecen una diversidad de programas a lo largo del año, desde talleres educativos a eventos culturales y sociales. Crédito: Boston Pride y Hurley Event Photography.



BOSTON PRIDE

SATURDAY JUNE 10 2PM-7PM

Corner of Lagrange St. and Tremont St. Boston



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Pride@Night Calendar

■ Flagship events ■ Black & Latinx Pride

SATURDAY, MAY 27

6-9PM ■
Boston Pride Pageant
*Club Caf  (209 Columbus Ave,
Boston, MA)*

FRIDAY, JUNE 2

8PM
Pride Night @ Hedwig and
the Angry Inch
*Shubert Theatre at the Bock
Center (265 Tremont St, Boston,
MA)*

TUESDAY, JUNE 6

10PM
Paradise Pride
*Paradise Cambridge (180 Massa-
chusetts Ave, Cambridge, MA)*

WEDNESDAY, JUNE 7

7-9PM
Hard Rock Cafe Boston -
Pride Family Night
*Cavern Club (22-24 Clinton St,
Boston, MA)*

THURSDAY, JUNE 8

8PM-12AM
Boston Bear Pride 2017: Bears
Bare It All
*Paradise Cambridge (180 Massa-
chusetts Ave, Cambridge, MA)*

8PM-1AM ■
If You Can Feel It, You Can
Speak It
*Milky Way (284 Amory St,
Jamaica Plain, MA)*

10PM-2AM
Pride Queeraoke
*Midway Cafe (3496 Washington
St, Jamaica Plain, MA)*

FRIDAY, JUNE 9

7PM
Paint for Peace Boston
*Liquid Art House (100 Arlington
St, Boston, MA)*

9PM-1AM
Official Dyke March
After-Party
*Milky Way (284 Amory St,
Jamaica Plain, MA)*

SATURDAY, JUNE 10

2-7PM
Esme Women's Block Party
*Entrance at the corner of Tremont
and Lagrange St (Boston, MA)*

8PM-2AM
LUSH Pride Party
*Machine Nightclub (1254
Boylston St, Boston, MA)*

10PM
Pride@Night Main Event ft.
DJ Abel
*House of Blues (15 Lansdowne St,
Boston, MA)*

SUNDAY, JUNE 11

1-9PM ■
Back Bay Block Party
*St James Ave (at Berkeley St,
Boston, MA)*

1-8PM ■
JP Block Party
*Perkins St (at Center St, Jamaica
Plain, MA)*

10PM
Pride Finale
*CandiBar & Guilt Nightclubs
(279 Tremont St, Boston, MA)*

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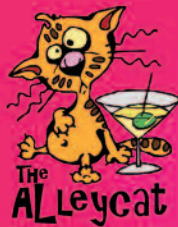
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RI PRIDE BLOCK PARTY

SATURDAY
JUNE 17 2017



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Over the Rainbow

Gilbert Baker (1951-2017)
In Memoriam

Boston Pride mourns the loss of a great artist and dear friend, Gilbert Baker, creator of the rainbow Pride flag. Since its conception in 1978, this flag has embodied the diversity and beauty of our community, and our ongoing fight for equal rights. During the Boston Pride Parade on June 10th, as our community continues to march for inclusivity, equality, respect, and awareness, we will proudly parade Gilbert's flag throughout the City of Boston, honoring his legacy and grassroots work in behalf of all LGBTQ people. ●

Gilbert Baker beams with pride in his ruby slippers at the 2012 San Francisco Pride Parade. Credit: Jason Doiy.







Queering Political Correctness

By Jo Trigilio

I am tired of the petty squabbles of the left: that word does not include me; you didn't frame that exactly right; that term was totally PC yesterday but today it insults me; bla bla, wah wah. [Given the political situation], we need to SHOW UP first, educate 'on the job', be open to being educated, and forgive well-intentioned allies more easily.

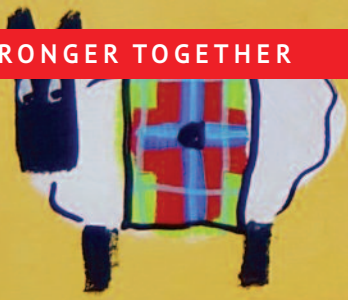
I wrote this social media post two weeks after the election of Donald Trump, fully expecting to receive pushback and impassioned defenses of the virtues of political correctness. Instead, I was barraged with public and private messages of thanks.

Political correctness is not about addressing intentional and blatant forms of racism, sexism, transphobia, heterosexism, etc. At its best, political correctness means being careful in the use of language, categories, and political positions so as not to insult, to offend, or to marginalize people from oppressed groups. At its worst, it decrees perfection, demands that everyone be well-versed in the latest terminology, phraseology, and political positions of each identity and affinity group. The self-appointed PC police lie in wait, as if playing a game of punch bug, militantly surveilling the landscape for missteps and blunders. People who violate the rules are 'called out' and charged with phobias and isms regardless of their intent. The end game is not educational dialogue because it is assumed that PC mandates – despite their ever-changing nature – are incontrovertible.

We all have a responsibility to continuously educate ourselves about different forms of oppression and to address oppressive

Art: Brian Nash, *So Many Sheep, So Many Sweaters* (2016).





speech and actions when we encounter them. The challenge arises when well-intentioned people unwittingly use an outdated term, or adhere to an outdated political position, or when people have not yet learned the finer points of a certain type of oppression. As such, all of us, unless we are professional diversity specialists, are potential victims of PC policing.

The most common argument against mandates of political correctness is that they constitute a form of censorship. PC policing violates freedom of speech, expression, and opinion, making it impossible to critically evaluate ideas. Although this point merits thoughtful consideration, my main concern is that PC policing hinders coalitional work and the development of solidarity within communities of resistance.

If ever there were a critical time for those on the left to learn how to work in solidarity, that day came with the election of Donald Trump as President of the United States. Faced with the Trump administration's daily assault on fundamental human rights and strategic attempts to dismantle our democracy, the left can no longer afford to be splintered into a billion little superspecific identity and interest groups, each with its own version of PC terminology and political positioning.

Building communities of resistance means that we must learn to deal with one another in our complexity. Many LGBT people experience a number of intersecting oppressions. A black lesbian, for example, experiences the intersection of race, gender, and heterosexist oppression. Identity politics fractures oppressed people by presenting a smorgasbord of specific identity groups and forcing individuals to affiliate with one. Which one should she choose? Communities of resistance allow us to focus on shared political goals, regardless of our identities. But we cannot effectively engage in intersectional organizing if we are paralyzed by the fear of saying the wrong thing.

The time has come for us to queer political correctness.

The term "queer" originally emerged in the late 80s as a challenge to mainstream LGBT politics. Its advent was motivated by radicalism, by a desire to move away from the fragmentation of

Communities of resistance allow us to focus on shared political goals, regardless of our identities. But we cannot effectively engage in intersectional organizing if we are paralyzed by the fear of saying the wrong thing.

identity politics in order to focus on the heart of homophobic and sexist oppression: heteropatriarchy in all its cultural, social, and institutionalized forms.

In its original incarnation, queer was a call for unification against a common enemy. Queer dissolves the borders of individual identity groups by functioning as a unifying umbrella term for all those who challenge the gender and sexual norms, rules, and conventions of heterosexism. This includes bisexuals, transpeople, gender-nonconforming folks, intersex individuals, radical gays and lesbians, and non-normative heterosexual allies.

To be queer is to be anti-assimilationist, to resist the traditional norms of binary gender and heterosexist sexuality, the more flamboyantly and outrageously, the better. It is associated with creative rule-breaking, fluidity, irreverence, and unapologetic visibility. It frees queers from the burden of toning themselves down or being concerned about what the neighbors think. Its watchword: "We're here, we're queer, get used to it!"

At the heart of the issue, queer is not PC. It's not queer to toe the party line. It's not queer to attack one another.

If we are to build solidarity within communities of resistance, we must queer political correctness. We cannot build solidarity by enforcing the PC mandates that arise from our own specific version of identity organizing. We cannot show up with tissue paper skin, taking insult at the slightest misstep of our allies. Real community building requires that we all show up humbly, ready to learn the perspectives of others, and be open to negotiating new terms, frameworks, and approaches together. If we are to save ourselves from the potential harms of the current administration, we need to find ways to hold hands across our differences. ●



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.

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STIGMATIZED MULTIPLIED

Transgender and
Gender-Nonconforming
Older Adults with HIV

TGNC older adults show great resilience that should be celebrated and supported within the LGBT community.

By **Kristen E. Porter** and **Mark Brennan-Ing**

Little is known about older transgender and gender-nonconforming (TGNC) adults with HIV. Approximately 1.4 million people in the US and 0.5 percent of older adults are TGNC. The Centers for Disease Control and Prevention reports that the highest rates of HIV infection are in the TGNC population. Around 98 percent of TGNC people living with HIV are transwomen and two percent are transmen. In the US, close to one-third of transwomen and 12 percent of transmen are HIV-infected, including more than half of African-American transwomen. Approximately two percent of people with HIV over age 50 are TGNC. Due to HIV-stigma many TGNC adults are afraid to know their HIV status.

The Veterans Health Administration reports that TGNC veterans are six times more likely to be HIV infected than non-TGNC veterans, and have a four-fold higher rate of depression. Common psychosocial issues of TGNC veterans include mental health (i.e. post-traumatic stress disorder, suicidal ideation/attempts), homelessness, and sexual violence while serving in the military. In general, TGNC adults report double the rate of violence and abuse compared to non-TGNC adults, or older lesbian, gay, or bisexual (LGB) adults. Many older TGNC adults had postponed transitioning due to workplace discrimination.

Lack of safe, sensitive, and competent care for TGNC people with HIV is a major concern in institutional care settings, such as nursing homes. Fears include neglect, physical or psychological abuse, being 'outed' as TGNC or HIV-infected, and not being allowed to express their gender identity. These risks are increased for those needing assistance with everyday tasks like showering, which may result in unintended TGNC identity disclosure. Long-term care facilities typically place residents into shared bedrooms based upon gender. There are no official policies regarding classifying residents' gender, and private rooms are not covered by Medicare or Medicaid. Thus, some TGNC older adults chose to 'recloset' or 'detransition' by reverting to presenting like their natal gender or reversing their medical transition (e.g. stopping hormones). Others plan suicide to avoid entering long-term care.

When TGNC adults with HIV are people of color, discrimination and stigma are exacerbated by racism. TGNC older adults living with HIV experience intersecting stigmatized identities (i.e. being TGNC, older, etc.). Many TGNC adults are rejected by family and feel like outsiders even in the LGBT community. As shared in a 2016 focus group of older TGNC women with HIV:

"I love my family, but they don't want me because I'm a transgender. They threw me out. They disowned me. Today my family has not talked to me for 35 years. ... Today, today they still, you're a fag, you're a punk, stay away from my kids... That type of hateful ignorance."

Incidence of depression and suicidality are high among TGNC adults; 41 percent report suicide attempts compared to only 1.4 percent of non-TGNC adults. Yet, TGNC adults aging with HIV also speak about self-reliance, contentment, and happiness rooted in gratitude, spirituality, and even four-legged support. Focus group participants shared:

"I'm around a lot of positive people instead of negative people... I left all this gossip and all this bullshit. I'm trying to... enjoy the rest of my life. I am and being positive with it."

"Aging-wise I'm very happy. I have two dogs that keep me healthy. I take them out. I love them, they're there for me. I finally decided in my old age I don't need a partner. All I need is myself and my two dogs..."

"It's not easy being 50 plus and with HIV and being an African-American transgender in society today and having faith. I was a Christian for a long time until they just... I'm thinking, I'm accepted and everything else because God accepts me, but no they sit back and call me an abomination, everything else and they're a Christian too. But see, the Bible said you can't go to heaven unless you love me. So now I'm not, I don't claim any type of religion. I'm spiritual."

Despite the challenges, and in an ever-changing environment of TGNC acceptance, TGNC older adults show great resilience that should be celebrated and supported within the LGBT community. How do we do that? Individually, we must stand up against transphobia and ageism on the streets and within our own LGBT community. This includes supporting LGBT groups of color and #BlackLivesMatter, as African-American transwomen are hardest hit by HIV. At the level of agencies and management, the creation of welcoming environments in every facet of life, from clinics to coffee shops, is a must. Staff cultural competency trainings should require LGBT aging and TGNC aging curricula. At the level of aging policy, institutionalized care settings, like nursing homes, must address the human rights, safety, and dignity of TGNC residents. And to TGNC older adults reading this article – get involved and be loud! As clinicians, researchers, program directors, and policy makers, we need to hear what types of programs, services, and supports are needed to help you face the challenges of aging with HIV in the context of transgender experience. ●



Kristen E. Porter, PhD, MS, MAc, LAc, JP, is a gerontologist, acupuncturist, death midwife, event producer, and social entrepreneur. Her resilience research on LGBT/HIV older adults is published in numerous peer-reviewed journals. She is national Chair of the Emerging Scholars and Professional Organization for the Gerontological Society of America.



Mark Brennan-Ing, PhD, is Director of Research & Evaluation at ACRIA and Adjunct Assistant Professor at New York University's Rory Meyers College of Nursing. His research focuses on LGBT and HIV-positive aging adults. He is past Chair of the American Psychological Association's Sexual Orientation and Gender Diversity Committee and a Fellow of the Gerontological Society of America.

Art: Nadine Stransen†, *Face*. The artist, a long-time LGBTQ activist, was one of many trans-identified people to have been murdered worldwide in 2016.



Credit: Sylvain Bruni; source image: Militarist.

I knew I wanted to be a military pilot even before I knew I was transgender. But I couldn't be both.

Someone once said that pilots are the only people who know at age six exactly what they will be when they grow up. And in my case that person was right.

My mother was a teacher who worked next to Luke Air Force Base in Arizona, and as a child I would watch the F-15s do full afterburner touch-and-gos in the cool dawn desert air. The noise was something you could feel in your chest. I was hooked. For the rest of my youth, I would dream of being a pilot.

When I was seven years old, my grandmother took me to the Pima Air Museum, where we ran into a pair of Air Force pilots. I

eagerly told them all about the solar-powered helicopter that I had built. My grandmother hid a little smile and said nothing. The 'helicopter' was made only out of Legos. Still, the two young officers were impressed and handed her a business card. "Let us know when he turns eighteen," they chuckled, "we've got a spot."

I even knew that I was supposed to be a pilot before I knew I was supposed to be female. When I did figure out the latter, I knew that I couldn't be both. 'Those people' – transgender folk – didn't get to fly military aircraft. So I mentally partitioned my identity, and dedicated every moment of my life to becoming a pilot, while denying

SGT Logan Ireland (left), a transgender man and founding member of SPARTA, and the author (right) pose for a photo before heading to the White House's Pride celebration in June 2015. Credit: Courtesy of the Author.



the need to be myself in other ways. In the end, one half won out over the other – but not without the struggle between the two sides nearly destroying me and my family in the process.

I did end up becoming a pilot and flying through three deployments to the Persian Gulf, the Mediterranean, and the North Atlantic. But by 2005, I was on my fifth deployment in four years and my dysphoria had caught up with me. The situation seemed hopeless. My gender identity seemed like the most shameful secret imaginable. I couldn't tell a soul, much less my wife, who was expecting our second child. I couldn't legally speak with a therapist outside the military system. President Bush had just been re-elected to a second term, and the end of Don't Ask Don't Tell (DADT), to say nothing of the medical ban on transgender service members, seemed impossibly far away.

There was no network of transgender service members to reach out to in 2006. As far as I could determine, I was the only one. Sure,

I found online a few Vietnam-era veterans who came out late in life. However, because many in the medical community had advised transgender people up until that point to leave behind their old lives and disappear, generations of transgender people from the 70s, 80s, 90s, and early 2000s had simply vanished.

By 2010, I had left active duty. I transferred to the inactive reserves and began transitioning. The organizations working on ending DADT were consumed with this one effort, and had little more to offer me than a secret Facebook page with 20 or so active transgender service members. Yet, that small group of people would go on to change the course of transgender civil rights history.

After DADT was repealed, membership in the transgender Facebook group grew to 35. By the time the Defense of Marriage Act (DOMA) was shot down by the Supreme Court, our group had reached nearly 100 members. At the same time, in 2013 we formed



Service Members, Partners, and Allies for Respect and Tolerance for All (SPARTA), an organization dedicated to ending the medical ban on transgender service. When I told other LGBT activists what our policy goal was, they laughed at me. One said, “you sure know how to pick impossible battles.”

But we had a cadre of LGB allies in the fight. People like Sue Fulton, Fiona Dawson, and Bridget Wilson stuck around after the repeal of DADT to make sure no one was left behind.

The true turning point came in January of 2014, when we organized the first-ever conference of active transgender service members. For many of the people at this conference, it was not just the first time they had met another transgender person in the service; it was the first time they had met another transgender person, period.

It was a moment of awakening for all of us in that space. We saw each other. We saw possibilities. We saw that if we worked together and had a plan, there was a chance that we could change forever the way American society and the government sees transgender people. But we also saw that if we wanted to make progress, we had to hurry. Only three years remained until the next election, and we were starting from ground zero.

Yet somehow we both changed medical policy against open transgender service, and changed hearts and minds along the way. This was accomplished in great part due to our allies using every ounce of their effort, skill, knowledge, and connections to open doors

for us. Failure was not an option, and ultimately it was the transgender service members themselves who convinced leadership in the Pentagon that not only was this change possible, but that it was also a moral imperative for people so dedicated to serving.

We belong. We want to serve. We do not want special treatment. We just want the chance both to be ourselves and to pursue the career of arms we chose.

**We belong. We want to serve.
We do not want special treatment. We just want the chance both to be ourselves and to pursue the career of arms we chose.**

When Secretary of Defense Ash Carter announced the end of the ban, and the implementation of a new policy allowing transgender people to serve openly and to transition, it passed through the 24-hour media cycle with little notice.

But for us, it was the beginning of a new era.

Well, for most of us.

This Pride is a bittersweet moment for me. In June, I will be honorably retired (forced) out of the inactive reserves without

having had the chance to rejoin the service. I will not wear the uniform again. This is due to being ineligible for promotion while I was waiting for the transgender policy to change. But I do so knowing that those behind me will no longer have to make the choice between the jobs they love and being the person they are. And this is due in some small part to what we members and allies of SPARTA did. ●

LCDR Brynn Tannehill is a defense analyst and writer for numerous publications, including Salon, The Advocate, LGBTQ Nation, USA Today, The Huffington Post, and Everyday Feminism. She lives in Northern Virginia with her wife and their three children.

Pride Lights

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7 pm | BCA Plaza

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7–7:45 pm

Performances on BCA Stage
curated by The Theater Offensive

8 pm

Pride Lights dedication by BCA
and Boston Pride

8:15 pm

Countdown and lighting the tree

8:15–8:45 pm

Light-inspired performances
curated by BCA

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CITY OF BOSTON



Members of the San Francisco Gay Men's Chorus march in concert in the 1979 Pride Parade. Credit: San Francisco Gay Men's Chorus.

Telling Our Stories and Changing Lives through Song

A Concise History of the Gay Choral Movement

By Kevin Schattenkirk

The Boston Gay Men's Chorus performs with flying colors at Symphony Hall in 2015. Credit: Yuta Kanai.



Throughout the 80s, the BGMC offered much-needed musical solace and support to a community devastated by the AIDS crisis. Credit: Debbie Rich; courtesy of The History Project.

Over the last four decades, the gay choral movement has grown into a significant force for social change in the queer community. Gay choruses largely function as entertainment organizations, but with a specific focus on outreach to both queer-identifying and heterosexual cis-gender audience members.

Gay chorus concerts are replete with lights, sets, choreography, and an eclectic assortment of well-known songs from a variety of genres. Couched in this context, choruses often include music that engages the audience on an issue of concern to the queer community with the purpose of inspiring social change. On another level, gay choruses also function as a safe place for queer people, cultivating a sense of community for singers who largely identify as gay. Yet, as individual choruses have grown in size, their composition has transformed to include diverse sexual orientations and/or gender identities. In the context of performance, the visible diversity of a gay chorus on stage is a political act in itself. Singers of all ages, races and ethnicities, body shapes and sizes, each giving voice to the queer experience, challenge what 'gay' looks like. This is especially significant to the changing ways in which a heteronormative society views the queer community. Since the history of gay choruses is as complex and nuanced as the ensembles themselves, I will limit myself here to discussing their collective impact.

Among the largest of these ensembles, San Francisco Gay Men's Chorus (SFGMC) held their first rehearsal on October 30, 1978 at the height of the Gay Rights Movement (as it was known at the time). A key figure of the movement was legendary gay rights activist Harvey Milk, who also served on the San Francisco Board of Supervisors. At the time of the SFGMC's formation, Milk was a celebrated hometown hero – an openly gay public figure who encouraged queer people to come out as a means of eradicating stigmas and compelling social change.

During SFGMC's initial rehearsals, singers never could have predicted the profound impact Milk would have on their work shortly thereafter. On November 27, less than one month after SFGMC's first rehearsal, Milk and Mayor George Moscone were assassinated by Dan White, a former colleague on the Board of Supervisors. The tragedy served as a pivotal moment in the histories of both the queer rights and gay choral movements. The fledgling SFGMC gave their first performance that day, on the steps of City Hall, at a memorial for Milk and Moscone. To this day, the ensemble feels the profound impact of Milk's life, work, philosophy, and death. In June 2013, SFGMC premiered *I Am Harvey Milk*, a 12-movement work by composer Andrew Lipka, celebrating the life and legacy of its namesake in the 35th anniversary year of Milk's death. SFGMC co-commissioned the work with gay men's choruses in Atlanta, Denver, Dayton (Ohio), Twin Cities (Minnesota), Los Angeles, and Kansas City (Missouri), each of which has performed it in the



time since. Interestingly, on the day of SFGMC's premier, the Supreme Court of the United States ruled that same-sex marriage in the state of California could resume, following the 2008 passage of Proposition 8 and a series of appeals regarding the legality same-sex marriage. The premiere of *I Am Harvey Milk* also became a celebration of yet another milestone in progress toward expanded queer rights.

While SFGMC is arguably the first to include the word "gay" in their official name, both Anna Crusis Women's Choir (formed in 1975) and Stonewall Chorale (formed in 1977 as the Gotham Male Chorus, but changed their name in 1979 and began including women) are important ensembles in the history of US gay choral music. In the years following the formation of these ensembles, several queer-centric choruses would coalesce throughout the country: New York City Gay Men's Chorus and Seattle Men's Chorus in 1979, Boston Gay Men's Chorus in 1982, and Heartland Men's Chorus (Kansas City, Missouri) in 1986, among many others. In 1982, SFGMC led the way in forming the Gay and Lesbian Association of Choruses – commonly referred to as GALA Choruses – as an umbrella organization for the rapidly expanding movement.



Singers of all ages, races and ethnicities, body shapes and sizes, each giving voice to the queer experience, challenge what 'gay' looks like.

Credit: Debbie Rich; courtesy of The History Project.

Gay chorus repertoire has often tackled socio-political commentary on a variety of issues and from different angles. Generally, the repertoire tends to reflect the GALA mission for outreach. Socio-political commentary is usually framed in a manner that attempts to compel reflection in the audience. Gay choruses will often commission new songs and multi-movement works, usually from queer-identifying songwriters and composers. In many instances, gay choruses will also repurpose already existing music and make alterations to the lyrics to reflect same-sex desire as necessary. This is not to say that gay chorus concerts are riddled with direct and provocative socio-political content. Rather, their approaches to commentary can be summed up by sentiments commonly reiterated by many chorus singers: We're going to tell our stories. And by telling our stories, we're going to change hearts, minds, and lives.

While the repertoire covers a wide spectrum of topics, it was the AIDS epidemic of the 1980s and 90s that severely impacted gay choruses in the aftermath of Milk's murder. Key songs and multi-movement works addressed the epidemic from the perspective of the singers onstage. As with much of the repertoire, this music often attempts to cultivate a sense of compassion and empathy in the audience while simultaneously destigmatizing people with HIV+ and AIDS diagnoses.

Even more profound was the impact of the epidemic on the chorus members themselves. Stan Hill, the former artistic director of SFGMC, once explained how over the course of several years, singers would arrive to rehearsal to learn which chorus members were sick and which members had died. Because of the overwhelming impact of AIDS, a chorus as large as San Francisco's (upwards of 300 members) would send small groups of singers to take care of sick members or to sing at the memorial services of those who had died. As AIDS ravaged the community, many gay men's chorus singers have often attributed their survival and well-being to the women in their lives: those friends and activists in their local communities who stepped in and lent a much-needed hand during a crucial period of recent queer history.

With the advent of drug cocktails that could keep people with AIDS alive for longer, and eventually halt HIV from progressing to AIDS, it would appear as though the battle is under control. Kathleen McGuire, another former artistic director of SFGMC, once questioned whether music about AIDS would remain relevant as the medical field continues to make progress toward a cure. Intersecting with this progress, several other significant tragedies would impact the queer community in the 1990s. Fatal assaults against Brandon Teena (in 1993) and Barry Winchell (in 1999) represent just a few

tragedies driven by transphobia. And the 1998 murder of Matthew Shepard is among the most notorious acts of homophobic violence in the last 20 years. At a point where drug cocktails represented progress and promise, cultural homophobia was alive and well – in anti-queer rhetoric and sentiment in political, religious and cultural discourses.

Addressing the larger implications of cultural homophobia surrounding the Shepard murder, New York City Gay Men's Chorus commissioned "Elegy for Matthew" by David Conte and John Stirling Walker, and Twin Cities Gay Men's Chorus commissioned "Matthew's Lullaby" by Craig Carnahan and Perry Brass. Both works premiered in 1999. In 2002, Vox Femina, a women's ensemble based in Los Angeles, premiered the choral version of Randi Driscoll's "What Matters" (Driscoll recorded and released her own version in early 1999). A men's chorus arrangement premiered in 2004, by Gay Men's Chorus of Los Angeles. "What Matters" has become a vital part of the GALA repertoire, having been performed by countless women's and men's ensembles. And in 2008, the Boston Gay Men's Chorus commissioned and premiered *A Whitman Oratorio* by Lowell Liebermann, commemorating Shepard and assessing the state of queer rights in the US ten years down the line.

