

The Rainbow Times

New England's Largest Lesbian, Gay, Bisexual and Transgender Newspaper since 2006

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HISPANIC HERITAGE

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PHOTO: CATIE LAFFOON

The truth doesn't matter, it just doesn't

By: Nicole Lashomb*/TRT Editor-in-Chief

OPINIONS **B**y now, you would think that we all would be fairly numb to the deceptive practices of the Republican Party, particularly those carried out by one of the most venomous of theirs, like Mike Huckabee. It isn't that what they say or do threatens me directly. It truly shocks me how they can still influence many Americans. But, I am also the person who never thought Donald Trump would be leading in the presidential Republican primaries either. When I hear about their rhetoric, I mostly shake my head in disbelief. How can they sound so ridiculous and ignorant? My real concern centers around the mindset of many in the South, mid-West, even some in the Northeast and on the West Coast. I see how goodhearted Americans have fallen prey to their tactics and even believe what is being said by them. "Why don't they care to inform themselves?" I often ask myself.

The most recent example of this lunacy is, yes you guessed it, Kim Davis. How is it possible that Davis is hailed like a rock star by so many when she deliberately broke federal law by refusing to issue same-sex marriage licenses? If she had been a black woman, a Muslim woman or Latina, and made the same conscientious decision to break federal law, do you think that she would be viewed and treated the same? Somehow, I can't picture Mike Huckabee raising her hand like a prized champion and the media covering it the way it did. I picture handcuffs and smaller headlines filled with the usual coverage that the media affords to people of color. By the way, have you noticed how when someone is deemed a criminal, they suddenly have color if they are not

They don't care about the consequences of their words on others, those who commit suicide and those who blindly murder others because they happen to believe the rhetoric too.

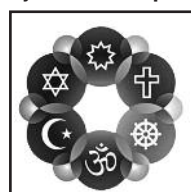
Caucasian? For instance, "black man in jail for killing two while inebriated," or "Hispanic man rapes woman, pleads innocence." However, it isn't the same for mainstream headlines when they deal with privilege. Take the shootings or any other headline for that matter: "Man kills 12 on college campus," or "Two Teenagers break into coach's house." There is absolutely no mention of their race when those perpetrators are White. Imagine where the privilege and entitlement follows white people, even to prison, especially to prison (since most of U.S. prisoners aren't white after all). I have terribly digressed.

From using the Pope's U.S. visit as a ploy to grossly exaggerate support of Davis, to urging individuals to protest the rainbow colored Doritos due to their "progressive" stance on marriage equality, to stopping at nothing (including the fabrication of a YouTube video to depict a gruesome murder

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Reflections of a Scholar, Activist, and Theologian, Part I

By: Paul P. Jesep*/TRT Columnist



Justin Tanis (<http://goo.gl/Jbka>), Managing Director at the Center for Lesbian and Gay Studies in Religion and Ministry (<http://goo.gl/IBWXqy>), established at the Pacific

FAITH School of Religion (<http://goo.gl/TnUYXz>) for gender, religion, and sexuality, answered twelve questions submitted by *The Rainbow Times* after the U.S. Supreme Court's decision on marriage equality (<http://goo.gl/XBEVLN>). The answers to the questions deal with marriage equality and religious liberty from a professional opinion and will all be published in a four-part special TRT feature story.

Q. What is religious liberty?

A. The UN's Universal Declaration of Human Rights provides in Article 18, "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." The First Amendment guarantees in the United States

We don't want businesses judging our personal lives; we to move freely in public and have all people access the same goods and services.

the right to express faith and believe as we want and that we are free from government preferring one faith over others or faith over non-belief.

Religious liberty means people have the right to faith. This means they should be free to think and believe according to their own consciences, and the right to worship according to that belief. It means someone's religious liberty cannot be used to curtail or prevent the religious liberty of another. Wide diversity of beliefs in our world enhances our understanding of the Divine.

Q. Does the Supreme Court's decision on

See Religious Freedom on page 15

The politics of prescriptions: When profits come before human beings

By: Mike Givens*/TRT Columnist

Kim Davis has had enough media attention, don't you think? By the time you read this column, the delusional clerk from Kentucky will have had more than the standard 15 minutes of fame "Christian" hatemongers derive when they force their hateful beliefs onto others. Her meeting (or non-meeting?) with the Pope may have been newsworthy, but there's another individual who troubles me even more than Davis: Martin Shkreli, the CEO of Turing Pharmaceutical Company.

In August, Turing Pharmaceutical Company, under the leadership of Shkreli, purchased

Daraprim, a prescription drug used to fight an infection that can ravage those with weakened immune systems, for \$55 million. Originally introduced on the market in 1953, the drug is vital for people living with cancer, HIV/AIDS, and other conditions that cause immunodeficiencies. The World Health Organization lists the drug as an essential medicine (<http://bit.ly/1ia31MO>).

The company recently raised the price from \$13.50 per pill to a whopping \$750 per pill—an increase of more than 5,000 percent. In response to public backlash, Shkreli told the media that the drug needed to make a profit, but eventually acquiesced to pressure to lower the drug's price. As I'm writing this column, Shkreli and his company have yet to announce what the new price will be.

This incident alone is infuriating on its face, but when you look at other alleged instances of bad behavior in Shkreli's career, you can only come to one conclusion about him: this a man with a serious appetite for making money.

In late September, *The New York Times* profiled Shkreli and became one of the first media outlets to report on the infamous Daraprim price hike (<http://nyti.ms/1Ku6b6n>). But the piece didn't stop there. It detailed a litany of cringe-worthy allegations against Shkreli including accusations that he didn't pay two former

Why make a life-saving drug affordable when you can jack up the price and make millions off the people who need it most?

employees; another former employee claiming that Shkreli harassed him and his family over social media for purportedly stealing money; a successful lawsuit filed by the Lehman Brothers against a hedge fund Shkreli created; and the board of another ...

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The Rainbow Times

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Letters to the Editor

[Re: Sweeping Reforms to Improve LGBT Older Adult Care in MA]

Dear Editor,

I'm glad that this commission is making recommendations for the Commonwealth to assist the well being of LGBT older adults. It's bad enough to have suffered the indignities of societal discrimination both financially and culturally for decades. The thought of ending life without family, strapped to an institutional chair, face down in the mashed potatoes, being scorned once again by those hired to help is not a future anyone should have to face alone.

Most of us would rather go out dancing and with a little help, we will.

—Dale Orlando, Online

Latino LGBTs face unique challenges, mainstream & gay organizations lag in support

By: Nicole Lashomb/TRT Editor-in-Chief

BOSTON, Mass.—While celebrating Hispanic Heritage month, to honor the culture and contribution of this ethnic group, organizations still lag behind serving LGBTQ Latinos when compared to the broader LGBT community, according to local and national Latino leaders.

“LGBTQ Hispanics are minorities within both the mainstream Hispanic and LGBT communities,” said Francisco Dueñas, Director-Diversity, Inclusion and *Proyecto Igualdad*, Lambda Legal. “As such, the needs of LGBTQ Hispanics usually fall through the cracks. LGBTQ Hispanics may fear that a Latino service agency will be homophobic or transphobic and that the LGBT service agency may be racist or xenophobic.”

Cultural education and breaking down cultural barriers are critical components for an organization to serve this community effectively, according to a local leader.

“As a service provider, you want people to trust you,” said Dueñas. “When you are not aware of a person’s culture and language, your message can get lost in translation. In the worst-case scenario, you could be sabotaging your own efforts and not know it.”

Nonetheless, Hispanic stereotypes abound and many organization or community leaders do not deeply understand what this truly means.

“Without an individual, group, organization, business, government, etc., understand-



ing the Hispanic Culture and the beautiful and bountiful differences between each distinct culture within that community and their language nuances, stereotyping and generalizing become the norms,” said Nelson Rafael Roman, Associate Director of LightHouse Teens Holyoke and Candidate for Ward 2 City Councilor, Holyoke Mass. “This can be seen by treating Puerto Ricans as Mexicans or Colombians as Spaniards—not that there is an inherent positive or negative to being associated with any of these cultures. However, our individual culture within the Hispanic/Latino rainbow is one to be proud of.”

