

BANDINGS

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Cardinal Newman is set to become Britain's newest saint

First he must be exhumed from the grave he shares with another man - the greatest love of his life

By Geoffrey Wansell

Daily Mail - United Kingdom
August 29, 2008

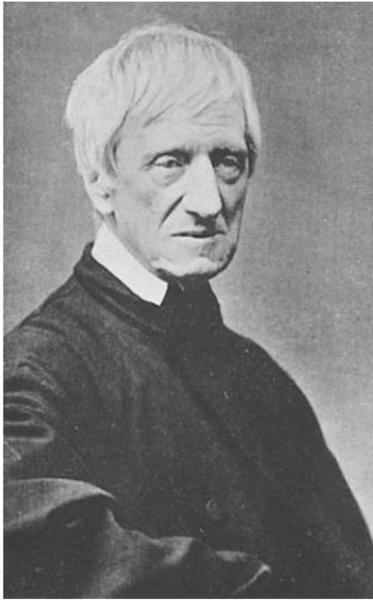
The precise time and details are still a closely guarded secret, but the plans are already well under way. At some stage - possibly before the end of the year - a small party of priests, gravediggers and officials from the Vatican will arrive at the small cemetery at Rednal, near Birmingham, to conduct their sombre business.

There they will make their way to a headstone bearing the Latin inscription 'Ex umbris et phantasmas in veritatem' - 'out of shadows and phantasmas into the truth', which marks the resting place of the Venerable John Henry Cardinal Newman, the revered Catholic priest, thinker and writer, who died in 1890. And then they will start digging.

For in a decision that has provoked controversy in the Catholic church and beyond, Cardinal Newman is due to be exhumed and his body moved to a far grander sarcophagus inside Birmingham Oratory as part of the final preparations before the London-born priest is beatified by Pope Benedict - a process that will set him on course to become the first English saint for more than four decades.

By any reckoning, it will be a somewhat macabre process. The coffin itself will not

only be disinterred, but opened so that 'relics' from Newman's body, which may be bones from his fingers or fragments of cloth from his priestly vestments, may be taken in order to distribute and display in other Catholic churches. But that's not what's provoking such outrage.



John Henry Newman

No, what offends many campaigners is that this process of exhumation will take place contrary to the explicit wishes of Newman himself, whose dying wish was to be buried in the simple grave at Rednal - alongside the body of his lifelong friend, Father Ambrose St John.

For more than three decades, the two men were inseparable - living almost as a married couple - in what many now believe to have been a homosexual relationship.

Just how close the two men were can be judged from Newman's

statement shortly after Father St John's death in 1875.

He declared: 'I have always thought no bereavement was equal to that of a husband's or a wife's, but I feel it difficult to believe that anyone's sorrow can be greater than mine.'

Subsequently, the Cardinal repeated on no fewer than three occasions his firm desire to be buried with his friend.

He wrote the following just weeks before his death in the summer of 1890. 'I wish,

with all my heart, to be buried in Father Ambrose St John's grave... I give this as my last, my imperative will.'

And for the past 118 years, that is exactly how it has been, with the two men's bodies sharing the one simple grave. Now, though, if the Roman Catholic church gets its way, the two men will be separated for eternity in what some protesters have claimed is an act that amounts to blatant homophobic persecution.

On Sunday, Peter Tatchell, the gay rights campaigner, waded into the debate, claiming: 'The Vatican's decision to move Cardinal Newman's body from its resting place is an act of grave robbery and religious desecration.'

'It violates Newman's repeated wish to be buried for eternity with his lifelong partner Ambrose St John. It's a shameful, dishonourable betrayal of Cardinal Newman by the gay-hating Catholic Church.'

His argument has been bolstered by a recent poll in the Church Times newspaper, which found that 80 per cent of respondents were opposed to Newman's exhumation.

But the Catholic church is insistent the move is part of the standard process in preparation for beatification, and has nothing to do with Newman's private life.

They accuse the gay rights lobby of hijacking the debate to suit their own agenda. Austen Ivereigh, former adviser to Cardinal Cormac Murphy-O'Connor, head of the Catholic Church in England and Wales, told BBC's Radio 4 Sunday programme at the weekend: 'I don't think anyone disputes that Cardinal Newman loved Ambrose St John... But it is simply wrong to read back from today's categories into the Victorian periods when these very intense, passionate, but totally celibate relationships among the Anglo-Catholic community were very common.'

But the very act of exhumation - and the removal of Newman's body from his friend's side - will add fuel to the controversy over the role of homosexuality in both the Anglican and Roman Catholic Church.

So what is the truth about Newman? Was he gay, or were his close friendships with male colleagues simply deep friendships of an innocent nature distorted through the prism of time?

Born in London in 1801, the son of a baker, Newman was ordained into the Anglican Church in 1823, but converted to Catholicism in 1844 and went on to found the first English Oratory in Birmingham, as well as establishing what is now known as University College, Dublin.

Subsequently, he became a figurehead for all Catholic converts everywhere and was made a Cardinal in 1879.

Even in his own lifetime, though, Newman's sexuality attracted controversy. The novelist and historian Charles Kingsley launched a famous attack on him in 1864, which provoked Newman to write his *Apo-*

logia Pro Vita Sua - which contains a defence of Newman's sensitive view of 'masculinity'.

Cardinal Newman pictured in his study chapel at the Birmingham Oratory in 1889

The softly spoken Newman was also attacked by other 19th century contemporaries for a 'lack of virility' and a 'feminine nature', and in 1933 author Geoffrey Faber portrayed him as a homosexual - 'with feminine characteristics'.

Newman had several friendships with women, but none of them could be regarded as close. And there is no real evidence that he ever consummated a heterosexual union - quite the reverse.

From the age of 15 he was convinced it was the will of God that he should lead a single life. While he was an undergraduate, and later a priest in Oxford, he taught that celibacy, for the priesthood, was 'a high state of life, to which the multitude of men cannot aspire'.

Few deny, however, that his deepest emotional relationships were with young men who became his disciples, including the flamboyant Richard Hurrell Froude, who died in 1836, and Ambrose St John, who



Ambrose St. John

lived with Newman from 1843 until his death.

What undoubtedly made matters more awkward for Newman was that the other most significant 19th century English churchman, Cardinal Henry Edward Manning, embodied the very antithesis of Newman's character and outlook.

Although Manning was similarly a convert from Anglicanism, who ascended to the heights of the Catholic Church's hierarchy, he delighted in the outdoors and championed the working man.

There were certainly no doubts over his sexuality - Manning became a priest after his wife's death, quite unlike the bookish Newman who remained forever cloistered in an all-male world.

Ultimately, the precise nature of Newman's close relationship with St John is impossible to prove one way or the other, though many see the inscription above their shared resting place - 'out of shadows and phantasmas into the truth' - as a posthumous 'coming out'.

In an ideal world, of course, it shouldn't matter either way. The controversy should not be allowed to diminish Newman's great contribution to the Catholic Church in this country.

British Christians of all denominations should be proud that he is set to be beatified. By December this year, Pope Benedict XVI - a keen supporter of Newman's work and beliefs - is expected to confirm that a miracle can be attributed to Newman.

This represents the first formal step towards his beatification, and will mean that he will be called the 'Blessed' John Henry Newman.

The miracle in question involves the fate

NEWMAN continued on page 5



Gay Rights Pioneer Visits New Ways Ministry

Frank Kameny, one of the pioneers of the gay rights movement in the US, stopped by New Ways Ministry for lunch this past summer, and posed at the front door with staff members Francis DeBernardo and Matthew Myers.

In 1957, Dr. Kameny, who lives in Washington, DC, was dismissed from his federal government position as an astronomer when it was disclosed that he was gay. He began the Mattachine Society of Washington, and in 1965, he and his supporters picketed in front of the White House in first public protest against U.S. government employment discrimination. The Smithsonian Institution has included his picket sign from that event in their standing civil rights exhibit.

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Bondings is a seasonal publication designed to keep our subscribers informed of issues that pertain to lesbian and gay people and the Catholic Church.

Founded in 1977, New Ways Ministry is an educational and bridge-building ministry of reconciliation between the Catholic gay and lesbian community and institutional structures in the Roman Catholic Church.

New Ways Ministry seeks to eradicate prevalent myths and stereotypes about homosexuality and supports civil rights for lesbian and gay persons in society.