Shepard-related music represents only one of the many ways in which gay choruses address cultural homophobia and violence against queer people. In 2012, SFGMC premiered "Testimony" by Broadway and film composer Stephen Schwartz. For "Testimony," Schwartz was granted permission to draw from the *It Gets Better* project to construct the song's lyrical content. "Testimony" addresses an epidemic of suicide and self-destructive behaviors among queer youth, usually in response to a culture that conditions them to believe that their lives have no meaning. As performed by choruses of 200 to 300 singers, all with shared but unique experiences in enduring homophobia, transphobia, and violence, "Testimony" humanizes the resolve to find a better, happier, and fulfilling life as a queer person in a heteronormative society. In addition to many other GALA ensembles, Boston Gay Men's Chorus (BGMC) performed this song twice, in 2013 and 2015. And in 2016, BGMC commissioned and premiered Joshua Shank's *Capable of Anything*, a work in four movements about queer life and the quest for peace in a tumultuous world. *Capable of Anything* was inspired by the BGMC's experience in 2015 as the first LGBTQ ensemble to tour the Middle East. Much of the work is centered on queer life here in the US. The third movement, "Justice", draws specifically from the Supreme Court ruling in *Obergefell vs. Hodges* in order to express the profound impact of marriage equality for same-sex couples. Incidentally, BGMC received news of the Supreme Court's ruling while touring the Middle East.

Celebrating their 35th anniversary as a hometown institution and leader in the local queer rights movement, BGMC is among the most prominent and respected in the GALA Choruses organization. In fact, their work represents so much of what GALA is about. It's not

uncommon to hear singers summarize their performative aesthetic as the desire to "tell our stories", to share with audiences the varied experiences of queer people. In telling those stories, gay choruses are driven by outreach and a need to connect with both queer and heterosexual cisgender audiences in an effort to bridge distances and build understanding. Like many other GALA ensembles, BGMC engages in outreach performances in locales outside of Boston, such as Groton, New Bedford, and Rockland. This usually entails partnering with allied queer organizations, assisting gay-straight alliances, and entertaining audiences outside the chorus' hometown 'fans', friends, and family.

As part of the larger gay choral movement, BGMC has stood in solidarity with local and national queer and allied communities, performing at a Boston vigil for those who died in the June 12, 2016

shootings at Pulse Nightclub in Orlando, Florida. The chorus also makes a point of touring abroad. Their 2005 European tour began with a celebratory performance at Gay Pride in Berlin. Controversy and protest met the chorus as they arrived in Warsaw, with many questioning why BGMC needed to advertise their homosexuality with "Gay" in their name. While pre-concert logistics proved challenging on many fronts, the chorus performed an emotionally charged sold-out concert that

lived up to their mission for outreach. Polish news media declared the concert, and its rapt reception by the audience, a triumph over the local protests. Following their 2005 and 2015 tours, BGMC will travel to South Africa in 2018 to partner with other queer-allied organizations and once again engage in outreach.

While established choruses in San Francisco and Boston (among many other locales) continue to respond to the needs and concerns of the queer community, the gay choral movement continues to grow. Steel City Men's Chorus formed in 2013 in Birmingham, Alabama and is giving voice to the queer experience in a politically 'red' state. In 2014, Butterfly Music Transgender Chorus formed in Boston as one of the first specifically trans ensembles. On an international level, the Beijing Queer Chorus formed in 2008, and are significant for being the first openly gay ensemble in China. These are just a few of many examples of how the gay choral movement has continued to grow. And with such growth, the gay choral repertoire also expands and becomes more inclusive of musical statements that reflect the lives and experiences of queer people worldwide. ●

We're going to tell our stories. And by telling our stories, we're going to change hearts, minds, and lives.



Kevin Schattenkirk is a singer, songwriter, musician, and ethnomusicologist whose doctoral research focuses on the history, repertoire, and performative aesthetics of gay choruses. He characterizes his research as activist scholarship, and believes that academic work on the queer community should be transformative for his students. Kevin is proud to be part of the Boston Pride Guide editorial team. He loves all things David Bowie, working out, cooking, and spending time with his friends, family, and husband.



Credit: Stephen VanHorn.

Counting the Cost

The Commercial Sexual Exploitation of Boys,
Adolescent Males, and Trans Youth

By Steven L. Procopio

Even though we know that sexual exploitation of boys is common, a variety of factors have hindered attention to and reporting of this issue: homophobia, sexism, stigma, fear and shame, lack of screening tools and outreach, and a cultural predisposition to view men as perpetrators and not as victims.

In recent years, attention to the commercial sexual exploitation of children (CSEC) has primarily focused on girls and young women. Yet, sexual victimization is universal and not gender specific.

Traditionally we have been led to believe that 10 percent of men in the United States have experienced trauma as a result of sexual victimization, and at an average age of 17. But current research suggests that boys enter the cycle of sexual exploitation at the same age as girls or perhaps younger (11-13 years). And a study on CSEC in New York City (John Jay College, 2008) estimated that upwards of half of exploited children in the United States are boys.

According to the Young Men's Project, LGBT youth do not receive adequate information about their sexual feelings and thoughts. And living in an environment where those thoughts are perceived as unwelcome topics of conversation leads to increased susceptibility to sexual exploitation, since queer youth may engage in 'risky' behavior out of curiosity. It is not uncommon for boys to report being thrown out of their house based on their sexual orientation, which exposes them to the exploitation of survival sex work. A study involving male sex workers in Canada found that 70 percent of respondents had experienced a history of sexual abuse prior to entering into sex work, and approximately 75 percent had been physically abused and were witness to aggression in childhood.

Even though we know that sexual exploitation of boys is common, a variety of factors have hindered attention to and reporting of this issue: homophobia, sexism, stigma, fear and shame, lack of screening tools and outreach, and a cultural predisposition to view men as perpetrators and not as victims. Indeed, adult male sex workers, when discussed in articles, tend to have their sexuality called into question, whereas their female counterparts were usually assumed to be heterosexual, as are the majority of boys who are sexually exploited. Our biased approach to this social problem has grave consequences for boys, cisgender and transgender alike.

According to the National Center for PTSD (Post-Traumatic Stress Disorder), the sexual abuse of boys has been shown to impact self-concept, the development of gender identity, and enforces low self-esteem. Boys who have been sexually exploited have much higher rates of anxiety, depression, HIV/AIDS, STIs, PTSD, and increased rates of suicide attempts. These victims of exploitation were also exposed to a high level of violent injuries at the hands of their exploiters. In addition, self-mutilation, sleep disturbance, eating disorders, fire setting, difficulty maintaining intimate partner relationships, and increased episodes of risk-taking behavior may be observed in sexually abused boys.

Recent research on adolescent prostitution discovered that the majority of exploited youth were experiencing homelessness. While

44 percent of boys in the sample were homeless, only 24 percent of girls sampled reported living on the streets. More than half the boys reported living alone, whereas one quarter of the girls reported living alone. The authors of the study reported, "generally, based upon how the youth described their living arrangements, boys seemed more solitary and disconnected from others, including family members." The report also found that there are different paths of entry into commercial sexual exploitation: 68 percent of transgender youth were recruited by friends, compared to 46 percent of cisgender girls and 44 percent of cisgender boys. The cisgender boys reported that one third of the time they entered into "the life" after "customers approached them" for the first time, whereas transgender youth reported this experience 10.55 percent of the time and girls 16 percent of the time. Whether victimized or not, homeless youth are not usually tracked or asked probing questions on their experiences at intake into the social service system.



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[I]t is imperative that we dispense with the myth that pimps do not victimize boys.

The various systems that work with male youth both publicly and privately need to be aware of the factors that lead to sexual exploitation and the behavioral indicators that can identify males at risk for or actively exploited in our culture. Adverse childhood experiences, which include sexual abuse, domestic violence, family history of substance abuse, gang related activities in neighborhoods, homelessness/runaway behavior, war-torn communities, poverty, and multiple foster placements, lend themselves to victimizing experiences for children and contribute to multi-victimization experiences as they develop. For youth with these adverse experiences, behaviors that manifest will be key indicators of victimization. These behaviors include depression, anxiety, oppositional behavior disorder, self-mutilation, suicidal episodes, and truancy – behaviors that lead to a relationship with the criminal justice system.

According to a report “And Boys Too”, published by ECPAT USA (2013), there are contributing factors as to why boys and young men are not identified or served as victims of commercial sexual exploitation: (1) the unwillingness of boys to identify as sexually exploited due to shame and stigma about their sexual orientation or perception of sexual orientation by their family/community; (2) lack of appropriate screening and intake by law enforcement and social service organizations based on the belief that boys are not victims; (3) limited outreach by anti-trafficking organizations to areas or venues known for male “prostitution”; (4) the false assumption that boys are not generally pimped.

The scholarly literature finds that boys enter into commercial sexual exploitation in order to meet their basic need for money, food, shelter, drugs, clothing, and transportation. These young men also have histories, like their female counterparts, of physical and sexual abuse. As many male youth are thrown out of their house for being gay/bisexual or transgender, they are placed at high risk for sexual exploitation in attempts to meet their basic needs. Research suggests that the majority of sexually exploited youth are heterosexual. It is important to note that the commercial sexual exploitation of boys is not primarily a matter of gender or sexual orientation. Exploitation is about power and control, and every at-risk male youth needs to be equally and appropriately identified and supported through the various systems charged with protecting them.

National evidence on sexually exploited boys found that (1) male victims are difficult to identify or engage, as indicated in the above case, oftentimes not being recognized by many health, social service

or criminal justice programs; (2) life on the streets for these youth brings high levels of risk for HIV/AIDS, STIs, substance abuse, violence, and other compromising physical and health challenges; (3) boys and young men that are at risk for or actively sexually exploited can be engaged and supported through outreach interventions designed to reflect the realities of their circumstances, needs, and desires.

In 2012, I facilitated a series of focus groups with at-risk youth and those who were being actively sexually exploited, which was organized for a non-profit in Boston with a history of working with marginalized, homeless and runaway youth, and many who had a history of commercial sexual exploitation. The groups were designed to collect data on CSEC boys and life on the streets. The two groups consisted of male youth between 15 and 22 years of age. I developed a series of focus group questions prior to administering the groups. Staff recruited the youth with incentives provided for their participation. Preceding each group, I discussed my work in developing services for exploited males and informed them that I would be seeking their counsel and expertise on

Exploitation is about power and control, and every at-risk male youth needs to be equally and appropriately identified and supported through the various systems charged with protecting them.

life on the street and how males came to the commercial sex industry, as they knew it. Definitions and identification of exploitation included survival sex, hustling, sex work, tricking, stepping out, and making coins as traditional terms for prostitution/exploitation. The participants were unfamiliar with the

term commercial sexual exploitation and did not connect their experiences to that term.

I briefly summarize a few of the major findings of this study below:

The participants identified four categories of sexual exploitation, each with varying degrees of anonymity and regularity, and power dynamics: 1) escort services; 2) street work; 3) internet sites; and 4) clubs, particularly those catering to the gay community.

The ‘client’ community is defined generally as white males, 35+ years of age and older, married with children; this definition is true for female victims of commercial sexual exploitation as well. The majority of buyers are identified as professional, although many cross socio-economic lines. The young men define this community as doctors, bank presidents, politicians, law enforcement personnel, company CEOs – generally men who had great flexibility in their work schedules which made ‘hook ups’ easy to maneuver. The participants stated that these men also had, at times, a preference for youth of

color, as they often verbalized the wish to fulfill a fantasy of what it is like to be with a 'black' man. The participants also remarked that it is common to hear from buyers that they "can do things to them that they cannot do to their wives." That being said, any male youth who is impacted by the risk factors mentioned above are highly vulnerable to exploitation, regardless of race or ethnicity.

Most participants agree that various venues should be considered when reaching out to exploited youth. They include (but are not limited to) clubs, 'hook-up' internet sites, public transportation centers, noted cruising areas, hotel lobbies, and community areas where youth congregate. They identify five key services to support them: 1) adequate/safe long-term supported housing with case management services; 2) educational programs that will support obtaining the necessary credentials that will lead to gainful employment; 3) job training/apprenticeship and/or vocational training programs; 4) compassionate healthcare from providers that do not make judgments about their lifestyle; 5) long-term behavioral healthcare by providers trained on the unique issues related to this population. Respondents identified housing as the most critical need among these.

The participants referred to themselves as 'street wise' people. Early life experiences with socially challenging families, disengaged or absent parents, limited socio-economic opportunities, and other adverse childhood experiences made them feel 'older' than their years. Many participants stated that they had experienced more adversity in life than people three times their age. No childhood and daily struggles with survival presented bleak outcomes for them. They were aware that their clients were using them but were in need of the survival money. They expressed an opinion that the system supports their exploitation, as many clients are in powerful professional situations.

Based on these focus groups and subsequent work by this author, we can now identify various ways in which boys are involved with pimps. First, the initial entry into sexual exploitation for boys may be prompted by family members. This usually occurs as a result of parental figures needing to feed their addictions. An additional factor of pimped boys relates to prostitution as the 'family business'. It is not uncommon for male youth to be part of families where generational prostitution has been the family norm. Second, pimps have now been diversifying their workforce in order to maximize their ability to meet the demands of the market base. Third, community pimping entails a situation where youth engaged in survival sex will introduce homeless and runaway youth into the culture as a means of making ends meet. Fourth, older men and women will establish relationships with at-risk and vulnerable male youth and groom them with gifts, and then gradually begin to pimp them out to others as a way to get return for their economic support. These situations usually result in the pimp housing the youth at their home or in hotels. Fifth, the fee-for-service pimp connects with youth indiscriminately on the street and asks them if they are interested in making money for the evening. As the youth agrees, the pimp will drive them to strategic areas in a community, have him perform sex services for the clients and at the end of a night's work, will drop the youth off. The partic-

ular youth may not necessarily see that specific pimp again, as fee-for-service pimps abound.

With these various forms of pimping now identified, it is imperative that we dispense with the myth that pimps do not victimize boys. Officers and personnel of law enforcement, social services, healthcare, courts, probation, youth shelters and outreach programs, and many others must be cognizant of the dynamics behind the commercial sexual exploitation of boys, and support the development of intervention systems that treat males not solely as perpetrators but also as victims. ●



Steven L. Procopio, ACSW, LICSW, is a trainer, consultant, and clinical supervisor for local, state, and federal agencies. His expertise is in the area of childhood sexual abuse, sexual assault, and commercial sexual exploitation of boys, adolescent males, and trans youth. He founded the first freestanding program to serve commercially sexually exploited boys and adolescent males in the United States.

Steven is a graduate of the UCONN School of Social Work.

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Finding courage in friends, family, and a rainbow flag

By Zander

Escaping the 'Straight' Jacket

I absolutely knew it. I knew I was gay. It was probably in fifth grade that I knew.

Coming out was a pretty weird, long process for me. My school at the time (I now go to a very supportive, gay-friendly school) was an uncomfortable place for me even to think about coming out. I heard the word “fag” a lot and kids used the word “gay” as an insult, which I never understood. I worried about other kids’ opinions and felt like I had to keep my true self in. I mean, if people were using “gay” as an insult, how would they feel if I was gay?

Because of the attitudes that came from kids around me, I truly believed that I had to be straight, so I tried to force myself. I felt depressed. Keeping my secret from the whole family, made my depression so strong that I felt like maybe if I wasn’t alive I wouldn’t have this burden anymore.

When it became clear that I couldn’t force myself to be straight, I decided that if I was going to come out, I would inch my way into it. I’d probably start out by saying that I was bi and then work up to my elaborate, full coming out!

My coming out actually started when I was sitting in my hammock and texting a good friend. I suddenly had a revelation: this could be my chance to come out. We were joking around, and one thing led to another. She said, “I thought you were going to come out gay or something!” By this time we were really close, and I knew she’d be open. So I told her that I thought I was bi. We had a long conversation by text, and in the end, my heart was beating really fast. My friend has been amazingly supportive ever since I came out to her.

What if this was the day I was going to come out for real? Was this going to change the whole dynamic of my relationships with my family members? I finally mustered up the courage.



I went from forcing myself to be straight to having an enormous rainbow flag hung up in the gym of my school. When I look up at the flag it reminds me that I'm in a safe place.

I went upstairs and I told my mom that I needed to talk with her. I was very hesitant, but I really wanted to. I had no idea this was going to happen so soon – I hadn't planned it, but it had to happen at some point. I hid under the blanket for about 45 minutes as my mom tried to guess what was 'wrong'. I really didn't feel like saying it. My mom asked, "Are you gay?" I said no. My heart was racing. Fast. I wasn't ready to tell her I was gay yet, so I said that I was bi. It was a lie, but I knew that was the closest to gay I would get that night.

To my surprise, my mom was extremely good about it all. However, I was really scared. I thought that this whole thing was going to change the entire dynamic of my family. I tried the next day to take it back, but I don't think my mom bought it. A few days later, in the car, my mom, an event planner, said to me, "I hope one of you (me or my sister) gives me a 'two-tie' or a 'two-dress' wedding to plan! I would love to plan one of those!" I wanted to yell, "YES! YES, YOU WILL BE DOING THAT!" All I could get out was a small "maybe."

That night my mom came over to the couch and asked if we could talk. She said, "Are you gay? Can we talk about you being bi?" I said, "Ok." My mom said, "Are you sure you're bi?" I said no. My mom then asked me if I was gay. I paused for like five minutes and went under the covers again and mumbled a muffled yes through the covers. My mom went into full support mode. She hugged me and thanked me for telling her. It made me feel so good about it all, like I'd finally be accepted.

The hardest was my dad because I always looked at him as a 'big manly guy' who would not want to hear that his son is gay. I was very afraid. My mom really wanted me to tell dad, because they don't keep secrets from each other. So I had my mom prepare him while I went

out of the room. I was hiding in my sister's room and bracing myself for an explosive ending. My mom yelled "He knows!", so I reluctantly walked into the room and darted into the bed and hid under the covers again – my safe zone. Luckily, my dad was extremely supportive. He now speaks out about transgender bathroom access and he's completely against homophobia. I feel like I now know the side of him that never showed until I came out.

After I told my family, I told Caitlin, one of my best friends at my new school. She is the most open person I've ever met. She's exactly like me in my ideals about the LGBTQ community. She has all those same values. Caitlin just really gets it. I'm so grateful for that. As of now, my school director, all my teachers, and all the kids in school know and are really supportive. I even asked if we might look into getting a rainbow flag for our school. Of course, we hung a GIANT rainbow flag up in my school's gym. I love that flag! The reaction I hoped for was the reaction I got. I went from forcing myself to be straight to having an enormous rainbow flag hung up in the gym of my school. When I look up at the flag it reminds me that I'm in a safe place.

After I felt comfortable with being gay, I felt like I could escape from 'Straight Zander', like I could run away from him. What I did was my dream. I came out! I like that I can now be who I am, and there are no secrets kept from my family or friends. Honestly, I enjoy being gay! ●

Zander loves music, theatre, science, technology, clocks, sailing, baking, cooking, skiing, and video games. He is pretty outgoing when he gets to know people and considers himself a kind, honest person. He believes that people should be exactly who they are.



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PIXEL PRIDES

The Pride Movement in Cyberspace

By Joshua W. Rivers

In June 2004, a group of roughly 100 crimson-clad people met in front of their digital town's city hall for a demonstration. Muscles exposed, the demonstrators huddled together in a mass of rouge with but one goal in mind: to show that LGBT people exist in their world and others like it, in the small corner of cyberspace known as massively multiplayer online games (MMOs). This band of players and the accompanying queer dialogue drew a massive crowd of onlookers and participants. Using this momentum, the group's leader, Benjamin Bon Temps, decided to found a community in the game world in order to draw attention to LGBT gamers and to create a space free from the far-too-frequent homophobic language and bullying that one encounters online. In the present day, this small group of 100 has grown into a global, albeit primarily North American, organization of over 3,000 members with a noticeable presence in six MMOs: The Rough Trade Gaming Community (RTGC).

Every year since 2004, RTGC has organized a Pixel Pride in each of the games they play. At its core, a Pixel Pride is a pride parade held by LGBT gamers in an MMO, a march from one point of the game's world to another by a procession of characters organized into various 'floats', both political and colorful. While each Pixel Pride is unique to its own world and shaped by 'local' tradition, they are united in their desire to raise awareness of the LGBT community in online games while also giving queer players a space to meet new friends and to express them-

selves. Full of glitter, fireworks, and political chants, Pixel Prides are the highlight of many MMO players' Pride season. These virtual pride parades exhibit the showmanship and extravagance of an actual world parade, but with one unique caveat: they allow their participants to remain largely anonymous.

Although an avatar is a part of one's identity, players are still able to remain largely anonymous in the actual world while attending a Pixel Pride. In the game, there is a sort of blur of names and digital faces. One's character name may be on full display for anyone watching a Pixel Pride, but no one knows what one's actual world name or location is. By playing a video game, several closeted members of the queer community have taken part in Pixel Prides. Bon Temps, along with the other RTGC leadership, routinely receives letters of gratitude for the guild's role in creating a space of self-expression otherwise unavailable to those in the closet, due to family situations or, in one particularly grave case, the threat of criminal prosecution. As we continue to fight for a world where no one needs to fear coming out, Pixel Prides provide a

As we continue to fight for a world where no one needs to fear coming out, Pixel Prides provide a platform for closeted members of the LGBT community to meet a group of gamers willing to accept and to befriend them regardless of their circumstances.

platform for closeted members of the LGBT community to meet a group of gamers willing to accept and to befriend them regardless of their circumstances. Pixel Prides allow those who cannot attend a pride parade in the actual world to attend one in a virtual world.

One of the aims of each Pixel Pride is to show that LGBT gamers are a part of the broader gaming community and deserve re-



In 2004, the very first Pixel Pride was held in the virtual world of City of Heroes. Credit: Benjamin Bon Temps and RTGC. City of Heroes © 2012 NC Interactive, Inc. All rights reserved.



Pixel Prides have become an annual phenomenon in numerous MMOs, including Guild Wars 2. Credit: Benjamin Bon Temps and RTGC. Guild Wars 2 © 2010–2017 ArenaNet, LLC. All rights reserved.



Final Fantasy XIV gamers march in rainbow file to celebrate the designers' implementation of in-game marriage equality in 2014. Credit: RTGC. Final Fantasy XIV © 2010 - 2017 Square Enix Co., Ltd. All Rights Reserved.

spect. They shed light on the grim reality of homophobic slurs and bullying that queer gamers face online, while also celebrating queer victories. In the online game Final Fantasy XIV, for example, RTGC organized a Pixel Pride to laud the implementation of in-game same-sex marriage. Marching through one of the game world's three major cities in rainbow colored armor, the parade-goers indicate their support for the designers' decision to ensure virtual marriage equality.

Pixel Prides are a highlight of Pride season in many online game worlds. With all the fanfare of their actual world counterparts, these parades are not only a safe space for LGBT gamers, but also a means to draw attention to the rampant homophobia and online bullying many LGBT gamers face. If you're looking to celebrate who you are and to demonstrate for LGBT visibility, inclusion, and equality on- and offline, all while meeting new friends and explor-

ing fantasy worlds, try logging in for an RTGC-hosted Pixel Pride during this year's pride season. For more information on the Rough Trade Gaming Community and Pixel Prides, please visit: <http://rtgc.enjin.com/> ●



A native of Yorktown, Virginia, Joshua W. Rivers is a researcher at PrideUnited in Amsterdam. As an aspiring academic and avid gamer, he studies the intersection of the queer community and video games, while regularly writing about and streaming his own adventures in cyberspace. You can find him at a quaint local café or in an end-game raid. He may be reached at josh@prideunited.org or via his livestream at <https://www.twitch.tv/naeydil>

Miracle on K Street

In a humble storefront, recovering LGBTQ folks in Boston find community and support

By Mark Krone

Sometimes, miracles occur in the most overlooked places. Six blocks from Fenway Park, meetings for Boston's LGBTQ community in recovery have been held in a small storefront since 1987. Some say the space and its meetings saved their lives. Many are at a loss to explain why talking with strangers in this modest storefront about their common problems has completely turned their lives around when all the doctors and medicines in the world had failed them.

Unlike a lot of other 12-Step spaces, K Street has no metal chairs or podium. Instead, sofas with matching pillows line both sides of the room and more run down the middle. These sofas are monitored for wear and tear by a member, who restores them as needed in his custom drapery business. On one wall, a banner with the words "Sober and Proud" hangs next to two pull-down signs enumerating the 12 Steps and 12 Traditions. On the other wall is suspended a rainbow flag.

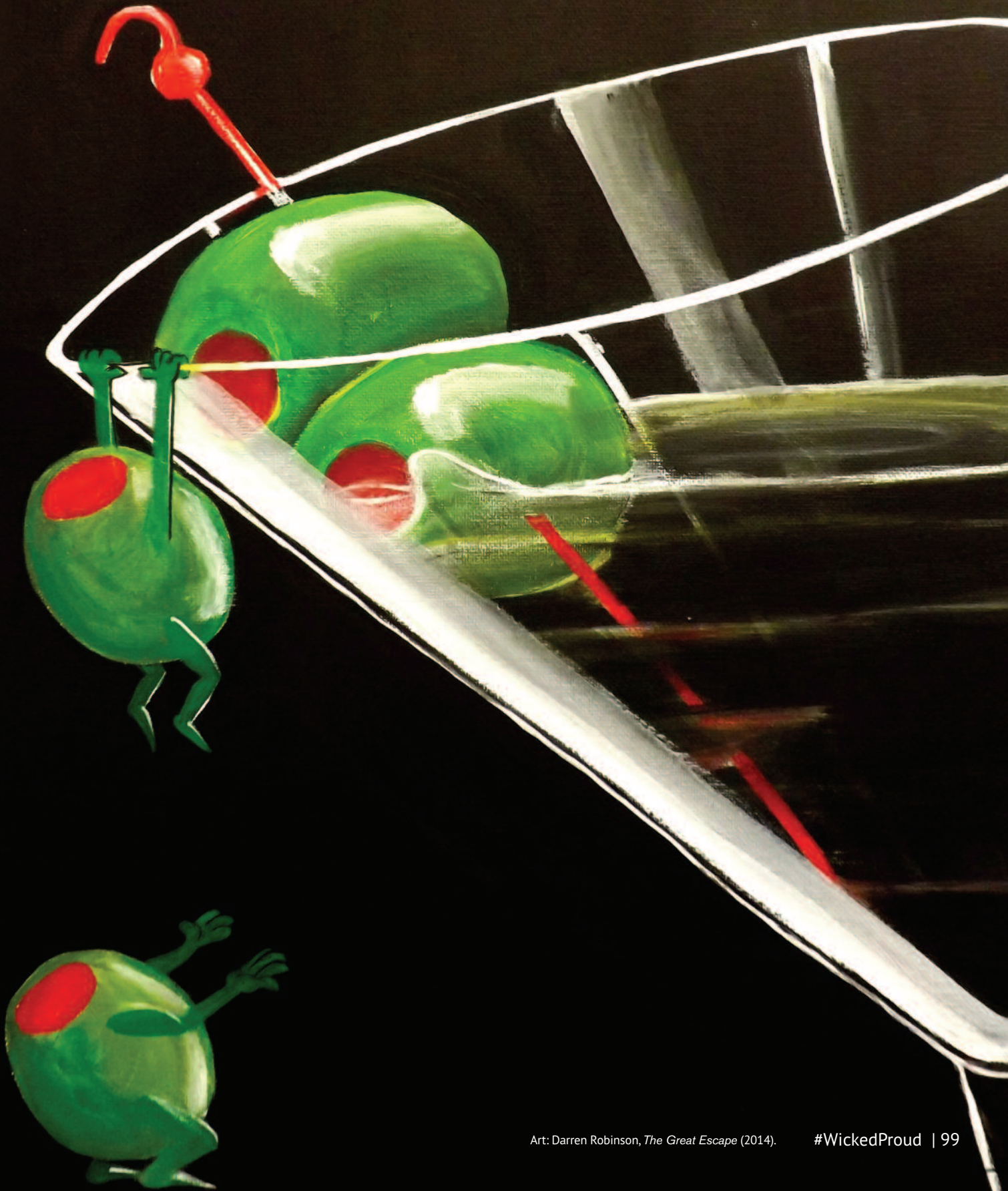
K Street shares a one-story building with a couple of family-owned businesses that include a convenience store and a sub sandwich shop. On the side of the building, the green paint is peeling in some places and the sidewalk is littered with cigarette butts. The block is a slice of 1970s Boston that's hanging on by a thread.

