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Original cover Illustration by William Bubba Flint











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#### WHAT'S THE TEA: DallasVoice.com

'A horrible accident' — Driver, victims in Florida Pride parade incident ID'ed



Fred Johnson Jr., right, was driving the truck that hit and killed James Fay, left.

Although the investigation continues into an incident at the Stonewall Pride Parade in Fort Lauderdale, Fla., on Saturday evening, June 19, Fort Lauderdale police said today that "all available information and evidence indicates this was a terrible accident."

Police identified the driver of the Dodge Ram pickup as 77-year-old Fred Johnson Jr. of Oakland Park. Killed in the accident was James Fahy of Fort Lauderdale, 75. Jerry Vroegh, 67, also of Fort Lauderdale injured and taken to Broward Health Medical Center where he was treated and released. All three were members of the Fort Lauderdale Gay Men's Chorus. Gary Keating, founding director of the chorus, was treated for minor injuries.

The Pride parade was just getting underway when organizers motioned for a waiting pickup truck to take its place in the parade lineup. The driver of the truck then accelerated into a crowd of people, killing one man and injuring

Police said that the truck "accelerated unexpectedly" and hit the pedestrians before it continued across all lanes of traffic before coming to a stop in the Fort Lauderdale Garden Center. Tammye Nash

#### **PHNTX launches school** supplies drive

Prism Health North Texas is holding its annual school supplies drive through July 26 to help take the burden off their clients diagnosed with HIV/AIDS and their children affected by the diagnosis.

Donors are encouraged to order items directly from the PHNTX Amazon Wishlist, which includes sanitizers, masks, backpacks and other supplies needed as students transition back to in person learning.

The Back to School Drive is organized in partnership with Bank of America's North Texas offices and Cathedral of Hope, both gathering donations to be distributed through PHNTX.

- Tammye Nash

#### **Orgullo Oak Cliff Pride** is Saturday

Texas Latino Pride and Common Hearts Market are hosting Orgullo Oak Cliff Pride and Market this Saturday, June 26, from 5-9 p.m.,

at CocoAndre Chocolatier and Horchateria, 508 W. 7th St. in Dallas.

There will be vendors, food, drinks, a drag show and music by @EternosTx.

Masks are encouraged for the safety of all attendees and vendors and are still required when entering the shop.

- Tammye Nash

#### Raiders' Carl Nassib is first active NFL player to come out as gay



Las Vegas Raiders defensive lineman Carl Nassib made history on Monday, June 21, when he came out as a gav man, becoming the first active player in league history to come out

Nassib made the announcement in a video he posted to Instagram. In the video, Nassib, 28, said, "What's up, people? I'm Carl Nassib. I'm at my house here in West Chester, Penn. I just wanted to take a quick moment to say that I'm gay. I've been meaning to do this for a while now, but I finally feel comfortable enough to get it off my chest."

Nassib also said that he would be donating \$100,000 to The Trevor Project.

NFL Commissioner Roger Goodell said "The NFL family is proud of Carl for courageously sharing his truth today. Representation matters. We share his hope that someday soon statements like his will no longer be newsworthy as we march toward full equality for the LGBTQ+ community."

- Tammye Nash

#### **Stage West announces** 2021-22 season







Stage West this week announced the lineup for its 43rd season, featuring seven shows including two that will overlap. Three will be presented in the brand-new Evelyn Wheeler Swenson Theatre - "The Evie" - and four will happen in the renovated Jerry Russell Theatre.

The line-up begins with:

- The regional premier of JQA by Aaron Posner. Oct. 7-31 at the Swenson Theatre, re-imagining the story of John Quincy Adams.
- The regional premiere of Scrooge in Rouge, an English Music Hall version of A Christmas Carol Dec. 2-24 at The Russell.
- The regional premiere of Church & State by Jason Odell Williams, about a U.S. senator who has a life-altering crisis of faith and how it affects his campaign. Running Jan. 27-Feb. 2, 2022, at The Russell.

- Tammye Nash

#### Adoptable / CASPIAN



Meet **Caspian**. This 65-pound, 5-year-old mixed breed gentleman is a big, lovable goofball who enjoys playing, playing and more playing. Caspian loves running around outside, playing with his toys and soaking up the sunshine. He likes chasing balls but hasn't

really caught the hang of fetch yet. Caspian always has a big, silly smile on his face that gets even bigger when you pull out a handful of yummy treats for him. Caspian is looking for a home with a fenced-in yard for him to play in — when it's not too hot outside of course. Caspian would like a home with kids 12 and up, and would like to meet dogs in the home first to see if they can keep up with his energetic play style. Please bring by all members of the family to meet him. To celebrate Shelter Pet Summer, you can adopt an adult dog or cat from the SPCA of Texas' shelters for only \$25. The special will be offered for pets located at the SPCA of Texas' shelters and in their foster homes, and adoptions will be by appointment only. Caspian is waiting to meet you at the SPCA of Texas' Jan Rees-Jones Animal Care Center in Dallas. To request an appointment to meet Caspian, please fill out the application at SPCA.org/dogadopt.

Adoptions are available by appointment. Adopters will need to submit an adoption inquiry form in order to begin the adoption process and schedule an appointment to complete the adoption. Please browse our available animals at SPCA.org/FindAPet and visit SPCA.org/dogadopt to inquire about a dog or SPCA.org/CatAdopt to inquire about a cat.

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## **VOICES**

**OPINIONS FROM THE COMMUNITY** 

## **Pride** is **Grrreat!**

While One Million Moms bemoan Kellogg's Pride cereal, the real question is what politicians does the company donate to

've gone from grocery store to grocery store, buying up every box of the Kellogg's Together With Pride cereal, and I have them all listed on eBay. I'm kidding: I did not do that. Although apparently, some people did, because good luck getting a box of this sweet, heart-shaped crunchiness online for less than \$20 a box.

This pisses me off, frankly. As a card-carrying member of The Homosexual Agenda, I should be entitled to at least one box of Pride cereal. But apparently, Pride has just become too popular.

I should have known that the completely real and official Homosexual Agenda's, um, agenda to make every single person identify as LGBTQ would backfire when it came to procuring limited-edition breakfast foods — especially since I read that eating this cereal either makes you queer or increases your queerness. (Think Popeye and spinach.)

Which explains why the American Family Association side hustle, One Million Moms, is so upset. Everyone knows



D'Anne Witkowski Creep of the Week

that real consumption is directly correlated with sexual orientation and gender identity.

On June 18, OMM — a group "mil-

lions" of moms followed by 4,138 people on Twitter — took to the interwebs to demand that Kellogg's stop being so damn fabulous.

Under the headline "Kellogg's Continues to Use Cereal Mascots to Push LGBTQ Agenda," OMM Director Monica Cole writes, "Kellogg's has supported the homosexual community for a long time, and now it is obvious they are going after our children. As part of an effort to say 'all are welcome,' Kellogg is collaborating with the Gay & Lesbian Alliance Against Defamation (GLAAD) advocacy group once again."

NOW it's obvious that Kellogg's is after children? NOW? It wasn't when Pop Tarts released their Frosted Wildlicious Wild Berry flavor, which was designed in a lab to be completely unpalatable to adult humans?

"To attract children, the Together With Pride limited-edition box features beloved characters," continues Cole, "including Mini holding a Pride flag (from Frosted Mini Wheats), Toucan Sam, Tony the Tiger, Sunny (from Raisin Bran), Honey Smacks Dig'em Frog, Snap, Crackle & Pop, and Cornelius (from Corn Flakes)."

Okay. First of all, what is Kellogg's supposed to do with their mascots? NOT push the LGBTQ agenda? I mean, Tony the Tiger has been making kids gay since 1952. Not only has he grown more buff since his debut — clearly hitting the gym on the regular — he's also always worn a red bandana. I would bet money I could find Tony the Tiger NSFW fan fiction online right now.

I won't try to find it. But I definitely

As for the Rice Krispie trio, Snap, Crackle, and Pop (and by the way, I doubt those are their REAL names), who can definitively say what gender they are? I mean, people assume they're male, but that's all it is: an assumption. Do better.

And then there's Toucan Sam, the mascot for Froot Loops. Enough said.

"The most disturbing feature is the box top that has a special spot for children to add their own pronouns of choice, which encourages children to pick their pronouns," Cole writes.

#### OH. THE HORROR!

But it's true. Cereal boxes are the deciders when it comes to pronouns. Nothing you can do about it. Just the way it is. Chances are your kid is going to use pronouns someday. Start preparing yourself now. Because whatever your kid writes on that box is legally binding.

"Kellogg's needs to hear from you," says Cole. "Supporting the homosexual agenda versus remaining neutral in the cultural war is just bad business. If Christians cannot find corporate neutrality with Kellogg's, then they will vote with their pocketbook and support companies that are neutral."

Remaining neutral in the cultural war? Corn Flakes were invented in a sanitarium by a guy who thought "exciting and irritating food" caused people to masturbate, which he called "the most dangerous of all sexual abuses." He thought a plain and bland diet would make people chaste.

That guy was John Harvey Kellogg.

That's apparently the Kellogg's era that the AFA and its handful of excitable moms long to go back to.

I've said it before, and I'll say it again: No matter how many rainbows a company puts on its products, what really matters is how much money they're giving to anti-LGBTQ politicians and candidates.

And a lot of rainbow-happy companies have no problem selling out your civil rights and safety for a Republican who promises corporate tax cuts.

That's not "neutrality" in the culture wars. That's arming one side with tanks while giving the other side a wink and a thumbs up.

Is it better than nothing that Kellogg's is donating money to GLAAD? Sure. I don't know what Kellogg's political giving looks like, but there are plenty of companies who are supporting the very extremists who hurt LGBTQ people. It's not "Grrreat!"

D'Anne Witkowski is a writer living in Michigan with her wife and son. She has been writing about LGBTQ+ politics for nearly two decades. Follow her on Twitter @ MamaDWitkowski.

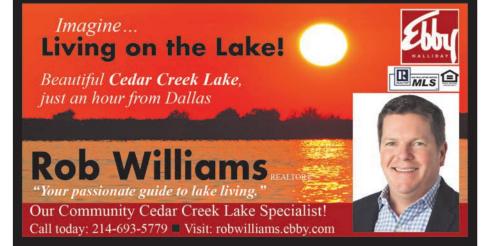
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# **Chad West** becomes mayor pro tem

#### **CITY COUNCIL NEWS**

West is the fourth out gay man to serve in that position in Dallas

**DAVID TAFFET |** Senior Staff Writer taffet@dallasvoice.com

allas City Councilman Chad West was named Mayor Pro Tem at last week's council meeting, becoming at least the fourth gay man to serve in that position. Gay City Councilman Omar Narvaez called West "one of the hardest-working council members, and I was proud to support him to be mayor pro tem."

West follows Adam Medrano in that position. Former council members Chris Luna and John Loza also served in the number 2 position in Dallas city government. But while Medrano, Luna and Loza all represented District 2, West is the first gay man to serve as mayor pro tem from another district.

West called the process to select a mayor pro tem and deputy mayor pro tem, the city's No. 3 official, a wild experience, comparing it to *The Hunger Games*.

"I appealed to my colleagues on my record," he said.

But he and other council members declined to comment on the process.

West described his style and record as working "both sides of the aisle." While city elections are nonpartisan, Dallas' political divide can be described as being between what's north of the Trinity River and what's south of the Trinity River. West's district is south of the river.

During his first term on the council, in order to form alliances with council members from North Dallas, West invited Jennifer Gates to tour his district with him. She said he was the first council member to invite her to cross the Trinity to visit to his district.

West said leadership is important to him. He was a member of the U.S. Army and is a combat veteran who served in Hungary and Bosnia. After his military tour, he attended law school at Texas



New Dallas Mayor Pro Tem Chad West

Tech School of law.

Before West was elected to the council, former Councilman Scott Griggs appointed him to the city Plan Commission where, he said, Gloria Tarpley chaired the committee skillfully. Even when he didn't agree with her, he said he admired her leadership ability.

As an example, when Methodist Hospital wanted to build a state-of-the-art fitness center on a particular piece of land the hospital owned, West sided with the neighborhood against the project. He said Tarpley's position on the issue pissed him off, but her leadership style was exemplary.

As mayor pro tem, West said hopes he won't be pissing anyone off, but even when there are disagreements, he said he'll always respect other council and staff positions.

West called the position of mayor pro tem "largely ceremonial." When asked by the mayor to represent the city, he said, he'd do that "to the best of my ability."

When the mayor is not at a council meeting, the mayor pro tem leads the meeting. And in case the mayor leaves office early, he would serve as mayor until a special could be held. That last happened when Mayor Pro Tem Dwaine Caraway became acting mayor after Tom Leppert resigned to run for the U.S. Senate. Leppert lost in the primary to Ted Cruz.

For now, however, West is concentrating on representing his district.

Traditionally, the council has voted for diversity in its leadership positions.

When the mayor is white, mayor pro tem and deputy mayor pro tem are filled by a Black and a Hispanic council member. Mayor Eric Johnson is Black, so one position is filled with a white council membor.

West adds diversity to city leadership because he is gay, but no woman was chosen for either position.

Councilman Adam Bazaldua proposed that these appointments would be for one year instead of the traditional full two-year term of a council member. The council agreed. That's a first since the Dallas City Council adopted the current configuration in 1993.

West said he plans to do a good enough job as mayor pro tem that his colleagues will re-elect him to finish this term in his leadership position.



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# **Faces of Pride**

























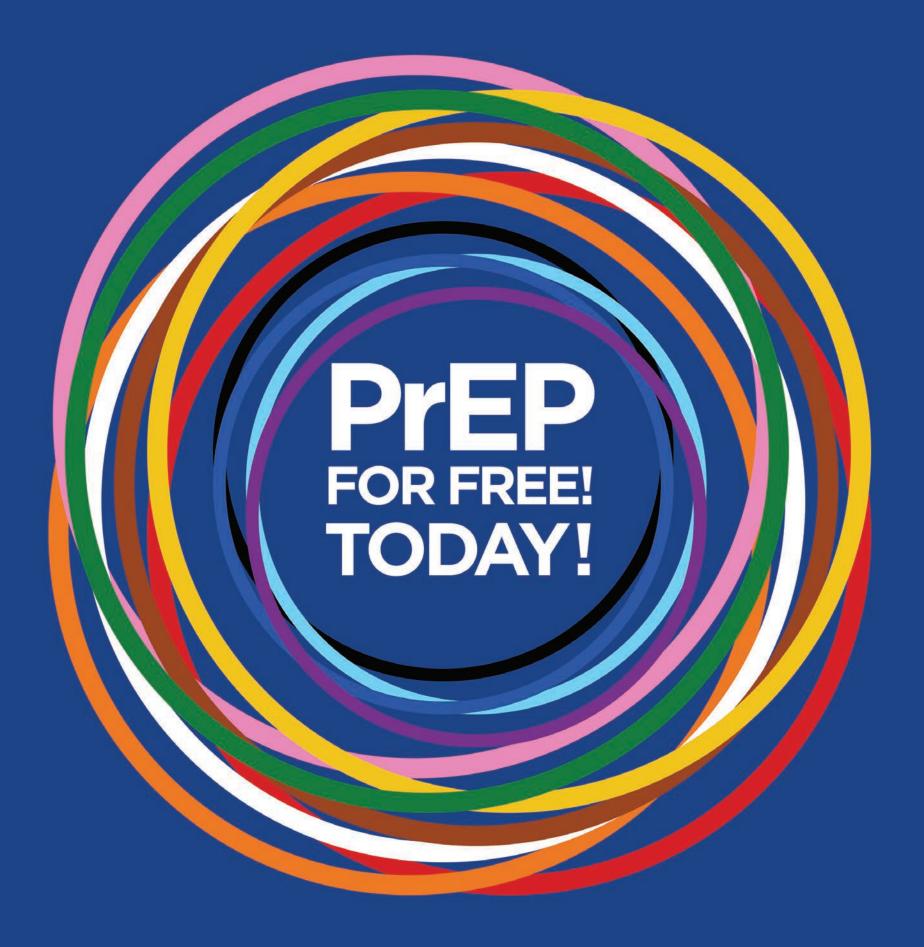










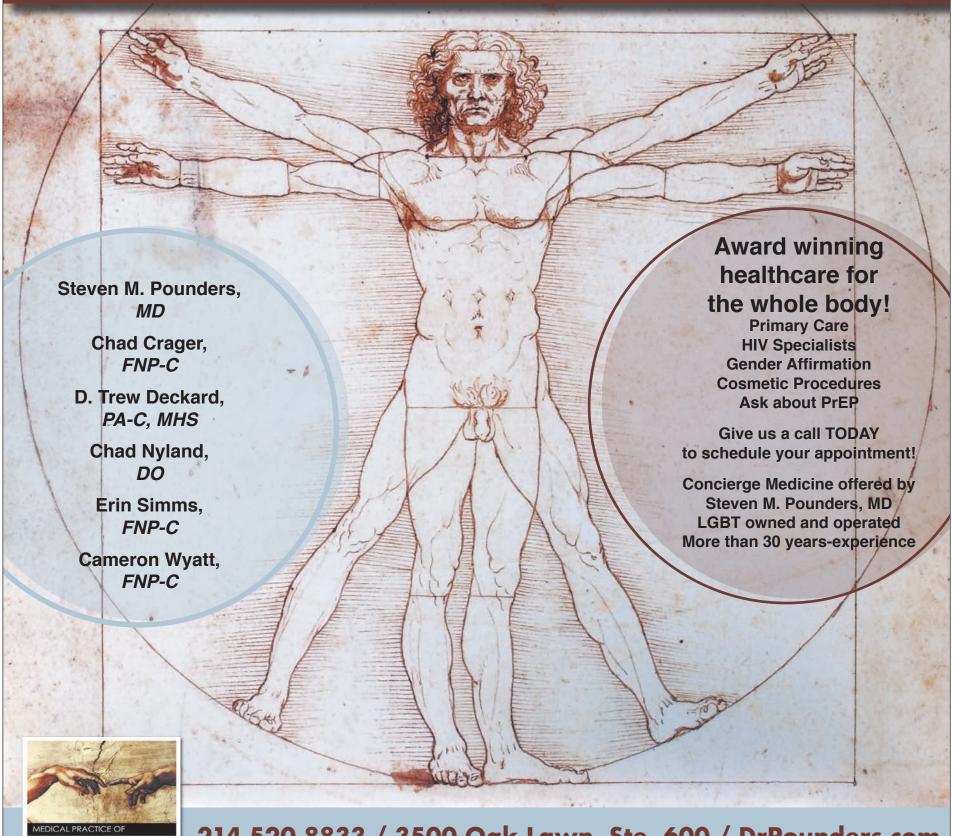




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## **Understanding 'Fulton'**

#### **NEWS ANALYSIS**

Legal experts' opinions on recent SCOTUS ruling vary; some say it twists logic; others say the LGBTQ community dodged a bullet

**LISA KEEN |** Contributing Writer Keen News Service

as it a "significant" victory for LGBT people, or another sign of "death by a thousand cuts" for LGBT equal rights? Was it an "important win for religious liberty"? Or was it a "failure"?