Wilfred Labiosa, Founder of Latin@ LGBT Pride of Massachusetts, acquired by Boston Pride in recent years, explained the significance of honoring and recognizing Latino lives.

“I co-founded and organized, for the first ten years, Latin@ LGBT Pride because I wanted to celebrate our diversity and honor our Latino heritage,” Labiosa said. “We have more than 525 years of history and are a mix of cultures, Spanish, African, Taino Indian, European, Asian, and so many others. We must use this time to educate others about us and to educate others against the hatred and racism that exist towards us.”

With a clear vision established for Latin@ Pride, Labiosa expressed frustration (<http://goo.gl/TWNj5G>) with the current state of Latin@ Pride under Boston Pride’s leadership.

“Many organizations, including those that are LGBT, think that by just celebrating a Latino pride party or by just recognizing an act of diversity, believe that they are already diverse. This [couldn’t be] further from the truth,” Labiosa added. “The Boston Pride Committee should listen to the pleas of the community and to the many folks who have outreached to them, including those who [halted] the parade this past year (<http://goo.gl/yH8Wh5>). I feel awful that the Latin@ LGBT Pride celebration has turned into just an award ceremony and parties—this was never meant to be ... Instead, it was meant to be a celebration of our diversity and educating others about us ... It was the oldest and longest celebration of its kind in the U.S. I feel bad that the new generations of Latin@ LGBTs will not learn about our history and diverse heritage. We are not just here for a party. We are educated, we are diverse, we are love, and we are Latin@.”

Sylvain Bruni, Boston Pride’s president, said that based on feedback Boston Pride received, the community preferred to have Latin@ Pride events held in June, the same time period as the main gay pride celebration.

“Black Pride and Latin@ Pride teams combined forces to cater to the entire people of color community and offer a variety of events during Pride Week,” he said. “In pre-

See Hispanic Heritage on Page 10

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A Trans woman's journey from the heterosexual to the LGBT world

By: Deja Nicole Greenlaw*/TRT Columnist

TRANS NEWS



Like many trans women, I came from the straight, heterosexual community. I knew very little about the LGBT community. All

my views and thoughts were seen through my hetero-normative filter. As a child growing up in the 1950s, I was taught that gay men, (they were referred to as homosexuals back then), were evil and unstable people. If someone was thought to be gay, I was warned to stay away from that person. Lesbians, on the other hand, were invisible to me. I never knowingly saw one. Bisexuals were also inconspicuous to me and I had never even heard of the word, transgender. Back then, it seemed either you were straight or you were gay. As far as me back then, I always knew that I was different since the first grade, when I began dressing in my sisters' and mother's clothes. I knew that I wasn't gay and I knew that I wasn't really straight. I just didn't know who or what I was.

As I grew into adulthood I found out that there were many gay men in the arts, acting,

and music world. All of a sudden gay men didn't seem so evil to me. Some of them even dressed in women's clothes for an artistic statement, for doing drag, or for performing glam rock. I felt a connection with these folks. In my mind, they became my secret community.

In high school and college I began to frequent libraries and search the soc/psych sec-

to become a husband, father, and provider for my family.

I was now well steeped into the straight, hetero world. Gays were still looked down upon and still thought of as evil, but I no longer believed in that thought anymore. I would listen to stories and jokes about gays and laugh along when the punch line came, but I really knew that I shouldn't have been

knew! It was because they were different. I also knew that I was different but I stuck to my straight, hetero roots.

It wasn't until the internet was available to me in the late 1990s when I first heard of the word transgender. I finally knew who I was, as soon as I heard it. I took steps into the local trans support groups. I was finally in the LGBT world. I now had many friends who were gay, lesbian, bi, and trans. I suddenly understood that they all existed in numbers far greater than I had imagined and that they all needed rights. I also understood that as a trans person, I no longer had the rights as I did before I identified as trans. On top of that, I lost the support of family members and friends. My life was being torn apart. It needed to be rebuilt. I found support in the LGBT community and especially in trans support groups such as UniTy, my Springfield, MA support group. Without that support I shudder to think what might have happened.

There was a lot for me to process as I assimilated into the LGBT community. Sometimes I look back at the changes of identity, thought, and life that I went through and I'm amazed that I survived.

*Deja Nicole Greenlaw is a trans woman who has 3 grown children and is retired from 3M. She can be contacted at dejavudeja@sbcglobal.net.

I was now well steeped into the straight, hetero world. Gays were still looked down upon and still thought of as evil, but I no longer believed in that thought anymore.

tions to see if I could find any more clues about who I was. I finally came upon two words, transvestite and transsexual. I liked to dress as female but I didn't want to have a sex change, (that's what they called it in those days). Instead, I diagnosed myself as a transvestite rather than transsexual. I was honing in on who I was. Then, I met a girl who would become my wife and mother of our three children. My quest for finding out who I was was now put on hold as I needed

laughing. I laughed to fit in with whatever group of people I was with at the time. It could have been at work, with friends at a party or just plain chatting with anyone. I felt awful, but I played along.

I spent a couple of decades raising my three children with my ex and we did it in a heteronormative environment. I had no idea what was going on in the LGBT world. I knew that it was happening, but I was unaware of who, what, when and how. Why I

Ask a Trans Woman: A single act of discrimination can change everything

By: Lorelei Erisis*/TRT Columnist



This month's column is something a little different. It is the text of a speech I delivered at the Massachusetts State House in support of the Public Accommodations Protections Bill, for Trans Lobby Day on September 17th, 2015. It's not a story I tell often. Please, read it and if you are moved by my experience, contact your legislator and urge them to support "An Act Relative to Transgender Discrimination."

I was not always the strong and self-assured activist you see standing before you today.

I was, as many of you are or have been, new and nervous. An actor and a comic, all I really wanted to do was entertain people, make them laugh, try to find truth in my art.

I had come out to everyone I knew—all the people I worked with and my friends and family in the theatre.

And, it was time to show myself, to let them see me, meet me. Some friends of mine were doing a sketch show at Second City, and I thought it would be the ideal opportunity. So, I got all dressed up and made up, and my girlfriend and I went to the theatre.

I'm sure it was a fine show, although I remember very little besides the nervousness I felt. After, I found myself quite reasonably

in need of a drink. I wasn't ready to wade into a bar full of stand up comics at The Hollywood Improv, next door, where I worked; so we decided to go across the street to a nice little restaurant and bar that we all often hung out at after shows.

It was my local—a place I had been in on countless nights. They knew us there. I had

Some of the crowd, which turned out to be a wedding party that was having a reception in the bar that night, tried to intervene. The bride herself welcomed me in as her guest.

But the owner was resolute. His response to me, to my very personal admission there in the midst of this crowd, was, "I don't want your kind in my place."

If I were to trace back the string of events that led me to decide to leave Los Angeles, much of it has roots in that one act of discrimination. ... I needed to get out of there. A block away, I collapsed on a curb and sobbed.

even been in there in full Abe Lincoln costume! I had no reason to think that simply going in dressed femininely, but fairly conservatively as myself, would be any problem at all. It was my "safe" spot.

When we got to the front door, we were stopped, told we could not come in. Mystified, we politely asked why. Very suddenly, the owner appeared. He repeated more forcefully that we would not be allowed inside. "Not dressed like that." He told me.

His volume was rising quickly and a crowd was gathering. I told him, stammeringly, I wasn't coming from a show, and this wasn't a costume. In front of the now large crowd I had to tell him I was a transgender woman, this was who I am.

I was shaking.

I was speechless, brought to tears. It all happened in front of a crowd, in full view of both the theatre I regularly performed at and my place of employment next door.

Mute with tears and paralyzed with humiliation, the man who brought me to this state proceeded to tell my girlfriend and I that he would call the police if we did not leave immediately.

My girlfriend told him to call the police. We would wait.

If this happened today, that is probably what I would have done. But it did not, and I was not the person I am now. I needed to get out of there.

A block away, I collapsed on a curb and sobbed.

Fallout from that night seeped into my life

like poison. This was still a place all my friends and colleagues drank at after shows. I regularly had to deal with their staff as a manager at the business across the street.

