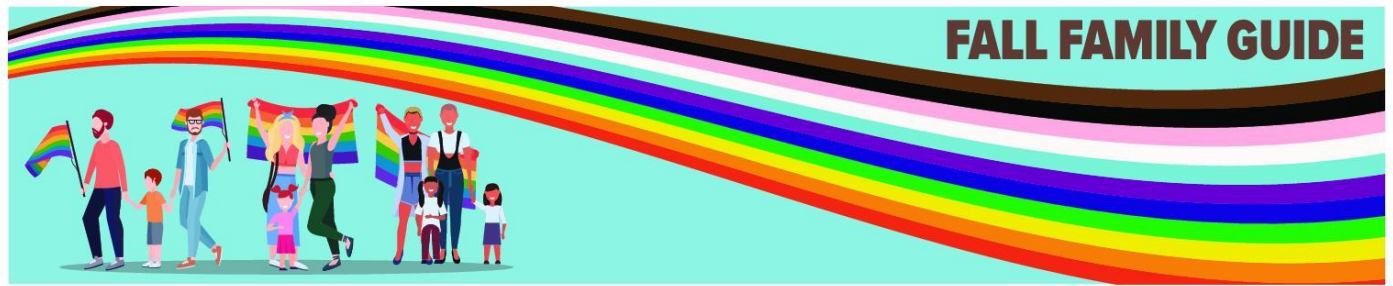




## FALL FAMILY GUIDE



### 2 Stellar New LGBTQ-Inclusive Middle Grade Novels Challenge Injustice

by Dana Rudolph

Two new LGBTQ-inclusive middle-grade novels are each very different, but both have themes of challenging injustice.

"Not Another Banned Book," by Dana Allison Levy (Delacorte), is a powerful yet wryly funny book about a group of middle-school students seeking to stop a book ban in their community.

Molly Claremont can't wait for middle school to end. Its only saving

grace is Ms. Lewiston's Book Club, or LBC, where Molly and her friends, including one who is gay and one who has two dads, are the "core book nerds." Some readers will recognize several of these characters (including Molly) from Levy's previous books, although *Not Another Banned Book* can easily be read as a standalone title.

Ms. Lewiston is someone who genuinely cares about the students' well-being, Molly herself has spent most

see **INJUSTICE**, page 3



### Queer Parents Share Fears and Concerns Since Overturning of Roe

by Dana Rudolph | drudolph@mombian.com  
contributing writer

A new study looks at how the overturning of *Roe v. Wade* has impacted queer parents—and includes the often-unheard voices of those who may be at higher risk of unintended pregnancies, such as bisexual cisgender women partnered with men. It shows how many queer parents, particularly in abortion-hostile states, are worried about access to reproductive and sexual health care, and offers insight into

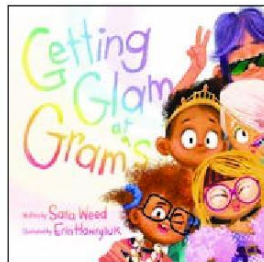
how this has changed their sexual, reproductive, and parenting lives.

The peer-reviewed study, "Perceived Impact of the Overturning of *Roe v. Wade* on Queer Parents' Reproductive and Sexual Lives" (Sexuality Research and Social Policy, 2024), was conducted by Abbie E. Goldberg, professor of psychology at Clark Uni-

see **MOMBIAN**, page 4

### 3 Joyful New Kids' Books With Nonbinary Protagonists

by Dana Rudolph



A picture book, an early reader, and a graphic novel for emerging readers bring us delightful new stories with nonbinary protagonists. One is a deliberate celebration of queer identities, while in the others, the characters' nonbinary identities are completely incidental to the tales. Readers should value both ap-

proaches.

In "Getting Glam at Gram's," by Sara Weed, illustrated by Erin Hongworth (Arsenal Pulp), a child named Alex tells readers all about their Sunday family dinners at Gram's house, and introduces us to themselves and their cousins: Alex (they/them); Evan (he/him); Ty (he/him); Sunny

see **NONBINARY**, page 8

### 10 Things for LGBTQ Parents to Do Now to Prepare for the Election

by Dana Rudolph

Mail-in voting has started or is about to start in some states, and in-person early voting will begin shortly. In advance of one of the most consequential elections in our history, here's what LGBTQ parents

and others should be doing now.

1. **Make sure you are registered to vote.** To check visit [Pride to the Polls](https://pridetothepolls.org) ([pridetothepolls.org](https://pridetothepolls.org)), a project created by a coalition of nonparti-

see **ELECTION**, page 5

## LGBTQ HISTORY MONTH

### "But the Bible says!" How one mistake accidentally sparked today's anti-LGBTQ+ rhetoric

By Lauren Rowello

After months of deliberation, David Sheldon Fearon wrote a letter in 1959 to the committee responsible for developing the Revised Standard Version (RSV) of the Bible. Fearon, recently deceased, was then a 21-year-old seminary student in Canada who hoped to call attention to a mistranslation he'd discovered.

The passage in question: 1 Corinthians 6:9-10, a list of vices which outlines who will not "inherit the kingdom of God." The list emphasizes and clarifies

the comment that precedes it, which underlines that the "unrighteous" will not be rewarded with this privilege.

The recipients of Fearon's letter — 22 men who were appointed by 44 Protestant denominations to develop the RSV — had added the word "homosexual" to that list, a move Fearon called a "serious weakness in translation." He even attached an appendix to his letter to prove his interpretation was scholarly and sound.

Although academic rigor is reason enough for a change, Fearon was also concerned for LGBTQ+ people like

himself who had been "wronged and slandered by the incorrect usage of this word."

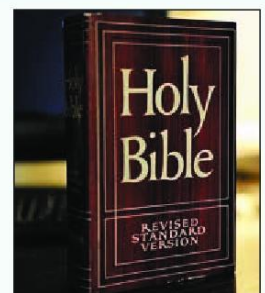
Documentarians of the film "1946: The Mistranslation that Shifted a Culture" highlight an emerging connotation at the time of the translation, naming "homosexual" as synonymous with a "pedophile" or a "molester." Fearon underlined in his letter that misconflating the two concepts already had serious consequences.

"Since this is a holy book of Scripture sacred to the Christian, I am more deeply concerned because well-

meaning and sincere, but misinformed and misguided people (those among the clergy not excluded) may use this Revised Standard Version translation of 1 Corinthians 6:9-10 as a sacred weapon, not in fact for the purification of the church, but in fact for injustice against a defenseless minority group..." he wrote.

The RSV committee had convened in 1929 to create a Bible that would reintegrate some of the "beauty and power" lost by the overly literal transla-

see **HISTORY MONTH**, page 9



The Revised Standard Version of the Holy Bible. Photo via Wikimedia Commons.