Reaction to the U.S. Supreme Court's June 17 decision in *Fulton v. Philadelphia* — allowing a Catholic foster care agency to refuse to obey a city non-discrimination ordinance — elicited an unusually wide range of often contradictory assessments.

One LGBT legal activist called it a "significant victory for LGBTQ people;" another called it "troubling." One conservative commentator called it a "resounding victory for religious freedom," while another lamented that *Fulton* was a "failure by the high court to definitely end the ongoing governmental targeting of faith-based organizations."

The Fulton decision did not deliver a straightforward message as did the Obergefell v. Hodges ruling in 2015, when the court said, "same-sex couples may now exercise the fundamental right to marry in all states." In Fulton, the court did not spell out clearly, as it did in Bostock v. Clayton last year when it ruled that "An employer who fires an individual merely for being gay or transgender defies the law."

Instead, *Fulton* carried a nuanced message, akin to that of the *Masterpiece Cakeshop v. Colorado* decision in 2018. In *Masterpiece*, the court ruled: "the laws and the Constitution can, and in some



Jenny Pizer

instances must, protect [LGBT people] in the exercise of their civil rights. ... At the same time, the religious and philosophical objections to gay marriage are protected views and in some instances protected forms of expression."

In *Fulton*, the court said: "We do not doubt that [the city's] interest [in the equal treatment of prospective foster parents] is a weighty one, for [quoting from *Masterpiece*] 'our society has come to the recognition that gay persons and gay couples cannot be treated as social outcasts or as inferior in dignity and worth.' On the facts of this case, however," said the *Fulton* decision, "this interest cannot justify denying [Catholic Social Services, or CSS] an exception for its religious exercise."

"CSS seeks only an accommodation that will allow it to continue serving the children of Philadelphia in a manner consistent with its religious beliefs," wrote Chief Justice John Roberts. "It does not seek to impose those beliefs on anyone else."

Joining Roberts in the opinion were the three more liberal members of the court — Justices Stephen Breyer, Sonia Sotomayor, and Elena Kagan — and two of the court's newest conservatives — Justices Brett Kavanaugh and Amy Coney Barrett.

The remaining three conservative justices — Justices Clarence Thomas, Samuel Alito and Neil Gorsuch — concurred in the judgment that Philadelphia owed CSS an exception to its non-discrimination policy protecting LGBT people. But Alito and Gorsuch wrote their own concurring opinions, indicating they would have gone much further in ruling for CSS. And Thomas joined both.

The facts of the *Fulton* case are these: The city of Philadelphia has a city ordinance prohibiting discrimination based on sexual orientation, and its contracts with outside organizations include similar language. City officials discovered that one of the private agencies to which it refers children in need of foster homes — Catholic Social Services (CSS) — had a policy of denying such placements to same-sex couples.

When CSS's contract with the city came up for renewal, the city declined to renew it, saying CSS was in violation of the city ordinance and the contract's language. CSS sued, saying the city's refusal to renew its contract violated its First Amendment Free Exercise right. Besides, said CSS, it never violated the law because no same-sex couples had ever come to CSS, and, if they had, CSS would have gladly referred them to some other foster care agency.

#### Finding escape clauses

Writing for the court, Chief Justice John Roberts accepted CSS's contention that, by certifying a family for potential foster care placements, it was making an "endorsement of their relationships."

"CSS does not object to certifying gay or lesbian individuals as single foster parents or to placing gay and lesbian children," wrote Roberts, noting that no same-sex couple had ever gone to CSS seeking to be certified. And he reiterated CSS's contention that, if a same-sex couple had gone to CSS, the Catholic agency would have directed the couple to an agency that does certify same-sex couples.

Jenny Pizer, senior counsel and director of law and policy for Lambda Legal, could not buy into that line of logic.

"Think about this in another area of law, like health care," said Pizer. "If a doctor announces prospectively that they intend to discriminate — that they will treat only people of this one race and not another race — that's a discrimination problem. And maybe people hear that doctor's message and don't go to that doctor. But that doesn't absolve that medical office.

"You wouldn't have a decision saying

**FULTON** Page 22





#### FULTON, From Page 20

that, 'Lots of doctors in town are willing to treat Black people, so Black people can just go somewhere elsewhere.' There has never been that kind of understanding of how civil rights laws are supposed to operate," Pizer said.

The Fulton decision, she said, is "a lot like Masterpiece. In both cases, it seems there was a search through the record to find reasons to allow the religious claim to win."

In Masterpiece, that reason was a statement made by a member of the Colorado human rights commission during a hearing on a gay couple's complaint against a baker who refused to make them a wedding cake. The 7-to-2 majority said the commissioner's statement constituted "official expressions of hostility to religion" and that this hostility was "inconsistent with the First Amendment's guarantee that our laws be applied in a manner that is neutral toward religion."

Because the baker's religious beliefs did not receive a neutral hearing, the Supreme Court invalidated the claims against the baker.

In Fulton, Roberts relied on a statement in the city's contract that allowed the city's commissioner of health to grant an "exemption" of non-discrimination policies if it was in the best interest of a child.

"It's not standard analysis," Pizer insisted. "The evidence in Fulton was that Philadelphia enforced the law in a religiously neutral way, and the fact that there was a theoretical possibility of allowing an exception doesn't usually defeat the whole process."

Roberts made two other arguments for his decision, as well. One focused on the way Philadelphia's foster care system was set up: The city had custody of children in need of homes and asked its various foster care contractors to "certify" couples who could provide suitable homes. CSS said certification was tantamount to endorsement and claimed its religious beliefs were opposed to endorsing same-sex marriages.

So, the city's insistence that CSS certify qualified same-sex couples "forced" CSS to choose between its religious beliefs and serving foster care children in Philadelphia. (The city had argued that CSS received \$26 million per year for its services, "which is hardly something demonstrating religious hostility.")

Roberts' second argument was that foster care placement is not a "public

accommodation." A public accommodation, he said, is one that provides a benefit to the "general public."

"Certification as a foster parent, by contrast, is not readily accessible to the public," wrote Roberts. "It involves a customized and selective assessment that bears little resemblance to staying in a hotel, eating at a restaurant, or riding

#### Paths of least resistance

What Roberts did not do was tackle a 1990 Supreme Court decision (Employment Division v. Smith) that conservatives, like Alito, hoped the court would overturn.

In *Smith*, the Supreme Court ruled that a state could deny unemployment benefits to a person fired for using illegal drugs as part of a religious ceremony. It said a state law denying benefits to employees fired for "misconduct" (illegal drug use) was generally applicable to all persons. As then-Justice Antonin Scalia, who wrote Smith, put it, society would be "courting anarchy" to allow "constitutionally-required religious exemptions from civic obligations of almost every conceivable kind - ranging from compulsory military service to the payment of taxes, to health and safety regulation such as manslaughter and child neglect laws, compulsory vaccination laws, drug laws ... and laws providing for equality of opportunity for the races."

Chief Justice Roberts wrote in Fulton that "This case falls outside Smith because the city has burdened the religious exercise of CSS through policies that do not meet the requirement of being neutral and generally applicable."

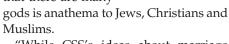
Philadelphia's non-discrimination policies were not generally applicable, he said, because they included the possibility of gaining an exemption, and the city denied an exemption to CSS for its religious hostility to same-sex couples.

Arguing that Smith should be overturned, Alito said there was "confusion about the meaning of Smith's holding on exemptions from generally applicable laws." He said Smith was "wrongly decided," that Scalia's concern about "anarchy" was "not well founded," and that CSS's policy simply "expresses the idea that same-sex couples should not be foster parents ...."

"Many people today find this idea

not only objectionable but hurtful," wrote Alito. "Nevertheless, protecting against this form of harm is not an interest that can justify the abridgment of First Amendment rights ...."

Alito continued, "Many core religious beliefs are perceived as hateful by members of other religions or nonbelievers. Proclaiming that there is only one God is offensive to polytheists, and saying Shannon Minter that there are many



"While CSS's ideas about marriage are likely to be objectionable to samesex couples," said Alito, "lumping those who hold traditional beliefs about marriage together with racial bigots is insulting to those who retain such beliefs."

He then cited the Supreme Court's 2015 decision in Obergefell v. Hodges striking down state bans on marriage for samesex couples and the Masterpiece decision, saying the majority in Obergefell "refused to equate traditional beliefs about marriage ... with racism" and "promised" that religions could "continue to advocate with utmost, sincere conviction that, by divine precepts, same-sex marriage should not be condoned."

"An open society," said Alito, "can keep that promise while still respecting the 'dignity,' 'worth' and fundamental equality of all members of the community."

#### **Dodging bullets**

James Essex, director of the national ACLU's LGBTQ & HIV Project, said it's very important in Fulton that "the court did not rule, as CSS had asked, that there is a constitutional right for government contractors such as the foster care agency to discriminate in their work for the city based on religious beliefs."

Fulton, he said, "means that governments can and should continue to enforce their non-discrimination laws in all



contexts."

Essex noted that, since the Masterpiece decision, anti-LGBT activists have "tried to get courts to rule that businesses, health care providers, employers and government contractors all have a constitutional right to discriminate because of their religious objection to LGBTQ people."

The ruling in Fulton, he said, represents the "second time that the [Supreme Court] has refused to do so ...."

Shannon Minter of the National Center for Lesbian Rights said one might even consider it the third time, noting that in 2010 the Supreme Court, in Christian Legal Society v. Martinez, upheld a California college's policy banning discrimination based on sexual orientation in campus group membership. A Christian student group at a public law school in San Francisco had claimed a free exercise right to exclude LGBT students.

"Anti-LGBTQ groups have tried twice now (really three times, going back to the Christian Legal Society case of 2010) to get the Supreme Court to recognize a constitutionally compelled exemption to anti-discrimination law," said Minter, "and the court has declined both (or all three) times. That is a significant victory for LGBTQ people.

"I am amazed we dodged this bullet again," Minter added. "I am not sure how long we can keep dodging it, but for now, we live to fight again another day."

But Essex says "any loss — even this narrow one - will be painful to the LGBTQ community, particularly in the wake of a record number of anti-LGBTQ bills moving in state legislatures this

"The legal fight about whether, and in what context, the Constitution gives some people a right to discriminate is one of the most important legal issues for the LGBTQ community," Essex said in his analysis of the Fulton decision. "It has consequences for how every single non-discrimination law and regulation operates and could allow all of the civil rights laws that our community struggled for decades to establish to be undermined and side-stepped and ultimately rendered close to irrelevant."

The conflict between religious-based hostility to LGBTQ people and laws prohibiting discrimination against LGBTQ people was neither resolved nor reduced by the Fulton decision.

While Philadelphia City Solicitor Diana Cortes said the city would work with the CSS, as the Supreme Court decision requires, she added, "The city will not waver from our commitment to ensuring equality for all Americans, including LGBTQ families."

Some legal observers expect the city to eliminate the "exception" that Supreme Court relied upon in ruling for CSS. That could potentially send the same case back to the Supreme Court again.

The Masterpiece Cakeshop case could end up back at the Supreme Court again, too. On June 15, a Colorado district court judge in Denver ruled, in Scardina v. Masterpiece, that Masterpiece owner Jack Phillips violated the state human rights law when he refused to bake a "gender reveal" cake for a transgender customer's birthday, saying he had strong religious beliefs that a person cannot be transgender.

While Phillips is a "man of good faith religious convictions," ruled Judge A. Bruce Jones, appointed by then-Gov. Bill Ritter, a Democrat, the state law prohibiting discrimination based on sexual orientation is a "neutral law of general applicability" that requires the baker not refuse service to a potential customer based on the customer's sexual orientation.

"The anti-discrimination wrote Judge Jones, "are intended to ensure that members of our society who have historically been treated unfairly ... are no longer treated as 'others'."

Numerous other cases around the country are also testing the issue of religious exercise versus non-discrimination laws. Many are challenging Trump administration regulations that sought to enable various health agencies, including foster care services, to claim religious beliefs to deny equal treatment to LGBTQ people. Some are challenging other Catholic foster care agencies.

In Texas, for in- Chief Justice John Roberts stance, a lesbian couple seeking to adopt unaccompanied refugee children applied to Catholic Charities in Fort Worth but were told they did not qualify because the couple did not "mirror the holy family."

As Justice Gorsuch said at the end of



his concurring opinion, disappointed that the majority had not struck down Smith, "These cases will keep coming until the court musters the fortitude to supply an answer."

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# LGBTQ rightS in Texas

A LOOK BACK

It's been a long, back-and-forth battle for equality

**ANTHONY T. EATON |** Contributing Writer 8anthonyeaton@gmail.com

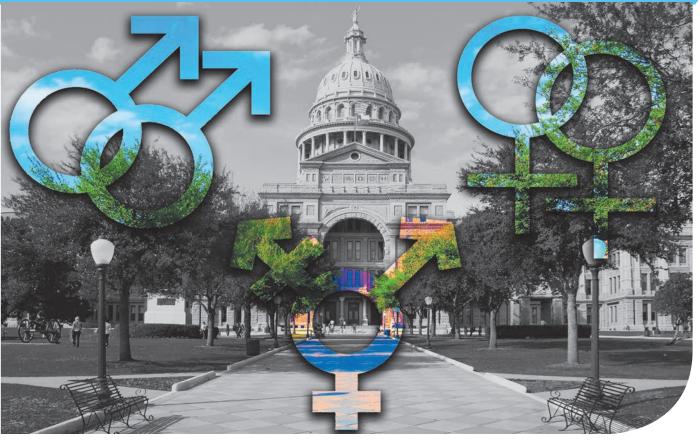
here is no question that we have made significant advances in our fight for equality here in Texas. However, to understand how far we still have to go in Texas, we need to understand our political history, which has been a myriad of gains and losses.

In Texas, the fight for our equality has been a continual effort against predominantly white, male, conservative Republican lawmakers. So let's start by looking at losses. For example, an initial 1986 court ruling striking down Texas' sodomy law was ultimately overturned in the same year due to a Georgia federal case that criminalized sodomy as a non-private act when the U.S. Supreme Court refused to hear an appeal of the original Texas case.

The Texas legislature prohibited the issuance of marriage licenses to same-sex couples in 1997, and in 1999 the state supreme court annulled all trans marriages in the state. Despite the fact that legislation preventing same-sex couples from obtaining marriage licenses was already on the books, in 2003, lawmakers passed a bill voiding all same-sex marriages and civil unions and prohibiting the recognition of such from other jurisdictions.

Even though the U.S. Supreme Court struck down all remaining sodomy laws the U.S. in 2003 with *Lawrence v. Texas*, Texas Penal Code 21.06 remains on the books even today. Then-Gov. Rick Perry criticized the ruling and called the sodomy law "appropriate."

In 2005 voters approved a state constitutional amendment that defined marriage as consisting "only of the union of one man and one woman," prohibiting the state or any political subdivision of the state from creating or recognizing



"any legal status identical or similar to marriage."

Even faced with these losses, the LGBTQ community in Texas has still managed through the years to establish political leverage for equality. For example, in 1975 the Houston GLBT Political Caucus was formed. And in 1980, the Texas Democratic Party added certain LGBT rights to its platform. In 2001, Gov. Perry signed the James Byrd Jr. Hate Crimes Act. The new law included sexual orientation as a protected class, but did not — and still does not — include gender identity.

As noted earlier, the 2003 landmark U.S. Supreme Court decision nullified any sodomy laws remaining in the U.S., including Texas' sodomy law, with its decision in a case that originated in Houston, *Lawrence v. Texas*. Three years later in 2006, gubernatorial candidate Kinky Friedman publicly supported same-sex marriage rights, saying, "I support gay marriage. I believe they have a right to be as miserable as the rest of us."

And the community's political gains continued in 2009 when Annise Parker

became the first openly lesbian candidate elected as mayor of Houston.

In 2009, six years before the U.S. Supreme Court's ruling on marriage equality, a Texas district judge granted a divorce to men who had been married in Massachusetts, even though Texas law prohibited recognition of same-sex unions performed in other jurisdictions.

The community's political strength increased in 2012 when the Texas Democratic Party became the first Southern party to support same-sex marriage as part of its platform. And of course the U.S. Supreme Court's June 25, 2015, ruling in *Obergefell v. Hodges*, striking down all state bans on same-sex marriage, was one of the LGBTQ community's big victories in history, as was the court's June 2020 ruling in *Bostick v. Clayton County*, which outlawed anti-LGBTQ discrimination in employment.

Even with these historic victories, the fight for equality continues, as we see numerous efforts around the country, predominately in Republican-held states, to undermine and restrict the rights of the

LGBTQ+ community.

It should come as no surprise that the Texas Legislature in 2021 introduced more than 20 anti-LGBTQ bills, more than any other state. These include Bill 29, which had it passed would have forced student athletes to play on sports teams based on their biological sex instead of their gender identity. House Bill 1399 would have banned doctors from providing gender-affirming health care to transgender children as would have Senate Bill 1311. Both of these bills, thankfully, also failed.

And then there was Senate Bill 1646, which would have made parents "child abusers" for consenting to gender-affirming care for their child and would have allowed CPS to remove those children from their parents' custody. That, too, failed.

Now more than ever, we must be vigilant and continue our fight for equality, because the loss of our rights is always just one vote away. So, whether you are a member of the LGBTQ community or an ally of the community, you must take action and make your voice heard.