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Catherine Pinkerton to offer prayer at Democratic National Convention

By **Sabrina Eaton**

Plain Dealer – Cleveland, Ohio
August 19, 2008

An 86-year-old nun from Cleveland who works for a Catholic anti-poverty lobbying group has been selected to deliver the closing prayers one night during the Democratic National Convention.

"I think you have a different perspective when you've lived some history," says Catherine Pinkerton, a member of the Cleveland-based religious order Congregation of St. Joseph who once served as principal of the West Side secondary school it founded, St. Joseph Academy.

Pinkerton says that she has never been an activist for either political party but that she admires Barack Obama's "vision of where we stand as a nation and where we stand among nations" and agreed to deliver the benediction at the request of his campaign.

For the past 24 years, Pinkerton has worked for Network, a national Catholic social-justice lobby in Washington, D.C., where she works to establish international trade and investment policies that benefit the United States as well as the developing world.

"We are standing at one of the critical moments of our history," says Pinkerton, who is still drafting the remarks she'll deliver in Denver on Wednesday, Aug. 27.

Obama's campaign invited a diverse group of religious leaders to offer prayers at the convention and asked Pinkerton to be among them because she's "an icon among Catholics

who has really been an inspiration to women everywhere," said spokesman Tom Reynolds.

"For decades, she has been a national leader and a champion for working families," Reynolds said. "Catholics across Ohio should be proud to have one of their own taking center stage at this historic event."



Sr. Catherine Pinkerton,
former board member
of New Ways Ministry

The text of Sr. Catherine's prayer at the DNC:

"After this glorious evening with all its blessings of promise, let us raise our hearts and minds in prayer:

O God of wisdom, truth and love,
Let us tonight first acknowledge
that we are already a nation abundantly blessed;
We are the beneficiaries of Founders,
people of wisdom and vision,
Who fashioned this government on the principles and
unquestionable truths drawn from our faith traditions;
That all people are created equal, irrespective of race,
color, creed, status, national origin
That each and all of us are endowed by the Creator
with certain inalienable rights:
The right to life, liberty, and the pursuit of happiness.
These incomparable blessings of freedom and equality
have drawn people from countless nations across the
globe seeking the blessings of liberty and justice.
Tonight, gracious God, inspire us all
to call forth and affirm as leaders of this nation,
persons of vision, courage, and solid values,
Clearly focused not only on what is,
but rather open to the challenge
of discerning and welcoming what is yet to be.
These gifts we ask, God of wisdom, love, and peace."

News from New Ways Ministry

By **Francis DeBernardo, Executive Director**

Pope Benedict XVI's apostolic visit to the U.S. brought with it a whirlwind of media events and opportunities for New Ways Ministry to speak a positive Catholic message of justice for lesbian/gay people in the church. Those hectic days and weeks surrounding the papal visit kept the New Ways Ministry staff quite busy for several weeks!

The subsiding of all the activity surrounding the pope's visit coincided nicely with the name of the liturgical season that the Church was entering: ordinary time. Now that the pope and his entourage, the media cameras, and the journalists had all gone back to their daily lives, we at New Ways Ministry also settled back into the tasks of our regular, ordinary program of retreats, workshops, resource development, and consultation.

But just like the name of the liturgical season which stretches from the close of the Easter season until the beginning of Advent, our "ordinary time" certainly doesn't mean "hum-drum." The Catholic Church defines "ordinary time" as the period of the year that is "devoted to the mystery of Christ in all its aspects." Now *THAT* is really far from ordinary!

From our vantage point at New Ways Ministry, we do indeed get to see the mystery of Christ in all its aspects. We saw the healing Christ on the retreat we sponsored in Racine, Wisconsin, at the end of May 2008, when 25 lesbian/gay people, parents, and pastoral ministers gathered together to share in the wisdom of Fr. Anthony Gittins, CSSp, speak about "The Followers of Jesus Today."

We saw Christ the Teacher at our first "Next Steps" weekend in Ossining, NY, in May 2008. Several dozen pastoral ministers from all over the northeast came together to teach and learn from one another as they discerned new ways to develop their programs for lesbian/gay ministry in their communities.

We saw Christ the miracle-worker at a similar weekend in Littleton, Colorado. On the first night, one participant mentioned that she was eager to be part of the weekend, though she did not think she had the courage to do anything in her parish. By the end of the weekend, she had a fully thought out plan for how to introduce lesbian/gay issues into her parish's RCIA program! She was taking her "next steps" in the miraculous way that Christ walked on water!

We saw Christ in the diversity of charisms represented at the joint meeting of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men. New Ways Ministry had an exhibit booth there and we had the opportunity to discuss our ministry with many of the leaders there. More importantly, we had the opportunity to thank so many of them for their continued support of lesbian/gay ministry in the Church.

So, yes, the last few months have been Ordinary Time—but that doesn't mean that things have been quiet! We continue to feel privileged to be in a position to witness the power of Christ in our world and in our Church. And, we thank you for your support that makes our programs possible.

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Your submissions requested! If your organization, parish or religious community is doing something to promote dialogue about lesbian/gay issues, send us a photo and short article to include in the next issue of Bondings.

LGBT Catholics strive to be more visible

by John Lendman
Windy City Times – Chicago
 June 18, 2008

LGBT Catholics from various Chicagoland parishes gathered in prayer and discussion at Loyola University, 25 E. Pearson, June 14 to share testimonies and network on how to become more visible in their faith-based communities and the Catholic Church.

“Here In Faith: Creating a Welcoming Catholic Community Through Prayer and Story”—sponsored by Call to Action, a national Catholic social justice organization, with New Ways Ministry and Dignity Chicago—seeks to motivate LGBT Catholics and their allies to be more active in the eyes of the Church.

“The church belongs to lesbian and gay people just as much as the church belongs to anyone,” Sister Jeannine Gramick, co-founder of New Ways Ministry said.

Gramick, author of *Homosexuality and the Catholic Church*, has been involved in LGBT pastoral outreach programs since 1971. She led a small group session on gaining strength with gay and lesbian allies.

“There needs to be a voice raised on behalf of lesbian and gay people who have been so silenced in our church,” Sr. Gramick said, “I feel God has asked me to fill this need.”

More than 70 clergy members and parishioners participated in the event from lo-

cal parishes such as St. Clements Church, St. Gertrude Catholic Parish, Old St. Patrick’s Church and Evanston’s St. Nicholas Catholic Parish.

The discussion opened with prayer and testimonies from various gay and lesbians Catholics where they discussed how they coped with coming out. Parents of gay and lesbian sons and daughters discussed how they were able to accept their children’s sexualities before other speakers discussed how they were able to find gay-friendly Catholic parishes in and around Chicago.

Linda Wesp, who shared her testimony of realizing she was a lesbian before entering a Catholic nunnery, spoke about how her relationship with God helped her “come out.”

“With the help of the Holy Spirit, I was able to come out to my parents and realize that God had worked in my life through the gift of an amazing relationship,” she said to the event’s attendees.

Michael Herman, a former priest who helped organize the event, shared his experience entering the priesthood from his institutional seminary training to being profiled by the New York Times in 2005 for coming out against Vatican policies.

Herman, currently the development di-



Here in Faith- back row: Michael Cook, John Rash, Julia Pryce, Debbie Winarski; Middle left - Maco Cassetta; front row: Jeannine Gramick, Michael Herman, Karen Allen

gay but that I was not born a priest,” he said. “I knew that I could go on being a gay Catholic, but being a priest was no longer possible.”

Speakers discussed the history of various doctrines issued by the Vatican over the years critical of the “homosexual condition” as a “disorder” incompatible with the Catholic Church’s teachings.

The participants were able to choose to

attend one of four small group lectures led by Dianne Costanzo, Sr. Jeannine Gramick, Terry Nelson-Johnson and Gloria Woods.

Nelson-Johnson, the director of Faith Formation at Old St. Patrick’s Church led a small group discussion about celebrating the gift of sexuality as a religious sacrament. He said he enjoyed the tone “Here in Faith” was taking by creating more of a dialog and less of an opposition.

“If you are not welcoming to all people, you are not living in a fashion that is consistent with the Gospel,” Nelson-Johnson said, “I get a sense that this merging is more a commitment of healing and mutual respect.”

Pat Sabol of Wheeling, Ill. came to “Here in Faith” because the subject matter of the discussions interested him. He said it is important for him to find a way to unite his sexual and spiritual identity.