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# Injustice

Continued from page 1

of the past two years fending for herself while her parents focused on her ill brother, who then died. While things are slowly getting better at home, Molly has clearly leaned on Ms. Lewiston for support, even while struggling with a sense of hyper-responsibility.

The book club, too, is a safe space for discussing challenging topics like racism, as we see the students doing. One day, however, the principal comes in to talk with Ms. Lewiston, who shuts down the meeting early. We soon learn that someone in the community has claimed Ms. Lewiston is giving the students inappropriate books. She is suspended and the LBC is disbanded.

Molly wants to save the club, which has been so important for her and her peers. She rallies her friends to try and do something. But what?

Levy is a skilled enough author to make this more than just a story of good kids fighting evil book banners. The story is as much about Molly's journey through grief and healing as it is about book banning—and Molly makes mistakes in (and learns from) her interactions with others along the way. We see how the kids' intersectional identities impact their responses to the bans and to each other; how even the well-meaning aren't perfect; and how we should never assume what someone else has going on in their life.

Even Ms. Lewiston has her flaws.

At the same time, Levy pointedly and eloquently shows just how damaging book bans are to kids of varied identities, who are using the stories to understand both themselves and the world around them. And the initiative that the kids create to bring attention to the bans feels realistic—so much so that I wonder if readers will bring it to life in their communities, in the same way that No Name-Calling Week, initially seen in James Howe's novel *The Misfits*, has become a real-world observance.

As in her previous works, Levy blends a thoughtful take on challenging issues with compelling characters and a hefty dose of humor, making for a read as entertaining as it is important.

"Splinter & Ash," by Marieke Nijkamp (Greenwillow), is a sword-swinging fantasy adventure with a nonbinary squire and a disabled princess at the fore.

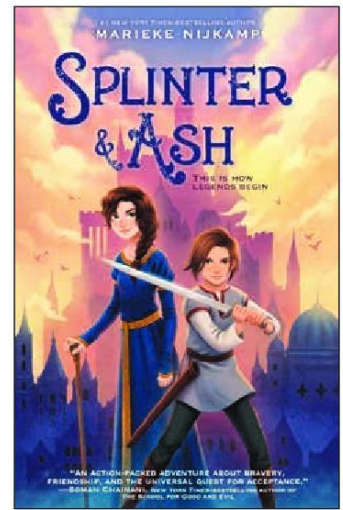
Twelve-year-old Princess Adelisa, or "Ash," as she prefers, is the youngest daughter of the Queen of Calinor. She's returning to the capital of Kestrel's Haven after six years away at school, only to find her mother struggling to assert her power over the fractious nobles and hoping to root out traitors in their midst. The nobles, including Ash's brother, Crown Prince Lucen, are also quick to dismiss Ash as weak and out of touch with the realities at court. Much of their scorn is aimed at her disability (she uses a cane and arm braces), the result of both an accident

and a condition that makes her joints dislocate easily.

Splinter is the child of a noble family who wants to be a squire like her older brother, who is off defending Calinor's borders. She's been told she can't, however, because she's not a boy—but she knows she's not a girl, either (although she uses she/her pronouns). After Splinter impresses Ash with her bravery during a chance encounter, the princess offers to sponsor Splinter as her own squire. This means training with the all-boys group of squires, including Lucen. Lucen's bullying, however, gets Splinter kicked out of the squires—on the same day that Ash is kidnapped by people who are likely in league with Calinor's northern enemies.

Splinter and Lucen set out after Ash, although Ash is no helpless damsel in distress, but holds her own against her captors. Revelations and betrayals large and small impact each young person, and each character must reassess themselves, their families, and their friends as they attempt to save the realm.

The bias against both Splinter and Ash is only one thread of the story, which also looks thoughtfully at what really makes a family, what it means to be strong and loyal, and how people can change and grow. And the conspiracy that the queen fears stems from nobles who want to go back to the "good old days" of "tradition and power over progress and equality." One might call it an attempt to Make Calinor Great Again, which feels highly relevant as I write this review



in 2024.

While the above themes add substance and depth to the tale, though, they don't take away from the crafty intrigue, sword swinging, and daring escapes that simply make it a great adventure story, too.

Dana Rudolph is the founder and publisher of *Mombian* ([mombian.com](http://mombian.com)), a two-time GLAAD Media Award-winning blog and resource directory, plus a searchable database of 1,600+ LGBTQ family books.

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## Stop the watchmakers

Upholding the diversity that is America

by Richard J. Rosendall | [rosendall@starpower.net](mailto:rosendall@starpower.net)  
contributing writer

I am more optimistic about America because of a family I met this morning at breakfast.

The local McDonald's, where I often stop for coffee, has a diverse clientele, from Metropolitan Police officers and people with toddlers to a young black gay couple and a man working on his laptop.

A Jamaican woman named Rose, who has chatted with me about politics before, comes in with her granddaughters Zaira and Aria. The girls run around her and dance together as they wait for their order. Aria, the younger of the two, is 20 months old. She climbs into my booth and sits across from me. Zaira and Rose join her.

Aria, a lively child oblivious to the racial distrust plaguing so many of her elders, offers me her hash browns, breakfast burrito, and blue raspberry frozen drink. I thank her and tell her I have already eaten and to enjoy them herself.

These are among the people Trump says are poisoning our blood. He is projecting as usual. Zaira says she is Jamaican, short for Jamaican American. I say to Aria, "You want to hear me use 'Jamaican' in a sentence? Jamaican a lot of noise." Her older sister laughs.

Rose's name makes me think of the musical Gypsy, except this Rose is a far cry from the stage mother from Hell portrayed in that show. I sing quietly to the girls, "You can do it, all you need is a hand. We can do it, Nana is gonna see to it."

Nana Rose tells the girls, "OK, let's go before the rain comes again," and they start to leave. Aria turns back to wave and does a little dance for me. This actual toddler would make a better president than the Mobster Man-child of Mar-a-Lago.

As I linger over my coffee, a handsome cop with a salt-and-pepper beard whom I've met before smiles and places a hand on my shoulder as he walks by. We are a long way from the Stonewall Rebellion.

Some members of our community a few years ago demanded that LGBTQ police officers be prohibited from participating in the Capital Pride parade. Treating all police as the enemy is counterproductive, to say the very least. Just as Trump would rather campaign on the border problem than solve it, some on the left would rather cry out about injustice than work across our diversity to overcome it.

If you insist that anything short of paradise is a betrayal, you will not get far. If you think your trauma entitles you to hold everyone else hostage, I wish to announce that you are traumatizing me.