Everything about this storefront for recovering queer people says it shouldn't still be here. And pretty soon, it probably won't be. A story in the *Boston Globe* last March reported that the space will be sold to a real estate company that plans to demolish it. But portents of K Street's imminent demise have proved premature before. Its future can never be entirely ruled out. Still, its members can't ignore the ever-growing number of Fenway skyscrapers that press down upon the tiny recovery space like long pointed fingers. They may not like the recent, dramatic changes to the neighborhood, but these are people in recovery who have long since given up the enticements of denial.

Dave has attended meetings at K Street almost since it opened. His voice on the phone is calm and earnest, and there are deliberative pauses between his sentences. After hundreds of recovery meetings, he's used to sharing the intimate details of his life but he wants to get them right. In the 1980s, there were long nights of drinking and playing pool at the Ramrod, he says. Whether he thought he had a problem or not didn't end up mattering. He was court-ordered to attend meetings because "I got a drunk driving arrest on September 9, 1987."

He began attending meetings at K Street mostly because it was gay and near where he used to drink. K Street was different then. For one thing, it was located at 74 Kilmarnock Street, next door to the present location. It was a night-time drop-in shelter for homeless women who could stop in, take a shower, and relax. "The couches were arranged in two semi-circle rows facing a TV with a lamp on it. If people really had something to say, they sat in the first row. People who weren't ready to talk or were still drinking tended to sit in the outer layer, the couches behind the couches." Each meeting, a collection was taken. "There were two refrigerators: one that worked and one that didn't. We put the collection money in a coffee can in the broken fridge." At night, the money was divided among the women to help them buy something when they left the shelter.

K Street was launched in June 1987 by Peter, a gay man who lived in a first-floor apartment on nearby Queensbury Street. He was determined to establish more gay meetings in Boston. He believed that a city the size of Boston should have a space dedicated to queer recovery. Marcus, who has attended K Street meetings from the beginning, recalls that, at that spring's roundup (a large gathering of people in recovery), Peter spoke to him about starting a new meeting in the Fenway for gay people. Peter approached the women's drop-in shelter and asked if he could hold a 12-Step meeting there. When



An unassuming hub for Boston's LGBTQ recovering community for decades, K Street faces an uncertain future. Credit: the Author.



they assented, Peter ensured that the meeting was included as a gay recovery meeting on the official list of meetings in the city. He called the initial meeting “The Laundry Meeting” because he would put his wash in the laundromat on Queensbury Street before the meeting and retrieve it afterwards. Peter was a talker who was not shy about saying what he thought. Marcus recently recollected, “Peter was the kind of guy who, in a conversation, you really could not get a word in edgewise. He was very aggressive, but he was also a sweetheart.” Sometimes his stories may have gone beyond the truth. Another man who knew Peter at the time recalled, “He was retelling stories at the meetings other people had told as their own stories.” Whatever faults he may have had, there can be no denying Peter’s essential role in establishing a space for LGBTQ people that many still describe as safe, nonjudgmental, and even sacred. Peter died of AIDS several years after founding K Street.

Soon, there were meetings at K Street every night of the week. Over the years, 12-Step programs for smokers, drug users, and adult children of alcoholics were added. On some weekend mornings, over 50 people crowded into the storefront for meetings. Throughout the 1990s, over 200 people attended about a dozen different meetings over the course of a week.

The early meetings at K Street were occasionally raucous. According to Andy, who has attended K Street meetings for many years, “It was before the age of medication. Everyone was getting sober bareback. Also, in those days, Boston was poorer; there were street people who staggered in and out of meetings causing excitement.” Marcus recalls that there was “much more drama at gay meetings in those days. Chairs were exchanged. There were few people with long-term sobriety back then. Today, there’s lots of people in meetings with decades of sobriety, who provide an emotional center of gravity.” Looking back, he sees the drama as “actually quite exciting and fun.”

Everything about this storefront for recovering queer people says it shouldn't still be here. And pretty soon, it probably won't be.

AIDS hit K Street especially hard. “The alcohol- and drug-addicted population was ground zero for people who got AIDS,” recalls Marcus. “There’s usually a crisis that sends people to AA, and for many people then it was AIDS.” Dave describes it as a “powerful time”. “You’d see people coming to terms with their own death in a nice way and others in a bad way. It was a learning experience for me. It was really sad but also invigorating. I learned that if I loved someone, I should say it right away.”

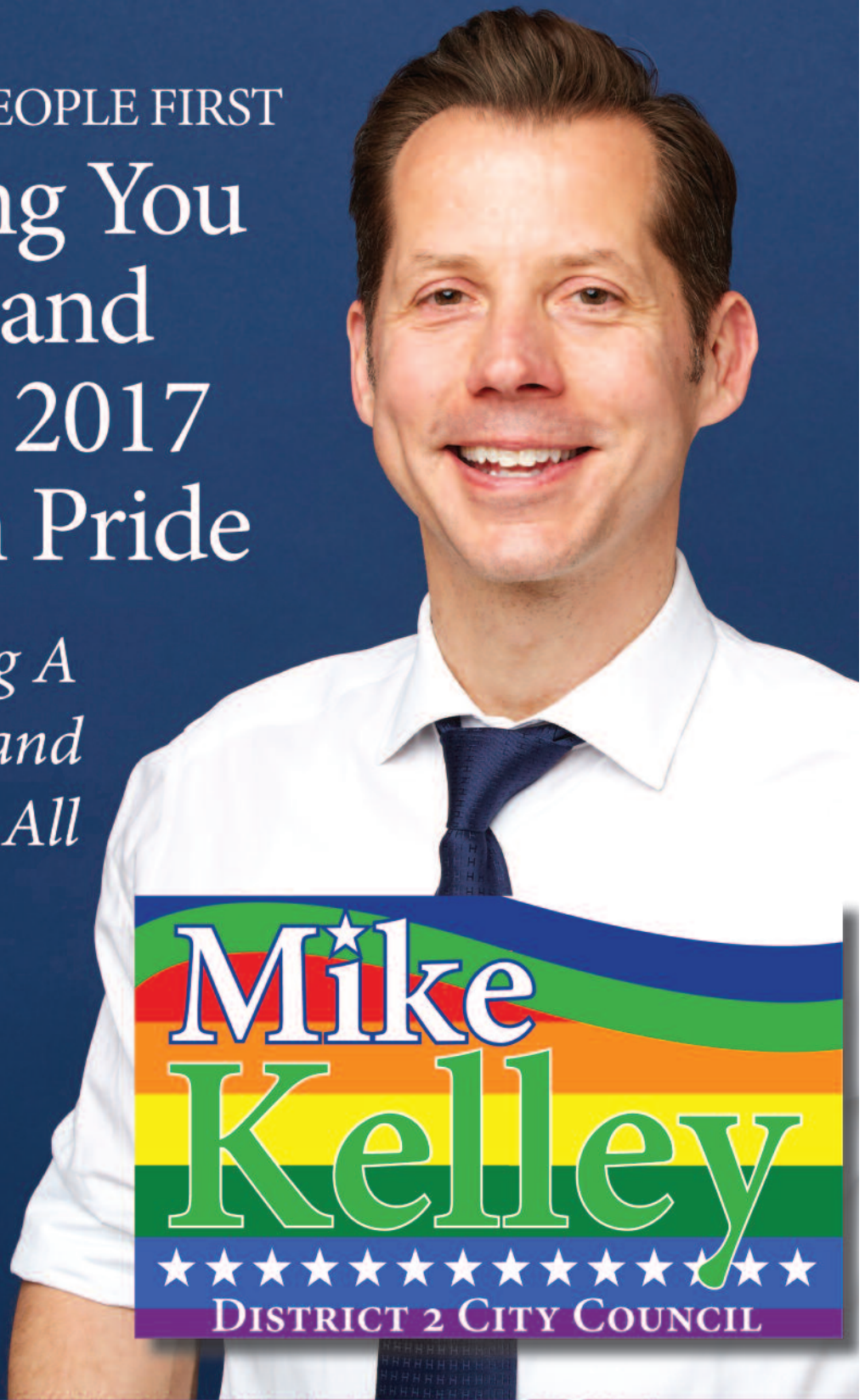
In 1991, K Street faced its first possible closure, when the building was sold to Edward J. Tutunjian, owner of Boston Cab, whose massive garage was at the end of the block. He was approached by a committee of K Street members, who explained the value of the space to the neighborhood and to the LGBTQ community. Tutunjian agreed to allow K Street to remain on site. The same year, the K Street Facilities Committee was established with a board that included a president, treasurer, facilities manager, and secretary. Rents were collected from each meeting and all members were encouraged to attend the monthly board meetings.

On the evening of May 31, 2013, as members approached K Street for the six-o’clock meeting, yellow police tape stretched from the corner of Peterborough Street all the way to the storefront just before K Street. Armed IRS agents walked out of the Boston Cab offices carrying boxes of financial records. In April, the *Boston Globe* Spotlight Team had exposed illegal practices among Boston’s taxi companies. The *Globe* alleged that among other crimes, drivers were not paid overtime for working more than 40 hours per week, and that they were forced to pay small bribes to management to lease a cab. At the center of the scandal was Edward J. Tutunjian, owner of Boston Cab and K Street’s storefront. According to the *Globe*, “...a federal judge fined Tutunjian \$2 million and sentenced him to 18 months in a halfway

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house after he pleaded guilty to payroll tax evasion, failing to pay overtime to employees, hiring illegal immigrants, and helping workers win federal housing subsidies for which they didn't qualify.”

Tutunjian has agreed to sell the property, which includes K Street, to Jay Doherty of Cabot, Cabot & Forbes, a Boston real estate firm. Doherty plans to sell the cab company and to build a residential building on the site.

Marcus says that despite his legal problems, Tutunjian has been an angel to K Street. He could have evicted the group any time after he bought the property in 1991. John, who has attended K Street meetings since 2000, states that, in 2001-2002, the board's executive committee failed to pay the rent for several months. A small group of members worked with Tutunjian to resume rental payments and to keep the storefront open.

Skyrocketing real estate values are not the only threat to the future of K Street. Attendance at meetings has decreased over the years. In the beginning, AIDS took many members. In recent years, attendance by young queer people has decreased. For queer baby boomers, the bars were a refuge and one of the few places where they could find each other. When the bar door opened, a night world of possibility and release beckoned. If they failed to meet someone to take home, at least they had a few hours to exhale and to be themselves. The sound of their favorite song, campy talk, cigarette smoke, and booze – all felt like home in a hostile world. When friends and family let them down, their favorite drink was the one constant friend, always there when they needed it. The thing about booze is, it never rejects you; it never says “not tonight”. Booze smoothed the edges of insecurities, fears, and self-doubt. But for some, the magic stopped working and drinking became a way to maintain, to just get through the day. That's where K Street came in.

Today, queer people have a multitude of places to meet, many of them virtual. As gay bars disappear, downtown recovery meetings are seeing a decline in young queer attendance. Despite these trends, it does not appear that younger queers are drinking less. In fact, the Center for Disease Control and Prevention website states, “...when compared with the general population, gay and bisexual men, lesbian, and transgender individuals are more likely to use alcohol and drugs, have higher rates of substance abuse, not withhold from alcohol and drug abuse, and continue heavy drinking into later life.”

In a 2014 Advocate article, Tyler Curry lamented, “At the age of 30, I have found it quite difficult to remain socially active within the gay community while reducing my alcohol intake. And when I say difficult, I mean impossible.” Curry pointed out that alcohol played a role in fueling the LGBTQ movement. After all, the location of the Stonewall Uprising was a bar.

If less drinking isn't the reason for dwindling young membership, assimilation may explain why attendance is down at queer meetings. More meetings are considered safe for queer people, whether or not they are designated as 'gay'. If a young queer woman lives in Dorchester and there is a meeting near her house that has a mix of straight and queer people, why travel downtown to a 'gay' meeting?

In recent years, K Street has attracted mostly men, but women have always attended meetings there and continue to be encouraged to attend. Veronica, a straight woman, has attended meetings there since 2013. “For me, K Street means serenity. It is a judgement-free zone, more than any other meeting I've ever been to. The people are very real. They're not putting on masks. They're vulnerable.”

“Vulnerable” is a good way to describe the position in which K Street finds itself at the present moment.

Among queer recovery meetings in Boston, K Street has a reputation as too lax or nonjudgmental, depending on whom you ask. While the meetings follow the same format as the others, K Street is known as a more tolerant, less strict place than other meetings around town. It attracts atheists and those who do not believe in some parts of the 12-Step program. Doubts are routinely expressed. No meeting at K Street ends with the Lord's Prayer and there is a laissez-faire attitude about 'working the steps'. The membership tends towards the less affluent. Some people at other predominantly queer meetings around the city view K Street as a place overrun with negative cranks and the mentally ill, while others esteem its meetings as the most honest and down-to-earth in Boston.

In a sense, K Street members are the queers of the LGBTQ recovery community in that they don't always fit in. Some of them live on the margins of an already marginalized group. This may be why people feel greater empathy for their suffering at K Street meetings. This year's Pride theme is especially true among the members of this recovery group. When the marginalized meet at K Street, they are made stronger together. ●

Note: It is customary to refer to members of recovery groups by their first names only. The author has attended meetings at K Street since 1997.



Mark Krone writes on queer history for Boston Spirit Magazine and serves on the board of The History Project, Boston's LGBTQ history archive. He's been on staff at Boston University for over 30 years.

For queer baby boomers, the bars were a refuge and one of the few places where they could find each other.

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MOVING IMAGES

LGBTQ Films for a New Millennium

By Donna Thompson and Fabio Correa





Suggest and write about essential LGBTQ films, the editors said. Seems easy enough, right? After weeks of discussing and debating cinematic offerings from almost every continent, we eventually had to place some parameters on our selections. So, for the purposes of this endeavor, we've focused solely on films produced in the twenty-first century, and specifically ones that offer a representative slice of the LGBTQ experience around the globe. How then to make such a disparate selection of films connect and speak to one another and to an audience of viewers who may be unfamiliar with the political and social contexts from which they emerge? Ah, there's the rub. What became apparent, in considering our final list of films within the extensive history of queer cinema, were the shifting foci of these cinematic texts.

So what even makes a film 'gay'? In the early years of US film, the depiction of homosexuality involved coded messages displayed by violations of gender roles or stereotypes. Comedic characters or gender role reversals were common until 1930, when even these depictions were outlawed by the Hays Code to shield viewers from immoral behaviors and influences. The Code required that the sanctity of the institution of marriage and the home be upheld, and that pictures not intimate that low forms of sex relationships were acceptable. The Code also forbade the overt depiction or even implication of sex perversion. In later years, homosexuality was viewed as anathema to US culture and religion. Despite an emergence of more LGBTQ films and characters in the late twentieth century, in many cases, homosexuality continued to be depicted as a problem. For many years, these movies dealt with certain aspects of the coming out process – internal conflicts, rejection by family, alienation from society – and rendered a tragic portrait of LGBTQ persons' failure to fit into a normalized version of American life.

In contrast, our list of films represents an obvious shift in the characterizations of the queer community. While coming out experiences remain a central concern of many films, this moment is contextualized within the broader life trajectory of the character, allowing for a sympathetic and realistic exploration of the complexity of LGBTQ individuals. This new cinema affords opportunities for an intersectional analysis of queer life. Sexuality remains a significant identity; however, it is not isolated from the other identities, social categories, or political arenas which a character negotiates. Thus, we've transitioned from gay films simply discussing being gay to contemporary LGBTQ cinema that explores the lives of people in all their many facets: profession or vocation, ability, gender, age, nationality, economic status, privilege, race or ethnicity, religion, health, and political affiliation.

But enough theoretical talk...let's go to the videotape.

Out

in the

Dark

Out in the Dark (Israel, 2013) | Director: Michael Mayer

Out in the Dark is a story of transnational and intercultural transcendence. Nimir Mashraw (Nicholas Jacob), a Palestinian who crosses the border from the West Bank to study psychology in Tel Aviv, meets Roy (Michael Aloni), an Israeli lawyer from a privileged family. Their relationship flourishes, despite their ideological and political differences, and the fact that Nimir is not yet out. They meet in the midst of a war zone, making their relationship even harder and more challenging. Scholar Alla Ivanchikova has argued that the “[film highlights where] national borders intrude and encroach upon the psychic, erotic, and intimate space of the couple exposing the differentials of power and privilege, thus turning the couple into a site of a larger political and cultural tension.” The main characters search for stability within their relationship and within their multiple identities, as each faces changes to his central identity. Nimir transitions from a closeted Palestinian student vulnerable to the caprices of the Israeli political regime to a hopeful man who is acutely aware of his statelessness and estrangement from family, religion, and community. Roy discovers his own political naiveté about his privileged existence when he comes face to face with the power of the state that once supported him. Defiance, alienation, and courage conspicuously inhabit this film, as the protagonists confront the challenges of living in divisive, excluding, and conflictive societies. The haunting ending leaves viewers wondering about the possibility of successfully navigating these fluid but concretely structured worlds.

This new cinema affords opportunities for an intersectional analysis of queer life. Sexuality remains a significant identity; however, it is not isolated from the other identities, social categories, or political arenas which a character negotiates.

Pride (UK, 2014) | Director: Matthew Warchus

Pride examines the possibilities of cross-identity collaboration. Set in mid-1980s Britain, the film recounts the real story of the London-based group Lesbians and Gays Support the Miners, who banded together to support and to raise funds for striking miners. The lesbian and gay organizers recognized their commonality with the miners: oppression and victimization by police. They used this similarity of experience in Margaret Thatcher's Britain as a method to build community and a coalition. Though the film avoids delving too deeply into the specific political waters that contextualized both the strike and the unjust treatment of gays and lesbians, it provides an entertaining and accessible foray into the potential of alliances.

Some critics argue that the film makes too much use of gay stereotypes as easy links between the groups and to make the film more palatable to a general audience. While the film indeed employs some traditional dichotomies – the straights can't dance and the gays are more flamboyant – in a number of instances, these notions of the other are violated to great success. The film's strength lies in its ability to connect with audiences in order to showcase the power of a coalition of dissimilar individuals driven by commonalities of purpose.

One might also wish to view this film in tandem with *Change* (2011). This short examines the life of an African-American teen, Jamie (Sean McClam), in the days leading up to and following the election of President Barack Obama in November 2008. This political first is contrasted with the passage of Prop 8, which stripped away the right for same-sex couples to marry in the state of California. The young protagonist simultaneously handles coming to terms with his own sexuality, supporting an out classmate, and dealing with the homophobia of his African-American classmates. Eventually he is forced to choose between his own safety and his desire for authentic community.

Sand

Dollars



You're

Dead

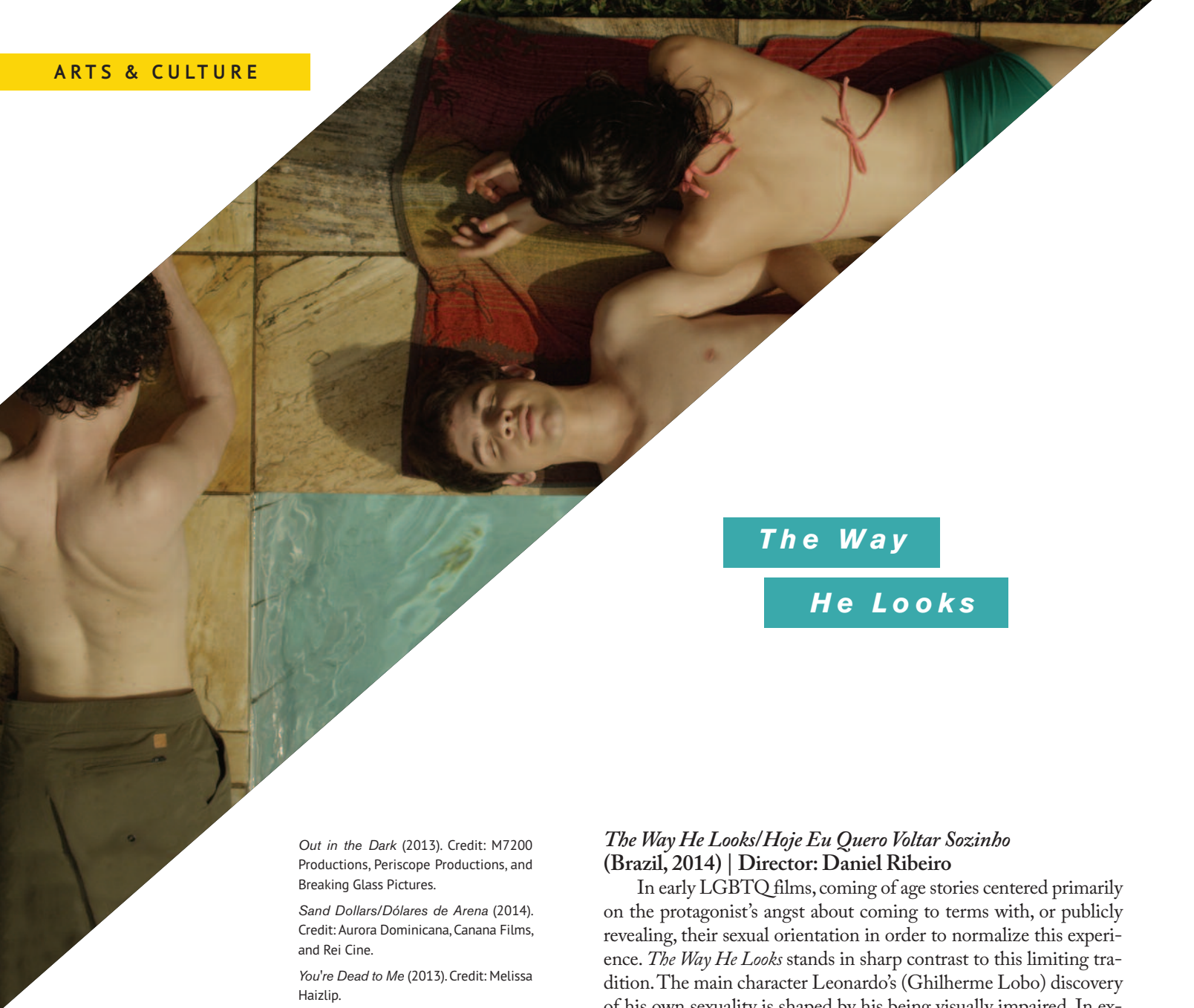
To Me

Sand Dollars/ Dólares de Arena (USA/Dominican Republic, 2014) | Directors: Israel Cárdenas and Laura Amelia Guzmán

In rare moments when older lesbians play central roles in film, they are often used as a catalyst for the recruitment of a younger woman into lesbianism. Set in the Dominican Republic, *Sand Dollars* reverses the power dynamic of this trite relationship framework. While the aging American, exquisitely portrayed by Geraldine Chaplin, maintains a higher status than her island-born partner Noeli (Yanet Mojica), it becomes evident that power is not always dependent upon money or nationality. The film presents a tragic depiction of emotionally inequitable relationships. The narrative explores the complexity of their relationship through scenes of intimacy and betrayal. As viewers, we are keenly aware that all is not right between these two broken people. Each brings a history of heartache that colors and shapes her behavior. Although left unexplained, Anne's strained relationship with her son and other aspects of her past contribute to her need to escape to the Caribbean and to engage in a relationship with a considerably younger woman about whom she knows little. Noeli's story hints at previous abortions and relationships with other non-locals (both male and female), as well as at her troubling relationship with her current boyfriend. The film examines the power struggle underlying their relationship and the extent to which each woman will go to meet her needs. The sobering, though not shocking, ending draws us back to a reality in which opposites may attract, but do not often successfully traverse the distances between their experiences and motivations.

You're Dead to Me (USA, 2013) | Director: Wu Tsang

This Project Involve short film examines the interplay between the experiences of a transgender teen and Latinx culture. Starring Harmony Santana (Gabriel) and Laura Patalano (Andrea), *You're Dead to Me* powerfully portrays the various aspects of loss felt by a Mexican mother dealing with the death of her only daughter. Andrea, however, experiences two losses of her child: one emotional and figurative, when her child rejects conformity to female gender and lives openly as Gabriel, and the other literal, when Gabriel dies. Written by Adelina Anthony, the sparse script effectively expresses the fear, alienation, sorrow, and misunderstanding between two once tightly connected people. Succinct verbal exchanges create tension and understanding, such as when Gabriel asks, "So you miss her, huh?" or when Andrea states, "You took her away from me," and Gabriel responds, "You always loved her more." Andrea asks that Gabriel wear his quinceañera dress as if such a request is a small, meaningless thing. As other members of the family arrive, Andrea literally and metaphorically puts Gabriel back into the closet. However, small moments within the film highlight Andrea's changing feelings about Gabriel. The film is set during El Día de los Muertos, a remembrance of the dead that is not solely one of mourning but also of joy and celebration of life. Such dichotomies exist throughout the film. For example, although she outwardly misses an imagined, feminized image of her child, Andrea places Gabriel's athletic trophies and a photo of him in baseball attire on the altar she constructs. Even the title lends itself to multiple meanings and interpretations. While it represents the social and familial alienation felt by Gabriel after his mother's rejection, it may also foreshadow a cursory acceptance of the fact that the child she knew is no more.



The Way

He Looks

Out in the Dark (2013). Credit: M7200 Productions, Periscope Productions, and Breaking Glass Pictures.

Sand Dollars/Dólares de Arena (2014). Credit: Aurora Dominicana, Canana Films, and Rei Cine.