“They are both such intricate parts of my life,” Sabol said.

He said at that time it was a difficult struggle to “move on” because he loved his priesthood.

“It was a hard decision ... I told [my parish] that I was born Catholic, I was born rector of Chicago House, said he knew that being gay was frowned upon as a Catholic priest so he kept it to himself throughout his career.

“Some people call that denial,” Herman said to the crowd, “but I called that ‘becoming a seminarian’.”

In 2005, after the Vatican released a decree condemning the ordaining of homosexual seminarians, Herman stepped down as a priest and became outspoken against the Church’s doctrines in the media.

“It really wasn’t the viewpoints of the church that changed; it was pushing it in the faces of people that was so insulting,” Herman said.

Catholic parish sponsors dialogue day for parents



On Sept. 6, 2008, Casey and Mary Ellen Lopata of Rochester, NY, conducted a workshop at St. Matthew’s Parish, Baltimore, MD. More than 20 parents, gay persons, and pastoral ministers participated in a day of presentations, dialogue, and discussion about pastoral care, moral discernment, and how parents can be prophetic voices for justice.

Casey and Mary Ellen have worked in gay/lesbian ministry for more than 12 years. They are known nationally for their passionate leadership, innovative workshops, and research and publications about parents and families who have gay sons and lesbian daughters. Casey and Mary Ellen founded Fortunate Families, a national organization for Catholic parents of lesbian, gay, bisexual and transgender (LGBT) persons. They are founding members of the National Association of Catholic Diocesan Lesbian and Gay Ministries.



Gay advocate criticizes cardinal’s remarks before Anglicans

By Tom Roberts
National Catholic Reporter
 August 6, 2008

The leader of a group that advocates for gays and lesbians within the Catholic church took issue this week with Cardinal Walter Kasper’s speech before Anglican church leaders July 31 in which he reasserted the church’s view that homosexual behavior is “disordered.” Casper sought a similar condemnation from the Anglican church.

Francis DeBernardo, director of New Ways Ministry, a group that describes itself as a “gay-positive ministry of advocacy and justice for lesbian and gay Catholics,” said the cardinal’s remarks ignored certain elements of evolution in church thinking on homosexuality and the possibility that the thinking might develop further.

Kasper, in his remarks to the Anglican bishops, drew attention to an earlier document that had been a product of dialogue between the two denominations “where it was noted that Anglicans agree with Catholics that homosexual activity is disordered, but that we might differ in the moral and pastoral advice we would offer to those seeking our counsel.”

In his speech to the Lambeth Conference in England, the once-a-decade gathering of Anglican leaders, Kasper, head of the pontifical council for promoting Christian unity, also said that the Catholic church’s teaching on homosexuality “is well founded in the Old

and in the New Testament, and therefore that faithfulness to the Scriptures and to apostolic tradition is at stake.”

The worldwide Anglican communion is torn over the issue of homosexuality and the ordination of homosexuals.

In the 1970s, said DeBernardo in an interview with NCR, the teaching against homosexual activity was based on natural law theory. “It wasn’t until 1986 that the Vatican introduced scriptural arguments to support this teaching. So the idea that upholding this teaching is necessary to be faithful to Scripture does not hold true.”

He added that the Vatican’s view would uphold only “a particular interpretation of those texts which supports the Catholic teaching. Many scripture scholars, Catholic and Protestant, find that those texts do not refer to our contemporary understanding of homosexuality or to the concept of a loving committed relationship. The texts only refer to abusive sexual activity.”

As for the claim of apostolic tradition, he said that tradition “has been evolving constantly over the centuries, even in regard to homosexuality.” In an earlier era, he said, the church did not claim, as it now does, that homosexual persons “had to be respected because of their intrinsic human dignity. That was an evolution in the tradition.”

If that sort of evolution can occur, he asks, “why can’t it also change in the area of sexual activity in the context of a committed relationship?”

Cuban church protests support for gay rights

Associated Press
 June 25, 2008

Cuba’s Roman Catholic Church on Tuesday protested the communist government’s growing support of gay rights, including a daylong event raising awareness against homophobia and a law allowing sex-change operations.

“Respect for the homosexual person, yes,” said an editorial in Palabra Nueva, the monthly magazine of the Archdiocese of Havana. “Promotion of homosexuality, no.”

The editorial signed by magazine director Orlando Marquez referred to activities held May 17 by Cuba’s Sex Education Center, which is directed by Mariela Castro,

daughter of President Raul Castro.

The center also announced this month that the health ministry has approved a law authorizing government-paid sex changes for 28 people who have undergone extensive study after requesting the surgery.

Prejudice against homosexuals remains deeply rooted in Cuban society, as in much of Latin America. But the government has steadily moved away from the intolerance of the 1960s and 1970s, when homosexuals hid their sexuality for fear of being fired from work or even imprisoned.

Cuba’s parliament also is studying proposals to give gay couples the same benefits as married couples.

California churches plan a big push against same-sex marriage

Organizers hope to get 1 million Catholics, Mormons, Jews, Muslims, evangelical Christians, Sikhs and Hindus to post lawn signs supporting Prop. 8 in unison next month.

By Jessica Garrison
Los Angeles Times
August 24, 2008

Early on a late September morning, if all goes according to plan, 1 million Mormons, Catholics, Jews, Muslims, evangelical Christians, Sikhs and Hindus will open their doors, march down their front walks and plant "Yes on Proposition 8" signs in their yards to show they support repealing same-sex marriage in California.

It is a bold idea, one that may be difficult to pull off. But whether or not 1 million lawn signs are planted in unison, the plan underscores what some observers say is one of the most ambitious interfaith political organizing efforts ever attempted in the state. Moreover, political analysts say, the alliances across religious boundaries could herald new ways of building coalitions around political issues in California.

"Pan-religious, faith-based political action strategies . . . I think we are going to see a lot more of [this] in the future," said Gaston Espinosa, a professor of religious studies at Claremont McKenna College.

The greatest involvement in the campaign has come from Mormons, Catholics and evangelical Christians, who say they are working together much more closely than they did eight years ago when a similar measure,

Proposition 22, was on the ballot.

Mark Jansson, a Mormon who is a member of the Protect Marriage Coalition, said members of his group are also reaching out to Jews, Muslims, Sikhs and Hindus.

Organizers say the groups turned to each other because of the California Supreme Court's ruling in May allowing same-sex marriages to be performed in the state. Thousands of gay couples have wed in the state since June 17, the first day same-sex marriages became legal.

"This is a rising up over a 5,000-year-old institution that is being hammered right now," said Jim Garlow, pastor of Skyline Church, an evangelical congregation in La Mesa. Garlow said that, while he supported Proposition 22, he was not nearly as involved as this time around, when he has helped organize 3,400-person conference calls across denominations to coordinate campaign support for the proposed constitutional amendment.

"What binds us together is one common obsession: . . . marriage," Garlow said.

He added that many people of faith, regardless of their religion, believe that "if Proposition 8 fails, there is an inevitable loss of religious freedom."

Other religious leaders vehemently dis-

To demonstrate that there is significant clergy support for same-sex marriage, the group California Faith for Equality has produced a video of priests, reverends and rabbis talking about why they support gay marriage.

In one, as Pachelbel's Canon plays in the background, the Rev. Neil Thomas, a minister at Metropolitan Community Church in Los Angeles, looks at the camera and declares: "I absolutely think that Jesus would support the freedom to marry, and because of that, as a follower of Jesus, it is absolutely incumbent upon me to support the freedom to marry as well."

Adds Rabbi Zach Shapiro of Temple Akiba in Culver City: "My faith supports the freedom to marry because, as a Jew, I have a responsibility to fight for what is right . . . and to help bring goodness into the world."

There are plans in the works to make another video that includes Muslim leaders as well as Spanish-speaking religious leaders.

Kerry Chaplin, interfaith organizing director of California Faith for Equality, also said her group plans to work with churches to encourage parishioners to talk to their friends and neighbors about why they should oppose Proposition 8.

On the other side, Garlow said pastors are planning a 40-day fast leading up to the election. He is also planning several rallies, including one that he hopes will include 300,000 youths.

Catholics and Mormons, meanwhile, are organizing their own congregations to try to sway voters, make contributions and get out the vote.

The Knights of Columbus, a Catholic group, recently donated \$1 million to the Yes on Proposition 8 campaign.