The bullies on the radical right often invoke their faith. Faith requires no proof. Yet many people over the centuries spent a lot of time and effort attempting to prove the existence of God. One such proof states, "A watch implies a watchmaker," which analogizes the universe to a watch. This is problematic. On one hand, the universe

is far messier than a watch. On the other hand, it is far more glorious. And isn't it blasphemous to reduce God to a watchmaker?

The people at Heritage Foundation and its allies who wrote Project 2025 to map out a second Trump administration are what you might call political watchmakers. They have worked out in fine detail the radical changes they want to make to this country.

Their watches are more like handcuffs. I much prefer our messy, contentious country to the fascists' fantasy version "cleansed" of anyone who doesn't look and think like themselves.

One of my favorite things about Washington is that it is an international city. One often hears conversations in other languages. This is only a problem for bigots. But the Republican presidential nominee, who traffics in hatred and division, is ready to deport millions. That, like his proposed tariffs, would harm our economy. He would blame others, just as he recently blamed Jews—at an event about fighting antisemitism—in anticipation of his electoral defeat.

This election, in the end, is not about Trump but our own character. The aspects of our history that he and his diehards consider embarrassments to be erased are part of our journey. We are better for confronting the truth rather than concealing it.

Diversity is neither a weakness nor a threat. It is an essential part of who we are as a nation.

The authoritarians regard civil rights advances as a distasteful interruption of their divinely ordained supremacy. Let us disappoint them once again.

Richard J. Rosendall is a writer and activist at [rosendall@gme.com](mailto:rosendall@gme.com).

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## Mombian

Continued from page 1

versity; Lea Silvert, Ph.D. candidate in clinical psychology at Clark University; and Brittany Charlton, associate professor at Harvard Medical School. It surveyed a sample of 99 queer parents, recruited online, who had all given birth between 2018 and 2023.

Among cis participants, 59 self-identified as bisexual, queer, or pansexual women, partnered with cis men; six as lesbian, bisexual, queer, or pansexual (LBQ+) women partnered with cis women; four as LBQ+ women with nonbinary partners; two as LBQ+ women with trans women partners, and 10 as unpartnered LBQ+ women. Among nonbinary participants, 10 were partnered with cis men, three had nonbinary partners, three had trans women partners, and one was unpartnered. The one transgender man had a cis man partner. Of the total, 88 (89%) had at least one child via intercourse with their partner; an additional four (4%) with someone other than their partner.

The participants were from 34 states; 53 lived in a state where abortion was banned or restricted. More than 80% considered themselves lower, working, or lower middle class; more than a quarter lived below the federal poverty level. Most (78%) identified as White; 22% were people of color or multiracial.

In line with prior research on queer birthing individuals, participants also reported "high levels of birth trauma, pregnancy loss, and pregnancy complications." These experiences, the paper says, "likely contributed to their fears of being unable to access reproductive healthcare, including abortion, should they experience a high-risk pregnancy that necessitated interventions that might be illegal."

The study found that two-thirds of participants

(67%) were "upset but not surprised" about Dobbs v. Jackson Women's Health Organization, the decision that overturned Roe; another 29% were "upset and surprised." Although a few participants felt "neutral" about it, the authors say their narrative responses indicated not indifference, but rather a "lack of agency to do anything about the decision except perhaps to distance themselves from more intense feelings." Only one person was "pleased but not surprised."

Those in states with abortion bans and restrictions were more likely to express fear as well as outrage at Dobbs. "I feel terrified," related Marisa, a White, cis, pansexual woman in Indiana. Other participants said that Dobbs increased their levels of stress, depression, and anxiety.

Some participants also spoke to the impact of intersecting racial/ethnic, socioeconomic, or other identities. Eve, who lived in Florida, said, "Being a Black queer woman, the effects of the ruling are outsized for me. My demographic already has the worst maternal outcomes. This is essentially a death sentence for many people like me." And Denise, a White, cis, bisexual woman in Oklahoma, said, "I live in absolute fear of becoming pregnant again, knowing that I don't have the ... resources to travel through multiple states for care."

That fear of unintended pregnancy was shared by almost half of the participants (46%); twice as many in abortion-hostile states expressed this than in abortion-protected states (60% vs. 29%). Almost a third of participants were also very worried about access to birth control and about emergency contraception.

These fears led some participants to change their contraception methods, double up on methods, and/or to take other precautions (like more closely tracking their cycle or having a partner "pull out"). About one-sixth of the participants (all but one in abortion-hostile states), said anxiety over Dobbs had reduced

their sexual desire or enjoyment. Others said they were simply having less sex as a result of Dobbs.

The authors note, too, that those in abortion-hostile states were afraid of needing to seek an abortion not only in the case of an unintended pregnancy, but also if they experienced complications with a wanted pregnancy. Even though all of the participants were still of childbearing age, many, especially in abortion-hostile states, spoke of not having further children because of the risk of complications in a climate of restricted access to care. Vera, a White, cis, bisexual woman in Texas, said she would likely get her tubes tied, because "With two previous C-sections and a state that doesn't care about my health or well-being, it feels like too big of a risk to try again."

Two-thirds (66%) of participants in abortion-hostile states said they had "considered and/or taken steps toward moving" because of Dobbs, but many also identified financial and other barriers to doing so. Even in abortion-protected states, participants still expressed anger at Dobbs, and several worried that it signaled threats to other rights, such as marriage equality and gender-affirming care.

These findings will help researchers and sexual/reproductive health educators better understand the impact of national changes in reproductive health policy, the authors say, and will assist healthcare providers in being better advocates for their patients.

Additionally, policymakers can use the findings to "highlight the on-the-ground impact of current reproductive policies for some of the most marginalized and invisible individuals affected by them, and, in turn, highlight the need for more research and advocacy on their behalf."

Dana Rudolph is the founder and publisher of Mombian ([mombian.com](http://mombian.com)), a two-time GLAAD Media Award-winning blog and resource directory, plus a searchable database of 1,600+ LGBTQ family books.

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# Election

Continued from page 1

san LGBTQ+ organizations. By doing so, you'll also see deadlines for registration, requesting an absentee ballot, voting early, and more. The site also answers frequently asked questions such as "What if the gender marker and/or picture on my ID is different from my current presentation?" In Massachusetts, the voter registration deadline is October 26, 2024.