Yet, I could not go in because I was trans.

I felt the repercussions of that night as I became alienated from my improv ensemble, because I couldn't socialize with them after shows. I was made separate.

If I were to trace back the string of events that led me to decide to leave Los Angeles, much of it has roots in that one act of discrimination.

And, this happened in famously liberal and open-minded West Hollywood, California. Can you imagine what it might be like for a scared, newly out, trans person in Waltham? Or Pittsfield?

This type of discrimination can happen in any public place—a courthouse, a library, a bus or a bar. No matter how dramatic or slight the instance, it can destroy lives and leave deep scars.

We need an explicit public accommodations anti-discrimination law not to protect people like me, as I am today, secure in myself and unafraid to speak up. We need this law to protect the vulnerable, the young, and the disenfranchised—even to protect just regular folks, people who would shudder at the thought of speaking to a crowd like you in a place like this.

I urge you, in memory of my younger self, brought to tears on a public sidewalk, to fight discrimination in public accommodations and support the Equal Access Bill (<http://goo.gl/z24miZ>).

Thank you.

*Lorelei Erisis is an actor, activist, adventurer and pageant queen. Send your questions about trans issues, gender and sexuality to her e-mail address at: askatranswoman@gmail.com.

THE RAINBOW TIMES

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TTO presents *The Missing Generation*

A modern dance - theater piece chronicling the stories of survivors of the early AIDS epidemic comes to Roxbury

BOSTON, Mass.—The Theater Offensive, whose mission is to present the diversity of lesbian, gay, bisexual and transgender lives in art so bold it breaks through personal isolation, challenges the status quo and builds thriving communities, will present transgender and queer choreographer Sean Dorsey's masterful work, *The Missing Generation*, October 22-25 at Hibernian Hall in Boston.

The Missing Generation is a dance-theater performance that gives a voice to longtime survivors of the early AIDS epidemic. Through intimate storytelling and luscious partnering by a multi-generational ensemble of dancers, this powerful show is a love letter to a forgotten generation of survivors—those who witnessed and experienced the loss of part of an entire generation of gay and transgender people to AIDS in the 1980s and 1990s.

Sean Dorsey traveled across the U.S. to record oral history interviews with longtime survivors of the early AIDS epidemic—including Boston choreographer-activist Peter DiMuro—and wove excerpts of these interviews into a lush, multi-layered sound score.

"The show really validates the depth of loss from that time and the honor and respect I feel for those who fought back during the AIDS crisis," notes Theater Offensive's Executive Artistic Director, Abe Rybeck. "One thing that I love about the show is that it deals with terribly difficult issues in artistry, but still manages to lift up our humanity."

Dorsey previously presented a piece with The Theater Offensive in 2012, *The Secret History of Love*, which drew significant praise for its bold presentation of diverse queer love stories. *The Missing Generation* chronicles an important time in LGBT history and draws upon survivors' stories of love, pain, loss, and perseverance. The piece will be performed by Dorsey's stellar, multi-generational ensemble of dancers: Sean Dorsey, Brian Fisher, ArVejon Jones and Nol Simonse.

Dorsey is the founder and Artistic Director of Fresh Meat Productions (<http://goo.gl/S5z5oZ>), the nation's first transgender arts nonprofit creating, presenting and touring year-round transgender arts programs.

To learn more about The Theater Offensive, visit www.thetheateroffensive.org.

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Intimate Partner Violence surges, LGBTQ PoC come into focus, TOD@S launches

By: Nicole Lashomb/TRT Editor-in-Chief

IN THE LIMELIGHT

BOSTON, Mass.—Alarming figures indicate that up to 75 percent of LGBTQ individuals have experienced Intimate Partner Violence (IPV), as found in a recent medical review. Local agencies have joined forces and are tackling the epidemic by breaking through the barriers surrounding the abuse, often rooted in cultural bias and shaming practices.

"When we look at different tactics of abuse, or different ways that people can be abusive, we often note categories such as physical, sexual, and verbal/emotional," said Amy Santana, Youth Counselor & Outreach Worker, Violence Recovery Program at Fenway Health. "Working with same-sex couples means also looking at cultural abuse. This can include tactics related to a person's race/ethnicity, but also extends into specific tactics that are unique to the LGBTQ/T community, such as outing, withholding hormones, or using the wrong pronouns for someone. Therefore, the number of tactics available to an abuser in a same-sex relationship has increased."

A Northwestern Medical review discovered that 25 percent to 75 percent of LGBTQ individuals have been affected by IPV. However, it also noted there was a lack of data due to underreporting of abuse likely caused by the stress and stigma revolving around being an LGBT individual. It suggested the rate of IPV is also higher.

"Individuals within the LGBTQ/T commu-



nity can have a much more difficult time accessing services, and can even experience discrimination from providers," explained Santana. "Because our society portrays abuse as being between a man and a woman, with the man being the abuser, it can be difficult for providers to even recognize abuse in same-sex relationships. They may feel that the abuse is mutual or may defer to whoever is more masculine as automatically being the abuser. It can be difficult even to know which agencies have providers who are not homophobic or transphobic."

The medical review's key findings noted that People of Color made up the majority of total survivors.

Vilma Uribe, Community Organizer at The Network/La Red, said identifying as LGBTQ carries a stigma that is often used by society and the abuser to shame the survivor.

"LGBTQ/T people face many barriers in community—from lack of acceptance around their sexual orientation and/or gender identity to barriers to accessing services," she said. "That, compounded with the experience of violence in their relationship, can amplify the violence that survivors experience."

TOD@S Collaborative was launched to serve the unique needs of the LGBTQ People of Color. The coalition includes the Violence Recovery Program at Fenway Health, Hispanic Black Gay Coalition, The Network/La Red and Renewal House.

According to a recent press release from the Collaborative, "factors like racism and other forms of oppression and discrimination, as well as cultural stigmas or taboos, often make it even more difficult for LGBTQ/T people of color survivors to talk about sexuality or gender identity, much less

domestic violence/partner abuse," it read.

Oppression compounds the challenges faced by survivors, especially by survivors of color.

"When you view domestic violence through the lens of oppression, being someone who is experiencing multiple layers of oppression associated with their different identities absolutely plays a part," Santana said. "These multiple identities become ways that an abuser can further victimize their partner. The abuser can use the tactic of outing the person to their faith community or to their family. It is often the case that LGBTQ/T individuals who are also part of communities of color, feel that they are not able to have all their identities exist at once in every space they must navigate. Therefore, threatening to out a very masculine Latino male, for example, may mean that he will be rejected by his community."

Uribe, the daughter of Mexican immigrants, also said that language barriers can increase the fear of reaching out for help, thereby limiting access to services for non-native English speakers.

Enter the police.

A history of police brutality experienced by People of Color adds to a reluctance of reaching out for help, pointed out Francesca Contreras, Residential & Community Advocate for Renewal House and coordinator of the TOD@S Collaborative.

According to the National Coalition of Anti-Violence Program's 2013 report on IPV, "LGBTQ/T people of color are more ...

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PHOTO: FREEDOM MASSACHUSETTS FB PAGE

Lobby Day, public hearing: Lawmakers push for trans protections in public spaces in Mass.

By: Sara Brown/TRT Assistant Editor

TRANS RIGHTS BOSTON, Mass.—Transgender rights advocates gave testimonies as they attended the Freedom Massachusetts' public hearing on October 6, a move to push legislation forward to ensure full protections for transgender Bay Staters. This action came after trans activists, leaders and allies took the State House by storm last month demanding to be legally protected in public places.

"Discrimination has no place in our state," said Mason Dunn, co-chair of Freedom Massachusetts and Executive Director at Massachusetts Transgender Political Coalition.

During Freedom Massachusetts' Lobby Day, activists requested lawmakers pass a new bill that would offer trans and non-binary Massachusetts residents legal protections. Freedom Massachusetts is the bipartisan campaign working to ensure all people are treated fairly and equally under the law. The bill, sponsored by Rep. Byron Rushing (D-Boston) and Rep. Denise Provost (D-Somerville), would protect trans people from discrimination in public places such as a restaurant or movie theater.