Ned Dolejsi, executive director of the California Catholic Conference, the public policy arm of the Catholic Church, said it was too early to say whether the coalitions being built around Proposition 8 would carry over into other issues.

But, he added: "It's an interesting time to get to know each other in different ways."



Phyllis Lyon and Del Martin were the first same-sex couple to wed in California on June 16, 2008.

agree with Garlow and are working just as furiously to defeat Proposition 8. But their efforts have not been as carefully orchestrated as those of the initiative's religious supporters.

Susan Russell, a priest at All Saints Episcopal Church in Pasadena, a liberal congregation that has long supported the rights of gays and lesbians to marry, said "fair-minded Californians" should be concerned about some of the tactics and arguments of faith leaders on the other side.

"I will defend to my last breath the right of any of those folks to exercise their religion as they believe they are called to do it," she added. "But I'll resist to my last breath, vote, e-mail and blog their right to inflict their religious beliefs on the Constitution of the state of California."

Russell said that the idea that the court's decision infringed on religious liberty was a "red herring." Divorce is legal in California, she said, but that doesn't mean that Roman Catholic priests have to perform marriages for people who have been divorced.

As the campaign intensifies this fall, both sides in the fight over Proposition 8 say they expect religious leaders and their congregations to continue to play a big role.

Knights of Columbus Tip the Balance with Big Anti-Gay Marriage Donation

By Veronique de Turenne
LA Now - Los Angeles Times
August 21, 2008

It's official—opponents of gay marriage have raised more cash in support of Proposition 8, the anti-gay marriage initiative, than gay marriage supporters, who have vowed to defeat the Nov. 4 ballot measure.

A contribution by the Connecticut-based Knights of Columbus of \$1.25 million on Aug. 14 put Proposition 8 supporters within striking distance of opponents. Yesterday, another infusion of cash from groups and individuals who oppose same-sex marriage put them ahead in the money race.

Our own Maloy Moore is following the money in a pair of data bases she helped

create, which she updates daily. On Aug. 14, when the Knights of Columbus made their contribution, the totals were \$7,599,137 for opponents and \$7,165,565 for supporters, Maloy said. (Through Aug. 13 it was \$7,574,637 to \$5,944,790.) As of 4 p.m. yesterday, supporters passed opponents, she said.

You can look at total contributions within the state, broken down by county, or you can search the nationwide data base (use abbreviations for the states) for an illuminating look at money flowing to both sides of the issue.

We'll keep you apprised of major changes in the flow of cash. As for the photo, that's George Bush, a fierce gay marriage opponent, speaking to the 122nd annual Knights of Columbus convention in Dallas in August 2004.

Pope Restates Gay Marriage Ban After California Vote

Pope Benedict reasserted the Church's stance on marriage for gay couples, claiming that "matrimony between a man and a woman...cannot be substituted by, confused with, or compared to other types of unions."

By Philip Pullella
Reuters
May 19, 2008

Pope Benedict, speaking a day after a California court ruled in favor of same-sex marriage, firmly restated on Friday the Roman Catholic Church's position that only unions between a man and a woman are moral.

Benedict made no mention of the California decision in his speech to family groups from throughout Europe, but stressed the Church's position several times.

"The union of love, based on matrimony between a man and a woman, which makes

up the family, represents a good for all society that can not be substituted by, confused with, or compared to other types of unions," he said.

The pope also spoke of the inalienable rights of the traditional family, "founded on matrimony between a man and a woman, to be the natural cradle of human life".

On Thursday, the California Supreme Court overturned a ban on same-sex marriages in a major victory for gay rights advocates that will allow homosexual couples to marry in the most populous U.S. state.

Last year, Italy's powerful Catholic Church successfully campaigned against a

law proposed by the previous centre-left government that would have given more rights to gay and unmarried couples.

The Roman Catholic Church teaches that homosexuality is not sinful but homosexual acts are, and is opposed to gays being allowed to adopt children.

The California court found laws limiting marriage to heterosexual couples are at odds with rights guaranteed by the state's constitution. U.S. President George W. Bush, who is opposed to gay marriage, prayed "for the family" with the pope at the White House last month during the pontiff's visit there.

Last year, Cardinal Angelo Bagnasco, the

head of the Italian Bishops Conference, made headlines with comments that critics said equated homosexuality with incest and pedophilia.

After he made the comments—which Bagnasco said were misunderstood—graffiti reading "Shame" and "Watch Out Bagnasco" appeared on the door of the cathedral in northern Genoa, where Bagnasco is archbishop.

The pope, who backed Bagnasco, will visit Genoa his weekend.

Opponents of gay marriage in the United States vowed to contest the ruling with a state-wide ballot measure for a constitutional amendment to ban gay marriages.

BOOK REVIEW

Are You Guys Brothers?

by Brian McNaught

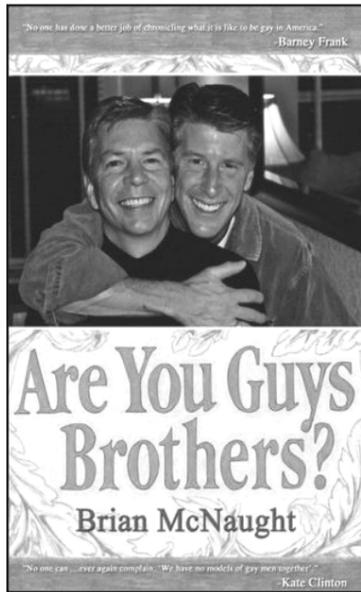
By Grady Harp
August 12, 2008

'...even one as seemingly noble as making everyone happy.' This phrase in many ways brings together the messages of this well-written, very inspiring book by Brian McNaught. It is part memoir about his thirty-two year successful same-sex relationship with his life partner and now spouse, Ray Struble, part considered evaluation of the historical developments during that time frame, and part warmly and genuinely mentoring lesson for people of all ages whose lives seem at odds with the 'norm.' It is a valuable adjunct to human sexuality studies, and it is also a keenly interesting book that captures the joys and trials of growing and caring relationships that make the content read like a novel!

McNaught is a gay activist whose writings and speaking engagements are popular with large corporations seeking employee and executive enlightenment. Struble is a retired, successful Wall Street investment broker who

endured the closet of a hidden personal life.

Are You Guys Brothers? follows their relationship from the beginning to the present, as the development of an ever tighter bonding accompanies the ups and downs that mirror our society's evolving concept of same sex partnerships. Both men are from the 'solid Midwest,' both were raised in large families, both were strongly devout Catholics, both sustained childhood sexual abuse, alcoholism and substance abuse, and suicide attempts — all tied in with their coming to grips with their sexuality. The story of these rocks in the road is not unlike the changes that have occurred in the Catholic Church, the White House, and the hardships of family and



friends' lack of acceptance of gay people.

We gradually learn how these two men lose faith in the church, in their government, and in the persistence of 'radical right.' But instead of this book being a diatribe against all the barriers that challenged the two men's rights to happiness, it is instead a celebration of the individual spirit in overcoming odds to find a life of freedom and joy and spiritual bliss. Together they discover that the loss of church

support and government promises, and even enduring some family intolerance, their definition of "friends" has changed: "Friends...are people with whom you feel safe

and valued. Friends support you, and affirm you, and fight against anything and anyone that might threaten you."

Aside from being a socio/politico/spiritual journey of change and growth, this book contains some of the most gentle, tender, and touching pages of how this universe can once again be beautiful in the eyes of those whose lives have been struggles against hypocrisy and prejudice. McNaught becomes a poet in the final chapters. "We have wounds from the hurtful things that have been said and done to us by people who were horrified by, or jealous of, our same sex intimacy. But we have also been helped along the way by family members, neighbors, and people of faith, by colleagues, and by friends... It takes a long time to make something 'real'."

Finally we have a book that is so well-written and so broad in its analysis of contemporary life in this country — from issues of youth to issues of aging — that it should become a resource for people of all walks of life. It is a book about respect.

Visit www.brianmcnaught.com.

Catholic Loses Appeal Over Union Dues Supporting Gay Marriage

By Janice Tibbetts

Vancouver Sun — Canada
May 30, 2008

The Federal Court of Appeal has rejected the legal challenge of a longtime public servant who wanted her \$800 annual union dues diverted to her church to protest the union's support for gay marriage and its zero tolerance against "homophobia" and "heterosexism."

Susan Comstock, a devout Catholic who worked for the federal government for 35 years until her retirement last September, unsuccessfully argued that forcing her to pay dues to the Public Service Alliance of Canada violated her Charter of Rights guarantee to freedom of religion and freedom of conscience.