2. **If you can vote early in your state, make a plan to do so.** Visit [vote.org/](https://vote.org/) early-voting-calendar for deadlines. That way, it fits your schedule and you can avoid any lines or emergencies (such as a kid getting sick, a crisis at work, or getting stuck in traffic) on Election Day. In Massachusetts, early voting runs from Saturday, October 19, 2024 to Friday, November 1, 2024. For those voting by mail, the application deadline is October 29, 2024, but the Secretary of the Commonwealth Elections Division suggests applying two to three weeks before Election Day to ensure that you receive your ballot with enough time to mail it back.
3. **If you need an absentee ballot, request it now.** Again, visit [Pride to the Votes](https://pride.tothevotes.org/). Under Resources, the "Voter registration information" link will allow you to find to your state information. In Massachusetts, the Elections Division explains, "Most voters who qualify for an absentee ballot can choose instead to apply for an early Vote by Mail ballot. There are some times that an absentee ballot application is needed." If you need more details, visit [sec.state.ma.us](https://sec.state.ma.us).
4. **If you have kids over 18, remind them to vote, too.** Make sure they're registered, especially if they're young people who have recently moved, and make sure they're registered for vote-by-mail or absentee ballots if they're in college out of state.
5. **Remind them again.** (Because parenting involves repetition.)
6. **Review the ballot for your state.** Sure, you probably know the presidential

candidates, but the down-ballot races and ballot questions, if any, are important, too. You may want some time to look into them if you're not already familiar. [Ballotpedia.org](https://ballotpedia.org) has a Sample Ballot Lookup Tool that will let you see the candidates and questions (if any) for your state.

7. **If you plan to wait until Election Day (Tuesday, November 5), prepare in advance.** Look up your polling place. Note its hours and what ID, if any, you need to bring. [Vote.org](https://vote.org/) is useful for both of these. Figure out how you're going to get there and at what time. Put it on your calendar. (Note that Lyft is offering free or discounted rides to the polls on Election Day; Uber has in the past, but has not yet announced plans for 2024.)
8. **Plan ahead for childcare coverage if you need it.** Consider coordinating with another parent to alternate voting and watching the kids. Alternatively, plan to take your kid(s) to the polls to show them how participatory democracy works. Bring snacks and games in case you get stuck in line.
9. **Ask friends, relatives, and neighbors when they plan to vote.** Offer to help them get there—or ask for help yourself, if needed. And even if you and those you know don't need help, planning to go together may motivate you all.
10. **Continue speaking** with friends, relatives, and neighbors about why the election matters to you and your family. Sometimes these personal reasons can make a difference if someone is on the fence about a candidate or issue.

If you have further questions about voting, your rights, accommodations at the polls, or more, [Pride to the Votes](https://pridetothevotes.org) ([pridetothevotes.org](https://pridetothevotes.org)), [Vote.org](https://vote.org), and [Vote.gov](https://vote.gov) have many answers.

(Dates in this article have been provided for convenience, but readers should confirm by visiting the Secretary of the Commonwealth Elections Division, listed under "Departments" at [sec.state.ma.us](https://sec.state.ma.us).)

*Dana Rudolph is the founder and publisher of Mombian ([mombian.com](https://mombian.com)), a two-time GLAAD Media Award-winning blog and resource directory, plus a searchable database of 1,600+ LGBTQ family books.*

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# billy masters



“He has funny taste in music. He loves show tunes. He loves ‘Cats’—I’m not kidding. On a rotating playlist that he’d walk out to like hype music he’d play ‘Memory!’”

—Alyssa Farah Griffin revealing Donald Trump’s hidden DJ predilections. ‘Cause nothing gets a crowd jumping like “Memory”!

Public domain photo, via Wikimedia Commons.

Choosing this week’s opening quote was quite a tough call. Who could turn down a one-word quote? When asked what she would take away from her catastrophic appearance on “Dancing with the Stars,” **Anna Delvey** simply said, “Nothing.” And you know what? She was telling the truth. In that moment, I almost respected her. It’s like when people clap when their competitor wins an Oscar. Nobody really buys it. Just once, I’d like someone (other than **Kathy Griffin**) to mouth, “Motherf-er!” So Anna, congrats for having a genuine moment on live television. And shame on Alfonso for saying, “Oh, you had fun, stop it!” No, you stop it, **Alfonso**. She didn’t.

The biggest question I’ve received this week is this: why did **President Joe Biden** walk onstage at “The View,” past **Whoopi** and **Sara**, and go directly over to **Ana Navarro** and then the rest of the panel? Here’s what we didn’t see. During the commercial break prior to his entrance, the President and First Lady came out and surprised the hosts and the audience. He spoke to Whoopi and Sara before he was whisked backstage to make his official on-air entrance. We noted that when he shook hands with **Alyssa Farah Griffin**, he leaned over to say something in her ear. We now know he said that he admired her bravery in regard to speaking out against Trump. FYI, he spent most of the subsequent commercial breaks as well as time after the show meeting and taking selfies with members of the audience. I’m told he was particularly sweet to a 95-year-old grandmother who was in the audience. Frankly, I think Biden was just tickled to finally meet someone older than him!

I’m going to get this out of the way—I no longer like **Ellen DeGeneres**. I’m saying this upfront so that you can stop reading if you disagree with me, or simply just skip this paragraph. But if you’re still reading, know that I was a big fan. How big? I have every episode of her two sitcoms on VHS. I have the first seven seasons of her talk show also on VHS. Which begs the question—what am I going to do with all those videotapes? But when she came out as gay, I felt let down. Not because Ellen DeGeneres came out—I loved that. But I also loved Ellen Morgan—the quirky girl with an even quirkier group of friends. It bears mentioning that the sitcom’s original title was “These Friends of Mine.” But once she realized she was gay, she stopped spending any time with “these friends of hers”. I didn’t like that. It might have been what happened to DeGeneres, but it wasn’t funny. Like her friends, I felt abandoned us—her fans. Then Ellen and I rekindled during her talk show. I enjoyed the funny gal visiting with celebrity pals. But I didn’t like being told “be kind to one another” by someone who reportedly wasn’t so nice. I heard first-hand horror stories. But let me say this—every time I’ve met Ellen, she was

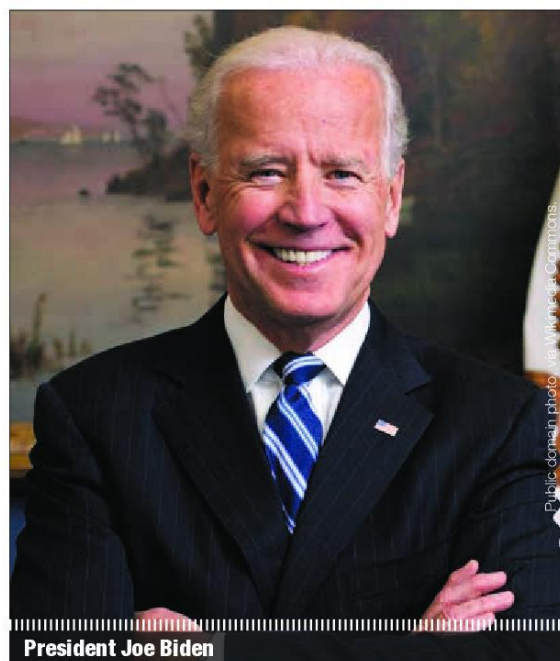
nice to me. OK, she didn’t invite me over to the house to hang out with **Portia**. But she never slapped me or made me cry. In her latest special, “For Your Approval”, I feel misled. The message of the show is that she no longer cares what we think of her. Or does she? Who knows. I still enjoyed it—especially the stuff about her mother, **Betty**. It reminded me of the Ellen I knew and liked. Before she dumped us.