At the event, Dunn said 13 cities and towns have supported Freedom Massachusetts and just announced the city of Lynn as the latest to join in. In addition, more than 100 businesses have also publicly supported the cause, like Google and Eastern Bank, among others. Facebook was the newest business to back Freedom Massachusetts, which the company did on Lobby Day.

In 2011, the state passed a bill that provided legal protections to transgender people in the areas of housing, employment and public education. However, legislation did not include protections in public accommodations. Activists say it's now time to finish the job.

"Those are pieces of rights. Human rights are whole," Provost said. "We lose our wholeness until everyone's rights are made whole."

Senate President Stan Rosenberg agreed. "We didn't finish the job," Rosenberg said. "Here in Massachusetts, discrimination is unacceptable. We are morally bound to take this path. We have to complete what we

"History will look favorably on what we did. It's important ... that we protect everyone."

— State Rep. Paul Tucker (D-Salem)

started."

Across the nation, there are 17 states and 200 cities and towns that have passed non-discrimination laws protecting gender identity in public spaces, according to Freedom Massachusetts. The states that have these laws in place already are California, Colorado, Connecticut, Delaware, Hawaii, Illinois, Iowa, Maine, Maryland, Minnesota, Nevada, New Jersey, New Mexico, Oregon, Rhode Island, Vermont and Washington.

The new law would require equal treatment for transgender and gender non-conforming patrons. It would also require that businesses not refuse service to transgender customers. If the new bill is passed, it would not require new construction of restrooms or other sex-segregated facilities.

In the past, Gov. Charlie Baker has said he prefers the current law. Currently, the state law provides nondiscrimination protections based on sexual orientation and gender identity in employment, housing, credit/lending, and public education. Public accommodations protections for the transgender community are not included.

When asked about Lobby Day, Baker's office said they enjoyed meeting with activists.

"The governor's office appreciated meeting with Freedom Massachusetts and the administration fully supports the Transgender Equal Rights Act that became law in 2011 because the administration believes everyone in Massachusetts should be protected against discrimination," said Baker's Press Secretary Elizabeth Guyton.

However, the 2011 law that Gov. Baker's office supports (Transgender Equal Rights Act) excludes protections for the transgender community in public spaces such as restaurants, retail stores, government offices,

To read the rest of this story visit:
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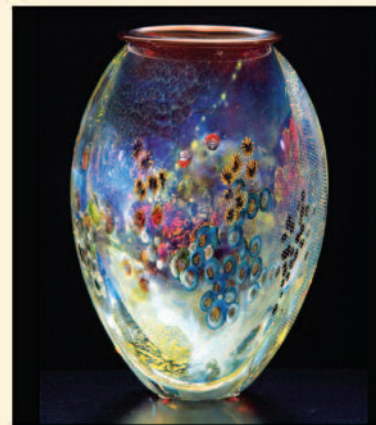
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Singer Leona Lewis: Free & unfiltered, opens up about her influential gay uncle

By: Chris Azzopardi*/Special to TRT

Leona Lewis is having a Mariah Carey moment. She's singing, mimicking the ascending whistle notes that close out Carey's early-'90s hit "Emotions." It's not much — just a few notes, sung as the song comes up casually in our conversation — but this "moment" entails more than an impromptu Lewis performance via cellphone.

Lewis mirrors Carey not just vocally — both have voices strong enough to knock you over. But the "Bleeding Love" belter's career is soaring with the same wings that Carey once spread back in 1997, when the legend emancipated herself personally and professionally. The U.K. *X Factor* star walked away from her label of seven years, Simon Cowell's *Syco*, in 2014, citing creative differences; now signed to Def Jam, Lewis' first studio album, *I Am*, flaunts her newfound independence.

Liberation certainly looks good on Lewis. The 30-year-old Londoner has never seemed more free... and fun. Who knew she played drag queen bingo? Or how growing up around her gay uncle helped her learn to be herself? And that she has "gay husbands" in major cities across the world? Well, now we do.

Q. You've played a lot of gigs in your life. Been on a lot of stages. What was it like being on the G-A-Y stage in the U.K. recently?

A. Oh my god. Doing G-A-Y is one of the funnest shows I get to do, and that's why I

always go
back
when-
ever



PHOTO: CATTIE LAFFOON

there's an album. Literally—you can just do whatever you want. The more flamboyant, the more fun it is and the more the audience gives you so much energy. So yeah, there's always so much love and support there.

Q. When were you first aware of your gay following?

A. When I was doing *The X Factor* every week we'd have people coming down to the show, and I found myself with a huge gay following. Again, just so much love.

People were waiting for me after the

shows, and I'd go and sign stuff, so it was really early on that I became aware of that.

Q. How do you think your gay fans will relate to *I Am*?

A. I have a lot of fans who are younger and haven't even come out to their families yet. I do this campaign called "I Am Empowered" to share stories, mantras and affirmations, and I got one guy who wrote me saying he gets bullied a lot in school because he's gay. He says he just wants me to empower him to get through that and get through the torment, and so I know that it definitely is a very, very strong message to the gay community, especially being young and coming out and being open. It's very hard and it's a very difficult time, and you need to be empowered in that. You need to have the strength to stand true in what you are and who you are. And it's a very prevalent message on the album.

Q. How did you end up with a drag queen in the video for "Fire Under My Feet"?

A. It was my idea. My uncle actually is gay, and when I was younger I remember he would wear makeup and eyeliner. It was the '80s, so you know—people were all out there. And it was always so normal to me; it was never something I questioned, never something that I found anything other than normal. So I had that experience growing up. And even though he's not a drag queen, I wanted to put that in the video. I wanted

To read the rest of this interview visit: <http://wp.me/p22M41-3Qa>



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Hispanic Heritage from page 3

vious years, Latin@ Pride events were held during Hispanic Heritage Month (September/October). For Hispanic Heritage Month, we have partnered with Mojitos Boston to host our 2015 Latin@ Heritage and Pride Awards Reception. The event will be held on October 22nd. The Latin@ Pride Awards recipients will be announced later in October."

A grasp of understanding LGBTQ Latino needs is reflected in how an organization outreaches and allocates resources specifically to the Hispanic community.

"Mainstream organizations and leaders understand these needs at varying levels," said Yarbrough. "Many that understand them [the needs] often show that Latin@ inclusion and support isn't a priority through the organization's funding allocations, outreach approaches, and program implementation. There is still a huge need for organizations to hire more Latin@ LGBTQ people to serve on their staff and volunteer on their Board of Directors."

He also said that a comprehensive plan should be established to best reach the Latino community.

"To help eradicate barriers that some in the

**"We, as the broader
LGBT community, cannot assume that Latinos are welcomed and feel welcomed, [just] because you say it is so."**

"Staff and community trainings can also be helpful for understanding the unique needs of the Latin@ LGBTQ community and ways to support Latin@ LGBTQ individuals in navigating support, resources, and community."

The most difficult problems "facing LGBT Latino youth are related to negative responses to their LGBT identity," a recent Human Rights Campaign (HRC) report on challenges related to LGBT Latino Youth found. "Concern about family acceptance is the top problem identified, and having their families accept and support them is a key change they wish for in their lives."

Dueñas said mainstream organizations, even those that work with LGBT Latino youth, "rarely" understand the inherent needs of this population.

"The Hispanic/Latino community has not benefited as much from the cultural shift that the U.S. Anglo community has with respect to being more accepting of lesbian and gay people," he said. "There has yet to be a Spanish equivalent of 'Will

longer need."

The HRC report stated that "slightly less than half of LGBT Latino youth have an adult in their family they can turn to if worried or sad, while 8 in 10 of their non-LGBT Latino peers do have such an adult."

"Many LGBT organizations will work with LGBT Latino youth but completely ignore the needs of their Latino parents and extended family," Dueñas added. "While that service provision model may be necessary for some youth, it may undermine and be stymied by Latino cultural norms that may be more appropriate and beneficial. This is rarely understood by LGBT service providers. Latino service providers may not even offer this support."

Roman agrees there is more work to be done and challenges organizations to rise to the occasion.