You're Dead to Me (2013). Credit: Melissa Haizlip.

The Way He Looks/Hoje Eu Quero Voltar Sozinho (2014). Credit: Lacuna Filmes and Polana Filmes.

Moonlight (2016). Credit: A24 Films and Plan B Entertainment.

The Way He Looks/Hoje Eu Quero Voltar Sozinho (Brazil, 2014) | Director: Daniel Ribeiro

In early LGBTQ+ films, coming of age stories centered primarily on the protagonist's angst about coming to terms with, or publicly revealing, their sexual orientation in order to normalize this experience. *The Way He Looks* stands in sharp contrast to this limiting tradition. The main character Leonardo's (Ghilherme Lobo) discovery of his own sexuality is shaped by his being visually impaired. In exploring Leonardo's relationships with friends, family, and his new love interest, Gabriel (Fabio Audi), the film treats them as natural occurrences in the life of any teenager. Director Daniel Ribeiro wanted the film to focus on the universality of Leonardo's experience. The movie is based on Ribeiro's 2010 short film entitled *Eu Não Quero Voltar Sozinho* (I Don't Want to Go Back Alone) and the feature film's Portuguese title translates as Today I Want to Go Back Alone. These titles express Leonardo's burgeoning independence. The film avoids the overwrought discussions customarily associated with personal (trans)formation stories and instead explores the unexpected joys of the passage from boyhood to manhood.

***Moonlight* (USA, 2016) | Director: Barry Jenkins**

Moonlight is a story of survival, chaos, resilience, and humanity. The experience of its male protagonist, Chiron, is narrated through three different stages of his life: childhood (Alex R. Hibbert), adolescence (Ashton Sanders), and adulthood (Trevante Rhodes). Each narrative stage draws together the intricacies and challenges that a certain group of minorities must endure and sometimes succumb to in our modern society. Chiron's coming-out and evolution into adulthood present us with the challenge of the misrepresentation and silencing of the subaltern. He must face bullying, home abuse, and a violent environment to appreciate the man he later becomes. The film closely examines the lives of those like Chiron, whose identity must be kept questionably fictitious in order to subsist in a repressive society. The protagonist continuously distrusts his own sexuality as he fights for fairness and survival in Miami's Liberty Square Housing Project. Throughout the three different narratives of the film, Chiron seeks justice as he wrestles with his own sexual discovery, which is clearly manifested in his affection towards his friend Kevin. Their relationship oscillates from a casual yet momentous kiss shared under the moonlight to an eventual reunion after years apart. During these years of separation, Chiron continues to grow and to transform, without forgetting the past that marked his present. The film tells Chiron's story with an authentic and culturally aware voice; it does not conform to the framework of the dominant narrative. *Moonlight* is not only a reflection but also a shadow of the complexity in which the protagonist operates and in which he must confront racial discrimination and homophobia as he comes to terms with his identity. And it accomplished all this and took home the Oscar for Best Picture...what more do you need to know? ●



Dr. Fabio Correa is a professor of Hispanic Cinema and Spanish Language at Chandler-Gilbert Community College. He has published various articles on film and has presented papers at various conferences on film and the humanities, particularly regarding the representation of masculinity, queer studies, and Latin American film. Currently, he is teaching a course on testimonial cinema.



Donna Thompson holds degrees in British Studies and Gender Studies from Yale University and Duke University. A professor of English and Gender Studies, she has presented conference papers on race, gender, and early modern women. Her article entitled "Petticoats, Pumps, Pantyhose, and Pussy: Creating Student Success through a Women's Studies Learning Community" will be published in the forthcoming book Theory and Praxis: Women's and Gender Studies at Community Colleges.

Moonlight

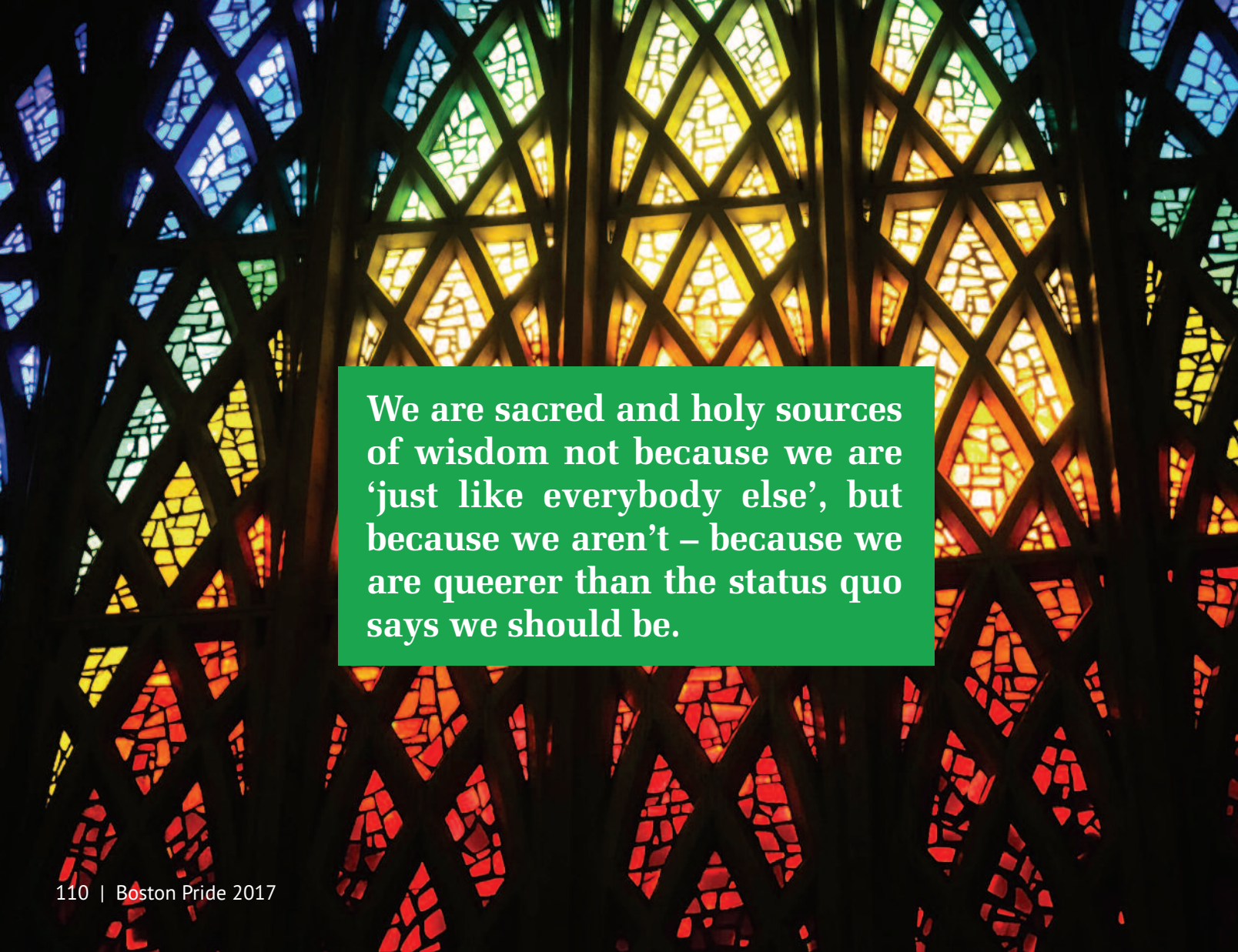


Queerer Together

LGBTQ People and Faith Communities

By Cody J. Sanders

Credit: Ryan Hyde.



We are sacred and holy sources of wisdom not because we are ‘just like everybody else’, but because we aren’t – because we are queerer than the status quo says we should be.



Growing up gay in South Carolina, my childhood dream of becoming a Baptist minister seemed like a long shot. But church was a magical place for me as a queer kid in a small town: colorful robes, a solid hour of live choir-and-organ music, stained glass, and art. I wanted to be a part of it.

At age five, when I asked my dad and grandfather to build a church for me in our backyard, they thought it was odd, but they built it anyway. When I asked my grandmother to sew me a robe and ministerial stole, she delivered as if sewing tiny clerical robes were her job. The stained glass window we ‘borrowed’ from storage in my real church’s basement cast just the right light on the tiny makeshift altar. The white steeple and bell accentuated the exterior of the tiny sanctuary just as I had imagined.

I never believed the messages I later encountered, which suggested, on the one hand, that people ‘like me’ weren’t fit to be ministers or, on the other, that queer folk should spurn the church because it had first spurned us. It was my faith tradition: it belonged to me and I belonged to it, no matter the messages to the contrary.

I’ve also never been satisfied simply to ‘fit in’ or be ‘included’ or even ‘affirmed’ by churches. The church helped me to develop my queerer self when I was a kid, escaping the typical boyhood baseball games, wearing my robe and playing church in my backyard. Now I’m called to cultivate the church’s queerer self, because we’re queerer together – LGBTQ people and faith communities.

Practicing faith in community can cultivate imagination of the possibility of living life beyond the restrictive dictates of an oppressive status quo. And there’s no richer source of imagination to stretch us beyond where the status quo would have us stay than those who have been there ourselves. Queer folk are imaginative figures that stand at the margins of communities – often because we’ve been pushed there – and beckon others toward other, beautiful possibilities for life.

Many faith traditions have a long history of appreciative attention to the spiritual experiences of people on the margins, of people who’ve spent significant time in the wilderness, of people – whether by choice or by force – who have nourished their souls in solitude. These are important sites of religious experience in myriad sacred texts. If this still holds true, communities of faith have much to learn from their queer teachers. Our lives, our stories, our experiences, our bodies, are sites of important religious and spiritual knowledge.

What lessons can churches, synagogues, mosques, and spiritual collectives of all kinds interested in the cultivation of robust, resilient communities learn from LGBTQ people, who have cultivated community on the margins for decades: carving out social spaces in the face of police repression, caring for loved ones with AIDS when the government sat silently by and literally wanted them dead, and literally saving the lives of so many exiled from their families and schools and towns and churches?

How can communities whose business is the practice of faith be inspired anew by a group of people who’ve been consistently pushed to the margins of faith communities – banished into the wilderness – yet emerged, often with flourishing faith growing wildly beyond the stagnant standards?

For faith traditions that have too often been negligent of the body and the rich connection between sexuality and spirituality, how might queer bodies become sites of sacred knowledge not just about sexuality

or gender identity, but about the divine made manifest in our midst, enfolded in our embodied experience?

For LGBTQ people and faith communities to grow queerer together, queer folk must first listen to our own lives and stories, our own experiences and bodies, with an ear to hear what they say to us about the divine, the holy, the transcendent, the spirited nature of life. We are sacred and holy sources of wisdom not because we are ‘just like everybody else’, but because we aren’t – because we are queerer than the status quo says we should be.

For faith communities to learn from LGBTQ people as sites of sacred wisdom, religious leaders must develop the capacity to think beyond well-meaning but unimaginative projects of LGBTQ ‘inclusivity’ and ‘affirmation’. We must consider how the presence of LGBTQ teachers in our midst is not about the church’s ‘tolerance’ or our ‘fitting in’, but about queering faith through an appreciative reading of the sacred texts of queer bodies for the queer spiritual gifts that will enrich all of our lives. Because we’re stronger together when we’re growing queerer together. ●



Rev. Cody J. Sanders, PhD, is pastor of Old Cambridge Baptist Church in Harvard Square and American Baptist Chaplain to Harvard University. His books include Queer Lessons for Churches on the Straight and Narrow: What All Christians Can Learn from LGBTQ Lives, and the forthcoming A Brief Guide to Ministry with LGBTQIA Youth.



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Significant Others

Our “Community Portrait” of 2016, published in last year’s *Boston Pride Guide*, reported on a statistical analysis of the demographic data collected by Boston Pride through its community surveys of the winter 2015, summer 2015, and winter 2016. One additional demographic survey was conducted over summer 2016 (from 07/01/2016 to 09/01/2016), which received 207 responses. This data was aggregated with the existing data captured in the preceding three surveys, to yield a total of 731 responses from community members.

As suggested last year, investigating the “other” answers may shed light on new trends in our community. Similar to Boston Pride’s language update from Latin@ Pride to Latinx Pride in order to explicitly be inclusive of non-binary or gender-nonconforming members of our community, there may be new language usages that warrant a critical look. Additionally, if such trends are identified, should Boston Pride update its programming accordingly, whether by changing the name or focus of existing programs, or by creating new, relevant programs?

We report here on three key demographic characteristics – gender, sexual orientation, and ethnicity – with a specific focus on those responses categorized as “other” by respondents (questions 4, 5, and 6; for the full questionnaire, refer to the 2016 *Boston Pride Guide*, page 105). As indicated last year, the set of questions and the set of answers adopt the standard language of the Pew Research Center, GLAAD, and the Transgender Law Center, in order to reduce bias and to ensure coverage of non-binary identities. Equally important, this best practice also ensures our ability to compare data across studies performed by multiple organizations and/or over time.

GENERAL SUMMARY

Gender

Of the 731 respondents, 647 chose to disclose their gender identity. The results are consonant with last year’s report (within one percentage point): 43.7 percent identify as female, 43.6 percent as male, 5.3 percent as trans, 3.9 percent as queer, 0.2 percent as intersex, and 3.4 percent as other.

Sexual orientation

673 respondents chose to indicate their sexual orientation. The results vary minimally from last year’s report: 66.7 percent as gay or lesbian (vs. 72.0 percent last year), 10.5 percent as heterosexual or straight

(vs. 9.1 percent), 9.5 percent as bisexual (vs. 8.2 percent), 3.7 percent as pansexual (vs. 4.1 percent), 1.2 percent as asexual (vs. 1.1 percent), and 8.3 percent as other (vs. 9.1 percent). We observe that responses to the summer 2016 survey led to a decrease of the size of the majority category (gay or lesbian) by 5.3 percent.

Ethnicity

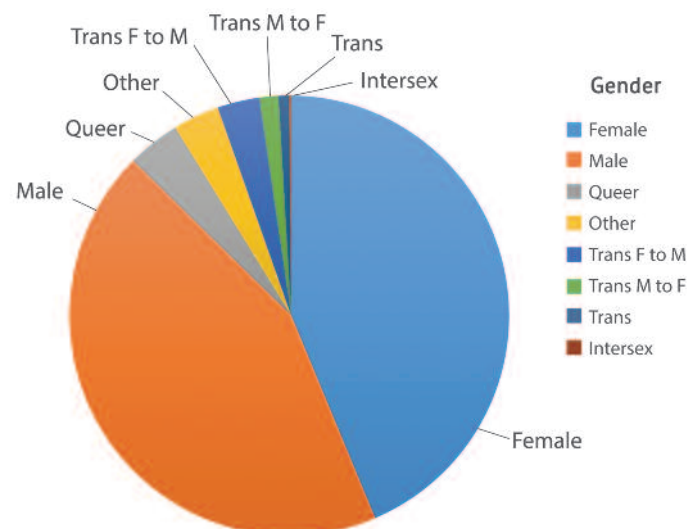
Out of the 731 respondents, 667 identified their ethnicity. The results are commensurate with last year’s report: 82.5 percent as white or Caucasian (vs. 87.2 percent last year), 6.1 percent as Black or African American (vs. 5.0 percent), 5.7 percent as Hispanic or Latinx (vs. 6.5 percent), 2.8 percent as Asian or Pacific-Islander (vs. 3.2 percent), 1.2 percent as Native American or American Indian (vs. 1.1 percent), and 1.6 percent as other (vs. 1.3 percent). Similarly, responses to the summer 2016 led to a decrease of the size of the majority category (white or Caucasian) by 4.7 percent.

WHAT ABOUT THE OTHERS?

Gender

Of the 22 respondents who selected “other” for the gender question, 13 indicated an identity that is not static or binary, describing themselves either as agender (4), gender fluid (4), gender queer (2), non-binary (2), or bi-gender (1). One respondent identified as a dyke, two as women, and three as transgender. The remaining three ‘others’ were empty fields or, unfortunately, pejorative statements.

(text continues on page 114)





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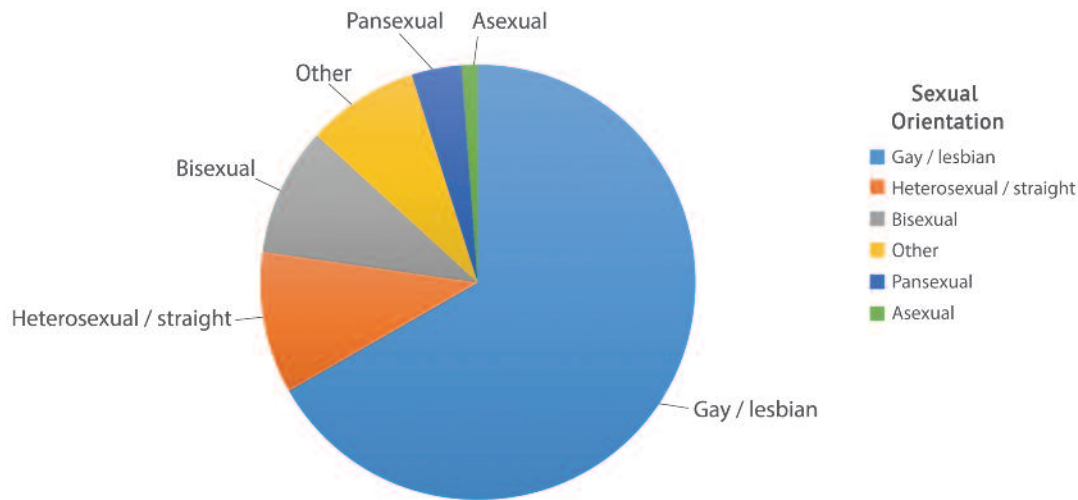
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Sexual orientation

Of the 56 respondents who selected “other” for the sexual orientation question, 41 indicated being queer, signaling that the term’s usage cuts across the boundaries of gender and sexual orientation. Two respondents identified as demisexual, that is, as persons who do not experience sexual attraction unless they form a strong emotional connection. Two respondents identified as lesbians (an option available in the survey answers). The remaining 11 respondents answered each with a unique sexual orientation descriptor: bisexual+, confused, kinky dominant, mixed gay/straight, no orientation, non-heterosexual, not sure, polysexual, questioning, same-gender loving, or stone (i.e. a person who prefers not to receive sexual touch).

Ethnicity

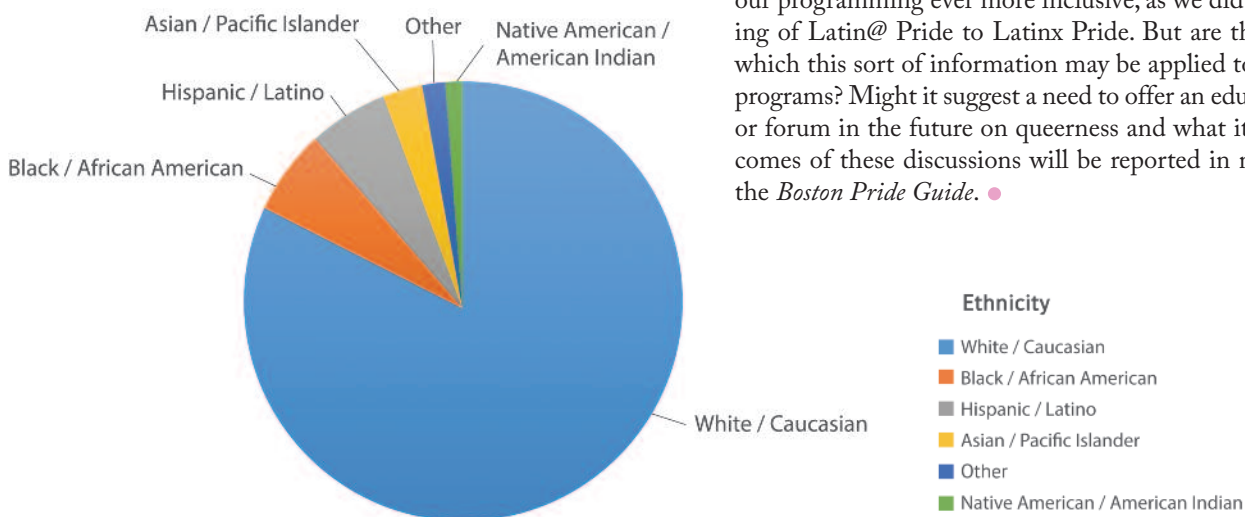
Of the 11 respondents who selected “other” for the ethnicity question, six indicated being mixed race or bi- or multiracial. The remaining five respondents answered each with a unique ethnic identifier: African, Armenian, Greek American, Italian American, and Middle Eastern.

CONCLUSION

While the per-response respondent counts for each of these three questions is relatively low, with the exception of the queer sexual orientation, these results indicate that the diversity of our community members goes well beyond the L, G, B and T letters. Queer has certainly become quasi-mainstream as a reference to both gender and sexual orientation. Similarly, gender fluidity, that is gender identity outside a static, binary classification, seems to appear with enough consistency in our survey results and in community media to warrant further visibility.

A follow-on study of our survey data shall examine whether responses indicate what may account for these groups of “other” responses. Are respondents part of a similar age group, i.e., younger members of our community who are redefining or understanding the traditional categories in new ways? Do they share other characteristics that may indicate a reclaiming of the word “queer” from its older usage as an insult?

Boston Pride will be sharing the results of its data analyses with its Council of Advisors in August, and will be seeking their feedback on further action. Knowing our constituents means making our programming ever more inclusive, as we did with the rebranding of Latin@ Pride to Latinx Pride. But are there other ways in which this sort of information may be applied to Pride events and programs? Might it suggest a need to offer an educational workshop or forum in the future on queerness and what it means? The outcomes of these discussions will be reported in next year’s issue of the *Boston Pride Guide*. ●



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Beyond the Silos

Labor and the LGBTQIA Community

By Chelsea Bland

Often when folks think of the labor movement there are a few common reactions: nostalgia for the glory days when workers banded together to fight for the weekend, the eight-hour work day, and an end to child labor; the notorious days of Jimmy Hoffa; or the classic smile and nod accompanied by "What's a labor union?"

The rights of workers on the job are largely tied to unions. A union is a collection of workers who joined together to improve their working conditions, to exercise their voice on the job, and occasionally to tell the boss where to go and how to get there. The history of organized labor and social justice movements has at times been strained, and even outright adversarial if we are being honest. From the late 1800s, when black workers founded their own unions because the doors were closed to labor organizations led by whites, to the hostility that some union activists face after coming out in their local chapter, it's clear that the labor movement is no stranger to experiencing internal growing pains.

The complex histories of our social fabric can be found in the formation, growth, and reimagining of today's labor movement. Despite these differences, we have seen the worlds of labor and social and economic justice collide. This brings us to the question: What role does labor play in protecting the rights of workers that identify within the LGBTQIA community?

We must move beyond the idea that organized labor and the LGBTQIA community are two separate and distinct

groups. We know that LGBTQIA folks are members of labor unions and, obviously, that people who identify within the queer community are also workers. Raffi Freedman-Gurspan, former Senior Associate Director in the White House Office of Public Engagement and 2016 Boston Pride Marshal, served during the Obama ad-



ministration, where she was the primary liaison to the LGBTQIA community. She explains that looking at labor and the queer community in silos does not serve us.

"When we're talking about workers, we're talking about everyone," says Freedman-Gurspan. "LGBT people are going to benefit from equal pay, and from paid sick leave, and from raising the minimum wage, and general things around workplace safety issues."

From schoolteachers to firefighters, from doctors to park rangers, and from hotel workers to plumbers, the opportunity for workers to act collectively is limitless. And we know that people who identify as LGBTQIA are doing these jobs and working in our communities. Not only are we doing the work, we are leaders in our unions and advocating for issues of equality in and out of the workplace.

"When you have someone like Randi Weingarten, who's the head of a major labor organization, who's out and proud herself and a major, major contributor to our movement, I don't think there's a feeling of apples and oranges," adds Freedman-Gurspan.

We must be able to bring our full identities to the table, even at work, and unions are in a unique position to create and to sustain a pathway where all workers are afforded that opportunity.



We must move beyond the idea that organized labor and the LGBTQIA community are two separate and distinct groups.



Credit: Courtesy of The History Project.

One Movement

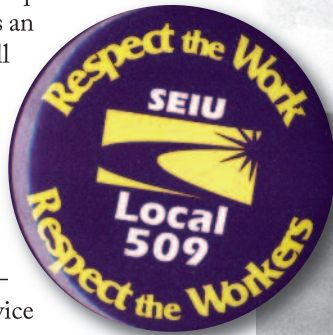
Miriam Frank's *Out In The Union* is an important resource for bringing to light the work of queer activists in the labor movement during the 20th and 21st centuries. During the 1970s, we saw the work of Teamsters members in the fight against the anti-gay and anti-union practices of the Coors Brewing Company. Openly gay union activists, like Howard Wallace, formed alliances with other community activists and local leaders, such as Harvey Milk, to boycott the company in San Francisco.

Also during the 70s and 80s, lesbian bus drivers and members of American Federation of State, County and Municipal Employees (AFSCME) Local 693 in Ann Arbor, Michigan brought innovative ideas for managing the bus company to the bargaining table and successfully advocated for the inclusion of "sexual preference" in their contract's non-discrimination clause. Teachers and activists in California were also on the move during this time to beat back the Briggs Initiative, which sought to prohibit gays and lesbians from teaching in the state's public schools.

Beyond what we like to define as 'pocketbook issues', activists have consistently been on the ground advocating for causes specific to the queer community. Service Employees International Union Local 1199 joined a coalition of LGBTQIA activists, clergy, and other civil rights groups to pass marriage equality in Maryland. With more than 400,000 members along the East Coast, 1199 is known for its involvement and advocacy for people on and off the job.

Within organized labor, constituency groups and internal programs have emerged to highlight and to advance issues that matter to the queer community. LGBTQIA labor activists within the American Federation of Labor and Congress of Industrial Organizations (AFL-CIO) pushed the house of labor to establish an entity that would not only recognize their unique experiences on the job, but also begin to view the organization's priorities through a queer lens. Thus, Pride at Work was born. Established as an affiliate group in 1997, Pride at Work seeks full equality for LGBTQIA workers on the job and in their unions, as well as engages in the journey of social and economic justice. [Thomas V. Barbera, one of the founders of Pride at Work, was named Honorary Marshal for Boston Pride 2016. -Ed.]

Other labor organizations, such as AFSCME, the United Food and Commercial Workers International Union (UFCW), Service

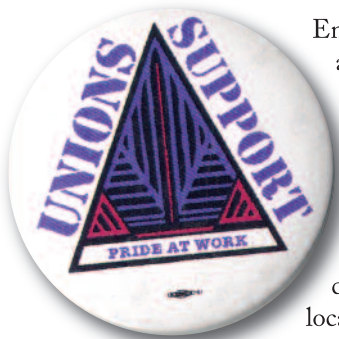


In response to the company's record of union-busting activities and anti-LGBT policies, members of the Massachusetts AFL-CIO push for a boycott of Coors Beer in New England, where the product had recently hit the shelves. Credit: Debbie Rich (1985).