Adding insult to injury (although I don’t believe anyone was truly insulted or injured), there in the audience of Ellen’s special...**Oprah Winfrey**! Believe me, I don’t begrudge Oprah turning to **Stedman** and saying, “Let’s go to a comedy show tonight.” She should do whatever she wants. But seeing a closeup of her during the special...I dunno. It just felt icky. But she did seem to be enjoying it—or at least they managed to find 10 seconds of her laughing!

“This is the best show ever!” I said that several times during “Mama I’m a Big Girl Now” at The Wallis in Beverly Hills. After saying it the third time, I was sure of two things: 1) I had to open my review with those words and B) If this show becomes a big hit, my quote will be in every ad! You would think seeing **Marissa Jaret Winokur**, **Laura Bell Bundy** and **Kerry Butler** (the original stars of “Hairspray”) would be a little stroll down memory lane. But how wrong you’d be. Every number is a major hit from a major show—it’s like a collection of 11 o’clock numbers! This is a fun-filled, jam-packed, 90-minute love fest of three divas who have chops, belts, and receipts. They might have taken Broadway by storm 22 years ago, but each of them has more than enough credits to fill a solo show. OK, maybe not Marissa, but she was on “Dancing with the Stars”, “Celebrity Big Brother”, and fired from “The Talk”—so she’s got plenty to talk about. The love between them is genuine and the “let’s put on a show” attitude is uproarious. And we learned things. For instance, **Britney Spears** was LBB’s understudy in “Ruthless”, Kerry won a whole lotta beauty pageants, and Marissa wants to play Mama Rose so badly, she can taste it (she’d be sensational). Yes, I already knew all of that already, but maybe you didn’t. Either way, it’s all presented in such a delicious way, I could see it again and again. And I very well might. This one-night-only LA gig was just a warm-up for off-Broadway’s New World Stages. They kick off shows on November 2nd for a limited run—“run” being the operative word. RUN—don’t walk—and get your tickets at **MamaABigGirlNow.com**. Tell ‘em Billy sent ya!

Kerry and LBB brought down the house with a high-

see **BILLY MASTERS**, page 10



President Joe Biden

Public domain photo, via Wikimedia Commons.



Ellen DeGeneres

Photo via Ellen DeGeneres, Facebook.



Oprah Winfrey

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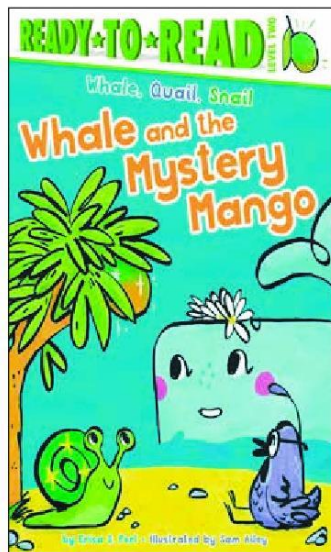
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## Nonbinary

Continued from page 1

(she/her); and Mona/Mo (she/her and they/them). Gram has lots of clothes, glasses, shoes, jewelry, and wigs, so after dinner, the kids "get glam," dressing up in sparkles, heels, hats, and



dressess, regardless of gender. Even their uncle gets involved, helping transform shirts and scarves into dresses.

Despite a small mishap with a pair of Gram's glasses, everyone is having fun. When Gram announces the fashion show, Alex's two moms take photographs and the aunts and uncles cheer.

This is a sweet slice of life in an extended family, diverse in racial identities, with multiple queer people in it, where everyone is supportive of everyone else and small details (like rainbow and nonbinary flag pins and stickers) testify to both pride and allyship. It's a recommended title full of queer joy!

"Whale and the Mystery Mango," by Erica S. Perl, illustrated by Sam Ailey (Simon Spotlight), brings friends Whale, Quail, and Snail back for the third volume of this delightful early reader series. Here, the three very different friends are waiting for the mango high on a tree to be ripe. When will it be ready? Quail insists it's not ready yet. "Fishsticks!" says Whale.

While they wait, Snail teaches the others a new dance—with unexpected consequences!

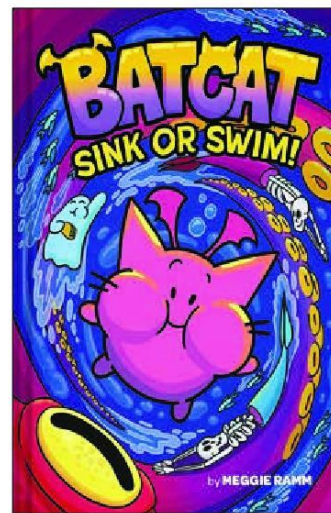
The stakes are low here, but they're entertaining, with light lessons about patience and friendship—plus silly dance moves that young readers will likely want to try. Add in the seamless use of they/them pronouns for Snail, and this is a recommended tale for newly independent readers, though there's no

reason it couldn't be a read-aloud for younger children, too. Make sure to check out the first two volumes of the series, too: "A Whale of a Tea Party" and "When Whales Fly."

"Batcat: Sink Or Swim!" by Meggie Ramm (Amulet Books) brings back Batcat, the adorable half-bat, half-cat, for their second graphic novel adventure! This time, Batcat heads to the Mermaid Lagoon for some "me time" away from their (nice but occasionally annoying) roommate Al the Ghost. At the beach, however, they find the mermaids in an uproar because someone is stealing the colors from their tails! When the mermaids tempt Batcat with a bag of their famous fish tacos, Batcat agrees to help them discover the source of this horror—leading to a confrontation with a sea serpent, a ghost pirate, and more sort-of-but-not-really-spooky denizens of Spooky Isle.

The book leans into its silliness, making it a great choice for new chapter book readers up through middle-grade graphic novel aficionados (though it would be a fun family read-aloud, too). Under the humor, however, are subtle messages about friendship, confronting one's fears, and looking below someone's surface. Batcat's nonbinary identity is incidental to the main story, but backmatter includes "Non-binary Facts" (drawn in the same graphic style as the rest of the book), as well as a few pages on how to draw Batcat and Al.