"The union would be best to try and represent all its members and stick to workplace issues and stay out of contentious social issues," Comstock said in an interview. It was the third strike for the Toronto woman, who also was defeated in the Canadian Human Rights Commission and the Federal Court. She has 60 days to decide if she will ask the Supreme Court of Canada to consider the case.

The dispute between Comstock and the union began almost four years ago, when she found out about her union's support for gay marriage in a memo distributed during the 2004 federal election campaign.

The Public Service Alliance of Canada vowed "zero tolerance" for homophobia and "heterosexism," which it defined as "the presumption that everyone is heterosexual and that heterosexuality is superior to other forms of loving."

"I saw my \$800 in union dues going in part to support activities around this policy," said Comstock.

The federal Liberal government of the time had promised to legalize gay marriage, following a string of court rulings that declared the federal ban unconstitutional. Comstock's opposition to gay marriage prompted her to quit the Anglican Church over its "ambiguous" position and to convert to Catholicism in 2004.

John Gordon, national president of the 165,000-member union, said its support of

same-sex marriage is a "fundamental human right." Members who disagree do not have to sign union cards, but that does not absolve them from paying dues, which are mainly used for collective bargaining, he said.

"The fact that we disagree on an issue does not do away that responsibility, which every person benefits from whether they sign a union card or they don't," said Gordon.

The Federal Court of Appeal provided no details on its decision, which effectively means the three-judge panel agreed with the Federal Court's March 2007 ruling against Comstock.

"The evidence does not show how her freedom of religion and conscience was compromised by this policy," Justice Frederick Gibson wrote at the time. "The fact that she opposes the union's political or social causes

does not force her to act in a way contrary to her beliefs or her conscience."

In hopes of strengthening her argument, Comstock had argued she should be able to divert her dues as a result of a collective agreement provision allowing union members to give their union dues to charity when they are members of a religious organization "whose doctrine prevents him or her as a matter of conscience from making financial contributions to an employee organization."

The Federal Court, however, said that the Catholic Church does not oppose unions as a matter of practice and that, in fact, it has recognized the value of collectivities.

The Catholic Civil Rights League, which took up Comstock's cause and supplied her lawyer, has denounced Canadian courts and tribunals for being "generally favourable to homosexual activists."

Exhuming Newman

By Andrew Sullivan

Daily Dish - andrewsullivan.theatlantic.com
August 4, 2008

For any English Catholic, the figure of Cardinal Newman looms large. An intellectual giant, a convert from Anglicanism, he is one of the greats — and now on his way to canonization. But Newman also had one great love in his life, Ambrose St John. When St John died in 1875, Newman wrote: "I have ever thought no bereavement was equal to that of a husband's or a wife's, but I feel it difficult to believe that any can be greater, or any one's sorrow greater, than mine." Newman and St John lived together, loved one another and even left express wishes that they be buried together. And so they were, with the tombstone etched with these immortal and elliptical words: "Out of shadows and phantasms into the Truth"

Whether this shared burial was a function of a deep intimacy or of a homosexual relationship in the late nineteenth century sense we do not know. But we do know that the Oxford Movement was, to put mildly, high camp as well as high church, and that Newman, like the current Pontiff, was an ef-

feminate, delicate intellectual who had almost no real interaction with women at all and bonded mainly with younger men. St John was one such man, and Newman's and St John's deepest wishes were to be buried together forever.

Now, the Vatican, nervous that this joint burial might raise questions about Newman, and always eager to insist that gay men, even celibate ones, cannot be saints any more than they can now be seminarians, is actually exhuming Newman's body and reburying it sans St John. Reburying saints is not unknown, but violating such a core last wish of this great man is definitely suspicious. They could exhume St John too and re-bury both together, respecting their clear wishes, but that would be off-message for the now pathologically homophobic Vatican.

Benedict does, however, have the wit of a gay man of the old school. When pressed a year ago by Cherie Blair to hurry up Newman's canonization, Benedict apparently lamented that the church needed one more miracle to be attributed to Newman for it to proceed. "It is taking some time" his Holiness told Blair. "Miracles are hard to come by in Britain."

Continued from page 1

Cardinal Newman is set to become Britain's newest saint

of 69-year-old Jack Sullivan, a married Deacon from Boston in the U.S., who claims that he was cured from crippling back pain after praying to Newman.

But the Pope would need to attribute a second miracle to Newman's name for him to be canonised, and thereby finally become a saint — although the suspicion remains in church circles that Newman's sexuality may yet count against him when it comes to this final hurdle.

One thing is sure, the intensely shy, humble and bookish Newman would almost certainly have preferred to remain buried in that humble grave alongside his friend rather than be transferred, alone for the first time in decades, to a splendid marble sarcophagus many miles away — no matter how great the honour it meant was being bestowed upon him.

Some religious commentators have suggested a compromise — that Father St John's body should be moved along with Newman's to its new resting place — but perhaps unsurprisingly, this idea has not been accepted by the Catholic Church.

That has dismayed those who believe that perhaps the ultimate truth was that Newman may have had gay tendencies, but never broke his Holy vows — thereby proving the depth and sincerity of his faith.

Martin Prendergast, a homosexual campaigner in the Catholic Church, says, "I don't think they can just pretend the relationship [with Father St John] didn't exist."

"We shouldn't be afraid of acknowledging that Cardinal Newman had his trials and torments, yet he was able to deal with these in a positive manner, without compromising his commitment to celibacy."

Whatever the truth, it seems a terrible sadness that 118 years after his death, this most devout man can no longer rest in peace.

Visit the New Ways Ministry website for information about upcoming programs!

www.NewWaysMinistry.org

Catholic adoption agency agrees to comply with the law

A Roman Catholic-run adoption agency has decided to consider gay couples

By Tony Grew
Pinknews.co.uk
July 30, 2008



England's largest Roman Catholic-run adoption agency has decided to consider same-sex couples as potential parents.

However, the Catholic Children's Society of Arundel and Brighton, Portsmouth and Southwark's chief executive claimed that gay and lesbian couples "will not get very far" if they apply.

"We offer our services to all, irrespective of religious or ethnic origin," the group claims on its website.

The Sexual Orientation Regulations, passed last year, protect gay, lesbian and bisexual people from discrimination when ac-

cessing goods, facilities and services.

The government briefly considered an opt out for Roman Catholic adoption agencies.

After meeting with MPs and the Cabinet in January 2007, former Prime Minister Tony Blair bowed to strong criticism from his

own party over the exemption.

"I start from a very firm foundation: there is no place in our society for discrimination," Mr Blair said.

"That is why I support the right of gay couples to apply to adopt like any other couple.

"And that is why there can be no exemptions for faith-based adoption agencies offering publicly-funded services from regulations which prevent discrimination."

The Roman Catholic agencies were given an opt-out until the end of this year to comply with the law.

Some of them have closed rather than deal with same-sex couples as potential parents, despite the fact that over the last 20 years, 13 of the 720 adopted children placed by Catholic charities have been with single gay or lesbian people.

Catholic Children's Society of Arundel and Brighton, Portsmouth and Southwark's chief executive Terry Connor told Catholic newspaper *The Universe* that local bishops had backed the plans to allow same-sex couples to apply for adoption, but made clear that prejudice remains.

"I suspect if a same-sex couple arrives at any of the agencies just to test out the system, they will not get very far," he said.

"There are bishops who are taking the legal route about this, but ours are not. It remains to be seen whether that would result in more difficulties for their agencies."

Some agencies are attempting to get round the SORs, with Westminster Catholic Children's Society claiming it only places children with married couples and it is ready to go to court over the issue.

In Scotland, where the Roman Catholic Church regularly tries to interfere in the political process, First Minister Alex Salmond has said he wants Church adoption agencies to remain open.

However, the SNP leader has not proposed any concrete solutions. The Scottish Parliament has legal powers over adoption, but not equality legislation.

Arizona's Catholic Bishops Urge Voters to Ban Gay Marriage

By Howard Fischer
East Valley Tribune - Arizona
September 5, 2008

Arizona's two Catholic bishops are urging the faithful to vote to constitutionally ban gays from marrying in the state.

In a pastoral letter, Thomas Olmstead of Phoenix and Gerald Kicanas of Tucson said Proposition 102 "is in alignment with our deeply held moral beliefs regarding marriage." And without a constitutional provision, the pair say current laws which define marriage in Arizona as solely between one man and one woman could be overturned.