# All hail the King and Queen

he North Texas Pride Foundation held its annual pageant April 25 to pay respect to and memorialize departed reigning Queen Sable Alexander, who succumbed to COVID-19 in January, and to crown the new North Texas Pride King Ray Byar, Queen Toni Faye Alexander (Tim Phillips), Prince Marcus David and Princess Dahlia VonHexx (Dakota Brinker). They will represent NTPF and work to raise awareness and funds for the next year. The event was held at El Noa Noa Tex-Mex Restaurant in Plano, and was a sold-out event with 150 attending.

— From Staff Reports



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All contestants



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Dahlia crowned princess



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# What's **YOU** story

#### **PRIDE**

New website allows LGBTQ people to explore the coming out process

**ANTHONY T. EATON I** Contributing Writer 8anthonyeaton@gmail.com

ur stories are what connect us and unite us. They let us know we are not alone in our journey, whatever that journey may be.

This is especially true for those who are considering coming out, are in the process of coming out or have come out.

Together, Katlyn and Robyn have created an online place for members of the LGBTQ community to share coming out stories, a place where people can come to understand the coming out experience and what it means to be LGBTQ. That place is called Come (Out) As You Are (ComeOutAsYouAre.com). Recently the two women explained for Dallas Voice how and why it came to be.

Dallas Voice: Where did the idea for Come (Out) as You Are come from, and when did you launch? Katlyn: The idea came to me as I was completing my college career at the University of Wisconsin Oshkosh in fall 2020. I was in the middle of job searching and thought to apply my acquired skills through something I was passionate about — person-of-interest journalism, storytelling and reporting. Shortly after I graduated, I bit the bullet and began Come (Out) as You Are. My girlfriend helped me come up with the

After I published a few stories, my former journalism adviser took notice and offered to donate \$100 to get my blog moved to its own domain. Around the same time, I asked Robyn [who is trans] to help out with the blog.

How has it been received so far, and what kind of responses have you gotten?

Katlyn: Community responses have been

wonderful since the beginning. I received word from an old colleague that one of my coming-out story posts encouraged



Photo by Sharon McCutcheon from Pexels

him to come out to his parents, which was greatly affirming. It's part of my goal to instill confidence and strength in those

who may not have been ready to come out. I've also heard from my more miscellaneous posts that I've helped parents, teachers and even other LGBTQ folks understand parts of the community they hadn't seen before.

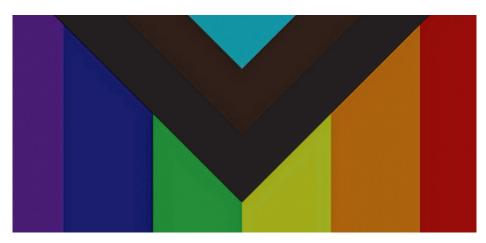
Robyn: I would have to say overall, people love it, and they are happy to have it as a resource and to read about coming out stories and pressing issues the LGBTQ community faces. We have made many great connections with individuals who share it with others, and it just keeps spreading organically, and I can't thank those individuals enough. We have had a few distasteful comments on posts or ads. No matter the interaction, positive or negative, I strive to interact with love and compassion.

Not only does Come (Out) as You Are provide a place for individuals to share their story, but you also share some important information related to understanding pronouns, things not to say to those who are trans, amongst other topics. Was this intentional or an evolution? Robyn: Some were intentional, and some were an evolution. We decided to write pieces on different genders and sexualities to educate ourselves and our community, so we could be more inclusive and knowledgeable. As for "Things not to say to a trans person," that came about because we both know an individual who would ask me some very uncomfortable and not-so-trans-friendly questions.

You're "about" states Come (Out) as You Are is meant to be a safe haven ... for those who can't or choose not to come out. Can you elaborate on that? Katlyn: When I put the term "safe haven" on our about page, I meant it to be a place for people to feel validated. Reading stories about other folks' experiences can plant a seed in their mind that there are other individuals like them out there. You don't have to be out to be LGBTQ, so having a little place on the internet to garner education, interest and validation for their identity can be validating and a "safe haven" for them.

Robyn: Unfortunately, not every story is easy or full of acceptance from parents or peers, so some have to or choose to stay in the closet for a little longer than they'd like to for safety reasons. We hope reading someone's coming out story will help those who can't come out or are too scared to gain the courage to do so without sacrificing safety or security.

Have there been any personal stories that resonate with you? Katlyn: Every coming out story has resonated with me



in its unique way. It absolutely astonishes me the resilience each person holds amid their situation and journey to coming out. It's crucial to let those in the closet know that folks have come out despite a difference in situations and flourished after doing so. Even if the immediate response to coming out isn't favorable, it seems to be common, among a few people I've asked since the start of this project, that their emotions and mental state improve. I can't stress it enough: Though different, the stories behind the labels pull us closer together.

Robyn: I read or publish stories filled with very different experiences, some I can relate to and others I can't. But I cherish each and every person behind the story. Overall, though, I may be a bit biased here, but Ivy's story resonated with me the most so far. I was there for the good majority of her journey. We could relate effortlessly in our experiences with religion, being trans and being a lesbian in a rural environment.

Despite our having more rights, protections and visibility, coming out does not seem to have become easier. Why do you think that is? Katyln: It can stem from several factors, of course. However, I believe there is a deep-rooted fear among youths and even adults for how their families might react. That internal struggle

**STORY** Next Page



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can come from observations children make that their parents never notice. It all comes down to accepting one another for who they are no matter what, to teach children it's okay to wander from the status quo.

Robyn: I think we still face contention from an older generation that isn't as accepting and pushes the status quo. If we look at who is leading the government and the influence they have on American people. that can answer a lot of questions. When biased media outlets speak about the LGBTQ community, they never choose the best or most flattering way to present the community. I think another major player in the homophobia gambit is religion. Many people use religion as their driving narrative to be homophobic somehow.

The decision to come out or not, when and how, is a very personal one. Is there any advice you would offer to someone considering it? Katlyn: Let me quote a few individuals who have said it better than I probably ever will:

"I think the most important thing is making



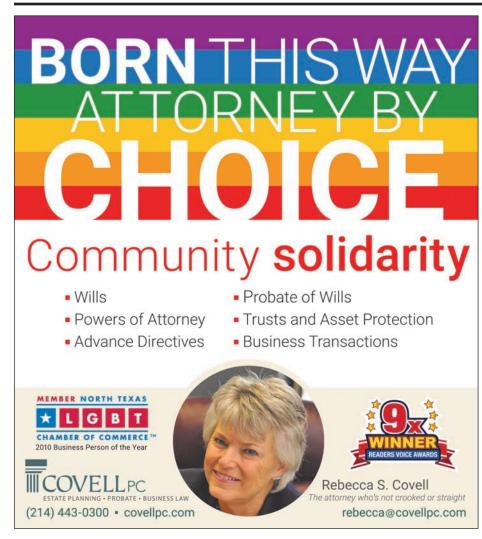
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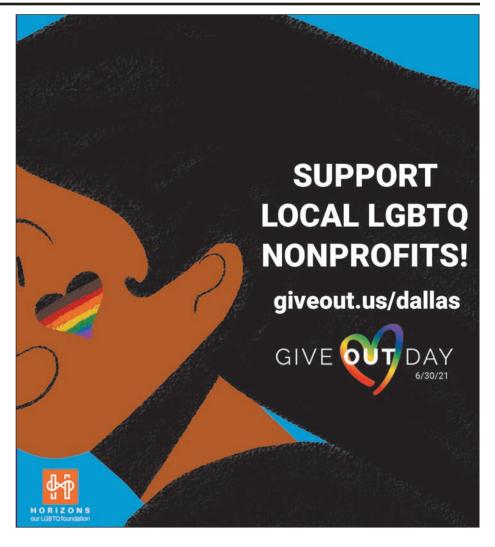
sure that you live for yourself first. And if that means you have to distance yourself from your family, then do it. If that means you need to make new friends, then do it." - Cory, Jan. 5, 2021 (the first person who shared his story with me).

"Build yourself a support system before you move to some of the harder coming out stages; it's good to slowly build that up as you feel more comfortable." - Zach, Jan.

"If you never come out to people, you're always going to have that worry in your stomach, and it's never going to go away. ... If you're in a place where you can't come out yet, your day will come; don't give up." - Lilith, May 10, 2021.

Robyn: Make sure you're in a safe environment to do so. Make sure you have a great support network, and never look back. Get yourself to a place where you can be you without issue and be your best self and if you need support, reach out and get that support. There is absolutely no shame in getting the help you





# Living the executive life

**BUSINESS** 

Trans businessman Jordyn
Pollak says his CBD products
can help ease the stress of being
LGBTQ in a sometimes-hostile
world.

MAT SHAW | Contributing Writer Mathews.yb@gmail.com

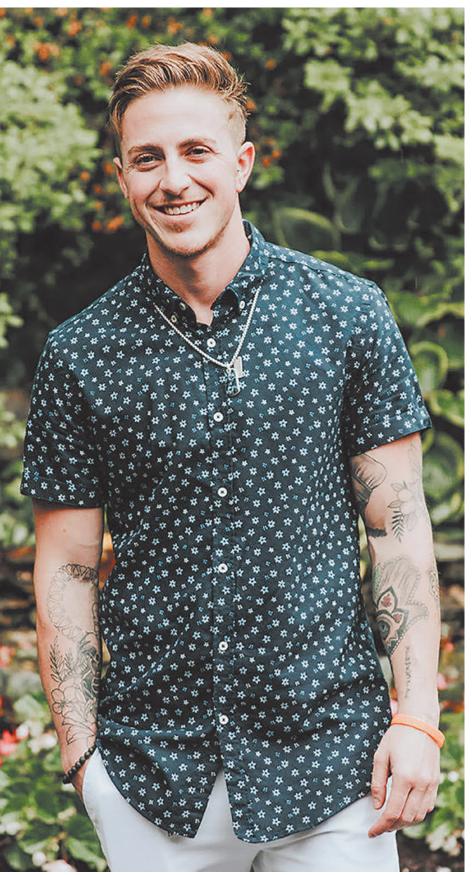
ordyn Pollack, a chef by trade, founded Ziggy's Naturals, a CBD company based in Austin, several years ago with help of his father, Marc Pollack. The company is named after Jordyn's wife, Ziggy. Jordyn's brother, Jake Pollack, joined Ziggy's as well and is director of sales and marketing, making the company one of the country's leading family-owned sellers and distributors of purely organic CBD products.

Ziggy's has been partnering with Target and Chapstick throughout Pride Month and boasts ambassadors such as LGBTQIA America's Next Top Model and Amazing Race contestant William Jardell; "the world's strongest gay" Rob Kearney, and Aydian Dowling, the first LGBTQIA man to appear on the cover of Men's Health Magazine.

Pollack spoke recently with Dallas Voice about his company and his philosophy of life and business.

Dallas Voice: What is Ziggy's Naturals, and what are CBD products? How do they benefit the LGBTQIA community? Jordyn Pollack: Ziggy's Naturals is a family-owned CBD company. We carry a variety of CBD products, from tinctures to topicals and even edibles.

CBD is a cannabinoid extracted from the hemp plant or marijuana plant. All of our products are derived from the hemp plant. These products directly benefit the LGBTQIA community in many ways, especially with anxiety. Sadly, in this society, being LGBTQIA isn't as always welcomed as we would want it to be. Consequently, a lot of people in the community experience a great deal of anxiety, and CBD can



Ziggy's Naturals co-founder Jordyn Pollack

really come to the rescue here.

How were you able to get people on board with your product? I am a transgender male and part of the LGBTQIA community. I have been very public with my story and transition, which has led me to have a decent following on social media. I feel that I put out a very strong and honest message as to my life and experiences as a transgender man. In my everyday life, I use CBD products regularly, and people see that in a very authentic, trustworthy way.

Why is it important for companies to support the LGBTQIA community? It is important for companies to support the LGBTQIA community because, without inclusivity and treating all equally, we will never move forward. The rights of LGBTQIA individuals are being challenged regularly. With the support of companies like Ziggy's Naturals, we can all help fight for those rights together.

Tell me about your experience as a transgender man owning a company. What steps did you take to becoming a C-Suite member (C-suite is a term meaning the highest-ranking senior executives in an organization, so called, because of the "C" representing the word "chief")? As a transgender man, I have found it very rewarding, and I really just feel that I am a "man" owning a company. I have conducted myself as a professional in a very competitive industry. I am extremely confident in all of my dealings. I am always educated and prepared to face the challenges that come with owning a business.

To become a C-Suite Member, I learned everything I possibly could about starting and running a business from my father, who is also an attorney, a high-level entrepreneur that has represented professional athletes for almost 30 years, and fortunately, he is my partner in Ziggy's Naturals.

What do you do to feel safe and included in our society? I don't really look at life this way. I live everyday as my authentic self and focus more on my happiness rather than hiding in society to always feel safe. I understand in certain places and in certain situations people need to stay safe, but I luckily haven't felt the need to hide who I am thus far in my transition. I think this is a very sensitive subject for the community, and it hurts me to know some people do not feel safe in our society.

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#### **BIKTARVY** may cause serious side effects, including:

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- Are pregnant or plan to become pregnant. It is not known if BIKTARVY can harm your unborn baby. Tell your healthcare provider if you become pregnant while taking BIKTARVY.
- Are breastfeeding (nursing) or plan to breastfeed. Do not breastfeed. HIV-1 can be passed to the baby in breast milk.

#### Tell your healthcare provider about all the medicines you take:

- Keep a list that includes all prescription and over-the-counter medicines, antacids, laxatives, vitamins, and herbal supplements, and show it to your healthcare provider and pharmacist.
- BIKTARVY and other medicines may affect each other. Ask your healthcare provider and pharmacist about medicines that interact with BIKTARVY, and ask if it is safe to take BIKTARVY with all your other medicines.

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- ▶ Too much lactic acid in your blood (lactic acidosis), which is a serious but rare medical emergency that can lead to death. Tell your healthcare provider right away if you get these symptoms: weakness or being more tired than usual, unusual muscle pain, being short of breath or fast breathing, stomach pain with nausea and vomiting, cold or blue hands and feet, feel dizzy or lightheaded, or a fast or abnormal heartbeat.
- > **Severe liver problems**, which in rare cases can lead to death. Tell your healthcare provider right away if you get these symptoms: 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, or stomach-area pain.
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# The Bible didn't really say that



Filmmaker Sharon "Rocky" Roggio in a scene from 1946: The Mistranslation That Shifted a Culture

A new documentary film explores how scholars at Yale included mistranslated language into the 1946 Revised Standard Version Bible, and the damage that mistranslation has done

#### TAMMYE NASH | MANAGING EDITOR

nash@DallasVoice.com

haron Roggio grew up with a Christian pastor for a father, but she also grew up knowing that she was different. She knew she was lesbian, and she knew that the Christian religion and it's Bible condemned her for that.

So when she heard about how the word "homosexual" first came to be used in the Bible because of a glaring mistranslation of the Greek text, Roggio knew she had to get that knowledge to others—to other LGBTQ people like her, traumatized by having been targeted for her religion and to Christians who used that mistranslated text against LGBTQ people in general. Thus was born the documentary film 1946: The Mistransla-

tion That Shifted a Culture.

This week, Roggio talked to Dallas Voice about her own story and why she felt called to make the documentary.

Dallas Voice: You describe yourself as "a lesbian Christian." I know a lot of LGBTQ folks who come from religious families and backgrounds have left the church they were brought up in because of the rampant and harmful homophobia in those churches. Some have moved to more progressive religions/churches while some have disavowed religion completely. Why is it important to you to maintain "Christian" as part of your own identity? Sharon Roggio: Well, being raised in a non-denominational Christian household with a pastor father has shaped me and thus continues to hold value in my life. The LGBTQ side of me just happens to be my sexual identity. It took me well over two decades away from the church, my family and God to be able to reconcile my sexuality with my faith, but I feel it is important to maintain both because this is

I have always been Christian, and I have always been queer. But the patriarchal doctrine I was presented with did not match my reality. Because of my strong sense of self, I never allowed what I was being told, regarding my sexual identity, to dominate as truth.

I always knew that there was much more to the story than I was being told. I never pretended to hide who I was from God, and this unbreakable truth allowed me to live with the dichotomy through my realization that it is our society that creates the division in the Church, and more often than not, the church is the bearer of the divide.

What church, if any, are you involved with now, and what does that church teach regarding LGBTQ people? I actually attend multiple churches! Since starting the movie, I've had an amazing opportunity to meet all types of people in all stages of spirituality. I've met [everyone from] people who are deconstructing their theology to full-fledged Christians, both affirming and non-affirming, as well as [from] people who never had a faith in God to those who have lost all faith in general.

My work keeps me moving from space to space to expand my understanding of the communities available but also the resources and teachings within that community. A couple years ago, I would church hop in Los Angeles between affirming spaces. But once COVID hit in 2020, I started to expand my experience via Zoom to more churches all over the U.S. and then, eventually, the world.

Most of the churches I attend are affirming, but I do screen the occasionally non-affirming church to stay relevant on what is being discussed. This includes almost weekly visits to my father's online church service.

The film has given me the opportunity to be a guest in many church communities, and once the film is released, I hope to tour various churches in person with the researchers who are featured in the film, Kathy Baldock and Ed Oxford. Our goal is to have the greatest impact with this life-saving work.

How did you learn about the debate over the translations of these words, "malakoi" and "arsenokoitai," in the 1946 Revised Standard Version Bible, and why did you feel compelled to make this documentary about that? I was already on an exploration of self-discovery, trying to find affirming theology in the hopes of seeking common ground with my non-affirming parents. While I was living in Los Angeles before attending affirming Christian communities, I started attending a church that presented itself as

"all welcoming." Shortly after becoming a regular attendee, I started to notice the subtle hints that the church was not fully affirming or accepting in an equal status sense of the LGBTQ community.

At the time, I did not know what "fully affirming" was. My curiosity led to me to obtaining the secret church bylaws, which validated my assumptions. I had been lied to, and I felt violated after spending much time in community and relationship at this church. This led me to find affirming spaces.