I'm often skeptical of animal analogies about LGBTQ people in general—but Batcat



is such a fun series and author/illustrator Meggie Ramm is nonbinary themselves, so I'll trust that Batcat will resonate with at least some nonbinary readers (among others). I found the book to be a delight, and recommend it heartily.

Dana Rudolph is the founder and publisher of Mombian ([mombian.com](http://mombian.com)), a two-time GLAAD Media Award-winning blog and resource directory, plus a searchable database of 1,600+ LGBTQ family books.

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# History Month

Continued from page 1

tion in another option for English speakers — the American Standard Version of 1901. The group aimed to bridge the need for a more modern and accurate translation with the need to reflect the true meaning of the original texts, de-emphasizing word-for-word translations.

In their process, translators shorthanded two Greek words — malakoi and arsenokoitai, which can have multiple meanings but have sometimes been translated as “effeminate” and “men who share a bed” respectively.

“Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God,” reads the American Standard Version of 1901, which the RSV committee was hoping to update.

After visiting the original Greek, the RSV committee combined the Greek terms into a simplified, more modern word they’d hoped would convey the same meaning: “homosexual.”

But many scholars — including Fearon — feel this was an error of oversimplification, as the original Greek likely required a more nuanced reading.

Rather than broadly referring to the queer community or even specifically to gay men, some of the earliest translations point to malakoi as meaning “weak” — more likely referring to moral weakness and a lack of self-control in this context. Coupled with the word arsenokoitai — which today’s schol-

ars liken to using power as means to exploit others in broader ways, a better shorthand might be “sexual abusers.”

Christian researchers Kathy Baldock and Ed Oxford recently discovered the correspondence between Fearon and Luther Allan Weigle, head of the RSV committee, and were surprised to learn that the mid-century team of translators had been receptive to Fearon’s feedback about the mistranslation.

Weigle assured Fearon the information he provided would be considered when the team met again to continue revisions — but this would not occur for almost ten years.

In 1968, the RSV committee reconvened — and those scholars decided to strike their phrase about “homosexuals,” replacing it with “sexual perverts” in 1 Corinthians. It’s a broader description that more accurately conveys the injustices warned about in the original Greek — even if by today’s standards, the phrase needs additional refining if the hope is to condemn abusers and exploiters.

Despite the win, the change came too late. Two decades of damage had already been done, cementing the mistake’s legacy.

The New American Standard Version, for instance — a revision of the text that the RSV was based on, which never included the term “homosexual” — added the word for this updated version in 1971.

Because the correction didn’t come sooner, the 1946 version of the RSV became the first standard text circulated throughout the evangelical boom of the 1950s through ‘80s that birthed today’s extremist, conservative Christian movement. And dozens of future translations and interpretations were based on it — many of them further skewing

from original Greek, Hebrew or Aramaic words and context.

Although the RSV translators only included the word “homosexual” in just one passage, the mistranslation informed future translators — who added the word at least five more times to other versions of the Bible as an alternative to broader language that had been used in the past.

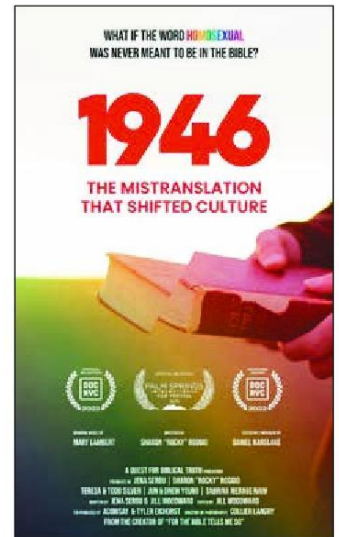
Some anti-LGBTQ+ Christians now promote dozens of additional passages through a queerphobic lens. This has resulted in countless experiences of religious trauma — creating both internal and external conflicts for people brought up in queerphobic faith traditions.

Although religiosity is often associated with lower risks for depression and suicidality for other groups, lesbian, gay, bisexual and questioning adults who view religion as important aspects of their lives are still at increased risk for suicide — with those who are questioning placed at the highest risk.

One study showed that the religious views of parents doubled suicide risk for LGBTQ+ young adults. Conversion therapy — which is largely pursued by parents and offered by religious leaders — can also double an LGB person’s risk for suicide attempt.

According to the Trevor Project, Pennsylvania is the state with the largest number of identified conversion therapy practitioners by a strong margin. A 2022 report by the Trevor Project notes that 16% of LGBTQ+ youth in Pennsylvania have been threatened with conversion therapy or have experienced conversion therapy — a practice that is still legal in the state, though five state boards recently adopted new policies to oppose it.

A growing movement to not only welcome but



The poster for “1946: The Mistranslation That Shifted a Culture.”

affirm and protect LGBTQ+ people is emerging in some Christian spaces — and as more people learn about how the Bible gets translated, the interest in reclaiming mistranslated texts for the purpose of calling out abusers (rather than LGBTQ+ people) is beginning too.

This brings hope for the next generation. Meanwhile, conservatives continue to lean on mistranslations to condemn the queer community and harm LGBTQ+ people — as the “sacred weapon” Fearon predicted they might.

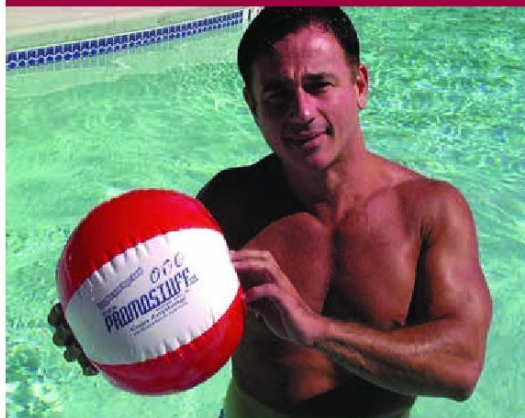
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## Billy Masters

Continued from page 6

voltage performance of "For Good" (LBB has played Glinda on Broadway, while Kerry hasn't taken on Elphaba...yet). Their performance reminded me of a story I didn't get to in last week's column. To avoid the head-to-head competition that happened at the Tonys, the powers-that-be behind the film of "Wicked" will be submitting **Cynthia Erivo** as Best Lead Actress and **Ariana Grande** as Best Supporting Actress for the Oscars. So when Ariana does not win anything, she can't blame Cynthia.