"I believe that there has been a genuine effort in attempting to understand and respect this community to some extent and while I applaud these efforts of mainstream organizations and leaders, I must still challenge them to go a step further," he said. "If companies offer sensitivity trainings around LGBT issues and rights, so should they be required to offer trainings around cultural sensitivity, and a blending of the two."

For Labiosa, who is also the Co-host of Univision's radio show, *Saliendo del Closet*, the answer is clear.

"To those who are trying to appease us, don't just continue to 'colorize' your organization," he said. "Instead, call or email folks and work collaboratively with those who are diverse."

And some organizations are doing just that.

"When we feel we don't have the expertise, we partner, and have done very fruitful work with the Hispanic Black Gay Coalition, Boston GLASS, Latino Health Institute (when it existed) and more," said Carisa Cunningham, Director of Public Affairs & Education, Gay & Lesbian Advocates & Defenders. "We do always feel we could do more, but hope that the intersectionality of the work we currently do, reaches far."

Yarbrough explained the significance of HBGC's participation in Boston-based TOD@S

Collaborative (<http://goo.gl/TWNj5G>), a partner abuse prevention and intervention project, specifically spearheaded to address the unique needs of LGBTQ people of color. Participating organizations of TOD@S include Fenway Health, The Network/La Red, HBGC and Renewal House.

"HBGC co-leads a bilingual leadership development program for survivors of partner abuse and other forms of violence. [It also] organizes community forums and events that specifically speak to the Latin@ LGBTQ experience, such as Latin@ socials hosted earlier this year and a community forum on how HIV/AIDS impact Latin@ communities," Yarbrough said. "Most importantly, HBGC strives to create a sustainable model of empowering Latin@ communities by developing Latin@ LGBTQ leaders to serve at all levels of the organization."

"Pride organizations, LGBT groups, non-profits, LGBT leaders, etc., need to not only look and feel more diverse and inclusive, but truly must embrace the fact that empowerment and allowing the Hispanic community to take charge and lead, is the best tool [they] can give us."

—Nelson Roman

Roman said that welcoming Latinos is followed by actions, not mere words or subjective interpretation.

"I believe it all goes back to the basics," he affirmed. "Communicate. Educate. Respect and stop speaking for us. Stop trying to 'understand our plight' and grassroots mobilize [instead]. We, as the broader LGBT community, cannot assume that Latinos are welcomed and feel welcomed, [just] because you say it is so. We need to support our community and our movement in our spaces, on our time, and in our unique cultural interpretation of everything."

It's time for Latinos to step into leadership roles within organizations that claim to serve the LGBT community.

"There is a dearth of people of color leadership, in general, within LGBT non-profits and social organizations, let alone Latino leadership," Dueñas said. "We also need more sustainable Latino LGBT organizations or projects. Latino LGBT organizations play a vital role in giving [a] voice to the needs of our community. Unfortunately, there are not enough of them."

To be inclusive, according to Roman, is to include.

"Pride organizations, LGBT groups, non-profits, LGBT leaders, etc., need to not only look and feel more diverse and inclusive, but truly must embrace the fact that empowerment and allowing the Hispanic community to take charge and lead, is the best tool [they] can give us," he said.



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Courtesy: WolfeVideo.com



Hispanic Heritage Month
Sept. 15 - Oct. 15, 2015



LGBT students more likely to be sexually assaulted on campus and less likely to report it

By: Sara Brown/TRT Assistant Editor

BOSTON, Mass.—As the nation becomes more educated of the epidemic of sexual assaults happening on college campuses, LGBT students (especially students of color) facing the same challenges continue to be ignored or overlooked, according to recent studies.

“From a lens of intersectionality, when we add understandable barriers that LGBT students might face, such as coming out, fitting in across multiple communities, minority stress, access to supportive social norms, and how systems have historically responded to LGBT survivors, students living within these communities often experience compounded concerns surrounding vulnerability to predatory violence,” said Assistant Director of Boston College Women’s Center, Rachel DiBella. “Under certain circumstances, some LGBT students might be even more reluctant to report their assault when their perpetrator identifies within the community, due to concerns of further stigmatizing the community.”

Director of Sexual Harassment and Rape Prevention Program (SHARPP) at University of New Hampshire, Amy Culp, agrees with DiBella.

“It may be that they have yet to identify as a member of the LGBT community so they do not want police, student administration, etc., to know,” she said. “As in a majority of abusive relationships, the victim/survivor knows the abuser. LGBT student populations are often smaller in size and the chances that the victim/survivor knows the perpetrator increases. This may cause a social division within a group, which is hard for a survivor to handle.”

A recent University of Michigan survey (<http://tinyurl.com/pl2xm9>), found that LGBT students and students of color were at least twice as likely to be assaulted compared to their heterosexual and white peers. While sexual assault and rape is an underre-

ported crime in general, some believe that LGBT students might be too scared to come forward and report their assault for a plethora of reasons.

Culp adds that students might worry that they won’t be understood fully if they report a crime because of their sexual orientation. Overall, 68 percent of sexual assaults are not reported to the police, according to RAINN (Rape, Abuse, and Incest National Network) (<http://tinyurl.com/oxbeon9>).

“Historically, systems have not always been seen as supportive to LGBT survivors and that legacy may linger in some communities,” Culp said. “Survivors may be worried and concerned that a police officer will not understand their relationship, or that a school administrator may not be sensitive to additional challenges.”

Negative views on the LGBT community are one of the reasons why LGBT students are victims of violent crimes. According to National Center for Lesbians Rights (<http://tinyurl.com/nnxuglo>) and CDC (<http://goo.gl/Xszjaq>) reports, approximately 1 in 8 lesbian women and nearly half of bisexual women experience rape in their lifetime. Twenty-six percent of gay men have experienced rape or sexual assault. Transgender people are the most impacted in the community when it comes to sexual violence. Studies from the National Task Force (<http://goo.gl/z9mQe2>), also show that 64 percent of transgender people have experienced sexual assault in their lifetime.

“I personally believe that oppression is one significant reason for this. Attitudes and beliefs about these students often mean they are seen as ‘less than’ by others,” said Nathan Brewer, Crisis Intervention Counselor at the Sexual Assault Response and Prevention Center at Boston University. “Unfortunately, when people are not given



Rachel DiBella, Assistant Director, Boston College Women’s Center

PHOTO: RACHEL DIBELLA



Tammy Kyles, Patient Care Coordinator; Anne Mattson, Oncology Pharmacist; Lindsay Rockwell, Medical Oncologist; Sanford Belden, Chair, Board of Trustees; Elizabeth Belden, Member, Auxiliary

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The presentation of *The Missing Generation* was made possible by the New England Foundation for the Arts' National Dance Project, with lead funding from the Doris Duke Charitable Foundation and The Andrew W. Mellon Foundation, with additional support from the National Endowment for the Arts.



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Northampton's Paradise City Arts Festival

NORTHAMPTON, Mass.—New England's most exciting and comprehensive arts fair, Paradise City Arts Festival opens to the public on Columbus Day Weekend, October 10, 11 & 12, 2015. Founded by working artists, this event is a unique opportunity to experience an entire festival designed from an artist's perspective. The Festival is highly competitive and showcases the work of an ever-changing selection of America's most outstanding painters, sculptors and fine craft makers, traveling from every corner of the country. Held in four buildings and under tents, Paradise City is an experience like no other—beautiful, unique, festive and fun.

The 21st annual event is the chance to meet face to face with over 260 extraordinary artists, enjoy sensational cuisine by Northampton's best chefs and catch live performances by nationally and regionally acclaimed musicians. Stroll through a lush sculpture garden filled with artful delights and visit special exhibits, demonstrations and activities... all compelling reasons to visit Paradise City during the peak of New England's fall foliage season. This fair was named the "#1 Arts Festival in America" in 2008 by AmericanStyle Magazine.

"Eat, Drink and Be Merry!"