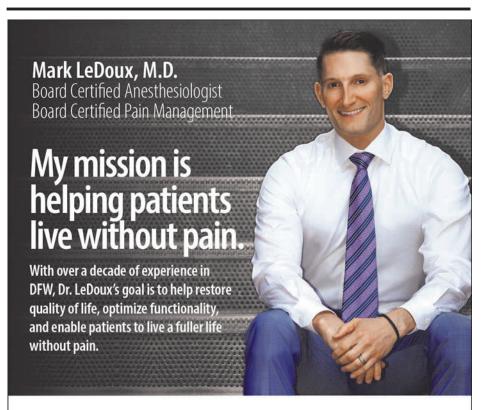
It was then that I learned about gay Christians! GAY Christians!? Who knew? I was so removed from the church and my own walk that I had no idea that people had been doing this type of work long before me. After I learned about gay Christians, I was introduced to Kathy Baldock, one of the lead researchers in our film. I took a class on homosexuality and the Bible where I learned of the two Greek words, "malakoi" and "arsenokoitai." I eventually went to a live Kathy Baldock conference where I heard of the 1946 mistranslation and the book that Kathy is writing with Ed Oxford about their research, How the Bible Became Anti-Gay: Forging a Sacred Weapon. The book and the movie will expose the series of letters they discovered

in the archives of the Revised Standard Version (RSV) at Yale University, but also other modern English translation versions of the Bible that used the RSV as their root text. These three Bible editions in the 1970s ended up adding "homosexual" into multiple passages where it just doesn't belong.

While sitting in that Kathy and Ed conference in 2018, I heard about the tangible letters discovered at Yale University that confirmed the translation committee had made a mistake in translation, switching the connotation of the verse to condemning a group of people as opposed to a deviant act, and how then they subsequently changed their 1971 edition to "sexual perverts." And [I heard that] the man who wrote the letters challenging the committee in 1959 is alive and a retired minister of 60 years. THIS is a story!

I was flooded with emotion over my past experience growing up in the church, combined with having the Bible used as a weapon against me, specifically these verses on homosexuality, my understanding of self. With my experience in the film industry and the implications of this mistranslation, I felt compelled to tell the

**BIBLE**, Next Page





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story. Not only is this a fantastic story, but this research can help transform the way we view the Bible, Bible translations and, overall, how we treat one another. I felt it would have been irresponsible of me NOT to make this movie.

Speaking of translations, your documentary is about how words in ancient Greek were mistranslated into English. I haven't seen the film, but is the original text in Greek, or was it originally translated from Hebrew or Aramaic into Greek? If so, is there any discussion of or investigation into possible mistranslations from the original into Greek? The film will trace the use of words used in these passages and their meanings throughout translation history. The verses in play have been coined the "clobber passages," because, historically, they have been known to clobber LGBTQ people. In order to know what the original meaning was from the original authors, we have to look at the Hebrew in the Old Testament and the Greek in the New Testament. This also includes the Greek Septuagint, which is the Old Testament Hebrew Bible translated into Greek.

Paul would have used the Septuagint while drafting the New Testament, so it is important to look at these original texts. There is no evidence that there is a mistranslation of these verses from Hebrew to Greek. We also focus on the context, which is where we get the meaning from the authors behind the text.

But, out of the 6,500 languages in the world, the Bible has been translated into approximately 2,500 languages. We will look at other translations throughout time to see how other languages translated these verses. For example, most European languages translated four out of the six clobber passages as "boy molester" and not "homosexual" or "men having sex with men," which completely changes the meaning of the verse. Is it "man shall not lay with man," or "man shall not lay with boy"?

There are some who, even if they accept the fact that the original text was mistranslated, will argue that the difference is minor and irrelevant, because "effeminacy" and "sexual pervert" really just mean "homosexual." Does the film address that argument, and if so, how? How would you, personally, respond? If someone defines "effeminate" or "sexual pervert" as a "homosexual," then they are pulling from an inaccurate definition that has seeped into our culture, which was created and used in a derogatory way to deliberately to cause stigmatization of a group of people. This abuse of language is not uncommon, and is an important discussion in our film.

For example, to be a malakoi - which later was translated to mean homosexual really means to be soft, decadent, overfed, a coward, not fitting in with society, lazy or like a woman. It was also used to refer to a male prostitute or someone that has been sexually penetrated. It was a derogatory term used toward a man to imply that they were like a woman, and women were considered property of men and useless in society. The last thing one would ever want to be called as a man is a woman. This mindset was based on stoicism and other philosophies rooted in patriarchy.

The evolution of language and how it permeates the culture is a major part of our history and crucial to our story. In the film we will also define and look at the word "sodomite." What are the origins of this word? How was it first defined, and how has it been defined for most of history? And when did the definition shift to target

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## Piggy-(throw)back

#### **BEHIND THE CURTAIN**

Uptown Players returns to the stage with its first show ever

**RICH LOPEZ |** Contributing Writer richlopezwrites@gmail.com

ast year just simply made math hard — or maybe that's semantics. Either way, this year should mark Uptown Players' 20th season. But with the coronavirus shutting down everything, the company finds itself having to make up for lost time.

"We were planning on doing this show for our 20th season, which would be this year. But it's still technically our 19th," Craig Lynch, Uptown's director of marketing and producer, said of the upcoming show, When Pigs Fly.

Shows that were planned for its last season — such as *Head Over Heels* and *Six Degrees of Separation* — were canceled. Lynch said the former is a huge show, and with the pandemic environment today, the company wasn't comfortable with staging such an affair.

So Lynch, BJ Cleveland and the Uptown Players board and team opted to go with one idea intended for the proper 20th season. And it's an idea that speaks volumes.

"It was our intention to bring *When Pigs Fly* back sometime, and we just lucked out," Lynch said. "It's the perfect show to come back to."

The show opens July 9 at the Kalita Humphreys Theater.

The Mark Waldrop/Howard Crabtree musical revue was the first show Uptown Players did back in 2001. But, Lynch noted, "Lots of people didn't see our first show."

Lynch was part of the cast back then, as was Cleveland, who is now directing the show. For Cleveland, the story of the show is quite pertinent to Uptown Players' origins.

"I was thinking about this, and Uptown Players is not unlike *When Pigs Fly* because it's pretty much 'two gay boys find some costumes and put on a show," he said. "It's got a little of that same history, and that's what makes this show special."

Uptown Players returns to the stage for live, in-person person performances



Craig Lynch, left, BJ Cleveland and the whole Uptown Players crew are ready to get back in action with live theater when Uptown presents When Pigs Fly, beginning July 9. (Photo by Rich Lopez)

on July 9 barring any last-minute CDC or Actors Equity pandemic guideline changes. But the stars seem aligned for this show to go on.

After a successful run in the 1990s, *Pigs* went dormant. It was on track for an off-Broadway revival in 2017, and Waldrop had updated the show and commissioned Bob Mackie to create the fabulous array of costumes for that run.

But, Cleveland explained, that didn't happen.

"That production folded before it even opened," he said. "Mackie was about three-quarters of the way through all the costumes. But those are the costumes that we have for this show!"

So, Bob Mackie is, quite literally, in the house for this production — or in the Kalita Humphreys Theater, to be exact.

"We are one degree away from Cher!" Cleveland enthused. "We're very fortunate to have those costumes. And adding to the Mackie collection, we're fortunate to have the wonderful Bruce Coleman handling the finale costumes and Susie Cranford taking the superhero number."

Casting had to be shifted because of the costumes. Cleveland said Uptown Players always wants to cast the best actors for every role. But this time, they also had to cast with an eye toward who would fit in the costumes.

"They are Bob Mackies," he said. "You can't do much to them. I mean, they belong in a museum."

He added that the costumes are kind of the stars of the show. And the fiveman cast has to be precise in changing because there is no room for error.

"This is a cast of five men and 5,000 costumes," Cleveland joked.

Designer costumes are a big selling point, but Lynch said that patrons are buzzing already about just getting to go to the theater.

It's been a long road for Uptown Players to reach the point of being next to normal, and the stress is still there. But once the Covid-19 vaccine began making its impact, the company was ready to move forward.

"As soon as the vaccine started to show its efficacy, and numbers were coming down, there were no more excuses. I think that opened the doors for us to get back and talk about getting our actors back to work," Cleveland said.

Subscribers and theater fans were ready too. After a year of basically nothing going on, Uptown Players has had robust ticket sales already for *When Pigs* 

*Fly*. Safety guidelines must be followed still, but ticket buyers will do what they have to for a night of theater.

"Patrons are excited and hopefully vaccinated," Lynch said. "We've had brand new sales. There will be some changes, but we've had nothing but positive feedback."

Changes are in place to keep the cast, crew and theater-goers safe and healthy. Lynch explained that there will be seats between audience members; playbills can be picked up or digitally accessed, and the ingress and egress of bathroom visits will be monitored.

Uptown Players is ready to do what it needs to do to bring the show to life. Coincidentally, all this somewhat echoes that first production in 2001.

"We were in rehearsals to put that show on, and a month later, 9-11 happens," Cleveland said. "All of the sudden we were going to do these frivolous numbers in the wake of a national tragedy. Twenty years later, we just have this pandemic and racial tensions and political discourse. But the message here is that it's OK to laugh. And it's OK to have hope and optimism."

When Pigs Fly runs July 9-25. Tickets available now at UptownPlayers.org.

## Luxury on wheels

#### **DRIVE**

2021 Lincoln Corsair Reserve channels its heritage to spoil travelers

**CASEY WILLIAMS |** Auto Reviewer AutoCasey@aol.com

In the century since Henry Ford first purchased Lincoln, the automaker has been true to its mission of offering distinguished exterior styling, sumptuous interiors and a driving experience that's uniquely American. Think about the Continental, the Mark V and the Town Car. These autos were whisper quiet and rode smooth, all while spoiling passengers rotten.

#### 2021 Lincoln Corsair Reserve

5 passengers, AWD Crossover
Powertrain: 2.3-L T4, 8-spd trans
Output: 295 hp/310 lb.-ft.
Suspension f/r: Elect Ind/Ind
Wheels f/r: 20-inch/20-inch alloy
Brakes f/r: disc/disc
Must-have features: Style, comfort

Fuel economy: 21/28-MPG city/hwy

Assembly: Louisville, Ken. Base price/As-tested: \$36,105/57,680

Lincoln's current icon is the Navigator. But a couple of rungs down is the more affordable and urban-friendly 2021 Corsair Reserve.

During the past hundred years, it seems Lincoln has had about that many design themes. But this one looks suave. It shares almost all of its design details — from the Continental-style grille to chrome badges on the doors and full-width tail lamps — with the Navigator. And from some angles, it looks a bit British, channeling a healthy dose of Range Rover. Our Reserve and sport packages render the grille and trim in black and add 20-inch wheels and the bling of Pristine White metallic paint.

Inside, the Beyond Blue theme is truly decadent. Seats, dash, doors, console and steering wheel all wear a shade of blue that could have come from the canals of Venice. Front seats are 24-way adjustable, heated and cooled. Rear seats and the steering wheel are also heated. The soft leather smells divine, and it should as it comes from Bridge of Weir, the same



tannery that provided hides for the 1956-57 Continental Mark II.

Interior chimes, recorded by the Detroit Symphony Orchestra, are sublime. Open the panoramic sunroof and crank the 14-speaker Revel audio system. Active noise control hushes the cabin.

A product of this decade, the Corsair has all of the toys. Flatscreen gauges and an intuitive touchscreen for audio, phone and navigation are visually crisp, while devices connect seamlessly via Bluetooth, Apple CarPlay, Android Auto and 4G Wi-Fi. Wireless charging keeps them humming. A full umbrella of safety features includes lane-centering adaptive cruise, forward collision alert with auto brake, blind spot warning and rear cross path detection with braking. Automated parallel/perpendicular parking and rear seat child minder are appreciated.

Step into the throttle to be swept away. Reserve models harbor a 2.3-liter, turbocharged four-cylinder engine that sends 295 horsepower and 310 lb.-ft. of torque through an eight-speed automatic transmission. Front-drive is standard, but add available all-wheel-drive for traction in poor weather. There's plenty of power to move the Corsair with vigor few classic

Lincolns could match, even with giant V8 engines under long hoods.

Further embarrassing its ancestors, the Corsair boasts fuel economy of 21/28-MPG city/highway.

Even with an adaptive suspension and adjustable drive modes, the Corsair will never be confused with a BMW. Handling is never sloppy, but there's a slight float in the suspension that provides a comfortable ride. Large wheels are difficult to tame over rough pavement, but the little crossover runs tight roads like a fit gent.

Whether taking the kids to school or your significant other to dinner, it's an affable place to dwell.

All of the blue and white styling makes me nostalgic for the '70s Mark V Bill Blass edition, but the Corsair Reserve is a wholly modern crossover. A little glitz on the outside, thoughtful style on the inside and a smooth drive set it apart.

While the Corsair starts at a reasonable \$36,105, ours came to loftier \$57,680 all-in. That puts it against competitors like the Cadillac XT4, Mercedes-Benz GLC, BMW X3 and Lexus NX.

Storm Forward!

Send comments to Casey at AutoCasey@ aol.com; follow him on YouTube @AutoCasey.

In Dallas-Fort Worth, Visit Planet Lincoln, 7767 Lemmon Ave. in Dallas, to find the Lincoln of your dreams.



a specific group of people (gay men)? We examine the history of these words because we know words are like weapons when they are abused and misused. Otherwise, we wouldn't be here making this movie!

Does the debate over the translation of these words intersect at all with the debate over the story of the destruction of Sodom and Gomorrah? I have heard scholars say that story in the Bible has been mistranslated and misunderstood and has nothing to do with homosexuality at all, and that the true sin of the two cities was inhospitality, turning away the stranger at the gate or even meeting them with violence. Is that debate addressed in the documentary? How do you, as a Christian and a lesbian, address that debate? Yes, Sodom and Gomorrah are discussed in the film. It is wild to me that people still associate the sin of Sodom with homosexuality. This is probably the best example of a biblical scapegoat directed at an innocent group of people in all of history.

This story has been misused for too long. The sin of Sodom was lack of hospitality, as stated clearly in the book of Ezekiel,

but it's way deeper than that. The men of Sodom were not sexually attracted to the guests, nor were the men of Sodom and Gomorrah gay! Scripture states that every man in the towns, both young and old came to rape the guests. They wanted to gang rape the men as a form of humiliation, and a show of power and dominance. It was common in ancient cultures to rape your opponents from conquered lands or persons of lower status as a form of humiliation and shaming.

There is a parallel story to Sodom and Gomorrah in Judges 19, where we see the same thing happen with the men of the town demanding to gang rape the male visitors. In both stories women, are offered up to be gang raped instead. The difference is the men in Judges do RAPE the woman to DEATH! This is because women were of lesser importance and of less value than men.

The fact that churches misinterpret homosexuality as the sin of Sodom distracts from the real sin or message of these verses: Don't use and abuse or gang rape ANYONE; do not use sex for power, dominance and humilation!

When we ignore the true message of the text

and target innocent same-sex attracted people, we make it excusable for cisgender men to abuse in our society and not be held accountable. When we are not honest about the context, we see it play out negatively in our reality. Some prime examples would be the #metoo movement, the priest scandals and rape culture in our society. We must be truthful with these texts in order to get a grip on the social issues in our society, and then we can begin to hold the real abusers accountable.

Do you believe that this documentary can have an impact over how churches respond to and teach about LGBTQ people and homosexuality today? Obviously, there are many progressive churches and denominations that have already begun rethinking the relationship between Christianity and LGBTQ people. But how do we reach the more dogmatic and, well, regressive - for lack of a better word - churches and denominations that base so much of their teachings on homophobia and these mistranslated texts? Do you think it is even really possible to reach them and change their minds? I do believe

that this documentary will make an impact on how churches respond to and teach about LGBTQ people and homosexuality in the future. Obviously, we will not reach everyone or change everyone's mind, and that is okay. My goal is to lead us more towards love and inclusion, but most importantly, toward the separation of church and state.

All people, including LGBTQ people, deserve equal protection under the law and human dignity. We cannot let religious ideology play a role in creating laws that discriminate against our community or anyone. I believe we will see enough of a shift of understanding from this work, and other works like it, in the majority of church communities to lead us in that direction. It will not happen overnight and we know there is much more work to be done. But as long as we continue to expand our understanding in an empathetic way towards those with an opposing viewpoint, the more we can engage in this dialogue openly together.

Obviously, Christians who hold onto the "traditional" point of view are our hardest audiences to persuade to watch the film.

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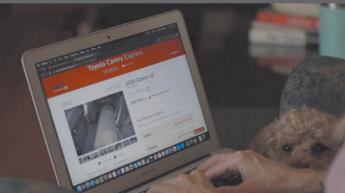


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## Asian extravaganza



2,500 years of history, culture, religion all wrapped up into one incredible exhibit

**DAVID TAFFET I** Senior Staff Writer taffet@dallasvoice.com

↑ hat the Kimbell Art Museum has a world class exhibit goes without saying. Go expecting the best, and then they'll blow you away with something even better than expected.

So it is with Buddha, Shiva, Lotus, Dragon.

Jennifer Casier Price, the Kimbell's curator of Asian, African and Ancient American art, called the current exhibit "textbook works of art." Then she explained: When you're looking through a textbook for the finest examples of Chinese porcelain, the earliest, most detailed images of Buddha or the best examples of chola bronze sculptures, these pieces on exhibit are the ones you'll find.

The exhibit of 67 pieces comes from the Mr. and Mrs. John D. Rockefeller 3rd Collection at the Asia Society in New York.

After World World II, the Rockefellers began collecting Asian art. Their goal was to bring Asian culture to the U.S. to bridge a cultural gap. During that period, there was lingering animosity against Japan and, during the early 1950s, against Korea. That makes the timing for this exhibit perfect for a time when we're experiencing a high rate of anti-Asian hate crimes.

The Rockefellers' philosophy of col-

lecting was to acquire only the finest items rather than amassing a vast collection, a style that mirrors how the Kimbell's own collection has grown.

Their collection grew to 300 pieces by the time John D. Rockefeller died in a car accident in 1978. That's when Mrs. Rockefeller left the collection to the Asia Society, and this exhibit is the first U.S. tour of part of the collection in more than 20 years.