Queer union workers participate in a demonstration associated with the 1987 Mobilization for Justice and Peace in Central America and Southern Africa.

Credit: Marilyn Humphries.



Employees International Union (SEIU), and the American Federation of Government Employees (AFGE), run national programs and caucuses that aim to bring issues impacting LGBTQIA workers to the forefront. And beyond highlighting workplace issues, these programs provide an opportunity to develop leaders within the union and local communities, to dig deeper into how issues impact the most marginalized among us, and to build community and advocacy work that will be most impactful at our intersections.

Looking Ahead

The ways in which we show up in the world are varied, diverse, and complex. What is shared among us is that we are engaging in some type of labor. And that labor has value. We all deserve a labor movement that is as diverse as we are. A movement that honors the ways we exist in the world and how we earn a living. We must be able to bring our full identities to the table, even at work, and unions are in a unique position to create and to sustain a pathway where all workers are afforded that opportunity.

From local union halls to national labor leaders, we know that LGBTQIA people are on the front lines of creating an intersectional

movement that centers on fighting for the most marginalized. Tiffany Yee, an organizer for the International Union, United Automobile, Aerospace and Agricultural Implement Workers of America – better known as the UAW – talks about the resilience of our movement: “I truly believe that oftentimes people think that whether it's LGBT, or a person of color, or a woman that we aren't going to be outspoken, that we're not going to speak out loud and push back for our rights. But every day I see that happening. Every day I see people who we see as being marginalized are fighting back and they are going to fight back really hard.”

When I look to our future, I am reminded of the work of queer activists, particularly women of color, who have always stood for our freedom. As a black queer woman and a union activist, I know that I stand on the shoulders of trailblazers and journey next to agitators, activists, and co-conspirators who honor the value of our labor. Our future depends on respecting, uplifting, and speaking truth to the power of our intersecting identities. ●



Chelsea Bland is a union steward with the Office and Professional Employees International Union (OPEIU) Local 2 and serves as the local's LGBTQ committee chair. She also volunteers as an executive producer for Capital Pride Alliance. Beyond her volunteer work and full time job at a national labor union, Chelsea is also a freelance photographer.



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RESISTANCE AND SOLIDARITY IN THE ERA OF TRUMP

One Justice Movement

By Janson Wu

What we now know as Pride grew out of acts of resistance across the US, from San Francisco to Stonewall, to Boston. GLBTQ Legal Advocates & Defenders (GLAD), too, started as an act of resistance: a legal organization formed in Boston to fight back in the courts against pervasive anti-LGBTQ discrimination. In our earliest days, we fought an anti-gay police sting operation at the Boston Public Library, and defended a Boston man charged with disorderly conduct for posting Pride fliers around town. We went on to fight for the rights of those dying of, and eventually living with, HIV, for the rights of transgender people, for queer youth, and for LGBTQ families.

Almost 40 years later, we're still up for a fight. Good thing, because we're now in one of the fights of our lives, against an administration that has shown itself to be no friend to our community.

"Ask the gays," Donald Trump said during his campaign. "Then tell me who's your friend." He didn't ask 'the gays', but supplied his own answer by appointing anti-LGBTQ Mike Pence his Vice President. Then, after the inauguration, Trump's Department of Education withdrew its support for transgender students. The Department of Health and Human Services removed LGBT elders from the National Survey of Older Americans. Trump has proffered a decimated budget that will endanger the health of people living with HIV.

LGBTQ people from other vulnerable communities have experienced even more direct hits by this administration. Immigrant and Muslim communities are experiencing unprecedented fear and uncertainty. The rights of women are being openly undermined. The very foundations of our democracy are shaken.

The scope and scale of what we're experiencing, and what lies ahead, can feel overwhelming. It is easy – and understandable – to feel powerless right now. But we do have power, and we're obliged to resist. We can rest and restore when we need to, but we cannot retreat. So how can LGBTQ people fight back?

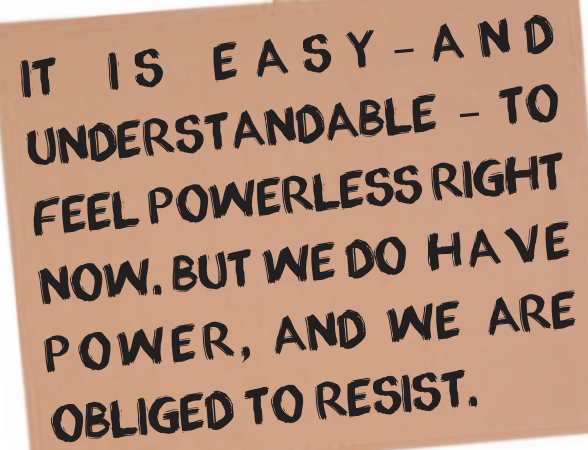
The first and most important principle in the Trump era is solidarity, a deep understanding that our fate is entwined with the fate of every person under attack. When they come for immigrants, they come for LGBTQ people. When they come for women, they come

for LGBTQ people. When they come for Muslims, they come for LGBTQ people. And the inverse is true: when they come for LGBTQ people, they come for everyone.

Sticking together – solidarity – is how we will fight and how we will win. Our strength lies in our numbers, and in our unity. We saw this on January 21, the day after the inauguration, as millions took part in the Women's March to express their resistance to this administration. That the march was intentionally intersectional made it more expressive, more powerful, and more undeniable.

Solidarity is important not just in the domain of politics and policy, but also in the domain of service, as we care for ourselves and each other. I recently had the honor of speaking at a Stand with Planned Parenthood rally in Boston. Planned Parenthood clinics provide culturally competent care to transgender people. They are often an area's only provider of HIV tests. GLAD is proud to stand with Planned Parenthood, because they stand with us.

If solidarity is the principle, what are the tools? They are the tools that we have always had at our disposal: elections, courts and the law, direct action, philanthropy, and dialogue and public persuasion.



IT IS EASY - AND UNDERSTANDABLE - TO FEEL POWERLESS RIGHT NOW, BUT WE DO HAVE POWER, AND WE ARE OBLIGED TO RESIST.

Elections matter. There are elections in our immediate future – mid-term congressional elections, state level elections, and local elections – that will make a difference in our lives, and in the lives of all vulnerable people. In many ways, this is an opportunity to return to what my colleague Jennifer Levi has called the LGBTQ community’s “home court”: local action, speaking with our neighbors and friends about local and state issues.

Making our voices heard by voting and communicating with our elected officials is key to our democracy. Folks have been doing this consistently since January 20, and I think we can see that it makes a difference – even if every victory is not total. There are ballot questions that will demand our attention, such as the attempt to repeal the hard-won Massachusetts transgender public accommodations bill in 2018. And we are not just on defense at the state and local level. There’s proactive legislation that we can support, such as that on conversion therapy and criminal justice reform.

Courts have tremendous power to protect us and to advance our rights, especially when legislatures are failing. Lawyers and judges have become the superheroes of the moment, and the superpower they possess is our Constitution, which thus far has hobbled the Trump administration’s attempt to enact what can only be called a Muslim ban.

Congress may be unlikely to pass the Equality Act any time soon, but we can continue to make progress on nondiscrimination protections in state and federal courts. It matters who sits on our courts, and we cannot stand by silently or idly as they are packed with judges who do not interpret our laws and our Constitution to extend equal justice for all. We can still make actual progress through the courts – and, again, not just play defense.

Direct action, from marches to civil disobedience, is experiencing a necessary and powerful resurgence. The honorable history of direct action can be traced from the suffragists chaining themselves to the White House fence, to the march on Selma, to the powerful performative protests of ACT UP, to the energizing and illuminating actions of Black Lives Matter.

Marching together in the streets shows vulnerable people that they are not alone, encourages our allies to do the right thing, and bolsters our own morale. It also puts our opponents on notice. The community rally in Post Office Square immediately following the Trump administration’s withdrawal of school guidance proclaimed loud and clear that we won’t stand for treating transgender students with anything but full equality. Marches and actions like these, large and small, national and local, are keeping our movement energized, focused, and in solidarity with one another.

Philanthropy is the fuel that allows LGBTQ non-profit organizations to run at full speed. Many people I know responded immediately to the election by making their first donations ever to organizations that support immigrants, fight Islamophobia, advance Latinx rights. These gifts, whether small or large, help advocacy organizations sustain their work. And I can tell you as a social justice executive director, these gifts are morale boosters for people on the front lines of this fight. These times call on all of us to determine what we can give.

Finally, none of these tools are effective without dialogue and public persuasion. It is only when we do the hard work of having face-to-face conversations with reasonable people who disagree, that we help perfect our society. And persuasion often takes the form of simply being out, functioning in our jobs, in our schools, and in our lives. We’ve all seen the incredible impact courageous transgender youth like Gavin Grimm have made on hearts and minds across the country, even in this past turbulent year.

The great organizer Cesar Chavez said, “Once social change begins, it cannot be reversed. You cannot un-educate the person who has learned to read. You cannot humiliate the person who feels pride. You cannot oppress the people who are not afraid anymore.” What Chavez is describing is hope, that indispensable ingredient for every social justice movement.

Because of what we have already achieved, because of what we know how to do, because we are powerful and resilient, I do have hope for LGBTQ people, for all vulnerable communities, and for our country. When we march, we march in pride, in resistance, and in hope.

We are one justice movement. That is how we’ll fight and that is how we’ll win. ●



Janson Wu has been Executive Director of GLBTQ Legal Advocates & Defenders since 2014. He previously worked for eight years as a GLAD attorney focusing on LGBT elders, family law and parentage rights, employment benefits, transgender rights, and marriage equality. Janson is a graduate of Harvard College and Harvard Law School.

MARCHING TOGETHER IN THE
STREETS SHOWS VULNERABLE
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Members of the bi+ community carried the bi pride flag through the streets of Boston behind the two bi Boston Pride Marshals, Woody Glenn and the author, in the 2015 parade. Credit: Branden Kornell.



Many people do not know bi+ history; nor do they know that bi+ organizations have stood against a binary way of seeing sex and gender for decades.

Boston's Vibrant Bi+ Community

Local groups help to make Boston a safe, supportive space for bi+ folks to proudly come out

By Ellyn Ruthstrom

In 2015, I was extremely honored to share the role of Pride Marshal in Boston's Pride Parade with Woody Glenn, one of the founders of the Bisexual Resource Center (BRC). We were the first out bi leaders in the community to be recognized in the parade's history. As Woody and I rode ahead in our convertible, waving to the boisterous crowds lining the route, it was an incredible feeling to have a large contingent of bi+ community members carrying the 45-foot bi pride flag behind us. That same year, the BRC was marking its 30th anniversary as an organization, and being saluted by our hometown crowd was a powerful statement of visibility, validation, and community inclusion. One that is sadly uncommon to many of us in the bi+ community.

As a long-time leader within the bi movement, I've spent a lot of time thinking about how to lead from within a community that is still considered by many to be nonexistent. The B has been a part of LGBTQ since the late 80s and early 90s, after many of us did a lot of educating on how our issues are linked with those of gays and lesbians and on how important it is to unite for a larger constituency. Only in recent years have the data made it possible to show that bi+ people represent half of the LGBTQ population (Williams Institute 2011), but you would never know that from the limited amount of bandwidth the greater community gives to bi+ issues. Yet, despite a few decades of purported acronym unity, bisexuals are still marginalized and derided within the greater movement and even within cultural representations that explicitly address a gay and lesbian audience.

In February, on an episode of *The Real O'Neals*, a biphobic 'joke' by Noah, the young gay character, that likened bisexuality to irrelevant problems such as "webbed feet" received public backlash. Bi activists,

Pride /prid/prahyd/ noun: a feeling that you respect yourself and deserve to be respected by other people.

Happy Pride 2017

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The BRC made a strong showing in the 2015 Pride Parade, marking a momentous occasion for the visibility of Greater Boston's bi+ community.
Credit: Courtesy of the BRC.

such as actress Sara Ramirez, who had played an out bi character on *Grey's Anatomy*, took to social media to ask the series producer, Dan Savage, to acknowledge the problem and to apologize to the bi community. Many bi activists also spoke out about the absence of bi characters in Dustin Lance Black's recent mini-series, *When We Rise*, which focused on San Francisco's LGBTQ movement. Indeed, San Francisco's bi community was very active during the several decades depicted in the program.

It's these kinds of cultural slights, oversights, misrepresentations, and erasures that motivated many bi leaders in the early days of the gay and lesbian rights movement to devote some of their energy to building an independent bi segment of the movement. Their objective was to provide support and validation when bi people weren't accepted by their queer 'siblings'. The 1990 "Bisexual Manifesto", which was published in the national bi magazine *Anything That Moves*, stated clearly the radical vision of the bi movement: "Bisexuality is a whole, fluid identity. Do not assume that bisexuality is binary or duogamous in nature: that we have 'two' sides or that we must be involved simultaneously with both genders to be fulfilled human beings. In fact, don't assume that there are only two genders. Do not mistake our fluidity for confusion, irresponsibility, or an inability to commit. Do not equate promiscuity, infidelity, or unsafe sexual behavior with bisexuality. Those are human traits that cross all sexual orientations. Nothing should be assumed about anyone's sexuality, including your own."

Many people do not know bi+ history; nor do they know that bi+ organizations have stood against a binary way of seeing sex and gender for decades. They don't know that, in multiple cities, bi+ leaders were at the forefront, working with transgender leaders to fight for both communities to be incorporated into the current LGBTQ acronym. Unbeknownst to many, Boston has one of the most vibrant, organized, and politically active bi+ communities in the US. The oldest bi-specific national organization, the BRC, is based in Boston and has a number of support and social groups that bi+ folks can access, as well as community events throughout the year, such as Celebrate Bisexuality Day in September, in which they can participate. To find a rich network of meetings and events, please visit the Bi Community Activities page on meetup.com.

The Buzz on Bi+



Bi+ is a term used to indicate that our community uses many different personal identifiers that include bisexual, pansexual, omnisexual, multisexual, fluid, queer, and several other words to more fully define themselves as people who are attracted to multiple sexes/genders.

Another group that has been instrumental in creating an enduring safe space for the bi+ community is the Boston Bisexual Women's Network (BBWN). Several local bi women convened a meeting at the Cambridge Women's Center in 1983 and thus BBWN was conceived. For many years, the weekly Bi Women's Rap group met at the Women's Center and was a key social and support system for hundreds of bi+ women, especially those who were newly coming out. BBWN continues to host monthly brunches in members' homes all over Greater Boston and has fostered friendship circles that have endured for 20 or 30 years.

As a feminist and trans-inclusive collaborative group without officers, BBWN has survived for over three decades on volunteer energy, and has regularly published the newsletter *Bi Women* since 1983. It is now a quarterly (*Bi Women Quarterly*, or *BWQ*) distributed nationally and internationally, in print and through email distribution as a PDF. Copies of the newsletters from 1983 to 2010 are digitized in a searchable format by the Schlesinger Library at Harvard. Also, please visit BiWomenBoston.org for current issues of *BWQ* and more information about BBWN activities.

Each year, the BRC names Bi Ally awardees at its Celebrate Bisexuality Day event to recognize those individuals, organizations, and businesses that support and speak up in behalf of the bi community.

Honorees have included Gautam Raghavan, an LGBT liaison in the Obama Administration who invited us to host the first Roundtable on Bisexual Issues at the White House in 2013. Also honored was Dr. Judy Bradford (who sadly passed away this year), co-chair of The Fenway Institute and instigator of the first meeting in 2014 of the Bisexual Research Collaborative on Health (BIRCH). *[In recognition of her decades of dedicated service to all constituencies of our community, Dr. Bradford has been named as an Honorary Marshal for Boston Pride 2017. -Ed.]* It's a positive sign that each year it becomes easier to spot the bi allies, and I hope that this trend continues. Supporting all parts of the queer community is essential to our political power and our inclusive spirit. As we rise, we must rise together. ●



Ellyn Ruthstrom is Executive Director of SpeakOUT Boston, the oldest LGBTQ speakers bureau in the nation, which celebrates its 45th year in 2017. Ellyn was President of the Bisexual Resource Center for 10 years and co-organized the first Bisexual Roundtable on Bisexual Issues at the White House in 2013. She edited BBWN's Bi Women newsletter for nine years.



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THE LGBTQ CROSSROAD

Coming together to keep the LGBTQ Movement moving in the time of a Trump presidency

By Megan Eimerman-Wallace

Some would say that November 9, 2016 was a tragic day. We woke up knowing the country's next leader ran on a platform that was against who we are. The world that we had hope in, and were beginning to see realized, was torn away from us. All that was left was a harsh realization of how far we have to go in the United States. We also knew, 72 short days later, that we would say goodbye to an administration that allowed us to see ourselves represented at all levels. We would then reluctantly watch as the new administration took office and began to roll back our legislative and judicial protections and promote an agenda of hate.

Since the election, hate crimes have been on the rise across the US. As illustrated in the accompanying graphic, as of February 9, 2017, there have been 261 reported incidents of hate according to ThinkProgress. The hateful rhetoric being spewed by the current administration allows bigots to feel that their actions are justified. Many groups are being targeted by America's reignited love for hate. Communities throughout the United States are impacted. Immigrants, Muslims, people of color, and LGBTQ people are just a few of the groups experiencing increased acts of violence.

When we won marriage equality in 2015, there was chattering of, "Now that we've got marriage, the fight is over." We need to remember that there are still places where people can be fired for being gay. There are currently 16 states working to pass bills to restrict trans people from using the bathroom that corresponds to their gender identity. Only six states have bans on conversion therapy for LGBTQ youth. Violence against transwomen of color is increasing at an alarming rate. And the list goes on. Marriage equality is not the only

thing that the LGBTQ movement is about. It's time to wake up. Now more than ever, we need to realize that our work is not over. We need to work together.

Working together is a battle in and of itself; not everyone is going to jump on the wagon. Many people are jaded by the LGBTQ movement. They don't feel represented or heard. The leaders of LGBTQ

movement have not done a good job of acknowledging intersectionality and inviting everyone to the table; people of color and trans members of our community are frequently excluded. The faces at the forefront of LGBTQ rights have been white, cisgender people.

Run primarily by white, cisgender, gay men, today's LGBTQ movement sits at a turning point. In Trump's America, the LGBTQ movement can either sit back and turn a blind eye to some of its members and focus only on LGBTQ-specific rights, or it can start to speak up and fight alongside and for

Marriage equality is not the only thing that the LGBTQ movement is about. It's time to wake up. Now more than ever, we need to realize that our work is not over. We need to work together.

all oppressed people.

Members of the LGBTQ community often have intersectional identities, meaning that LGBTQ is not the only identity they have. There are women, people of color, immigrants, people with disabilities, transgender people, gender non-conforming people, and those with different socio-economic statuses.

To know where to go from here, first, we must understand where we came from. The LGBTQ movement was started by trans people and people of color. Before Stonewall, there were riots at Cooper's Donuts and Compton's Cafeteria, both started by LGBTQ people of color. Sylvia Rivera, a Latinx transwoman, is widely recognized as having thrown the first brick at Stonewall. While our movement was

started by LGBTQ people of color, they are often excluded from today's movement. This prevents our movement from being truly representative and getting the full benefit of our collective brilliance. Why commit completely to a movement within which you don't feel valued or acknowledged? Understanding and acknowledging intersectionality is an integral part of engaging the full community and moving forward. Start by working on representation in your own LGBTQ organizations and communities.

Learn to be a good ally

"You don't need to be a voice for the voiceless. Just pass the mic."
 –Dr. Su'ad Abdul Khabeer

Acknowledge your privilege. As a white, lesbian, feminine-of-center woman, I know that my experience with law enforcement greatly differs from that of a person of color. I know that there are

people out there who will listen to me over someone else because of the color of my skin. This is a privilege, whether I like it or not. I can be in spaces and have a seat at the table where others will be excluded. When I am there, it is not my place to speak for members of the groups that are not there, but to work to ensure that they are included in the future.

It's important to remember that just being part of one marginalized community doesn't mean that you are a good ally to other marginalized communities. Part of being a good ally is educating yourself. Read literature written by trans people, people of color, people with disabilities, and immigrants about civil rights and current issues. Educate yourself on true American history. Learn more about the Civil Rights Movement.

The Civil Rights Movement took decades, a lot of collaboration, and was not pretty. The fight for LGBTQ rights is not a war to be won overnight. We must continue to work to protect our rights. Look

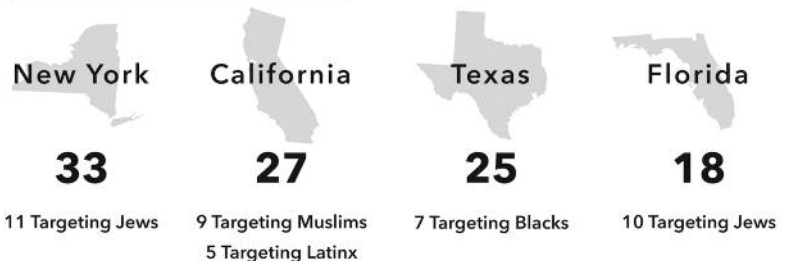
MAPPING HATE: Recapping the first three months of hate incidents in Trump's America

261 documented incidents of hate since Election Day.
 (11/9/2016- 2/9/2017)

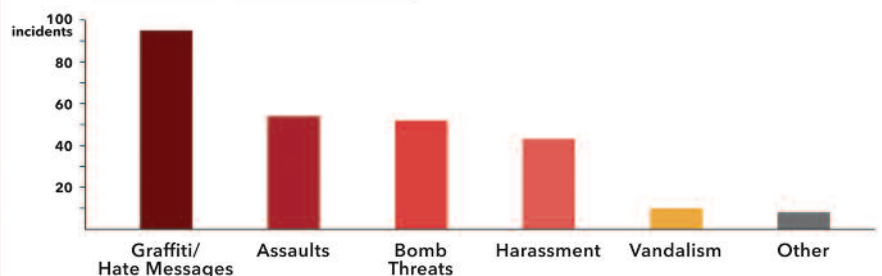


- Jewish people 26.8%
- Black people 22.9%
- LGBTQ people 13.7%
- Muslim people 11.8%
- Latinx people 10.3%
- Other groups 14.9%

States with the most incidents



Frequency of hate incidents



41.7%

of documented incidents are connected to the election victory of Donald Trump.

ThinkProgress

Credit: Adam Peck/ThinkProgress.

at the continued attacks on reproductive rights. *Roe v. Wade* has been the law of the land since 1973, and yet conservatives continue to attack a woman's right to choose. The Voting Rights Act was passed in 1965, and two provisions were rolled back in 2013. The LGBTQ movement won an incredible victory in 2015, when marriage became a right afforded to all couples across the United States, but the fight to protect our rights will never be over.

Show up for people, reach out to other communities, and see how you can get involved. Don't take over their movement, but see how you can be a part of it. That may mean donating money or participating in a community event. Be there to be there. Help. Don't just go to collect your gold star. And meet people where they are, not where you are. Don't just invite people to your events, invite them to the table.

Listen! Just listen to people. Let them share their stories and perspectives, and take it all in. It is a privilege to be able to hear those stories and perspectives.

Don't support companies with illiberal stances

Put your money where your mouth is. Don't support companies and organizations that don't support you or the issues that you care about. Shop at places that support a living wage for their employees. Don't use services from companies that support Trump and his agenda.

Be comfortable with being uncomfortable

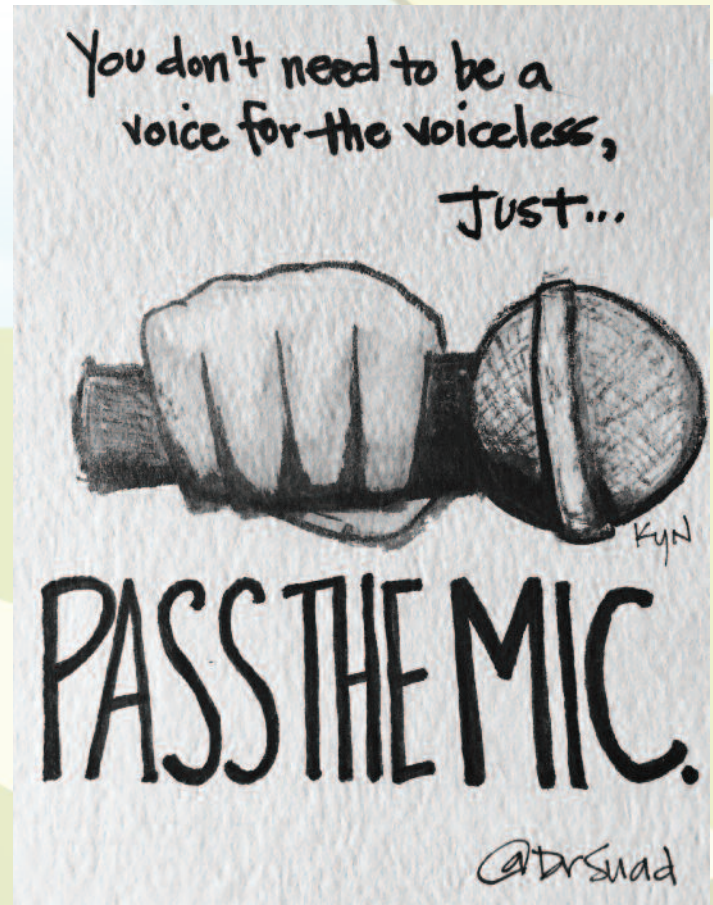
Call people in. We all need to be responsible for each other. If we hear someone say or do something offensive, pull them aside and talk to them about how it was inappropriate. Most people don't respond to being called out in front of other people. They become defensive and don't learn anything from the interaction. But by calling someone in, there is a stronger chance that they will make a shift in their actions.

Be here for our youth

LGBTQ youth are vulnerable members of our community. Many children have come out within the last eight years, when LGBTQ rights were at a forefront, and we were making strides towards equality. LGBTQ youth only know leaders like President Obama and Vice President Biden opening the space for these victories. Now those same children, who once had an administration fighting for them, have one that is fighting against them.

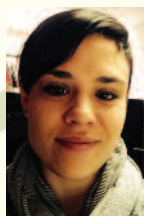
States are trying to pass legislation directed at LGBTQ youth. Washington state's bill I-1552 is particularly heinous. The "too long didn't read" (TLDR) version of this bill is that it restricts trans children from using the bathroom that corresponds with their gender. This bill goes even further than most by allowing students and their families to sue public schools if a trans student is permitted to use the bathroom that they identify with. Yes, you read that right: if a student witnesses a trans student using the bathroom that corresponds with their gender identity, their family can sue the public schools. This creates an unsafe environment for transgender youth.