The themed exhibit at this fall's show "Eat, Drink and Be Merry!" celebrates the art of dining, from the objects we use to prepare and serve our food to the environments we create in which to enjoy it. Artists have always chronicled our ritual enjoyment of food. It's a short and tasty journey from Brueghel's *Wedding Feast in a Barn* and Charles Ebbets' famous 1932 photograph *Lunch Atop a Skyscraper* to the delectable concoctions Paradise City's artists are whipping up for you in this entertaining special exhibit. Discover fresh and savory ideas everywhere in this October's show.

Fabulous Food and Cool Jazz under the Festival Dining Tent

"The food soars beyond expectations," writes *Boston Magazine*. The Festival Din-

ing Tent is a microcosm of Northampton's vibrant restaurant scene, with recipes that span the globe. Expect lots of tasty surprises from the region's restaurants at this fall's show, using locally grown foods straight from the Valley's farms. Restaurants include Local Burger, Sierra Grille, Spoleto, Amber Waves, India House, Pizzeria Paradiso, Bart's Homemade Ice Cream, Mama Iguana's and the Great Wall. While dining, enjoy New Orleans jazz from the Paradise Jazz Group on Saturday; The Spampinato Brothers, late of NRBQ, on Sunday; and Grammy nominated Roger Salloom and his band on Monday, Columbus Day.

Silent Art Auction Benefit for WGBY Public Tv for Western New England

PBS provides multi-media ABC's for kids, exciting entertainment for grown-ups such as *Masterpiece Mystery* and *Downton Abbey*, and fascinating scientific, political and cultural programming for all. WGBY Public Television for Western New England will receive 100% of the proceeds from the Festival's Silent Art Auction, featuring hundreds of beautiful and valuable pieces donated by the Festival Artists.

American Craft Week

Join Paradise City Arts Festival during American Craft Week, when the nation recognizes the countless ways handmade objects enrich our daily lives and contribute to our national aesthetic and economy. Paradise City is proud to be a sponsor of American Craft Week. Founding Director Linda Post says, "In this digital age, dominated by the production of objects without the touch of human hands, American craft makers have actually formed the cutting edge of a new movement. The younger generation, jaded by cookie-cutter products, has embraced the handmade like no other generation since the 1960s!"

For more information about Paradise City Arts Festival and upcoming shows, visit www.paradisecityarts.com.

Hipocresía y homofobia del Papa Francisco

Por: Francisco "El Jimagua" Cartagena Méndez* /Especial para TRT

LATIN VISION



Entonó el Papa Francisco el agnós del discrimen y la homofobia. No es nada nuevo que el verbo opresivo del fundamentalismo

religioso ha estado presente siempre dentro de la iglesia católica. Como una vejación podemos resumir el encuentro entre el Papa Francisco y la homofóbica Kim Davis. Recientemente, sin embargo, el Vaticano estableció que la situación no había sucedido como reportada por ciertos grupos republicanos y anti-gays de la nación. Su reunión con Davis, de acuerdo a una cadena de Telemundo (<http://goo.gl/sLBi7J>), no expresa "apoyo" a la postura de ella.

Pero, ¿por qué escondió el Papa su reunión con Davis, y no fue hasta que llegó al Vaticano que se hizo pública dicha reunión? Quizás en su hipocresía, el Papa Francisco sintió vergüenza o simplemente sabía que no era conveniente que se hiciera público el asunto mientras estaba en suelo estadounidense.

La homofobia es el acto de antipatía u odio hacia las personas gays. En su definición más amplia, se refiere al rechazo, temor, repudio, prejuicio y discriminación en contra de hombres y mujeres que se reconocen así mismos/as como homosexuales. La homofobia tiene efectos negativos a nivel individual y social.

En su reunión con la funcionaria de Kentucky, la prensa general primero y luego la prensa republicana y homofóbica estadounidense reportaron que en dicha reunión el Papa había apoyado el que Davis se negara a certificar el matrimonio de una pareja de varones gays. Al parecer, el Papa ha abrazado nuevamente la homofobia, aún cuando en el pasado ha realizado expresiones de apertura en torno a los derechos de la comunidad LGBTT y la inclusión de los gays en la iglesia católica.

Davis fue encarcelada durante cinco días por negarse a entregar un certificado a una pareja gay, alegando que su religión se lo impedía. Esta mujer evangélica de 49 años (que se ha casado en tres ocasiones), fue liberada luego de que declaró bajo juramento que obedecería una orden de la corte que le exigía emitir certificados de matrimonio a todas las parejas legalmente aptas.

Si la "reunión" sucedió como fue primero informada, entonces la hipocresía y la homofobia del Papa Francisco es una afrenta a nuestra inteligencia. Por un lado, habla del amor los unos con otros, pero se mantiene firme en perpetuar el discrimen religioso en contra de los gays, imponiendo su creencia religiosa sobre las leyes y los derechos humanos. Si no fue así, entonces los medios de comunicación tienen que hacer un mejor trabajo de reportar lo acontecido clara y objetivamente.

La pregunta amerita reiteración, ¿"por qué no se reunió con Davis abiertamente durante su viaje"?

En los cientos de la iglesia católica hay mucha sangre derramada. No podemos olvidar las cruzadas y otros tantos crímenes que permanecen ocultos dentro de sus enormes

Pero, ¿por qué escondió el Papa su reunión con Kim Davis, y no fue hasta que llegó al Vaticano que se hizo pública dicha reunión? ... El amor al prójimo no puede ser incompleto, mucho menos condicionado.

catedrales. Corrupción, asesinatos, engaños, espionaje, sexo y orgías son unos pocos ejemplos de la hipocresía eclesiástica.

Una institución que se caracteriza por ocultar y poseer miles de casos de sacerdotes que han abusado sexualmente de niños y niñas, no tiene moral alguna para hablar de valores, de la familia o sobre el supuesto "pecado" de la homosexualidad.

Luego de crear una imagen "progresista", el Papa Francisco ha dejado en evidencia que sigue siendo un conservador. No se pueden olvidar sus expresiones homofóbicas al referirse hacia los gays: "imposición de modelos y estilos de vida anómalos", "amenaza a la familia", o que la teoría de género es contra natura. Esta última expresión refleja su transfobia.

El Papa Francisco debe reconocer que el discrimen y la homofobia son actos crueles y que repercuten negativamente en la sociedad. Las consecuencias en la persona que es discriminada van desde el sufrimiento, aficción psicológica, efecto negativo en las relaciones interpersonales y posibles suicidios. Además la homofobia fomenta la agresión contra gays.

El amor al prójimo no puede ser incompleto, mucho menos condicionado. Las creencias religiosas no deben utilizarse para discriminar, pisotear o perseguir a las personas gays. Existe una gran variedad de creencias religiosas, por lo que tampoco se puede imponer una creencia en particular sobre las demás.

Resulta interesante que el máximo líder de la iglesia católica se reuniera con una evangélica, por aquello de que los evangélicos acusan a los católicos de ser "idolátras" y llaman a la Virgen María "La Gran Ramera". Pareciera que para lo único que ambas religiones pueden juntarse o estar de acuerdo en una misma ideología, lo es en la idea y la acción de discriminar a los gays.

Los países democráticos tienen como menester asegurar la separación entre iglesia y estado. Los asuntos seculares, las leyes, y los derechos humanos no pueden estar sujetos a interpretaciones religiosas sumidas en el discrimen y el odio.

La equidad continúa avanzando al mismo tiempo que los fundamentalistas sangrando por la herida, recrudescen su homofobia. Para comentarios eljimgua@live.com | Twitter: @eljimgua (<https://goo.gl/K0hvL3>).

*Escritor y activista de derechos humanos de Puerto Rico.

Pregúntale a Lambda Legal: Clases y el baño

Por: Demoya Gordon/Abogada, Lambda Legal

P: Soy un chico trans y voy a empezar mi tercer año de "high school" en una escuela nueva. No sólo me preocupan las clases y conocer gente nueva, sino también el hecho de que he escuchado por ahí que la escuela no me dejará usar ni el baño ni el "locker room" para hombres. No quiero crear un escándalo, pero sí sé que la ley me protege de este tipo de discriminación. ¿Qué opciones tengo para discutir esto con la administración de la escuela?

R: El regreso a clases no es fácil. Tener un horario nuevo, actividades extracurriculares y nuevos amigos le puede causar estrés a cualquiera. Pero usar el baño no debe causar ningún estrés.