Olmstead was out of the state on personal business. But Kicanas told Capitol Media Services he sees nothing improper about urging people to put the church's view on marriage into the state constitution.

"The church has always and will continue to address issues especially that are related to moral and ethical principles," he said. "We believe that marriage is a sacred relationship, that it is at the heart and core of society."

And Kicanas said it's not just an issue for Catholics: He pointed out the Union for Orthodox Jewish Congregations of America also issued a statement saying Judaism "affirms marriage only between a man and woman."

The Catholic Church has taken a particularly active role on the issue: The bishops directed Ron Johnson, their lobbyist, to convince legislators to put the issue on the November ballot.



Bishop Gerald Kicanas

Church in Fountain Hills.

"People have got this idea that they can speak for God and speak universally for all

Thursday's pastoral statement reinforces the church's view, with Kicanas saying these kinds of documents "reflect on the church's understanding of a particular issue" for followers.

The bishops' comments drew criticism from David Felten, minister of Fountains United Methodist

Christians," he said. And he noted it took the Catholic Church nearly 400 years to admit that Galileo was right and that the Earth is not the center of the universe.

Kicanas said he sees the issue before voters in absolute terms.

"The purpose of this proposition is to assure the fact that in the state of Arizona, the institution of marriage as, from time immemorial, is a relationship between one man and one woman," he said.

And what of the mention in the Old Testament of men with multiple wives?

"The reality is there have always been people who have lived in common-law relationships or perhaps have polygamous relationships," Kicanas said. "But that doesn't necessarily change the understanding of the institution of marriage because there are other possibilities."

Gay-Friendly Catholic Colleges

Below is a partial list of known "gay-friendly" Catholic colleges and universities, that is, those Catholic colleges that have some type of gay and lesbian student group, support group, ally group, etc. Thank you for helping us add to this growing list! If you are aware of such a college that is known as welcoming to gay and lesbian people, please let us know. Tell us if this welcome is because of a club, support services, participation in gay community events, or simply the friendliness of faculty and staff.

<p>Arizona <i>Tempe:</i> All Saints Catholic Newman Center</p>	<p>Indiana <i>Notre Dame:</i> Holy Cross College, Saint Mary's College, University of Notre Dame</p>	<p>Minnesota <i>Collegeville:</i> Saint John's University <i>Saint Joseph:</i> College of Saint Benedict <i>St. Paul:</i> St Thomas University <i>Winona:</i> Saint Mary's University of Minnesota</p>	<p>Oregon <i>Marylhurst:</i> Marylhurst University <i>Portland:</i> University of Portland</p>
<p>California <i>Belmont:</i> Notre Dame de Namur University <i>Goleta:</i> St. Mark's University <i>Los Angeles:</i> Loyola Marymount University <i>Moraga:</i> Saint Mary's College <i>Rancho Palos Verde:</i> Marymount College <i>San Diego:</i> University of San Diego <i>San Francisco:</i> University of San Francisco <i>Santa Clara:</i> Santa Clara University</p>	<p>Iowa <i>Dubuque:</i> Loras College</p>	<p>Montana <i>Helena:</i> Carroll College</p>	<p>Pennsylvania <i>Cresson:</i> Mount Aloysius <i>Erie:</i> Mercyhurst College <i>Philadelphia:</i> Chestnut Hill College, LaSalle University, Saint Joseph's University <i>Villanova:</i> Villanova University</p>
<p>Colorado <i>Denver:</i> Regis University</p>	<p>Kentucky <i>Louisville:</i> Spalding University</p>	<p>Nebraska <i>Omaha:</i> Creighton University</p>	<p>Rhode Island <i>Newport:</i> Salve Regina University</p>
<p>Connecticut <i>Fairfield:</i> Fairfield University, Sacred Heart University <i>New Haven:</i> Albertus Magnus College <i>West Hartford:</i> Saint Joseph College</p>	<p>Louisiana <i>New Orleans:</i> Loyola University New Orleans</p>	<p>New Hampshire <i>Nashua:</i> Rivier College</p>	<p>Texas <i>Austin:</i> Saint Edward's University, University of Texas <i>San Antonio:</i> University of the Incarnate Word</p>
<p>District of Columbia Georgetown University</p>	<p>Maryland <i>Baltimore:</i> College of Notre Dame of Maryland, Loyola College of Maryland</p>	<p>New Jersey <i>Jersey City:</i> St. Peter's College <i>South Orange:</i> Seton Hall</p>	<p>Vermont <i>Colchester:</i> Saint Michael's College</p>
<p>Florida <i>Miami Gardens:</i> Saint Thomas University <i>Miami Shores:</i> Barry University</p>	<p>Massachusetts <i>Boston:</i> Emmanuel College, Boston College <i>Chestnut Hill:</i> Boston College <i>Easton:</i> Stonehill College <i>North Andover:</i> Merrimack College <i>Weston:</i> Regis College <i>Worcester:</i> Assumption College, Holy Cross College</p>	<p>New York <i>Albany:</i> College of Saint Rose <i>Bronx:</i> Fordham University, Manhattan College <i>Buffalo:</i> Canisius College <i>New Rochelle:</i> College of New Rochelle, Iona College <i>Poughkeepsie:</i> Marist College <i>Riverdale:</i> College of Mount Saint Vincent <i>Rochester:</i> Nazareth College of Rochester <i>Syracuse:</i> LeMoyne College</p>	<p>Washington <i>Lacey:</i> Saint Martin's College <i>Seattle:</i> Seattle University <i>Spokane:</i> Gonzaga University</p>
<p>Illinois <i>Chicago:</i> DePaul University, Loyola University, Saint Xavier College</p>	<p>Michigan <i>Ann Arbor:</i> St. Mary Student Parish</p>	<p>Ohio <i>Cincinnati:</i> Xavier University, University of Cincinnati <i>Columbus:</i> Ohio State University <i>Dayton:</i> University of Dayton</p>	<p>Wisconsin <i>De Pere:</i> Saint Norbert College <i>Madison:</i> Edgewood College <i>Milwaukee:</i> Alverno College, Cardinal Stritch University, Marquette University</p>

Gay-Friendly Parishes

Below is a partial list of known "gay-friendly" Catholic parishes and faith communities. Thank you for helping us add to this growing list! If you are aware of such a parish that is known as welcoming to lesbian and gay Catholics as members and active parishioners, please let us know. Tell us if this welcome is because of a support program, spirituality group, mission statement, participation in gay community events, or involvement with parents.



Alabama

Montgomery: St. Bede

Arizona

Mesa: Christ the King
Scottsdale: Franciscan Renewal Center
Tucson: St. Cyril of Alexandria, SS. Peter and Paul, St. Pius X, Our Mother of Sorrows, St. Odilia

California

Berkeley: Holy Spirit Parish
Burney: St. Francis of Assisi
Carlsbad: St. Patrick
Claremont: Our Lady of the Assumption
El Cajon: St. Luke
Escondido: St. Timothy
Fremont: St. Joseph - Mission San Jose
Hawthorne: St. Joseph (Spanish)
Hayward: All Saints
La Puente: St. Martha
Lemon Grove: St. John of the Cross
Long Beach: St. Matthew
Los Angeles: Blessed Sacrament, Christ the King, Mother of Good Counsel, St. Camillus Center-LA USC Medical Center (Spanish), St. Paul the Apostle
North Hollywood: Blessed Sacrament, St. Jane Frances de Chantal, St. Patrick
Oakland: Our Lady of Lourdes
Oceanside: St. Thomas More
Orange: Holy Family Cathedral, Koinonia
Pleasanton: Catholic Community of Pleasanton
Sacramento: St. Francis of Assisi
San Carlos: St. Charles
San Diego: Ascension, Christ the King, San Rafael, St. Jude Shrine
San Francisco: Most Holy Redeemer, Old St. Mary's Cathedral, St. Agnes, St. Dominic
San Jose: St. Julie Billiart, St. Martin of Tours (Emmaus Community)
San Luis Obispo: Old Mission of San Luis Obispo
San Rafael: Church of San Rafael & Mission San Rafael Archangel
Santa Clara: GALA
Santa Cruz: Holy Cross
Santa Monica: St. Monica
Spring Valley: Santa Sophia
Walnut Creek: St. John Vianney
West Hollywood: St. Ambrose, St. Victor
Whittier: St. Mary of the Assumption