The exhibit as displayed at the Kimbell is divided into three sections (Other museums on the tour will be displaying them differently):

The first hall is filled with statues of different incarnations of Buddha that show how Buddhism spread through Asia and acquired local features. The earliest sculpture of Buddha is from 2nd century Pakistan. By the time the religion reached the Himalayas centuries later, the beliefs were accepted, but the Buddha was created from metals rather than stone, and the facial features resembled the people of Nepal and Tibet.

While Buddhism began in India, the 12th century Muslim invasion drove Buddhism east where it was adopted in Burma, Cambodia, Thailand and other southeast Asian countries. as well as China and Japan.

The second hall features porcelain and pottery. Without trade along the Silk Road, Chinese potters would never have crafted the amazing works on display. Ming pottery, known for its rich cobalt blue imagery, relied on cobalt that came from Persia - roughly Iran, Iraq and





Syria. And the fine white on which it's painted came from a clay discovered in China. But other craftsmen discovered just how to build the kiln and heat it to the right temperature to create these treasures.

Examples of pottery, figurines and more from Japan, Korea and Vietnam display the differences in craftsmanship between cultures.

The development of pottery can be traced by the addition of colors. First red was added. One large example has a faded red pattern that shows this piece was from a period where artists were learning to control the temperature at which the pot was baked. A later piece has a much deeper red. And a later eight-color pot includes goldfish painted in bright orange.

The Qing Dynasty, the final Chinese dynasty, brought the last development in porcelain with the import of pastel colors from Europe.

Finally is a hall of Hindu gods in stone and bronze. To mold the bronze sculptures, wax and ceramic forms were created. The bronze was poured into the



mold, which melted the wax, but the ceramic had to be broken to remove the bronze sculpture. So each of the pieces created were one-of-a-kind because they literally broke the mold for each one as it was completed.

In its arrangement of artifacts, the Kimbell does leave the best for last with Shiva as Lord of the Dance, an 11th century bronze illustrating Shiva's role in Hinduism as creator, preserver and destroyer of the universe.

Buddha, Shiva, Lotus, Dragon will be at the Kimbell Art Museum, 3333 Camp Bowie Blvd., Fort Worth from June 27-Sept. 5. \$18.



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## The road to Vegas

#### **DRAG DIVA**

Asia O'Hara takes a look back at her career in drag as she prepares to make the next move

TAMMYE NASH | Managing Editor nash@dallasvoice.com

ans in Dallas knew that Asia O'Hara was already a star the first time she set foot in the work room for Season 10 of RuPaul's Drag Race. The reality TV show just gave her the chance to show off her talents to the rest of the world. As it turned out, Drag Race proved to be the catalyst that set Asia on a new career path — a path that has taken her to stages around the world. Now that path is leading away from her home in Dallas and the Rose Room and to a job hosting a show on stage in Las Vegas.

Asia took a few minutes out of her hectic schedule to talk to Dallas Voice about where she has been and where she is going as she prepares for this next step down her path.

Dallas Voice: Give me a little background on your career in drag and your time as a Rose Room cast member. When and how did you start performing in drag? Who is your drag mother and who are your drag daughters and other members of the O'Hara family? Asia O'Hara: In the summer of 2000, I went to the Rose Room for the very first time where I saw Whitney Paige. In that moment, I didn't know that I wanted to do drag, but I did know that the Rose Room was a place that would be a part of me for the rest of my life.

A few short years later, I started competing in the Thursday night amateur contest in the Rose Room, hosted by Valerie Lohr. It was here that I met Josephine O'Hara, who would later become my drag mother. Each week I would learn something new from Josephine, then try it out on a Thursday night, and then run back home with my tail tucked between my legs.

When did you first perform in drag? When did you first perform at The Rose Room, and when you were named as a member of the Rose Room cast? In 2005 I was hired by Onyx to work on Edna's Angels, doing a Thursday night show in the Rose Room. But it wasn't until 2009 that I was officially hired as a Rose Room cast member by Edna Jean Robinson

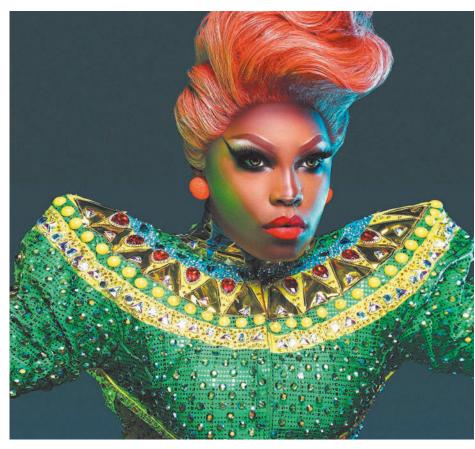


[Richard Curtin].

What kind of impact did being part of the Rose Room cast have on your career as a drag performer? Being a part of the Rose Room cast was instrumental in my career. I had a stage to work on my craft, an audience that didn't mind telling me what they liked and what they didn't like, and a group of friends and castmates to support my growth.

Tell me a little about competing on RuPaul's Drag Race. What prompted you to apply to Drag Race, and when did you first apply? I decided to audition for Drag Race because I had grown comfortable in my drag and needed a new way to challenge myself. I knew that if I wanted to continue to grow, I had to put myself in an uncomfortable situation.

Talk a little bit about all the changes that have happened since you competed in Season 10. You have traveled the world, and you were in the revue in Vegas, and yet through all that you remained a Rose Room Cast member. Why? Since Drag Race, I have learned so much about drag, about the world and about myself. I've learned that drag is incredibly





powerful, that I am still growing and that the world is a lot more hostile than I could have ever imagined. Through all of this, I have remained a Rose Room cast member because it is something that I worked very hard to get. But more importantly, I stayed for the queens in my generation that came after the legacy of entertainers like Erica Andrews and Whitney Paige, but before the *Drag Race* phenomenon.

That is a generation of drag that often finds itself stuck in the middle of two iconic drag phenomena but not really belonging to either one of them. These were queens that started doing drag understanding they had to win a pageant to get booked. Then they won pageants, but the bookings didn't come because they still weren't as good as the legends they admired so much. So, then they had to switch to a social strategy to get onstage — making friends with whomever they could to try and get a chance [to get booked].

Then when we started losing those legends, but [the queens in the in-between generation] were skipped over for younger, thinner, more current entertainers. So then they had to start completely over in a frantic attempt to rebrand themselves or be lost forever.

These are queens whose entire careers have been chasing a moving target, queens that have worked their entire lives to become a Rose Room cast member but still haven't made it. (And sadly, most never will). I wanted to keep my spot at the Rose Room because I am the only person from my generation that made it. Me being on that stage is a symbol of accomplishment and inclusivity for queens of my era.

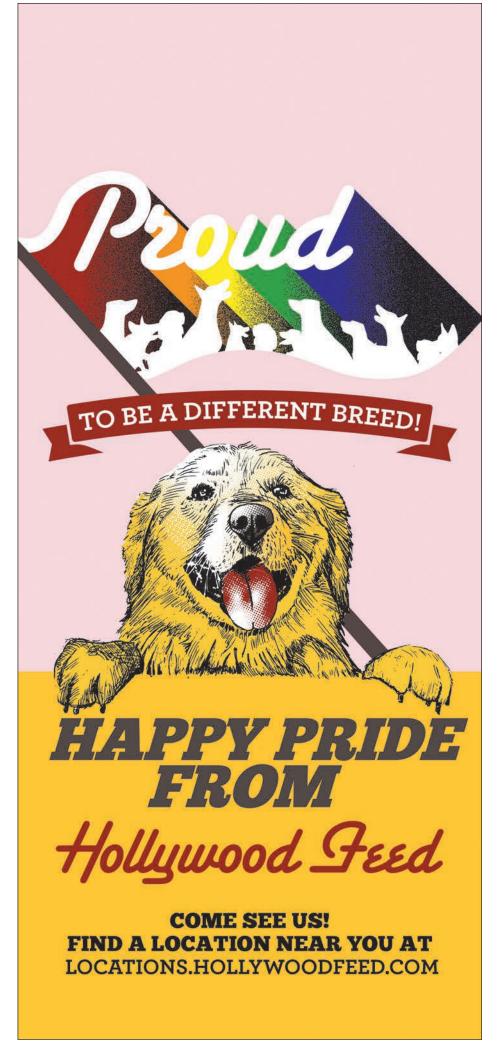
So, tell me about the new gig in Vegas. It's a one-year contract, right? In what show? Where will you be performing and with whom? When do you start? Starting Aug. 5, I will be at Flamingo Las Vegas, hosting RuPaul's Drag Race Live! The show includes a star-studded cast of queens in one of the most

spectacular stage shows ever.

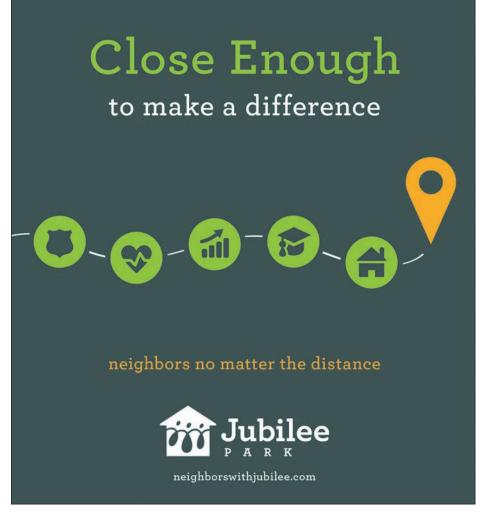
What are you most looking forward to with this move? And is there anything you are dreading about making the change? I am looking forward to being in a new city and getting to know it for sure! I am not looking forward to the desert climate.

What are you going to miss most about living in Dallas? What will you miss most about The Rose Room? What I am going to miss most about Dallas is The Rose Room. It is the only thing that has kept me in Dallas. It has been my home and my family for so long.

You'll be performing in Vegas for at least the next year; where do you want to go after that? What's your ultimate goal or your dream job? The next step for me is definitely producing. I have helped produce Werq The World and Drive 'N Drag for the last few years, so I am hoping to expand my talents and opportunities there.







## Gay, Catholic and proud



Greg Bourke, third from left, speaking outside Boy Scout headquarters in Irving.

Greg Bourke, one of the named plaintiffs in the Obergefell decision, began his activism in Dallas

**DAVID TAFFET I** Senior Staff Writer taffet@dallasvoice.com

reg Bourke became one of the named complainants in the 🎜 Obergefell v. Hodges marriage equality decision when his lawsuit against the state of Kentucky was consolidated by the Sixth Circuit. But, by chance, his activism actually began on a trip to Irving here in North Texas.

Bourke and his husband, Michael De Leon, sued the Commonwealth of Kentucky for the right to marry and the right to add a second same-sex parent to an adoption in the state.

They won at the trial level, but their victory was overturned on appeal, along

with other cases from Michigan, Ohio, Tennessee and Kentucky. Because the decision of their circuit court conflicted with other appeals courts that had weighed in, their case was appealed to the U.S. Supreme Court, which decided to hear the appeal. Anecdotally, Bourke said he heard his appeal was filed seven minutes later than Jim Obergefell's, which is why the name of the case was shortened to "Obergefell" rather than

In his new book Gay, Catholic, and American: My Legal Battle for Marriage Equality and Inclusion, Bourke talks about the importance of his faith and how he, his husband and two adopted children were mostly accepted by his local parish. Part of his story is about how he didn't have to fight for the right to have his sons baptized in his church.

Where he did have to fight was to become scout leader for his son's troop.

A few weeks after Dallas Voice ran a



cover story on the Boy Scouts decision to ban gay and lesbian scout leaders and gay scouts, activists around the country began collecting signatures on a petition to BSA to allow LGBT scouts and leaders. Bourke was like many who wanted to lead a troop. He had earned Eagle Scout status and then was barred from the organization.

He and his family traveled to Dallas to deliver the petition and expected to be met by a BSA official at their Irving headquarters. Instead, they were met by guards who allowed the group to deliver the boxes of petitions to the lobby of the building with no press accompanying them.

While a change in Boy Scouts policy took several years, that event was the beginning of the change. And because of that experience, Bourke said, he was somewhat prepared to become the face of marriage equality in Kentucky.

An important element in his memoir is his religion. While the hierarchy of the church doesn't "get it," on a lo-

cal level, Catholics have strong family values that include unconditional love, Bourke said. And when he was approached to become a communion minister in his church and later to lead the committee, the story became that there was no story.

When Bourke and his husband brought their first son to the church to be baptized, they wondered if they'd be turned away. Instead, they found they simply became more beloved members of their congregation.

And when Ontario became the first place in North America to recognize same-sex marriage, the couple with their children traveled to Niagara Falls for a ceremony.

Their first motivation in becoming marriage equality plaintiffs to have their out-of-state marriage recognized was to protect their children.

Because of more generous adoption benefits at his company, De Leon went on record as the adoptive father. But Kentucky law only allowed a married couple or a single person to adopt. Bourke said he understood that if anything happened to his husband, he'd have no legal claim to his children.

Bourke described the anticipation and joy of going to the Supreme Court to hear the decision read. What disappointed him, though, was Chief Justice John Roberts' dissenting opinion. When he learned it's rare that the dissent is even read, Bourke said he took the opinion even more as a personal attack.

In his dissent, Roberts sarcastically congratulated same-sex couples who would be celebrating their marriages that day. "But do not celebrate the Constitution," Roberts read from his opinion. "It had nothing to do with it."

And finally, Bourke said it was meaningful to him to have his new book published by University of Notre Dame Press, his alma mater — but also one of the most conservative Catholic institutions in the U.S. When he asked about it, they gave him a good academic answer: It is an important story to tell. And to top it all off, Bourke and De Leon were named 2015 Persons of the Year by the National Catholic Reporter.





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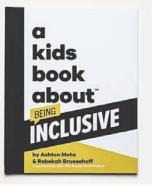


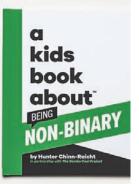
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## A non-binary champion

#### **MOMBIAN**







Non-binary teen Hunter Chinn-Raicht joins others in the GenderCool project in writing books to explain gender issues to kids

**₹** ifteen-year-old Hunter Chinn-Raicht, who is non-binary, knows that the term "non-binary" isn't always understood. "This is a new word, and it's super confusing for a lot of people, especially people that weren't brought up with it," they told me in an interview.

They hope to dispel some of that confusion through a new book they've written. It is one of a set of three titles by "champions" of the GenderCool Project, a youth-led movement of teens who are speaking out to show that transgender and non-binary youth can thrive.

The three books, A Kids Book About Being Non-binary, by Chinn-Raicht, A Kids Book About Being Transgender by Gia Parr (age 17) and A Kids Book About Being Inclusive by Ashton Mota (age 16) and Rebekah Bruesehoff (age 14) are all aimed at children ages 5 to 9, but written by the teen champions.

All three are part of the lauded A Kids Book About (AKBA) series (named to Oprah's Favorite Things list in 2020), which began with A Kids Book About Racism, and continues with volumes on belonging, feminism, gratitude, cancer, and other important topics that can be challenging to discuss.

In each volume, the teens talk directly to younger readers as they share their personal stories and illuminate the core concepts of the book. Like the rest of the AKBA books, the GenderCool ones use bright backgrounds and a variety of fonts rather than pictures, keeping the



Dana Rudolph **Contributing Columnist** 

the words and giving the books conversational feel. The books

focus

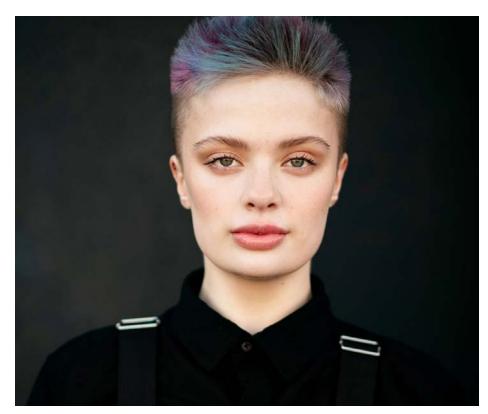
are also geared towards generating new conver-

sations, and all note, "This book is best read together, grownup and kid."

To create their book, Chinn-Raicht sat down for a five-hour-long virtual workshop with the AKBA team "to get the breakdown of the manuscript," followed by a series of shorter video calls to finetune the details. They also had a collective call with many of the 18 GenderCool champions, each offering their thoughts on what should be in all three books.

Chinn-Raicht thought it would be "super helpful" to include their own experience along with some definitions of words, so that "it won't be so like a shell-shock" for children who may hear someone say, "Hi, my name is Hunter, and I use they/them pronouns." This would help young readers "have a basis of learning and know the questions to ask when someone says something you're unsure about."

Chinn-Raicht begins the book by introducing themselves and their pronouns and noting "I'm non-binary, and I'm a dancer." They then observe that when dancers perform in pairs, the pairs usually consist of a boy and a girl, but "because I'm non-binary, I get to play both roles and can partner with whomever I choose"— a lovely way to emphasize the



Hunter Chinn-Raicht (Photo coursesy Allegra Villella)

positive aspects of being non-binary.

They go on to explain what being non-binary means to them and to share the various ways they express their gender, like starting the school day in traditionally feminine clothes and ending it in traditionally masculine ones. At the same time, they emphasize that "non-binary means something different to everyone!"

For those who are struggling to understand gender identity and use the proper words, they offer assurance, writing, "It takes a lot of courage to mess up and keep trying!"

Chinn-Raicht said their favorite parts of writing the book centered around school topics, because they often get questions about how their teachers and classmates responded to their coming out as non-binary. Chinn-Raicht explained to me, "I just told the teacher, and my classmates started realizing, 'Oh that's your name now? Cool.' And they did their best even if they didn't understand it."

They are particularly grateful to their Spanish teacher, who found ways to use gender neutral names, although Spanish words normally each have genders. Chinn-Raicht hadn't asked the teacher to do that, but "I thought it was the coolest thing that I didn't have to ask to be accepted. ... It just felt so nice."

Even though this is their first book, Chinn-Raicht has experience educating people about non-binary identities and other LGBTQ topics. They have two moms who "understood the whole sexuality thing," but "when it came to gender, it was a little bit different, because I had to explain all the new terms," they said.

Their moms have been very supportive, however, and one even made the connection that led to Chinn-Raicht becoming a GenderCool champion.

