

# HOMELESS IN PARADISE

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Column #41



## Part 3: PRIDE MARCHES ON

*Don't forget the good old gays*

By Wanda Sue Parrott

**ACCORDING** to the 2015 Point in Time Homeless Census, recognizing homeless children (17 and younger) and transition-age youth (18-24) is difficult because they avoid homeless adults 25 and older..

If my interpretation of the report released last week is accurate, the percentage of young LGBTQI persons in Monterey County hasn't changed since 2013. It remains 19 percent, or roughly 438 of the total 2,308 homeless persons counted in 2015.

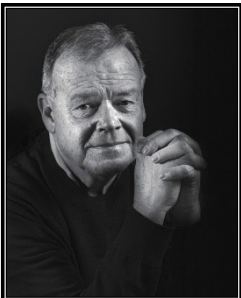
Only if a young person blatantly displays non-traditional sexuality is recognition easy. I-HELP contacts confided, "The Sand City Swisher is an example. He swishes and speaks like a big black 'oh honey, look at me' drag queen."

The 2015 Homeless Census states: "Respondents who identified as LGBTQ were less likely to report they were experiencing homelessness for the first time (28 percent). They were also more likely to have been without housing for less than a year."

Of the 444 respondents, 49 percent were men, 50 percent were women and 1 percent was transgender. There are no statistics on homeless women, per se.

What's different? In 2013, 100 percent of the LGBTQIs called themselves Bisexuals. This year, all six stripes in the Pride Flag were represented by the 82 respondents whose 86 answers indicate some checked more than one category: *Bisexual, 37 percent (30 persons); Lesbian, 29 percent (24 persons); Gay, 17 percent (13 persons); Other, 10 percent (8 persons); Queer, 7 percent (6 persons); Transgender, 5 percent (4 persons).*

### Traveling I-HELP Exhibit Returns To Monterey



Reed Bennett, 62, a lifelong Pacgroviaan, is a senior gay member of the homeless LGBTQI community. As a part of I-HELP (Interfaith Homeless Emergency Lodging Program, Reed is also a spokesperson/participant in the "Inherent Worth and Dignity—Living Portraits" exhibit which debuted in Carmel in 2013, traveled widely, and is now on display at Unitarian Universalist Church of the Monterey Peninsula, 490 Aguajito Rd., Carmel pending release of an updated version.

The project, which reveals the inherent worth and dignity of each homeless man, was produced by photographer Bob Sadler, Monterey City Councilman Timothy Barrett and writer Cassidy Hausmann Mason. For details about viewing the exhibit or booking it, contact [bob@sadlerconsulting.net](mailto:bob@sadlerconsulting.net).

The new exhibit will be previewed here.

## Move Over CJ, Others Got There First!

Former Olympics decathlon winner Bruce (now Caitlyn) Jenner wasn't the first heroic male to become a famous transgendered female with the initials CJ. In the late 1950s, George Jorgenson became the first American to undergo gender change from World War Two veteran to glamorous nightclub entertainer Christine Jorgenson.

And BC (before Caitlyn) there was CB (Chastity Bono), Cher's daughter who transgendered to male and captivated America on Dancing with the Stars as beefy, beaming, bewhiskered Chaz Bono.

A homeless woman was popular with patrons of the Monterey Post Office in 2013. While sitting on the wall, she greeted people with, "Hi, I'm Sarah. How are you today?" She conversed brilliantly, never begged, and graciously accepted gifts that were offered.

Passersby didn't know Sarah Luiz Chandler gained TV notoriety as a transgendered male formerly known as Jeffrey. In 1988 the then-resident of Portsmouth, New Hampshire won a lawsuit against Blue Cross/Blue Shield that forced coverage of treatment that completed Jeffrey's transition into Sarah.

Bad love choices put her on the streets until her father died recently, making her a "millionheires."

## Controversy And Change

Nicola Jane Chase, transgender autobiographical memoir writer of "Tea and Transition: A story of love, the human spirit, and how one man became one woman" (S. J. Miller Communications, Randolph, Pa.), says: *I am neither gay nor lesbian. I am a straight woman—with a past.*

Chase argues, "The L, G, and B are about sexual identity; the T is about gender. Lumping the four initials together only enhances the misperception that they are interchangeable terms. They are not... the sexuality of transgender people (which may or not change) is the most irrelevant factor in our transitions.

We are not coming to terms with being attracted to same sex or different sex people, it is the correctness of our assigned gender that we are figuring out."

For information about Nicola Jane Chase and/or her book, visit [www.TeaAndTransition.com](http://www.TeaAndTransition.com), or contact book publicist Stacey J. Miller at <http://www.bookpr.com> , <mailto:sjmillier@bookpr.com> , 781-986-0732.

Chase's argument is countered by formerly homeless gay gourmet Ernie Guzman of Seaside, who says, "She can call herself a lady, but she can never be a woman because she was born with the genetics of a man. She cannot give birth."

In her letter to the editor of Cedar Street Times on July 24, Carol Marquart of Pacific Grove expresses resentment—not prejudice-- over bullying tactics of legislative bodies such as the U. S. Supreme Court that force minority decisions like same-sex marriage on the majority of citizens.

All of this proves the cliché is right: *the more things change, the more they stay the same!* Controversy aside, what's ahead for LGBTQI Pride?

Reed Bennett pinpoints attitudinal changes. "Things are pretty much more relaxed today, and in ten years it's not going to be a big deal at all."



## Remembering The Good Old Gays

Poet Emery L. Campbell, heterosexual octogenarian from Georgia, reveals his handling of the phenomenon formerly called Gay Pride: *old-fashioned humor*.

### Diplomatic Relations

Arriving at their favorite eating place  
a pastor and a rabbi found a line  
awaiting seats. When told there'd be no space  
for quite a while before the two could dine,

they took advantage of the long delay  
and crossed the street to have a drink or two.  
Unknown to them, the bar they chose was gay.  
Each hardly had a chance to sip his brew

when sure enough a guy approached the pair  
and asked the pastor if he'd like to dance.  
The latter countered with a hostile stare  
and forceful words. At which, in remonstrance,

another man stepped up and said: "See here!  
How dare you treat my steady beau like that!"  
The rabbi whispered in the fellow's ear  
a moment, winked, and gave his cheek a pat.

The pastor thanked his friend but asked him how  
he'd soothed the bellicose young man so soon.  
"It wasn't hard; I didn't want a row.  
I told him we were on our honeymoon."

Emery L. Campbell  
Lawrenceville, Ga.

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