Colorado

Arvada: Spirit of Christ
Avon: St. Edward
Colorado Springs: Our Lady of Guadalupe, Sacred Heart
Denver: St. Dominic, Christ the King, Mount Carmel
Fort Collins: Blessed John XXIII
Genesee: St. Francis Cabrini Shrine
Highlands Ranch: Pax Christi
Littleton: St. Francis Cabrini

Connecticut

Hartford: St. Patrick-St. Anthony

District of Columbia

Holy Trinity, St. Aloysius, St. Matthew Cathedral

Florida

Ft. Lauderdale: St. Anthony, St. Maurice
Melbourne: Ascension Parish
Naples: St. John the Evangelist
St. Petersburg: Holy Cross
Winter Haven: St. Matthew

Georgia

Atlanta: Shrine of the Immaculate Conception

Illinois

Berwyn: St. Mary of the Celle
Chicago: Immaculate Conception, St. Clement, St. Gertrude, St. Gregory, St. Peter, St. Sylvester, St. Teresa of Avila, St. Thomas the Apostle
Clarendon Hills: Notre Dame

Country Club Hills: St. Emeric
Evanston: St. Nicholas
Morton Grove: St. Martha
Oak Park: Ascension, St. Catherine of Sienna-St. Lucy
Schaumburg: St. Marcelline

Indiana

Evansville: St. Mary
Indianapolis: St. Thomas Aquinas

Iowa

Iowa City: St. Thomas More

Kentucky

Louisville: Epiphany, St. William, Cathedral of the Assumption

Maine

Portland: Sacred Heart-St. Dominic
Saco: Most Holy Trinity

Maryland

Baltimore: Corpus Christi, St. Francis of Assisi, St. Matthew, St. Philip and James, St. Vincent dePaul
Columbia: St. John the Evangelist
Gaithersburg: St. Rose of Lima
Hagerstown: St. Ann
Severn: St. Bernadette

Massachusetts

Boston: Paulist Center, St. Anthony's Shrine, St. Cecelia
Newton: St. Ignatius
Springfield: Sacred Heart
Worcester: Holy Cross College

Michigan

Ann Arbor: St. Mary Student Parish
Detroit: St. Leo, Christ the King
Kalamazoo: Lambda Catholics
St. Ignace: St. Ignatius Loyola

Minnesota

Minneapolis: St. Frances Cabrini, St. Joan of Arc, St. Stephen

Missouri

Kansas City: Guardian Angels, St. Francis Xavier, St. James
St. Louis: St. Cronan, St. Margaret of Scotland, St. Pius V

Montana

Billings: Holy Rosary

Nebraska

Omaha: Holy Family, Sacred Heart

Nevada

Las Vegas: Christ the King, Guardian Angel Cathedral

New Hampshire

Manchester: Parish of the Transfiguration
Merrimack: St. John Neumann

New Jersey

Clifton: St. Brendan
Lawrenceville: St. Ann
Long Beach Island: St. Francis of Assisi
Trenton Falls: St. Anselm

New Mexico

Albuquerque: Holy Family, Shrine of St. Bernadette
Española: Sacred Heart of Jesus

New York

Baldwinsville: St. Augustine
Bellmore: St. Barnabas the Apostle
Brooklyn: St. Andrew the Apostle, St. Boniface, St. Athanasius
Deer Park: Ss. Cyril and Methodius
East Islip: St. Mary
Elmira: St. Mary
Fairport: Church of the Assumption
Henrietta: Good Shepherd
Manhattan: Holy Name of Jesus, St. Francis Xavier, St. Paul the Apostle
Melville: St. Elizabeth

Rochester: Blessed Sacrament, St. John the Evangelist (Humboldt St.), St. Mary, St. Monica
Syracuse: St. Andrew the Apostle, St. Lucy
Utica: St. Francis DeSales
Wantaugh: St. Frances de Chantal
Westbury: St. Brigid

North Carolina

Charlotte: St. Peter
Durham: Immaculate Conception
Fayetteville: St. Patrick
Raleigh: St. Francis of Assisi

Ohio

Akron: St. Bernard
Cincinnati: St. George-St. Monica
Cleveland: Ascension of Our Lord, St. Malachi, St. Martha
Columbus: St. Thomas More Newman Center
Mentor: St. John Vianney
University Heights: Church of the Gesu
Westlake: St. Ladislas
Wooster: St. Mary of the Immaculate Conception

Oregon

Central Point: Shepherd of the Valley
Portland: Journey and Koinonia Catholic Community, St. Andrew, St. Phillip Neri, St. Vincent dePaul

Pennsylvania

Philadelphia: Old St. Joseph, Old St. Mary, St. John the Evangelist, St. Vincent DePaul
York: St. Joseph

Rhode Island

Providence: St. Francis Chapel
Wickford: St. Bernard

Tennessee

Memphis: Cathedral of the Immaculate Conception

Texas

Colleyville: Good Shepherd
Dallas: Holy Trinity
Plano: St. Elizabeth Ann Seton

Virginia

Arlington: Our Lady Queen of Peace
Richmond: Cathedral of the Sacred Heart, Sacred Heart Parish
Roanoke: St. Gerard
Virginia Beach: St. Nicholas

Washington

Pullman: Sacred Heart
Seattle: St. Benedict
Tacoma: St. Leo

Wisconsin

Madison: Our Lady Queen of Peace, St. Benedict Center Sunday Assembly
Menomonee Falls: Good Shepherd
Milwaukee: Good Shepherd, Prince of Peace, Trinity-Guadalupe

Canada

Toronto: Our Lady of Lourdes

To add your faith community to our list, please contact the New Ways Ministry office via info@newwaysministry.org or at 301-277-5674. Thanks!

Next Steps:

Developing Catholic Lesbian/Gay Ministry



Weekend Workshops for Pastoral Ministers,
Leaders of Catholic Institutions,
and all interested in lesbian/gay ministry

November 14-16, 2008

St. Paul's Monastery
St. Paul, Minnesota

January 23-25, 2009

St. Leo Abbey Retreat Center
St. Leo, Florida (near Tampa)

February 20-22, 2009

Tolomei Retreat Center
St. David, Arizona (near Tucson)

May 1-3, 2009

St. Francis Spirituality Center
Tiffin, Ohio (near Toledo)

August 7-9, 2009

Bishop Robert E. Tracy Center
Baton Rouge, Louisiana

Sponsored by New Ways Ministry.

For more info, call 301-277-5674 or email info@newwaysministry.org.

Beyond Courage to Authenticity

A Position Paper on the Courage Apostolate

By the Catholic Pastoral Committee on Sexual Minorities (CPCSM)
www.cpcsm.org

1. Courage's Mission and Philosophy

• The Courage apostolate purports to help people move beyond "same-sex attraction" by encouraging a life of "interior chastity in union with Christ." The movement labels itself a "pro-chastity ministry" and equates chastity with celibacy.

• Although Courage acknowledges that the "inclination" of "homosexual attractions" is "psychologically understandable," such attractions are nevertheless considered "objectively disordered" – a view that, though promulgated by the Vatican as church teaching, is widely questioned throughout the Church as the people of God.

• Courage insists that it "does not provide professional therapy" while, at the same time, maintaining the discredited belief that "some people, especially young people, are able to further their psychosexual development [i.e., "move beyond homosexual attractions"] with spiritual and psychological aid."

• Courage shares with Protestant ex-gay/transformational ministries the belief that homosexuality is pathological, and not a natural, normal sexual orientation. However, unlike many of the other ministries, the Courage apostolate recognizes that adult sexual orientation is fixed and does not claim that adult gays and lesbians' sexual orientation can be changed. Nevertheless, it still teaches that the only valid path for homosexuals is to seek celibacy.

2. Courage and NARTH (National Association for Research and Therapy of Homosexuality)

• Courage discourages the use of the terms "gay" and "lesbian," believing such labels reduce individuals to their "sexual attractions." Given this rationale, it seems odd that Courage uses the term "same-sex attracted" when talking about the homosexual orientation. It's important to know that the phrase "same-sex attracted" was coined by the largely discredited U.S.-based National Association for Research and Therapy of Homosexuality (NARTH). It's a term that is unrecognized by any professional health association. Following NARTH's lead, Courage likens homosexuality to alcoholism, and conducts its "support group" using the 12-Step format developed by Alcoholics Anonymous. Some members of Courage even consider their "disorder" to be curable, and ex-

plain its origin using debunked psychoanalytic theories of dominant mothers, distant fathers, and abusive family relations.

