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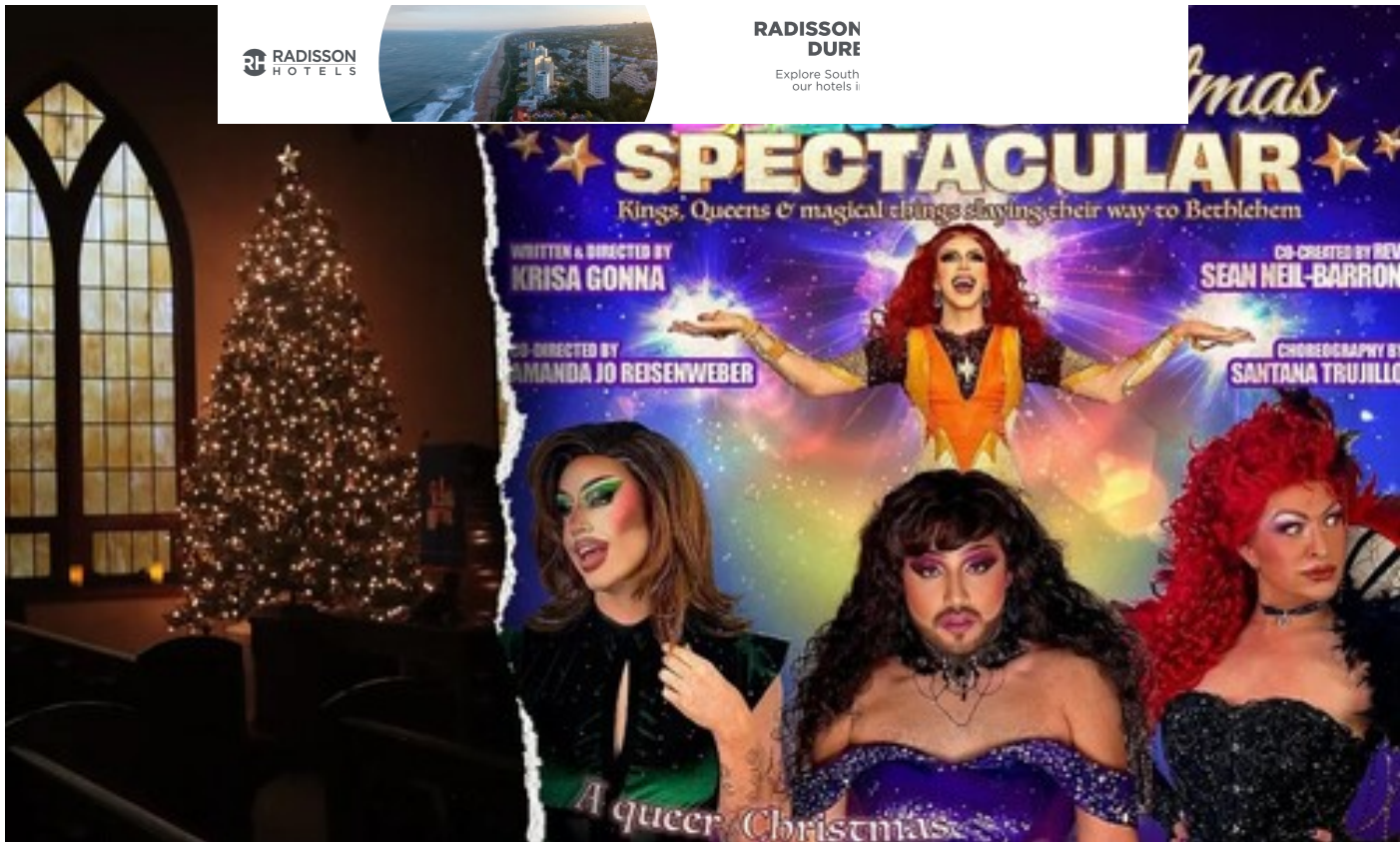


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ARTICLE

A Very Woke Christmas: Progressive Churches Celebrate With Drag Performances





BY PNW STAFF DECEMBER 22, 2025

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Christmas, at its heart, is not a vague celebration of self-expression or a canvas for cultural experimentation. It is a bold, disruptive proclamation that God entered history in humility--born not into power, spectacle, or performance, but into obscurity, obedience, and truth. And yet, once again this Christmas season, a growing number of progressive churches appear determined to remake the Incarnation in their own image, trading reverence for relevance and theology for applause.

Across the country, Christmas has become a stage--not for angels or shepherds, but for drag performances, queer reinterpretations, and what organizers proudly describe as "irreverent" reimaginings of the Gospel story. In Fort Collins, Colorado, Foothills Church hosted its third annual "A Drag Christmas Spectacular," a 90-minute production where drag artists would, in the church's own words, "slay their way to Bethlehem." The show, recommended for ages 16 and older due to adult themes, reframed the nativity as a celebration of "queer joy, chosen family, and radical self-acceptance."