In a couple weeks, I'll be heading down to Miami to support one of my favorite organizations. The National LGBTQ Task Force (or simply The Task Force) does so many things for so many people. Between fighting anti-gay legislation, advocating for protection from discrimination, helping people get out and vote, and making the world a better place, they also throw great parties—including the legendary Winter Party in South Beach. And they're celebrating these accomplishments with their annual Gala. This year's soiree takes place on October 19th at the Miami Beach Convention Center. It not only raises money for their ongoing work, but also acknowledges the people who give tirelessly to the organization. This year, the honorees are my pals **Jim Tyrrell** and **Roger Thomson**. Some of my other pals are also sharing their talent by performing at the Gala—**Frenchie Davis** and **Ginger Minj**. It will all be hosted by **Jai Rodriguez**, which is particularly appropriate since the National Leadership Award recipient is Karamo! You can grab your tickets at [TheTaskForce.org](http://TheTaskForce.org).

Leave it to a comedian to screw up my column. I had all sorts of things ready to write about **Joel Kim Booster**—which would have been a perfect transition because he was scheduled to host the Task Force Gala. But, no, he had to had to pull out (I hate when guys do that) due to one of those "unforeseen circumstances". Now I have no reason to tell you that he proposed to his partner

**John-Michael Sudsina** while they were on vacation in Korea. I also can't tell you that proposal or not, their relationship is still "open"—at least according to Booster's Tweet recounting a recent trick asking, "Does your husband know you're here?" (except Joel typed it in those alternating lower- and upper-case letters that people in their 30s think is cute). Joel's retort was, "Yeah bitch I'm on your Instagram right now deciding which photo I'm gonna show him of the annoying guy I just fucked." Lastly, I also have no reason to say that when asked about his full-frontal scene in the flick "Industry", Booster said, "It didn't seem like that big a deal." That's what the trick said! Judge for yourself on [BillyMasters.com](http://BillyMasters.com).

Speaking of dicks, this week's "Ask Billy" question comes from Carmen in Chicago: "What do you know about **Seth Rose**? I hear he's a big anti-gay guy, and yet he did gay porn. Hub??"

Nothing surprises me anymore. Gubernatorial candidate **Mark Robinson** being on a trans porn website calling himself a black Nazi? YAWN. The person Carmen is asking about is Trump supporter **Corey DeAngelis**, known as **Seth Rose** on [GayHoopla.com](http://GayHoopla.com) (ok, the name of that website does surprise me). While DeAngelis is known as a Fox News darling who advocates for dismantling public schools, Seth is known as a "hot otter" (or an "otter jock") in a video called "Jerk Off Race"—a race he won, by the by. While DeAngelis/Rose doesn't directly interact with men, he doesn't mind watching or being watched. Feel free to watch him for yourself on [BillyMasters.com](http://BillyMasters.com).

When it's 11 o'clock somewhere, it's definitely time to end yet another column. We ran really REALLY long. So I'll have to wait until next week to tell you about the Menendez brothers! Keep checking out [www.BillyMasters.com](http://www.BillyMasters.com)—the site that has mothers, monsters and Menendezes. If you have a question for me, send it along to [Billy@BillyMasters.com](mailto:Billy@BillyMasters.com) and I promise to get back to you before I join Ellen and Oprah for a girl's night out. Until next time, remember, one man's filth is another man's bible.