• NARTH, itself, is a sham organization of "therapists" that teaches that homosexuality is a disorder that is not only chosen, but can be changed through effort. Not surprisingly, NARTH's findings and methodology are seldom, if ever, offered to peer-reviewed journals for critical analysis. In short, the group lacks any respect from the wider scientific community.

• Despite this, the founder of Courage, Fr. John Harvey, frequently invited to his workshops, as a major presenter, the late Peter Rudegeair, a member of NARTH and a clinical psychologist who was a major proponent of discredited (by all mainstream medical and mental health professional associations) theories advocating reparative, or change, therapy for gay men and lesbians.

• Since last November the Archdiocese of St. Paul-Minneapolis has attempted to promote NARTH as a credible scientific organization. For instance, in the November 8 issue of *The Catholic Spirit*, the official newspaper of the archdiocese, Fr. Jim Livingston (lead chaplain to the local chapter of Courage) endorsed NARTH by citing the organization as a useful resource and by encouraging people to visit its website so as "to learn . . . about the emotional root causes of homosexuality." Fr. Livingston also recommended an audio CD of a talk given by NARTH co-founder Joseph Nicolosi, an individual whom Archbishop Nienstedt, when he was a bishop in Detroit, invited to speak to the priests of the archdiocese as an "expert" on homosexuality. Many Catholics are concerned by the archdiocese's increasing reliance on the discredited perspective and "findings" of NARTH to support and validate Church teaching on homosexuality.

• Although Courage itself does not attempt to change adult homosexual orientation, its website has a link to NARTH's website and to the websites of many non-Catholic so-called "ex-gay" conservative religious groups—such as, Exodus International, Homosexuals Anonymous, Hope Ministry, International Healing Foundation,

JONAH, People Can Change, Parents and Friends of Ex-Gays and Gays (PFOX), and Straightway. Furthermore, Courage is yet to refute the pseudo-science of reparative therapy these "ex-gay" groups advocate. From the perspective of all mainstream medi-

cal and mental health professional associations, homosexuality is not a disorder requiring either curing or repairing. Furthermore, many of these professional associations even hold that to attempt such "cures" is unethical and verges on malpractice.

• Yet Courage does not dissuade its members from pursuing such "therapy," and links to NARTH's and other ex-gay groups' websites from its own website. We consider this to be not only unethical, but morally reprehensible. Courage is basically saying to its members that the unhealthy and damaging practice of reparative therapy is okay, but, under no circumstances are its members to consider pursuing and maintaining a loving committed same-sex relationship – relationships which, as a number of recent and reputable studies have shown, are "not atypical, psychologically immature, or malevolent contexts of development." (Glenn I. Roisman, PhD, American Psychological Association media release, January 22, 2008.)

3. Alternative Catholic perspectives on homosexuality

• CPCSM has always supported those who feel called by God to live a celibate life. Yet we have serious concerns when Courage and the hierarchical Church insist that *all* gay and lesbian people are called to lifelong celibacy as a result of their God-given sexual orientation. We believe that this reflects an extremely limited and ultimately unhealthy understanding of human sexuality and of God's presence and call in the lives and relationships of LGBT people.

• With the vast majority of LGBT Catholics, their parents, loved ones, and allies we recognize and celebrate human sexuality – gay and straight – as a God-given gift that we are called to holistically integrate into our lives. For the majority of people – gay or straight – such wholeness and authenticity means seeking and cultivating an intimate relationship with another – a relationship which by its love and commitment is pure in thought and conduct, i.e., chaste. Being authentic in this way – as many LGBT people will attest – requires great dedication and courage.

• LGBT people, along with heterosexual people, can and do experience sexual relationships marked by justice, wholeness, and life-giving love. We believe that such experiences, along with current scientific understanding of homosexuality, can and should inform church teaching on human sexuality.

• Recent data (2007) published by the Pew Forum in its study of Religion in America show that a majority of U.S. Catholics (58 percent) currently favor acceptance of gay people and relationships and that such approval is proportionately greater in the Catholic Church than in other Christian churches or in the nation as a whole. It would seem that many Catholics concur with *National Catholic Reporter* editor, Tom Roberts, when he states: "[Some insist] that current thinking that is tolerant of homosexuality [is] ignoring ancient wisdom. I happen to think that current wisdom that welcomes homosexuals is, more correctly, finally dropping centuries

of ancient ignorance." (NCR, January 2006.)

• The editors of the 1994 anthology, *Sexuality and the Sacred: Sources of Theological Reflection*, suggest that this ignorance stems, in part, from the fact that "throughout most of Christian history the vast majority of theologians who wrote about sexuality tried to approach the subject from one direction only: they began with affirmations and assertions of the faith (from scriptures, from doctrines, from churchly teachings, and so on) and then applied those to human sexuality. Now, theologians are assuming that the other direction of inquiry is important as well: What does our sexual experience reveal about God? About the ways we understand the Gospel? About the ways we read scripture—and tradition and attempt to live out the faith?"

• Such questions, we admit, can be unsettling. But we think that it is not the Catholic way to shy away from them and to retreat instead into some fantasy world where, despite both scientific and experiential evidence to the contrary, we insist that we have all the possible answers (and thus knowledge) available to us about what it means to be sexual, what it means to be human.

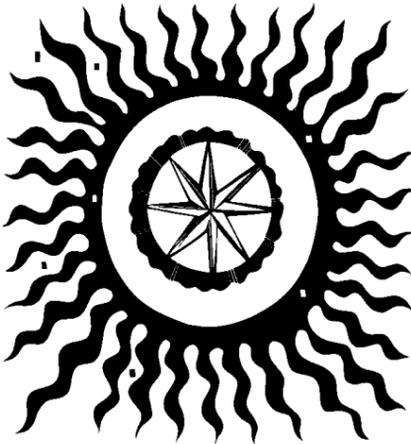
4. Church teaching on homosexuality

• In his November 1 column in *The Catholic Spirit*, editor Joe Towalski notes that homosexuality is a "hot button issue for the church," yet he does not say why this is the case. We'd like to suggest that one reason why many issues related to human sexuality remain controversial is because the majority of Catholics intuitively sense that the teachings of the church about these issues lack credibility. The reason for this is simple: the laity has had no part in shaping these teachings.

• The belief that the laity should be consulted in matters of doctrine, especially when teachings concern their lives intimately, is part of Catholicism's rich heritage. For instance, the great English theologian, Cardinal John Henry Newman (1801-90) wrote that: "The body of the faithful is one of the witnesses to the fact of the tradition of revealed doctrine, and . . . their consensus through Christendom is the voice of the Infallible Church."

• With regards to the issue of homosexuality, the "body of the faithful" is still very much engaged in the journey towards "consensus." (As noted above, recent data published by the Pew Forum shows that 58 percent of U.S. Catholics favor acceptance of gay people and relationships.) And in other areas, what can reasonably be viewed as consensus is actually at odds with the teaching of the hierarchical church. For instance, the US Conference of Catholic Bishops concedes that 96 percent of married Catholics use birth control. Clearly, the church's teachings on a range of sexual issues are not set in stone. This shouldn't be surprising, for as Jesuit Philip Endean reminds us: "Dogmas of tradition exist not as truths complete in themselves, but rather as resources for helping us discover the ever greater glory . . . of the God whose gift of self pervades all possible experience." And "all possible experience" includes gay people's experiences of love, intimacy, and relationship.

• All of this should serve to remind us that truth is discovered through time and that tradition evolves. The Church is currently teaching in Section 2358 of the Catechism, that homosexuals should be treated with compassion and sensitivity. That, in itself, represents an evolution of the tradition. There is no reason why the moral teaching should not evolve beyond the "intrinsic disorder" of "homosexual acts," and there is plenty of scientific evidence and moral/pastoral reasoning that it should evolve quickly.



El Salvador: Land of Martyrs

A GLBT-friendly pilgrimage
with Sr. Jeannine Gramick

February 27 - March 6, 2009



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- Liturgy at site of Oscar Romero's martyrdom.
- Discussion with a liberation theologian at the Jesuit Central American University.
- Meet members of a local LGBT organization and leaders in the Archdiocesan Human Rights Office.

For more information, contact Sr. Jeannine Gramick
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