LGBTQ youth need our support. They need to know that we are here for them and fighting for everyone in the LGBTQ community.



The road ahead

Most of all, we need to remember to stick together. Work on building and rebuilding bridges, and prepare for a hard road ahead. Work on being a good ally to other communities. Work on accurate representation in your own organizations. Become actively anti-hate, and be here for the youth. Our opponents want us to fight within our own communities. That way we are distracted, separated, and unable to put forth a united effort to make a change. Together we are a force to be reckoned with. ●



Megan Eimerman-Wallace has a background in advocacy for immigrants, people with disabilities, women, and the LGBTQ communities. She is Executive Producer of Logistics for Capital Pride Alliance.

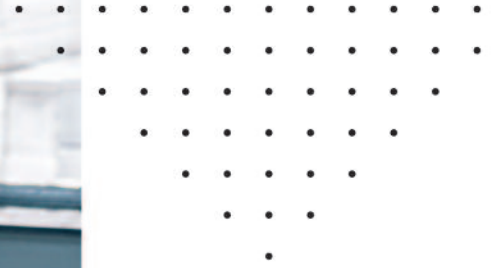
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From
State Representative
Liz Malia

What is TRUVADA for PrEP (Pre-exposure Prophylaxis)?

TRUVADA is a prescription medicine that can be used for PrEP to help reduce the risk of getting HIV-1 infection when used together with safer sex practices. This use is only for adults who are at high risk of getting HIV-1 through sex. This includes HIV-negative men who have sex with men and who are at high risk of getting infected with HIV-1 through sex, and male-female sex partners when one partner has HIV-1 infection and the other does not.

Ask your healthcare provider if you have questions about how to prevent getting HIV-1. Always practice safer sex and use condoms to lower the chance of sexual contact with body fluids. Never reuse or share needles or other items that have body fluids on them.

IMPORTANT SAFETY INFORMATION

What is the most important information I should know about TRUVADA for PrEP?

Before taking TRUVADA for PrEP to reduce your risk of getting HIV-1 infection:

- ◆ **You must be HIV-negative.** You must get tested to make sure that you do not already have HIV-1 infection. Do not take TRUVADA for PrEP to reduce the risk of getting HIV-1 unless you are confirmed to be HIV-negative.
- ◆ **Many HIV-1 tests can miss HIV-1 infection in a person who has recently become infected.** If you have flu-like symptoms, you could have recently become infected with HIV-1. Tell your healthcare provider if you had a flu-like illness within the last month before starting TRUVADA for PrEP or at any time while taking TRUVADA for PrEP. Symptoms of new HIV-1 infection include tiredness, fever, joint or muscle aches, headache, sore throat, vomiting, diarrhea, rash, night sweats, and/or enlarged lymph nodes in the neck or groin.

While taking TRUVADA for PrEP to reduce your risk of getting HIV-1 infection:

- ◆ **You must continue using safer sex practices. Just taking TRUVADA for PrEP may not keep you from getting HIV-1.**
- ◆ **You must stay HIV-negative to keep taking TRUVADA for PrEP.**
- ◆ **To further help reduce your risk of getting HIV-1:**
 - Know your HIV-1 status and the HIV-1 status of your partners.
 - Get tested for HIV-1 at least every 3 months or when your healthcare provider tells you.
 - Get tested for other sexually transmitted infections. Other infections make it easier for HIV-1 to infect you.
 - Get information and support to help reduce risky sexual behavior.
 - Have fewer sex partners.
 - Do not miss any doses of TRUVADA. Missing doses may increase your risk of getting HIV-1 infection.
 - If you think you were exposed to HIV-1, tell your healthcare provider right away.
- ◆ **If you do become HIV-1 positive, you need more medicine than TRUVADA alone to treat HIV-1.** TRUVADA by itself is not a complete treatment for HIV-1. If you have HIV-1 and take only TRUVADA, your HIV-1 may become harder to treat over time.

TRUVADA can cause serious side effects:

- ◆ **Too much lactic acid in your blood (lactic acidosis),** which is a serious medical emergency. Symptoms of lactic acidosis include weakness or being more tired than usual, unusual muscle pain, being short of breath or fast breathing, nausea, vomiting, stomach-area pain, cold or blue hands and feet, feeling dizzy or lightheaded, and/or fast or abnormal heartbeats.
- ◆ **Serious liver problems.** Your liver may become large and tender, and you may develop fat in your liver. Symptoms of liver problems include your skin or the white part of your eyes turns yellow, dark "tea-colored" urine, light-colored stools, loss of appetite for several days or longer, nausea, and/or stomach-area pain.

- ◆ **You may be more likely to get lactic acidosis or serious liver problems** if you are female, very overweight (obese), or have been taking TRUVADA for a long time. In some cases, these serious conditions have led to death. Call your healthcare provider right away if you have any symptoms of these conditions.
- ◆ **Worsening of hepatitis B (HBV) infection.** If you also have HBV and take TRUVADA, your hepatitis may become worse if you stop taking TRUVADA. Do not stop taking TRUVADA without first talking to your healthcare provider. If your healthcare provider tells you to stop taking TRUVADA, they will need to watch you closely for several months to monitor your health. TRUVADA is not approved for the treatment of HBV.

Who should not take TRUVADA for PrEP?

Do not take TRUVADA for PrEP if you already have HIV-1 infection or if you do not know your HIV-1 status.

If you are HIV-1 positive, you need to take other medicines with TRUVADA to treat HIV-1. TRUVADA by itself is not a complete treatment for HIV-1. If you have HIV-1 and take only TRUVADA, your HIV-1 may become harder to treat over time.

Do not take TRUVADA for PrEP if you also take lamivudine (Epivir-HBV) or adefovir (HEPSERA).

What are the other possible side effects of TRUVADA for PrEP?

Serious side effects of TRUVADA may also include:

- ◆ **Kidney problems, including kidney failure.** Your healthcare provider may do blood tests to check your kidneys before and during treatment with TRUVADA for PrEP. If you develop kidney problems, your healthcare provider may tell you to stop taking TRUVADA for PrEP.
- ◆ **Bone problems,** including bone pain or bones getting soft or thin, may lead to fractures. Your healthcare provider may do tests to check your bones.
- ◆ **Changes in body fat,** which can happen in people taking TRUVADA or medicines like TRUVADA.

Common side effects in people taking TRUVADA for PrEP are stomach-area (abdomen) pain, headache, and decreased weight. Tell your healthcare provider if you have any side effects that bother you or do not go away.

What should I tell my healthcare provider before taking TRUVADA for PrEP?

- ◆ **All your health problems.** Be sure to tell your healthcare provider if you have or have had any kidney, bone, or liver problems, including hepatitis virus infection.
- ◆ **If you are pregnant or plan to become pregnant.** It is not known if TRUVADA can harm your unborn baby. If you become pregnant while taking TRUVADA for PrEP, talk to your healthcare provider to decide if you should keep taking TRUVADA for PrEP.
Pregnancy Registry: A pregnancy registry collects information about your health and the health of your baby. There is a pregnancy registry for women who take medicines to prevent HIV-1 during pregnancy. For more information about the registry and how it works, talk to your healthcare provider.
- ◆ **If you are breastfeeding (nursing) or plan to breastfeed.** Do not breastfeed. The medicines in TRUVADA can pass to your baby in breast milk. If you become HIV-1 positive, HIV-1 can be passed to the baby in breast milk.
- ◆ **All the medicines you take,** including prescription and over-the-counter medicines, vitamins, and herbal supplements. TRUVADA may interact with other medicines. Keep a list of all your medicines and show it to your healthcare provider and pharmacist when you get a new medicine.
- ◆ **If you take certain other medicines** with TRUVADA for PrEP, your healthcare provider may need to check you more often or change your dose. These medicines include ledipasvir with sofosbuvir (HARVONI).

You are encouraged to report negative side effects of prescription drugs to the FDA. Visit www.FDA.gov/medwatch, or call 1-800-FDA-1088.

Please see Important Facts about TRUVADA for PrEP including important warnings on the following page.



Have you heard about
TRUVADA for PrEP™?

The **once-daily prescription medicine** that can help reduce the risk of getting HIV-1 when used **with safer sex practices**.

- TRUVADA for PrEP is only for **adults who are at high risk of getting HIV through sex**.
- You **must be HIV-negative** before you start taking TRUVADA for PrEP.

Ask your doctor about your risk of getting HIV-1 infection and if TRUVADA for PrEP may be right for you.

visit start.truvada.com

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IMPORTANT FACTS

This is only a brief summary of important information about taking TRUVADA for PrEP (pre-exposure prophylaxis) to help reduce the risk of getting HIV-1 infection. This does not replace talking to your healthcare provider about your medicine.

MOST IMPORTANT INFORMATION ABOUT TRUVADA FOR PrEP

Before starting TRUVADA for PrEP to help reduce your risk of getting HIV-1 infection:

- **You must be HIV-1 negative.** You must get tested to make sure that you do not already have HIV-1 infection. Do not take TRUVADA for PrEP to reduce the risk of getting HIV-1 unless you are confirmed to be HIV-1 negative.
- **Many HIV-1 tests can miss HIV-1 infection in a person who has recently become infected.** Symptoms of new HIV-1 infection include flu-like symptoms, tiredness, fever, joint or muscle aches, headache, sore throat, vomiting, diarrhea, rash, night sweats, and/or enlarged lymph nodes in the neck or groin. Tell your healthcare provider if you have had a flu-like illness within the last month before starting TRUVADA for PrEP.

While taking TRUVADA for PrEP to help reduce your risk of getting HIV-1 infection:

- **You must continue using safer sex practices. Just taking TRUVADA for PrEP may not keep you from getting HIV-1.**
- **You must stay HIV-1 negative to keep taking TRUVADA for PrEP.**
- **Tell your healthcare provider if you have a flu-like illness while taking TRUVADA for PrEP.**
- If you think you were exposed to HIV-1, tell your healthcare provider right away.
- **If you do become HIV-1 positive, you need more medicine than TRUVADA alone to treat HIV-1.** If you have HIV-1 and take only TRUVADA, your HIV-1 may become harder to treat over time.
- **See the "How to Further Reduce Your Risk" section for more information.**

TRUVADA may cause serious side effects, including:

- **Buildup of lactic acid in your blood (lactic acidosis),** which is a serious medical emergency that can lead to death. Call your healthcare provider right away if you have any of these symptoms: weakness or being more tired than usual, unusual muscle pain, being short of breath or fast breathing, nausea, vomiting, stomach-area pain, cold or blue hands and feet, feeling dizzy or lightheaded, and/or fast or abnormal heartbeats.
- **Severe liver problems,** which in some cases can lead to death. Call your healthcare provider right away if you have any of these symptoms: your skin or the white part of your eyes turns yellow, dark "tea-colored" urine, light-colored stools, loss of appetite for several days or longer, nausea, and/or stomach-area pain.
- **Worsening of hepatitis B (HBV) infection.** If you have HBV and take TRUVADA, your hepatitis may become worse if you stop taking TRUVADA. Do not stop taking TRUVADA without first talking to your healthcare provider, as they will need to check your health regularly for several months.

You may be more likely to get lactic acidosis or severe liver problems if you are female, very overweight, or have been taking TRUVADA for a long time.

ABOUT TRUVADA FOR PrEP (PRE-EXPOSURE PROPHYLAXIS)

TRUVADA is a prescription medicine used with safer sex practices for PrEP to help reduce the risk of getting HIV-1 infection in adults at high risk:

- HIV-1 negative men who have sex with men and who are at high risk of getting infected with HIV-1 through sex.
- Male-female sex partners when one partner has HIV-1 infection and the other does not.

To help determine your risk, talk openly with your doctor about your sexual health.

Do NOT take TRUVADA for PrEP if you:

- **Already have HIV-1 infection or if you do not know your HIV-1 status.**
- Take lamivudine (EpiVir-HBV) or adefovir (HEPSERA).

POSSIBLE SIDE EFFECTS OF TRUVADA FOR PrEP

TRUVADA can cause serious side effects, including:

- Those in the "Most Important Information About TRUVADA for PrEP" section.
- New or worse kidney problems, including kidney failure.
- Bone problems.
- Changes in body fat.

Common side effects in people taking TRUVADA for PrEP include stomach-area (abdomen) pain, headache, and decreased weight.

These are not all the possible side effects of TRUVADA. Tell your healthcare provider right away if you have any new symptoms while taking TRUVADA for PrEP.

Your healthcare provider will need to do tests to monitor your health before and during treatment with TRUVADA for PrEP.

BEFORE TAKING TRUVADA FOR PrEP

Tell your healthcare provider if you:

- Have or have had any kidney, bone, or liver problems, including hepatitis infection.
- Have any other medical conditions.
- Are pregnant or plan to become pregnant.
- Are breastfeeding (nursing) or plan to breastfeed. Do not breastfeed if you become HIV-1 positive because of the risk of passing HIV-1 to your baby.

Tell your healthcare provider about all the medicines you take:

- Keep a list that includes all prescription and over-the-counter medicines, vitamins, and herbal supplements, and show it to your healthcare provider and pharmacist.
- Ask your healthcare provider or pharmacist about medicines that should not be taken with TRUVADA for PrEP.

HOW TO TAKE TRUVADA FOR PrEP

- **Take 1 tablet once a day, every day,** not just when you think you have been exposed to HIV-1.
- Do not miss any doses. Missing doses may increase your risk of getting HIV-1 infection.
- You **must** practice safer sex by using condoms and you **must** stay HIV-1 negative.

HOW TO FURTHER REDUCE YOUR RISK

- Know your HIV-1 status and the HIV-1 status of your partners.
- Get tested for HIV-1 at least every 3 months or when your healthcare provider tells you.
- Get tested for other sexually transmitted infections. Other infections make it easier for HIV-1 to infect you.
- Get information and support to help reduce risky sexual behavior.
- Have fewer sex partners.
- Do not share needles or personal items that can have blood or body fluids on them.

GET MORE INFORMATION

- This is only a brief summary of important information about TRUVADA for PrEP to reduce the risk of getting HIV-1 infection. Talk to your healthcare provider or pharmacist to learn more, including how to prevent HIV-1 infection.
- Go to start.truvada.com or call 1-800-GILEAD-5
- If you need help paying for your medicine, visit start.truvada.com for program information.



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A sister Pride in Canada designs a new flag for LGBTQ people of African descent



Credit: Courtesy of Arc-en-ciel d'Afrique.

FABRICS OF OUR COMMUNITY

By Arc-en-ciel d'Afrique, translated by Michael Anthony Fowler

In an effort to increase the visibility of LGBTQ people of African descent and to encourage their inclusion within the Pride movement and its ongoing fight for equal rights, the Montreal-based organization Arc-en-ciel d'Afrique set out to create a flag representing queer black communities worldwide. Due to experiences of discrimination and of being left out from dominant discourses, for some the existing Pride flag – the rainbow – is not a symbol of inclusion. Arc-en-ciel d'Afrique hopes that the new flag gives this community a greater sense of belonging.

In the summer of 2016, the organization announced on social media its intention to create a new Pride flag and invited interested individuals in the community to participate by contributing their design ideas. Several flag designs were generated from the proposals received and then put to a public vote on social media. The winning design is presented here.

The raised fist is an emblem of solidarity and of resistance that has been used by black movements in their fight for equality and civil rights. To symbolize the LGBTQ community, the colors of the rain-

bow flag are grafted onto this fist. The downward pointing white triangle is inspired by the pink triangle badge, which was used to identify homosexuals in the Nazi concentration camps and has been appropriated by the queer community as an identity marker.

The new flag was officially inaugurated during the summer barbecue organized by Arc-en-ciel d'Afrique in the context of Fierté Afro (Black Pride), which is a series of events produced by the organization to coincide with Montreal Pride Week. Among these events is the Pride Parade, in which the flag made its marching debut in 2016. A few months later, members of Arc-en-ciel d'Afrique traveled to Montpellier, France for the Annual General Meeting of InterPride, where they proudly presented the new flag to the assembled delegates from Prides from around the globe, Boston Pride among them.

Interested readers may acquire their very own LGBTQ Black Pride flag for 70 Canadian dollars by contacting Arc-en-ciel d'Afrique (info@arcencielfdafrique.org). For a virtual introduction to Black Pride in Montreal, check out the following short video (with French dialogue and subtitles): bostonpride.org/FierteAfro. ●

SECRET IDENTITIES

Comic Book Mutants and the LGBT Community

By Malcolm J Carey IV

I remember the first comic book that I ever read. As a child I wasn't terribly interested in comic books or superheroes; I preferred high fantasy stories. That changed the day that my younger brother left a copy of *Uncanny X-Men* #303 (August 1993) in my room by accident. I opened it, read it, and was instantly enthralled by the story of a young mutant dying from a virus that seemed to specifically target mutants. The heart of the issue was the death of Colossus's little sister Illyana, the latest victim of the Legacy virus.

No one knew where it came from. The X-Men universe seemed to be in a state of confusion and turmoil. Typical battles with supervillains suddenly became sidelined by an invisible plague tearing through the population. In 1993, shortly after the height of the AIDS crisis, this story resonated with me. As the story climaxes, the Legacy Virus mutates and begins killing humans. As with HIV, the spread of the disease to the broader population was necessary to finally draw the world's attention to what had been previously considered a 'mutant problem'. Eventually, Colossus makes the ultimate sacrifice with the help of a human scientist and purges the world of the Legacy virus in the process – a fantasy ending to an allegory for a horrific piece of gay history.

Unlike stereotypical comic books, *X-Men* is not a story of good guys versus bad guys. Rather, it is about the history of human rights and oppression as explored through the lens of mutants. Even as a young boy I could see that the story that they were telling was bigger than huge muscles and skintight costumes.

Many LGBT youth live double lives – presenting as heterosexual to the world while hiding their secret LGBT identity. Staying closeted evolves into a massively complicated job of people management, tracking who knows the secret identity and what topics are safe to broach in different circles. LGBT youth still need to ace their classes and to deal with the standard burdens of adolescence, just as the X-Men still need to stop the random super villain in any given issue, while also bearing the additional burden of constantly worrying about letting their mask slip off.

Just as some LGBT youth are kicked out and forced to live on the street because their parents don't understand them, young mutants face familial rejection. Kitty Pryde came from a wealthy family that sent her to Xavier's School for Gifted Youngsters in order to rid themselves of their mutant daughter. In the film universe, Angel, one of the founding members of the X-Men in the comics, deals with an extreme version of familial rejection, when his mutant-hating father develops a 'cure' reminiscent of conversion therapy, since he cannot accept his son's identity.

X-Men even touches on themes of religious persecution of LGBT people. Staunchly religious William Stryker, known from the movies as the man who gave Wolverine his adamantium skeleton, believes that mutants were sent by the devil and are a blight on humanity.

Comic books have long attracted LGBT readers, who see their lives reflected in the lives of superheroes.



Credit: Boston Pride.

that must be purged. This storyline hits close to home for many LGBT youth raised in religious homes. Growing up, it was terrifying for me to read these stories. It was drilled into my head that I would be going to hell if I didn't follow what God asked. The threat that this theological oppression represented was enough for the long-time enemies Magneto and Professor X to join forces to defeat Stryker.

Just like real world human rights activists, the X-Men engage in infighting amongst people that really have the same end goal. Magneto and Professor X take radically different approaches to achieving mutant liberation. Magneto believes that mutants are superior and that humans should be subjugated into obedience. He places a high value on the preservation and advancement of the mutant race. Professor X approaches the problem with the goal of achieving peace and encouraging humans and mutants to live together in harmony. There are similar divides in the LGBT movement today. Some want to march and to protest to try to change society, while others prefer to work within the status quo to increase societal acceptance, and assimilation, of LGBT people.

X-Men is not the only comic series that contains themes relating to gay culture. Comic books have long attracted LGBT readers, who see their lives reflected in the lives of superheroes. In fact, in recent years, the metaphorical LGBT representation in comic books has become literal, as known superheroes like Batwoman, Wonder Woman, and Iceman have come out, respectively, as lesbian, bisexual, and gay, and new characters have been introduced, such as the transgender superhero in Alters. The X-Men were there for me to help me come to terms with my identity, and I hope that they – and other superheroes – can be there for other young children who need to know that they are not alone. ●

Malcolm J Carey IV is Treasurer of the Board of Directors of Boston Pride. In addition to reading and collecting comics, Malcolm enjoys video games, tabletop role-playing games, and crochet.

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A FAQ for Prospective LGBTQ Parents

By Emily McGranachan

It broke my heart the first time my mom told me she had been concerned that parenting as an out lesbian would potentially harm her child due to the risk of bullying and discrimination. That my mom had these fears almost thirty years ago is completely understandable. Yet, even today I continue to hear prospective LGBTQ parents share these same concerns. Homophobia and transphobia still color societal understanding of LGBTQ families.

For LGBTQ people considering parenting there's great news: Generations of parents and people raised by LGBTQ parents can speak directly to these worries – and debunk them. Accordingly, I posed some questions to fellow children of LGBTQ parents and parents themselves to create the following FAQ for prospective parents.

Does a child really need male and female parents or role models?

The answer, in short, is no. Our concepts of gender are largely socially constructed and come to us from all directions – books, television, school, the soccer team. Unless you are parenting in a bunker, as they grow children will encounter multiple ways to understand gender and gender roles, and will meet all sorts of positive role models. This includes role models of different genders than their parents. I grew up with cisgender lesbian moms. But I was surrounded by grandfathers, my friends' heterosexual parents, cousins, movies, and books. For the first few years of my life, my closest non-related male role model was my moms' transgender friend. Children with LGBTQ parents often get to see, to know, and to love adults of many identities and in a variety of roles, much to our benefit.

Becca G., a college freshman in Vermont, states “My brother and I were raised to believe that in a family both parents share all roles and duties equally... I didn't realize until I was older how unique this was [as compared to] some of my friends' parents. It taught my brother and me that gender should not define what you should or shouldn't do.”

Will children face bullying or discrimination in school?

Sadly, there is no guarantee here. Despite a positive trend in the past decade, LGBTQ youth and people with LGBTQ parents do regularly report high rates of bullying around the country. There is always the potential for bullying, but there are no studies that directly compare reported rates of bullying based on family make-up versus other factors overheard on any playground, like height or athletic ability. Compared to when I was in school, I see a clear positive trend towards acceptance amongst children today. The best advice from parents and youth alike is to be as out and proud as you feel you can safely be, to know your rights, and to empower yourself and your kids to advocate for all families. According to Becca G., “I never faced too many issues with my peers when talking to them about having two moms [in Massachusetts]. I grew up an athlete, so my parents were always coaching and helping out at games. My peers all knew that my family was different, and they embraced and respected that.”

Some parents decide to meet teachers and administrators at school to make sure they are adequately prepared. “We are very upfront about our family dynamics (gay Caucasian dads, with girls of color, adopted, etc.) with our children's schools – both their teachers and the administrators – well before even that first day,” says Brent W.

Parents can also prepare their younger children, since – let's face it – kids will get questions from other kids (I sure did), and it is helpful to be open, proud, and positive. Lauren M. shares ideas with her kids on how to answer the questions and follows up with affirming and inspiring books, such as those by Todd Parr.

Generations of people have already been raised in LGBTQ families and we are thriving.



Two proud moms and a loving big sister introduce the newest member of the family to her first Boston Pride Parade in 2016! Credit: Marilyn Humphries.

In addition to ‘mom’ and ‘dad’, what were parents called in your family?

I’ve heard many fantastic parent names over the years. I’ve met Mommys, Mommas, MaToos, Babas, Daddys, Papas, Pops, MaDa, Imas, Mamis, and more. With many children’s books that feature LGBTQ families, some people even use those as inspiration, as well as ways for kids to see their family configuration represented on the page. Some people even grow up calling their parents by their first names, like Becca: “It was also a shock to friends at first, but [it] created a warm, friendly, and casual environment in our home.”

What do LGBTQ parents wish they had known when they were considering growing their family?

Lauren M. replies, “Not to state the obvious, but it is pretty important to be comfortable in your own skin before your kids come along, as you will constantly be ‘outed’, whether it be by your own kids, doctors, nurses, playground parents, others kids, etc.”

Once you are ready and have considered the way you want to grow your family, it is important to consider how you can prepare. According to Brent W., “Given the higher statistics of multi-racial identities within LGBTQ-headed families, I would strongly urge prospective/new parents to plan and expand their networks accordingly. For example, it is so critical for our own African-American daughters to have both peers and adults of color in their lives.”

Diane T., who works with adoptive families and grew her family through adoption, advises that anyone considering raising children of a different race or ethnicity consider their own community and how diverse it really is – thinking specifically about how comfortable a child may be there. She also says, “There’s only so much that we can control about our environment, but we can create a safe haven in our own homes...by provid[ing] a living example of how all different

kinds of cultures and traditions can be enmeshed in one family’s experience.” Educating yourself is also an important part of that self-reflection and preparation. For example, Diane shares, “Things that I’ve learned over the years being a parent of two boys, one who is Native American and one who is African American, is that hair and skin care are absolutely important considerations. They’re tied to your child’s self-esteem and they provide a connection to other children [and adults] of the same race...and is important to instilling pride and self-esteem.”

Concerns about how others will treat you and your family should not deter you from becoming a parent. Generations of people have already been raised in LGBTQ families and we are thriving. Whatever your path to parenthood – foster care, adoption, surrogacy, donor insemination, or a traditional method – you are not alone! Finally, there are several parent communities and advocacy resources in the Bay State, like the Family Equality Council, the Boston Chapter of COLAGE, and many web-based groups, which are all here for you throughout your journey. ●



Emily McGranachan is East Coast Regional Manager with Family Equality Council, a national organization that connects, celebrates, and represents LGBTQ parents and their children. She grew up in Massachusetts with her lesbian moms, contacted her donor when she turned 18, and has a beautiful donor-sibling family. She first met other people with LGBTQ parents when she was thirteen at Family Week in Provincetown and never looked back.

QAPA Has Pride

The Boston Pride Community Fund supports local grassroots non-profits

By **Binh Le**, with contributions by **Boston Pride**

In 2015, Boston Pride instituted a new program, the Community Fund. The Fund is intended as a way of giving back to the community with monetary grants expressly designated to support the work of small, local grassroots non-profits. A portion of the proceeds from the entry donations at the block parties have constituted the principal source of income for the Fund. This year, the monies collected from the High Heel Dash for Charity (see page 22) will also be earmarked for grants. So by coming out and joining in the Pride Week festivities, LGBTQ folk and allies are, in effect, helping to empower local advocacy and service organizations in the work they do in behalf of the queer community, and especially marginalized or underserved populations.