When I asked what further advice they might have for non-binary children, Chinn-Raicht elaborated on the message of the book, saying, "I know it's challenging when people don't get it right. Having to stand up for yourself daily and put yourself out there can feel so scary. But I promise you it will get better. You will find the people that respect you, respect your being, respect your energy and your pronouns, and once you do, you'll just feel so good being in your true body and your true form.

"It's okay to be struggling, and it's okay to be different right now. It's just a shifting time, and that's cool."

Chinn-Raicht's book and the other two GenderCool titles, however, just might help things get better a little faster for transgender and non-binary children. Find all three books at akidsbookabout. com and learn more about the Gender-Cool Project at gendercool.org.

Dana Rudolph is the founder and publisher of Mombian (mombian.com), a GLAAD Media Award-winning blog and resource directory, with a searchable database of 700+LGBTQ family books, media, and more.



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## Welcome back to 'The Colored Section'

#### **MUSIC**

An interview with gay retro-soul artist Donnie as Motown releases a 20th anniversary edition of his debut album

GREGG SHAPIRO I Contributing Writer GreggShapiro@aol.com

et's spill the tea here and now: What was passing for Motown early 2000s was a poor excuse for what was once a groundbreaking and important home for music. There were a few exceptions (see Erykah Badu), but the suits and corporate conmen running the show mistreated several artists, including gay retro-soul artist Donnie.

In spite of across-the-board favorable reviews, Donnie's exceptional debut album The Colored Section was virtually ignored.

As if to set the record straight (so to speak), Motown is re-issuing The Colored Section in an expanded 20th-anniversary edition. Donnie was gracious enough to answer a few questions in advance of the reissue's release.

Dallas Voice: Your acclaimed debut album The Colored Section is being re-issued in an expanded 20th anniversary edition. What does such an auspicious occasion mean to you as an artist? Donnie: As an artist, it means forgiveness first of all. I didn't do well in the music industry - very embarrassing moment. It means forgiveness, but it also means that somebody actually looks at my art as respectable. It's just something to be celebrated from the same label that dropped you [laughs].

They realized their mistake. I was really surprised. But everybody's not the same within the company.

There have been some personnel changes ... for the better, I hope. Oh, yes! They're saying things like, "If you need anything, just call me." I'm like, "OK." But I'm pushing 50, so it just isn't the same. Nobody's the same.

The Colored Section was released during June, which is both Pride Month and Black Music Appreciation Month. Please say something about the significance of that to you. Being gay and coming from a Hebrew Pentecostal



church, it was even more difficult than being from your average Pentecostal church, because it was very much Leviticus(-based). So, what it means to me is just a balance. Having both feet out of the closet. I had to stand up for gay people, but I was still uncomfortable because I wanted my mother to love me. It's very significant, because she'll be listening. She's gotten over a lot of it. She might as well; I'm not gonna stop. Plus Juneteenth! It's me [laughs], the month! The music, Juneteenth which is very Colored Section/ Black history, and gay rights month.

Everything at once! How involved were you in the process of selecting the bonus material that is included in the re-issue? I was not involved. They own the masters to the track. They don't own the songs, but they own the masters, so they did what they did. It's a business.

What do you think about the bonus material that was chosen? I really don't like "Trois." It was a recording I made for a movie for a soundtrack, but they put it on there anyway. There are songs that people have heard, a love song called "When You Call My Name" and people really love that. I thank God.

Among the bonus tracks, there are numerous dance remixes. Did you have the experience of being in a club and hearing the DJ spinning one of your songs? I don't think so, and if I did, I can't remember it. I never remember anybody playing my music in a club.

Maybe now they will get played with this re-issue. I think they were, but I was never there, I guess.

Georgia, and Atlanta in particular, has been in the news quite a bit. On the one hand there is a progressive politician such as Stacey Abrams representing the region, and on the other hand there is also racist homophobe Marjorie Taylor Green. As someone with deep roots in Georgia, can you please say something about that? She (Greene) is a put-on! There are certain things that Marjorie does so she can get publicity. A lot of people do that. I don't think she's real, but I think she doesn't care whether she's real. She doesn't care either way. She looks very lame.

Now, Stacey Abrams, I am down for her! As a matter of fact, she came on the TV and

I was like, "Stacey! I went to high school with her!"

You went to high school with Stacey? Yes [laughs]! She's not being fake; she's being her! It's been a while. A lot of people don't know that, because I don't say it. We went to Avondale High School together.

I appreciate you sharing that with me. You have cited the influence of Stevie Wonder, Donny Hathaway and Marvin Gaye on your work, all of whom come through loud and clear in your powerful lyrics and your vocal style. Do you know if Stevie Wonder ever heard The Colored Section, and if so, what did he think of it? I never heard what Stevie thought of it. I think he's heard it. This guy from Hidden Beach (Records) - I forgot his name - handed me a phone one time, and Stevie Wonder was on the phone. I said, "I hope this isn't a person imitating him [laughs]!" I was young; it's very much a copy album, to me. I really hoped that he was honored, but I don't think he was impressed. I'm just saying what I feel.

In addition to Stevie, Donny and Marvin, black gay male performers such as Sylvester, Luther Vandross, Labi Siffre,



Blackberri, Johnny Mathis and even Little Richard, preceded you. What influence, if any, did they have on you? I would say all of them. You said Johnny Mathis, but you didn't say Liberace!

Because he wasn't Black! [Laughs] I love
American music. Sylvester comes from
the Pentecostal church, which a lot of
gay men do. There's a lot of gay men in
the choir! I loved Sylvester's music before
I ever heard about the common ground
with Pentecostalism.

The church was fighting against me, but I'm sorry, here's this man dressed like a woman with this high voice singing this pumping song — "You make me feel might real!" It was inspiration!

Even Johnny Mathis. He sang the theme song for *Family Ties*. Him and, woo, Deniece Williams! Oh my gosh! Anybody who came out and was openly gay or were found out, because it's not the easiest thing.

I'm not hard on people about it. But it was very inspirational for people to have the balls to do that because they're Black.

Being Black and being gay, you are persecuted by your own race and by others.

The Colored Section was released before we had queer Black music icons including Janelle Monae, Billy Porter, Frank Ocean, Todrick Hall, and Lil Nas X, to name a few. How do you feel about the evolution of queer Black performers? Like I said, it's bold. But I think it's needed. A lot of people give opinions on what it is to be gay and don't even know any gay people. What they're really seeing is what has already been, what was in the clubs. Now they're getting the chance to experience it. It's not the easiest thing, but because it is art people don't get such a hard time. Even though they gave Tevin Campbell a hard time, I heard. I wish he could have made it. He had talent. But he was gay, and he was feminine. They wanted someone for the girls to go crazy over.

I feel that they're needed, and folks are going to have to get used to stuff. They're not the only ones here!

In the interim, between your second album, *The Daily News*, and now, have you been working on any new music? I've been working on a musical. It's called *The American Mythology*. I've been working on *The American Mythology* for, I would guess, 15 years. I didn't stop because it was my heart; it's what kept me alive.

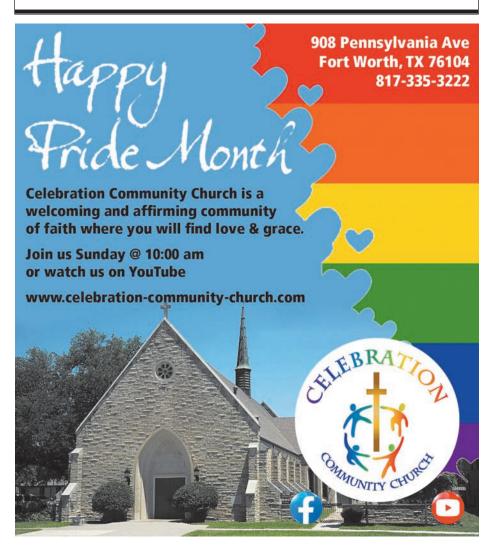
It's a musical. It's not about Donnie. I want this to go to Broadway, but I want to put it on stage first. It's not easy, but I do have a connection. I'm going to do it.

Maybe I'll do a single, every now and then. But a Donnie album? I don't know. [Laughs] You never know.





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## Chasing the rainbow

Pride gifts and goodies that give back

MIKEY ROX | Contributing Writer Courtesy of Q Syndicate

are popping up everywhere these days, with businesses big and small competing for our mighty pink dollars. But how can you

ride-inspired products

tell which are genuinely interested in equality for all or just trying to make a quick buck? We've taken the guesswork out of that equation with these curated queer-positive goodies that provide a portion of their proceeds to worthy and accepting LGBTQ orgs

#### 'Everyone Is Awesome' LEGOs

LEGO's first LGBTQ set, "Everyone Is



Awesome" — inspired by the all-inclusive Pride flag and featuring 11 interchangeable minifigures — lets you build a community as diverse as the one you call home. The brick brand partners with Workplace Pride, Stonewall and Open for Business to help shape strategies and programs to support LGBTQ employees and their allies across the company. LEGO.com, \$35

#### **Rainbow ENEBY cover**

IKEA's ENEBY Bluetooth speaker gets a ROYGBI (sorry, V) facelift with its backyard-BBQ-ready removable cover, 30 percent of proceeds from sales of which

will benefit GLSEN. (That sentence has more random letters than an episode of "Wheel of Fortune.") IKEA.com, \$8-\$90

#### **Bombas socks**

Rep your identity in style with Bombas' all-encompassing spectrum socks collection that this year features a Progress Pride flag design in partnership with artist Daniel Quasar. For every Pride item purchased, one will be donated to someone in need within the LGBTQ community through three Bombas giving partners: Casa Ruby (Washington, D.C.), Mozaic (Columbus, Ohio) and the Transgender Resource Center of New Mexico. Bombas.com, \$12-\$57

#### **Trevor Project Shadow Palette**

Paint your face a prism of color with the Give Back Trevor Project 12 Color Shadow Palette that sends \$10 from each case back to the eponymous org. BHcosmetics.com, \$19

#### Marsha P. Johnson Goddess **Necklace**

Queer revolutionary and transgender activist Marsha P. Johnson — widely credited with throwing the first brick at the 1969 Stonewall Riots — is immortalized on a 14-karat yellow gold vermeil medallion on an enamel chain. Full proceeds from this addition of Awe Inspired's Goddess collection support the Marsha P. Johnson Institute in its mission to protect and defend the human rights of Black transgender folx. Aweinspired. com, \$200

#### **Disney Lovepop Card**

Disney allies in your life will get all goofy when they open Lovepop's Rainbow Magic card, the "Shark Tank"-backed brand's first foray into Mickey and friends Pride designs. Lovepopcards.com, \$15

#### **Positive Camp Flags**

State your open-armed intentions



with Oxford Pennant-designed camp flags inscribed with "More Love" (which supports the Pride Center of New York when purchased) and "We are all in this together," because, well, we are. They're ideal for erecting at home, in your office, or atop that mighty hill of inequality. Homage.com, \$48

#### **ALL Black Lives Matter Hoodie**



Nearly twice as many (mostly minority) transgender Americans have died so far in 2021 than by this time in 2020 — before we even reached the halfway point of the year. Devious Designz reminds us that "ALL Black Lives Matter" on its unisex hoodie that refuses to let their memories die. Deviousdesignz.com, \$28

#### Rainbow Fruit Bowl

This mountains-and-rainbows ceramic fruit bowl, hand-made in small batches by Philadelphia-based artist Jarmel Reitz, brings happiness to the table no matter what you're serving — lewks, we presume. A portion of its proceeds supports the Stonewall National Monument in Greenwich Village, NYC. Equally adorable matching planters also are available. Parksproject.us, \$80

#### Sanuk Slip-ons

Your tootsies'll feel like they're walking on air in the "We Got Your Back" Sidewalk Surfer slip-ons, an exclusive collab between Sanuk and Pacific Pride Foundation that guarantees a \$40,000 donation to support the latter's educational programs, counseling services, advocacy efforts and more. Sanuk.com, \$55

#### **Love Is Love Fragrance**

Lavender cotton candy, honeyed patchouli and strawberry glacé marry to make the sweet scent of Love Is Love, a limited-edition fragrance that promises 50 percent of its sales to New Alternatives NYC. Blackbaccaraoils.com, \$23



#### **Unicorn Oven Mitts**

Insta-worthy food photos take a back burner to Neon Lace Company's best-selling unicorn oven mitts — handdyed in a neon rainbow palette and finished with a layer of diamond dust – that look just as good on the 'gram as they do your hands. Two dollars from each mitt support The Okra Project, a collective that provides home-cooked meals and resources to the Black trans community. Neonlacecompany.com, \$25

#### **SeaVees Sneakers**

SeaVees' Legend Pride bleach sneaker is casual Friday up top, Sunday Funday underneath (just like you). Each pair sold benefits the Southern California LGBTQ community. Bespokepost.com, \$88

#### **Progressive Pride Clothing Collection**



Rhone's pastel-splotched unisex Pride capsule collection — featuring joggers, hoodies, shorts and shirts — are tie-dye for when accompanied by a \$10,000 donation to assist Mental Health America's LGBTQ+ initiatives. Rhone.com, \$18-\$118

RAINBOW, Page 54



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Ed Oxford and Kathy Baldock in a scene from 1946.

However, there's already been a lot of conversation around this documentary from conservatives on their YouYube channels, radio programs and pulpits. Preachers have expressed the importance of their congregants watching this film so they know how to debunk it. That is great news for us!

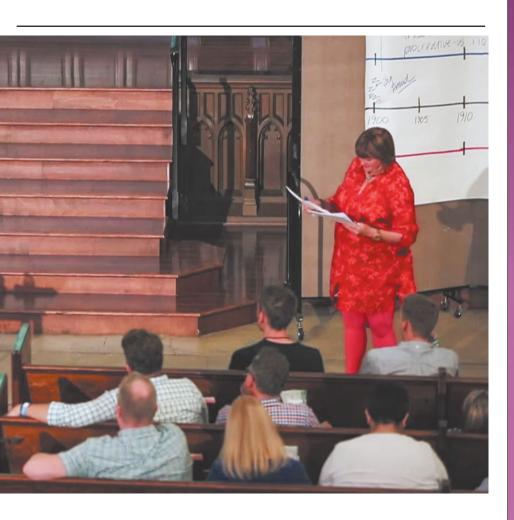
They are calling us the documentary version of Dan Brown's The Da Vinci Code! They are even linking our website! We will take it. All we need to do is fill the seats, get people to watch this movie. This is not a propaganda film. This is a purely educational, theological, relational approach to a real moment in time. A moment where real men, 22 white men to be specific, sat in a room at Yale University in the '30s and made a decision. They changed the connotation of a verse from an act that was aggressive, abusive and exploitative and turned the meaning on the backs of a group of people with an orientation, making them the "bad guys." That decision had real implications, including the creation of anti-gay theology over the last 60 years.

What about LGBTQ folks who have turned their backs on the church because of the homophobia and hatred? What does your film have to say to them? What do you want to say to

them? My thought on this is that church PTSD and church trauma are real things. There has been so much damage done, and some of it is irreversible. One of the things that I like to remind myself when I'm dealing with my own trauma or with an opposing point of view or someone coming at me on the attack is to always remain empathetic, with the understanding that our oppressors are victims of bad theology just as much as we are.

For the most part Christians are good people. But fear and misunderstanding can make even good people do crazy things. I would encourage anyone to continue to grow in empathy as well as growing in your own self-worth and acceptance. Watch this film and read Kathy Baldock and Ed Oxford's book when both are available. PLUS, there are tons of resources, including books, videos and groups available to help you deconstruct toxic theology.

When and where can people see 1946:
The Mistranslation that Shifted a Culture? We are currently in post-production for the movie while we are still fundraising to finish. Our goal is to finish by the end of September this year and to begin submitting to film festivals for a 2022 premiere. The only way we can achieve this is to hit our financial goals.



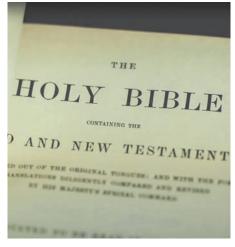
Our fundraising focus is for post-production technical costs which include animation, illustration, color correction, sound design and original music by Grammy-nominated artist Mary Lambert.

We have a GoFundMe where people can contribute now to help us reach our goals. at GoFundMe.com/f/peertopeerfundraiser.

We are also fiscally sponsored by Women Make Movies (WMM) which is a 501(c) (3) nonprofit organization. Women Make Movies can accept charitable donations on our behalf through our website, 1946themovie.com, that we can then use for the creation of the film, and you can receive your tax deduction.

After we complete the festival circuit show-casing the film, our goal is to distribute this movie worldwide and with translation to multiple languages. We know there is a need for this research to be shared. We know because the audience tells us. In just four months, we've grown to 122,000 followers on TikTok and we get thousands of messages from LGBTQ people and our allies from all over the world.