Los expertos médicos han reconocido que es muy importante para las personas trans que vivan de acuerdo con su identidad de género en todos los aspectos de su vida. Usar el baño es una parte esencial de la vida y la ley federal exige que una escuela o lugar de trabajo no pueda prohibirte que uses el baño que corresponde a tu identidad de género.

"El Título IX protege a todas las personas, incluso a estudiantes transgénero y transexuales, de la discriminación por razones de sexo", indicaron el Departamento de Educación de Estados Unidos y el Departamento de Justicia. Recientemente, ambas agencias declararon y reafirmaron, en el caso GG v. Gloucester County Sch Bd., que impedir que un estudiante trans masculino use el baño es una violación a la ley federal. "Permitirles a los estudiantes trans que usen el baño de acuerdo con su identidad de género atienda a los intereses del público al asegurarse que el distrito trate a todos los estudiantes bajo su mando con respeto y dignidad", añadieron.

Las escuelas tampoco pueden reclamar que el prohibir que un estudiante trans use el baño apropiado como mecanismo para proteger al estudiante de ser acosado. Así como el Departamento de Educación y el Departamento de Justicia han establecido, los estudiantes transgénero y transexuales están más seguros en un ambiente en el que no sean señalados como personas diferentes en la escuela.

"Permitir que los estudiantes trans usen el baño de acuerdo con su identidad de género ayudará a prevenir el estigma que puede resultar en "bullying" y acoso, y asegurará que el distrito fomente un ambiente seguro y



afirmante para todos los estudiantes, lo cual es un resultado que indiscutiblemente está en el interés de todos", expresaron ambas agencias.

Si tienes problemas cuando trates de ir al baño, los siguientes consejos de la guía del Proyecto de Derechos Trans de Lambda Legal podrían ayudarte:

1. Mantén la calma y explícale a la administración de la escuela que estás usando el baño que corresponde a tu identidad de género.
2. Pídele apoyo a un maestro, amigo u otro adulto que esté de tu parte.
3. Si el problema continúa y te siguen negando el acceso al baño, puedes quejarte con la oficina de derechos civiles del Departamento de Educación (conocida en inglés como *Department of Education Office for Civil Rights* - <http://goo.gl/NjpVf>). También puedes presentar una queja con la agencia local o estatal que se encargue de la anti-discriminación.

4. Déjanos saber. Comunícate con la Línea de Ayuda de Lambda Legal en español y libre de costo al 866-542-8336 o en www.lambdalegal.org/es/linea-de-ayuda. La Línea de Ayuda de Lambda Legal contesta llamadas de personas trans o que no se rigen por estereotipos de género y que han enfrentado discriminación.

El negarle a una persona transgénero o transexual que use el baño de acuerdo con su identidad de género aumenta la posible violencia que una persona trans puede confrontar cuando va a un baño público. No tengas miedo de defenderte y educar a otros, o comunícate con Lambda Legal si necesitas ayuda o apoyo.

Para más información, lee nuestro recurso en español "Baños y vestidores (locker rooms)", parte de nuestra sección Conoce tus derechos: adolescentes y jóvenes LGBTT.

it could be partner abuse

The Network/La Red: Ending partner abuse in LGBTQ, polyamorous and SM communities

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- emergency shelter
- support group
- línea de crisis bilingüe
- refugio de emergencia
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The Network/La Red: Acabando con el abuso de parejas en las comunidades LGBTQ, poliamorosas y sadomasoquistas

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QPuzzle: Bisexual Songs by ...

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Across

- 1 Olympic award for Ireen W'st
- 6 Supporter of Julia Morgan?
- 10 They were under Hoover
- 14 Advil rival
- 15 Global rights org.
- 16 Drumbeat start
- 17 They're green when you pluck them
- 18 *"I Kissed A Girl" singer
- 20 Non-Judy garland
- 21 "I've ___ had!"
- 23 Annoyances
- 24 Meat that may be tender
- 26 *With 45-Across, "Baby Blue" singer
- 27 The "T" in T.E. Lawrence
- 29 Doesn't feel up
- 30 Old PC program
- 33 Poe visitor
- 34 Miss, to Mauresmo
- 35 Leafy veggie
- 36 Ball of film
- 37 Cold-cocks
- 38 "Art of Love" poet
- 39 Umlaut pair, in Rilke's language
- 40 Shaft output
- 41 Tee shot for Rosie Jones
- 42 That, south of the border
- 43 Abel's assassin
- 44 Word after bottom
- 45 *See 26-Across
- 46 Raunchy British sitcom
- 47 Gets to second base, perhaps
- 50 Comic strip dog
- 51 Family magazine
- 54 *Pete, who sang "Rough

Boys"

- 56 Full of the latest
- 58 *The African Queen* author
- 59 Early Ron Howard role
- 60 More cunning
- 61 First of the Democratic ass drawers
- 62 Fairy godmother's stick
- 63 Former NFL player Tualo

Down

- 1 Edifice complex
- 2 Novelist Wiesel
- 3 *"Cool For The Summer" singer
- 4 Greeting to Maria
- 5 L of GLAAD
- 6 Vehicles for some dykes
- 7 Flair
- 8 Literary rep.
- 9 Erections with ribbons wrapped around them
- 10 *"Coming Clean" singers ___ Day
- 11 "Terrif!"
- 12 "To be" to Henri
- 13 "Over my dead body!" and more
- 19 Small shooters shoot them off
- 22 Tennessee Williams two-some
- 25 Black pussy cats, e.g.
- 26 Leaves at the altar
- 27 It may be rough
- 28 Circles overhead
- 29 *"Bicoastal" singer Peter
- 30 *"John, I m Only Dancing" singer
- 31 Kind of drab

- 32 Passover dinner
- 34 Richly deserve
- 35 Land of Margaret Cho's ancestors
- 37 Place to exam someone's dinghy
- 41 Man-to-man, to Sue Wicks
- 43 Disney frames
- 44 Crime-fighting org.
- 45 *"Tonight's The Night (Gonna Be Alright)" singer Jackson
- 46 Changed from a pair to a threesome
- 47 Owner of a gay dog on *South Park*
- 48 Cicero's garment
- 49 Some of Mary's lambs
- 50 Way to come
- 52 Web surfer
- 53 Supermodel Banks
- 55 MPG monitor
- 57 Dottermans of *Antonia's Line*
- 59 *American Beauty* director Mendes
- 62 Head-scratcher's comment

SOLUTION

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TOD@S from Page 6

likely to suffer injuries, require medical attention or face anti-LGBTQ bias as a result of partner abuse, and are often reluctant to contact law enforcement due to the history of police violence against communities of color," the report read.

Not only is there bias within law enforcement affecting assistance for LGBT people of color, but providers are also not as educated about issues impacting these marginalized communities.

"From my own personal experience advocating for survivors, I find that domestic violence providers are not as familiar with issues that affect LGBTQ/T people of color," Uribe said. "In particular, when advocating for shelter for transgender and gender non-conforming people and men, often times, I hear hesitancy to accept [them] because staff at other programs don't feel that they have the adequate training to work with transgender people and men."

Finding a shelter is especially difficult if someone is transgender due to many shelters not being open to the transgender community, Santana explained.

"Our communities are often invisible or overlooked in public conversations about domestic violence and sexual assault, and it is all of our responsibility to change that reality," Contreras added. "From shelter services to police responses and the legal system, institutions need to be held accountable to [serve the needs of] queer and trans people of color."

Through TOD@S, Santana is focused on facilitating changes for survivors, specifically for disenfranchised LGBTQ/T communities affected by abuse.

"My hope for our TOD@S project is that we bring more awareness to, not only the fact that domestic violence does happen in LGBTQ/T communities, but also to queer and transgender communities of color," she said. "Depictions of LGBTQ/T people in the media in general are few, but even fewer are those depicting LGBTQ/T people of color. We

"...racism & other forms of oppression & discrimination, as well as cultural stigmas or taboos, often make it even more difficult for LGBTQ/T people of color survivors to talk about sexuality or gender identity, much less domestic violence/partner abuse." —TOD@S Collaborative

wanted to show examples celebrating relationships within this very specific community that is often overlooked. So, I suppose my hope is both that queer and trans people of color experiencing domestic violence/partner abuse can now know that there's help tailored to their specific needs, as well as giving more visibility to the beautiful, healthy relationships within the QTPOC* community as well."