2016 saw the awarding of the first round of grants, totaling over \$17,000, to 11 different organizations, most of which serve youth and communities of color. Among the first recipients of the Boston Pride Community Fund is Queer Asian Pacific-Islander Alliance (QAPA). Founded in 1979, QAPA is the oldest LGBTQIA+ pan-Asian organization in the United States. QAPA is committed to providing a supportive social, political, and educational environment for lesbian, gay, bisexual, trans, and questioning people of Asian and Pacific Islander heritage in the Boston and New England area. Over the past three decades, QAPA has remained a local grassroots community-based stakeholder – out of which Massachusetts Asian + Pacific Islanders for Health (MAP for Health) was established in 1993.

As QAPA is completely run by volunteers, we have been grateful for the support of the Boston Pride Community Fund, which helped us to promote our community advocacy and programs. The following outlines some of the highlights of what our organization accomplished in 2016, thanks in part to the support of the Community Fund:

Community Catalyst Awards Celebration

QAPA collaborated with National Queer Asian Pacific Islander Alliance (NQAPIA) to host the Community Catalyst Awards Celebration on March 24, 2016. We took a moment to honor Amit Dixit and our 37 years of former QAPA Steering Committee members for their efforts in enhancing the visibility of, civic engagement with, and advocacy for the pan-Asian LGBTQI+ community.

Over 240 community members attended – much more than we expected. We also signed and delivered nearly 250 postcards in support of the Massachusetts Transgender Public Accommodations Bill. For entertainment, we had special performances by the powerful all-women Japanese Taiko Drumming troupe of Genki Spark, and drag

(text continues on page 150)



QAPA honors Amit Dixit. Credit: Corky Lee.

In 2017, Boston Pride has disbursed over \$20,000 in Community Fund Grants to 16 small nonprofits around the Bay State. The recipients of this year's grants and their funded projects include:

- **Boston Sisters of Perpetual Indulgence**, to commemorate the organization's fifth anniversary with a free and open party celebrating the community and its victories and accomplishments
- **Greater Boston Chapter of COLAGE People with LGBTQ+ Parents or Guardians**, to offer social justice workshops for youth leaders from LGBTQ-parented households as well as one designed for queer parents
- **Hebrew Senior Life Chaplaincy, Inc.**, to conduct a study on the impact and efficacy of the organization's LGBT elder training on staff care
- **The History Project**, to organize a public event during Pride Week on the history and evolution of the Pride movement
- **HKS Francophile Club**, to defray the cost of organizing a Franco-American symposium on the topic of diversity and inclusion
- **Impact Boston**, for scholarships for low-income LGBTQ individuals to enroll in an organization-led course on self defense
- **Imperial Court of MA**, for the promotion of the organization and recruitment of new members with the creation of a new website and new banners and printed materials
- **Lesbians of Color Symposium Collective, Inc.**, to support educational workshops and networking opportunities for queer women of color at the fifth-annual Symposium
- **Madfemme Pride**, for the rental of a fully-equipped wheelchair-accessible meeting space for all book club meetings in 2017
- **Mystic LGBTQ + Youth Support Network (Queer Mystic)**, to offer a diverse slate of programming in multiple venues to enhance outreach and engagement with queer youth in and around Arlington
- **Paws New England**, to provide veterinary care and rehabilitation for shelter animals with critical needs
- **SpeakOut Boston**, to support the Transgender and Gender Non-conforming Speaker Program and its efforts to educate the community about the upcoming referendum on the Transgender Accommodations Law
- **The List: Boston Queer Agenda**, for the development of a fee-for-service advertising arm to maintain the List as a free service to the community
- **Theatre Offensive**, to support the youth of True Colors Troupe during their touring production "OUT In Space"
- **Worcester Pride**, to finance the production of the annual Pride Festival and the publication of the *Worcester Pride Guide*
- **Youth Queer Straight Alliance** of Greater Middleboro, for transportation to Pride events and the circulation of outreach materials to queer youth in the community

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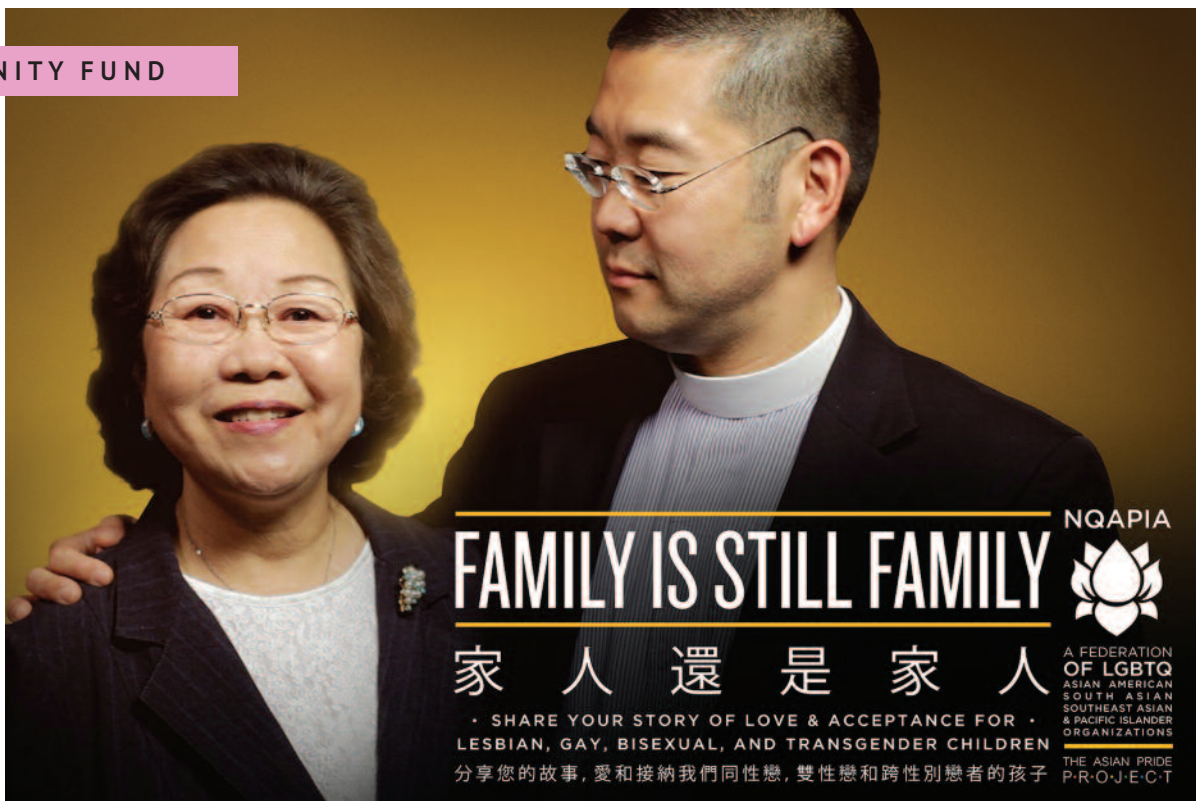
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One of the ads run in NQAPIA's Asian Family Acceptance Campaign Credit: NQAPIA.

As QAPA is completely run by volunteers, we have been grateful for the support of the Boston Pride Community Fund, which helped us to promote our community advocacy and programs.

performances by Ms. Prodigy and Yune Neptune; all of which inspired great pride in our community and cultural traditions.

The Community Catalyst Awards Celebration was a smashing success, as we ended up raising over \$7,000 to support both QAPA and NQAPIA.

#RedefineSecurity Week of Action

On May 10, 2016, QAPA hosted a #RedefineSecurity event with Asian American Resource Workshop (AARW), NAPAWF (National Asian Pacific American Women's Forum) Boston, and NQAPIA. The objective of the event was to amplify many LGBTQ APIs' experiences of policing, profiling, and deportation. #RedefineSecurity challenged participants to create art or other media to bring awareness to the plight of so many in our community, and to resist the policies that persist to persecute us.

Family Acceptance Workshop

QAPA hosted the NQAPIA Asian Family Acceptance Workshop Tour on September 24, 2016. With the funds raised from the Community Catalyst Awards, we provided this free workshop to offer guidance and support to the parents of LGBTQIA+ Asian American, South Asian, Southeast Asian, and API children. The parents facilitating the workshops were involved in NQAPIA's landmark Asian Family Acceptance Campaign, a series of emotionally moving TV ads entitled "Family Is Still Family". The ads ran nationally throughout the month of June 2016.

The 2017 Round of Funding


As the work of our community continues, so too does the Boston Pride Community Fund. To that end, Boston Pride is #wicked-proud to announce that in 2017, in the second round of the Community Fund, more than \$20,000 in grants have been distributed to 16 non-profits around the Bay State (for more information, see the sidebar on page 149). Applications for the third round of grants is expected to open in Fall 2017; sign up for the Boston Pride Newsletter (www.bostonpride.org/news) to receive further updates on the Community Fund and other programs of the organization. ●



Binh Le has served on the steering committee for Queer Asian Pacific-Islander Alliance (QAPA) since March 2012. In her professional life, she is a data analyst.



Participants in the Boston #RedefineSecurity workshop. Credit: Sasha W.




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Hitting Close to Home

Art: Sam Shendi, *Isolated* (2015).

Recognizing the Signs of Intimate Partner Abuse

By Amy Santana, Paige Gunning, and Xavier Quinn

So many of us came out into LGBTQ communities with stars in our eyes and rainbow-colored glasses on, thinking abuse doesn't happen in our relationships. The media often portrays domestic violence as only affecting straight cisgender women. The sad reality is that domestic violence affects people from all races, class backgrounds, genders, and sexual orientations at similar rates. LGBTQ communities are no different. According to the 2010 National Intimate Partner Violence and Sexual Violence Survey (NISVS), 44 percent of lesbian women, 61 percent of bisexual women, 26 percent of gay men, and 37 percent of bisexual men experience domestic violence in their lifetime.

Unfortunately, when we assume that abuse can't happen in LGBTQ communities, we dismiss or fail to recognize abuse when it happens to our friends, loved ones, or even in our own relationships. The myth that abuse is only physical violence adds to our inability

to notice it happening around us. This was the case with Taylor, who had been with his boyfriend for three years. Even the couple's friends agreed that his relationship with his boyfriend was "intense". But abusive? No. They'd seen the way the two were always fighting, and how these fights would end with Taylor giving into whatever his boyfriend wanted. Taylor thought that his boyfriend was just emotional because he was under stress; he wanted to be understanding. He didn't realize that somehow his needs were never met, while his boyfriend always managed to get his way. Taylor's boyfriend demanded that Taylor stop seeing his best friend Sophie, saying that Taylor might sleep with her because he is bisexual. These types of emotional tactics of abuse are common because the abuser's goal is to gain power and control over their partner's thoughts and actions. The abuser belittles their partner, questions and criticizes their actions, acts jealously, and tries to isolate them from any support.

In instances where there is a power imbalance, due to age, income, race, or immigration status, abusers often take advantage of this asymmetry to control their partner. One example of this is when Verna's girlfriend withdrew her support from her immigration case. When they got married, Verna and Jess seemed so in love. Verna was in the United States on a fiancée visa (K-1) and remained after getting married, as her wife supported her petition. When her wife wanted to have a baby and argued that, for health reasons, Verna should carry the child, she agreed and was excited. As soon as their child was born, Verna's wife withdrew all support for Verna's immigration case. Verna could no longer work because her work authorization and her green card were dependent on her wife's support. Jess started making demands and told Verna that if she did not do as she was told, then she would be deported and would have to leave their child behind. Not knowing what to do, and worrying that no one would believe her, Verna felt even more alone.

This imbalance of power can show up when a cisgender person abuses their transgender partner. For instance, Jamie believed her partner Veronica, when she said that she owed Jamie for staying in the relationship and allowing Jamie to transition. The first time that Veronica hit her, Jamie was told that she deserved it because her doctor's appointments were causing Veronica a lot of stress. As the years went on, Jamie noticed more and more of her boundaries being violated. Not only did Veronica become physically violent at times, she also started demanding that Jamie limit her time with friends, pushed Jamie to engage in a sexual relationship with which she was not comfortable, and would call Jamie "he" in public when she was angry. Jamie feared that no one would believe that a woman could, or would, be physically abusive. Since Veronica was smaller than her, when Jamie mentioned to their friends that Veronica had hurt her, she was met with disbelief. After Veronica tried to strangle her, Jamie decided that she needed some support and help after years of feeling trapped and isolated.

[W]hen we assume that abuse can't happen in LGBTQ communities, we dismiss or fail to recognize abuse when it happens to our friends, loved ones, or even in our own relationships.

Perhaps the saddest reality of intimate partner abuse is that it happens in a relationship that is supposed to be loving and filled with trust. Abusers know their partners well and use that knowledge to control them in many ways. These tactics don't have to include physical violence. Intimate partner abuse can be a mix of emotional abuse, manipulation, sexual coercion, financial control, and isolation from friends or family. Ultimately, it involves the abuser trying to gain power and control over their partner.

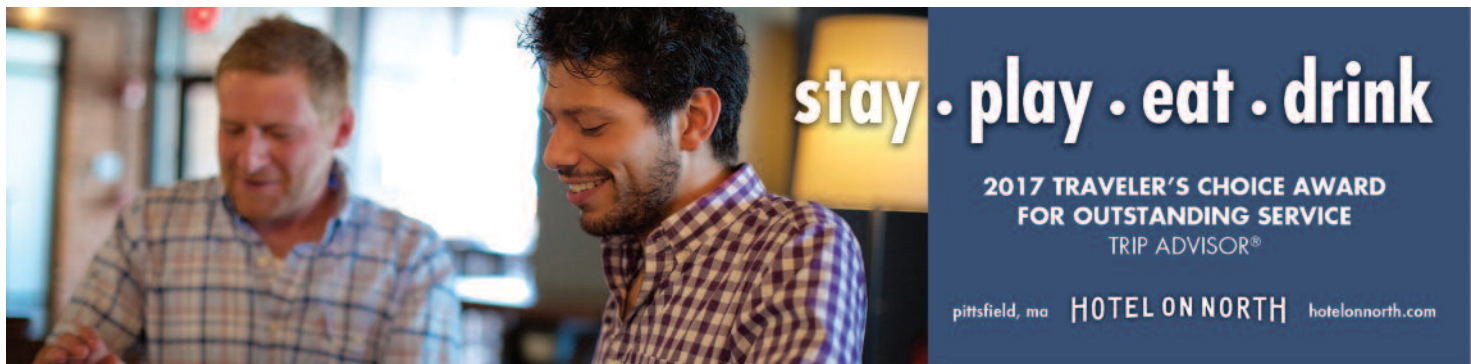
If you're looking for support around domestic violence, the following programs understand the unique experiences of abuse in lesbian, gay, bisexual, transgender, and queer communities and offer free services: The Network/La Red (617-742-4911; 24-hour hotline), The New York Anti-Violence Project (212-714-1141; 24-hour hotline), and the Violence Recovery Program at Fenway Health (617-927-6250). For additional services, reach

out to The National Domestic Violence's 24-hour Hotline (1-800-799-7233). ●

Amy Santana is a Licensed Mental Health Counselor focusing on the needs of those who have experienced trauma, with an emphasis on LGBTQ individuals who have experienced partner abuse/domestic violence.

Paige Gunning is an Advocate at the Violence Recovery Program at Fenway Health working with LGBTQ survivors, and has volunteered at The Network/La Red for two years.

Xavier Quinn is a Licensed Clinical Social Worker and the Assistant Manager of the Violence Recovery Program at Fenway Health. He has worked with domestic violence survivors for 13 years.



Boston LGBTQ Theatre Feels Like Safe Words

A critical take on queer theatre in the Hub

By Brian M. Balduzzi

Though LGBTQ theatre has often offered a form of political and social resistance, lately, it seems to mean only one thing in Boston: white-washed, middle-class, cis gay men's stories. In a city that suffers from one of the largest racial and socio-economic class divides in the United States, Boston theatre offers an opportunity for artists to engage with community members to bridge this gap, to articulate solutions, and to offer shared experiences. Instead, the stories performed at the most prominent Boston theatres seem stifled by their white, middle to upper-middle class subscribers and the artistic administrations that cater to them.

As an educated, white, gay and disabled young man, I recognize my place of privilege and my opportunity to advocate and support more inclusive LGBTQ theatre. Members of the LGBTQ community have an opportunity to engage more meaningfully than ever as an inclusive community, but we must fight to own space in our theatres and performances. One might argue that the LGBTQ community has moved beyond political or social resistance, especially within a state that first offered the legal opportunity for same-sex couples to marry. And one might also argue that discussing LGBTQ

issues onstage is no longer important, especially when we have a resurgence of issues surrounding race and nationality to tackle in our communities and on our stages. But why can't we explore all these issues?

Recently, we have had some notable LGBTQ theatrical productions by our most widely-known theatres. In 2016, the American Repertory Theater (ART) produced the much-acclaimed United States premiere of *Trans Scripts*, a play chronicling real stories by trans persons, drawn from more than 75 interviews. The characters spanned in age, nationality, race, and backgrounds. But, more importantly, their presence onstage helped introduce the Boston community to the experiences of trans people in the shared space of the theatre, where they had traditionally only seen them on television shows like *Transparent* and *Orange is the New Black*.

This presence was fleeting, however. How many other productions have featured transgender characters with real storylines? Also in 2016, Company One Theatre's (C1) award-nominated New England premiere of *The T Party*, written and directed by Natsu Onoda Power, invited all genders. Through a series of vignettes, we experi-



enced a wide range of storytelling media about gender identity, gender expression, and sexual orientation. While its cast was fittingly diverse to match its themes, it could have added more breadth of racial and ethnic identities to address a wider spectrum of experiences. In both productions, queer theatre took several steps forward. But these productions seem exceptions to the rule.

Over the past five years, Zeitgeist Stage Company has presented the strongest repertoire of historical LGBTQ plays, from *Bent* to *The Normal Heart* to the seminal *Boys in the Band*. Unquestionably, these productions offer something unique when viewed decades after their premieres. Artistic Director David Miller asks us how far we have really come, an important question to ask as we hit new milestones in equality and visibility. However, these plays give us another male-dominated perspective on sexuality and community. Like some of the other productions discussed below, these plays feel like history pieces from the safety of our seats, rarely reflecting on the continued brutality of hate crimes and discrimination against LGBTQ persons of color, disability, or religion. We cannot deny the importance of knowing from where we came, and the stories of our predecessors and communities. But, by producing such theatre, we fill gaps in our theatrical seasons and satisfy some quota for LGBTQ theatre that prevents us from presenting more provocative and timely productions. Other companies can fill their own seasons with such productions, but they rarely do.

Similarly, few Boston theatre companies have explored and offered LGBTQ theatre like SpeakEasy Stage Company. Similar to Zeitgeist Stage Company, SpeakEasy performs at the Boston Center for the Arts in the South End, and their typical audience seems to be cultured, middle to upper-middle class, and white. Their LGBTQ productions rarely veer from this demographic. The SpeakEasy featured the New England premiere of Joshua Harmon's *Significant Other* before the play opened on Broadway. Harmon's main character, Jordan, is a white gay man whose biggest problems are an octogenarian grandmother and his status as token (and single) GBF (gay best friend). The breezy comedy is enjoyable, but does it resonate outside the comfort of our theatre seats? SpeakEasy's *Mothers & Sons*, a play by Terrence McNally that continues his 1990 *Andre's Mother*, similarly features upper-class, middle-age gay men to illustrate the revolutionary changes in the lives and issues of gay US American men and their families. However, like *Significant Other*,

its isolated focus highlights the same racial and cultural divides evident in Greater Boston communities.

Casa Valentina, SpeakEasy's most daring production, shares more in common with the other two than not. Written by gay icon Harvey Fierstein, the play follows the story of a group of (mostly) heterosexual men who escape to the Catskill mountains in the 1960s to dress like women. The men are, again, white and accomplished, and the characters' relationships reflect more heterosexual norms than the breadth of diversity within the LGBTQ community. Each of these plays pushes its audiences towards viewing and considering a part of the LGBTQ community, and SpeakEasy presents them as a form of resistance. Yet, their effects are stifled by how familiar and similar they feel, and by how they lag behind the increased racial, ethnic, and class diversity seen in recent television and movies.

In 2016, the Huntington Theatre Company presented Craig Lucas' new play *I Was Most Alive With You*, which many audiences may have seen as triumphant. Its main character's sexual orientation as a gay man seems like a non-issue, when, instead, the play's focus is on his faith, alcoholism and drug use, and hearing disability. So many issues, however, rob the production of its potential to embrace a character with disability within the LGBTQ community and fail to offer a meaningful discussion on the intersectionality of sexuality and disability, despite

offering the potential for such exploration. Other productions such as SpeakEasy's *Far From Heaven*, Zeitgeist's *The Submission*, and C1's *Edith Can Shoot Things and Hit Them* featured gay male characters, but their sexuality is a subplot, a plot device, or a non-issue. In early 2014, SpeakEasy also performed *The Color Purple*, a musical based on Alice Walker's novel, featuring a romantic relationship between two of its main female characters, but the focus is more on Celie's journey as a woman than on exploring her sexuality and its intersectionality.

Some theatre companies in Greater Boston have committed to LGBTQ works in niche ways. The Theatre Offensive was awarded the National Arts and Humanities *Youth Program Award*, the highest honor for a youth development program, for its True Colors: Out Youth Theatre. Since 2010, its OUT in Your Neighborhood (OUT-hood) has brought national LGBTQ artists to local Boston neighborhoods and supported a diverse, inclusive, queer-positive presence in the Boston area. Its productions are edgy, voices diverse, and presence local, in order to inspire important dialogues within our com-

Now, we must stop saying safe words about queer stories in our theatres and start telling the stories that matter to our more inclusive and expansive LGBTQ community on our stages.



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Fun Home. Credit: Joan Marcus.

munities. Given their focus on youth, an opportunity still exists for a Boston theatre company to bridge a multigenerational divide. While Theatre Offensive, by its nature, is inclusive, how often does the Huntington or ART audience member frequent these productions? Can, and how can, we build bridges between these two communities of theatre patrons?

Other, smaller theatre companies have produced LGBTQ theatre by local Boston playwrights, such as George Smart (most recently, his 2017 Open Theatre Project play festival, “Gay Shorts”), Jim Dalglish (with his *Unsafe*, among others), and Ginger Lazarus (particularly her *Burning*, an adaptation of *Cyrano de Bergerac* with commentary on “Don’t Ask, Don’t Tell”). However, due to limited engagements and difficulties faced by many new plays, LGBTQ plays by local playwrights often fail to satisfy the need for LGBTQ theatre to spark substantial conversations within our community.

Broadway offers little help, and, while we are post-marriage equality, we are unclear how this world might look. Audiences relished the Tony Award-winning *Kinky Boots*, *Fun Home*, and *Hedwig and the Angry Inch*, about, respectively, a drag queen who helps save a failing shoe factory, a lesbian young woman who discovers the secrets of her father’s life, and a genderqueer rockstar who explores her story

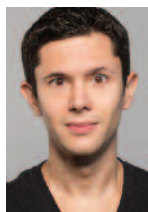
towards love and acceptance. Each of these productions tour Boston in the 2017–2018 season. And each progressively pushed Broadway audiences towards more inclusion on its stages. Yet, each are either an adaptation (from a prior film, graphic novel) or a revival. While they might not seem dated in their themes or issues, their adaptation from prior source material inherently reflects worlds and stories that audiences have already appreciated, creating safe spaces for audiences to experience them again, albeit in a more public space. We have had some diverse and original LGBTQ characters in these public spaces, such as Angel in *Rent* in 1996, *Charlotte* in *I Am My Own Wife* in 2003, among others. But Broadway has lapsed and delayed on progressing similar, original stories in recent years. Does this delay suggest that Broadway audiences have more coming out to do, or that these same audiences struggle to see other members of the LGBTQ communities as suitable protagonists?

In late 2015, *The New York Times* flashed a promising article of “new plays exploring modern gay life”, but Off-Broadway’s *Steve and Dada Woof Papa Hot* presented cookie-cutter variations on the same theme: the confines of gay male married domesticity. Similarly, in 2017, we have Martin Sherman’s *Gently Down the Stream* at the Public Theater and Michael McKeever’s *Daniel’s Husband* at the Cherry

Lane Theatre, which tease gay men with the question of marriage as a new trope and issue. Stories that do not fit this mold, such as Public Theater's *Southern Comfort* and New World Stages' *Would You Love Me If...*, seem to be pushed to the fringes in our publicity and public spaces. Few of these plays branch far from quiet domestication. They expose wounds from generations of hate crimes, homophobia, and AIDS without showing us the depth of issues still facing our communities, such as sex trafficking, gay conversion therapy (though addressed in Samuel D. Hunter's *A Great Wilderness*), workplace discrimination, and intersectional tensions.

Therefore, we are left with gaps between the everyday lives of members of our LGBTQ community and the allegedly representative stories we see presented on stages, in Boston and beyond. We can seek fringe theatre productions by local playwrights and hope that one of them tackles such pressing issues with nuance and depth. We can reach for a new book by queer authors of color, or those living with disabilities or other intersectional identities. Notably, we can even go to most movie theatres to catch *Best Picture* winner *Moonlight*, or find a local LGBTQ film festival. So, why are these same stories noticeably absent from our local stages? Are we ready to watch *Moonlight* from the comfort of our movie theatres but not our community stages? Is it easier to see gay white men onstage than to engage with stories following gender-nonconforming characters or LGBTQ characters of different nationality, race, or background than our typical Boston audiences?

As audience and community members, we can speak with our time and money. We have achieved progress in establishing LGBTQ stories and characters in our television shows and movies through advocacy and viewership. Boston theatre companies can reimagine and reshape all stories by casting more performers who identify within the LGBTQ community, and particularly who are also an underrepresented minority in other ways, in order to explore intersectionality and the full range of experiences within the broader community. By exploring these stories and recognizing these characters and performers in public ways and spaces, and through original content, audience members can reflect upon the possibilities for integrating, embracing, and celebrating the inclusion of these experiences in our communities. Now, we must stop saying safe words about queer stories in our theatres and start telling the stories that matter to our more inclusive and expansive LGBTQ community on our stages. ●



Brian M. Balduzzi is a former tax and estate planning attorney and current MBA student at Cornell University. Since 2011, he has reviewed theatre in the Greater Boston area, working with My Entertainment World and On Stage, and founding and managing ArtsImpulse; he now writes for BroadwayWorld for Central New York. He is one of the first invited Boston members of the American Theatre Critics Association, and has served on the Boards of Directors and Season Selection Committees for theatre companies across Greater Boston. He is a proud graduate of Boston University School of Law (JD/Tax LLM) and SUNY Geneseo (BA in English, Secondary Education, Theatre).