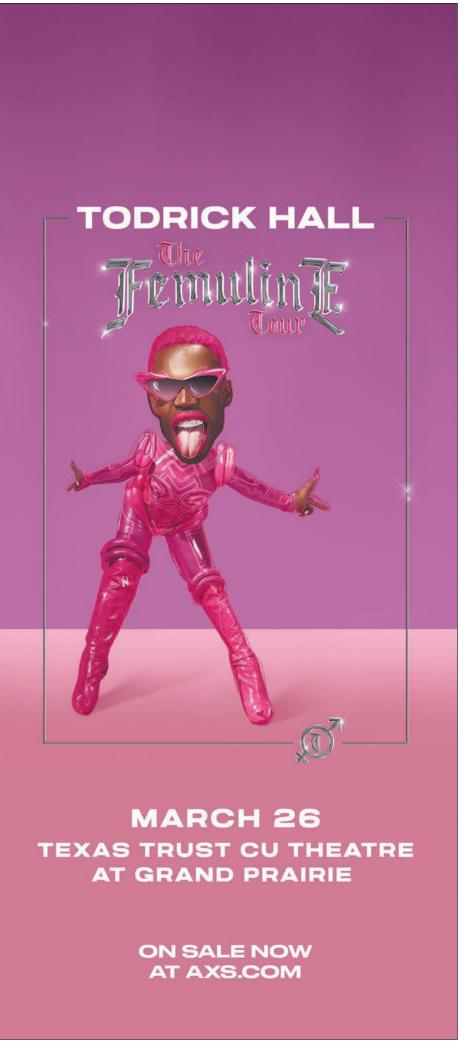
In May, Kathy, Ed and I participated in a Zoom with faith leaders from all over Africa. We want to ensure this research hits communities where people are being murdered and persecuted by the government

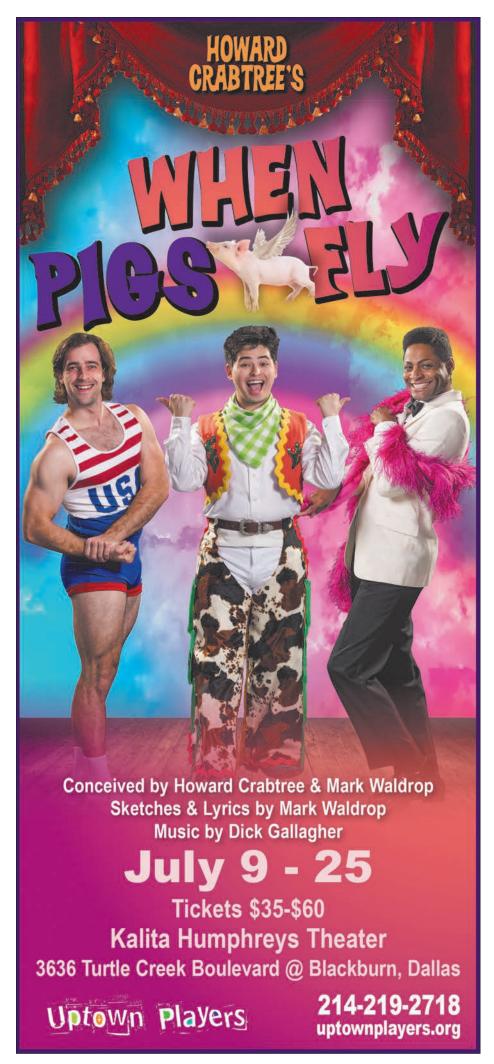


for being gay. Worldwide distribution is an opportunity to get this important research in every community.

Whether you're Christian or not this film impacts you. The Bible is the most published book in the world, and Christianity represents one-third of the world's population, as one of the world's largest religions. This film is for everyone.

If you want more updates on the release of the film, you can subscribe to our newsletter via a link on our website, 1946themovie.com/subscribe, or follow us on all social media platforms @1946themovie (TT, IG, FB, TW).







#### LubeLife

LubeLife will donate \$5 to Campus Pride every time someone posts about anal sex positivity on the #LubeLife website, and 15 percent of June anal-lube sales will support sexual health and stigma reduction programs for queer young adults who like to slide into Pride and someone's boo-tay. Lubelife.com, \$10

#### Color-block Raincoat

Rain, rain goes away and comes back another day when you're sporting Stutterheim's Vladimir color-blocked raincoat (with a matching counterpart for your pooch), 10 percent of sales of which support The Rainbow Fund and the Moscow Community Center for LGBTQ Initiatives. Stutterheim, \$340

#### Vera Bradley Cross-body Bag

All your Pride festival essentials stow comfortably in Vera Bradley's function-focused Love Stripe cross-body bag, consciously crafted with recycled cotton and supporting Free Mom Hugs. (We could all use one of those, tbh.) Verabradley.com, \$65

#### Wunderkeks Cookies

You'll feel a little less guilty for scarfing down a box of Wunderkeks cookies in the middle of hot boi summer knowing that \$1 dollar per dozen supports LOVELOUD, a foundation created by Imagine Dragons' lead singer Dan Reyn-

olds to support LGBTQ teens. Wunderkeks.com, \$25-\$30

#### **Pride Wine Box**

You'll have to play catch-up when you get Graham + Fisk's 2021 Pride Box which features 30 cans of wine for the 30 days of Pride (and benefits the LGBT Community Center of Great Cleveland) — but who the hell's counting? Grahamandfisk.com, \$100

#### **Crafted with Pride Collection**

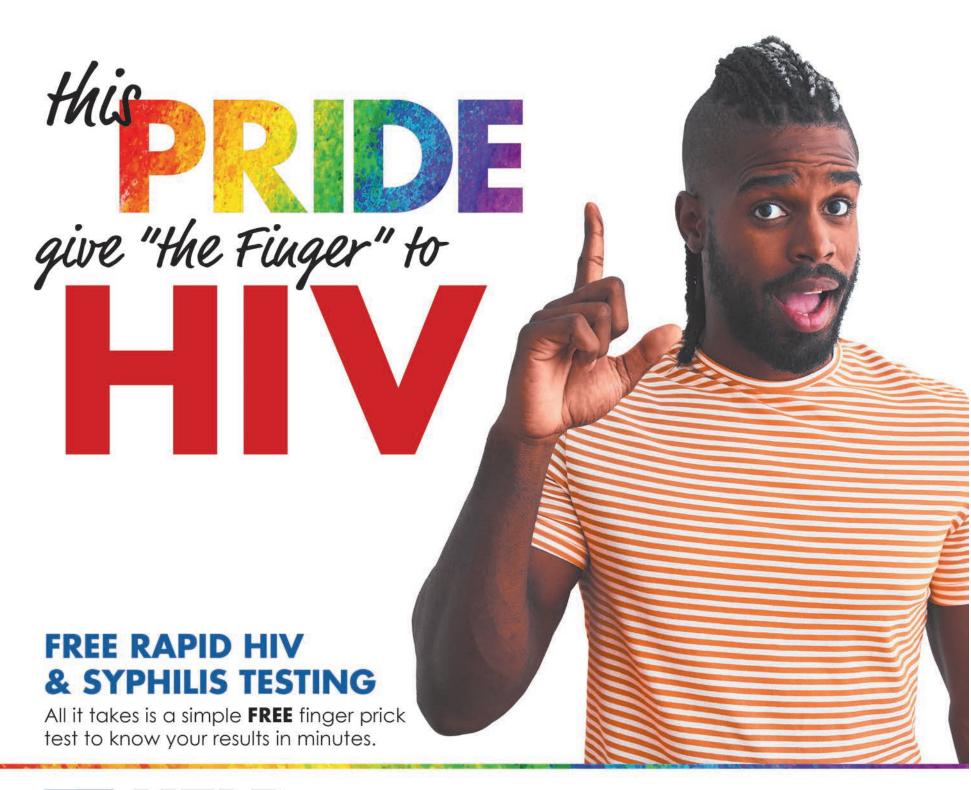
Equali-tees, shorts, socks, totes, jackets and bucket hats (yes, they're back) comprise boohooMAN's Crafted with Pride gender-neutral collection that gives 10 percent back to It Gets Better. Boohooman.com, \$12-\$65

#### **Crystal Head Rainbow Bottle**

Pour yourself a shot of liquid courage from Crystal Head Vodka's limited-edition rainbow Pride bottle that supports the Dan Aykroyd-founded brand's yearround diversity partners, including Stonewall Sports Program, the Test Positive Awareness Network, Kaleidoscope Trust and Lurie Children's Hospital Transgender Youth Program, to name a few. Reservebar.com, \$54

Mikey Rox is an award-winning journalist and LGBT lifestyle expert whose work has been published in more than 100 outlets across the world. Connect with Mikey on Instagram @mikeyroxtravels.







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#### **PRIDE AGENDA**

A special calendar of events celebrating Pride and the DFW LGBTQ community.

#### · June 25: Human Rights Campaign Dallas

Fort Worth and the Dallas Wings for "Dine with Pride Courtside: A Virtual Event." The event includes a panel discussion with Dallas Wings players and coaches and Human Rights Campaign staff, a Q&A Session, an auction and door prizes. Tickets are \$40 and include access to the virtual event, a ticket to the Dallas Wings' 2021 or 2022 Pride Game and an HRC membership or membership renewal. A link to attend will be emailed to all registrants the week of the event. For information email zack. hasychak@hrc.org. Ticket sales end at 5 p.m. Central on Wednesday, June 23.

#### · June 25: Lessons From Our Community

Liberty Lounge, 515 S. Jennings in Fort Worth, hosts "Lessons From Our Community: Stories About the Fight for Equality," beginning at 5 p.m.

#### · June 25: Divine Miss Diva Show

The Divine Miss Diva Show returns to Club Changes, 2637 E. Lancaster Ave. in Fort Worth, beginning at 11 p.m.

#### · June 26: Pride Is A Protest

Pride Is A Protest takes Pride backs to its roots in an environment safe for the most marginalized people in the LGBTQ community, especially Black, brown and transgender people, beginning at 5:30 p.m.

at Reverchon Park, on Maple Avenue at Turtle Creek Boulevard. Visit Facebook.com/ InSolidarityMovement for information.

#### · June 26: Dallas Wings Pride game

WNBA's Dallas Wings face the Washington Mystics at noon. During the Pride game there will be a few special additions to the arena that Wings officials say haven't been done anywhere before. The national anthem will be sung by Voices of Hope from Cathedral of Hope. College Park Center, 600 S. Center St., Arlington. Promo code Pride21 for ticket discount. Visit Wings.WNBA.com.

#### · June 26: Trinity Pride

A hybrid celebration will consist of a live stream of Virtual Trinity Pride Fest on Facebook Live as well as at official Trinity Pride Partner locations throughout Fort Worth at 7 p.m.

#### June 26: Pride Month with the Drag Race Queens

Celebrate Pride Month with stars from *RuPaul's Drag Race Reunite* in the banquet hall at Irving Mall, 3880 Irving Mall. Doors open at 7 p.m.; show at 10 p.m.; 18 and up only. Call 832-992-6146 for VIP tables. Visit Facebook.com/events/238047821020267.

#### · June 26: Pride Night Lights

The Urban Cowboy Saloon, 2620 E. Lancaster Ave. in Fort Worth, presents "Pride Night Lights," a neon light show celebrating Pride, beginning at 9 p.m.

#### June 27: Pride Night at FC Dallas

Get specially priced tickets to the annual Y'all Means All game against the New England Revolution. The LGBT Chamber recommends buying seats in sections 131 and 132 near the Supporters' Section. Tailgate at 6 p.m. Game at 8 p.m. at Toyota Stadium, 9200 World Cup Way, Frisco. Visit FCDallas.com.

#### June 27: Wall of Food Drag Show

The Urban Cowboy Saloon, 2620 E. Lancaster Ave. in Fort Worth, hosts the Wall of Food charity drag show, beginning at 6 p.m.

#### June 27: Liberty Lowdown Art & Craft Showcase

Local artists gather from noon to 5 p.m. at The Liberty Lounge, 515 S. Jennings Ave., to show their art and crafts. Admission is free.

#### June 28: Raid of the Rainbow Lounge screening

The Urban Cowboy Saloon, 2620 E. Lancaster Ave. in Fort Worth, presents a public screening of Robert Camina's 2012 documentary, Raid of the Rainbow Lounge, which documents the night of June 28, 2009, the 40th anniversary of the Stonewall Riots, when officers with the Fort Worth Police Department joined agents from the Texas Alcoholic Beverage Commission in raiding a newly-opened LGBTQ bar called The Rainbow Lounge in Fort Worth. The screening starts at 8 p.m.

#### June 30: Austin & Nashville "Pride in Local Music"

The Austin and Nashville LGBT chambers of commerce join forces to produce the second Pride in Local Music, a livestream event at 6 p.m. streamed at PrideInLocalMusic.com.

#### · June 30: Ty Herndon

Dallas' Ty Herndon hosts For Love and Acceptance, an online event that includes the Brothers Osborne, Kristin Chenoweth, Terri Clarke, Brooke Eden and more at 7 p.m. Central on CMT's Facebook and YouTube channels and at F4LA.org/concert.

#### · Sept. 24-26: Dallas Black Pride

#### · Sept. 24-26: LGBTQ Outdoorfest

LGBT Outdoors camping weekend will feature hands-on outdoors workshops and that magic community building that can only take place outdoors around a campfire. Rainbow Ranch in Groesbeck.

#### Sept. 25: North Texas Pride "Come As You Are" Festival

North Texas Pride Foundation brings the community together to celebrate Pride in diversity. Sponsor and vendor booths, food and beverage, give aways, adult and kid activities, bands, DJ, dancing and entertainment. 11 a.m.-7 p.m. Saigling House, 902 E. 16th St., Plano. Free.



#### **PLAN YOUR WEEK**

Have an event coming up? Email your information to Managing Editor Tammye Nash at nash@dallasvoice.com or Senior Staff Writer David Taffet at taffet@dallasvoice.com by Monday at 5 p.m. for that week's issue.

The Gay Agenda is now color-coded: Red for community events; blue for arts and entertainment; purple for sports; green for nightlife and orange for civic events and holidays.

#### Biweekly: Hope Cottage Foster Parent Information Meeting

Hope Cottage holds information meetings for those interested in becoming foster parents. The meetings are held alternately on Saturdays at 10 a.m. and Thursdays at 6 p.m. For information email Clyde Hemminger at chemminger@hopecottage.org.

#### **JUNE**

#### · June 25: Dine with Pride

Virtual event with the Dallas Wings in conjunction with HRC. 6:30 p.m. \$40. Dallas-Wings.com.

- June 25: Lessons from our community Lessons from our community: Stories about the fight for equality at 5 p.m. at Liberty Lounge,515 S. Jennings Ave., Fort Worth.
- June 25: Divine Miss Diva Show
  Return of the Divine Miss Diva Show at 11
  p.m. at Club Changes, 2637 E. Lancaster
  Ave., Fort Worth.
- June 25-July 1: Rooftop Cinema
   Summer series of outdoor films at D

Summer series of outdoor films at Dallas Heritage Village, 1515 S. Harwood St. June 25: Mean Girls, House Party. June 26: Closed. June 27: Coming To America. June 28: The Goonies. June 29: Dirty Dancing.

June 30: Love & Basketball. July 1: Independence Day. Tickets at RooftopCinemaClub. com/heritagevillage.

#### · June 25: Swan Song

Swan Song premieres at the Oak Cliff Film Festival. Filmmaker Todd Stephens and star Udo Kier will be in attendance. Texas Theatre, 231 W. Jefferson Blvd.

#### June 26: AIDS Walk South Dallas

Tenth anniversary AIDS Walk South Dallas 5K run/walk kicks off at 8 a.m. This year's theme "Intensifying the Fight for Health and Rights" extends the mission which is to inspire, educate and galvanize the community of South Dallas and surrounding areas to continue to curb the spread of HIV/AIDS and assist those impacted. MLK Jr. Community Center, 2922 MLK Jr. Blvd. From \$25.

#### · June 26: Musical Moments

Coalition for Aging LGBT presents a virtual concert series featuring LGBTQ artists and allies the last Saturday of the month at 3 p.m. To register, visit cfa.lgbt/musicalmoments.

#### · June 26: Dallas Wings Pride game

#### · June 26: Dallas 101 - Oak Lawn

It's a beautiful day in the neighborhood! Take a tour of Dallas neighborhoods and learn more about what makes Dallas special. On this tour you'll get the inside scoop on Dallas' weekly LGBT-focused newspaper: Dallas Voice, hear from special guests from Alexandre's Bar and the Rose Room and learn so much more about Oak Lawn's history. 11 a.m.-noon. Register for online program at DallasLibrary.Library-Market.com/events/dallas-101-oak-lawn?fbclid=lwAR2vV0BITiK8\_EHzslZhVrKFqqb1ia-9T8EZOhkH9Dajr94Zics1HieaEaDM

#### June 26: Trinity Pride

A hybrid celebration will consist of a live stream of Virtual Trinity Pride Fest on Facebook Live as well as at official Trinity Pride Partner locations throughout Fort Worth at 7 p.m.

#### · June 26: Queer Kickball

Varsity Gay League Summer Saturday League play begins, 9 a.m.-noon at Foro Sports Club, 14725 Preston Road. All skill levels, all sexualities, all genders and all personalities are welcome. Visit Facebook.com/ events/2952176361731628 for details.

#### June 26: Rainbow Roundup at the Drive-In

Rainbow Roundup meets at 6:45 p.m. at The Coyote Drive-In, 223 Northeast 4th St. in Fort Worth, for a night at the movies. Visit Facebook.com/events/147699910633711 for details.

#### • June 26-Sept. 12: Men of Change: Power. Triumph. Trusth

This powerful, immersive exhibition uses art, photography, stories, quotes and historical materials to affirm the power of the African American journey and, ultimately, the American experience. Men of Change profiles revolutionary men – Muhammad Ali, James Baldwin, Ta-Nehisi Coates, W.E.B. Du Bois, Kendrick

#### **GAY AGENDA**



#### **LISTEN TO THIS**

The Turtle Creek Chorale returns to live performances with their Holidays Interrupted concert Sunday, June 27, at 8 p.m. at the Band Shell

at Fair Park. Tickets are \$30, and tickets and information are available online at TurtleCreekChorale.com.



#### **PARADE HERE**

Help the fine folks of Princeton, Texas — located right in the middle of Collin County — get their Pride on at the first annual Princeton

Pride Parade, starting at 4 p.m. on Sunday, June 27, at the Veterans Memorial downtown. Stay after the parade for food, games and fellowship.



#### **LISTEN TO THIS, TOO**

Country music star Ty
Herndon hosts the For Love
and Acceptance online
concert event featuring the
Brothers Osborne, Kristin

Chenowith, Terri Clarke, Brooke Eden and more. The show begins at 7 p.m. on CMT's Facebook and YouTube channels and at F4LA. org/concert.



#### **DONATE HERE**

Urban Cowboy Saloon, 2620 E. Lancaster Ave. in Fort Worth, hosts the **Wall of Food charity drag show** Sunday, June 27, beginning at 6 p.m.



#### **DRINK THIS**

The Cedar Springs Merchants Association's **First Thursday Wine Walk** returns on July 1, from 6-9 p.m. Purchase a \$10 CSMA wine glass at the tent

in front of the Round-Up Saloon to get free wine at participating merchants as you shop. And don't forget to sign up for the gift basket being given away at the end of the night.

Lamar, Lebron James and more – who have altered the history and culture of this country. African American Museum, Fair Park. AAMDallas.org.