If you are a survivor in an abusive relationship and need assistance, contact TOD@S Collaborative by visiting www.todosinaction.org or reach out to one of the providers below.

Contact Fenway Health's Violence Recovery Program at 617-927-6250 or visit <http://goo.gl/MmxJj4>.

To reach The Network/La Red visit www.tnlr.org, call 617-742-4911 (voice), or 617-227-4911 (tty).

For more information on the Renewal house, visit www.renewalhouse.org or call (615) 255-5222.

Contact the Hispanic Black Gay Coalition (HBGC) at www.hbgc-boston.org or call 617-487-4242.

*Queer and Trans People of Color

Religious Freedom from page 2

Marriage Equality threaten religious liberty? A. No. The Supreme Court decision means individuals and communities who believe same gender couples are equal to opposite sex couples in the eyes of God are now free to treat all equally. Those who do not agree are completely at liberty to continue in their beliefs and, within their communities of faith and private lives, free to continue to discriminate against those who form loving partnerships with people of the same sex.

Nothing about this decision impacts a person's individual beliefs. It does nothing to impede people's right to gather for worship, to preach what they believe, or to order their personal lives. It means all people are treated equally under the law when it comes to marriage.

Q. Why shouldn't a person of deep faith with a business who believes in "traditional" marriage refuse to be hired at a same-gender wedding?

A. Persons are free to believe whatever they want about marriage and use that belief to make decisions when forming their own relationships and when interacting with members of their families and faith communities. If they believe marriage between two people of the same gender is wrong, then they have every right to not enter into that type of relationship and should never be forced or co-

erced into doing so. But their beliefs do not grant them the right to deny goods and services in the public sphere to those who believe differently.

Regarding same gender couples, some businesses and employees are selectively using their faith as an excuse to discriminate against a single group of people, while ignoring other significant aspects of their faith. The Bible is very clear about the responsibility of hospitality (significantly clearer than it is about marriage or homosexuality) regardless of what one believes about the other person. Consider this list of passages: www.openbible.info/topics/hospitality.

It is ludicrous to empower businesses with a moral litmus test before providing services—these businesses are not refusing to serve those getting re-married, for example, though Jesus is clearly against divorce. We don't want businesses judging our personal lives; we to move freely in public and have all people access the same goods and services.

* Paul is a corporate chaplain, seminary trained priest, and attorney in greater Albany, NY. Reach him through his website at: www.CorporateChaplaincy.biz.

**Pick up a copy of *The Rainbow Times* October 2015 issue, or read TRT online to follow this four-part special feature, starting with this issue and ending in the January 2016 edition.

Prescriptions from Page 2

pharmaceutical company accused Shkreli of using company funds to pay off investors in another hedge fund.

The accusations of harassment and unprofessionalism paint Shkreli as controversial, to say the least. However, this is business as usual for people of Shkreli's ilk. Why make a life-saving drug affordable when you can jack up the price and make millions off the people who need it most?

We're hearing more stories about the rising cost of healthcare, skyrocketing prices for prescription drugs, and the sad fact that many people forgo health care so they can pay for other expenses.

In August, Freakonomics Radio debuted a podcast discussing the controversial idea of a "glorious sunset," where a health insurance company calculates the cost of end-of-life healthcare coverage for a terminally ill person and pays that person a percentage of the cost to forgo seeking treatment (<http://bit.ly/IPVUAYa>). Though the idea is just that—an idea—the fact that conversations like this are happening in this country is troubling.

We consider ourselves to be living in a first-world country, but have a third-rate healthcare system. The Affordable Care Act, though in its infancy, is a small, progressive step towards rectifying the issue, but we're still years—if not decades—from a system that makes sure each and every one of us doesn't have to worry about the Martin Shkrelis of the world.

What disturbs me is that a disease like AIDS is no longer a death sentence, but could very well be if pharmaceutical companies continue making the cost of life-saving drugs unaffordable, a practice which is

quite common.

I get it. We live in a capitalist economy where innovations and ideas are rewarded with patents and profits. But we've made too many scientific advancements in treating illnesses like HIV/AIDS, cancer and a host of other diseases to make their benefits unattainable to those who can't afford it; and in many cases those same people are the ones impacted the most.

This country produces some of the brightest minds in the world, from Harvard to Stanford. Instead of encouraging up-and-coming generations to seek the American Dream through cutthroat capitalist practices, maybe we should teach them that the American Dream is a collective experience, one that is attainable by all. And part of achieving that dream is working collaboratively to make sure the rising tides lift all boats.

I've never met Martin Shkreli, and probably never will, but I highly doubt that when growing up, the son of Albanian and Croatian immigrants spent his childhood thinking of ways to make life-saving prescription medications unaffordable at the expense of saving lives.

What I do believe is that we can do better. And the foundation of the betterment for all is seeing people as people and not revenue streams. Otherwise, none of us are worth saving.

*A graduate of the Boston University College of Communication, Mike Givens has been a social justice advocate for more than seven years. During that time he's worked on a range of initiatives aimed at lifting up marginalized populations. An experienced media strategist and public relations professional, Michael currently devotes his spare time to a number of vital issues including racial justice and socioeconomic equity.

Truth from page 2

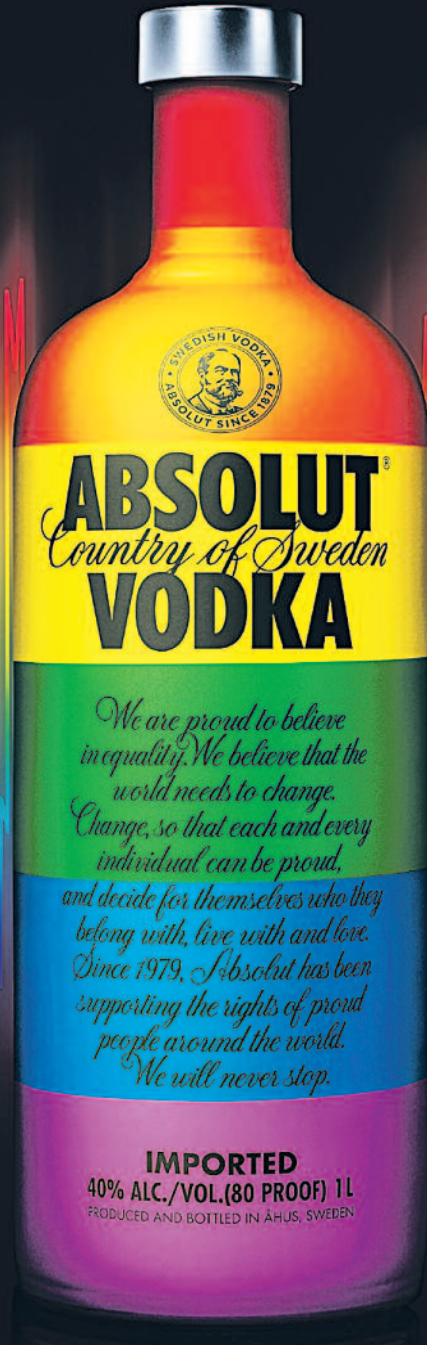
of a fetus), to advancing the Right Wing's effort to defund Planned Parenthood, and to accusing President Obama for using the most recent tragic mass shooting for political gain, I have realized that the Republicans will stop at nothing to gain momentum and power in this country. It doesn't matter if it is true. It doesn't matter to them if their lies adversely impact the lives of many. They don't care about the consequences of their

words on others, those who commit suicide and those who blindly murder others because they happen to believe the rhetoric too. It just doesn't matter.

This election cycle is like no other. We are under attack. All of us are. For sanity's sake and to avoid the twisted headlines, I will be volunteering with campaigns and organizations that work to expose the truth of what the Republicans are doing. I suspect I will stay very busy and I hope you will too.



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