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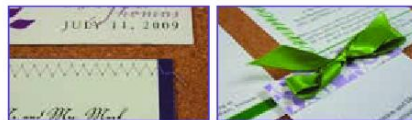
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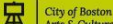
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| Commonwealth School             | Boston        | 14–18y (9–12)       | 10/1, 6:30–8:30 p.m. and 11/17, 2:30–4:30 p.m. (both virtual)            | <a href="http://commschool.org">commschool.org</a>             |
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| International School of Boston  | Cambridge     | 2–18y (PS–12)       | 10/10, 6:30–8 p.m. (MS and US) and 11/2, 10 a.m.–12 p.m. (LS)            | <a href="http://isbos.org">isbos.org</a>                       |
| The Woodward School             | Quincy        | 10–18y (6–12)       | 10/10, 6–7:30 p.m. and 12/7, 10–11:30 a.m.                               | <a href="http://woodwardschool.org">woodwardschool.org</a>     |
| The Advent School               | Boston        | 4–12y (PK–6)        | 10/16, 9–11 a.m. (all school) and 10/23, 9–11 a.m. (LS)                  | <a href="http://adventschool.org">adventschool.org</a>         |
| The Fessenden School            | West Newton   | 4–15y (boys PK–9)   | 10/17, 8:30–10:30 a.m. and 11/21, 8:30–10:30 a.m.                        | <a href="http://fessenden.org">fessenden.org</a>               |
| Beaver Country Day School       | Chestnut Hill | 11–18y (6–12)       | 10/17 and 12/12, 6:30–8:30 p.m.                                          | <a href="http://bcdschool.org">bcdschool.org</a>               |
| Dedham Country Day School       | Dedham        | 4–14y (PK–8)        | 10/18 and 11/8, 8:30–10:30 a.m.                                          | <a href="http://dedhamcountryday.org">dedhamcountryday.org</a> |
| Boston Trinity Academy          | Boston        | 11–18y (6–12)       | 10/19, 12 p.m. and 11/19, 6 p.m.                                         | <a href="http://bostontrinity.org">bostontrinity.org</a>       |
| Thayer Academy                  | Braintree     | 10–18y (5–12)       | 10/19, 8:30 a.m.–12:30 p.m. (MS) and 9 a.m.–1 p.m. (US)                  | <a href="http://thayer.org">thayer.org</a>                     |
| The Rivers School               | Weston        | 11–18y (6–12)       | 10/19, 9–11:30 a.m. (US), 2–4:30 p.m. (MS); 12/12, 6–8 p.m.              | <a href="http://rivers.org">rivers.org</a>                     |
| Noble and Greenough School      | Dedham        | 11–18y (7–12)       | 10/19, 8:30–11:30 a.m. (MS) and 10/26, 8:30–11:30 a.m. (US)              | <a href="http://nobles.edu">nobles.edu</a>                     |
| Atrium School                   | Watertown     | 4–14y (PK–8)        | 10/20, 10 a.m.–1 p.m.                                                    | <a href="http://atrium.org">atrium.org</a>                     |
| Belmont Day School              | Belmont       | 4–14y (PK–8)        | 10/20, 9 a.m.–1 p.m. (in person) and 11/16, 9–10:30 a.m. (virtual)       | <a href="http://belmontday.org">belmontday.org</a>             |
| Brimmer and May School          | Chestnut Hill | 4–18y (PK–12)       | 10/20, 10 a.m.–3 p.m. and 11/13, 8:15 a.m.                               | <a href="http://brimmer.org">brimmer.org</a>                   |
| Chapel Hill-Chauncy Hall School | Waltham       | 12–18y (7–12/PG)    | 10/20 and 11/3, 9–11 a.m. (MS) and 1–3 p.m. (US)                         | <a href="http://chch.org">chch.org</a>                         |
| Shady Hill School               | Cambridge     | 4–14y (PK–8)        | 10/20, 1–3 p.m.                                                          | <a href="http://shs.org">shs.org</a>                           |
| Park Street School              | Boston        | 2–12y (tod–6)       | 10/21, 6–8 p.m. and 11/20, 9–11 a.m.                                     | <a href="http://parkstreetschool.org">parkstreetschool.org</a> |
| The Newman School               | Boston        | 12–19y (7–12)       | 10/22 and 12/4, 6–7:30 p.m.                                              | <a href="http://newmanboston.org">newmanboston.org</a>         |
| Kingsley Montessori School      | Boston        | 2–12y (tod–6)       | 10/23 and 11/7, 8:30 a.m.                                                | <a href="http://kingsley.org">kingsley.org</a>                 |
| The Winsor School               | Boston        | 10–18y (girls 5–12) | 10/23, (LS) 6:30 p.m., (US) 7:30 p.m. (both virtual)                     | <a href="http://winsor.edu">winsor.edu</a>                     |
| Meadowbrook School              | Weston        | 1–14y (Jr K–8)      | 10/24, 9:30 a.m. (MS), 10/25, 2 p.m. (LS), 12/11, 9:30 a.m. (all school) | <a href="http://meadowbrook-ma.org">meadowbrook-ma.org</a>     |
| German International School     | Boston        | 3–18y (PS–12)       | 10/26 and 11/11, 10 a.m.–12 p.m.                                         | <a href="http://gisbos.org">gisbos.org</a>                     |
| Falmouth Academy                | Falmouth      | 12–18y (7–12)       | 10/26 and 1/25, 9:30–11:30 a.m.                                          | <a href="http://falmouthacademy.org">falmouthacademy.org</a>   |
| Fayweather Street School        | Cambridge     | 3–14y (PK–8)        | 10/26, 10 a.m.–12 p.m.                                                   | <a href="http://fayweather.org">fayweather.org</a>             |
| Dexter Southfield               | Brookline     | 4–18y (PK–12)       | 10/26, 9 a.m.–12 p.m. (PreK–5) and 11/2, 9 a.m.–12 p.m. (grades 6–12)    | <a href="http://dextersouthfield.org">dextersouthfield.org</a> |
| The Cambridge School of Weston  | Weston        | 14–19y (9–PG)       | 10/26, 9 a.m.–12 p.m. (in person) and 11/7, 7–8 p.m. (virtual)           | <a href="http://csw.org">csw.org</a>                           |
| The Chestnut Hill School        | Chestnut Hill | 3–12y (PS–6)        | 10/27, 10 a.m.                                                           | <a href="http://tchs.org">tchs.org</a>                         |
| Montrose School                 | Medfield      | 11–18y (girls 6–12) | 10/27, 1 p.m. and 11/21, 6 p.m.                                          | <a href="http://montroseschool.org">montroseschool.org</a>     |
| Meridian Academy                | Boston        | 11–18y (5–12)       | 10/28, 7 p.m. and 12/17, 7 p.m.                                          | <a href="http://meridianacademy.org">meridianacademy.org</a>   |
| Wellan Montessori School        | Newton        | 15 mo–14y (tod–8)   | 11/1, 9–11 a.m. (grades 4–8) and 11/3, 9–11 a.m. (15 mo–grade 3)         | <a href="http://wellan.org">wellan.org</a>                     |
| Concord Academy                 | Concord       | 14–18y (9–12)       | 11/2, 12–2 p.m.                                                          | <a href="http://concordacademy.org">concordacademy.org</a>     |
| Milton Academy LS and MS        | Milton        | 5–14y (K–8)         | 11/2, 2–4 p.m. (LS and MS)                                               | <a href="http://milton.edu">milton.edu</a>                     |
| Thacher Montessori School       | Milton        | 18 mo–12y (tod–6)   | 11/2, 10:30 a.m.–12 p.m.                                                 | <a href="http://thacherschool.org">thacherschool.org</a>       |
| Tenacre Country Day School      | Wellesley     | 4–12y (PK–6)        | 11/2, 10 a.m.–12 p.m. and 11/12, 7–8:15 p.m. (Zoom)                      | <a href="http://tenacrecds.org">tenacrecds.org</a>             |
| Dana Hall School                | Wellesley     | 10–18y (girls 5–12) | 11/2, 12–3 p.m. (MS and US)                                              | <a href="http://danahall.org">danahall.org</a>                 |
| The Sage School                 | Foxboro       | 3–14y (PK–8)        | 11/3, 11–12:30 p.m.                                                      | <a href="http://sageschool.org">sageschool.org</a>             |
| Ursuline Academy                | Dedham        | 12–18y (girls 7–12) | 11/3, 11 a.m.–2 p.m. and 12/10, 6–8 p.m. (information night)             | <a href="http://ursulineacademy.net">ursulineacademy.net</a>   |
| Fay School                      | Southborough  | 5–15y (K–9)         | 11/3, 1–3 p.m.                                                           | <a href="http://fayschool.org">fayschool.org</a>               |
| Lesley Ellis School             | Arlington     | 2.9–14y (PS–8)      | 11/3, 2–4 p.m. (all school) and 11/19, 7–8 p.m. (MS)                     | <a href="http://lesleyellis.org">lesleyellis.org</a>           |
| Newton Country Day School       | Newton        | 10–18y (girls 5–12) | 11/3, 1–3:30 p.m.                                                        | <a href="http://newtoncountryday.org">newtoncountryday.org</a> |
| The Park School                 | Brookline     | 4–14y (PK–8)        | 11/3, 10 a.m.–1 p.m.                                                     | <a href="http://parkschool.org">parkschool.org</a>             |
| The Learning Project            | Boston        | 5–12y (K–6)         | 11/16, 10 a.m.–2 p.m.                                                    | <a href="http://learningproject.org">learningproject.org</a>   |
| The Fenn School                 | Concord       | 9–15y (boys 4–9)    | 11/17, 10 a.m.                                                           | <a href="http://whereboysthive.org">whereboysthive.org</a>     |
| The Rashi School                | Dedham        | 4–14y (PK–8)        | Contact the school for information regarding visits.                     | <a href="http://rashi.org">rashi.org</a>                       |

**Visit school websites for details.**

*The schools listed above do not discriminate on the basis of race, religion, national origin, disabilities, sexual orientation, gender identity, or family composition in their admissions, financial aid, or educational policies.*