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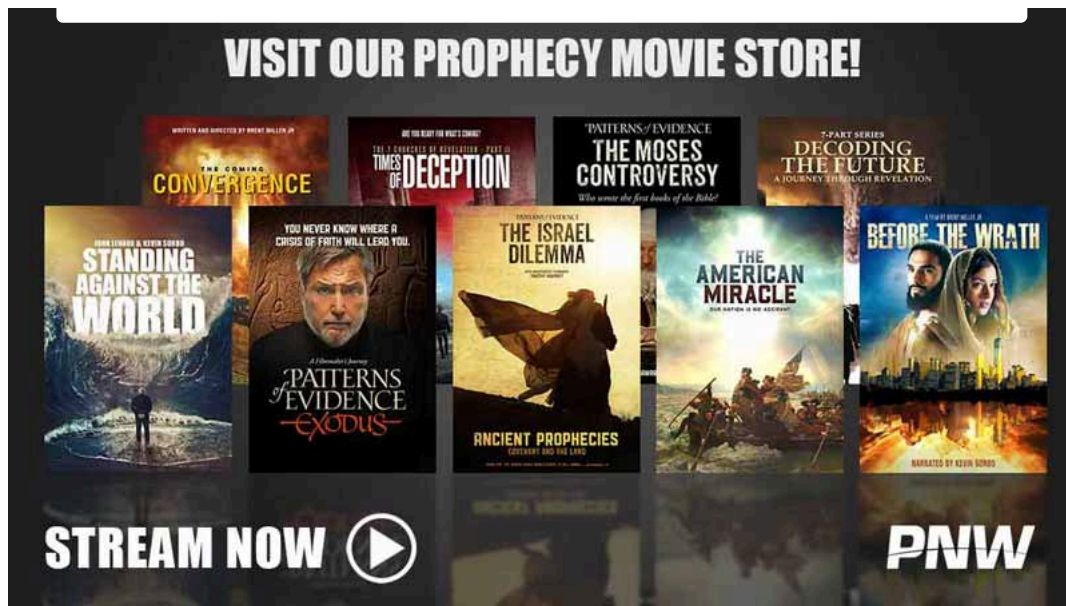
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The event was conceived by Rev. Sean Neil-Barron, a queer-identifying minister who said the production was a response to what he views as rising anti-LGBTQ legislation. His stated aim was to create a "queer sacred space" where identities--not repentance, redemption, or reconciliation with God--are lifted up as the central message of Christmas. Even the Magi, traditionally understood as Gentile seekers drawn to Christ, were reimagined as symbols of queerness itself, searching not for the Messiah, but for self-discovery.

In Seattle, Washington, the spiritual community Emmaus Table--connected to the Evangelical Lutheran Church in America--offered its own holiday spectacle titled "Drag Church: The Yassification of Ebenezer Scrooge." Drawing loosely from A Christmas Carol, the event replaced

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These are not isolated experiments. In recent weeks, other progressive congregations have advertised drag-themed Advent services, queer nativity retellings, and politically charged Christmas pageants--some featuring protest symbolism in manger scenes or reworked sermons centered more on social activism than salvation. What unites them all is not creativity, but a shared conviction that Christianity must be reshaped to survive--softened where it confronts, rewritten where it offends, and emptied of its harder truths.

This is how we arrive back at a familiar crossroads. For two thousand years, the Church has wrestled with the temptation to conform to the spirit of the age. Each generation faces the same question: Will we proclaim a Gospel that transforms the world, or reshape the Gospel so the world will applaud us? Progressive churches hosting drag-themed Christmas celebrations have made their choice clear.

Their defenders insist these events are about inclusion, hospitality, and love. But inclusion without truth is not love--it is sentimentality. Hospitality that requires the erasure of Scripture is not generosity--it is surrender. The message of Christmas is not that everyone's identity is affirmed as holy, but that every human being is invited to kneel before a holy God who came to save sinners, not celebrate self-expression.

The irony is impossible to miss. The birth of Christ was already scandalous--God becoming man, born to a virgin, laid in a feeding trough, announced to shepherds and foreigners alike. It did not need embellishment. It did not need irony or edge. It needed faith. When churches replace awe with irony and worship with performance, they do not make Christianity more accessible--they hollow it out.

At stake is not merely taste or tradition, but credibility. A church that constantly rebrands itself to mirror cultural trends eventually has nothing distinct left to offer. When Christmas becomes a platform for drag performances and ideological storytelling, the question is no longer whether the Church is welcoming--but whether it still believes what it proclaims.

Christmas is not about us finding ourselves. It is about God finding us--lost, broken, and in need of redemption. And that truth, inconvenient as it may be to a woke age, remains far more radical than any performance could ever be.

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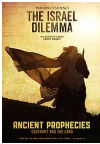
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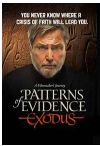
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