#### • Through June 26: A Solitary Man: The Music of Neil Diamond

Selling over 10 million records worldwide with 38 top 10 hits, Neil Diamond is one of the best-selling musicians of all time. From halls of fame to lifetime achievements, Diamond's career has spanned six decades and reaped dozens of awards. Casa Manana, 3101 W. Lancaster Ave. Fort Worth. Ticket start at \$65 and can be purchased at CasaManana.org.

Look for extended listings online at DallasVoice.com/plan-your-week

## **Cassie Nova**

#### **ASK A DRAG QUEEN**

Finding my people, finding my Pride

Good day beautiful people. As this Pride month draws to a close, I wanted to reminisce about the first time I felt Pride — well, gay Pride — and the hope that came with it. First off, MONTH? Yes, we get an entire month now! I remember when we only had a day. It was the day of the Pride parade, and just as you were really getting into it, it was over.

I don't really want this to come off as a "back in my day" bitchfest. But I understand that telling any Pride story is partly about sharing how different it is now compared to how it was in 1990 when I first came out.

When I think back to the beginning of my fabulous gay life, it isn't just about one particular thing that happened; it is about a feeling. After what was a lifetime of hiding who I was, and then coming out to the Gayborhood, that feeling of not being alone, of finding people like me, was so overwhelming. It was the most exciting time in my life.

But before that ...

While I was in high school, I lived in Balch Springs, but I rode the bus every day to the Health Magnet on Ross Avenue. The bus dropped kids off downtown at the Business Magnet and the Arts Magnet before it got to my school, so one day I decided I was going to skip school and make my way to the gay area. I only knew there was a gay area because I went to Henry Wadsworth Longfellow Career Exploration Academy Junior High School, which was located behind the Inwood Theatre, and the bus drove down Lemmon Avenue to get there.

(By the way, I have always loved saying the entire name of that school. It made me feel so bougie.)

I remember the bus driver pointing at a colorful-looking building with a unicorn on it on Lemmon and saying it was a lesbian bar. I locked that knowledge deep down inside me, and I knew that my people were near.

Plus, I remember hearing shitty comments from kids and adults alike that Oak Lawn was "where the queers were." It was a known fact that Harry Hines was where the hookers were, and Oak Lawn was where the gays were. I locked that

away, and every time I saw a map of Dallas, I would look for Oak Lawn.

Looking back now, I realize that, then, even there was level of shame and disgust associated with the area, and, in turn, I was internalizing that shame and disgust, because knew that area

was where I would eventually end up.

I got off the bus downtown that one day and walked around for a few hours, exploring that area. I think I was really just trying to build up my courage, but I finally jumped on the bus that I knew went to Oak Lawn. I knew exactly where to get off the bus when I saw Hunky's. My heart was racing but, I knew I was exactly where I was supposed to be.

There used to be a bookstore called Crossroads where Hunky's is now, and Hunky's was where Italia Express is located now. I stood outside of Crossroads Bookstore and read all of the flyers in the window, trying to build my confidence to go inside.

Then when I finally did, I saw two guys holding hands.

That was a first for me; 10 feet away from me were two guys, just casually holding hands and looking at magazines. No one gave them dirty looks; no one even batted an eye. They weren't super flamboyant or even all that attractive really, but the two of them holding hands that way in public was the coolest, best thing I had ever seen.

I remember getting a little emotional and wanting to scream and dance. But I played it cool and started to look around the bookstore. They had gay porno magazines, gay fiction and books on gay history — all things that I did not know even existed at the time. I only had like \$20 on me, and I wanted to buy every-



thing!

But I didn't buy anything. I mean, what someone found one of those books on me? I did take all of the free Dallas papers — the Dallas Voice, a TWIT (This Week in Texas) and a Dallas Observer to hide the gay stuff inside.

Then I went over to Hunky's for

lunch and to read my treasures. That was truly a magical experience. I walked in and was greeted by the gayest, weirdest guys I had ever seen, Todd and David. They were both nelly, tattooed and with piercings: "Hey Hun, what can we getcha?"

They had apparently just opened, because I was one of only two people there. I was called "cutie" and "sweetie" and made to feel so welcome.

I was asked 20 questions as they joked and called each other "bitch" and "whore." It was all so easy and comfortable — just people being their true, authentic selves. It was amazing.

Fast forward a few years, and I was working alongside those fabulous weirdos. The impact those queens had on me that day gave me hope and courage, for then what I knew was coming.

I sat at Hunky's a long time that day — through the lunch rush and for a while after — people watching and trying my best to flirt with my eyes. But other than Todd and David, I don't think I talked to anyone else. Still, I was amazed by the diversity of the gays and lesbians I saw. My world and my mind expanded so much that day.

I fantasized about what it must be like to be there at night, when the clubs were open and full of people able to be themselves. I cursed my age, and I couldn't wait for the day I could come back and be a part of that group. When you are that age and dreaming of all the things you would do if you were old enough, everything seems so far away, and the wait is so long. It's like you are just waiting for your real life to begin.

Coming out — actually, being outed — was one of the worst and hardest things I have ever been through. It literally almost killed me. But even in those toughest times — especially in those toughest times — I would remember my first day in Oak Lawn, and somehow I knew that one day I would be back there and that things would be okay once I was.

A few years later, when I was finally able to go back to Oak Lawn, my first stop was Crossroads. I bought a rainbow freedom necklace. It cost \$12.99, and it was made of rings in the colors of the gay flag strung on a leather cord. I wore it every day, everywhere I went. I wore it with a pride I had never felt before. To this day it is still one of my most prized possessions.

Gay Pride wasn't something that came to me naturally. First, I had gay shame. But once I found my community and found my way, once I accepted myself and started to be my true authentic self, Pride came with it. And gay Pride is so important because, at its core, gay Pride is loving yourself.

Remember to always love more, bitch less and be fabulous! XOXO, Cassie Nova

#### this week's solution





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## **SCENE**



Josh, Zeek and Justin at S4



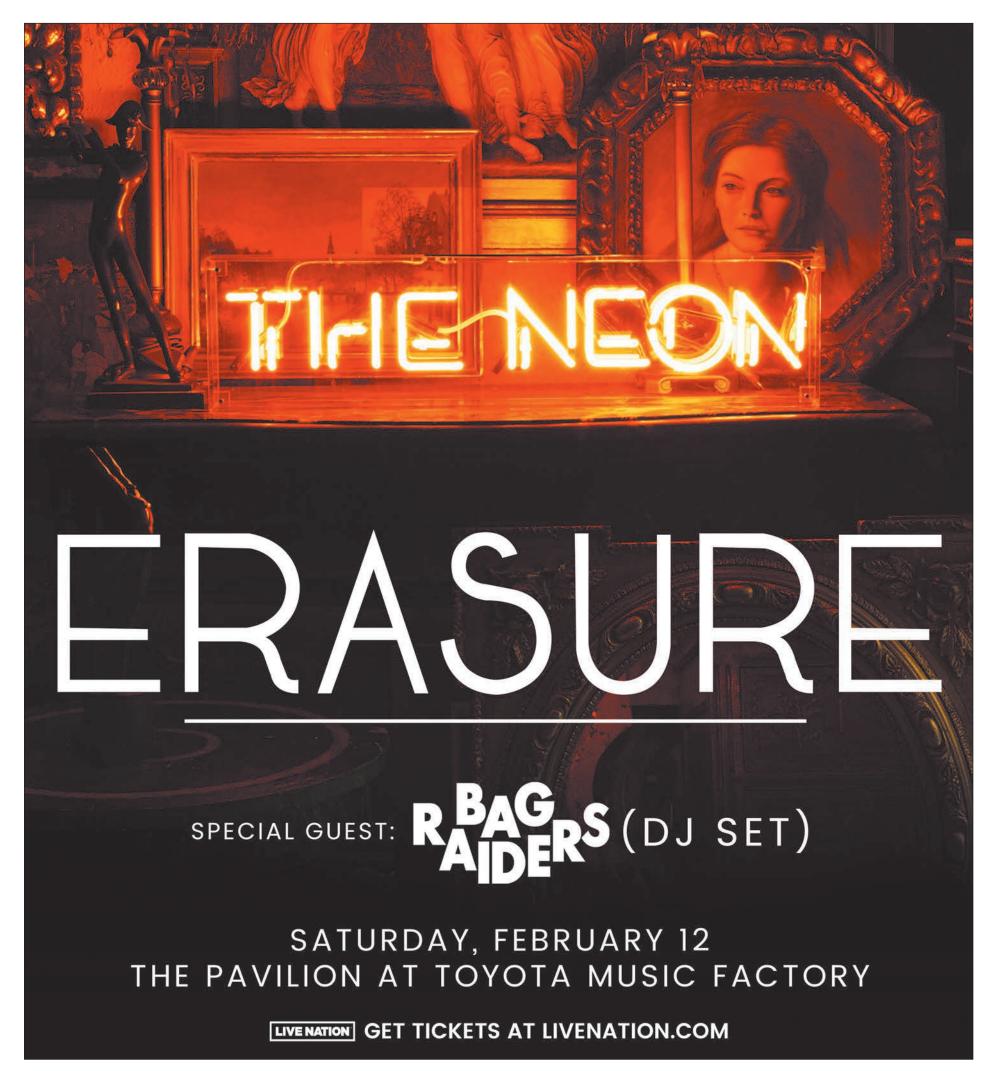
Pride Sports award ceremony at The Round-Up Saloon



Raquel showing off her pearly whites at Round Up Saloon



Ready for pride at Roy G's





Checking out Dallas Voice at Roy G's





Howdy boys



Waiting for a drink at TMC



Matt and Crystal at Roy G's Bingo



Someone is PROUD

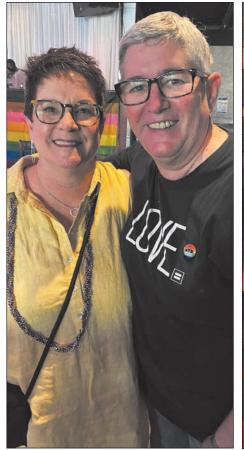


Troy wants peace and some shots



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## Sue Ellen's returns



















Barbie belting it out A beautiful couple at Roy G's Patrick is a big fan of Tiësto



Cassie Nova and Jenna Skyy backstage at The Rose Room



(P)ride a Cowboy

# WARNING VEHICLES MAY NOT STOP

Vicente showing off his matching purse and socks



Krystal serving up Jessica Rabbit

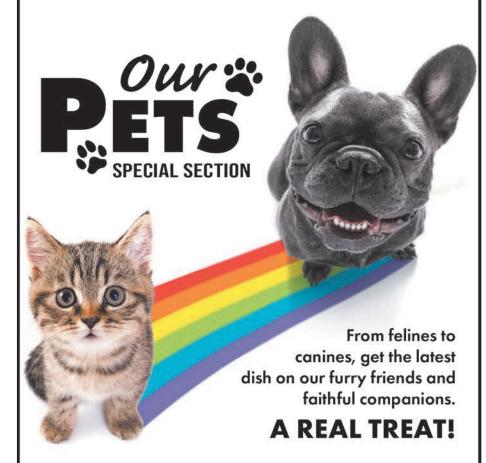


Lady in red

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## **COMING JULY 9TH**

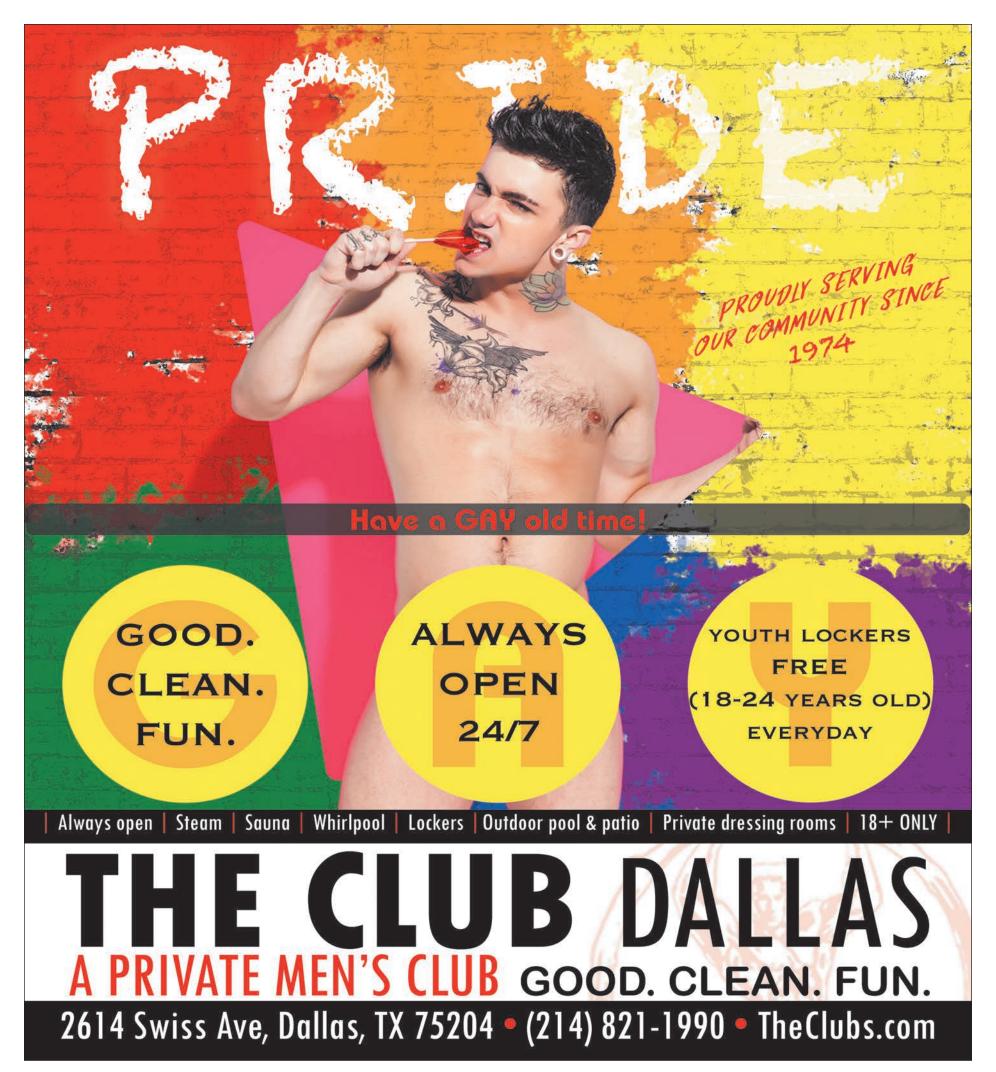


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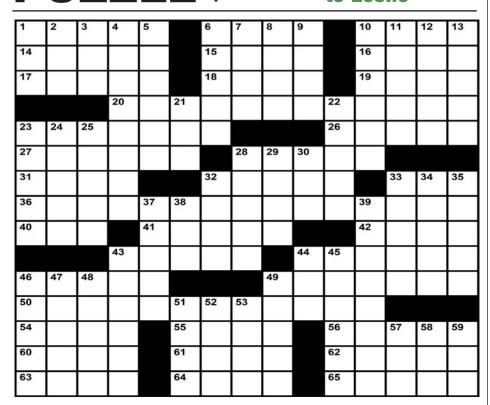
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## **PUZZLE** |

#### **The Gospel According** to Leslie



Solution on Page 58

#### Across

- 1 Insert from an alien, perhaps
- 6 Date that you don't dress up for?
- 10 To some extent
- 14 Son of Uranus
- 15 Islamic leader
- 16 Peter Pan pooch
- 17 Jane Rule's Desert
- of the
- 18 Olin of Chocolat
- 19 Guy under Hoover
- 20 Start of a quote about faith from Leslie Jordan
- 23 Like a lonely bottom?
- 26 Family Ties mother
- 27 Peter the Great and more
- 28 Parenting couple, sometimes
- 31 " \_\_ a Kick out of You"
- 32 Loads
- 33 Marcel Proust's friend
- 36 More of the quote
- 40 Heteros, on PlanetOut?
- 41 Caligula's year
- 42 Jodie Foster's Little Man \_\_\_\_
- 43 Compensate
- 44 Frasier actress Jane
- 46 Log Cabin list, e.g.
- 49 Pink Floyd's Syd
- 50 End of the quote

- 54 River in Roehm's country
- 55 Conn of Grease
- 56 Split end of Tennessee, e.g.
- 60 Zip
- 61 Not even once, to Dickinson
- 62 Writer Calvino
- 63 Puppies and pussies
- 64 Like 1-Across
- 65 Type of space for online sex

#### Down

- 1 "Poppycock!"
- 2 U.S.P.S. employee's
- 3 Plug attachment
- 4 Big yellow fruit
- 5 Cultural anthropologist Newton
- 6 Aids
- 7 US citizen
- 8 Boy of Kahlo's country
- 9 Military color
- 10 Langston Hughes \_\_\_\_ Wings
- 11 Representative Baldwin
- 12 Bi diarist Nin
- 13 Saint-Saen's Macabre"
- 21 Sink-trap shape
- 22 Rock-bottom
- 23 Not novel
- 24 "You \_\_\_\_ to Be in Pictures"

- 25 "Guilty" for Leopold and Loeb
- 28 Prick
- 29 David Hyde Pierce,
- 30 Once Upon a Mattress prop
- 32 Harvey Milk portrayer Sean
- 33 Tequila source
- 34 Sacred song
- 35 That is, to Caligula
- 37 Need for three men in a tub
- 38 Ambient rocker Brian
- 39 Montgomery Clift's From Here to
- 43 Birthplace of Socrates
- 44 Troubadour's tune
- 45 Like a Lucy Liu painting 46 Check for electronic
- bugs
- 47 French textile city 48 Opportunity for
- Billy Bean
- 49 Nightclub employee
- 51 Barry Humphries' Dame
- 52 Property right
- 53 Nonheterosexual conception
- 57 Hunter films of the '50s
- 58 Maugham's Cakes and \_\_\_\_
- 59 Neither companion

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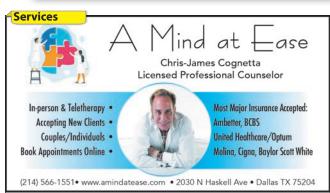
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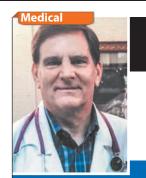
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Love is For Everyone.

Love is What Drives Us.











**Ewing Means Love.** 