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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Pride, Prejudice, and the Cannabis Paradigm

A stateside view of marijuana

By Takiya Anthony-Price

Pride and cannabis are quite a pairing. Both are considered provocative. Depending on where you're located, both are either profoundly welcomed or severely frowned upon. And until recently, neither was recognized legally in the Bay State (same-sex marriage was legalized in 2004, and recreational cannabis in 2016).

Though, if you dig deeper, when the haze dissipates, you find an intersectional social justice movement. In 1996, California was the first state to pass a medical cannabis bill, due to the activism of AIDS patients and survivors, most of whom were queer. In fact, some of the earliest studies on the medical effects of cannabis were focused on HIV wasting syndrome. Given the queer roots of the push to legalize cannabis, it makes sense that these two movements remain intertwined. Many of the same leaders are fighting for inclusivity and equity for one's gender identity and/or sexual orientation and for equity for all people to consume and to conduct business within the cannabis space.

In fact, two of the co-authors of the initial Massachusetts bill are women of color: Shaleen Title, attorney, cannabis advocate, and co-

founder of THC Staffing, a boutique recruiting firm that focuses on diverse job placements within the industry; and Shanel Lindsay, cannabis advocate, attorney, and inventor of the Ardent, Nova, a decarboxylation machine that converts raw cannabis into activated medicine for patients and enthusiasts to consume. These two women made sure to include provisions that addressed socioeconomic and racial disparities for communities that have been unable to take advantage of marijuana decriminalization that was enacted in 2008 or legalization of medical marijuana in 2012. The provisions lower the fees associated with entering the legal market, retiring the old 'pay-to-play' ethos that currently operating dispensaries have had to navigate.

Thanks to progressive pioneering, Massachusetts became the first New England state to end prohibition, by voting to regulate marijuana like alcohol. The Yes on Question 4 Campaign initiative proved successful when it won with 54 percent of the vote. Since December 15, 2016, when the new law went into effect, adults 21 years of age and over who are not participating in the medical program may legally grow up to six plants per individual or 12 plants per

Given the queer roots of the push to legalize cannabis, it makes sense that these two movements remain intertwined.

household. With regard to personal possession, adults are permitted to carry up to an ounce and/or five grams of concentrates.

As a queer woman of color, I have seen how the war on drugs has impacted my black and brown siblings, causing further disenfranchisement amongst people who already experience multiple layers of oppression. Cannabis is one of the safest forms of audacity that I have ever consumed. And I'm not just a consumer – I'm an advocate and educator. My main objective is to empower and to promote equity for all people who would like to enter the cannabis space. But I'm not the only one in Massachusetts working towards these objectives. To get involved you can reach out to local cannabis advocacy groups MASSCAN/NORML, Women Grow, A Better View, Cannabis Society, and Massachusetts Recreational Consumer Council, just to name a few.

Yet, simply having voted yes on Question 4 won't keep the initiative intact. While the law has passed, there is still much to be decided on a regulatory level. Additionally, we need to be alert to possible initiatives, particularly at the local level, that may undermine legalization. You have to show up and to show out. Just like Harvey

Milk advocated for smashing the closet doors to increase LGBTQ acceptance, cannabis users need to come out and to show our communities that we are not just lazy stoners; we're gay tech founders, we're transgender IT specialists, we're queer teachers, we're lesbian parents, and we like weed! ●



Former Women Grow: Boston Event's Chair and Healthy Headie consultant, Takiya Anthony-Price reignited her cannabis usage after giving birth to her youngest son in 2014. As a new mom, she struggled with her work-life balance. Medical cannabis helped to alleviate the stressors and she's never looked back since. In her three years post 'canna-reentry', she has worked for a few Boston-based startups in leadership positions ranging from HR, to operations and event planning. She is co-founder of A Better View, Inc. and co-host of an upcoming cannabis-focused podcast. Takiya holds a BA in Social Sciences from Hofstra University. She currently resides in the heart of Boston with her wife and two boys.

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Worcester Pride Parade

All photographs courtesy of their respective Pride organizations.

New England Prides

Come out and support Boston's sister Prides in 2017!

Northampton Pride ("Noho Pride")

May 6 | Northampton, MA | www.nohopride.org

After a successful 35th anniversary last year, Noho Pride returns to celebrate the diversity and spirit of the LGBTQ community. In a show of solidarity with Boston Pride and Worcester Pride, the organization also adopted Stronger Together as its theme for 2017. This year's festivities will take place on May 6 at 12:00PM, starting with the parade from Hampton Avenue to the Pride event at Three County Fairgrounds (at 54 Fair Street in Northampton).

Hull Pride

June 3 | Hull, MA | <https://hullpride.net>

Hull Pride's celebration will take place on Saturday, June 3rd at the Hull Yacht Club, at 5 Fitzpatrick Way. Beginning at 1:00PM, the festivities will include a family-friendly afternoon with live music, games, and food by the gazebo in front of the club. At 3:00PM, move inside the club for cocktails, dancing, and a raffle. Later, the after-party will take place at Jo's Nautical Bar (at 125 Main Street) for the 21+ crowd.

South Coast Equality Pride

June 3 | New Bedford, MA | <http://www.sclgbtqnetwork.org>

South Coast Equality Pride will be holding their annual Pride event from 9:30AM to 4:00PM at Buttonwood Park on June 3rd. The event is free and open to the public! Kick off the morning at Yoga in the Park with Jeff Costa at 9:30AM. Later in the day, join hostess Jacqueline Dimera, get moving to the beats of DJ Nicole Lopes, and enjoy the acoustic stylings of Nashville recording artist and Bay State native Kristen Merlin, a top-five finisher on the sixth season of *The Voice!* In the evening, the celebration continues with an after-party at local gay bar Le Place (20 Kenyon Street).

Pride Portland!

June 9-18 | Portland, ME | www.prideportland.org

Just a short two-hour drive north from Boston, Pride Portland! presents a series of events over the course of nine days. The theme for 2017 is Love is Love. The week opens with Pride Portland! Light Up City Hall (389 Congress Street) at 8:30PM on June 9th, followed by a launch party at Grace (15 Chestnut Street). Other events not to miss include Woof in the Park, Pride Night at Hadlock Field, the Old Port Festival, and the Transnet Picnic. Pride Week culminates in the Parade and Festival on Saturday June 17th from 12:00-6:00PM on Monument Way, followed by the Tea Dance at Peaks Island from 12:00-4:00PM on Sunday, June 18th.

RI PrideFest & Illuminated Night Parade (“Rhode Island Pride”)

June 17 | Providence, RI | www.prideRI.com

Anticipating over 75,000 attendees, Rhode Island PrideFest returns with their Illuminated Night Parade. The theme for this year’s festivities is When We R.I.S.E. – Rhode Islanders Standing for Equality. PrideFest takes place from 12:00-7:00PM on South Water Street and includes live entertainment, an eclectic array of over 200 vendors, food trucks, a beer, wine and spirits garden, and a Kid’s Zone for young celebrants. Entertainment includes DJ Ephraim Adamz, the critically-lauded political and bilingual punk band The Downtown Boys, and the dance-rock act Jodi Jolt and the Volt, among many others. Following PrideFest, the Illuminated Night Parade begins at 8:00PM, featuring a diversity of participants and floats. Be sure to join spectators as the Parade winds from Dorrance Street through downtown Providence, and ends beneath the marquee of the Providence Performing Arts Center. The Illuminated Night Parade is New England’s only Pride parade to take place in the evening, and it’s a definite must-see.

Bar Harbor Pride

June 22-25 | Bar Harbor, ME

www.facebook.com/events/739056469588775/

After a successful debut in 2016, the annual Bar Harbor Pride Festival returns for a second year! Festivities take place June 22nd-25th. Come visit Mount Desert Island and Acadia National Park, where queer and allied people alike can connect, dance, and hike with the close-knit LGBTQQIAA community of Bar Harbor. Plenty of events will take place throughout the weekend for celebrants of all ages. Highlights include a zine-making party with local queer and trans youth, a guided hike through Acadia National Park, live music from local New England bands at the Lompoc Cafe, a Drag King and Queen performance, and so much more!

North Shore Pride

June 23-25 | Salem, MA | www.northshorepride.org

North Shore Pride celebrates its sixth anniversary in 2017. Its theme, Stronger Together, was chosen to coordinate with Boston Pride as a show of solidarity among Pride communities in the Commonwealth. The Parade and Festival will take place in Salem from 12:00-5:00PM on June 24th. The Parade travels from the Post Office on Margin Street to Salem Common (N Washington Square), where the Festival is held. For more information on additional North Shore Pride related events, as they become available, please consult the website listed above.

Bangor Pride Festival

June 24 | Bangor, ME

<https://www.mainehealthequity.org/bangor-pride>

Hosted by The Health Equity Alliance, the 2017 Bangor Pride will feature several days of events leading up to the annual Parade and Festival on June 24th. For more information on Pride-related events as they are publicized, please visit the website listed above.

Deb Goldberg



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www.outmetrowest.org



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Rhode Island PrideFest



Hartford Capital City PrideFest

New London Pride Festival

August 26 | New London, CT | www.outct.org

On Saturday, August 26th, OutCT will host their fifth annual New London Pride Festival at noon. A culturally diverse city, New London is located just two hours south of Boston. Head to Ocean Beach Park and take in an assortment of live entertainment and vendors. Additionally, OutCT is partnering with various organizations to present a week of festivities. Throughout the year, OutCT also presents a variety of programs, such as happy hours, film screenings, a masquerade ball, art events, and a fashion show. For more information on both Pride-related and annual events and activities, please consult the website listed above. While visiting the culturally diverse New London, also be sure to stroll through town and explore the city's many shops, galleries, and restaurants.

Worcester Pride

September 3-14 | Worcester, MA | www.worcesterpride.org

Sharing the theme of Stronger Together with the Bay State Prides in Boston, the North Shore, and Noho, Worcester Pride's 2017 celebration takes place from September 3rd to 14th, with a diverse slate of events. Don't miss the week's first event, the Worcester Pride Art Show, at 7:00PM on September 3rd at Electric Haze (26 Millbury Street). Then, attend the Pride Kick-Off Dinner on September 6th at Metzcal Restaurant from 6:00-10:00PM (\$60/person and ages 21+). On September 9th, either join or watch the Parade, which runs from 11:00AM to 12:00PM, issuing from Institute Park and proceeding down Main Street to City Hall. The Pride Festival follows from 12:00-5:00PM at the Common (behind City Hall), followed by a Block Party from 7:00PM to 2:00AM and a Youth Pride Dance from 7:00 to 10:00PM (at the YWCA, 1 Salem Square). To cap off a fun-filled week, come to the "Recovery Brunch" on September 10th at Lock 50 (50 Water Street) between 11:00AM and 2:00PM. Other festivities during the week include the Flag Raising at both City Hall and Union Station, Pride Lights, and the LGBTQI Pride Pageant. As a coda to the 2017 Pride festivities, the New England LGBTQ Film Festival will take place September 14th-17th at the Hanover Theater.

Hartford Capital City Pride

September 6-10 | Hartford, CT | www.hartfordpride.com

Hartford Capital City Pride will offer a range of events, beginning on September 6th, with the raising of the Pride flag at City Hall at 1:00PM. A Pride fundraiser will also be held at the Flying Monkey Grill Bar on September 7th from 7:00PM to 12:00AM. The week of events culminates in PrideFest at Pratt Street in downtown Hartford on Saturday September 9th (12:00-6:00PM). Join fellow revelers in closing out an eventful week with the Pride brunch at Nixs Restaurant from 1:00 to 3:00PM on Sunday, September 10th.

Pride Vermont

September 10 | Burlington, VT

<http://pridecentervt.org/pride-home>

<https://www.facebook.com/pridecentervt/>

The 2017 Pride Vermont celebration will be held on Sunday, September 10th at Battery Park. The day opens with the Parade and is followed by the annual Festival, which will take place at the Park. For more information, as it is released, please consult the websites listed above.

Springfield Pride

Date TBD | Springfield, MA

www.facebook.com/SpringfieldMassPride

The Springfield Pride Committee produces an annual Pride week with wide-ranging events, including a Flag Raising ceremony, Pride Festival, Open Mic night, Pageant, and Interfaith Service. Further updates on these events, as well as others, will be posted to the organization's Facebook page.

Boston Dyke March

Date TBD | Boston, MA | www.bostondykemarch.com

Since 1995, Dyke Marches have taken place during Pride festivities all around the country for the purposes of greater LGBTQI visibility and effecting social change. People of all genders, sexual orientations, races, ages, and abilities are encouraged to attend. Further information on this year's March will be published on the organization's website. ●

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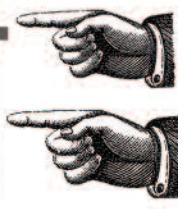
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Gabriel Ben-Yosef

Gabriel works to help develop involvement of the Jewish communities at Boston Pride. This means both awareness and action: understanding the historical significance of how LGBTQIA people helped lead the movement, and participating in the current day's celebration to increase acceptance. He reaches out to all Jews and others throughout New England to increase appreciation of our achievements and participation in celebrating LGBTQIA communities. Gabriel's goal is to increase awareness of Boston Pride in all Jewish communities throughout New England, in order to encourage on-site participation in the march, and to help re-unite gay and straight families throughout the year. The Jewish community is a lasting ally of LGBTQIA people everywhere, and we strongly support Boston Pride.



Bill Berggren

In a volunteer capacity, Bill is focused on outreach and volunteer recruitment for Boston Pride. As for his professional pursuits, he has worked on sales for the *Boston Pride Guide* since its inauguration as an in-house publication. He brought to this work two decades of experience in newspaper advertising, having worked as Sales Manager for the popular Boston-based publication *In Newsweekly*. In addition, Bill owns and operates two small businesses: Happy Knights Casino Rental and N'Touch Productions, a promotional business. He enjoys travel, nights out, and working for Pride.



Anthony Bovenzi

This is Anthony's third year volunteering with Boston Pride. He is #wickedproud to be chairing two Pride Week events in 2017: the Pageant and the Flag Raising.



Sylvain Bruni

Sylvain is President of Boston Pride and Publisher of the *Boston Pride Guide*. He has volunteered with Pride since 2004, beginning his service as Parade Chair and Back Bay Block Party Chair. Since joining the Board, he has worked to expand and to reorganize the organization's programming. Among the initiatives that make him proudest is the *Pride Guide*, produced totally in-house by a team of volunteers since 2015. In addition, Sylvain is Director of Region 6 (Northeast USA) and a member of the Board of InterPride. Sylvain moved to Boston from his native France over 13 years ago. In 2014, he was elected a Consular Councilor to represent French citizens who reside in New England. In his professional life, 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 holds graduate degrees in electrical engineering and human factors from the École Supérieure d'Électricité and MIT.



Malcolm Carey

Malcolm has taken on various volunteer roles since joining Boston Pride in 2004. He currently serves as Treasurer of the Board of Directors, which allows him to unite his professional experience in accounting and his passion for non-profit work. As a board member he also oversees the teams that handle the Youth Dance, Festival, and Accessibility. Malcolm enjoys representing Boston Pride at sister Pride events around New England, and frequently attends and volunteers for North Shore Pride and Rhode Island Pride. Malcolm is a health enthusiast who is passionate about causes that promote personal wellness. He also enjoys video games, tabletop role-playing games, and crochet.

Board and Committee



Charlene Charles

Charlene works with queer organizations of color to build bridges in the community and to create multi-cultural safe spaces. Charlene works to strengthen Boston Pride's image within the Queer Person of Color (QPOC) community in Boston and to make it the catalyst that unifies Boston's queer communities. As a 2011 Harvard Administrative Fellow, Charlene gained an in-depth understanding of academic administration, leadership, professional development and personal growth, and interpersonal effectiveness. With a foundation in accounting and professional training in research and contract administration, Charlene brings to Boston Pride a skill set that can help in devising new Pride initiatives. Charlene holds a Bachelor of Science and Business Administration in Accounting from Suffolk University and a Master of Science in Management, specializing in Research Administration, from Emmanuel College.



Dennis Christofi

Dennis is a New Englander through and through. Born and raised in the Bay State, Dennis went on to prep school in New Hampshire and college in Vermont and Massachusetts. His work life has included everything from hairdressing to hospital finance. Though technically retired, he remains energetically involved in community groups, including AA, the Senior Pride Committee, and Boston Pride. Dennis' priority is being helpful to others. LGBT Seniors have never been as visible as they are now, and Dennis is pleased to be playing a role in furthering that visibility through his volunteer work.



Luke Connors

Luke moved to Boston three years ago from Denver, Colorado. He's a software engineer working for a genomic software startup in Cambridge, as well as a proud resident of Jamaica Plain. Outside the office, you can find him biking the city streets with a sketchbook in his backpack. In Luke's first year as a Boston Pride volunteer, he is planning and coordinating day-of operations for the Festival.



Dorothy DeMarco

Dorothy, Linda's mom, has been quietly working behind the scenes for almost two decades! She washes and sews Boston Pride's flags, mends our banners, packs away our supplies, and bakes cookies for the volunteers. She can be seen during each year's Parade, riding the route (and holding on tightly!) in one of the organization's rented golf carts. You cannot miss her warm and engaging smile! She is always there to lend an ear or a shoulder. She is an inspiration to us all.



Linda DeMarco

Linda began volunteering with Boston Pride in 1998. A year later she became President, growing the organization while wearing many hats. Now Vice President, she continues her work with unfading energy and dedication. Linda is readily known as "the one on the golf cart" during Pride. She is also Treasurer of InterPride, a global association of Pride organizations. In her spare time, Linda owns and operates Boston Pretzel Bakery and serves as the Vice President of the Merchants Association of Faneuil Hall. Linda, her wife Anna, and their cat Pinky have recently welcomed a new kitten, Maximus Aurelius, to their family. This also keeps them busy at home!



Jessie DeStefano

Jessie is excited for her third Boston Pride! She currently serves as the Social Media Chair and Associate Editor of the *Boston Pride Guide*. Jessie is a Staff Attorney at Legal Services NYC, where she advocates for low-income residents who are being wrongfully evicted from their homes. Jessie is Treasurer of TOUCH, an HIV/AIDS organization in New York and the Political Representative of LSSA 3220, a union for legal services staff. She serves on several committees of InterPride, the international LGBTQ Pride association.



Tim Dreher

In 2017, his first year of volunteering with Pride, Tim is serving as Co-chair of the High Heel Dash for Charity. He lives in Wayland and operates a physical therapy clinic in Newton. Tim's other involvements include the Cambridge Boston Volleyball Association and OutRyders ski club. Tim is a former army captain and a past member of Outvets and the Sisters of Perpetual Indulgence



Anna Dubrowski

Drawing upon her academic training (MEd), Anna works as a teacher in the Boston Public Schools. She is currently working towards her Montessori certification. As an educator and student, she continues to explore life. Her volunteer commitment to Pride is another facet of her passion for learning. By volunteering for Pride she hopes to advance the goal of achieving equality and equity for everyone in our community.



Michael Anthony Fowler

Michael is the inaugural Editor-in-Chief of the *Boston Pride Guide*. 2017 marks his tenth year of volunteer service to Boston Pride. Professionally, Michael is an art historian, classical archaeologist, and academic editor. He was educated at Columbia University (MPhil and MA), Tufts University (MA), Harvard University (MTS), and The Colorado College (BA). He lives in Medford with his husband Sylvain and their two feline sons, Torin and Leonidas.



Angela "EnKore" Haynes

EnKore has served the Boston community for nearly a decade. This year she is Concert Back Stage Manager. EnKore volunteers for both the Lupus Foundation of America and Boston Pride annually throughout the calendar year. Fenway Health, Boston Cares, and The Imperial Court of Massachusetts are some additional organizations that she supports. A proud member of Alpha Psi Kappa Fraternity, Inc., she serves the local Alpha Gamma Colony as president. Dedicated to empowering women, EnKore is committed to community building, leading by example, and practicing confident leadership. She holds a degree in Business Management from Bay State College. When she is not serving the community, you can find her spending time with family, fraternal phamily, and friends. She enjoys traveling, movies, music, bowling, pool, and her greatest joy: poetry, which she performs as *lyrik speaks*.



Ed Hurley

Ed is Manager of the *Boston Pride Guide*. His job is to assist in the smooth production of the magazine. He works directly with the designer, printer, distributor, and the advertisers to ensure a high-quality product that reaches a wide audience. This is Ed's third year as a member of Boston Pride. He also manages the Pride Guide Release Party as well as the box office for the Back Bay Block Party. Outside of Pride, he is Marketing Director at Faneuil Hall Marketplace, where he oversees all events, promotions, and other marketing initiatives for the property. He enjoys spending his free time with his husband Ken Elie.



Daniel Ortega

Daniel works to help develop awareness about the Holocaust at Boston Pride through education about the history of LGBTQIA persecution during this period, and through participation in memorials. He reaches out to all types of people that the Holocaust affected, including Jews and others throughout New England. Daniel's goal is to increase the Pride community's awareness of the significance of the Holocaust and the historical factors that kept our communities silent, and to teach how we can act now and say "Never Again!" The Jewish community is a lasting ally of LGBTQIA people everywhere, and we strongly support Boston Pride.



Henry Paquin

A native Bostonian, Henry is a local event planner and community organizer. He has been a member of Boston Pride for six years. In that time, he has taken on various roles, organizing several different Pride events, including the Royal Pageant, youth dances, and Pride Day @ Faneuil Hall. In 2017, he is back as Co-chair of Pride Day @ Faneuil Hall and has worked to debut an exciting new event, the High Heel Dash for Charity. Henry is also Director of Special Events for the Imperial Court of Massachusetts. He is #wickedproud to have raised over \$10,000 for the Massachusetts Transgender Political Coalition through his annual event, Drag Divas Give Back.



Ziggy Pijewski

Ziggy is excited to be working with Boston Pride for a second straight year, returning to the role of Logistics Manager. With a history of managing the effective daily performance of busing services at Logan International Airport, Ziggy shares his organizational and operational talents with Boston Pride. His professional skills also benefit the Pan-Mass Challenge, an annual bike-a-thon that raises money for essential cancer research at the Dana-Farber Cancer Institute, and his condominium association, for which he is currently serving as Chairman of the Board. Working around his volunteer commitments and his job as a systems engineer for Takeda Pharmaceuticals, Ziggy indulges his passion for international travel, spending time with friends in Spain, Peru, and London. He is honored to be representing Boston Pride at the World Pride Madrid celebrations in June 2017.

HAPPY PRIDE!



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Martha Plaza

Martha is Parade Chair. She joined Boston Pride in 2008 as a Parade Section Leader and after two years assumed the responsibility of Parade Chair. 2017 marks her eighth year working in this capacity, planning one of Boston Pride Week's flagship events. In the daytime, Martha works at

Veristat, a full service CRO that services pharmaceutical and biotechnology companies. She leads the Department of Project Management, overseeing 16 employees and working closely with clients to manage their clinical trials across a variety of therapeutic areas. When not busy with Pride work, she also does volunteer trail work at Acadia National Park. She loves to spend time outdoors, especially with her wife Tammy. When not at work or play, Martha can be found relaxing at home with her wife and three cats, Fern, Sarah and Abby.



Tammy Plaza

Tammy has volunteered with Boston Pride since 2008, beginning as a Parade Section Leader for two years. In 2010 she joined the Parade team, on which she continues to serve as Parade Assistant. Since 2015 she has also taken on the role of Youth Dance Chair. During the day, Tammy co-teaches a toddler class at Next Generation Children Center. She holds an associate's degree in Human Services, and is currently pursuing a bachelor's degree in Urban Studies at Worcester State University. Tammy is a member of the Phi Theta Kappa Honor Society. In her free time, she enjoys spending time outdoors with her wife Martha.



Tina Rosado

Tina has been a volunteer for Boston Pride for over 15 years. She keeps coming back because "we are a big family here at Boston Pride and we support each other all year round." Tina plays a major role in the organization of the Festival and the management of the bars at the Back Bay Block Party. In addition, she coordinates socials and fundraisers held throughout the year. Her favorite fundraising event is Queeraoke at the Midway Café! When Tina is not volunteering, she is working at Mass General Hospital, which is a huge supporter of the LGBT community. There, she serves in the Department of Urology as well as on the board of the Hospital's LGBT resource group.

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Kevin Schattenkirk

Kevin joined the Boston Pride team in fall 2015, and currently serves as Assistant Editor of the *Boston Pride Guide*. It has been a complete joy for him to work on the editorial team with Michael and Jessie. When Kevin is not obsessing over grammar, misplaced commas, and use of the passive voice (ahem), he is usually playing piano, writing songs, and singing. Kevin is also a big ole gay gym bunny who is not afraid to wear short shorts in public. He enjoys a good game night with his husband and friends. Kevin dedicates his work on the Pride Guide this year to the late pop singer and gay icon George Michael, in honor of his contribution to our community.



Marco A. Torres

Marco A. Torres is a lifelong resident of the City of Boston. In 2005, Marco entered public service with an appointment by then Mayor Thomas M. Menino as Neighborhood Coordinator for the South End/Bay Village. Then, in 2006, was appointed as City-Wide Liaison to the Latino Community. Marco also served as the LGBT Liaison. In 2011, Marco began working for Boston Center for Youth and Families (BCYF) and, in 2012, Marco joined the Board of Directors of Boston Pride. Marco is of Puerto Rican decent. In his personal time, he enjoys spending time with family and friends, traveling, and volunteering for many different cultural causes and organizations throughout Boston. Marco is an avid New England Patriots Fan!



Josh Trota

2017 is Josh's first year volunteering with Boston Pride. After coming out as genderfluid last October, on National Coming Out Day, they really wanted to get to know their local LGBT community and thought that working with Pride was a good first step. Josh dove headfirst into the work of the organization, assisting the Festival Chair with everything from fielding questions from the community to planning the on-site logistics of the event. Josh has greatly enjoying volunteering and wants to continue to do so!



Julia Wade

In her first year on Boston Pride's organizing committee, Julia is Co-Chair of Pride Day @ Faneuil Hall. She decided to join the committee after having such a great experience volunteering for Pride in 2016. She has previously volunteered with the NOH8 campaign and HRC New England. Professionally, Julia is a Case Manager at an insulin pump company, helping patients manage their diabetes. She has a BA in Sociology from the University of New Hampshire. She currently lives in Billerica with her fiancé Brian and their two canine companions, Bella and Kona (whom they adopted at the JP Block Party in 2016).

- Peter Costanza**, Concert Manager and Back Bay Block Party Chair
- Steven Cullipher**, Merchandise Queen
- Casey Dooley**, Committee Member
- Susan Foley**, Committee Member
- Travis Gendron**, Communications Team
- Perri Mertens**, Committee Member ●

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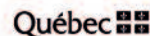
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